

A SANTAL DICTIONARY

7 Parts in 5 Volumes

REV. P O BODDING

Foreword by
K S SINGH
Director General,
Anthropological Survey of India

Santali, or the language of the Santhals, is spoken by the sons of the soil in a large territory spread over Bihar, West Bengal, Orissa and North-Eastern India. Apart from Santhals several other tribes also use Santali as their dialect.

Though several dictionaries on the Santali language have been compiled by earlier Christian missionaries to spread the message of Bible in the local idiom, Bodding's remains the most exhaustive, most elaborate and most acceptable of all the lexicons. The entries carry not only the meaning and usage but also ethnological description. The reason is to help all readers who use the dictionary for clearer understanding of what each word stands for or refers to. With parantheses at the end of each article some etymological matter has been added. Foreign words which have been assimilated into Santali are included.

In all, the dictionary is the only complete and authoritative reference work for those who want to use Santali either as mother tongue or neighbouring or foreign language.

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Vol. V

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GYAN PUBLISHING HOUSE
NEW DELHI-110 002

ISBN : 81-212-0428-3 (Vol. 5)
ISBN : 81-212-0423-2 (Set)

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SL NO. 002471 First published in India

Gyan Publishing House,
5, Ansari Road
New Delhi - 110002

Printed at Goyal Offset Works, Delhi

The fifth volume of the Santal Dictionary being now ready, this work is brought to an end. I beg to express my deep gratitude to The Norwegian Academy of Science and Letters at Oslo, without whose munificence — an expression used in connexion with this work in the English Bulletin of the School of Oriental Studies — this dictionary would not have appeared in its present form. My warm thanks are due to Professor Dr. STEN KONOW for his constant and expert assistance from the very commencement of the publication of the dictionary, further, to Mr. J. C. AIRD for his valuable assistance in reading through the typescript and the proofs, and to Messrs. A. W. Brøgger's Printing Press, Ltd., for the first class way in which the work appears throughout, and for their constant obliging courtesy.

In the preface to the first volume of this dictionary something was written concerning the conception, and execution of the work; I must repeat part of it here. My intention has been through the examples to show the Santal — how he thinks, speaks, and understands life; there are no constructions of mine; all Santal words and sentences are what has been heard and received from them and the explanations are their own, only in another language.

A few remarks are needed in connexion with the spelling of Santal words. I have throughout followed the system decided on at a conference held at Benagaria in 1898, attended by missionaries, representatives of the three principal missions to the Santals, the C. M. S., the Scotch and the Scandinavian missions. Here the system first started by Mr. Skrefsrud was adopted with a few exceptions: *c* was to be used instead of *d* (for the palatal sound); in verbal suffixes, postpositions and the personal pronouns the open *e* and *o* sounds (*ɛ* and *ɔ*) should not be marked. I have practically always followed this system in the dictionary; in a few words the real sound has been shown more by oversight than design. In a work like this it might have been advisable always to show the proper pronunciation throughout. As it has not been done, the reader must be asked to bear in mind that the law of harmonic sequence demands that the open vowel sounds are used when the preceding vowel of the same stress-unit has an open sound.

Another orthographic matter might be mentioned. It will be seen that the checked *ɛ* of the verbal suffixes is always retained before the final *a*.

This is the original pronunciation and is still used by many, especially women. It should, however, be noted that in present-day speech the final *a* often seems to melt into one stress-unit with the preceding suffix-syllable; in such cases the *l* will naturally be changed into *d*. Many, especially school-educated Santals, now always write *eda*, *akada*, *ada*, *akawada*, etc., for *eta*, *akala*, *ata*, *akawata*, and so on. When not followed by the final *a*, the *l* is always heard, except before the pronominal infixes with initial vowel (i. e., *in'* and *e*), where the *l* is always changed into *d*, on account of the stress.

In the preface to the first volume it was mentioned that it was my intention to make an index of the words where matters of ethnological interest have to some extent been dealt with. At the end of this volume a list will be found where the more important of such words are enumerated under certain headings, with the Santal words in alphabetical order. I trust this will be a help and sufficient to guide the student.

Before concluding, I feel it a pleasant duty to mention the names of the Santals who have been my principal helpers during the many years concerned — my oral vocabularies in fact. They were: Biram Häsdaḳ', Mr. Skrefsrud's principal assistant; Mõngol Häsdaḳ', who, to distinguish him from others of the same name, was called Tale Mõngol or simply Tale (the Palmyra palm), because a Palmyra palm was standing close to his house, a leper, who had a better knowledge of his own language than most Santals; Sagram Murmu, generally called Bahdur, who came from the North in search of work, and was used in many ways to take down folklore, write out examples, and make inquiries of an ethnological nature; Mõhon Hembrom, a man with a very large vocabulary; and who has written down a large number of specimen sentences; Sido Murmu, Desmatjhi and sardar, also at one time an honorary magistrate, perhaps the most intelligent of all Santals I have met; Suna Häsdaḳ', a son of the above-mentioned Biram; Cunuc Häsdaḳ', a younger brother of Tale above mentioned; Gupinat Kisku, who has helped with words used by Santals in Assam; Bariar Kisku, Jeḥa Murmu, and Kandna Soren, who were my faithful assistants up to a fortnight before I left India when the last word of the dictionary was written. I must further mention Joseph Murmu, who has helped me in typewriting parts of my manuscript. Among the Santal ladies who from time to time have rendered assistance by transcribing women's language, may be mentioned Sona Murmu, the mother of Joseph.

I beg sincerely to thank all those who, publicly, or in private letters, have encouraged me in connexion with this work.

Oslo, 7th April 1936.

P. O. Bodding.

R.

r is in Santali a supradental trill, pronounced as follows: the tongue is pressed back, the tip just far enough to be in a position to vibrate against the upper gum; the point is made as thin as possible, while the tip of the tongue is raised a little so as to form a small spoon-like concavity between the tip and the body of the tongue. The point of the tongue is then made to trill or vibrate against the upper gum, thus in rapid succession interrupting the air current. The Santal sound resembles the strong Scotch *r*, and is very much like the *r* heard in the south-eastern parts of Norway.

rabad ribiç, adv., v. a. Drizzlingly, a few drops (of rain); to drizzle. *R.r. dañ huroñ kana*, a few drops of rain are falling; *mit bare r.r.eta*, it is drizzling a little (v. *rabad rubuç*).

rabad rubuç, adv., v. a., the same as *rabad ribiç*, q. v.

rabad rubuç, adv. Infirmlly, weakly, totteringly (walk); heavy (feel). *Ruq berethate inqhore r.r.e dāyā barae kana*, having just got up from his illness he walks totteringly about in that place; *sadom bəyūko lade akawade iqte r.r.e taramet kana*, the horse is walking heavily, because they have loaded him too much; *jom bikate r.r.iñ qikqueta*, I feel torpid, having had my fill (v. supra; cf. *riboç roboç*; Muṇḍari *rabai rubu*).

rabaç rubu, adv., v. a., the same as *rabad ribiç*, q. v. *R.r.ye dañketa*, it rained a fine drizzling rain (it is less than *rabad ribiç*); *kolae r.r.laka, ot ban odalena*, yesterday there was a fine rain, the soil did not become wet. (C. gives the meaning of slowly, heavily, without spring, in walking; not so here.)

rabañ rubu, adv., v. m. Leisurely, slowly (work, move), at one's ease. *R.r. sen jarwalkme setañ khon*, commence to go leisurely in advance from the morning; *r.r.e kami jarwayeta*, he is working leisurely and gradually; *haffe r.r.e calañ kana*, he is going along leisurely to the market-place. (Mostly with ref. to old people; cf. *rabad rubuç*.)

rabañ, adj., v. a. impers., v. m. Cold; heavy (clothing against cold); to feel cold. *R. diu tokena, r. kicriç kirinabonme*, the cold season has come, buy us warm clothes (to protect against the cold); *hoelekhange rabañ*, if it blows, it is cold; *r.r.iñ kumia*, I shall work when it is fairly cold

(in the early morning); *r.reñ gitič kana, ape do orakre*, I am lying in the cold (e. g., in a hut to watch the crops), you stay inside the house; *r.ediñ kana, joroklengen*, I am feeling cold, I must before anything else warm myself at a fire; *qđiye r.oñ kana*, he is feeling very cold (women's abuse, sensitive to cold); *r.e kurumufuyeta*, he is working the cold eagerly (women's abuse; he is taking care of himself to guard against the cold). (Muqđari, Ho *rabañ*; Kurku *rañ, rarah, raram*.)

rabañ ðin, n. The cold season. Acc. to Santal feeling, the cold season commences from Aghar, the middle of November, and lasts to the middle of Phagun, the end of February. The temperature may in the early morning go down to near freezing-point, but very rarely. The day temperature is rarely below 15° C. *R.d. seferena, goŋgo ayo* (or *janam ayo*) *e kambił* (or *guŋgul*) *bona*, the cold season has arrived, our aunt (wife of father's elder brother) (or mother) will cover us up with her arms (or, take us to her bosom) (expression due to the need of crouching when one feels cold) (v. supra and *ðin*.)

rabona, n. Cold; feeling of cold. *R.e safi akadiña enañ khon dakre lqhol menaña*, I am feeling very cold, I have for a long while been in water wet. (Expression does not refer to a cold; it is a humorous reference to *Rabona*, meaning *rabañ*.)

Rabona raja, the same as *Rabon raj*, q. v. (the more common form now). (H. *Rəvay*; v. *raja*.)

rabor, v. s. m. Scratch, claw, clutch, tear (with claws or nails, also on thorns). *Taruŋ dqbirere r. khalkedea*, the leopard clawed him and tore off the skin over his shoulder-blade; *phaña-hoppomerae r. ocoyoma taruŋ ūhen*, so and so's daughter was scratched by a leopard (fig. a young man forcibly applied sindur to a girl; v. *ituf*); *gidraŋi r. māyāmhedeñña*, he (another child) scratched my child, so that he bled; *sim eŋga gidraŋi r.kedea mŋlākhāre*, the hen with small chicks scratched the child in the face (some hens actually fly up and scratch even grown-up people in the face with their feet); *janumieñ r.ena*, I was scratched by a thorn (cf. H. *ragar*).

Rabon raj, n. The King of Ceylon, Ravana. One form of the Santal traditions tell that their ancestors (then called *Kharwar*) went with *Ram raja* to *Loāka*, Ceylon, and helped him to conquer and punish Rabon, who had carried Ram's wife Sita away. Another form expressly denies that they went along. As the ancestors lived at one time also in the present Oudh, where King Rama was, there may be some foundation for the tradition. Cf. the story of Hanuman. *R.r. Ram Lqkhontekoko gočhedea*, Ram and Lakshman and their followers killed King Rabon; *ūhak ūhak rabañediñ kana, R.r.e safi akadiña*, I am feeling intensely cold, King Rabon has caught me (v. *Rabonu*; B. *Rabon*).

raboshakñ, adj. Having a large, protruding stomach; v. m. Swell, become protruding (stomach). *R. hqrañ dare dq thorasgetakoa*, big-bellied people

have little strength; *piłqete r.ena*, he has got a protruding stomach due to spleen; *adi marah r.e. ñeloł kana*, she is looking very big with child (cf. *dhaboskał*).

rabot, n. Rubber. *R. reakko benao akata panahi*, they have made shoes of rubber (v. *robor*; Engl. rubber).

rab raba, adj., v. a. m. Salt, over-salted, acrid, pungent; make, be do. *Utu r.r. qikauł kana*, the curry feels very salt; *dak mąqdiko r.r.keta*, they have over-salted the rice gruel; *noa utu do r.r.yena*, this curry has been salted too much. (Munđari *rabraba*.)

rab rubiq, v. m. Swell up, become swollen, oedematous. *Pilqte lad r.r. akantaca*, owing to spleen his stomach has become swollen up. (Not common; cf. *raboskał*.)

rac, n. Reed, weaver's comb. *R.re sutamko paroma*, they pass the threads through the comb of the loom; *sari r.*, the comb for weaving women's cloth (two cubits long); *gaji r.*, a comb for weaving *panci* (q. v.) cloth, one and a half cubit long. (H. *rach*.)

raca, n., v. a. The space or yard before the house, a courtyard; make do.; v. m. d. Urinate. *R. jogpe*, sweep the courtyard; *r.le jolıketa, mareakhoge emalepe, gud unumkoge ñelulepe*, we have swept the courtyard (i. e., brushed our teeth), give us what there is of old stuff (food left from last evening), look up for us what is drowned (i. e., rice gruel that is "dead and drowned" is the grain at the bottom of the gruel; expression used by *balaca*, co-parents-in-law); *r. pereł hurko durup akana, daka aguipe*, the courtyard is full of people sitting there, bring the food; *r.ren doko hara nama, abo moły den emabunpe*, those in the courtyard will grow up and get it (later on) please give us alone there inside; used about people who are greedy to get some special food and to whom it is not given); *khub marańko r. akata*, they have made the courtyard very large; *r.re nes doe khraqiketu*, he has this year made the threshing-floor on his courtyard; *orałregeye r.keta*, he urinated inside the house; *r.jun łagitiń*, I have to go to pass urine. In front of every Santal house a place is cleared and swept; in the dry season the courtyard is plastered with cow-dung; during the rainy season it will become muddy, as there is nothing to cover it. Santals may have a fruit-tree (mostly a Jack-tree, also a Mango tree) planted in the courtyard; in such cases they will generally make a small raised platform round the foot of the tree to serve as something to sit on. Round the courtyard there may be up to four houses, all facing it. Where there is no house they will in many cases put up a fence (of branches) or a mud wall. (Munđari, Ho *raca*.)

racał, v. a. m. To clutch at, tear, pull out, up, off, pluck out; take hold of (for help). *Gachi r. todpe*, pull out the paddy-seedlings; *datromle bań ganolıkhan tite racagpe*, if you cannot manage with the sickle (reaping), pull it out with your hands; *upe r.ketu*, she clutched his hair (and tore

- some out); *kicriëre sapkate bəhultele r. ruqkedea*, taking hold of her cloth he pulled his wife back (who was running away); *tarup do jora khon mihui r. idikedea*, the leopard tore the calf from its halter and carried it off; *gidra do engat reak kicriëreye r. akana*, the child has taken hold of her mother's cloth (not to be left); *gada dakren atuk kan lahkanre surukuren r. farhaoena*, when I was being carried away by the river in flood I caught hold of a willow and was stopped; *bidakate baluca do chatkarekin rapacak ruqra hanqi nui lagit*, after they have said good-bye to each other, the co-parents-in-law when in the street outside the courtyard will pull at each other to get back to drink beer. (Munđari *rac-a*.)
- racap rucup*, adv., v. m. With a crackling, rustling, crunching sound; to crackle, rustle, crunch (the sound of anything dry and brittle being crushed). *Patra phuruk do qho ganlena noako sakam do, r.r. rohorena* (or *r.r.ens*), these leaves will not do to make leaf-plates and l.-cups, they are crackling dry; *notegr cele cpe calaoen, r.r. sakame lebet idiketa*, somebody went along in this direction, he made a rustling sound as he trampled on the (dry) leaves; *r.r.e jomet kana khajari*, he is crunching parched rice (onomat.; cf. *rap rup*, *rac ruc*).
- raca sed*, adv., v. a., used like *racate*, q. v.
- racate*, adv. To the courtyard; usually fig. to pass urine; v. a. To urinate. *Matkam r. odokme*, take the mahua flowers out in the courtyard; *r.ye sen akana*, he has gone to urinate; *r. aguketae*, he came back after having urinated (also *raca aguketae*, is said); *nui gidra do bae r. akata* (also *r. bond akantaea*), this child has not passed urine (or, its urinating has stopped); *nayamgeye r.keta*, he passed bloody urine (*raen + te*).
- rac bade*, v. a. To make ready for weaving (by passing the threads of the warp through the comb (*rac*) and the heddles (*bade*)). *R.b.ketae, tenoke ehoboka*, he has made all ready, passing the thread through the comb of the loom and the heddles, he will commence to weave (v. *rac* and *bade*).
- race bacete*, adv. Carefully, heedfully, considerately, gently. *R.b. kuliyen*, ask him quietly (without frightening or bullying); *r.b.hon joma, tana din kana*, we shall eat carefully, it is a time of scarcity; *r.b. dongra siakinme*, use the bullocks carefully in ploughing (don't beat them); *r.b. basta lakakme, jemon alo harjok*, be careful cutting with the adze so that it may not be spoilt.
- race pacete*, the same as *race bace*, q. v.
- rac ruc*, adv., v. a. m. With a cracking sound; to break with a cracking sound. *R.r. saqr kana, senger rapudok lagit*, there is a cracking sound, the rafter is on the point of breaking; *jhuri sahan r.r.e peteketa* (or *r.r.keta*), she broke the thin pieces of firewood making a cracking sound; *hoete orake r.r.keta* (*orak r.r.ena*), the storm broke the house down with a crash (or, the house fell down with a crash); *kada thariye lebet r.r.keta*, the buffalo trod on the brass-plate and cracked it (cf. *racap rucup*; onomat.).

- rada*, n. Stratum, layer, line, course; v. a. Start (following a course, mostly about more than one). *Mit r. koelale namketa, ar ona lalarre mit r. hasa*, we found a stratum of coal and under that a layer of earth; *mit r. hasale karha idiketa, ar mit r.le karhalekhan pinthe hoeoka*, we have shovelled one layer of earth with the wooden leveller, and when we have shovelled one more layer the (rice-field) ridge will be ready; *bar r.ko rakap akala deal*, they have raised the wall two layers; *cinrd kat r. dhoraokate paragane, bakkhan ban paragoka*, cleave the tough piece of wood following the grain, otherwise it cannot be cleft; *bhoj daka emokko r.keta*, they have commenced to serve out the food of the feast (following a certain course); *jonfra poko r.keta*, they have started hoeing the Indian corn; *perako r.yeta nitok do calak lagit*, the visitors are starting to leave now. (P. H. *radda*.)
- rada bada*, adv., v. a. Rustling; make a rustling sound (in dry leaves). *Cele cpe r.b.yet kan, janwartet do bae nelok kanu*, some animal or other is making a rustling sound in the dry leaves, the animal cannot be seen. (The same as *rad bad*, q. v.)
- radak manto* (-*maric*, -*menté*), adv. With a crackling, rustling sound. *Ar r.m.ye getketa*, he cut the straw, a rustling sound being heard (v. *radak ratak*).
- radak marao*, v. a. Cut (grass, etc.) audibly, make a rustling noise. *Nia khet do mit ghariteh r.m. goda*, I shall reap this rice-field in a moment; *uprc sapkateye or r.m.kedea*, he caught him by his hair and pulled him along making a rustling noise (v. *radak radak*).
- radak radak*, adv., v. a. With a rustling sound; to make a rustling sound. *Kadako qtih kana r.r.*, the buffaloes are feeding, making a rustling sound; *ghasko r.r.eta*, they are cutting grass, making a rustling sound (onomat.; v. *rad rad*).
- rad bad*, adv., v. a. m. Rustling; make a rustling sound (especially in dry leaves). *Nhateye calaoena r.b. cele coh*, someone or other went in the direction there on the side, making a rustling noise; *toyo se tarupc r.b.keta, husiqarte tahupe*, a jackal or a leopard made a rustling noise (moving in the dry leaves), keep your wits about you; *sakam r.b.ena, gidikakpe*, the leaves have become dry and rustling, throw them away (onomat.).
- rad badao*, the same as *rad bad*, q. v. *R.b. anjomena, cele cpe dargketa*, a rustling noise was heard, someone ran away; *patqulak huete r.b.ena*, the dry leaves rustled in the wind. (Mundari *radbadao*.)
- radq bado*, the same as *rada bada*, q. v.
- radpe radpe*, adv. With a rustling sound. *Hoyo binde r.r.e dipil aguvel kanu*, she is carrying the paddy sheaf on her head so that it makes a rustling sound; (also about sweeping leaves away).
- rad rad*, adv., v. a. m. With a rustling, crackling sound; to make do. (sound of hand-mill, anything being dragged along). *Tak dhodca r.r.ko*

or *idiketa*, they dragged a Palmyra palm leaf along the ground, making a loud noise; *khub āt iskirem r.r.*, give him some hard massage that may be heard; *ghāsko irketa r.r.*, they cut grass, making a rustling sound; *henda ho, r.r.etako, seko thak thoketa*, look here, are they making a crackling or a chopping sound (question asked to ascertain whether they are preparing curry of split peas, grinding with the hand-mill, or of meat, chopping it); *cel con r.r.ena*, something made a rustling sound (onomat.; v. *rad bad*).

rad radao, the same as *rad rad*, q. v. *Dak r.r. hijuk kana*, rain is coming, the pelting sound being heard; *tarup nistān gaiye or r.r. idikedeā*, a leopard dragged a cow away, making a rustling noise; *bharṇḍote sakam r.r.ena*, the leaves made a rustling sound, being moved about by a whirlwind.

radha corok, n. Something made like a four-wheeled cart, on top of which a post is fixed; to this the *carahi* is fixed with the swinging-pole. The *radha corok* can be dragged about. It is very rare in this country; it belongs to the *pala*, the swinging-festival, and, it is said, is also seen at the *jatra porob*. (B. *rādha* and *corok*.)

rad, adj. Wicked, disobedient, self-willed, base, scoundrelly, rascally. *Nni r. do okoraēk hukum hō bae dohoēa*, this self-willed fellow does not obey anybody; *r. coar hor do horak cas hōko qtiāa*, wicked rascally persons will let their cattle graze even on other people's crops; *r. hor do khacar hor bañkhan bako kabukoa*, only rough and firm persons will bring wicked people into subjection (cf. H. *rār*).

raḍa, adj., the same as *rad*, q. v. (Rare; about men only.) *Aḍi r. hor kanac, haṛice colōna*, he is a very depraved man, he behaves in a bad way.

raḍaha, adj., m., the same as *rad*, q. v., but about males only. *R. hor do bako bujhāua*, self-willed persons will not understand. Some people use *raḍaha* like *hadaha*, q. v., about the strong wind from the South that during the rainy season may mean the temporary ceasing of the rain. (Munḍari *raḍaha*.)

radga roḍgo, adj. Gravelly, full of stones; be, become do. *Noa hor do r.r.gea*, this road is full of stones; *r.r. khet kana, siok jokheē (ḍaṅgrako tarwaka)*, it is a gravelly rice-field, when ploughing, the bullocks get tender feet; *khet r.r.yena, dhelak posagpe*, the rice-field is full of lumps, break the clods (cf. *ragae roḍgo*; v. *roḍgo roḍgo*; cf. *ragar roḍor*).

radgo, adj. Large-grained, large-sized (beads). *R. caole dakako emallea*, they gave us rice cooked of large grains (considered inferior); *noa jondra do r.gea*, this Indian corn has very large grains; *r. mala*, a necklace made of large-sized beads; *noa phuruk do r. careḷteko paḍi akata*, they have pinned this leaf-cup with large-sized straw (v. *supra*).

radgo badgo, adj., the same as *radgo*, q. v. *R.b. haber*, a (too) thick rope. *radgo badgo*, sound of rustling. (C.)

raḍgo paḍgo, adv. Under-cooked, inefficiently, mainly applied to potherbs. (C., not used here.)

raḍoḥ, v. a. Pinch, nip. *Kaḥkome r.kidiña*, the crab pinched me. By some people *raḍoḥ* is used in the same meaning as *reṣa*, q. v. (cf. *diṭom*).

Rae, n. A section of the Bhūyas, who eat fowls and pigs (different from the Singh Bhūyas). *Rae Bhūvā tabenka huruṇa*, *ar onko joṣetaḥ joto koṛko joma*, the Rae Bhūyas prepare flattened rice, and all people eat what they have touched. (H. *rāe*.)

rae, v. *bābu rae*.

rae, v. *raḥi*, the form always used here. (C.; A. H. *rāy*.)

rae, n. A kind of mustard, only used in mantar at *sunum boṅga*. *Tel tel*, *rae tel*, etc. Oil, oil, mustard oil (and so on; from the ojha's mantar). (H. *rāi*.)

raebar, n., v. a. A go-between, marriage-broker; to act as a go-between, especially to arrange for a marriage. *Bāhu nam lagit raebare dhuraṇ akana*, he has been engaged to act as a marriage-broker to find a bride; *r. budhiye heḍlena*, a female marriage-broker came; *phalna doe r.ellalea*, so and so is acting as a marriage-broker for us; *hoṛo kirin lagile r.keta*, he arranged (for somebody) to buy paddy. When a boy has grown so old that his parents (or whoever may stand in parents' stead) think it is time for him to be married, they will ask somebody, generally an elderly person, man or woman, to make inquiries and find some suitable girl for them. This person will then take the preliminary steps; when a suitable girl is found, a number of formalities that may take a long time, is gone through; there is feasting on both sides, and up to the actual marriage the *raebar* is the leader in everything. A *raebar* cannot be employed to find a husband for a girl, for a girl to seek a husband openly would be thought utterly improper and is not done, although friends may be asked to mention that there is a marriageable girl in such and such a family. Young people may and will meet and arrange all between themselves; but this is considered very improper and a regular marriage with the necessary formalities will have to be gone through, although without a *raebar*. To act as a *raebar* is an enjoyable task; it means some feasting and good food and drink. The *raebar* receives, moreover, eight annas + one anna and a piece of cloth five cubits long and one cubit broad called *daṛu dipil kaṇḍhum* (? cf. H. *rāe*; cf. H. *rāhbar*, a guide, conductor).

raebaric, n. The marriage-broker. *R. kathae agu akata*, the marriage-broker has brought word; *r. do miḥ hoṛ khone bar hoṛetkina*, the marriage-broker makes two persons from one (this last is a popular explanation of the word, if it is not intended to be a pun).

raebasiq, n., the same as *raebaric*, q. v. (Desi *raebasia*, a kind of Dom musician.)

- rae bundi horo*, n. A variety of paddy (the same as *gundli horo*, a variety with small grain, reminiscent of *rae*; v. *bundi* and *rae mundi*).
- rae dohae*, n., v. a. Imploring, crying out for justice; cry or appeal to for help or interference, implore for help, for justice (persons who suffer wrong; also cry for mercy). *Am nutumite r.d. do bako ema*, they will not make any appeal for you; *se'ngel ar dak r.d. bac anjoma*, fire and water (flood) will not listen to any cry for help (Santal saying); *mōrē horo thene r.d.keta, bako anjomlaka*, he implored the village council, they did not listen to him; *ikak lagite r.d.keta*, he implored to be let off (e. g., part of a fine); *okvereh r.d.a, okoe hō banukkotina*, to whom shall I appeal for help, I have none (to stand up for me); *Dibi then adin r.d.keta gidra nam lagil*, I implored Durga earnestly to get a child; *bir bo'nga, sima dandī bo'nga thenin r.d.keta, bako anjomlaka, gidrai go'ena*, I cried to the forest spirits, to spirits of the boundary for mercy, they did not listen to me, the child died. (H. rāc; v. *dohaē*.)
- raegam*, v. a. Creep, crawl on. *Cele epe r.edin kana dare*, something is crawling on my back (cf. *gaegam*).
- raegam ruigum*, adv., v. m. Stunted (in growth); become do. *Horo r.r. dare akana*, the paddy has grown stunted; *gundli r.r.ena*, the millet became stunted in growth (v. *raigum*).
- raeka*, adj. Tall, long, big. *Ona r.darere bako de' dareaka*, they are unable to climb that tall tree (that has no branches low down); *r. deren ka'ca*, a buffalo with big horns. Word used about trees and male buffaloes' horns (v. *raiki* and *rauka*).
- rae kakarōnk*, n. The chameleon, *Chamaeleon vulgaris*. Fairly common. Used in Santal medicine against leprosy(!); ojas sacrifice them to remove obstacles. (Ho *kakarambad*.)
- raekar*, adj., the same as *raeka*, q. v. (but only about horns).
- raela*, adj. m. Having long, big horns; long, big (horns; applied to buffaloes and bullocks). *Nui r. ka'ca sontorte joraoepe, bajuokepeae*, be careful in yoking this buffalo with the wide-spreading horns, he might hurt you; *r. dangra*, a bullock with long pointed horns. (About the same as *raeka*, q. v.; v. *raili*.)
- rae mudi horo*, n. A variety of paddy (the same as *rae bundi*, q. v.).
- rae mundi horo*, n., the same as *rae mudi*, q. v.
- rae mu'gri horo*, n., the same as *rae mudi*, q. v.
- raeot*, n., v. *rayot*.
- raerēd*, v. *rerēd* (which is considered the proper form).
- rae rui cēfē*, n., the same as *kufis cēfē*, q. v. (their call is so heard; onomat.).
- rae rui tel*, n. A kind of mustard oil. Expression used in the oja's mantar when performing divination in leaves with oil (*sunum bo'nga*); otherwise not used (cf. *rae tel*, v. *rae*).
- rae tē'ngol*, n. A surveyor's instrument. (The Santal way of pronouncing the Engl. right-angle.)

- rag*, v. *raġ*. *Alom raga*, don't cry.
- rag*, n., v. m. Anger, excitement, energy, spirit; become excited. (C.; H. *rāg*; not used by Santals here; except as shown below.)
- rag*, n., adj. Pungency; sharp, pungent (applied to lime). *Noa cun do mareyena*, r. *banuka*, this lime is old, there is no pungency in it; r. *cun*, fresh, pungent lime (chewed with tobacco) (v. *supra*).
- raga бага*, adj., adv., v. a. m. Crawling; with a crawling feeling, with a rustling sound; to crawl, creep. *Tehēn r.b. kaṭkomle utu akatkoa*, to-day we have made curry of crawling crabs (i. e., without removing the legs); *kakya r.b.e dārketa*, the lizard ran making a rustling sound (in the dry leaves); *seko jomeñ kana r.b.*, the lice are "eating" me, so that I can feel them crawling (also *seko r.b.yediñ kana*); *paṭaulakre cele coe r.b.yel kan*, something (as a lizard) is making a rustling sound in the dry leaves; *sakam r.b.ġ kana*, there is a rustling sound in the leaves (v. *rag bag*).
- ragad ragad*, adv., v. a. With a grating sound; with a sawing sound; make do. *Dalko rifet kana r.r.*, they are grinding split peas, making a grating sound; *grite kaṭko r.r.ela*, they are sawing wood, the sound being heard; *lagrē salreko sogoyel kana r.r.*, at the place where they are dancing *lagrē*, they are playing the *sogoe* (q. v.) making a jarring sound; r.r. *ishir-eme kaḍa*, scrub the buffalo well (so that it is heard) (onomat.; cf. *ragdao*).
- ragae mante* (-*marte*, -*mente*), adv. With a gritty feeling. *Mitre r.m.ñ qikauketa*, *cel cōñ boladiñ*, I got a sudden gritty feeling in my eye, something entered it (v. *ragae ragae*).
- ragae ragae*, adv., v. ra. Gritty, rough (feel); to have a gritty feeling; be gritty. *Dak māḍire gitil menaka*, r.r. *saḍēk kana jom jokheḍ*, there is some sand in the gruel, it makes a gritty sound when you eat it; *mēlenañ*, r.r. *hasoyediñ kana*, I have got inflammation of the eyes, I have a gritty pain there; *horma r.r.yiñ qikaueta*, *um heḷengeñ*, I have a rough feeling over my body, I must go and have a bath; *haṭakre r.r. caoleko ghasaolekhan adqe rumenge*, when they grind rice in a winnowing-fan (the sound is heard), he becomes possessed (by the spirit; practised at the last funeral ceremonies, *bhañḍan*). (Muḍari *ragae ragae*.)
- ragae rogoe*, adv. A trifle (give). *Jāwde horokle senlena*, *qdi kisārko laiketkoa*, *ado r.r. muḍ ḡholleko paṭkellea*; *Moerako udukatlea*, *Bhūyā do bako mesalletkoa*, we went to attend the ceremonies of making the (prospective) bridegroom engaged for marriage; they said they were very wealthy people, then they dismissed us with a trifle of ant's drums (i. e., parched rice); they showed us the Moeras (who manufacture parched rice), they did not mix Bhūyas into it (i. e., flattened rice, prepared by Bhūyas). (Word has likely reference to the sound made by the parched rice when placed on a plate; v. *infra*.)
- ragae rogoe*, adv., v. m. With rustling, rattling, crackling sounds; make do., sound do. *R.r. dak nūroḷ kana*, rain is falling rustlingly (not hard pelting); r.r. *horeḍe atayeta*, she is parching *horeḍ* (q. v.) making a crackling

sound; *subriko jomkela koro joto, ehen busup r.r.yin samtaokela*, the pigs ate all the paddy (grains), I collected only the straw, making a crackling sound (onomat.; cf. *ragae ragae, ragoe ragoe*).

ragae rugui, the same as *ragae ragae*, q. v.

ragai, adj., the same as *ragat*, q. v.

ragalo, adj., the same as *ragat*, q. v.

ragam cagam, adv., v. a. m. With a rustling sound; make a rustling sound; rustle. *Tarup do r.c. bai baileko tarama*, the leopards walk slowly, making a slight rustling sound; *toyoe r.c.kela*, the jackal made a slight rustling sound (moving); *dare lalarre cele coe r.c.ok kana*, some animal is making a rustling noise under the tree (onomat.).

ragam mante (-marte, -mentel), adv., the same as *ragam ragam*, q. v. (one act).

ragam ragam, adv., v. a. Crawling, creeping, gritty (feeling); feel do.; cause do. *R.r. cele con deareye fundahedin kana*, something is moving on my back giving me a crawling sensation; *seigel marmar orak set r.r.e dapela*, the poisonous centipede is running wrigglingly to the house (here about what is seen, the wriggling movement); *mltre r.r.edin kana*, I have a smarting feeling in my eyes (both when suffering from inflammation and when something has got into the eye) (cf. *raga boga; rugum rugum*).

ragam rugum, the same as *ragam ragam*, q. v.

raga ragi, n., adj., adv., v. m. Quarrel, enmity; quarrelling, passionate, hot-tempered; to quarrel, dispute, fall out. *Sedae khon nukin real r.r. menaktakina*, they have enmity from olden times; *r.r. hor kanakin*, they are both passionate persons; *poesa bae namlette r.r.ye calaena*, he went away in high dudgeon because he did not get money; *qniu haram budhikin r.r.yena*, husband and wife had a violent quarrel; *r.r. kate kam ban hoelka*, nothing is effected by quarrelling. (H. *räg* and *rägt*; cf. *rañguo*.)

raga rogo, adj., v. m. Uneven, rough, stony; become, be do. *Noa hor do r.r.gea*, this road is uneven (full of stones); *nui hor do gofa hormo r.r. pusri menaktaca*, this man has rough pimples all over his body (seen and felt); *noa thega do r.r.yena*, this stick has been made rough (surface not smooth); *gufite mēfāhā r.r.yentaca*, his face has become pit-marked through small-pox.

ragar cagar, adv., v. a. m. Loudly, glibly, with a stream of loud words; quarrel loudly. *Ale bahu do r.c. bejae ate roya*, our daughter-in-law speaks loudly and glibly; *onhan r.c. ropte kaphariqu janam godoka*, by such loud voluble talk, quarrels will easily be started; *qdi atkin r.c.ok kana*, they are having a very hot quarrel (words heard); *cel coko r.c.ok kana*, they are having a loud quarrel about something or other (cf. II. *ragar*; v. infra).

ragar jhagar, n., v. a. m. Quarrel, wrangle, dispute, strife; to quarrel, wrangle. *R.jh. alope ehoba, sulakte lahenpe*, don't commence to quarrel,

live in peace; *r.jh.katekin begarena boeka*, the two brothers separated after having quarrelled; *ako gharqijre din hilokko r.jh.oñ kana*, they are every day quarrelling among themselves in the family. Always angry words. (H. *ragrā jhagrā*; v. *ragor jhogor*; v. *jhogra*.)

ragar ragor, adj. Rough, uneven, stony, gravelly. *R.r. hortem agu akatlea*, you have brought us along a rough road (full of stones); *noa goda do eken r.r. dhirigea*, this highland field is all over rough and full of stones (cf. *ragae rugui*; cf. H. *ragar*, rubbing).

ragar lagar, the same as *ragar cagar*, q. v. (not common).

ragas rogos, the same as *ragat rogol*, q. v.

ragat, adj. Sharp (edge), spirited (bullock, man), fierce, rough. *Holat reaf dhar tumum qikume r. qikuk kana se bah*, feel the edge of the razor, whether it is sharp or not; *basla do khub r. qikuk kana, laser akana*, the adze feels keen, it is sharp; *nui dangra doe r.gea*, this bullock is spirited (will not stand being beaten); *adi r. hor kanae, jahanakem kulijonkhane edre godoka*, he is a very hot-tempered man, if you ask anything he quickly becomes angry (cf. Muṇḍari *ragad*).

ragat cogal, adj., adv. Rough, uneven, fierce, hot-tempered; roughly, stingingly. *R.c. hor*, a rough road; *r.c. hor*, a hot-tempered man; *r.c.e roreta, jutle do bac galmarao kana*, he speaks stingingly, he does not speak nicely; *nui gidra do r.c.e harak kana*, this child is growing up ill-mannered (v. supra; cf. *cogal*).

ragat ragat, adj., adv. Rough, spirited, fierce; roughly, stingingly. *Noa hor do r.r.gea*, this road is uneven (rough); *nui hor do bejarye mocawana, r.r.e rora*, this man has an awful mouth, he speaks roughly; *nui miku do r.r.e jajala*, this calf licks, so that you feel the place (where it licks) rough (v. *ragat*).

ragat rogol, adv., v. a. m. Rustlingly; to rustle, make a rustling sound. *Paqulakre cele con r.r.e paromona*, somebody or other passed over the dry leaves, making a slight rustling sound; *kombro kudam sede r.r.keta*, the thief made a rustling sound behind the house; *pusi jete jomketa, r.r.in anjomledea*, the cat ate some meat, I heard it making a rustling sound (onomat.).

rag bag, n. Movement (excited); adj. Moving (angrily); v. a. Rustle. *R.b.e qikuk kana, alope qnyea*, he feels easily excited (angry), don't put him to any work; *jhuti do cele coe r.b.et kan*, somebody is making a rustling noise in the fence (of branches) (v. infra; word rarely used and seems to have some mixed meanings, partly about sound, partly connected with *rag*, passion).

rag bagao, v. a. m. Move noisily, rustle. *Ayup jokhet dangri thet cele coe r.b.goladihte adi diin botorena*, I became very much frightened as somebody or other made a sudden noisy movement towards me in the evening near the hillock; *khacar dangra do hor ielleko r.b.ku*, quick-tempered bullocks will make some angry movements when seeing people (v. supra;

word is rare; C. gives the meaning of movement and response; the last is not heard here).

ragdao, v. a. m. Rub, grind, scour, scrub (with something, not with the hands only). *Thamakur r. gundqitabonne*, grind the tobacco into small bits for us (using the end of a stick for the purpose); *kaqa khub r.em dhirire*, rub the buffalo well down with a stone; *noa sheiga do dhirire r. cikârena*, this stick has been ground smooth (polished) on a stone (cf. *ragad mante*; *Muḍari ragdao*).

ragdao, v. a. To chase or pursue at the heels of. (C., not used here; v. *rigdqu*; *ragdu ragdi*.)

ragda ragdi, adv., v. a. Scrubbing, grinding; to scrub, grind. *Hako dhirire r.r.ko ghasaoketko*, they rubbed the fish on a stone (to clean them); *noa ũngoc do bah lasera*, *dhirire r.r.me*, this axe is not sharp, rub it on a stone; *or r.r. idikedae*, *bae calak kante*, he dragged her along the ground, because she would not go (with him) (v. *ragdao*; *Muḍari ragda ragdi* and *ragdao*).

ragda ragdi, adv., v. a. Chasing, following close after; to chase. *Ona birre kulqi marak qdi bayide r.r. baraketko*, in that forest we chased hares and peafowls very eagerly; *goũa bir kulqi r.r.le lagakedea*, we chased the hare, driving it all over the forest; *adiko khudukidiha r.r.*, they pursued me, following me closely (v. *ragdao*).

ragda rogdo, adj. Rough, uneven, pit-marked. *Noa kaũ do r.r.gea*, *laũ cikârme*, this piece of wood is rough, pare it smooth; *goũa hormoe r.r.gea pusrite*, his whole body is rough on acc. of pimples; *raca do r.r.gea*, *jerer cikârpe*, the courtyard is rough (full of small holes, etc.), make it smooth by plastering it (cf. *ragu rogo*).

ragor pagor, adv., v. m. Scrambling, clambering, climbing using hands and feet; to scramble, scrape (with feet). *R.p. darereye dejeũ kana nui gidra do*, this child is climbing the tree, using hands and feet; *toyo r.p.e geledela haponko lagit*, the jackal is scraping out earth (to make a hole) for its young; *r.p. gachi banar titeye toleta*, she is pulling the paddy-seedlings out with both her hands; *karha r.p.oũ kana*, the wooden shovel is scrambling (over the surface, due to the many stones) (cf. H. *ragarua*).

ragoe ragoe, the same as *rague ragoe*, q. v.

rag raga, adj. Undetached, in a row, all there (teeth and mahua flowers). *Uni haram do r.r. ũata menaktaea*, this old man has his full set of teeth; *mathom do cotre r.r. sergeũ akaua*, the mahua flowers have come out up in the tree (are seen there, but have not as yet commenced to fall).

rag ragiq, adj. Quick-tempered, fierce, spirited (people, bullocks). *Uni r.r. hor tuluc alom ũhoka*, *edre godokae*, don't play the big one with that quick-tempered man, he gets quickly angry; *r.r. ũaũgra nasenaũ ũudutegeko calaka*, spirited bullocks will go when you just touch them with the prod; *r.r. gidra kunnac*, it is a bad-tempered child; *r.r. haũũi*, ardent beer (cf. H. *rag*).

ragrao, v. a. m. Rub, grind, abrade; hang about, rub oneself up against.

Dal r. aguipe, grind the split peas (in the hand-mill) and bring it; *sukri dealreyc r.k kana*, the pig is rubbing itself against the wall; *or r.kedeako*, *dea potakentaea*, they dragged him along, his back was abraded; *noudeyc r.k kana din hiloŋ*, he comes here every day (to ask for something). (H. *ragarnā*; v. *rograo*.)

ragra rogri, adv., v. a. Persistently, insistingly; to rub, grind, be persistent (asking). *R.r.te kulikeŋea*, *bae laŋlako*, we asked him persistently, he did not tell; *r.r. hodme dal*, grind the split peas quickly; *dan reuŋte r.r.kedea*, we asked him persistently about the witch (v. *supra*).

ragra rogro, the same as *ragar rogor*, q. v.

ragha rogho, adj. Uneven, rough, stony. *Noude do r.r.gea*, *ohole gitiŋena*, it is very rough (ground) here, we shall not be able to lie here. (About the same as *ragar rogor*, q. v.)

ragho boar hako, the same as *raghoŋ boar hako*, q. v. A variety of the *boar* fish, q. v.

raghoŋ boar hako, n. A fabulous fish mentioned in the traditions in connexion with raising earth from the sea to make land. All earth melted, when the fish brought some in its mouth and some on its back. From that time, the narrator adds, the *boar* fish has had no scales. A variety of the fish is also now called *ragho b.*, *raghoŋ b.* or *raghu b.*, *Siluris glavis* (v. *boar*).

rah, n. Voice, sound, pitch. *R. banuktaea*, *goŋgrotgear*, he has no voice, he is hoarse; *noakin tumdak reak r. do baŋ juria*, the pitch of these two dancing-drums does not agree; *sereu reak r. sasapi hoeoka*, you will have to catch the pitch of the song (or singing; also used about the proper melody) (cf. *infra*).

rah, n. Road, way, manner; v. a. d. Make a way for. *Mit r.te tarampe*, walk alike (in the same manner); *disom hoŋrak r.te calak hoeoka*, *apnar sana leka do baŋ*, you will have to follow the way of the people, not your own wish; *maŋjhiak r.te calak hoeoka*, you will have to follow the order of the headman; *baŋcaok laŋgille r.adea*, we made a way for him to be saved. (P. H. *rāh*, road, manner.)

raha, n., v. a. m. Way, custom, mode, manner, rule, principle, way of thinking; make, establish do.; act in accordance with, follow custom, manner, etc. *Mōŋ hoŋrak r.te calak hoeoka*, you will have to follow the rule of the village council; *nui gidra do goŋantel reak r. menaktaea*, this child has the manner of his grandfather; *mit r.te sereupe*, sing in conformity (having the same pitch and melody); *disom hoŋ taru reakko r. akata*, the people have made a rule (fixed a certain price) in connexion with hiring ploughing-cattle; *kuŋi jāwāeyc reak apalle r.wadca*, we gave the father our counsel how he might be able to get his girl married; *onkoak luca lamot leka do alope r.ka*, don't follow their lascivious manner; *sukri reak daŋdom r.yena*, the fine to be paid for pigs (trespassing) was fixed (to be followed in the country) (v. *supra*).

- raham*, adj., v. a. m. Salt, saline; make, be salt, too salt. *Noa utu do r.ge qikauk kana*, this curry feels too salt; *gai do r. dak nui lagitko dar idia*, cattle will run along to get saline water to drink; *utupe r.keta*, you have salted the curry too much; *pahil do qdi r.e tahk kana, netar doe sabakena, ado bako gateya*, formerly he was very salt (i. e., pleasant to others), now he has become insipid, therefore they do not take him along; *dak maydi r.ena*, the gruel has become too much salted (cf. *rehda*).
- raham rohom*, n. Rules, manners, proper behaviour, respect. *R.r. bac manaoceta*, he does not show respect; *r.r. bac bataolaka, roq paromkelkoac*, he did not respect the rules, he scolded them beyond bounds (v. *rohom*).
- raham rohom*, adv. Slowly, leisurely. *R.r.e hijuk kana*, he is coming slowly. (Rare; v. *raham ruhuf*.)
- raham rohom*, adv. Slowly, dilatory. (C., not heard here.)
- rahao*, v. m. Become numbed, asleep (as a foot or a hand). *Duruŋ duruŋte jaŋga r.entina*, by continued sitting my feet have become benumbed; *gitiŋ gitiŋten r.ena*, by continued lying (my back) has become benumbed (cf. *H. rahna*).
- raham ruhuf*, adv. Slowly, heavily (old or weak people). *Rug khon nŋŋye pharnao akana, r.r.e dŋrŋ barae kana*, he has just recovered from his illness, he is walking about slowly; *unkin haram buŋhi do r.r.kin hijuk kana*, those two, the old man and the old woman, are coming slowly (cf. *rabak rubuk*).
- raham*, n. A large kind of drum, something like a *ghol*, q. v. The *raham* has both ends covered, one end with buffalo hide, the other with goatskin. This latter end only is beaten with two drumsticks of bamboo. This drum is considered the finest: it is used at marriages and at religious festivals. Nowadays Santals also keep and drum the *raham*. The drum is generally adorned with feathers stuck in at the not belaboured end. *Rateko baployena*, they had a marriage with drums. The local Doms call the same drum *ghak*.
- raham dhaca*, n. The feather adornments of a *raham*; plaits of *cŋuric* (q. v.) standing out from the hair-knot. *R.dh.ko lagao akata*, they have adorned the drum with feathers; *r.dh. lekae sul akana*, she has tied her hair-knot like a feather-adorned drum; *r.dh. kŋri kanae*, she is a girl that has the plaits standing out from her hair-knot (v. *supra* and *dhaca*).
- raham pahat*, adv., v. a. m. Scouring, rubbing (with one's hands); to rub oneself, clean by friction. *R.p.e qbukok kana*, he is washing himself, rubbing with his hands; *ti r.p.tam, ado daka emok dhurakme*, scrub your hands well, and then start serving food; *khub leka r.p.okme*, rub yourself well; *r.p. iskirem, nŋila choqautame*, rub him with your hands, remove the dirt from him.
- raham pahat*, the same as *rohot pphol*, q. v. (dilatory). (C.)
- rahamdani*, v. a. Restrain, keep back, forbid, hinder. *Kurki male r.kelkou*, he prevented them taking attached cattle away; *calakii menlaka, mŋigye*

r.kidiña, I intended to go, this one restrained me; *r. nulumteko mokor-domawadea*, they brought a lawsuit against him because he had hindered people taking attached property away. (Desi *rahdani*; C. gives as the meaning "giving charity to travellers;" not here.)

raher, n. A kind of pulse, *Cajanus indicus*, Spreng., one of the most commonly cultivated pulses of the Santals. Acc. to the time when it ripens they distinguish: *Aghār r.* (or *aghoniā r.*), ripening in the month of *Aghār* (Nov.—Dec.), *caitālī r.*, ripening in the month *Cat* (March—Apr.); *mañghi* (or *mañhi*) *r.*, ripening in *Magh* (Jan.—Feb.); *lapra r.*, a kind having large and broad pods; *r. dul do bah mokkoña*, you will not get tired of eating split peas of *Raher* (lit. will not make you cease); *v. buru raher*, another cultivated plant called *raher*. (Mundari *raher*; H. *arhar*.)

raher, n., v. a., v. a. d. Melody, tone; to sing with pathos, with a ring. *R. ein dhoroale eneč jut do añjomoka*, only when you start the melody, it is nice to hear; *r.ateye sereñeta*, she sings with pathos; *phalna do khube r.eta*, so and so sings with a ring; *gidra raķe r.āk kana*, the child is crying pathetically (v. *rař*).

rahla, the same as *lahra*, q. v. (some people pronounce it so).

rāj, the same as *rañj*, q. v.

raj, n., v. a. m. A king, landlord, landed-proprietor, zemindar; kingdom, property; make, become a king, etc. *Nou disomren r. menakkon, ar onko then khajna takale dakhilet kana*, there are zemindars in this country, and we pay the rent-money*in to them; *noko raj do Maharaj latarren kanako. uni do asol r.*, these are under the Sovereign, he is the real king; *Campare Kisku hor r.ko tahkuna*, in Champa, men of the Kisku sept were kings (or landlords); *phalnako r.kedea*, they have made so and so a king (or a landlord); *noa disomre uni dpe r. akana*, he has become a landlord in this country; *Sonkara r.re menakbona*, we live in the Sonkara zemindary (estate); *uniak raj kana*, it is his kingdom; *serma r.*, the kingdom of Heaven; *r. hasale siok kana*, we are cultivating land belonging to the zemindar (i. e., as tenants, not expressly for the landlord). (H. *rāj*.)

Raj bhasa, n. The royal language, i. e., English.

Raj bheja, n. A cess paid to the landlord; *r.bh. lagaoč kana*, cess has to be paid to the landlord (beside the annual rent, demanded by the zemindar or his underlings, as goats, fruit, Indian corn, etc., now much less than formerly; not legal).

Raj cala, v. a. To reign, govern, carry on the work of governing, managing. *Maharaj r.e. c.čt kana*, the King Emperor reigns; *Gandore Pahariā raj reak disomre maraň saheb r.e. calačeta*, in Gando, in the Paharia landlord's land, the "big sahib" (i. e., the head of the district) rules (manages) the estate.

Raj dakar, n. The king's highway, a public highway.

Raj dolan, n. A palace. *Mohispur v.d. do ađi ęhosokko benao akata*, they have built the palace of the Moheshpur zemindar very grand. *Raj dol*, n. The king's company, followers (v. *dol*).

Raj dhani, n. A king's palace, seat of government. (H. *rāj-dhāni*.)

Rajokaj, n. Business, affairs of the household; v. a. Manage do. *Nuige r.k.e calaoettalea*, this one manages our business matters (with outsiders, not inside the household); *hoponinge r.k.e bađnea*, my son knows our business matters (how to conduct them); *r.k.ettalenc*, he manages our business matters. (H. *rājka*), public administration, king's business; not about these matters in Santali.)

Raj karbari, n. The manager of a zemindar's estate (v. *karbar*; rare).

Raj karbaria, n., the same as *Raj karbari*, q. v.

Raj kumar, n. A prince, the son of a king or landholder. In certain parts it is a title given to the second son of a Ghaṭwal raja; so C.; not generally known in these parts. (H. *rāj kumār*.)

Raj kumari, n. A princess, the daughter of a king or zemindar. (H. *rāj kumārī*.)

Raj naugraha, n. A capital, metropolis, the city in which a king resides, or the principal city of a country or province. *Paṭna do aleak r.n.*, Patna is our metropolis (v. *naugraha*).

Rajok cali, n. Mode of governing (v. *cali*; probably only in books).

Rajok hafin, n. Separation of landlords (when there are several brothers together to inherit) (v. *hafin*; rare).

Raj orak, n. A palace, the residence of a landlord.

Raj patu, n. (Of) royal lineage (who can sit at the King's table). (C., not here.)

Raj pat, n. A throne, dominion. *R.p.reye duruđ akana*, he is sitting on the royal cushion (he reigns); *r.p.e calaoeta*, he reigns. (H. *rāj pat*.)

Raj paṭhaona, n. A king's (zemindar's) messenger, an ambassador (v. *paṭhaona*).

Raj pariā, n. Reign. *Phalna r.p.re do ađi sukḷe tahāhana*, during so and so's reign (or when he was our landlord) we lived in great comfort (v. *pariā*).

Raj rapajko, n. pl. Kings, landlords (spoken of collectively), the king (zemindar) and his attendants. *R.r. darako kana*, the zemindar and his attendants are coming (v. *rapaj*).

Raj rasta, n. The king's highway, a public road (v. *rasta*).

Raj risi, n. A royal sage. (H. *rishi*; only in books.)

Raj tilok, n. The mark on the forehead given to a king on accession (in Choṭa Nagpur; not among Santals) (v. *tilok*).

Raj tika, n., the same as *raj tilok*, q. v.

Raj theṅga, n. A sceptre (v. *theṅga*).

raja, n., v. a. n., the same as *raj*, q. v., but only about a person. *Noa disomreu r. kana, hafitaye calak kana*, he is the king of this country,

he travels mounted on an elephant; *r. gusti kanako*, they are of the zemindar's family. *Raja* is not so commonly used, and generally refers to someone of a superior kind, more prominent than a *raj* (v. *maharaj* and *maharaja*).

raja, used in counting the division of cords in a bedstead (v. *sāk*). They count *ind, cand, jom, raja*; if the last one counted is *raja*, it means luck (v. *supra*).

rajañ rajak, adv. Continually (heavy rain, calling, speaking). *R.r.e daketa, bae asoret kana*, it is continually raining, it does not stop; *r.r.ñ hohqae kana, bae goñ akata*, I am continually calling out to him, he does not answer; *r.r.e roj doll akae taken kana*, he is continually speaking out in his defence.

raja muni cērē, n. A certain bird, the same as *lantiti*, q. v. (in *don* song).

raja muni hoṛo, n. A variety of paddy (cf. *rae mundi*).

rajan bajan, n., adv., v. a. Pomp and music; with pomp and music; provide do., have pomp and music (particularly at marriages). *R.b.ko baplak kana*, they are having a marriage with pomp and music; *r.b.te bariqkoko heñ akana*, the bridegroom's party has come with pomp and music; *qđi r.b.kelleye bahuadea, enre hō bahu dō bae rophalena*, he procured a wife for him, having much pomp and music, still the bride did not settle down with him (ran away); *cel coko pujayel, r.b., qđi ðtko ruyela*, who knows what (religious) festival they are having with pomp and music, they are drumming intensely. (H. *rājan* and *bājan*.)

rajan bhajan, the same as *rajan bajan*, q. v.

raja paṭa, n. A children's game. Played in the evening in the street, all clapping their hands. (Now rare; also called *raja pata*.)

raja puṭa, n. A king's son. Expression used about themselves in one of the songs of the *Dasāe koṛa* (q. v.) when they walk through the village street. *Kulhileyō jaebe guru ho, Naṭ bañi raja ho, r.p. dara majura*, the guru will go through the village street, playing the brass-cup, O king, the king's sons brought it pleased along (from the song; translation only tentative; the men themselves do not understand it properly; H. *rāja*) *puṭa*).

rajas, n. The pupil of the eye. *R. ponḍlenkhan bako neñeta*, when the pupil becomes white (as in cataract), people cannot see; *r.reñ hoṛe giñilenkhan hortel bae bancaoka*, when the man of the pupil lies down; the (ill) person will not recover (Santal idea). (Muḡdari *medra raja*; Ho *med raja*.)

raj baha, n. The Oleander, Nerium odorum, Soland. The Santals distinguish *arak r.b.*, the red-flowered oleander and *ponḍ r.b.*, the white-flowered variety. Used in Santal medicine (v. *raj* and *baha*).

rajgaj, adv. Crowded, filling the whole; adj. Very numerous. *Oṛakre r. hoṛko boḷo akana, ṭhāñi hō banuka*, people have gone in and filled the house, there is no place whatever; *r. gāñ menakkotaea, goṛare hō bako sahōp kana*, he has a crowd of cattle, there is not even room for them

- in the cattle-shed; *noa atore r. orak menaktakoa*, in this village they have a large number of houses close together; *jel r.ko bhoro akata mit phatik*, they have filled one small basket full to the rim with meat.
- raj mistri**, n. A mason, a master-mason. The Santals explain the name as being due to a mason having everything brought to him, when he is working. *R.m. do dolan orakko benaoa*, the masons build brick-houses. (H. *rāj mistri*.)
- rajmahal**, v. *rajmohol*. (C.)
- Rajmohol**, n. A town and sub-division of the Santal Parganas district. (H. *rāj-mahal*.)
- rajmohol horo**, n. A variety of paddy (v. supra).
- rajmohol parwa**, n. A variety of large pigeons (v. *parwa*).
- rajstari**, n., v. a. m. Register, registration; to register (in a court). *R.re tahako caphao akata*, they have entered the money in the register; *dolelho r.keta*, they registered the document. (H. *rajistari*, from Engl. register.)
- rajae**, the same as *rajosti*, q. v. (C.; not here.)
- rajon bajon**, the same as *rajan bajan*, q. v. (B. form.)
- rajos**, n., the same as *rajas*, q. v.
- rajosteri**, v. *rajestari*.
- rajosti**, n., v. a. Kingdom, property; make do., take possession. *Phalnawak r.kana*, it is so and so's kingdom; *bir do turupak r.kana*, the forest is the kingdom of the leopard; *noako ato do uniak r.kana*, these villages are his property; *noudun r.yeta, bapoti joega tho bañ kantama, cel iqete r.ocoama*, you are acting like the proprietor here, it is not what you have inherited from your father, why should we let you take possession (v. *raj*).
- rajot**, adj., v. a. To do a thing where it is not the place to do it, to do a thing on the road instead of going to the destination; make serve for all. *Duarregeye r.el kann, kante do bae calak kana*, she is doing it here in the door (e. g., washing), she does not go over there; *niq daktege r.pe joto, del banuka*, make this water sufficient for you all, there is no more water; *noudege jobrae r.el kana, sañgiñte do bae idi darenak kana*, she is throwing the rubbish down here (where there is no proper place for it), she is unable to take it some distance away.
- rajpol horo**, n. A variety of paddy.
- raj rog**, n., v. m. Phthisis accompanied by spitting of blood (hæmoptysis); to suffer from do. *Pahil do dhok tahēkantaea, nitok do r.r. pheraoentaea*, at first, he suffered from consumption, now it has been altered to the king-disease (he has commenced to spit blood); *r.r. ghop akadea*, he has got phthisis with spitting of blood; *r.r. akanae*, he suffers from phthisis with hæmoptysis (v. *raj* and *rog*).
- raj than**, n. A raja's place of worship (v. *than*; very rare).

rakan rukun, adv. Totteringly; v. m. Totter, tremble. *R.r.e taramefa*, he walks totteringly; *ruq berelkateye r.r.ok kana*, he is tottering (and feeble) having just got up from an attack of fever (v. *rukun rukun*).
rakap, v. a. m. Raise; rise, mount, ascend, appear, come (for the first time), show oneself; n. Rise (of sun). *Ber r. sed samatme*, face the rising of the sun (i. e., the East), also *ber rakabok*, where the sun rises; *bandibon r.kalla qhulale*, we shall raise the paddy-bundle and place it on the scaffolding; *nuirepe khusi akankhan ti rakabape*, if you are pleased with this one (agree to choose), raise your hands; *sengerko r.keta*, they have raised the rafters (placed them in position) on to the roof; *squri rakabpe*, throw the thatching-grass up (to the thatchers); *caole reak doroko r. akata*, they have raised the price of rice; *khajnako r.keta pahil khon*, they have raised the rent to more than it formerly was; *candoe r.ena*, the sun (or, the moon) has risen; *rimit rakabok kana, dag lagile*, clouds are coming up, it is going to rain; *gora palonko r. kana*, European soldiers are coming; *sahobko r.enkhan disom jobodena*, when the Europeans came (for the first time, to stay), the country was subjected (to order); *nawa caole r.ena*, new rice (of the present crops) has come (is now sold); *akal sermare saheb adwa caoleko r.laka*, the year of famine (viz., in 1874) the Europeans brought sun-dried rice in; *buruteye r.ena tarup*, the leopard ascended the hill; *kakoko r. kana ntar*, fish are coming up (the rivers or into the rice-fields) at present; *tchen niffen konko hor ale thene r.lena*, to-day a mad man came accidentally to us; *niffen at guye r.ena ale flud*, a lost (i. e., straying) cow came accidentally to us; *Lafa ak r.ena*, a rainbow has appeared. *Rakap* is frequently used as second part of a compound, conveying the idea of "up." Or *r.kedeai dak khon*, I pulled him up from the water; *heo rakabem*, take it up on your hip; *khari don r.ena durete*, the hanuman monkey jumped up into the tree; *rog r.entaca batole jomkelle*, his disease reappeared, because he ate something forbidden; *pusri r.ena*, pimples appeared (broke out); *gidra talsa r.adea*, measles came up on the child; *onkatem calakkhan r.aleme*, if you come in this direction look us up. (Munqari, Ho *rakap*, *rakab*.)

rakar rokor, adj. Uneven, rough. *Afel banukte parkom r.r. qikqik kana*, as there is nothing spread out on it, the bedstead feels rough; *noa hor do r.r.gea*, this road is uneven (full of stones or pits) (cf. *ragar rogor, ragae ragae*).

rakar rokor, adv., v. m. With rustling, rattling, crackling sounds; to rustle, rattle. *Mat thongare cel ceh r.r. safe kana* (or *r.r.ok kana*), something is making a rattling sound inside the bamboo-bottle; *luturre cele cpe bolq akan, r.r. qikqik kana*, some insect or other has got into my ear, it feels rustling (about the sound) (v. *ragae rogor*; onomat.; Munqari *rakar rokor*).

rakas, n. A demon, glutton, malignant fabulous beings, ogre. *R. do jähanaŋgeye name joma, hōr hōe jomkoa*, a *rakas* will eat anything he finds, he will even eat people; *r. leka dahae joma, bae bilka*, he eats like an ogre, he never gets satisfied; *hāṅḍiren r. kanae*, he is a glutton for beer. The *rakas* are frequently mentioned in the Santal Folk-tales. (H. *rākas*.)

rakasiq, adj. Demoniacal, gluttonous. *R. hōr kanae, tingkem emaea, unqēgeye joma*, he is a gluttonous person, however much you give him, he will eat it all (v. *supra*).

rakasni, adj. f., the same as *rakasiq*, q. v., but applied to females.

rakḍaṅ, adj. High, tall, lanky (people, trees). *Bejaeye usula r.ge*, he is exceedingly tall, lanky; *bāhu dōe r.gea, ad dōe gedragea*, his wife is very tall, he himself is of low stature; *hoete noa r. dare bindarena*, this very tall tree fell down in the storm (cf. *ḍaṅ*; v. *rakḍaṅ*).

rak jak, adj., adv., v. a. m. Secure, tight; securely, tightly, carefully, steadfastly; make, be strong, solid, firm, tight, stable, immovable. *Noa tol dō r.j.ge*, this knot (tie) is tight; *oraḅ dō r.j.ge*, the house is secure (in order); *r.j.e durup akana*, he is sitting immovable; *r.j.e teṅgo akana*, he is standing fixed there; *r.j. jōṅdra horhoṅpe*, watch the Indian corn carefully; *r.j. tol urijme*, tie it securely; *kombroko tol akadea r.j.*, they have tied the thief tightly; *silpiṅ r.j.me*, fasten the door securely; *oraḅko r.j. allea*, they made the house secure for us (in full order); *parkom uphāṅḍ nitōk dō r.j.ena*, the rope to stretch the weaving of a bedstead (at the foot-end) has been made tight.

rakōr mante (-marte, -mente), adv., the same as *rakroḅ mante*, q. v.

rakōr rakōr, adv., the same as *rakroḅ rakroḅ*, q. v.

rak raka, adj., adv. Stretched out or up; v. a. m. Stretch up, make to stand out. *Nui kada dō r.r.e dereṅana*, this buffalo has large horns standing up; *seta r.r.e gitic akana*, the dog is lying (on its back) with its legs stretched up in the air; *nui kūrī dō up r.r.getaea*, this girl's hair is standing out forwards (will not lie back); *ul ḍar sorokreko r.r. akala*, they have placed branches of mango trees on the road with the small branches sticking out (to prevent passing during repairs); *hoṅole bāslaka, r.r. ruḍena*, we made the paddy lay down (before reaping, to guard against thieves); it has raised itself up again (v. *rok roko*).

rakroḅ mante (-marte, -mente), adv. With a rattling, clattering, clacking sound. *R.m. bayar kaḍakin ropōkena*, the two uncastrated buffaloes butted each other with a bang; *r.m. bine liṅbedea*, he threw a stone at the snake, making a rattling sound (when the stone struck the ground) (onomat., v. *infra*).

rakroḅ rakroḅ, adv., v. m. Chattering, clacking, rattling, clattering; to rattle. *R.r. saḡar tiṅōk kana hōr hōrte*, the cart is hit by stones making a rattling sound as it passes along the road; *r.r. seko hoḷḷōlkoā jāwāde beṅaren*, they are hammering the bridegroom's lice, making a clattering

sound (a curious custom at a marriage, some girls beat a stone with a *gurgu*, q. v.; naturally, there are no lice); *r.r.e togvót kana, eken dáfage, edre akanae*, he is rattling his teeth, having nothing in his mouth, he is angry; *dhiri r. rakrogók kana, mit thecko gidi jarwayela*, the stones make a rattling sound, they are throwing them down in one place (onomat.; v. *rakor rakor*).

raksa, n., v. a. An earth-leveller, an implement used for levelling the soil of a rice-field; to level with do. The *raksa* is a piece of wood, some two to nearly three m. long and 15--20 cm. broad, slightly bent and with some edge on the lower part. Two holes, equally distant from the centre, are cut through for the *halka* (q. v.). The *raksa* has a handle (*raksa kâmba*) fixed in the middle. It is worked like a *karha*, q. v.; but is considerably longer and scarcely half as broad. It is only used for levelling rice-fields, just before planting, when the soil is soaked and easily moved by this leveller. *Khette r. sariuketa*, we levelled the rice-field with the *raksa*; *r. bañkhan bañ sariuka khel do*, except with a soil-leveller, a rice-field cannot be made level. The *raksa* is found with only a few in each village and is borrowed by those who do not possess one.

raktani, v. a. m., the same as *raktao*, q. v. (rare, applied to women).
raktao, v. a. m. Be active, eager, ardent, keen, get up steam, get a passion for, be engrossed in. *Daké r.keta*, the rain has become heavy; *horo rokhoele r.keta*, we are in full swing planting paddy; *daka jomle r. akata*, we are in the midst of taking our food; *enecko r. akata*, they are eagerly dancing (are in the middle of dancing); *kamiye r. akana*, he is fully occupied with his work; *sendra r. hor kanae*, he is an eager hunter; *phalna tuluce r. akana*, he is passionately attached to so and so (is engrossed in); *kadakin laphqi r.ena*, the two buffaloes are passionately fighting each other (will not be separated); *sioke r.ena*, he is ploughing energetically (will not cease until he is finished) (cf. H. *rakta*, passionately fond of, attached to).

raktan, the same as *rakdan*, q. v.

rañ, n., v. a. A cry, the call or cry of a bird; to cry, weep, plead, beseech, (birds) to sing, cry. Used of all sounds made by animals. *Okhoek r. con anjomkel*, I hear somebody's cry; *gidra r. lekan anjomketa*, I heard something like a child crying; *cêrê r. do adi mônj*, the singing of birds is very beautiful; *sim rañ hoeyena, angaketae*, it is cock-crow, it is dawn; *marak r.*, the crow of the peacock (earlier than cock-crow, about 2 a. m.); *turuf r. do botorge anjomok kana*, the call of a leopard is fearful to hear; *r. gidra do heheo hō bañ sanania*, I have no wish to take a crying child on my hip; *r.ateye rofel kana*, she is speaking, crying (weeping); *herel hopon do hūk hūkko raga*, men cry sobbingly (bitterly, not loudly); *bhabnateye r.eta*, she is weeping from grief; *toyoe raketa*, the jackal is howling; *kisniko r.el kana*, the maenas are crying; *mōrê horin rakatkoa, buko anjomlettiña*, I appealed to the village council, they

did not listen to me; *boŋga buruŋ rakatkoa, bako añjomlakū*, I implored the spirits, they did not listen; *raŋcorae r.eta, Bhador paraena*, the R. grasshopper is crying, the month of Bhador has come (onomat.; Mundari *raŋ*, Ho *raa*; Kurku *raga, ra*; cf. B. *rā*, word, sound).

raŋ agu, v. a. Call out, cry after, come crying, call and bring. *Gidraŋ r.a.keta, okoe coko dalkede*, the child came crying, somebody had beaten it; *bahu apa barye r.a.ketkoa*, the wife cried and brought her father and brothers (appealed to them and made them come) (v. *agu*).

raŋ deŋga, v. a., v. a. d. Cry, weep (to show sympathy). *Bahu kuŋiko idiye jokheč gate kuŋiko r.a.waea*, when the bride is taken away (after the marriage ceremony), her girl companions will cry to show their sympathy; *gəč orakite senkateye r.a.yel kana*, she has gone to the house where one is dead and is crying with them to show her sympathy.

raŋ halan, v. a. Bemoan, bewail, lament, cry naming or reckoning up all the dead person has been to one. *Gidraŋ nutumteye r.h.ət kana*, she is bemoaning her (dead) child (v. *halan*).

raŋ paŋca, v. a. Help to cry (mourning). *R.p.e sen akana*, she has gone to cry with (the bereaved ones); *r.p.wako kanae*, she is crying with them (to show her sympathy).

raŋ tala, v. a., v. a. d., the same as *raŋ deŋga*, q. v. (v. *tala*).

rakha, n., adj., v. a. m. Reserved place; reserved; lay under embargo, to preserve. *Sauri r. kana, alope jom ocoa*, it is a plot reserved for thatching-grass, don't let it be grazed; *r. bir, maklekhanko dakyŋoma*, it is a reserved forest, if anything is cut there, they fine you; *r. dareko kana, bako mak ocoŋka*, these are reserved trees, they do not permit them to be cut; *birko r. akata*, they have placed the forest under embargo; *noa sauri goŋako r. akata, conŋkako bit akata*, they have declared this thatching-grass field to be reserved, they have fixed a warning (a stick at the top of which a small bundle of grass is tied); *ghās r. akana siok daŋgra atūko lagil*, they have reserved this plot of grass to let the plough-oxen graze there. (H. *rakh, rakshā*.)

rakhal, the same as *rakhwal*, q. v.

rakhali, the same as *rakhwal*, q. v.

rakhaŋo, v. a. To conceive (animals). *Bitkile r.keta*, the buffalo cow has conceived. (H. *rakhaŋ, rakhaŋā*.)

rakhas, the same as *rakas*, q. v.

rakhasni, the same as *rakasni*, q. v.

rakhsa, the same as *raksa*, q. v.

rakhwal, n. A keeper, watchman. *Bandre r.ko dohq akadea*, they have put a watchman at the tank (e. g., to prevent bathing or fishing, etc.).

(H. *rakhwal*; word not considered Santali.)

rakhwali, the same as *rakhwal*, q. v.

rakhwar, the same as *rakhwal*, q. v. (H. *rakhwār*.)

ral, n. Pitch. (H. *rāl*, only in books; the Santal word is *dhārā*.)

ralak, v. a. To clean (nearly always attached to *jo*). *Pinda ralagpe*, clean the verandah; *khara* *jo* *r.kate jererme*, sweep the threshing-floor clean and plaster it.

ralak masak, adv., v. a. Every bit, clean (nothing left); to clean. *R.m. jo* *saphaeme*, sweep and clean every bit away; *r.m.e jom cabaketa*, he ate it up every bit (did not leave anything for others); *racue jo* *r.m.keta*, she swept the courtyard absolutely clean (v. supra).

ralak ralak, adv., v. a. Clean; to clean away. *R.r.e jo* *saphaketa khara*, she swept the threshing-floor clean of everything; *bir r.r.e tandiniketa sengel*, the fire swept the forest clear (of all vegetation); *sapha r.r.kelac, jobra cel ho banukanec*, she absolutely cleaned (the place), there is not a bit of rubbish.

Ram, n. Rama (the old hero, the incarnation of Vishnu, now worshipped by Hindus). A very common Santal name. (H. *rama* or *ram*; B. *ram*.) It might be noted that when people, nowadays even Santals, sit and measure grain etc., with a measure of capacity they use *Ram* for "one," thus: *ram, ram, ram, dui, dui, dui*, etc., Ram, Rain, Ram, two, two, two, etc., the numeral being repeated until the next measure is emptied out.

ram, v. a. m. To shut (with thorns), block (the entrance). *Duar r. ofokate nalhako calaoena*, they blocked the door with thorn-branches and went away to work for wages (people understand that they have left when seeing this); *dare r.kakme, gai aloko jom lagil*, shut the (recently planted) tree in with thorns to prevent cattle from eating it; *aclege duare r.keta, cekateye hec dareaka*, he has shut the door against himself, how should he be able to come (? cf. *rama*).

rama, n. A nail, a claw (of animals or birds). *R. hoyoetam, qditel hara akana*, pare your nails, they have grown immensely; *netar do r. ho bae loholeta*, at present she does not even wet her nails (does not bathe); *r.leye raborkidinu tarup*, the leopard clawed me; *alom gaduroka, r.re do bis menaka*, don't scratch yourself, there is poison in the nails; *r.leye itickidina*, he pinched me with his nails; *kupil do r.te sinuko atkirkoa*, the kites carry fowls away in their claws; *barduruc do phakrakreko r.wana*, the bats have a claw on their wings; *ti rama*, finger-nail; *jannga (katup)* r., toe-nail. (Munçari *rama*.)

rama kupil, n., the same as *kupil rama*, q. v.

ramayon, n. The Ramayana. (B. *ramayon*.)

rambar rombor, adj. Lumpy, cloddish, unbroken, full of stones, whole and hard, not soft or mellow. *R.r. hasate dekal do ban jutoka*, it will not do to build a mud-wall with earth containing (undissolved) lumps; *noa hgr do r.r.gea*, this road is full of loose stones (lying loose on the surface); *cel lekako dakaketa, r.r.ge qibauk kana*, how have they prepared the rice, it feels whole and hard; *jondra ata r.r.gea, ban ofelena*, the parched Indian corn is whole and hard, it did not burst; *r.r. jelko utu akota, bako raseata*, they have prepared the meat-curry in dry lumps, they did not give it gravy (cf. *ragar rogor, rambara rombor*).

- rambar rukhar*, adj., the same as *rambar rombo*, q. v. (particularly applied to meat-curry). Hard and dry. *R.r.ko utu akata, rase bamuka*, they have prepared some very hard bits of meat-curry, there is no sauce (v. *rukhar*).
- rambra*, n. A leguminous plant, *Phaseolus radiatus*, Willd. Commonly cultivated. *Gasaq* (or *ghasaq*) *rambra*, ? *Phaseolus* Max, Willd. This bean is planted on the rice-field ridges; beans are black. (Munḍari *rambra*, Ho *ramba*.)
- rambra rombro*, the same as *rambar rombo*, q. v.
- rambha rombho*, adj., v. m. Weak, feeble, strengthless; become do. (people, animals). *R.r.geae nui daṅgra dḡ*, this bullock is strengthless (e. g., owing to lack of food or to age); *cekam r.r.yentabona*, how have you become so feeble; *rua beretkate r.r.e dāṛā barae kana*, having got up from his fever he is walking about without strength (cf. *rombho*).
- ramcam*, adj. Bristly, rough, standing out (hair, thorns). *R. in samahre cele cge teṅgo golenā, curin leka r.*, someone with bristly hair suddenly stood in front of me, shock-headed like a sprite; *horre r. janumko dho akata*, they have put some branches with standing out thorns in the road; *r. sahane dipil aguyet kana*, she is coming, carrying some bristling firewood on her head; *icāḡ hako utu dḡ r.ge qikquk kana*, curry made of prawns feels rough; *susmar dḡ r. suṅga menakitakoa*, the *susmar* (q. v.) larva has bristling stings (i. e., poisonous stiff hairs) (cf. *ram* and *rama*; *cam* possibly a jingle).
- ramcam*, n. A larva (having bristling hair) so called (v. supra, not commonly known).
- ram cando dohae*, intj. Ram Chando, grace! Used by children. *Artagomko uḍquk kan jokheḥ gidraḡo hohqea ek barahi, du barahi, r.c.d.*, when the "grey-geese" fly past, the children call out, one rope, two ropes, Ram Chando, grace (thereupon the birds are expected to commence to fly in circles over the place) (v. *Ram*, *cando* and *dohae*).
- ram chata*, intj. (in a certain kind of *kati eneḥ*). A full hit (ironically, no hit at all). *Ram gaḍi, chata gaḍi, r.ch., cālio*, Ram's line, the line of the full hit, a full hit, no hit at all (v. *Ram* and *chata*).
- Ram Gaṅga*, n. A call of Hindus when they are bathing; hail Ram Ganges. *Sita Ram, Gaṅga Ram hohokateko unum godōka*, calling out S.R.G.R. they at once immerse themselves (v. *Ram* and *Gaṅga*).
- ram gaḍi*, n. The line of mark at a kind of *kati eneḥ*; v. supra *ram chata*.
- ram gaḍi*, n. A kind of bullock cart, the wheels of which are something between a solid wheel (v. *kanta sagar*), and an ordinary wheel with spokes. The wheel consists of three pieces, like the solid wheel; but the two outer pieces have been hollowed out on the inner side, so as to make the wheel much less heavy. Two pieces of wood are fixed between the centre part and the outer part of the wheel to keep it in position; they cannot be called spokes, as they are perpendicular to the centre piece. This kind of cart is now very rare (v. *Ram* and *gaḍi*).

- ramjhiṅgə*, n. A commonly cultivated plant, *Hibiscus esculentus*, L., commonly called Lady's finger, by Europeans (v. *Ram* and *jhiṅgə*).
- ramkhəsi*, adj. Castrated (not *koṭeč*, q. v.). *R. dāngra*, a castrated bullock; *r. meṛom*, a castrated goat. Santals do not perform castration themselves, but may get some Mohammedan or Bhūya, etc., to do it for them (v. *Ram* and *khəsi*; C. "a hermaphrodite goat," said to be seen, but very rare).
- ramnat boḍa biñ*, n. A python with rudimentary legs (v. *boḍa*; v. *Ram* + B. H. *nāth*).
- ramə ramə*, the same as *ramə rətiñ*, q. v. *R.r.ñ bae akata, qhope ṅamlea*, I have stowed it carefully away, you will not be able to find it; *əpuñ ṭakae r.r. akata*, our father has put the money carefully aside.
- ramə rətiñ*, adj., adv., v. a. m. Careful, cautious, frugal, economical; with care; carefully stow away, keep. *R.r. hoṛ kanae, uni (then jimqakme)*, he is a very careful person, give it into his charge (to be kept for you); *r.r.e bae akata* (or *r.r.te*), she has stowed it carefully away; *r.r.kateye ghoṛ korna akata*, he has acquired his household properties by being frugal; *hoṛo caoleye r.r. akata*, he has stowed away his paddy and rice with care; *ṭaka poesa r.r.ena*, the money was stored away (v. supra).
- rampa ruṛə*, adj. Having spreading, crooked branches. *R.r.ko or əguketa begor dər herte*, they have dragged the tree here with its branches spreading, without cutting the branches off; *apakkə teke akata r.r.*, they have cooked the vegetables crooked and spreading (have not cut them up before cooking); *gəḍə dakkə cel cəñ r.r. əlu hijuk kana*, some tree or other is coming floating down the flooded river, branches spreading out (cf. *rampər*).
- rampər*, adj. Having spreading, leafless branches; long (horns); lean and lanky. *R. jhaṭə bitakpe malhan nārī rakabok ləgil*, fix a stake with spreading branches for the bean-creeper to grow up on; *nui kaḍə reaḷ də r. dereñ menaktaea*, this buffalo has long horns rising up; *jhaṅkar dereñ də r.geu*, the horns of the spotted deer buck are branched; *r. dər gəḍə giḍikakpe, kombro hako aloko sapko ləgil*, throw some spreading branches in the pool, to prevent thieves from catching the fish; *nui r. hərəl də*, this lanky lean man (abuse).
- rampər*, the same as *rampər*, q. v.
- rampha*, v. a. m. Hedge in, block with thorns. *Thamakur itə r.kalime, jemon sim aloko paskae*, hedge the tobacco seedlings in with thorns, in order that the fowls may not scratch them away; *hoṛ janumteye r. eṣṭ akata, alo hoṛko paromok ləgil*, he has blocked the way with thorn-tree branches, to prevent people from passing (v. *ram*).
- ramrər*, the same as *ram rərə*, q. v.
- ram rərə*, v. a. Rebuke, reproach, reprimand, scold. *Kami bae jutletteye r.r.kedea*, he rebuked him, because he had not done the work properly; *r.r. ṅəgepe*, reprimand him a little (cf. *Ram*; v. *rər*).
- ramṛə*, n., the same as *rambṛə*, q. v.

ramsai, n. A variety of paddy. (Desi *r.iii* sub.)

Ram Saiji, n. The name of the *jaher era*, the goddess of the sacred grove (cf. *Saiji*, a common name for girls).

ramsinga, n. A kind of musical horn. The shape is roundish, so that when it is blown the body of the instrument turns round the shoulder and neck of the blower, the end of it being above the other shoulder and head, pointing forwards. Fairly common. Used at marriages and other festivals. (H. *rām-singā*.)

ran, n., v. a. d. Medicine, a drug; to administer physic; v. a. To bribe. *Boge hor lagit r. dō bah jurura, ruak hor lagit bir khon r. rehetko la aguia, arko r. akoo*, for people in health no medicine is necessary, for ill people they dig and bring from the forest medicinal roots and administer them; *r. lagaoeme dorodre*, apply some medicine to where he has pain; *r.e jom akala*, he has taken the medicine; *dañre mesalkate r. hūime*, drink the medicine after having mixed it with water; *phalna dō bes leka r. aeme, jeleñ r. ge lagaoeme*, apply physic well to so and so, give him "long" medicine (i. e., use the stick and thrash him); *moca r. lagaope, rehet r. bah lagaok kana*, apply oral medicine, root-medicine has no effect (witches are supposed to be at the bottom of the disease, and these are to be warned by threats and scolding); *māñhiko r. akadea, ona iate ihak katha bae añjomlaka*, they have bribed the headman (lit. made him medically treated), therefore he did not listen to my matter; *noa reak r. em badaele khan den emokme*, if you know the medicine for this, please give it; *ale atore raranit dō phalna*, the one who administers physic in our village is so and so; *ojha horbo rarana*, ojhas administer medicine; *mocate r. kolejpe*, pulverize the medicine with your mouth (also *pond gurgute kolejpe*, pulverize it with the white crusher (i. e., the tongue) (about warning possible witches).

Jeleñ ran, n. A thrashing.

Ran orak, n. A dispensary (of recent introduction). *R.o.te calakme ar daktar ran jomme*, go to the dispensary and take a doctor's medicine (i. e., European.) (Kurku *rano*; Muṅdari *ranu*; v. *rganu*.)

The medicines and medical practice, etc., of the Santals, are described in "Studies in Santal Medicine and connected Folk-lore," A.S.B.'s Memoirs Vol. X. All Santals are interested in medicine; most of them profess to know the medicines for one or a few diseases; some are regular practitioners, especially so the *ojha* (q. v.) who, however, bases his work on his ability to find out and treat the "spiritual" influences behind disease. As medicine, the Santals may use many different things, but mostly vegetable matters, the roots or bark of roots of plants and trees (these have not been exposed to external influence), bark, leaves, fruits, etc.

rana hojo, n. A variety of paddy.

Rana kamar, n. A certain class of blacksmith. (H. *rānā*.)

ranakap, n., adj. An ascent, steep ascent; ascending, steep. *R.re theklao hocoka*, you will have to push at the ascent; *noa daharte sagar do alope lagaea, aditel r.gea*, don't drive the cart along this road, it has a very steep ascent (or, has many ups and downs); *gada r. then ato menaka*, at the ascent from the river there is a village.

R. hako, n. Fish which come up the rivers and get up into the rice-fields. *Rog menaktako hor do r.h. alope jumkoa, rog ruqra*, people who suffer from a disease, don't you eat ascending fish, the disease will break out again.

Hoe r. apak, n. The first sprouts of the *sih apak*, q. v. *H.r.a. do alope joma, lac haksoa*, don't eat the first sprouts of the *sih apak*, it causes stomach-ache. Until rain has fallen on this, it is considered unhealthy; afterwards it is freely used for curry. (From *rakap* with infixed *n*.)

ranaput, n., adj. Breakage, breach, the place where something is broken; broken. *R. batayepo* (also *r.re* or *r. then*), put a splint on the fracture; *noa thenga do r.gea*, this stick is broken; *noa parkom alope gilitakan, r.gea*, don't lie on this bedstead, it is broken; *piñdhe r. then hasawakpe*, fill in earth where the rice-field ridge is broken; *r. bafire dak alope taha*, don't pour water into a broken brass-cup; *ekən r. bhajan menaktalea, nawanak bale kirin akata*, we have only fissured earthenware pots, we have not bought any fresh ones. (From *raput*, with infixed *n*.)

ran dak, n. The water in which the fermenting stuff has been dissolved (v. sub *ranu*).

randhoni, n. A cook. *R. batoni celan catoni*, the cook, the server of food, the vessel-washer, said to a child by a fondling grandmother. *Randhon* is a common name for Santal girls. *R. kuntalea*; she is our cook. (Not common; H. *rādhunaiyā*.)

rane bane, the same as *rane bhane*, q. v.

rane bhane, adj., adv., v. m. Having plenty, abundantly, profusely, full up of everything; become wealthy. *R.bh.ye caluorna, ekən tiye ruqr hečena*, he went away having plenty of everything, he came back empty-handed (having lost all; also *ti tayokateye ruqr hečena*, he returned clapping his hands, i. e., empty-handed); *r.bh. jotoakige menaktalea*, he is full up with everything; *r.bh. opakrele jawaeledea, bae tahčlena*, we married her into a wealthy family, she did not remain there; *khube r.bh. akana phalna do*, so and so has become very wealthy. Word is apparently not used about a man who has no children (cf. H. *bhan*).

ran murgan, n. Medicines (v. *murgan*).

ran nanjom, n. Witchcraft. *Noko gharonjre r.n. menaka, alope joraoa ghar gharqi*, there are those who know witchcraft in the family of these people, don't contract marriage relationship with them (v. *nanjom*).

ran opak, v. sub *ran*.

ran ran, adv., v. m. Numbed, asleep, tingling; be do. *Janga r.r.in qikqueta*, I feel my leg numbed; *bis rakap kante r.r.in qikqueta*, I feel numbed,

as the poison ascends (e. g., when bitten by certain snakes); *jaŋga r.r.oŋ kantina*, my leg is tingling (due to snake-bite).

ran ran, adv., v. a. With a humming sound; produce do. sound (certain insects such as beetles). *R.r. urui uŋquŋ kana*, the beetle is flying, making a humming sound; *urui r.r.ef kana*, the beetle is making a humming sound (flying) (onomat.).

ran ran, v. *ran*. *R.r.ge suyeŋ kana*, I feel a smell of medicine; *r.r.tele bhagaoena, bale bogc darcaida*, we were defeated giving medicines (i. e., we gave as much as we knew or could without effect), we were unable to make him well.

ran ranao, v. m. To tingle, be numbed. *Unŋŋko ranan kanre hŋ r.r.kge baŋ ihiroŋ kana*, although they are applying so much medicine, the tingling I am feeling does not cease; *durup durupie jaŋga r.r. akantina*, by sitting for a long while my legs have become numbed; *mokareŋ iahidlena, gofa ti r.r.entina*, I struck my elbow against something, my whole arm is tingling; *kidin kaŋkome topkidiŋte jaŋga r.r.k kantina*, my foot is tingling because a scorpion stung me (v. *ran ran*).

ran rehet, n., v. sub *ran*. (A very frequent combination, because much of the stuff used as medicine by the Santals is roots.)

ranj, v. a. m. To heap, pile up. *Suhan agukate kudamre r.kalpe*, having brought the firewood, place it in a heap at the rear of the house; *horo biŋga kharqire r.ena*, the paddy sheaves have been piled up on the threshing-floor.

ranjao, v. a. m. Twist well, be well turned; settle (finally), fix. *Baber khub r. uŋpe, alo bhariroŋ legit*, twist the rope well, that it may not be untwisted (when twisting a rope, etc., they will always twist backwards once; the straw, etc. (the strands), lie on the left hand, the twisting is done with the flat right hand; when the part of the rope has been twisted some three or four times with a forward movement of the hand, the thus prepared part is given a single backward movement of the right hand, thus making the rope firm); *kulhako r.keta, phabna din hiloŋ perako hijula*, they have settled the matter, on such and such a day the friends will come (e. g., for performing the marriage ceremonies); *tisre coŋ kakhakin r.ket, hesak jamkin odokena*, who knows when the two fixed the matter between themselves, they have gone away to eat figs (i. e., have eloped); *tis khon coŋ, babam r.ket, gate tala khonem chingaukidiŋa*, who knows, father, since what time you have settled the matter, you have cut me off from my companions (said by daughter to father when she is taken away after marriage; it is nothing more than regret at having to go away from her girl friends); *noa baber do r.ena*, this rope has been properly twisted.

ranjao, v. m. Become thin, lean. *Ruŋteye r. akana*, he has become thin from fever; *kami kumiteye r.ena*, he became lean by continued work; *reŋgeŋteho r.ena*, they have become lean through lack of food.

rañjao, v. a. To boil down sugar-cane juice. (C.)

rañ, n. Tin, pewter. *R. toḍore hṛoḥ akata*, he has put on a pewter wristlet; *r. mundam*, a finger-ring of pewter; *r. pagra*, an ear-ring of tin; *r. biṭi kanae*, she is a pewter-daughter (i. e., she is easily hurt, like pewter that is easily broken). (H. *rāg*; B. *rāṅg*.)

rañ, v. a. Polish, dye, adorn. *Dibiho r.kedea*, they have adorned the Durga idol (put sheets of tin or coloured paper on it, made it fine). (H. *raṅg*; v. *roñ*.)

rañ, v. *roñ* (that is used here).

rañ birañ, v. *roñ birañ*.

rañ borañ, v. *roñ borañ*. (C.)

rañga, adj. Coloured, reddish. *R. dṛ mṛl sebel, bañkhan sebel dṛ bañ kana*, the coloured (stuff) is pleasing to the eye, otherwise it is not pleasing (said about the turmeric that is a very necessary part of most curries). (H. B. *rangā*; *rañga* is not considered Santali and is little used except by those who are in constant contact with Dekos. Ranga is a very common name for villages, so called because the soil there is brownish or reddish; sometimes fully *Raṅgu maṭiṭi*.)

rañga, the same as *rañ*, cf. v. (C., not here.)

rañga coṅga, adj. Jagged, knotty, rough, knaggy, spiky, thorny. *Noa theṅga dṛ r.c.geu, julle bam heṛ akata*, this stick is knotty, you have not pared it nicely; *Dasāe koṛa r.c. eḍel theṅgako aseṇa*, the oḥa's disciples at the Durga feast walk about with a spiky stick of the cotton tree (given to one who becomes possessed, to rub his back with); *r.c. dhiri menaṇa, soṅtoṛte taṛampe*, there are jagged stones here, walk carefully (used about feldspar and quartz, that will cut the feet of men and beasts); *siñḍo dṛ r.c. jaṇumana*, the Bael tree is armed with thorns (spikes) (v. *coṅga*).

rañga dhoṅga, adj. Showy, gaudy, brilliant, flashy (also ironically). *R.ḍh.e benao akana, usulae, moṭawae, bes sajae ṅeloḥ kana*, he is splendidly developed, he is high, he is stout, he looks well-proportioned; *r.ḍh.kicriḍ bandekate haṭṭeye calaoena*, she went to the market dressed in some gaudy cloth; *caḡukaḥ khub r.ḍh.e benao akata*, he has made the door-frame very showy (filled it with carvings); *noa hesaḥ dṛ khub r.ḍh. benao akana*, this Pipol tree has developed finely (only about a recently planted tree). (H. *raṅg dhaṅg*, v. *roñ dhoñ*.)

Raṅga Hāri, n. The name of a Santal bonga. (C.)

rañgao, v. a. Put on speed, quicken, make angry; v. m. Become enraged, infuriated, furious, angry, become warmed to one's work. *Hawa ḡaḍiye r.keta*, he made the motor-car run at full speed; *kḡmiye r.ena, setoñ hṛ bae bataoela*, he has become warmed to his work, he does not heed even the heat of the sun; *ṭarupko r.keden*, they made the leopard furious; *boge kathateye r.ena*, he became angry hearing a well-meant word; *cune acur r.ketkoa*, he quickened turning the mussels round (when burning lime for chewing tobacco); *r.kateye calaoena*, he went off in anger; *eṅel*

r.enako tehen, they have got into full swing dancing (will not-stop the whole night); *jom r.enae toyo, din hilok sine jometkoa*, the jackal has become eager, eating, every day he is eating fowls; *dakae jom r.ena*, he is eagerly taking food (eats all you give him). (H. *raṅgānā*, make coloured; *raṅgnā*, blush; Muṅdari *raṅguo*, colour; Kurku *araṅg*.)

Raṅga pahar, n. The name of a bonga worshipped by the ojhas (v. *raṅga* and *pahar*).

raṅgaṣ, adj. Slim, slender, lean, spare; v. m. Become so. *Nui daṅgra dōc r.gea, tis hū bac moṭaka*, this bullock is lean, he will never be fat; *r.r.geae, laḥ hū khaepokgetaea*, he is very lean, even his stomach is depressed (hollow).

raṅga raṅgi, adv., v. m., Furiously; have a fierce quarrel. *R.r.kin kaphariquena, ne dapal ne bañ*, they quarrelled furiously, again and again on the point of getting to blows; *roportekin r.r.yena*, disputing, they got into a fierce quarrel (v. *raṅgao*).

raṅga roṅga, the same as *raṅga coṅga*, q. v.

raṅga roṅgo, the same as *raṅga coṅga*, q. v.

raṅgha roṅgha, the same as *raṅga coṅga*, q. v.

raṅgha roṅgho, the same as *raṅga coṅga*, q. v. *R.r.gea noa haḥ dō, heṛ cikḥrpe*, this piece of wood is jagged, trim it so that it becomes smooth (cf. *ragha rogha, rayda roṅlo*).

raṅkar, adj. Tall, high (people, trees, horns). *Nui hōṛ dō aḍi r. hōṛ kanae*, this man is a very tall one; *r. dereñ haḍa*, a buffalo with very long (outstanding) horns; *noa eḍel dō r. dare akana*, this Simot has grown into a very tall tree.

Raṅkini, n. The name of a certain goddess, originally the sister of a Sikhhar raja. *Sedaere dō R. bheju lagaok kan takkana Sikhhar disomre*, formerly, a cess payable to Rangkini was to be paid in the country of Sikhhar. The cess is said to have been one child yearly to be sacrificed to this goddess from each village. A *Raṅkini rakas*, a female ogre, is also mentioned, described as a *ghormūhō*.

rañ rañ, adj. Reddish, glossy brown. *Noa utiñ sunum dō r.r. ṅeloḥ kana' maḷaḥ banuḥa*, this mustard oil looks glossy brown, there is no dirt in it; *r.r. haṅḍi botorge ṅeloḥ kana*, the reddish beer looks fearful (many people are afraid to drink it); *nawa gur kawa, r.r. ṅeloḥ kana*, it is fresh molasses, it looks glossy brown; *r.r. joṅdra*, reddish Indian corn (considered very good); *noa mej r.r. ṅeloḥ kana aḍi mōñj*, this table looks glossy brown, very beautiful (polished). (H. *raṅg*.)

rañ raṅgiq, adj. Light-red, reddish. *Gur r.r.ko isin akata*, they have boiled the molasses so that it is light red; *r.r. hōṛo*, paddy of a reddish colour; *noa jel dō r.r.gea, bañ leñjera*, this meat is reddish, it is not viscous (v. *supra*).

rañ rij, n. Revelry, merriment, play and dance, music and dance. *Nuiye hapamenre hū r.r. dō bañ cabak kantaea*, although he has become an

old man his revelry is not at an end; *noa atore do qđi r.r. hōr menakkōa*, in this village there are very many merry people; *khubem jōmlekkhan r.r. ođokōka*, if you get full up of food, revelry will come. (H. *raṅ-ras* and *raṅ-ris*; v. *rij*.)

rañ ruñ, adj., v. a. m. Empty, thoroughly emptied; to empty out. *Joto kaṅḍa r.r. gea*, all the pots are empty; *daḥ lo aḡuipe, r.r. ena ŭkuc*, draw and bring water, the earthenware pot is thoroughly emptied; *daka ŭkucē r.r. keta, kaŭiē talañ hō banuka*, she has emptied the rice-pot, there is not even a small bit left (v. *infra*).

rañ ruñ, adv., v. m. Making an empty sound; to sound empty. *Setae bolo akana, ŭkucē laṛao barayeta, r.r. sađe kana*, a dog has got in, he moves the pots, it gives an empty sound; *bhajan r.r. oḥ kana, cele ce laṛaoet*, the vessels give an empty sound, someone or other is moving them (onomat.).

rañta, n., v. a. Pewter, a thin sheet of pewter; to varnish, adorn. *Kali Dibi do r.teko sujakōa*, they adorn the Kali and Durga idols, applying thin sheets of pewter to them; *Deko boṅgako r.koa*, they adorn the Deko idols with thin layers of pewter and colour; *r. kagoj kiriñ aḡuipe, bahabon benaon*, buy and bring some "silver" paper, we shall make some flowers (v. *rañ*; B. *rāntā*, tin-foil).

rañḍ baj, adj. Lascivious, lewd, woman-hunter. *R.b. hōr kanae, joto aimaie bhōṅḍkōa*, he is a lewd person, he will dishonour any woman. (H. *rāḍ* and *rāṅḍ*; P. H. *baṛ*; cf. *rañḍi baji*.)

rāñḍ bhogao, v. m. Become fat (abuse). *Herēle tahēkantaere nonka moṅ do bae tahēkuna, herēle goēcnkhane r.bh.ena*, while she had a husband, she was not fat like this; when her husband died she became bloated. (H. *rāñḍ*; v. *bhogao*.)

rañḍo (or *rañḍo iḥḥ*), n. A large kind of prawn or shrimp. It was this *iḥḥ*, that, acc. to tradition, attempted to bring earth up from the sea when the earth was created; at that time they asked it to give its head, and from that time the prawns have no head.

rañḍoṣ, v. a. Pinch. *Kaṭhōme r.kidiña*, the crab pinched me; (cf. *riḍet*).

rañḍoṣ pusi, n. fig. Tiger, leopard (used in the forest, where the proper name is avoided) (v. *supra* and *pusi*).

rāoāo, v. *rāwāo*.

raocao, adv., v. a. m. Over-salted; to make too salt. *R. utuko buluñ akawata*, they have given too much salt to the curry; *daḥ maṅḍiko r.kṛta*, they have salted the gruel too much (v. *rao rao*; v. *reḡ ceo*).

rāodāo, v. *rāondao*.

raona, v. a. m. Start, depart, set out. *Mil hōr r. goṭkaepe*, send one man off at once; *sendra phaḍko r.yena*, the hunting crowd has started; *perako r.katkon*, they said good-bye to the visitors (saw them off) (cf. P. H. *rawāna*, going).

- raona jhaona*, adj., adv. Weeping, crying (children), whimpering, fretting; taking the children along. *R.jh. gidra menakkotaea, cekateye kamia*, she has whimpering children, how will she be able to work; *r.jh.ko qrisediti kana noko gidra do*, these children are worrying me by their crying; *r.jh.ko calak kana joto hor*, they are all going, the whimpering ones included; *bapla orakle r.jh.ko sen akana*, they have all gone to the house where there is a marriage, taking the children along with them. (H. *rawna*, give forth sound.)
- raonda ak*, n. A certain kind of sugar-cane (tall, not watered by irrigation) (? cf. P. H. *rawana*, Rhubarb).
- raondao*, v. a. Overrun, hunt for, seek after, explore, go over, rummage, search for. *Gofa birko r. baraketa*, they run over the whole forest (searching for some animal, etc.); *gofa ato orak orakko r.kedea at gidra*, they hunted for the lost child in every house in the whole village; *niq aqe pasere mihun r.kedea, ban hamledea*, I searched for the calf everywhere here in the vicinity, I could not find it (cf. P. H. *rawa dawā*, running over, go to and fro).
- raonda rāundi*, v. a., the same as *raondao*, q. v. *Khoroc nam laqite r.r. barae kana*, he is going everywhere in search of food-stuff.
- rāo rāo*, n., adv., v. a. m. Indistinct tumult, hubbub, noise, bustle, din; making a humming sound; to hum, make an uproarious sound (as of many people in one place); squeak, creak, buzz. *Dumurko udauk kana r.r.*, the bees are flying, making a humming noise (a large number); *patu laqdire horko jarwa akana r.r.*, a large crowd of people has assembled at the place of the hook-swinging festival, making a loud noise; *horko r.r.eta, rof hē ban anjom fhikō kana*, the people make a clamorous noise, it is not possible to distinguish what is said; *carakha bako sunun akawata, r.r.ē kana*, they have not oiled the spinning-wheel, it is creaking; *sagar r.r.ē kana*, the cart is squeaking; *hafe r.r. anjomō kana*, an indistinct hubbub is heard on the market-place (onomat.; cf. H. *rauna*, make a noise).
- rao rao*, the same as *rao cao*, q. v. (too much salt; rare).
- rao sao*, n. Voice, speech, breath. *R.s. banuktaea, cabayenae*, there is no breath in him, he is dead; *atoren hor jotoho japiheta, r.s. cel hē ban anjomō kana*, the people of the village have all fallen asleep, there is absolutely no voice heard. (Desi *ra sa*; cf. *rāo*.)
- rapacak*, v. recipr. of *racak*, q. v. To fight, tear one another's hair. *R. botoyenakin, hanđi nū, ale do bakin delawatlea*, they went in to drink beer, pulling each other, they did not invite us; *r.enakin*, they tore each other's hair.
- rapaj*, n. Kings, sovereigns, landlords (spoken of collectively). *Camparr Kisku hor r.ko tahk kana*, in Champa, men of the Kisku sept were kings; *r.koge disomko calaoeta*, the landlords rule the country; *raj r.ko daraku kana*, the landlord and his party are coming; *raj r.koak maricem got darekeu*, would you be able to pick the pepper of the kings (Santal

- conundrum, the answer being, the wasps); *raj r. hoak satem koyok tiolkea*, would you be able to look up to the eaves of the king (another conundrum, the answer being, one's own forehead) (v. *raj* with infixed *p*).
- rapak*, v. a. m. Roast, burn, cremate. *R. jonqratego tehen dote baskeakena*, we had to-day roasted Indian corn for our forenoon meal (nothing was left from last evening); *jel r. anme*, roast some meat for me (any food roasted is done on live coals); *itq do bhafareko rapaga*, they burn bricks in a kiln; *ghutin cun bhafareko rapaga*, they burn lime in kilns; *kunkal hō bhajanko rapaga bhafare*, also the potters burn the earthenware vessels in a kiln; *phalnako r. keda*, they cremated so and so; *kamar kuilako r. et kana*, the blacksmiths are burning charcoal (i. e., preparing); *bes do ban r. lena*, it has not been well burnt. (Munqari, Ho rapa.)
- rapan rupuh*, adj., v. m. Weak, feeble, emaciated (after illness, from lack of food); become do. *Ruqte r. r. e osok akana*, he has become emaciated and feeble from illness; *renggeteko r. r. akana*, they have become feeble due to lack of food; *nui dangra dpe haram r. r. ena*, this bullock has become old and feeble.
- rapa ropo*, adv., v. m. Feebly, suffering from low fever; become weak, feeble, suffer from low fever. *R. r. e dāpā barae kana*, he is walking about feebly; *r. r. e ruqk kana*, he is suffering from low (continued) fever; *ruqte ar renggete r. r. akana*, he has become feeble from fever and lack of food (v. supra).
- rapared*, v. recipr. of *raped*, q. v. *Jivi r. e gabmaraoatlea*, he spoke to us, consoling us (in our bereavement).
- rap dhap*, the same as *rap dhop*, q. v.
- rap dhop*, v. a. m. To quiet, reconcile, pacify, settle (privately), effect a compromise. *Kathako r. dh. kela ako motore, bako maran ocoata*, they settled the matter between themselves, they did not let it become a big case; *kaphariquk kan boehale r. dh. ketkha*, we made peace between the quarrelling brothers; *r. dh. enako nitok do*, they have become reconciled now (v. *rap dhop*; v. *rap sap*; cf. A. H. *raf' daf'*, finishing, settlement).
- rape*, adj., v. m. Bristling, standing up (hair), standing out (branches, horns); be, become do. *Nui kuri reak up do r. getaea*, this girl has bristling hair; *noa dare reak qar do r. akana*, the branches of this tree have become standing out; *nui kadu reak deren do r. galara*, this buffalo's horns are standing out (v. *rap rapa*; cf. A. H. *raf*, high).
- rape rape*, adj., the same as *rape*, q. v. *R. r. kantaea up*, her hair is standing up.
- rapet*, adv. Diligently, heartily. (C.)
- rape*, v. *rape*.
- rap rapa*, adj., v. m. Standing out, bristling, sticking out; be do. *R. r. e giti akana*, he is lying on his back stretching his legs up; *deren do r. r. getaea*, its horns are standing out (buffaloes and deer); *qar r. r. akana*,

the branches are sticking out. (About the same as *rak raka*, q. v.; cf. *rampa rupa*; *Muṅdari rap rapa*.)

rap sap, the same as *rap dhop*, q. v.

rapta rapti, v. m. To dispute, quarrel, wrangle; v. a. Speak exhortingly.

Khubbin r.r.yena, they had a hot quarrel; *q̄dile r.r.kedea*, *bae angoclaḥka gmoḥ*, we tried to persuade him in many ways, he did not promise to give; *rajinama laḡille r.r.kedea*, *bae bujḡulaka*, we tried earnestly to persuade him to be reconciled, he did not understand.

rap̄ koḥap̄, adv. Everything; what was rapped out of the straw-ropes; v. a. m. Finish, make an end of (foodstuff, etc.). *R.k. cel h̄ḡ banuḡta'ena*, *kola khḡn cutiḡko puruset hana*, we have absolutely no remnants left of food, since yesterday the mice are stretching themselves to their full height (to find anything); *ita horoko r.k.keta*, they finished all the paddy seed; *kombroko hoḡete joto r.k.ena*, everything was carried away by the thieves (cf. *rap̄ rup̄*; v. *koḥap̄*; expression may have its origin in the way in which the paddy-bundles may be beaten to get out any grain that may be sticking there).

rap̄ rup̄, v. a. m. Throw down, fell; tumble down, fall down, collapse.

Hḡete oraḡe r.r.keta, the storm caused the house to fall down; *dare r.r.ena*, the tree fell down; *paḡil̄ d̄ḡ kiḡḡḡko taḡḡhana*, *nitoḡ d̄ḡko r.r.ena*, formerly they were wealthy, now they have come down and are poor; *deal r.r.ena*, the wall tumbled down.

rap̄ha, the same as *ropha*, q. v.

rap̄ha ropha, the same as *ropha*, q. v.

raḡaniḡ, n. A physician, one who administers medicine. *R.ko maḡḡao akadea*, they have fetched a medicine-man (v. *raḡ*).

raḡeḡ, v. *reḡeḡ* (the common pronunciation).

raḡoḡaḡ, adj. Having bristling, outstanding beard or hair; bristly (prawn).

Re gocoana, *h̄ḡḡ h̄ḡ bae h̄ḡḡḡka*, he has a bristling beard, he does not shave at all; *r.ko mtu akalkoa*, *goco h̄ḡ buko oḡḡḡka*, they have made prawn-curry, they did not even remove the bristles (cf. *raḡuaḡ*; v. *raḡoḡam*).

raḡoḡam, adj. Bristling, standing (hair). *R. boḡḡḡ ḡeḡoḡ kaḡtaea*, *sunum h̄ḡ bae oḡḡḡḡona*, his head looks bristling, he does not apply oil to himself either. (About the same as *raḡoḡam*, q. v.; cf. *raḡoḡaḡ*.)

ra ru, adv., v. a. Loudly; make a loud noise (many together). *Ra ruḡo kopoyeta*, *iraḡḡḡko nam̄ akadea*, they are calling out loudly, they have found a leopard; *ra ruḡel̄ kanako hoḡe ḡoḡ akante*, they are making a great noise, because a person is dead (onomat.).

raḡ, adj., the same as *raḡ*, q. v.

rara, v. a. m. Untie, let loose, set free; get loose, be untied. *Toḡ kh̄ḡḡ ḡḡḡḡra raḡaḡame*, loosen the bullock from its tie; *moḡra raḡseme*, loosen the bundle; *uḡe r.kellaea*, she loosened her hair; *hoḡo biḡḡḡko r.keta*, they loosened the paddy-sheaves; *ḡoḡḡl̄ r.kal̄me*, untie the knot; *kombroḡe r.yena*,

the thief was set free; *sadome r.yena*, the horse got loose; *mohajon khone r.yena*, he has got free from the money-lender (having paid all); *mit lundii r.kefa*, I have taken off one length of woven cloth; *teh aroe lagit parkomko r.kefa*, they have taken off the string of the bedstead to weave it anew. (Mundari *rara*, Ho *ra*.)

raran mante (-*marte*, -*mente*), adv. With a clanging, ringing sound. *Noako bhajan do bogega, thef tora r.m. sadeyena*, these earthenware vessels are good, as soon as you struck them with your finger a clanging sound was heard (v. infra).

raran raran, adv., v. m. Ringing, resonant, resounding, clanging; to clang, give a resonant sound. *Dolan bhitireko rqr khan bahere r.r. anjomok kana*, when people speak inside the brick-built house it is heard outside, resonant; *girja ghonta rulekhan adi sangii r.r. sade calak kana*, when the church bell is rung the ringing sound of it goes very far; *baqi r.yena, cetre coh tikičen*, the brass-cup made a clanging sound, it was thrust against something (onomat.; cf. *riin riin*).

raran ruruu, about the same as *raran raran*, q. v., only about more varied sounds. Echoing, resounding. *Eken orak r.r. cel ho banuktakoa*, they have absolutely nothing, only an empty echoing house; *thuri bufi bogete r.r.ko agu akala*, they have brought with them a large number of brass-plates and cups, making ringing sounds (v. *raa ruu*, cf. *ruruu ruruu*).

raraola, the same as *rar*, q. v. (rare).

rare rare, adv., v. a. A certain sound of the *mandanbher*, q. v., when they cease blowing; to produce this sound (onomat.; cf. *rere rere*).

raree, v. a. To cool, comfort, console, calm down; v. m. To cool down, be consoled, comforted, soothed, soften down. *Daka lo r.kakme*, take out and cool the boiled rice; *r. daka kana, lolook do buu kana*, it is rice that has become cold, it is not hot; *jiviko r.keltaca*, they consoled him, comforted him; *usalko r.keltaca*, they softened her sulkiness down; *monko r.keltaca*, they comforted him (e. g., by promising help); *seton r.ena*, the heat of the sun has cooled down; *ot r.ena*, the ground has become cool (after the hot sun); *cdre r.entaca*, his anger has cooled down; *haso r.ena*, the pain has become less; *bokok haso r.entina*, my head-ache has become much less; *thoran jomkelkhan reugee r.entina*, when I had eaten a little, my hunger softened down; *jivi r.entaca*, he was comforted; *kulaj phuri r.ena nitok do, bale chadao oconka*, the front leg of the hare has become cool now, we shall not let you take it off (on the hunt, if a little time has passed after the killing, they will not let the hunters get their customary share). (Mundari *rare*.)

raree rasum, v. a. To finish, make an end of; v. m. Become cool. *Jumko r.r.kefa*, they have finished eating; *lo daka r.r.ena*, the rice taken out of the pot has become entirely cool (v. supra; very rare).

rāra, n., adj. A river-bed full of rocks or large stones, a cataract; rapids; stony. *Gaḍa pereḍena*, *r. saḍek̄ kana*, the river is full, the cataract makes a roaring sound; *noa r. gaḍave khub hako menak̄koa*, there is very much fish in this river full of rocks; *r. darha*, a pool in which there are many rocks (in a river); *r. ghatre babon paromoka*, we shall not cross the river at the place where it is rocky. Word is used also about a river bed with no slope, but full of rocks, but, generally, it refers to rapids.

ras, n. A certain Hindu festival with dancing and singing (thereabouts at full moon in *Aghār*, November, or in *Kartik*). Also called *ras porob*. Attended by crowds of Santals. The festival is in commemoration of the dance of Krishna and the Gopis. (H.*ras*.)

ras, n. The reins of a bridle. (H. *rās*; probably only used by syces, grooms.)

ras, n. Venereal sores under the sole of the foot. *R. phulquentaea*, the sore under the sole of his foot has broken out; *r. ghao menak̄taea, roga-gae, alope rebenaea*, he has venereal sores on the soles of his feet, he is diseased, don't agree to be married to him.

ras, n. Juice, moisture, sap. (C.; here *ros*, q. v.; v. *rasa*.)

ra sa, n., the same as *rao sao*, q. v. (Desi *ra sa*.) *Ra sa atentata*, he has lost his voice (dying).

rasa, n. Sap, juice, must, wine, honey; v. a. m. Prepare do., become juicy, succulent. *Khijur r. hūteve bulena*, he has become drunk by drinking the juice of the Date-palm; *tale r.*, the juice of the Palmyra palm; *matkom r.*, the juice of the mahua flowers (also about liquor distilled from dried mahua flowers); *ul r.*, the juice of the mango fruit; *icq̄k̄ r.*, the juice of the *icq̄k̄* (q. v.) flower (much sucked by people, particularly children); *nuruf̄ r.*, the juice of the *nuruf̄* (q. v.) flower (also sucked); *darkha r.*, wine or must; *dumur r.*, the honey of the *dumur* (q. v.) bee; the different kinds of honey are distinguished by naming the kind of bee, thus: *hele r., terom r., luti r.*, qq. v.; *kaḷ uru r.*, the "honey" of the *kaḷ uru*, q. v.; *dumurko r. akata, jhorakoabo*, the *dumur* bees have made honey, we shall drive them away; *akko r. akata*, they have extracted the juice of the sugar-cane (but not as yet boiled this into molasses); *matkomko r. akata*, they have extracted the juice from the mahua flowers (to prepare a kind of beer); *khijur khub r. akana*, the Date-palm has become very juicy; *so bele r. akana*, the ripe *so* (q. v.) fruits have become succulent. (H. *rasa*.)

rasad, v. *rosod*. (C.)

rasak̄ mante (-*marte*, -*mente*), adv. Wrenching, twisting, pulling; also about the sound. *Kaḍu do r. m. sate qre orketa*, the buffalo pulled down the straw of the eaves, wrenching it; *ḍūngra do r.m.ye racak̄keta horo*, the bullock tore the paddy off with a wrenching sound; *r.m. bandihin or uricketa*, they pulled the rope round the paddy-bundle tight, making a wrenching sound (v. *infra*).

rasak rasak, adv. Wrenching, twisting, pulling; slowly, ploddingly; also with reference to the sound. *R.r. jondrako poyeta*, they are hoeing the Indian corn slowly; *r.r. dakae jometa*, he is taking his food slowly (at his ease); *mit jonkaote r.r. orpe*, pull (the roller) all together steadily along; *kada r.r.e qiu kana*, the buffalo is grazing, making a wrenching sound (when pulling the grass); *r.r.e kami kana, qdi usara ho bau, qdi bai bite ho bau*, he is working plodding along, not very quickly, but not very slowly either; *r.r. babere uheta*, he is twisting a rope, making a twisting sound (? onomat.).

rasak rusak, the same as *rasak rasak*, q. v. (v. *rusak rusak*).

rasao, v. a. To rot in the ground from getting too much water or being too deep down (paddy). *Horu ita dakteye r.keta*, the paddy seed rotted, getting too much water (after being sown); *pakte horoe r.keta*, the thick layer of alluvial soil spoilt the (sown) paddy (cf. H. *rasa*; cf. infra).

rasao, v. a. To solder. *Buti parakenu, r. ocoabo*, the brass-cup is fissured, we shall have it soldered; *siky mala topaklenu, sonhare r.keta*, the necklace chain broke, a goldsmith soldered it; *takare boke r.keta*, he soldered a loop to the rupee (that it might be worn as an ornament). (H. *rasand*.)

rasa uru, n. A kind of large, black wasp that prepares small balls of a sweet stuff, that is eaten. The same as *ka! uru*, q. v. It has probably got its name of *uru* from the sound it makes when flying.

ras dhari, the same as *ras dhariq*, q. v.

ras dhariq, n. A dancing-boy. These are brought in to play and dance at marriages and other feasts, not by Santals, but by wealthy Hindus, where the Santals have seen them. (H. *ras-dhari*.)

rasc, n., v. a. m. Sauce, soup, gravy; prepare do., become soupy. *Jel r.*, the sauce of meat-curry; *kako r.*, do. of fish-curry; *dql r.*, the sauce of split-peas-curry; *parwa utuko r. akafa*, they have prepared the pigeon-curry with sauce; *arak r.yena, bako teke aijellaka*, the vegetable-curry has become soupy, they did not boil it dry; *of r.yena, hau sebela rasc dy*, the mushroom has become soupy, the soup is not tasty. It should be noted that *rasc* is not what we call "soup" or liquid food; it is more like a kind of sauce that is prepared with the curry by pouring water or some other liquid on; it is never separate from the curry. (H. *rosa*.)

rasc, n., v. a. m. Lye (to boil clothes in); clean by boiling in lye. *R.r. sare' kicricko jobeketa*, they soaked the clothes left in the lye; *inkure dakko dul pahila, adq toracko lagaon, adq thengateko ghaytaea, udo culhare condakateko jolaka, adq kicricko tubeda arko teke hedeja*, first they pour water into a pot; then they give ashes, thereupon they stir it with a stick; they then place the pot on the fire-place and make a fire for it; thereupon they put the clothes in and make it boil; *kicricko r.keta*, they cleaned the clothes in lye; *tehenko r. saphayena, gapako boingaka*, to-day they have had their clothes cleaned by boiling in lye, to-morrow they will perform the sacrifices; *kicricko r. foudiketa*, they have boiled the clothes in lye and removed all impurities (v. supra).

rase rase, v. *rose rose* (the form used in these parts). Leisurely, slowly, gently.

rasgar, adj. Damp, moist, sappy. (C., not here.)

rasgaria, adj. Juicy, sappy, moist. (C., not here.)

ras ghao, n., v., *ras* (syphilitic sore under the sole of the foot).

ras jhin, n., v. *ras* (reins).

raskak rosokk, adv., v. m., the same as *roskokk rosokk*, q. v.

raskar, adj., the same as *rasgar*, q. v. (C., not here.)

ras muruq, adj., v. m. Half-dried; become do. *Noa sahan do r.m.gea, onate ban jolok kana, eken dhauka*, this firewood is only half-dry, therefore it will not burn, it becomes only smoke; *ghao do r.m.akantao, quri rohor ularoka*, his sore is only half healed, it has not as yet become quite dry. (H. *ras*, juice; v. *maruq*.)

rasok mante, v. *rasuk mante*. (C.)

rasok rasok, v. *rasak rasak*. (C.)

ras ras, adv., v. a. impers., v. m. Indisposed, in ague; to feel do. (when a fever is coming on, both about the cold and the rheumatic-like feeling in the body). *R.r.in qikqueta, ruq rabaŋge*, I am feeling out of sorts, the cold of an attack of fever; *r.r.edin kana*, I am in ague (the cold stage); *horpo r.r.ok kantua*, his body is indisposed (with aching when a fever is setting in). (H. *ras ras*, slowly coming.)

ras rasao, the same as *ras ras*, q. v. *R.r.k kanaŋ, ruq sardik kantiŋa*, I am in ague, my fever is increasing; *r.r.edin kana, seŋgel eŋaŋpe*, I am feeling the cold of an attack of fever, give me some glowing embers to warm myself on.

rasta, n., v. a. Road, way (where a cart will go); make do. (also fig.). *Noa r.te sin ūnda horko hijuk senok kana*, people are going and coming day and night along this road; *unkin koŋa kuŋi reak dole r.keta*, we have made a way for the boy and the girl (made it possible for both to marry someone else, by divorce); *gidra r.e ūambeta*, the child has got a way (i. e., what prevented parturition has been removed); *ma r. ūeljoŋme*, find a way for yourself (when you will not listen to us). (H. *rāstā*.)

raste, adv. Slowly, quietly. *R. roŋme*, speak quietly. (cf. P. H. *rāstī*, gently, mildly; not commonly used by Santals.)

raste raste, v. *raste*.

rāt, n. A sunbeam, ray of the sun, glare; v. a. d. Be exposed to do.

Cando r. seŋ ban beŋget dapeak kana, I am unable to look towards the ray of the sun; *r. rakapena, candoe rakabok lagif*, the rays have come up, the sun is about to rise; *candoe hasurena, r.tet menaka*, the sun has set, the glare of it is there; *setoŋ r. paraoae kana, umulle idiyepa*, the glare of the sun falls on it (the child), take it to where there is shade; *gidra r. akawudea*, the child is exposed to the glare of the sun.

rat, n. The car of Jagganath, the Car festival; v. a. Observe the Car festival. *R. heñelko calao akana*, they have gone to attend the Car festival; *r.ko orela teheñ, dagae nahak*, they are pulling Jagganath's car to-day, it will rain presently; *teheñ do hořo rahoele r. jatraketa*, to-day we have commenced the planting of paddy (the Car festival is in the middle of *Asar*, the end of June; many will commence to plant paddy on that day, provided they have the seedlings ready, particularly Hindus, but now and then, also Santals); *teheñko ratel kana*, to-day they are observing the Car festival. (Santals will go to attend, but they themselves have nothing of the kind.) (H. *rath*; cf. H. *rath-jātrā*.)

rat, n. A car, a four-wheeled carriage. (C., not used here; H. *rath*.)

rata, adj., v. m. Full-grown, mature; become do. *Noa atore do khub r. kuři kořa menakhoa*, in this village there are a lot of full-grown boys and girls (always about unmarried ones); *nui do tisren r. bayar kađa kanae*, this one is a full-grown uncastrated buffalo, who knows how old; *noa birre r.r. kul taruři menakhoa*, in this forest there are old (and powerful) tigers and leopards; *r.yenae nui kuři do*, this girl has become full-grown (and not married, implying that she will soon be too old); *r. sukri*, a full-grown boar; *r. boda*, a full-grown he-goat (not emasculated) (v. *hara rata*).

rata, v. m. Become black. *Ita jondra dhūāte r.yena*, the Indian corn kept for seed has been blackened by smoke; *goco do hukā hūte r. akantakoa*, their beard has been blackened by smoking the hookah (applied particularly to Mohanmedans) (cf. H. *rātā*, dyed red, stained).

ratama dare, n. The juniper tree. (C.; Muṇḍari *ratam daru*.)

ratañ, n. Frost, hoar-frost, rime, snow. *Nāhāk r. do bañ hūroł kana, sedue do Aghār Pus cando ađi āt hūroł kan tahkana, setak jokheđ ohom tarom darelea, r.te jaṅga do kařhua utaroka*, nowadays no hoar-frost falls, formerly in the months of *Aghār* and *Pus*, there was constant heavy hoar-frost, in the morning you could not walk about, your feet were utterly numbed by the frost; *r. buru*, a snowy mountain. (Muṇḍari *ratañ*.)

ratañ, adj., v. m. Lean, meagre, who does not grow fat; become do. (people, animals). *Nui r. kađa do tis hō bae mořaka*, this meagre buffalo never puts on flesh; *nui kuři do jatreye r.ena*, this girl is naturally thin (also, is of such a family); *nui r. mara gidra*, this lean wretch of a child.

ratañ mara, v. m. Be ruined through frost. *Aleak hořo do r.m.yentalea nes*, our paddy was ruined by frost this year (v. *ratañ* and *marā*).

ratāode, the same as *rataonde*, q. v.

rataonde, adj., v. m. Blind at night; to become do. (pregnant women).

Bhārti hormo akanteye r.gea, she is night-blind, having become pregnant; *r. akanae*, she has become night-blind. Some people may use the word also about the kind of night-blindness or dim-sightedness that is caused by exposure to the sun, consequently also of men; this is ordinarily called *rařkana*, or *aṇdhua* or *cařisa*. (H. *rataūdi* and *rataūdhiyā*.)

- rata rata*, adj. Too old, beyond the ordinary age for marriage; mature.
R.r. kuři kora, boys and girls that ought to have been married, so old they are; *r.r. kul bana*, tigers and bears of mature age (v. *rata*).
- rata rat*, adv. The whole night. *R.r.le calaema*, we went the whole night. (H. *rät*.)
- rata sukri*, v. sub *rata*.
- rat calawa*, n., the same as *cör kheda*, q. v. (very rare).
- rat porob*, v. *rat* (the Car festival).
- ratha rotho*, adj. Oldish; fat and bad-looking (abuse of men). *Hara godok kora dö bönukhoa, eken r.r. kora menakhoa*, there are no youngsters, only some over-aged, fattish, bad-looking men (women's abuse of men with whom they will have nothing to do; v. *rotho* and *rotbol*; v. *rata rata*).
- rafa kusa*, n., the same as *kafa kusa*, q. v. Rubbish. *R.k. jöñ jurwaepe*, sweep together the rubbish; *gudare r.k. atu hijuk kana*, rubbish (leaves, branches, etc.) are coming floating down the river (v. *rata paša*).
- rafak ruŕuk*, adv., v. a. Crunchingly; to crunch. *R.r. jondra alae jomela*, he is eating parched Indian corn, making a crunching sound; *seta jäne r.r.čf kana*, the dog is crunching a bone (onomat.).
- rafao*, v. m. To drudge, toil, exert oneself, take pains, work hard; v. a. Put to hard work. *Noa dare magre pe dinle r.lena*, we worked hard for three days felling this tree; *noa dolan benaore aema hoř mił seruale r. akana*, a great many people of ours have been toiling a whole year building this brick-house; *munise r. akathou hořo iroñ*, he put hired labour to work hard, cutting his paddy; *ađi äte r.edin kana nui kisöř dö*, this master is making me work very hard (v. *rafa raf*; H. *rafnä*, repeat).
- rafa paša*, n., adj. Rubbish, impediments; full of rubbish, impassable, full of dry twigs, etc.; hard (not soft). *Bogete r.p. menakä, ghobon sen darelana noa horte dö*, there is any amount of rubbish and impediments, we shall not be able to go by this road; *noa bir dö r.p.gea*, this forest is full of dry branches, etc. (making it difficult to pass along); *r.p.pe tekekela ařak*, you have boiled the vegetables so that they are hard; *r.p. sahanem agu akala*, you have brought some bristling firewood (thin with branches standing out everywhere) (v. *rafu pašu* and *raf pař*; Mundari *rafa paša*, lie in confusion).
- rafa raf*, adv. Incessantly, without ceasing. *R.r.le hečena, okare hü bale jirgulena*, we came straight along, we did not stop to rest anywhere; *r.r.le hami akala setak khon nit dhqbič*, we have worked incessantly from morning until now (cf. H. *rafnä*, repeat, iterate).
- rafa ruřu*, adj., v. m. Swelled (stomach); get a swollen stomach (from eating). *Khube jom biyente r.r.i ñglok kana*, he looks swelled up, because he has had his fill, eating; *ca hüteye r.r. akana*, he has got a swollen stomach by drinking (a large amount of) tea.
- rafbañ*, adj., v. m. High and slender, tall, lanky; become do. *Uniren hoponko dö jutoko r.gea*, all his children are tall and slender; *r. dare*,

- a tall tree; *nui kuri dpe hara r.ena*, this girl has grown up lanky; *khub r. kada kanae*, it is a very tall (long-legged) buffalo (v. *raṭbuñ*).
- raṭen*, n., the same as *aṭen*, q. v. *R. jhaṇṇa leka kulham gajarākhanem aikau nama*, if you make the matter complicated like the Raten shrub, you will get to feel it.
- raṭen*, adj., v. m. Impenetrable, impassable (thicket); become do. *Non hor dṇ r.gea, qhom parom darelana*, this road is impassable (on acc. of shrubs), you will not be able to pass through; *bir dṇ r. akana neṣ*, the forest has become impenetrable this year (v. supra).
- raṭko*, adj. Stout, hard, coarse. (C.) *R. hasa kana, dhirigea*, it is a hard soil, it is full of stones. (Except as shown, not used here; very rare; cf. *raḍgo*.)
- raṭku paṭko*, n., adv. Long, coarsely cut vegetables; hard, half-boiled; coarse, greasy. *Araḥ r.p.e getketa*, she has cut the vegetables into coarse bits; *r.p. aikauḥ kana, bañ laḥilena*, (the vegetable-curry) feels half-boiled, it has not been made soft; *bañ naṭka akante up r.p. aikauḥ kana*, my hair feels greasy, because I have not washed it with soapy earth (cf. *raṭa paṭa*, v. *raṭku paṭku*).
- raṭkoḥ raṭkoḥ*, adv., v. a. With cracking, crunching, crushing sounds; to crack, crunch, crush. *Seta r.r.e toḡeṭa jañ*, the dog is crunching a bone, making a cracking noise; *kaḍa r.r.kin ropoḥ kana*, the two buffaloes are butting each other, making a cracking sound (with their horns); *joṇḍra atae r.r.eṭa*, he is crunching parched Indian corn (about Indian corn that has not burst open in parching, *rombro*) (onomat; v. *raṭoḥ raṭoḥ*).
- raṭ mante (-marte, -mente)*, adv. With a cracking, crashing sound. *Parkomrei durupenḥhan r.m. rapulena*, when I sat down on the bedstead it broke with a crash (onomat., v. *raṭ raṭ*).
- raṭoḥaḥ*, adj. Large, huge. *R. kaṭkomīñ ḡoḥ akadea*, I have killed a huge crab (cf. *raṭkoḥ raṭkoḥ*).
- raṭoḥ raṭoḥ*, the same as *raṭkoḥ raṭkoḥ*, q. v.
- raṭoḥ*, v. a. Pinch. *Kaṭkome r.kidiña*, the crab pinched me; *gidra numū r. kedeā*, the child pinched her nipple (a sucking child who has not as yet had any teeth (v. *riḍoḥ*)).
- raṭ paṭ*, adj., adv., v. a. m. Impossible, rough; with crackling, rustling sounds (walking over, moving among dry leaves, etc.); to make do. sound; to crackle, rustle. *R.p.e cataoena*, he went, making a crackling sound; *joṇḍra talare sukriko r.p.eṭ kana*, the pigs are making a crackling sound among Indian corn plants; *gajarre ceṭ cṇ r.p.oḥ kana*, something is rustling in the thicket; *r.p. hor kana*, it is an impassable road (refers to the noise made when walking); *r.p.iñ aikqeta, sunum bañ oḡoḥ akawana*, I am feeling rough, I have not applied oil to myself (v. *raṭa paṭa*, *raṭ paṭo*; cf. B. *raṭ*, dry and hard).
- raṭ paṭ*, adv., v. a. Securely, firmly; make secure. *Silpiñ r.p.ko siñketa*, they have shut the door securely (from inside); *sahan r.p.e toḡketa*, she

has tied the firewood (bundle) securely (so that it may be easily carried); *silpińko tol r.p.keta*, they have shut the door securely, tying it (this from the outside); *kombroyoko sap r.p.kedea*, they have caught the thief and made him secure (so that there is no escape).

rať paťao, adv., v. a. m., the same as *rať pať*, q. v. (any of the meanings).

Tala nında r.p. sađeń anjomketa, I heard a rustling sound at midnight; *gajartele r.p. parom heđena*, we came through the thicket, making a rustling noise; *silpiń r.p.kakme*, shut the door securely; *hormo r.p. akantińa*, *umkate sunum bań ojoklaka*, my body has become rough (not smooth skin), I did not use oil after having bathed.

rať rať, adv., v. a. m. With creaking, cracking sounds; make do. sounds; to creak, crack. *Sener r.r. sađek kana, rapudoka nahak*, the rafter is making a creaking sound, it will break presently; *haji đare r.r.eta*, the elephant is breaking branches, making a cracking sound; *cal r.r.ok kana*, the roof is creaking (liable to come down) (onomat.; v. *rať pať*).

rať rať, adv., v. a. Securely; make secure. *R.r. tol urijme, alo đhilok lağıń*, tie it securely that it may not loosen; *silpińe r.r. akata*, he has made the door securely shut (v. *rať pať*).

rať raťao, adv., v. a. m., the same as *rať rať*, q. v. Making a creaking, rustling sound; tightly, firmly, fast; to crack, emit a crashing sound. *Orať rapudok jokluđ pahil do r.r. sađe nõgoka* (or *r.r.kal*), when a house is going to break down there is at first some crashing sound; *mohajonr sap r.r. akadea*, the money-lender has taken a firm hold of him; *silpińe tol r.r.keta are đarketa*, he tied the door up firmly and ran away.

rať ruť, adv., v. a. m. With a crashing sound; to break, crash. *Đar r.r. nurhayeńa*, the branch fell down with a crashing sound; *hoete oraťe r.r.keta*, the storm broke the house down with a loud crash; *ceťerte dare r.r.ena*, the tree was crashed by a stroke of lightning (onomat.; v. *rať rať*).

raťhae poťhae, adj. Dry, rough. *Hormo r.p.yiń gikqueta, um heđlengen*, I feel my body rough and unpleasant, I must go and have a bath (v. *rať pať*); word refers to a rough, dry skin, mostly a skin that has not been oiled, but also to roughness due to dust).

rāwā, n. Influence, sway, force, control, power of volition, constitution, quality, disposition, mesmeric power. *R. hamalgetaea, galmarao ghuri hĩ uni khon lakate do bako roť đarćaka*, his personal force is heavy, when there is any talk (e. g., in village council) others are unable to say anything before him; *nui do r. do rawalgetaea*, his influence is light (may also be used about a person who has no will or is afraid); *r. hamal-tape hoť do odok hatarokpe, ar r. rawal rawal hoť do tahē ocoakope*, get out so long any of you who have a forceful character, and let those who are of a light disposition remain (expression used by women when gathered in a house where a child is coming; they have a belief, that the first-named will delay birth); *r. hamal horko heđlenkhan gujuť hoť*

bako goč hodoŋa, if a person of a forceful character comes, a dying person will not die so quickly; *r. rawal hoŋ do bhut coŋokgerko namkoa*, bhuts (spirits) will soon find (and attack) persons of a weak disposition; *r. rawaltae maeju doe daka goda*, or *r. hamaltako maeju reak do ban heŋeč hodoŋtakoa*, a woman of a light disposition will prepare food quickly, and for strong-minded women (the food) will not quickly be made to boil (Santal belief). *Rāwate ten*, v. a. m. To spell-bind; to be spell-bound; *acak r.ŋeye t.kethona*, he kept us under his influence (so that we were not afraid); *ainai r.ŋeye t. akana*, he is under the influence of his woman; *biñ r.te roŋeye t.ena*, the frog was spell-bound by the snake; *Thakur r.te t. akan hoŋ bhut ar ŋun do bako ceka dareakoa*, to people who are under God's protection, spirits and witches are unable to do anything; *r.ŋeye t.kedea taruŋ, onale bar daŋ dareuta*, the leopard spell-bound him, therefore he was unable to run away; *saba menaktako setu do r.te kulaike t.koa*, dogs that have dew-claws spell-bind the hares (Santal belief that such dogs influence hares, so that they are unable to run away). (P. H. *rawā*, spirit, soul.)

rawal, adj., v. a. m. Light, not heavy, poor; to lighten, make light; become light, poor. *Noa kaŋ do r.gea*, this piece of wood is light; *r. bojha dipilme*, carry a light load on your head; *kami dole r. akala*, we have lightened the work (i. e., have only a little left to be done); *manjhiye gočente nto hō r.ge aikauk kana*, the village also feels lonesome, because the headman has died; *noko hoŋ doŋo r.gea*, these people are light (i. e., poor); *phalna doe r.ena netar do*, so and so has become poor at present; *kami r.ena*, the work has become light (not much left). (Ho *lar*.)

rawana, v. a. m. Despatch, send; set out, start, disperse. *Mit hoŋ r. got-kuepe*, send off one man; *cihi teheññ r.keta*, I sent a letter to-day; *sendra hoŋko r.yena dupuŋuŋ theč khoc*, the hunting people have started (to commence hunting) from the place where they had their meet; *Bir hoŋ nondeko ŋeralena, tehenko r.yena*, some Birhoŋ camped here, to-day they have moved away; *mōŋe hoŋko r.yena*, the village council have dispersed. (P. H. *rawāna*, going, moving.)

rāwān, v. a. m. To echo, resound, ring; n. Echo, resonance. *Dolan orakre khub r. anjomok kana*, in the large brick-built house much resonance is heard; *kortalko r.el kana*, they are making the cymbals ring; *miak aran do ŋdi ŋanŋin r.kataa*, his voice resounds very far (is heard, carries); *hoko r. hijuk kana*, the call comes as an echo; *ŋunak r.k kana*, the kettle-drum resounds (? cf. supra; cf. *rāo rāo*).

rayal royol, the same as *royol royol*, q. v.

rayal ruvul, adv. Here and there, irregularly; v. m. Sway. *Rx. hoŋo gele akana*, the paddy has set ears irregularly (only a few); *mit bar dare r.r. menaka*, a few trees are (left) here and there; *r.r. up menaktaca, ŋher ŋurentaca*, he has some batches of hair, most of it has come down

(after illness); *dare horte r.r.ok kana*, the tree is swaying in the wind; *joufra r.r.omon akana*, the Indian corn has come irregularly up (only here and there.)

rayam rayum, the same as *rayam ruyum*, q. v.

rayam ruyum, adj., adv., v. m. Thin and short; irregularly; become irregular, sparse. *Horo r.r.belelena*, the paddy ripened irregularly (much of it died); *aphor do r.r.ena, jofo do ban janamlena*, the seedlings became sparse and poor, all did not come up; *up r.r.entaea*, his hair has become irregular (a little here and there; on acc. of illness) (v. supra; v. *rayal ruyul*).

raya royo, adj., adv. Indifferent, not up to the mark, poor stuff; poorly, indifferently. *Eken r.r.sahane agu akala, noa do cel hoekka*, she has brought only small twigs for firewood, what will this come to; *horo do r.r.dare akana*, the paddy has grown short and poorly; *seigel r.r.jolok kana*, the fire is burning indifferently; *sauri nes do r.r.dareyena*, the thatching-grass has this year grown poorly (too short) (v. *royo royo*).

rayet, v. a. Put right. (Engl. right.)

royot, n. A cultivating tenant, cultivator; v. a. m. Settle as, become tenant. *Phalna majjhiren r.kanako*, they are so and so headman's tenants (i. e., he is to some extent responsible, but the land belongs to the zemindar); *raj do r.e.baisan akalkoa*, the zemindar has settled tenants (in his villages); *phalna atoreye r.ena*, he has become a tenant in such and such a village; *majjhi pe hore r.kekkoa*, the headman has taken in three men as tenants. The villagers are the village headman's tenants; but all, the headman included, are the tenants of the landlord. (A. P. H. *ra'iyat*.)

rabi cas, n. Cold weather crops. (A. H. *rabi'*, spring; expression common with other races, but not ordinarily used by Santals, who say *setoh cas*, crops ripening at the commencement of the hot season or spring.)

rabis, n. Rabbit. (Engl., not generally known.)

raqhua, adj., v. m. Worn out, decrepit, debilitated, having an outstanding stomach, but small hind-quarters; become do. (particularly used by women as abuse, but not always so). *Nui r.do jahnak alope qcuyea*, don't put this decrepit fellow to do any work; *alope siaea, nui r.kafo do*, don't use this worn-out buffalo for ploughing; *nui r.mara heret*, this debilitated wretch of a man; *ruq ruqteye r.akana*, he has become decrepit through continued fever.

racup, v. a. Bite off; v. m. To wither, shrivel. *Marice r.kela*, he bit off a little of the chilli; *icok hakoe r.kedea*, he bit the prawn, removing the bristles; *horo irpe, racubok kana*, reap the paddy, it is withering; *sakam r.ena*, the leaves have withered; *dosakgem dosa, inage rphorok racubok ma*, what is guilty, thou wilt show guilty, may it dry up, may it wither (from an invocation to *sermaren Sim bongu*, when they have placed branches at the water's edge to find out who is responsible for illness

or death, the leaves first withering "proving" as responsible the one in whose name the branch was put down).

raçup rāçup, the same as *raçaṣ rucup*, q. v.

raḍi, adj., v. a. m. Used and done with, waste, rejected; to reject, throw away; become of no use. *R. kaḡuḡ*, waste paper; *alom halaṇa, r. ul kana*, don't pick it up, it is bad mango; *baḡiko r.keta*, they have put the brass-cup aside as useless (on acc. of fault); *parkomko r.keta, kuṣhe rapulente*, they have put the bedstead aside as useless, because a leg was broken; *noa loḡ ḍo r.yena*, this note has become spoilt (not accepted any more). (A. P. H. raddi.)

raḍumcaḡ, the same as *ḍaḡumcaḡ*, q. v.

raḍin, adj. f., the same as *raḍ*, q. v., but applied to females (rare). *Nui r. ḍo aḍ sana lekageye calaḡ kana*, this jade of a woman always follows her own wish.

raḍhuḡ, adj. Hardened, obdurate; sapless, dry; v. m. Become hard. *Nui hoḡ ḍo aḍive r.gea, jāhānakem koḡeya, bae emoka*, this man is very hard, if you ask him for anything he will not give it; *noa ḍaḡ ḍo r.gea*, this split-peas (a curry) is hard; *r. matkom ḍo tekekate hō baṇ laḡidoḡa*, hard mahua flowers will not become soft, even when boiled; *nahaḡ ḍo r.yena*, nowadays he has become hardened; *noa laṣha ḍo rabaṇte r.yena*, this bird-lime has become hard on acc. of the cold.

raḡau mante (-marte, -mente), adv. With a deafening shout. *Sindrādan jokheḍ r.m.ko hohoketa*, at the *sindrādan* (applying of sindur to the bride's forehead) they made a deafening shout; *gaḡna jokheḍ r.m.ko hohora*, when there is an eclipse they shout clamorously. It is always a multitude, not one single person who shouts (v. *raḡau raḡau*).

raḡau raḡau, n., adv., v. a. Din, tumult, deafening noise; making do. (shouting, singing, drumming); to make a din, or hubbub. *R.r. iate miḡ katha hō baṇ aṇjom ḍareala*, on acc. of the din I was unable to hear a single word; *r.r.ko hohoyel iate miḡ baṇ japi toḡa*, it is impossible to get a wink of sleep because they are making a din shouting; *nū bul hoḡko r.r.ef kana*, the drunken people are making a hubbub.

raḡḍu mante (-marte, -mente), adv. With one voice. *R.m.ko hohoketa ṣaruḡe oḍokente*, they shouted loudly with one voice, as the leopard came out (the hunting people) (v. *raḡau mante*, about the same; v. *ruḡḍai mante*).

raḡḍu raḡḍu, adv., v. a., the same as *raḡau raḡau*, q. v. *R.r.ko hohoyel kana, saḡaḡko ṣhelaḡ rakapet kana*, they are shouting, making a great noise, they are pushing the cart up the ascent; *ḡoḍ hoḡko ḡoḡ idiko jokheḍ Deḡo ḍo r.r.ko hohḡ idia*, when a dead body is carried away the Dekos (following) shout loudly (saying *haribol, haribol*); *r.r. iate lutur tiṅḡidoḡ kana*, one's ears tingle on acc. of the din.

raḡi, adj. Willing, spirited, lively, active, keen, intractable, self-willed. *Khub r. ḍaṅḡra kanae*, it is a very willing bullock; *nui r. hoḡ ḍo landa*

katha bae sahaaa, this spirited (quick-tempered) person cannot stand a joke; *adi r. gidra kanae, heokate ho bae thiroka*, it is a very intractable child, even when you take her on your hip, she will not stop (crying); *r. setako gegera*, spirited dogs will bite. (H. *ragi*.)

ragui, adj. Stony, gravelly (soil, ground). *R. hasa iate pindhe ban tengon kana*, the rice-field ridge will not stand because of the gravelly soil (no coherence in it).

ragui ragui, adj. Light stuff, dry, rustling; adv. Rustlingly. *R.r.e dipil aguyeta, eken busupge*, she is bringing, carrying on her head some rustling stuff, it is only straw (little grain); *jhantye dipil aguyeta r.r.*, she is carrying some branches on her head; making a rustling sound; *noa binda do r.r.gea*, this sheaf is only straw (cf. *ragui sagui*; cf. *ragae ragae*).

raguisak, adj. Shaggy, rough with hair, dishevelled. *Noa sauri binda do r.gea*, this bundle of thatching-grass is dishevelled (ends standing out irregularly); *bana do r.ko ufana*, the bears are rough with hair.

Word is in these parts particularly used about hair on the private parts.

ragui sagui, n., adj. Light stuff; shaggy, shaggy-haired, rough with hair. *R.s.ko emallea, eken khajari*, they gave us some light dry stuff, only parched rice; *r.s.geae, bae hoyo akana*, he is shaggy-haired, he has not shaved; *r.s. arakho teke akata*, they have boiled together some rough vegetables (different kinds and not properly cut) (v. *ragui ragui*).

ragumcak, adj. Rough-haired, bristly; n. Rubbish. *Icak hako doko r.gea*, the prawns are bristly. Used like *raguisak*, q. v. (cf. *dagumcak*).

ragum cagum, adj., adv., v. a. Rough, shaggy-haired; roughly; scold roughly. *R.c.ko utu akatkoa*, they have prepared curry of the bristly ones (prawns, without removing the bristles); *phalna dge r.c.gra, bae munda nka*, so and so is shaggy-haired, he does not let his hair be cut short; *tehen kamiko bogeteye r.c.ketkoa*, to-day he scolded the workers very roughly; *r.c.e calaena*, he went making a rustling sound (v. supra; cf. *ragam cagam*).

raghu boar, n., the same as *raghof boar*, q. v.

rahqi, the same as *rihq*, q. v.

rahqi sahqi, v. a. m. Set free, discharge, deliver, settle, make peace between.

R.s. haraktkinale, we made peace between them and let them off without punishing them; *mohajon ar khatok reakko r.s.kettakina*, they settled the matter between the money-lender and his debtor; *mokordomu r.s.yena*, their court-case was settled between them (by the judge or at his instance). (P. H. *rahdi*; v. *rihq sihq*.)

rahqu, n., v. a. Save, deliver, rescue, extricate from danger. (C.; not here; ? v. supra.)

rahi, n., adj. Traveller, wayfarer; wayfaring. *Okaren r. hor kan coe, noa atoren dot ban kana*, he is a wayfarer from somewhere, he does not belong to this village; *r. hor lagit hor arere kũiko la akata*, they have dug wells at the road-side for travellers. (P. H. *rãlu*.)

rahi, n. A kind of litter or palanquin; a diminutive litter fixed to the top of the pole, to which a bullock or buffalo is tied during the Sohrae (the same as *cir caudal*; v. *khunṭau*). *R.te bahu jāwāeko goḥ idikina*, they carry the bridal pair away in a litter (this *rahi* has the form of a very large *maci*, stool, carried on a pole that is tied to some thin pieces fixed cross-wise at the back and front of the stool (-legs); a red piece of cloth is placed over the whole, so that the pair is not visible); *phalna do r.te bahu agukedea*, so and so brought his bride home in a litter (himself being inside also); *khunṭau khunṭi cotre r.ko tol akata*, they have tied a small litter on the top of the pole fixed in the street (at Sohrae) (v. supra).

rahi caudal, n., the same as *rahi*, q. v.

rahi dandī, n., the same as *rahi*, q. v.

rahi rahite, adv. By stages, gradually. *R.r.ve hecena*, he came by stages (resting at one or more places) (v. *rahi*).

rahi sahite, adv. Gradually, quietly, in good order. *R.s. daka emakope*, give them the food in good order (not leaving any one out); *r.s. galmaraoeme*, speak to him quietly and orderly; *r.s.ve emadina*, he gave it to me gradually (v. supra).

rahruk, n. What makes a crashing noise; heard in the expression *bir phadrūk gada r. (gotan) sendrakedea*, in dense forest, in gravelly river beds (I hunted for it everywhere).

rahruk manie (marte, -mente), adv. With a crash, sound of hitting something hard, or with something hard. *R.m.n gurena*, I fell down with a crash; *r.m. dhiriteye tiinkedea*, he hit him with a stone, making a sharp sound; *r.m. dareko mak bindyrkela*, they cut and felled the tree with a crash (v. *rahruk rahruk*).

rahruk rahruk, adv. Crashing, cracking, with loud noise. *R.r. kadakin ropok kana*, the two buffaloes are butting each other, making crashing sounds; *r.r. sukriko tiinkedea*, they threw stones at the pig, hitting it with a loud noise; *rimal sado kana r.r. botorge*, there is loud thunder, fearful (onomat.).

rahruk rahruk, adv. The call of the female *gai kok* (v. *kok*), when sitting on eggs. *Pohrek pohrek gai kok bele okbor jukheç r.r.ko raga*, when sitting on eggs the (female) cattle egret at intervals calls out *r.r.* (onomat.).

rai, n., v. a. m. Decision, judgment, order, rule, opinion, custom, counsel; to decide, regulate, make a rule. *Disom hor r.ko bandhao akata*, the people of the country have made a rule (custom to be followed); *hakim then khon nonkan r. oḍok akana*, such an order has come from the magistrate; *nia r.te joto horbon calaka*, we shall all follow this custom (agreed on); *r. bahre alope calaka*, don't go outside the rule (i. e., contrary to it); *r. nokolin oḍok akata*, I have taken a copy of the judgment; *amak r.re do nui hore dandomoku se ban*, in your opinion, should this man be fined or not; *mōrē horko r. kafa*, the village council decided; *disom horko*

- r. aksta bar faka caro*, the people of the country have decided that two rupees are to be paid for the yearly hire of a bullock; *hakime r.keta, khalasokae mente*, the judge ordered that he was to be acquitted; *gonon pon reak r.yena*, in connexion with the bride-price it was made a rule (that so and so much is to be paid). (A. H. rāe.)
- rqi*, n. A kind of mustard, *Sinapis ramosa*, R. Commonly cultivated during the cold season. (H. rāt.)
- rqiā*, n. So and so. Only used as an addition to another word in certain songs, something like Sir. *Phalna ri duruf akana*, so and so (name not mentioned) is sitting; *kon r.*, which so and so (? cf. H. rdy, prince).
- rqi candan*, n. A certain tree. In Santali heard in a marriage song. The same as *condon*, q. v. (v. *candan*.)
- rqiḡum*, adj., v. m. Stunted, small; be do., sparing, scanty, inconsiderable, a little. *R. gachile rohoekela, ban hoelena*, we planted stunted paddy seedlings, they did not come to anything; *janhe do r.cna*, the millet became stunted (did not grow up) (v. *raegam ruigum*).
- rqiḡa*, adj. m. Having long, heavy horns. *R. kaḡa*, a buffalo with long horns; *r. ḡaḡra*, a bullock with long horns (cf. *rqiḡa*; v. *raeka*).
- rqiḡi*, adj. f., the same as *rqiḡa*, q. v., but applied to cows.
- rqiḡa*, adj. m. Having long heavy horns; long heavy (moustache). *R. kaḡa*, a buffalo with long heavy horns; *khub r. goco hoḡ kanar*, he is a man with a very heavy moustache (cf. *raela* and *ruḡa*).
- rqiḡa baha*, n. A jungle flowering plant of *Barleria* sp. (C., not here.)
- rqiḡa gidi*, n. A vulture, the female of *seḡel gidi*, *Ologyps calvus* (v. *gidi*).
- rqiḡi*, adj. f., the same as *rqiḡa*, q. v., but applied to cows, also buffalo cows.
- rqiḡi*, adj. f. Tall, lanky (girl). (Rare.)
- rqiḡi banam*, n. A kind of fiddle. (Not commonly known.)
- rqiḡigor*, n., the same as *rqiḡi banam*, q. v.
- rqiḡat leydon*, v. *rqiḡat leydon*. (C., possibly a printer's error).
- rqiḡat leydon*, n. A centipede, *Spirocystus cilylindricus*. Used in Santal medicine. Heard when the oja's disciples (*Dasāe korā*) call on the *taruf boḡga* (leopard spirit) to come and possess one of them: *ḡahu mar ḡahu phul mar ḡahu, ḡahu mar ḡahu r.l.* (v. *leydon*); *Rqiḡat* is a fairly common name for girls).
- rqi rui*, n. A certain small bird (the same as *kufis*, q. v.), so named on acc. of its call (onomat.).
- rqi tui*, n., the same as *rqi*, q. v. (v. *tui*).
- rqiḡ*, v. *reḡ*. (Engl. right; *rqiḡ* is not proper Santal pronunciation.)
- raji*, adj., v. a. m. Pleased, willing, agreed, satisfied; make, become do., make to consent, agree, consent, be willing. *Kuri ḡe r.gea*, the girl is willing (to be married to someone); *khusi r.tekin epem akana*, they have given each other (help, e. g., money) willingly; *nonḡeko r.kedea*, they satisfied him here (so that he did not go to court); *tahen laḡitko r. ocokedea*, they made her consent to remain (with her husband); *bochako*

r.kethina, they made the two brothers pleased (settled quarrel, or made them agree to something); *munisoñ laḡite r.kedea*, he made him agree to become his day-labourer; *guli taheñ laḡite r.yena*, he agreed to be a servant; *nui kupire dō bañ r.ñ kana*, I am unwilling to marry this girl; *ma r.kben, aloben laḡhaia*, do, come to an agreement, don't quarrel; *r.kagoj*, a written agreement. (A. P. H. *rāḡf.*)

r.aji nama, n., v. a. m. A deed of agreement or compromise given by the complainant; make to compromise; to compound, compromise. *R.n. kagoj oḡkate haḡim thenkin daḡhilketa*, having written a deed of compromise they presented it to the judge; *mōrē hoḡko r.n.kethina*, the village council made them compromise the matter; *kadi baḡikin r.n.yena*, the defendant and the complainant compounded the matter (v. supra; P. H. *rāḡi-nāma*).

raḡḡuñ, adj., the same as *raḡḡuñ*, q. v.; v. a. m. Make, become lean. *Sioḡ daḡgrape r. ocoketkoa*, you have caused the ploughing-bullocks to become lean; *jom bako ḡamletteko r.ena*, they (the cattle) have become emaciated, because they did not get (sufficient) food; *ruḡ r.enaē*, he has become emaciated through fever.

raḡrič, adj. f. Thin, lean, slender, slim; v. m. Become do. (only females). *Nui r. dō cekate bae moḡaḡ kana*, how is it that this lean girl does not put on flesh; *reñgečeye r.ena*, she has become lean on acc. of lack of food; *nui ḡai doe r.ḡea, bae moḡaḡa*, this cow is thin, she will never become fat (v. *rikič*; about men *rohya*).

raḡsi, n. A press for crushing sugar-cane, consisting of two heavy rollers, worked by hand. *Raḡsite aḡko lena*, they press the sugar-cane in the *raḡsi*. The men working it sit on an embankment made for the purpose; they push the turn-pole with one foot and pull the other turn-pole towards themselves with the hand; two men sit at each end of the rollers.

raḡḡuñ, the same as *raḡḡuñ*, q. v.

raḡhiḡ, v. *rukhiḡ* (the more common pronunciation).

raḡhi jogao, v. a. m. Economize, save, be frugal, thrifty, preserve. *Khubē r.j. akata, kisār akanaē*, he has been very economical, he has become wealthy; *phalnu era dō aḡi bhage hoḡ kanaē, mare purnai r.j. akata*, so and so's wife is a very good person, she has saved and preserved old goods; *khajna ruside r.j. akata*, he has preserved his rent receipts; *r.joḡgao hoḡ oḡaḡ duarho teḡgoea*, thrifty people preserve the household; *poesa r.j.ena*, the money has been kept safe (not been spent) (cf. H. *raḡhi*, guard; v. *jogao*).

raḡhni, n. A kept woman, a mistress (not with Santals, who will take such a woman into their house as a second wife, but seen with Hindus). (H. *raḡhni*.)

raḡ, n., v. a. A ruler; to rule. *R. theḡa*, a ruler. (Engl. rule; v. *ruḡ*, the common form; *raḡ* said to be used by people who have not learnt to read and write.)

- ral*, v. a. m. To bare, clear, cut away, reap off. *Birko r.keta*, they cleared the jungle (cut all down); *saupi r.ena*, the thatching-grass has been eaten (nothing left). Frequently used as second word of a compound, when it conveys the idea of "bare, off, away, up." *Tilniñ tejoko jom r.keta*, larvae ate up the *tilniñ* (q. v.) plants; *lumam dareko jom r.keta*, the silk-worms ate the tree bare (of leaves); *kombro horoko ir r.keta*, thieves cut all the paddy (bared the field); *nānko mak r.keta*, they cut the boundary line bare (so that nothing hindered the view); *hasae qtu r. idiketa*, the flood carried the earth away (v. *qaluk*).
- rali*, n. A certain creeper. The roots are used as an ingredient in *ranu*, q. v. Rare. Possibly *Piper longum*, Willd.
- raluk*, v. a. m., the same as *ral*, q. v. *Gai saupiko jom r.keta*, the cattle ate all the thatching-grass; *dakae jom r.keta*, he ate all the rice; *khetko ir r.keta*, they reaped the rice-field bare (v. *ratak*).
- raluk masuk*, the same as *ratak masak*, q. v. *R.m. hephel saphaeme, mit goḷeḷ hō alom bagiaka*, weed it absolutely clean, don't leave one single straw.
- rambhua*, the same as *rahua*, q. v.
- ramdhu*, adj., v. m. Dejected, downcast, spiritless, debilitated; become do. *Nui r. kada do cakem kiriukedea*, *nui do kajren hae hoeoka*, why did you buy this debilitated buffalo, he will not be of any use; *ruḷeye r. akana*, he is debilitated from illness; *reṅgeḷeye r.yena*, he has become downcast on acc. of lack of food. Word refers both to looks and strength (v. *romdho*; C. gives the meaning as "stout, burly, big and fat," practically the opposite of what the Santals here understand by the word).
- ramja ramji*, v. a. m., the same as *ramjau*, q. v., but giving an idea of continued attempts. *Bahui r.r. idikedea*, he took his away with him, having persuaded her (by promises, etc.).
- ramjau*, v. a. m. To make willing, induce or persuade to do something, beguile. *Mohajone r.kedea khajna ſaka emok lagit*, he persuaded the money-lender to lend him the rent money; *iñ dq bañ r. dareae kana*, *amge r. legayem*, I am unable to make him agree, you try to persuade him; *pera horoke r.kedea*, he talked him over to go on a visit with him; *thoḷa thuriteye r.ena*, he was persuaded, a little being offered (or said) (cf. *raji*; v. *ramuj*).
- ramuj*, v. a. m. Excite, make willing, beguile; desire, lust after, take a strong fancy, be eager. *Gatmaraoteye r.kedea*, he made him willing by talking to him; *phalna do mohajone r. goḷkedea*, so and so quickly persuaded the money-lender to give; *neṅel calake r.ok kana*, she is eager to go and attend a festival; *cekate coe r.en calak lagit*, somehow he was induced to go (at first he was unwilling). Word is especially used in connexion with carnal lust (v. supra; cf. A. H. *ramus*, hints, innuendoes; v. *rumuj*).
- rani*, n., v. a. m. A queen, the wife of a *raj* (q. v.), a landed proprietress; make, become do. *Rujkoren erage r.le metakoa*, we call

the wife of a zemindar (or king) a queen; *r. dō cel hū bako kāmia, ona iate bako kāmīyet kurile egerkoa, am dō r. lekam durupkoŋgea*, a "queen" does absolutely no work; therefore we scold girls who do not work, saying, you wish to sit like a "queen;" *phalna kuriye r.kedea*, he made so and so girl his wife; *netar doe r.yena*, she has now become a *rani*. (H. *rāni*.) Girls are nicknamed *Rani*.

rani phul, n. A certain flowering plant, *Polygonum indicum*, L. (C., not here; v. *supra* and *phul*.)

ranu, n. The fermenting stuff used when brewing beer. The ferment is ordinarily prepared as follows: sun-dried rice is soaked in water, thereupon taken up to let the water run off, and pounded (in a *dhinki*) into a kind of flour. Different roots and bark of trees are then brought from the forest and washed clean in water and this stuff is thereupon pounded in a mortar (*ukhur*) and put into a large cup of water; this is well stirred with the hand and all fibres or parts not dissolved are taken out and thrown away (the water remaining is called *ran dak*, medicine water). This *ran dak* is then poured on the flour as needed and well mixed therewith into a paste that is made into balls and dried. These balls are the *ranu*; when the *hañdi daka* is spread out on a mat or anything, the fermenting balls are pulverized and strewn over the rice with which it is well mixed. One *ranu guli*, ball of fermenting stuff, is used for each *pai* (half-a-seer) of rice used for making the *hañdi daka*. Everything is thereupon put into an earthenware pot where it may remain for a few days until they commence to brew. The *ranu* is also used in Santal medicine as an external medicine. It is also given to cattle to eat to fatten them.

Ranu kapal, v. a. To prepare the fermenting stuff. *Marah buru dō Pilcu hayantikin r.c.e cetalkina*, Marang Buru taught the first human pair to prepare fermenting stuff.

Ita ranu, n. Seed corn for sowing. *I.r.le bae akata, jom utum dō hanuktalca*, we have stowed the seed corn away, we have not anything to eat (in the house) (v. *ran*; *Muñjari ili ranu*).

ranu ran, n. The roots, etc. of which the *ranu* is prepared. *R.r. la uguipc*, dig up and bring the roots, etc., of which the fermenting stuff is made (v. *supra*).

ranu ol, n. A fungus growing on the *ranu guli*, fermenting ball, when not quite dry. Looks black (v. *ol*.)

rangaini, n. A very common prickly plant, *Solanum Jacquinii*, Willd. (or, *Solanum xanthocarpum*, Schrad. et Wendl.). Used in Santal medicine. It is also called *dapat r.* (q. v.), because it spreads over the ground, and *r. janum*, on acc. of the prickles. *R. janum dō khokrele rana, rehettel sunumre isinkatele jom ocokoa*, we use the Rangaini as a medicine against cough, we boil the roots in oil and make them eat it.

Kor rangaini, n., the same as *akufi*, q. v. (Local Mohanmedans *rangaini*.)

raṅgi, n. A variety of paddy (v. infra).

raṅgi, adj. Reddish, red. *R. gai*, a red cow; *r. hicriē*, red cloth; *r. horo*, reddish paddy. (Not common; H. *raṅgi*.)

raṅgiā, adj. m. Red, reddish, fair, light brown. *R. ḍaṅgra*, a reddish bullock; fig. fire; *r. ḍ. ḍi botor, jotee jam cabaea*, the red bull is very terrible, he eats up everything (fire destroys all); *r. ḍaṅgraṅ aguyea, bape khusi oconkhan*, I shall fetch the red bull (here, the tiger), if you don't make me pleased (expression used by one possessed by the *jatra bouga*, q. v.); *r. ḍaṅgrae rokkelkoa*, the red bull gored them (they were burnt out); *buru sendra hiloc maraṅ utar r.ḍaṅgrae ḥamledea*, when we hunted over the hill we met a very large red bull (a leopard); *r. hor*, a fair-complexioned man (v. supra).

raṅgiā bhāḍoi (horo), n. A variety of light paddy (v. *bhāḍoi*).

raṅgiā kolna (horo), n. A variety of paddy (v. *kolna*).

raṅki ghās, n. A kind of rough jungle grass (resembling *kharaṅ*; rare).

raṅki (horo), n. A variety of paddy.

raṅki jal, n. A large kind of fishing-net. It consists of a four-cornered wooden frame (some three to five m. square) to which netting is fixed. Four people are needed to work it. Each of these takes hold of one corner to which a rope is tied. Taking it out into the water they press the frame down to the bottom by standing on the corners; after a short while they raise the frame by pulling the ropes; if any fish are there, they kill them by hitting with a stick. It is rarely seen and found only in certain districts. *R.j.c. hakoko sapkelkoa*, they caught some fish in the square net (v. *jal*).

raṅki janalom, n., the same as *raṅki jal*, q. v. (v. *janalom*).

raṅkur, the same as *raṅkar*, q. v.

raṅkhi, n. Cymbals (only heard in *Dasāe* songs). *R.rāwāok kan*, the cymbals are resounding.

raṅḍi, n. A widow, a widower; fig. a witch; v. a. m. Make, become a widow or widower. *R. kanae, hereltele goē bagideea*, she is a widow, her husband died and left her behind; *r. herel (thutki jonōē khereē khereē, okoye reben katoka*, a widower, a worn broom, scraping, who will be fool enough to be married to him (Santal saying); *ḍaṅko r.kedea*, the witches have made him (her) a widower (widow); *ḍayeregeye r.yena*, she became a widow while still young; *r. dukhi*, a poor widow (also *r. peḍari*); *r. dukhi besge menaklea uoa atore*, we are all well in this village, poor widows included; *r. peḍari ḍiye harkhetlelea maṅjhi ḍa*, the headman is giving us poor widows much trouble; *r. bhunḍi reaṅge (thikan bunuka*, there is no certainty as to unprincipled widows (abuse).

Raṅḍi baj, adj. Licentious, lewd, a rake. (H. *raṅḍi-bās*.)

Raṅḍi baji, n. Fornication, whoremongery; a rake. (H. *raṅḍi-bāst*.)

Raṅḍi era, n. A widow. *R.c. bandhar sadom han han*, a widow, a stallion, neighing, neighing (Santal saying); *r.c. heme era*, widows, women

of ill omen; *r.s. ar mērom enḡa otoko ujaṛa*, widows (witches) and she-goats devastate the village (the one "eats" people, the other, the crops). (H. *raṅḡl*.)

rapul, v. a. m. To break, finish, burst, crack. *Oṛakko r.keta*, *ḡakko benaoa*, they have broken down the house, they will build another; *kaṅḡae r.keta*, she broke the vessel; *kathako r.keta*, they ended the matter (finally settled, agreed, or also broke off any further communication); *ḡonḡon ponko r.keta*, they settled the amount of the bride-price to be paid; *ḡalmaraoko r.keta*, they finished the talk (settling the matter one way or the other); *ṛor r.kelako ḡaṅgra dam*, they settled the price of the bullock (fixed it); *ti r.entaeṅ*, his hand was broken; *mocu r. akantaea*, lit. his mouth has been broken, i. e., he has become an easy speaker, adept in reading; *ti r. akantaea*, he has learnt to write well; *baji bajite hormo r. akantaea*, by constantly practising (somersaulting) his body has become broken-in to it (pliant); *noa nahel ḡo r.ḡea*, *sioḡ baṅ ḡunoka*, this plough is broken, it will not do for ploughing; *piṅḡhe r.ena*, the the ridge has been broken; *oṛak r.ena hoe dakie*, the house was damaged by the storm. (Munḡari, Ilo *rapud*; Kurku *rap*.)

rapul mapul, adj. Broken, shaky, out of repair (but still serviceable with care). *Noa isi ḡo r.m.ḡea*, *en hūbon siaka*, this plough-beam is broken, still we shall use it ploughing (until we get another); *alcaḡ thori baḡi ḡo r.m.ḡea*, *besaḡ ḡo baṅka*, our brass-plates and cups are broken (cracked, fissured, etc., but still serviceable); *r.m.aki parkome gitiḡak kana*, he lies on a broken bedstead (v. supra; *mapul* is a jingle).

rapul roḡol, v. a. m. Break into pieces; adv. Feeling of pain, ache. *Tukucē r.r.keta*, she broke the earthenware pot into pieces; *r.r.iṅ ḡikuṅeta*, I feel an excruciating pain in my body (like being broken) (v. supra and *roḡol*).

rapul sareḡ, adj. What is left after breaking; v. m. Be left after other things of the same kind have been broken. *R.s.akko haṅiṅpe*, divide what has been left whole (others being broken); *noa kaṅḡa ḡo pahilak r.s. kaṅḡa kana*, this pot is one that is left after the first ones that were broken; *dare ḡar thora ḡan r.s. akana*, only a few branches were left intact (the others being broken by the storm) (v. *rapul* and *sareḡ*).

ṛaru, adj. Shock-headed, bristling. *Bohok r.ḡetaea*, his head has bristling hair. (Rare.)

ṛaruak, the same as *ṛaruḡē*, q. v.

ṛaruḡē, adj. Bristling, standing out (hair); having do. *Nui r. do tis hū bae naḡijalla*, this shock-head never combs herself; *bohok r. ḡelok kantaea*, his head looks frightful with the hair standing out (v. *ṛaruḡē*).

ṛarucak, the same as *ṛarocak*, q. v.

ṛarucam, the same as *ṛarocam*, q. v.

ṛar, n. Tune, melody, air; singing-voice; v. a. Sing a tune; v. a. d. Sing well, get the tune out. *R. bae dhoro akata*, he has not caught the tune:

- nauha r. teye sereñet kana*, she sings in a high-pitched voice; *herel hopon do moŋa r. menakŋakoa*, men have a deep voice (bass voice); *mit r. teko sereñet kana*, *aŋi jut anjomok kana*, they are singing melodiously (none out of tune), it sounds beautifully; *niŋ r. te noa do sereñok kana*, this is sung to the tune of this (particular tune); *r. aleye sereñet kana*, she is singing in a clear voice (or, following the proper tune); *jute r. eta*, she sings the tune beautifully; *khub jute r. ocoyeta*, she sings very beautifully; *bhageye r. ak kana*, he sings well, gets the tune out; *sereñre r., mungu arakre dol*, with song, the tune, with the Horse-radish, vegetables, split-peas (necessary to make it fine, Santal saying). (Mahle, Kolhe *rap*.)
- ras*, n., v. a. A heap; to heap. *Horō r.*, a heap of paddy; *kaŋ r.*, a heap of timber; *r. horō reak do bale akriina*, we will not sell of the heaped paddy (reserved for some purpose); *kaŋko agu r. akata*, they have brought timber and put it in a heap; *nonde jobrape r. akata*, you have heaped the rubbish up here; *gundliko r. keta*, they put the millet in a heap. (H. *rās*.)
- ras*, n. Look, appearance, figure, kind. *Nukin gai do mit r. gekin helok kana*, these two cows look alike (of one figure); *oka r. jumi menakŋama*, what kind of rice-land have you; *uni r. koŋa kanae*, he is a boy of the same appearance as that one (cf. supra and H. *rāsī*).
- ras*, n., v. m. Luck, fortune, success; to become manifold, be multiplied, productive, abundant. *Sedae do khub r. tahkama, nāhāk do r. hānuka*, formerly there was good fortune, nowadays there is no such fortune (about the yield of the crops); *r. khube hānketa, horō khub janentaea*, he has been very fortunate, his paddy became very full of grain; *noa jaegare khub r. oka, nondebon khurāia*, in this place (the grain) becomes very plentiful, we shall make our threshing-floor here (superstition that certain places give luck); *horō r. entaea*, his paddy was abundant (he got a good return); *r. ŋana hor kanae*, he is a person who carries other people's luck away with him (v. *ras*).
- rasan*, adj. Fortunate, lucky. *R. hor doko kisāroka*, fortunate people become wealthy (*ras + an*).
- rasī*, adj. Populous, crowded, full of people. *R. ato*, a village with many people; *r. ŋolaren kuri kanako*, they are girls from the populous part of the village; *r. kulhireko baplak kana*, they are having a marriage in the street where there are many houses. (H. *rāsī* and *rāsī*, mass, multitude.)
- rasiq*, n., adj. Partner, sharer; partnership, companionship; belonging to several. *Ihren r. kanae*, he is my partner; *r. tele kami kana*, we work in partnership; *r. tele caseta ale boehako do*, we cultivate in partnership, we brothers; *r. tele hatao akata*, we have acquired (bought) it in partnership; *nui sukri baŋhiŋ doe r. kantalea, akriinkate poesale haŋiina*, this castrated pig is common property of ours; when we sell it, we shall divide the money between us; *noa matkom dare do r. kantalea, joto boeha matkomle halaŋ haŋiina*, this mahua tree belongs to us in partnership, all we brothers pick the mahua flowers up and divide them (cf. *rasī*).

rasiān, adj., v. m. In one's prime, vigorous, lusty; rich; become do., be strong (young and vigorous, especially as to sexual side of nature). *Noa atore qđi r. kūrī kōpa menakkōa*, in this village there are many girls and boys in their prime; *r. kādā dōe bae sambraōka*, the strong (and uncastrated) buffalo cannot be kept in check (runs about); *khub r. hōr menakkōa, reŋgē hōr dō banukkōa noa atore*, there are very wealthy people, there are no poor people in this village; *noa atoren kūrī kōpa khubko r. akana, dingeko eŋēā*, the young people of this village have become very strong and voluptuous, they dance every night (cf. H. *rasiyd*, a voluptuary, epicure).

rāsīd, n. A receipt. (P. H. *rāsīd*; v. *rusīd*, the more common pronunciation; the word may nowadays also be connected with Engl. receipt.)

rāsīk, the same as *rāskā*, q. v.

rāsī puñji, n., v. a., v. m. d. A full crop, property (in the house, movables), goods (money, food-stuffs); acquire do.; have do. *R.p. menāgetaea phalna dō*, so and so has something to fall back on; *nes dō r.p. bān hamlaka*, I did not get a full crop this year; *r.p.ko baeketa dānko dō*, the witches have hidden away the goods (a common belief that witches take a little of the different stuffs, such as ghee, milk, rice, etc., and put it in small receptacles, such as a snail's shell, a cocoon, in the horn of any cattle; thereby they prevent success; it is really the ojas who do this and show it as being found in the ground, to explain lack of crops, etc.); *r.p.le eŋē ghor korna calaka*, only when you acquire some property will the affairs of the household prosper; *r.p. akawanae*, he has acquired property (of all kinds, also cattle) (v. *rāsī* and *puñji*).

rāsī, n., the same as *rāsīd*, q. v.

rāskā, n., v. m. Joy, gladness, happiness; to rejoice, be glad or happy; be pleased; adj. Who likes to enjoy what he understands as pleasure. *R.le din calak kantaea*, his days pass in happiness; *r. bhijau akawadea nui hōr*, this fellow has been filled with joy (said about a person who laughs and is merry when his nearest ones are in grief); *nui kūrī dō r. bānuktara*, this girl has no joy (she does not mix with others, does not dance, etc.); *r. cape akawadea*, he is intoxicated with joy; *khusi r.telan epem akana hoponera, nit dō caklan jhograka*, we have with pleasure, and joyfully, exchanged daughters (the daughter of each having become daughter-in-law in the other's house), why shall we now have a quarrel; *r. hōr kanae*, a person who enjoys pleasures; *calake r.ē kana*, he is glad to go (is pleased, willing); *qīqī parhae r.ē kana*, he is pleased to read and write (glad to go to school); *jel utuko hāmketeko r.yena*, they were pleased getting meat-curry; *gidrā hāmKate qđilīn r.ē kana*, we are very glad having got a child; *mit r. menakkōa*, they are continually happy; *hayam hōr reak asol r. dō hōqđi reak*, the real joy of old men comes from beer; *r. bhaŋgaoentaea*, there is an end of his joy (e. g., no more beer). (H. *rasik*.)

- rəskə kufi*, n. A gay girl; fig. the dancing-drum (*tumdaŋ*). *R.k. gəŋ-lekhan həkko hilquka*, when you carry the gay girl (the dancing-drum), people sway.
- rəs tana*, adj. Who attracts luck to oneself (v. sub *rəs*; said about people who have a whorl of their hair just above the brow).
- rəsuaq*, n. Shower (of rain); adv. Uninterruptedly, without resting (eat). *Mit r. dak*, one shower of rain; *r.i jomkela*, he ate without resting. (Word getting obsolete; cf. *saruq*.)
- rəsuk*, v. a. Finish, eat up. *Dakae r.kela*, he finished the rice (ate it all); *jom r.ketae*, he ate it all up (cf. *məcuŋ*).
- rəsuk mantle* (-*marle*, -*mənte*), adv. With a crunching sound. *R.m. peaje jomkela*, he ate the onion, making a crunching sound (applied to soft and juicy things like sugar-cane, cucumber and onions) (v. infra).
- rəsuk rəsuk*, adv., v. a. Crunchingly; to crunch. *Ak r.r.e jojom kana*, he is eating sugar-cane, making crunching sounds; *tahere r.r.el kana*, he is crunching cucumber (onomat.; cf. *rasak rasak*, *rusuk rusuk*).
- rəsum bədrum*, n. Standing out parts (of hemp); adj., v. m. Having a large, flowing beard; to get do. *R.b.geae, bae huŋina*, he has a full beard, he is not below age (said about a prospective bridegroom); *Jolhako do r.b. goco menaktakoa*, the Jolhas (Mohammedan weavers) have full beards; *r.b. akanae, bae hoygk kana*, he has got a full beard, he does not shave; *jəŋi reak r.b. sala saphaepe*, remove and throw away the broken outstanding parts of the hemp (when making it ready) (cf. *bədrum sədrum*).
- rəsun*, n. Garlic, *Allium sativum*, Willd. Not commonly cultivated by Santals. (Desi *rasun*; B. *roshun*.)
- rəsuniq*, n. A kind of wristlet worn by women (now obsolete), also called *rəsuniq sakom* (v. infra).
- rəsun sakom*, n., the same as *rəsuniq*, q. v.
- rət birət*, adv. During the night, the whole night. *R.b.le helena*, we came walking the whole night; *r.b.ko kami kana, bako gilič kana*, they are working the whole night, they do not sleep (lie down). (H. *rət*.)
- rətcora*, n. A certain insect, *Locusta viridissima*. Santals tie a dead grasshopper of this kind to the neck of one suffering from night fever, believing that this will stop the fever. (H. *rət*; v. *cora*; H. *rət-car*, a night-wanderer.)
- rətcora*, n. Night-wanderers, especially applied to a kind of bat. *R. lumamko jomkelkoa*, the nocturnal ones devoured the silk-worms (ate them at night) (v. supra).
- rətkana*, n., adj. Night-blindness; night-blind; v. m. Become night-blind. *R. nam akadea*, she suffers from night-blindness; *r.geae, nindaq bae neŋeta*, he is night-blind, he cannot see at night; *phalna bəhu dəe r. akana*, so and so's wife has become night-blind. Night-blindness is fairly common

and is due to some weakness; it is common during the hot season and with pregnant women. (Desi *ratkana*; B. *rātikāṅṅā*.)

raṭua kaṅṅa, n. A variety of paddy. (C.)

raṭbuṅ, the same as *raṭbaṅ*, q. v.

raṭi kuṭi, adv. All, everything. *R.k.ṅ jomkela*, I ate up everything; *terel bele r.k.ṅ jomkela*, he ate the Ebony-fruit, stone and all; *r.k. sahan halan jarwaepe*, gather up the firewood, everything there is (even small bits); *icketae r.k.*, he passed out everything (as he had eaten it) (cf. *raṭu paṭu*; v. *kuṭi*; v. *raṭa kuṭa*).

raṭku paṭku, the same as *raṭko paṭko*, q. v.

raṭukṅ mante (-*marle*, -*meṅle*), adv. With a crunching sound. *Seta r.m. jaṅe togokela*, the dog crunched the bone with a cracking sound (onomat.; v. *raṭukṅ raṭukṅ*).

raṭukṅ marao, v. a. To crunch (audibly; as a bone).

raṭukṅ raṭukṅ, adv., v. a. Crunching, crushing, breaking (sound); to crunch, crush, break. *Rukṅ leka ṅaṅa menaktaea*, r.r. *jaṅe togokela*, he has teeth like chisels, he crunches bones, making the sound of it heard; *seta jaṅe r.r.et kana*, the dog is crunching bones (onomat.; cf. *raṭakṅ ruṭukṅ*; cf. *raṭku paṭku*; cf. *khṅruṭṅ khṅruṭṅ*).

raṭu paṭu, the same as *raṭa paṭa*, q. v.

raudaṅ raudi, the same as *rāonda rāundi*, q. v.

raudari, n. The spring, the hot season. *R. bhore tahṅkana*, *Asār tiokenkhane dṅkela*, he stayed during the hot season (when there is no work), as soon as *Asār* (the first month of the rainy season) came, he ran away; *mohajon dṅ r. sudko hataoa bar anakate fakare*, the money-lenders charge two annas in the rupee as interest for the hot season (during the off-season, i. e., the three months *Caṭ*, *Baisak* and *Jhet*, on whatever is borrowed they charge 12½ pct., besides the annual interest; naturally not on money borrowed at other times). (Desi *raudari*; cf. H. *raudra*, heat.)

raudari din, n., the same as *raudari*, q. v.

raukṅ, adj. m. Tall, lanky (man), tall, long-horned (bullocks, buffaloes), high (tree) without many branches below. *Khub maraṅ r. hoṅ kanae*, he is a very big and tall man; *r. kaṅa dṅ gṅṅe tulucṅ hṅ bae jurika*, the tall, long-horned buffalo cannot be matched with any other buffalo; *r. ṅaṅgra*, a tall (and not fat) bullock with long horns (standing out); *r. dare reaṅ ṅṅ dṅ coṅrege menaka*, the branches of a tall slim tree are at the top; *r. dereṅ*, long horns standing out forward.

raukṅ, adj. m., the same as *raukṅ*, q. v.

rauki, adj. f., the same as *raukṅ*, q. v., but applied to females (women and cows). *R. qimqi*, a tall and slim woman; *r. gai*, a tall cow with long horns.

raundṅ, n., v. *ronda*. (C., not here.)

rāundṅ, v. a., the same as *rāonda*, q. v.

rāunda rāundi, the same as *rāonda rāundi*, q. v.

rāundaṅu, the same as *rāondaṅu*, q. v. *Goṭa birle r.kedea merom, bale ṅam duṛeadea*, we searched all over the forest for the goat, we were unable to find it.

rāuni, n. A large kind of five-stringed musical instrument (with Dekos, not with Santals, except with the *Dasāe kara*). *Okare do ho, guru ho, r. rāwāok kan*, where, O guru, is the large string-instrument sounding (from a *Dasāe* song). (Desi *rauni*; possibly onomat.; cf. H. *raunā*, to give forth sound.)

rāuni jhāuni, the same as *raona jhaona*, q. v.

rāu rāu, v. a. m. Make a noise, a row, vociferate; adv. Noisily. *R.r.ko andoreta*, they are shouting making a din; *noko gidra do r.r.ko aṛiset kana*, these children are worrying us making a noise; *Jatra bongako r.r.ek kana*, the Jatra bongas (i. e., those supposed to be possessed by them) are shouting *rāu rāu*; *haṛeko r.r.k kana, cel hō baṅ bujhaṅk kana*, they are making a noise in the market-place, nothing can be understood (onomat.).

rāu rāu, adv., v. m. Blazing up; to blaze up for a moment. *Paṭṭalākko lūngi akata, r.r. jolok kana*, they have set fire to dried straw, it is blazing up; *seṅgel r.r.k kana*, the fire is blazing up (used about dry leaves, straw, etc., burning).

Rauta Paika, n. The names of two companions, mentioned in the traditions in Sikhar. *Daura ho, R., dura ho, P., dura ho naṅgareka lok*, run, O Rauta, run, O Paika, run, O people of the city (to bring Gupi Chand Rae Raja back; from a Karam song).

ravid, as second part of a compound verb, conveying the idea of without authority, forcibly. *Okōeak jondra cōe racak r.keta*, he tore off somebody's Indian corn without permission.

ravid, v. a. (d.). To make signs to (the same as *gavid*, q. v.).

rāyul mante (-marte, -mente), adv. With a jump, with one rapid movement.

R.m. gadae don paromketa, he jumped across the river at one bound; *tarup r.m.ye don tol goṭena*, the leopard suddenly leapt out with a jump (v. *royol mante*; v. infra).

rāyul rāyul, adv. Jumping, bounding along, bobbing up and down, swaying backwards and forwards; v. m. To sway. *Tgrup r.r.e don iliketa*, the leopard ran along, bounding; *mat hoete r.r. hiṅk kana*, the bamboo is swaying in the wind; *mat r.r.ok kana hoete*, the bamboo sways in the wind (v. *royol royol*; v. *riol royol*).

-re, postp. intj. (intensifying). Oh, oh dear (often not translatable). *Ē babare*, O father; *durre*, strange; *haere*, alas. (B. *re*)

-re, postp. Inside, within, within the sphere of, in, on, at, during, while, in case, with, of; (as a conj.) when, while. It might be noted that while it is always written *re*, the pronunciation generally is *rē*, except when the law of harmonic sequence demands *re*. *Oraṅre*, in, inside the

house; *birre*, in the forest; *qtre*, on the ground, or, in the earth; *cofre*, high up; *dakre*, in the water; *hgere*, in the air; *dukre dandire*, in grief and anxiety; *nuire bah jāwāeoka*, I will not be married to this one (note, *nuī tulud* is not Santali in this case); *ināk ektigrire*, in my power; *mohajon tireye paraena*, he fell into the hands of the money-lender; *tinre*, when (at what hour); *tisre hō bah*, never; *pe sermareye hijuka* (or *hečena*) he will come in three years (after three years; or, he came); *candore mit dhao*, once monthly; *endere ma bogege*, in that case it is well; *calakre hō banre hō*, whether he will go or not; *bičarreye namketa*, he got it in the judgment; *in bujre*, to my mind, so far as I understand; *ruhedere hō bae moneaka*, when you scold him he does not heed it; *uniye hečlenre*, when he comes; *onđeve tahēkanre*, while he was there; *amem hijukre ma bogege*, in case you come it will be well. *-re* is frequently added to other postpositions; e. g., *modre*, *talare*, *tulučre*, *sečre*, *thenre*, etc. (qq. v.). (Munđari, Ho *re*; cf. Uṛia locative *re*.)

-reak, postp. Of, about, regarding, concerning, against, consisting of, belonging to (or our genitive). *Bir reak dare*, a tree of the forest (not a forest-tree, which is *bir-dare*); *hapranko reak katha*, the word of the ancestors, the traditions; *kombro r. mokordoma*, a lawsuit in connexion with a theft; *uni r.ko galmaraokeka*, they talked about him (or, they had a talk about his case); *nahel r.pal kamare benaoa mēphēl r.*, the blacksmith makes ploughshares of iron; *oka ato r. kuna noa khet*, to which village does this rice-field belong; *daṅdome r.ko gočaketa*, they decided about fining him (i. e., how much, not about fining); *calak r.ko gočaketa*, they decided about when they should go; *hakim r. hukum kana*, it is the order of the magistrate (*-reak* is *re* with the determinative suffix added; we very frequently translate, as if it were a genitive suffix; it is really a kind of adjective formation and refers to what is inanimate).

reakak, postp. adj. What belongs to, is of, about, concerning (inanimate). *Uni r.koko lūiketa*, they told his story; *orak r.ko*, the things belonging to the house; *mērom r.ko do judare dōhorpe*, place the flesh, etc., of the goat separate; *phalna r. do aguime*, bring what belongs to him; *cel r. kana noa theinga*, what is this stick made of (*reak* + *ak*).

-reañ, postp., the same as *reak*, q. v. (inanimate). There is no difference between *reak* and *reañ*; some individuals have accustomed themselves to the one or the other (*re* + *añ*).

reañak, the same as *reakak*, q. v.

rear, adj., v. a. m. Cool, cold; to cool, make, become cool. *Re hoeyeta*, a cold wind is blowing; *r. din kana*, it is a cool day (or, the cool season, not the cold season); *r. dakako emutlea*, they gave us some cold rice; *r. dak hō bako emoka*, they don't give you even cold water (so miserly they are); *ape do r.gepe aiketa*, *ingr jalañ bujhaeta*, you feel it cool (pleasant); I feel the distress (have to manage all difficulties of affairs); *r. botorte oračteye boloyena*, he went inside being afraid of

the cold; *dak* *r.ketae tehen*, rain has made it cool to-day; *jonḍra dakako lo r.keta, mabo joma*, they have taken the Indian corn porridge out, so that it is cool, now let us eat; *daka r.ok kana, ma hijulpe*, the rice (food) is getting cold, do come (to eat); *disom r.ena dakkel khane*, the land became cool after it had rained; *netar perako r.ena*, at present the friends have cooled (they are not eager to get a matter arranged); *r.ena*, he has become cold (is dead); *um r.ena*, he has made himself cool by a bath. (Munḍari *rear*, bathe; Ho *rea*, cool; cf. *rareḍ*.)

rebot, v. a. m. Lay hands on or cover with the hand (a girl's breast), press with the hand to feel whether the shares of meat are equal. *Joro rebodme* (or *r. barawakine*), *soman akana se han*, press the meat shares down with your hand to feel whether they are equal or not; *toa r. gof akantaa*, her breast has just become full. (Word considered indelicate.)

redo, n. A weed in thatching-grass (the same as *rundai*, q. v.).

rega, adj. m., v. m. Puny, dwarfish, undersized, stunted; become do. (people, bullocks, horses, elephants, cocks). *R. hor kanae, bae lakhaok kana*, he is a dwarfish man, he is not recognized (e. g., as the elder one); *r. sadom*, a puny pony; *nui dangra doe r.yena, inq khon do bae haraka*, this bullock has become very small, he will not grow more than what he now is; *r. sandi*, a puny cock.

regathia, adj., the same as *rega*, q. v. (here generally pronounced *regotia*).

regra, n. A notched stick used to play the *sogoe*, q. v. *R.leko sogoyeta*, they are playing the *sogoe* with the notched stick (the *sogoe* is a bit of bamboo split up so as to become like a broom; the *regra* is inserted and pulled backwards and forwards making a noise; there is no music in it; it is used at the hook-swinging festival) (v. infra).

regra, adj. Notched, toothed. *R. siki*, a four-anna-bit of nickel, the edge of which is undulating (indented); *r. ana*, a one-anna-bit with an undulating edge; *r. sakam*, a dentate leaf; *iskrup do r. iqte peter boloka*, a screw goes in round and round on acc. of the screw-thread.

regra sakom, n. A notched wristlet, worn by women, made of brass or other metal. Not very common (v. supra and *sakom*; Munḍari *regra sakom*).

regha, v. m., the same as *reghao*, q. v.

reghao, v. a. m. To sing (at the top of one's voice), bawl. *Nui Deko do cahapkateye r.el kana*, this Deko is singing at the top of his voice-keeping his mouth wide open; *nui gidra do enan khone r.el kana*, this child has been bawling for a long while; *sahan sakam akiguko sen akana, r.k hanako*, they (the women) have gone to fetch firewood and leaves, they are singing loudly; *jom itilena*, *netar doe r.k kana*, he has eaten himself fat, now he is singing.

regha righi, adv., v. a. m. Singing, bawling; to sing, bawl. *R.r. birtoko caluoena*, they went singing to the forest (women); *sendra tanḍire korako r.r.yel kana*, the young men and women are singing (disgracefully) at

the hunting field; *dañ lo ghatreko r.r.ñ kana*, they (the girls) are singing at the place from where they fetch water (v. supra).

rehār, adj., v. m. Replete, pleasant, comfortable, cool, without anxiety; to become do. *R.in gikqueta, bañ joma nitok do*, I am feeling replete, I will not take any food now; *ot r. gikquk kana, babon gitiča moṇḍe*, the ground feels cool (and moist), we shall not lie down here; *bhitrire r.ge gikquk kana*, inside it feels pleasant; *r.geye gikqueta, cet bhabna hō banuktaea*, he feels comfortable, he has no anxiety at all; *bese sāwāe akatte disom r.ge gikquk kana*, as there have been full crops no anxiety is felt in the land; *jom r.enae*, he has eaten his fill; *nū r.enae*, he has drunk (water) and feels comfortable.

rehāḍa, adj. Saline, clayish, brackish (soil). *R. hasa dō bañ bogea, hoṛo bañ hooḍa*, saline soil is not good, paddy will not grow in it; *r. hasa dō gūiko joma*, cattle eat saline soil (v. H. *reh* and *rehar*; cf. *raham*).

rehāḍa jōk, n. A kind of leech (colour like that of *rehāḍa hasa*) (v. *jōk*).

reklam peklam, the same as *reklam seklam*, q. v.

reklam seklam, adj., adv. Friendly, pleasant, affable, amiable, well-bred. *R.s. qđi kharsalae roṛ gōda*, she speaks friendly and very cheerfully; *marañ kōpa bahu doe r.s.gea, bae gūṛika, ūapam torae johar gōda*, the wife of our eldest boy is very affable (well-bred), she does not behave like a stranger, as soon as she meets anyone she will at once greet; *qđi r.s. peṛa kanako, bako tom tom baraen*, they are pleasant friends, they do not keep silent (unwilling to speak).

reklam peklam, the same as *reklam seklam*, q. v. (cf. *peklam peklam*).

-re hō, postp. Although, though, even. *Calakre hō laiaime*, even though you go, let me know; *gidrare hō noa dō bañ ganōka*, even in children this will not do; *manakedere hō bae botaolaka*, although he was warned he did not obey; *hasoyere hō bae raga*, even when it pains him he will not cry (*re + hō*).

-re hō . . . re hō, disjunctive postp. Whether . . . or. *Noa katha sari kanre hō se nase kanre hō, nitok dō sariḷe metak kana*, whether this matter is true or false, now we call it true; *amem khusiḷre hō baṅre hō calaktege hooḷkama*, whether you like it or not, you will have to go (v. supra).

reja, n. A working-woman. *Kuli r.*, a hired female worker. (P. B. *reja*; word of recent introduction, now very common.)

rejestari, n., adj., v. a. m. Register; registrar; to register. *R.re caphao akana*, it is entered in the register; *r. bōbu*, a registrar clerk; *doleliñ r. akata*, I have registered the document; *r. ciñhi*, a registered letter; *r.kale ciñhiñ kolketa*, I sent the letter having registered it. (Eng. register.)

rejistari, the same as *rejestari*, q. v.

rejki, v. *ricki*. (Muṇḍari *rejki*.)

rejosari, the same as *rejestari*, q. v.

rekaḅ, n. A stirrup. (A. H. *rikab*.)

rekana, postp. On account of, because of. *Jom r.e moša akana*, he has become fat, because he has had enough food; *calaš r.e tiok gotketa*, on acc. of his (way of) going he reached there quickly.

rekaš, the same as *rekaš*, q. v. *R.re lēbēkate sadomre dejokime*, mount the horse putting your foot in the stirrup.

rekha ganit, n. Geometry. (H. *rekha-ganit*; only in books.)

rel, n., v. a. A rail, railway, railroad; make do. *R.teko calaš kana*, they are travelling by rail; *r.reko kani kana*, they are working on the railroad; *Bhagalpur khon Bānsi dhābīčko r. akata*, they have built a railway from Bhagalpur to Bowsi; *r.guđi*, a railway train (or carriage); *r. sořok*, the railroad, railway, *r. injin*, a locomotive. (Engl. rail.)

rel, v. a. To clean in a winnowing-fan, to winnow. The stuff to be cleaned is in the winnowing-fan; this is tossed up a little, whereby the stuff is thrown up; when falling down into the winnowing-fan again the heavy grain gradually comes down to the rear end of the fan, while the chaff reaches the front of it and is gradually thrown out. The operation is always done after husking. *Caole r. saphaeme*, clean the rice by tossing it up in the winnowing-fan; *caole r. kođorle enēč saphaka*, only when the rice is tossed in the fan, it becomes clean (when *kođor* is added, the operation refers to removing unhusked grain (*horō*), stones or earth from the rice; in this case the winnowing-fan has to be kept, so that the front of it slopes a little down and also a little to one side; v. *kođor*) (cf. H. *relnā*, shove, jostle).

rela, v. a. m. To twist, twine. *Parkom baber khub r.epe*, twist the bedstead string well; *noa sutam dō bes r. akana*, this thread has been well twisted.

rela, v. a. m. Make, become even, smooth (road, by many people passing); be crowded; n. A crowd. *Noa hor doko r. akata hijuk senokte*, they have made this road smooth by going and coming constantly; *kulhi dō r. akana*, the village-street has become clean; *r. hořko calaš kana*, crowds of people are going. (H. *relā* and *rel*.)

rela, adv., v. a. Loudly; sing loudly (and beautifully). *R.te sereņpe, adō jut anjomoka*, sing loudly, then it is heard beautifully; *r. nōgpe sereņ*, sing a little more loudly; *phania dō sereņ ađiye r. dareaš kana*, so and so is able to sing very loudly (and beautifully) (v. *supra*).

rel kođor, v. a.; v. sub *rel*; fig. *kathako r.k.keta*, they have finished (decided, sifted) the case (found out all, it is only left to settle fines, etc.).

rom, v. a. (d.). Lift up, take up. *Sahane r.adea*, she lifted the firewood up for her; *tukuč r.keta*, she took the earthenware pot under her arm. The word is not generally used when any of the other sex are present, because it is used about lifting up the feet of a woman (*r.kedae*, *r.keltaeae*). Women are said to use it among themselves as shown above (v. *rim*. *Munđari*, *Kurku rim*).

- re ma*, postp. In case, then, if so be. *Namre mam bogeyen*, in case you get it, it is good for you; *sebetre mam jomkelge*, *banhhan bagiakme*, if it is savoury, you will eat it, if not, leave it (*re + ma*).
- ren*, postp. Of, belonging to (frequently translated by our genitive; refers to animates). *Oka r. kanam*, from where are you; *ato r. manjhi*, the headman of the village; *am r. hopon*, your son; *orak r. ko kanako noko dangra*, these bullocks belong to our house; *unkiu r. gidra*, a child those two; *ale r. sim*, a hen belonging to us; *kaŕ r. sadomko benao akalkoa*, they have made wooden horses; *aċ r. kedeez*, he made him (her) his own (took up in his family); *aċ reniċ*, his own (i. e., wife; v. *riniċ*) (*re + n*; v. *reak*).
- renak*, the same as *reak*, q. v. *Ato r. kana, babo bahrea*, it is what concerns our village, we shall not take it out (make it public); *orak r. tegele khulqena*, we have had sufficient with what we had in our house (our crops have been sufficient, so that they have not needed to borrow); *aleak katha do bah kana, hakin r. kana*, it is not an order of ours, it is the magistrate's (*re + n + ak*).
- reuañ*, the same as *-renak*, q. v.
- reuca*, n., v. a. A mechanism for breaking-in oxen; to break-in oxen by making them turn do. The *reuca* consists of a post fixed in the ground; the top is cut so as to let the end of a pole, some 3 to 4 m. long, be placed there; at the one end of this pole there is a hole large enough to fit the top of the post; at the outer end of the pole something like a *paŕ samble* (q. v.) is fixed. When a bullock is to be made accustomed to carrying the yoke, he is put under this pole outside the *paŕ samble*, the pole being kept in position on the bullock's neck by some strong rope. When the bullock moves, he has to turn the thing round the central post. At first they will drive him; thereupon he is left alone. He has to work this mechanism for three hours every day, until properly broken-in. This method is used only with bullocks that will not otherwise accustom themselves to carrying the yoke. *Nui dangra do bae etok kana, r. re joravepe*, this bullock will not be broken-in, yoke him to the *reuca*; *r. akadeale*, we have broken the bullock in by using the *reuca*.
- rengol*, n. Microbes that attack the teeth and cause toothache. The Santals mention two kinds, the ordinary *daka rengol* and *paŕ rengol*, the latter being those causing the toothache, while the others only "eat" the teeth. The ojhas pretend to get the "worms" out and to show them to people. *R. jomeñ qaŕa kholao akantiña*, by the microbes eating them, my teeth have been hollowed out; *r. ko jomeñ kana, qđi aŕ hasoyediñ kana*, the microbes are eating my teeth (I have toothache), it is giving me great pain; *ojha r. e ok ođokketkoa*, the ojha smoked out the teeth-microbes.
- reñgha*, adj. m. Slender, slim, thin; v. m. Become do. *Nui r. do tis hũ bae moŕaka, cukage menaca*, this slim man will never become stout, he

will always remain the same; *ruqleye r. akana* (or *ruq r. akanae*), he has become thin through illness. Rengha is a not uncommon name for Santal men.

reñka, n., the same as *macreñka*, q. v.

reñka, adj. One addicted to liquor whose hand shakes when raising the first cup of liquor to his lips. (C.)

reñkao, v. m. To be impatient, anxious (to get food). (C.)

reñta, adj. m. Lean and tall, lanky, slim; v. m. Become do., emaciated (men, bullocks, buffaloes). *R.geye ñelok kana*, he is looking slim; *r. kada*, a tall and slender buffalo; *ruqleye r. akana*, he has become lean from fever (cf. *reñgha*, which is used of men only).

repha riphí, v. m. Settle down. *Kimintelko doqo r.r.yena*, the daughters-in-law have settled down (stay with their parents-in-law) (v. *ropha*; word rare).

resa risi, adj., v. m. At variance; be do. *R.r.geakin, bakin sulukok kana*, they are at variance with each other, they will not be at peace; *haram budhikin r.r. akana*, husband and wife have become unfriendly to each other (cf. *rusa rusi*; v. *refa rífi*; word rare).

reta, v. a. To saw or cut (by drawing the cutting implement backwards and forwards), play on a fiddle. *Kicriçe r. topakketa, orte ban cirak kante*, he cut the cloth (by drawing a knife backwards and forwards), because it could not be torn by pulling; *sukriko r.kedca*, they cut the throat of the pig (when sacrificing); *sim hofokreko r.koa*, they cut the throat of fowls; *baname r.yel kana*, he is playing*the (one-stringed) fiddle (cf. H. *retna*, to file; v. *retl*).

reta, n., v. a. Introduction, humming a tune in music; to hum or trill a tune, sing the scale. *R.tel anjom ocoaleme*, let us hear you humming the tune, *sereñ do r.wakpe, eken sereñ do ban jutoka*, hum the tune, it will not do to sing only (it is customary on certain ceremonial or festival occasions to sing the tune, instead of the proper words singing *taha reta nana turna ho*, or something of the same kind, entirely meaningless, generally before each verse of the song); *haprogk sereñ r. ghablabonpe*, commence to hum the tune for us of the engagement song (v. supra).

refa, v. a. m. Press together (preparatory to tying); scrape off (ears of the Palmyra-palm). *Bata r.epe urij lagil*, press the cross-laths well together to make them firm (it is done as follows: there are two cross-laths running parallel, one above, and the other, under, the rafters; these are tied together in the middle of the space between two rafters; to make the thing firm, they take a strong cord, double it and take it round the cross-laths; thereupon they put a stick through each end of of the doubled cord and with these as levers, they press the laths together; when sufficiently tight they tie them and take the double cord off, to do the same at another place); *tari lagil taleko r.keta*, they scraped the male flower-spike of the Palmyra-palm to get toddy. (Two

pins are taken and kept on each side of the spike; in this position the pins are stroked down the spike to remove the male flowers; the end of the spike is then cut to let the juice (*iqri*) run out; *refa* is also used about the treatment of the fruit-palm to make the juice flow; here they first prick the underside of the unripe fruit with a sickle or a sharp stone and then just slice off the rind to make the juice flow; this slicing is called *refa*.)

refa rifi, v. *retha rithi*.

repha, the same as *rethe*, q. v. (rare).

repha rithi, n., v. m. Feud, strife, contention, quarrel; have do., be hostile, at feud, quarrel, dispute. *R.r. calak kantakoa*, their strife is going on; *hor sqige r.r. taken do ban bogea*, it is not good to live in feud with people; *boehako r.r. akana*, the brothers have become hostile to each other; *unkin bar hor do tis khon con adwati menaktakina, ona igle algatekin r.r. godoka*, those two have for who knows how long been at enmity, therefore they easily and quickly commence to quarrel.

rethea, adj. Small, undersized, stunted; v. m. Become do. *R.geae, bae harak kana*, he is undersized, he does not grow; *buru mat do r.gea*, hill-bamboo is of small size (this bamboo is also called *r. mat*); *kakor hasa reak dare do r.geae*, trees in gravelly soil become stunted in growth; *nui dangra doe r.yena*, this bullock has become undersized (cf. *rethma*).

rethea kulai, n. A small kind of hare (small ears).

rethma, adj. m., v. m. Small, not tall, stunted; become so. *R.geae nui kora do*, this boy is short in stature; *r. sadom*, a small pony (not tall); *r. dare*, a not tall tree (stunted in growth); *nui kada doe r.yena, bae harak kana ing khoc*, this buffalo has become stunted in growth, he does not grow to more than his present size (v. *rethea*; cf. *Mundari repha karkon*, a small crab).

rethmi, adj. f., the same as *rethma*, q. v., but applied to females (women, cattle).

rewaj, n. Inclination, desire; v. m. Have do. *Jom reak r. banuktasea*, he has no inclination for eating; *ruq iate jom lagit bae r.ok kana*, he has no desire to eat on acc. of his being ill (v. *infra*).

rewaj, n. Season, usage, custom, fashion. (C.; *Mundari rewaj*; apparently not used in this sense here; A. H. *riwaj*.)

-re, v. *-re*.

re, n. A certain small bird, possibly the same as *ere*, q. v. (Word not generally known.)

reheu, adj., v. m. Willing; to consent, agree, be willing; v. a. d. Consent to (especially about marriage relation). *Metae khun doe r.gea*, if you speak to him he is willing (or will be); *calak do ohon r.lena*, I am certainly unwilling to go; *kami bae r.kana*, he is unwilling to work; *nuire bae r.lena*, she would not consent to be married to him; *parhaok bae r.lena*, he was not willing to go to school; *mohajonko r. wokedea*.

taka emok lagil, they made the money-lender agree to give (lend) the money; *kami lagile r.atkoa*, he consented to work for them; (*r.adea* would have only one meaning, agree to have intercourse).

rebe rebe, adv. Heavily, slowly, languidly; v. m. Become tired, exhausted.

R.r.ye dayela, he is running slowly (unable to run quickly); *r.r. horo binqai dipil idiyet kana*, she is languidly carrying some paddy sheaves along on her head (v. *ribi ribi*).

reber reber, adv. In a high pitch (the sound of the *dedger*, q. v., also of the kettle-drum when it has been exposed to the sun). *R.r. dedgerko ruyela*, they are drumming the small kettle-drum, making a high-pitched sound (onomat.).

rebet, v. a. m. Put in or into, insert, stick into; thrust in. *Satere datrome r.keta*, he stuck the sickle into the eaves; *nakid bohokreye r. akata*, he has stuck the comb in his hair; *cuti luturreye r. akata*, he has stuck the cheroot behind his ear; *noa katha r. dohoeme*, keep this matter in mind (also *luturre r. dohoeme*); *bahae r.adea*, he put a flower in her hair (i. e., performed the marriage ceremony with a divorced or widowed woman); *mit fusa bahae r.ana*, she put one flower-bud in her hair (i. e., she had illicit intercourse on one occasion); *jivi r. akantaa*, *okoc coe tanqiyetko*, his soul is stuck, he is waiting for someone (said about a person lingering before dying); *kopare mon r. akantaa*, her heart is fixed on the young man; *thamakur dorare r.kakme*, stick the tobacco in your loin-string; *bhagwa bes okotte rebedme*, fasten your loin-strip well; *jel datare r.adea*, some meat stuck in his teeth. (Munqari, Ho *rebed*; Kurku *rewat*.)

Tahi rebet, v. m. Cleave to, stick to, put up with, serve out one's time, endure, hold out. *T.r.kakme, nenkangeako jawae do*, stay and hold out there, husbands are such; *uni thene t.r.ena*, she stuck to him; *ini kisar thene t.r. akana*, he has been staying with the same master (in spite of all).

Rebet danañ, v. a. m. Cover up (part of body visible). *R.d.kokme onle do, nelok kantama*, cover yourself up there, your body is seen; *kanasore poesa r.d.me*, put the money away in your plaited cloth; (v. *danañ*).

Rebet tubet, adv. Piled up, heaped up, amassed. *R.i. menaitaa orak pered, en hōe niniquk kana*, he has stored away his whole house full, still he is pretending to have nothing; *puthiye dolo akata r.t.*, he has put away books, heaps of them (v. *tubet*).

reb rebe, adj., adv. Full, thick, distended, big-bellied; v. m. Become do. *R.r.ye jom bi akana*, he has eaten, so that his stomach is distended; *r.r.h aikawetu*, I am feeling distended; *gidra do pilateye r.r. akana*, the child has got a distended stomach because of spleen; *jom r.r. akanae*, she has eaten herself full (also used about becoming visibly pregnant) (cf. *rob rob*; v. *rep rep*).

reced, v. *recef*. (C., here very rare and considered a mispronunciation of *recef*.)

recef, v. a. m. Make a cracking, clacking, tapping sound. *Bqhqkko tiu r.kedea*, they stoned him and hit his head with a cracking sound; *parkomre durup tora r. gofena*, as soon as he sat down on the bedstead it gave a cracking sound; *sela jaine r.et kana*, the dog is crunching a (not hard) bone. What is hit, etc., is not hard, but somewhat soft (v. *rec rec*).

recef mante (-*marie*, -*mente*), adv. With one cracking sound. *R.m. praje togoketa*, he broke the onion with his teeth, making a crunching sound; *r.m. sim hopone lebet gockedea*, he stepped on the chicken and killed it, making a crunching sound (v. *infra*).

recef recef, adv. With cracking, creaking sound. *Marar r.r. sade kana*, the shoulder-yoke makes a creaking sound (when something heavy is carried along); *bebqrid hutiko jometa, r.r.ko sade ocoyeta*, the larvae are eating (the wood) awfully, they make a scraping sound; *icak hako utu r.r.e jometa*, he is eating prawn-curry, making crunching sounds (onomat.); cf. *rec rec*; cf. *relet* and *reset*).

rec mante (-*marie*, -*mente*), adv. With a creaking, cracking, crackling sound. *Parkom r.m. rapulena durup torage*, the bedstead broke with a cracking sound as soon as he sat down on it; *dar r.m. rapul inrhayena*, the branch broke with a crack and fell down (v. *rec rec*).

reco, v. m. To squeak, creak; adv. Squeaking, creaking. *Carkhi r.k kana*, the cotton-ginning machine is creaking; *sagar r. sade kana, bako sunnu akawata*, the cart is squeaking, they have not oiled it (about carts with a wooden axle) (onomat.).

reco, n. A certain insect (saying *re co*, when caught).

rec rec, adv. With a crackling, scraping, scratching, creaking sound. *Panuhi sade kana r.r.*, the shoes make a creaking sound; *humam do sakanuko jometa r.r.*, the silk-worms are eating the leaves, making a crackling sound; *huti katko jomel kana r.r.*, the larvae eat the wood, making a scraping sound (onomat.).

rec, v. a. m. Take away by force or fraud, deprive of, rob; snatch away. *Jumiko r.kedea*, they took his rice-land forcibly from him; *bahuko r.kedea*, they robbed him of his wife; *kiericko r.kedea*, they tore his cloth away from him; *gidrai r.rugrkedea*, he took the child forcibly back; *takae r.ana*, he took money by force; *daugrae r.ena, caro bae emlette*, the bullock was forcibly taken away from him, because he had not paid the hire; *kamiye r.ena*, he was deprived of his work; *kathae r.kedea*, he interrupted him (and started talking). When second word of a compound, it denotes "to help oneself to." *Kami r.ketae*, he helped himself to work; *jom r.anae*, he helped himself to food. (Mundari, Ho re.)

redhe, v. a., adv. Make a drumming sound; rat-tat. (When drumming a *dhol* or *rahar*, qq. v., with sticks.) *Rahare r.et kana*, he is drumming the *rahar*; *r.e ruketa*, he drummed rat-tat (v. *redhe*); onomat.).

reḍeñ mante (-marte, -mente), adv. With a rapping sound (once) (v. *supra*).

reḍeñ dñuñ, the same as *reḍeñ reḍeñ*, q. v.

reḍeñ reḍeñ, adv., v. a. Rat-tat rat-tat; make a drumming sound (v. *reḍeñ*).

Pata laḍdire r.r.ko ruyel kama, they are drumming rat-tat rat-tat where the hook-swinging is going on; *hor horteko r.r.el kama*, they are making a drumming noise as they pass along the road (onomat.: v. *reḍeñ*).

reḍgeḍ, adj.: v. m. Gravelly, stony; become do. *R. hasare taheñ matkom dare reak haktañ do muskilgea*, to pick up the flowers of a mahua tree that stands in gravelly soil is difficult; *noa hor do r.ena*, this road has become full of gravel; *r.r.te calak do jaḅga haḅsoa*, to go where the ground is stony gives pain in one's feet; *r. dare*, a tree standing in stony soil (particularly used about *matkom dare*).

reḍheñ, the same as *reḍeñ*, q. v.

reḍheñ mante (-marte, -mente), the same as *reḍeñ mante*, q. v.

reḍheñ reḍheñ, the same as *reḍeñ reḍeñ*, q. v.

rege coge, the same as *rege cog*, q. v.

rege coge, adj., v. m. Full of gritty particles (seeds in fruit, stones in rice, bones in fish, etc.); become do. *R.c.ko utu akalkoa hako katkom*, they have made curry of fish full of bones and of crabs; *noa hor do r.c.yena*, this road has become full of small stones; *ḍata r.c. omonentaea*, all his teeth have come (teething); *ḍatare jel r.c. sogḍ akawadiña*, some meat has stuck among my teeth; *dñuri luḅkao akawadiña, r.c.ñ qibqeta*, dust is sticking to me, I feel gritty; *kanythar r.c. kosayana*, the Jack-fruit is full of stones; *r.c. ormaḍ menalkoa noa parkomre*, this bedstead crawls with bugs. (C., also "sound of crushing," not so here.)

regeñ regeñ, adv., v. a. Yelping, snarling, snappingly; to snarl, nag, scold (women); yelp. *Nai marju do miñ r.r.e tahena, jāḅa liḅḅem kami*, this woman is constantly snarling, however much you work; *seta r.r.ko bhoga*, the dogs yelp; *noa onañ korleḍa, r.r.kidiñar* (or *-adiñae*), I asked for this or that, she snarled at me (onomat.).

regeñ tegeñ, adj., v. a. m. Quarrelling, squabbling; to scold; to have disagreement, strife, quarrel, wrangle, squabble, bicker (particularly at home). *Opakre r.t.ko bupharinaḅ kama*, they are quarrelling and squabbling (noisily) in the house; *layam era do baḅki hoponko r.t.koa*, a second wife will scold the children of the first wife; *hor horteko r.t.ok kama*, they are squabbling as they walk along; *r. tekgeñ hor then guti do bako tahena*, servants will not stay with people who always jaw (cf. *regeñ regeñ*; onomat.; cf. *tergeñ tergeñ*).

regeñ, v. a. To importune, worry. *Rediñ kama caale*, she is importuning me to let her have some rice; *r. idikidiñar*, he worried me to go along with him (and he took me along); *horo itai r. idiketa*, he importuned me to get some paddy seed (and got it).

regeñ regeñ, adv., v. a. m. Importunately, persistently; to importune, worry, pester. *R.r.e kokoe kama*, he is persistently begging; *r.r. akadiñar*,

- banukitihū iqiadere hū*, she has been pestering me begging, although I told her I have nothing; *enah khone r. regedok kana*, he has been importuning for a long while.
- regmenū*, n., adj. A vixen, a shrew, termagant; quarrelsome, passionate, fiery, fierce. *Nui r. cudi do, miſ talaoe regen regenok kana*, this shrew, she is constantly scolding; *r. seta kanae, tale tale bhoga*, it is a fiery dog, he is always barking; *nui r. mara gidru do bae thiroka*, this turbulent wretch of a child will not be quiet; *tayum herelko r. gea*, a second husband is (may be) scolding (dissatisfied) (v. *regen regen*).
- rega peto*, adv., v. m. At variance, noisily; To make a noise, chatter, bicker, dispute, quarrel (slightly). *R.p. ham ropſekhan kami ban calak kami*, if you don't speak somewhat noisily, the work will not get on; *haram budhi r.p.kin ropur kana*, husband and wife are talking harshly to each other; *khubko r.p.k kana, hū bul akanako*, they are noisily wrangling, they are drunk; *gidrako r.p.k kana*, the children are chattering noisily (disagreeing about something) (cf. *regen regen*).
- regotia* (or *regotihā*), adj., v. m. Dwarfish, stunted, small, undersized; become do. *R. jat kanae, omate bae harak kana*, he is of a dwarfish kind, therefore he is not growing (more); *r. dangra*, a bullock of a size below the ordinary; *gidrere harak lekae hellena, ady cekae r.yen con*, when he was a child he looked like going to grow well, then somehow or other he became stunted in growth (cf. *rega*).
- reg rege*, adj., adv., v. m. With all one's teeth; fully developed (mahua flowers); become do. *Harameure hū r.r. dafa menakegetae*, although he has become an old man, he has all his teeth; *r.r. dafae goē uliketa*, he died and took all his teeth with him (he had them all when he died); *matkomi r.r. sergen akana hūroſ laſiſ*, the mahua flowers are fully developed (looking like white teeth) and going to fall; *dafa r.r. akantaca*, he has got all his teeth (seen); *rengede dafa r.r. kantaca*, all his teeth are seen on acc. of lack of food; *matkomi r.r. akana*, the mahua flowers have become fully developed (look swollen and white); *ari do khub laser akana, dafa r.r. nglok kana*, the saw has become very sharp, the teeth all look fine.
- rēhē*, adj., v. m. Feeble, weak; become do. (through fever). *Nui r. gidra iate ban kami darcaſ kana*, I am unable to work having this feeble child; *budhi do ruateye r. akana*, the old woman has become emaciated and weak through fever.
- rēhē rēhē*, adv., v. m. Ailing, feeble; be unwell, sickly, ailing. *R.r.ye ruak kana*, he is ailing and weak suffering from fever; *goſa bochorle r.r.k kana*, we have been ailing the whole year.
- rehet*, n., v. a. m. Root, foundation, origin; make the foundation (of a house); take root, be rooted. *R.ko jolo la maraope*, dig out and destroy all the roots; *r. celanenu, omite dare do uasenak hoete bindgrenu*, the roots became superficial, therefore the tree fell down, with a little wind;

r. ran, root-medicine; *orak̄ reak̄ r.ko la akata*, they have dug the foundation of the house; *katha reak̄ r. bale nam dapeak̄ kana*, we are unable to find the root of the matter; *orak̄ko r.keta*, they have made the foundation of the house; *dare r.ena*, the tree has taken root; *noa ruq̄ d̄ okare con̄ r.ena*, this illness has taken root somewhere; *durup̄ r.ena*, he is sitting rooted there (will not move); *ona atoreko r. akana*, they are rooted in that village (are old settlers). (Muṅḍari, Ho red'.)

rehet sindet, n. Roots of all kinds. *Bir reak̄ r.s.le cabaketa*, we have finished all the roots of the forest (cleared the jungle); *ma r.s. @gupe, jom acoyebon ruak̄id*, bring some roots, we shall let the patient take them (v. supra).

rehet sindhet, the same as *rehet sindet*, q. v.

reklam pehlām, v. *reklam pehlām*

reklam sehām, v. *reklam sehām*.

rēhō c̄hō, the same as *rēhō rēhō*, q. v.

rēhō rēhō, v. a. Fondle, carry about, caress. *Gidra sih̄ saṭupe r.r.yede kana, k̄ami bae d̄isq̄a*, she is the whole day carrying her child about (fondling), she does not think of the work.

rej, v. *reç*.

rejki, n. A small silver coin (a four-anna or two-anna bit). (P. H. *reaḡi*, Desi *ricki*, which is the common form used here; B. *rejki*.)

rek, n. A unit of agricultural land, a lot, generally as much as can be cultivated by one plough. *Rek* was the original division of land in a village; now that all land has been measured, *bighā* (q. v.) is used; but one may even now hear Santals speak of *rek* as the amount of land cultivated by one pair of bullocks. *Mil r. jumi menak̄getaea*, he has one lot of rice-land; *bur r.iñ siok̄ kana*, I am ploughing two lots; *khajnako bandhaoket̄ jok̄heç r. doko çhōpketa*, at the time when they first fixed the rent they commenced the *rek* units (cf. II. *rek̄ā*, line).

reḅk, n. Glutton, cormorant, a never-satisfied wretch. *Hakoren r.*, a glutton for fish; *haṅḍiren r. kanae*, he is a glutton for beer (must always have and will never be satisfied); *qimqiren r. kanae*, he is a hunter of women; *toa daheren r.*, a glutton for milk and curds (v. *rakas*).

reḅk bandhi, adj., v. a. Fixed by units (*reḅk*); to fix lots of land. *Noa d̄o r.b. jumi kant̄iṅa*, this is rice-land belonging to me and fixed as to size; *Pahāriq̄ raj d̄o alo reak̄ jumi bargeko r.b.yel̄ tah̄k̄ana*, the Paharia zemindars settled the agricultural lands of a village in certain units. It is not done any more; formerly (up to Mr. Wood's settlement in the seventies) land was settled in *reḅk* units by the headman and villagers and the representative of the zemindar (v. supra and *bandhao*).

reḅk bundi, the same as *reḅk bandhi*, q. v.

reḅe reḅe, adv., v. a. m. With a seething sound; to boil, seethe (grain, clothes). *Daba r.r. heḅe jok̄ kana, tunum̄ qik̄upe, isinenkhan̄ çriḅpe*, the rice is boiling, making a seething sound, feel it, if it is ready boiled,

- pour off the water; *kicrić r.r.š kana*, the clothes are boiling seethingly; *haram durum ghēf caole tumbareko r.r.a*, old men boil the rice they have tied up in their cloth, in a gourd-shell (onomat.).
- reker reker*, adv., v. a. m. With a jangling, rattling sound; to jangle, rattle. *Tiure dhiri bhoraokate r.r.ko rukuyela*, having put stones in a tin, they (children) shake it making a jangling sound; *Deko do jugho r.r.a*, the Dekos jangle the dice (onomat.).
- rek ja*, the same as *rek jae*, q. v.
- rek jae*, adj., v. a. m. Divided into *rek*; to divide agricultural land into *rek* units. *Noa do r.j. jumi barge kantiña*, this is my unit of agricultural land settled on me; *raj selet atoko r.j. akata*, together with the zemindar they have divided the village lands into units; *r.j.te khajnako bandhaoketa*, they fixed the rent in accordance with the units (v. *rek*).
- rekreć mante (-marte, -mente)*, adv. With a rattling, clattering sound (a little less than *rakroć mante*, q. v.). *R.m. dhiriñ togćoketa*, I crunched a stone with my teeth, making a rattling sound (v. *infra*).
- rekreć rekreć*, adv., v. m. Rattling, clacking; to rattle, clatter. *Dhiri r.r.ko gidikuk kana*, they are throwing the (small) stones down, making a rattling sound; *dhiri r.rekrejok kana*, the small stones are rattling (falling down) (onomat.; v. *rakroć rakroć*).
- rekh*, v. *rek*.
- rekh*, v. *rek*.
- rekhja*, v. *rek jae*. (C.)
- rembre*, adj., v. m. Tiny, puny, small, diminutive; be, become do. *Noa orakren hor do jotoko r.gea*, all the people of this house are of small stature; *r. gai kanae*, it is a cow of small size; *ale then do eken r. jonum menaka*, with us, we have only small-sized thorn-fruits; *r. ul dare kana*, it is a mango tree with small fruit; *cabać jokheć matkom do r.ka*, when about to cease (falling) the mahua flowers become small; *nui kuri doe r.yena*, this girl has become puny (of small size).
- reme rogol* (or *reme rogoš*), the same as *reniē rogoš*, q. v.
- remel*, n. The omasum or manyplies, third stomach of ruminating animals. *Kuri hypōn r. bale jem ocoakoa, gidraćo hoelenkhan gai lekako pagura*, we don't let girls (or women) eat the third stomach, (if so) when a child is born it will ruminate like a cow. (Munđari *remed*; the *remel* has many "leaves," from which one of the Engl. names, viz., manyplies.)
- remel remel*, adv. In layers, piled up, heaped up, amassed, in every corner. *R.r. menaktaea, gn hō bae gmoaka dhur pañca*, he has heaps, still he will not give anything as a loan; *r.r.ko sogę akana ormoć, alope adera parkom*, bugs are in layers everywhere, don't take the bedstead inside; *r.r. kako menakhoa noa bhugakre*, there is a large quantity of fish in this hole (v. *supra*).
- reme tele*, v. *reme thele*. (C.)

- remē thelē*, adj., v. m. Short, of low stature, stunted; become do. *Nāhāē dō disomre abgō r.th. kufi gidram hēlkoa, baē dō disomge bōriden, baē dō dalge kharapen, ēken r.th.geko harak kana*, nowadays, you see exclusively short girls in the country, whether the land has become bad, or the water has become spoilt, (or whatever the cause) they only grow into stunted ones; *noko gidra dō r.th. mitgeko hēlōk kana*, these children are looking alike, all of them short; *kufi dō jōlōko r.th.yena*, the girls have all become undersized (v. *rembrē*; word is especially used about girls).
- remhē dumhē*, adv., v. a., v. m. d. Graspingly, as much as possible, in great quantity; to grasp, appropriate, annex, heap up. *Phalna then ladge huđinkōltama, r.d. dakako emōka*, at so and so's, your stomach may become too small, they serve food in great quantities; *perako hēclena, r.d. dakako idiheta*, visitors came, they took away with them great quantities of food (for their children, etc.); *r.d. hōroko up dōt akala aema theē*, they have made large heaps of paddy at many places; *apat orak khon hōroe r.d.keta*, she carried away from her father's house as much as she could of paddy; *jōmakē r.d.anu*, she grasped all she could of foodstuffs (v. *dumhē*; v. infra).
- remhē rebol*, the same as *remhē dumhē*, q. v.
- remhē regol*, the same as *remhē dumhē*, q. v.
- remhē rogol*, the same as *remhē dumhē*, q. v. *R. rokōt hōr kanae*, he is a grasping fellow (who puts away for himself all he can).
- remkē cemkē*, adv., v. m. Smartly, finely; deck oneself out. *Khub teheñ dō r.c.m. sajena*, you are decked out smartly to-day; *nēhel calak lagit kufi korako r.c.yena*, the young girls and men decked themselves out to go and attend a festival (v. *cemkē*).
- remkōt*, adv. Tightly. *R.e bande akana*, she has put her cloth tightly round herself (so that it does not flutter); *r.e deŋga akana*, he has tied his loin-cloth tightly round his waist; *r.e sul akana*, she has tied her hair-knot tightly (so that her hair lies firmly on her head).
- rempe*, adj., v. m. Short, small, of low stature; to become do. *R.geae*, he is small; *jōndra r.yena*, the Indian corn has become small.
- ren*, v. -ren.
- rend bend*, adv. Closely, completely (no opening). *Jōndra barge r.b. eŋel-hakme, jēmōn aloko bōlō dōreak*, fence the Indian corn field close in, in order that no (animals) may be able to enter; *bēngar r.b.ko eŋel akala*, they have fenced the egg-plants completely in.
- reñca*, v. reñca.
- reñjēt*, v. a. m. To drain, strain off, empty, exhaust (liquids). *Dōđi dakko r. cabaketa*, they have exhausted all the water in the spring pool; *hōđi reñjediabonpe*, strain off the beer for us (so that only the grain remains); *khet atu r.ena*, all the water flowed out of the rice-field, so that it became dry; *gōi alom duhqu reñjēda, mihūi osogōk kana*, don't milk the cow dry the calf is becoming lean (cf. *anjēt, hiñjēt*).

reñgeč, n., adj., v. m. Want, hunger, poverty; poor, hungry; become poor, in need of; v. a. impers. To want, be hungry. *R. teye jhin jhinquena*, he became faint on acc. of hunger; *r. tele gitič nngayena*, we slept until dawn without having had any food; *r. teye gočena*, he died from hunger; *nitok r. kana, delabon oračite*, now there is hunger (we feel hungry), come let us go home; *r. bela*, the time of the day when one needs food; *r. hor*, a poor man; *r. jalateko nalhajoh kana*, they are working for wages on acc. of the pinch of hunger; *kisārko tahčkana, nitok doko r. ena*, they were wealthy, now they have become poor; *kurhič horko reñgejohna*, lazy people become poor; *r. edih kana, daka emahpe*, I am hungry, give me food; *guli real r. menaktina*, I am in need of a servant. (Mundari, Ho *reñge*; Kurku *reñgeč*.)

reñgeč oreč, adj. Poor and needy; v. m. Become do. *R. g. hor emakope mit bar cupul*, give the poor and needy ones a couple of handfuls; *kisār hor doko thoragea, menkhan r. g. hor do onko šenko asulok kana*, the rich people are few, but poor and needy people get their sustenance with them (v. supra).

reñgeč tetah, n. Hunger and thirst (v. *tetan*).

reñgel, v. *regel*.

reñgel reñgel, v. *regel regel*.

reñgleč, adj., adv. Smooth (not rough or uneven), graceful, thin and smooth, fine, spare; v. a. m. Make, become smooth, fine, thin, slim, spare. *R. baberte parkomem tehlekhan onare gitič lenjerge aikquka*, when you weave the bottom of a bedstead with smooth string it feels slippery to lie down on it; *phalu bahu do r. geye neloč kana*, so and so's wife looks graceful (not fat, but slim and smooth); *nui kora do r. e benao akana*, this young man is finely built; *noa barahiko r. keta*, they have made this rope smooth (even); *netar do kami kamite horko r. ena, dangra hō si sitele r. akalkoa*, at present people have become slender through continuous work, we have also caused the bullocks to become lean by constant ploughing; *r. e oleta*, he writes finely (straight lines and fine letters); *khub r. e screč doreaka*, she is able to sing very beautifully (in a high pitch); *caoleko sok r. akafa*, they have husked the rice clean and fine.

reñgol, v. *reñgol*.

reñgos, adj., adv., v. m. Continual (fever); quiet, slow; become chronic, have low fever. *Ruq do r. getaea*, his illness is continuous; *r. geye ropeta*, he speaks slowly and in a low voice; *ruq r. entaea*, his illness has become of long standing (cf. H. *rēgnā*, crawl, creep).

reñgos reñgos, adv., adj., v. m. Continuously; of long standing; have low fever of long standing. *Ruq do dher khon caba akana, r. r. menačgetaea*, his fever has ceased to be high, he has a low fever constantly; *r. r. e roror kana*, he is continuously talking (does not stop); *r. r. kokqetege menaca*, he keeps on begging; *ruq r. r. ok kuntea, bae pharnaok kana*, his illness is becoming chronic, he is not getting better (v. supra).

- rente pente*, adv., v. m. Crowded, thronged, closely together; become do. *R.p.ko giti kana*, they are lying packed closely together; *dibi nel r.p.ko boluk kana*, they go in thronged together to look at the Durga idol; *r.p.ko durup akana*, they are sitting close together; *bandi r.p.le aderkela*, we brought the paddy-bundle in, squeezing it through the door; *luri r.p.ko pered akata*, they have filled the lorry, packed together; *baksare kicrid r.p.ko bhorao akata*, they have squeezed all the clothes they could into the box; *gaiko r.p.yena gopare*, the cattle have become (too much) packed together in the cowshed (cf. *rete pite*).
- reo cao*, v. a. m. To salt too much; the same as *rao cao*, q. v.
- reo reo*, the same as *rao cao*, q. v. (rare).
- reō reō*, adv., v. m. Whirring; to whirl (the sound of *carkha*, spinning-wheel, when worked, and not properly oiled), creak. *Carkha r.r. sadek kana*, *bako sunuu akawata*, the spinning-wheel is creaking, they have not oiled it; *carkha r.r.ē kana*, the spinning-wheel is creaking (v. *rāo rāo*; cf. *rē cō* and *rē rō*).
- repe cirif*, adv. Close together, crowded together. *R.c. racako durup pered akata*, they are sitting packed together, filling the courtyard; *kulhire r.c. horko teugo akana*, *ghom parom darelana*, people are standing in the village street packed together, you will not be able to pass through; *r.c.ko giti akana gofa orak*, they are lying packed together all over the house (v. *repe cirif*; cf. *rente pente*).
- repe cope*, v. ad Copear Murmu.
- repe cope*, adv., v. m. Lagging behind; to lag behind. *R.c. tayomiteye orok kana*, he is being drawn backwards, lagging behind (e. g., old and weak persons); *cekae r.c. burae kan*, *heē hijuk do baia*, how is it, he is lagging behind, he does not seem to be coming (cf. *ripo copo*).
- reped*, v. recipr. of *reē*, q. v. To quarrel, try to take from one another; have controversy about, dispute, wrangle. *Juniko r. kana*, they are quarrelling about some rice-land (each party trying to establish their right to it); *simako r. kana*, *noakin barea atoren*, the people of these two villages are having a controversy about the boundary (between the two villages); *bicgr jokhed ukil kathako r. kana*, in the court the pleaders bandy words; *sereinko r.ena*, they disagreed about the singing (e. g., when a particular part was to be sung, at the *karam* festival); *erakin r. kana*, they are quarrelling about the wife (both wanting to have her).
- reped ipicak*, v. recipr. To scramble for, fight about, struggle. *R.i. matkamko halunkela*, they picked up the mahua flowers, scrambling; *idi tara beugarko r.i.kela*, as soon as the egg-plant fruits were taken there they scrambled to get them (v. *reē* and a not used *icak*).
- repenjel*, adv. Tightly packed, densely, close together. *R.ko durup akana*, they are sitting tightly packed together; *r. dare akana*, the trees have grown up densely (so that the branches touch); *noa sipin r. bhiqu akana*, *hor hō bui paromok kana*, this door is tightly shut, wind does not even come through (v. *infra*; Mundari *repenjel*).

- repeñjet*, v. recipr. of *reñjet*, q. v. *Akinhiu r. kana arkin ñyeta*, they are themselves draining off (beer for themselves) and drink.
- repet cirit*, the same as *repe cirit*, q. v.
- repet dapal*, adv. In abundance, profusely, enormously, awfully. *R.d. bandiko ader ahata*, they have taken in paddy-bundles, a large number (so that the house is full); *r.d.e maila akana, um hi bae umak kana*, he is awfully dirty, he does not bathe either (cf. *rel tepel*; v. *rel*).
- repet dapet*, the same as *repet dapal*, q. v.
- repke reber*, adv. In a high pitch (sound of drumming a *dedger*, also a *lamak*). *R.r.ko ruyet kana*, they are drumming rat-tat rat-tat (onomat.; v. *reber reber*; cf. *thepke theper*).
- repol*, the same as *rohpol*, q. v. (Engl. report.)
- reþ reþ*, adv., v. m. Full, distended (stomach); to become do. *R.r.ñi qikaeta, jom bi akanan*, I feel myself full, I have eaten and am satisfied; *jom r.r. akanae*, he has eaten, so that his stomach is distended (v. *reb rebe*).
- rerad*, n., v. m. Disunion, division, hostility, enmity; be at variance, discordant, not at peace, to dispute, quarrel; adj. At variance, hostile. *R. calak kantakina*, their enmity goes on; *r. taken do ban bhagea*, to live at variance (with people) is not good; *adi r. hor kanae, okor tulud hi bae sulukoka*, he is a very quarrelsome person, he is not at peace with anybody; *mihū merom nutumtekin r. akana*, they are at variance on acc. of the cattle (e. g., eating the crops); *boehako r.ena jumi utumte*, the brothers have become at variance on acc. of the rice-land (cf. *raerad*; cf. H. *rār*).
- reren*, n. A certain insect, Cicada plebeia, or, Platyleura octoguttata, Fab. During the hot months they make an awful shrill and piercing sound, which the Santals describe as *re*.
- reret hako*, v. *reret haku*. (C., possibly a misprint.)
- rē rē*, adv., v. m. Squeaking, creaking; to squeak, creak (un-oiled carts). *Rē rē sadak kana, bako sumum akawatu*, it is making a creaking noise, they have not oiled it; *niñgha rē rōk kana*, the cart-axle is creaking (onomat.).
- rērēc pelec*, v. *rērē pece*. (Children's game.)
- rērēc rērēc*, adv. In a shrill, high-pitched voice, in a thin voice. *R.r.e rogeta nanha nanha niru leka*, he speaks shrilly in a high-pitched voice like a parrot; *gidra r.r.ko royu*, the children speak in a thin voice (onomat.).
- rērē pece*, n. A children's game. They take hold of each other's hands and call out: *sakam binja r.p.* (or *rērēc pelec*) *r.p.* (a sheaf of leaves, r.p., r.p.) and jump.
- rērē rērē*, adv., v. m. Squeakingly, hummingly; to hum; v. a. To make a humming noise, scrape on the fiddle. *R.r. murlive qrohet kana*, he is blowing the fife squeakingly; *dunur r.r.ko ulqak kana*, the bees fly

making a humming noise; *jujuhud do mel pheidreko r.r.ka*, the sand-flies make a singing noise close to one's eyes; *baname r.r.yel kana*, he is scraping the fiddle (making a low humming sound) (onomat.).

rērēl hako, n. A certain fish, *Acria tengara*, Ham. Buch. They have "thorn-like barbs" on their back and head, the sting of which is believed to be poisonous. Considered excellent food.

rērēl pefel, n., the same as *rērēl pefe*, q. v.

res, n. Remnant, remainder, residue, rest. *R.tet menaka, bankhan ghao do boge akana*, there is a little of it still left, otherwise the sore has healed; *jolo do alope cabaca, r. leka bagiakpe mit jom lagil*, don't finish it all, let a remainder be, to suffice for one meal; *kaiha reak r. tet menaka, bale caba dayenia*, there is something left of the matter, we were unable to finish it; *mokordoma reak r.tet menakeu*, the small remainder of the lawsuit is still there (the real case is finished).

resel, v. a. To crush, squash. *Gonghan lebel r.kedea*, I trod on and crushed the snail (shell); *sukriye dal r.kedea bohokre*, he struck the pig and squashed its head; *tapamenakin, mit hoyak bohoke dal r.keltaca*, the two were fighting, one struck and crushed the other one's head (so that he died) (v. *serel*).

resel, v. a. d., v. m. d. Brew beer. *Abo hō mit goteč r.abonpe*, brew one (pot of beer) for us only; *haufiko r. akawana*, they have brewed beer.

resel, adj. Tender, juicy; v. m. Become do., fat; become mature (girl). *Noa jel do klub r. sebel kana*, this meat is very tender and savoury; *ni sukri dye r. gof akana*, this castrated pig has become fat (fit to be killed and eaten); *ni kuri do nelokiteye r. gof akana*, this girl looks like being mature (this last expression is not considered nice); *kaende janum r. gof akana*, the half-ripe thorn-fruit has just become juicy (and good to eat).

resel, postp. Then only, in that case. *Gog r. em qikaua hamal do*, only when you carry it, you will feel the weight of it; *kami r.em joma*, only when you work will you get food; *damem em r. dom nama*, only when you pay the price, you will get it; *hiri qilguin senlena, tahā r. tinre coe gōcn*, I went to pay him a visit, then only I heard that he had died some time that day; *daka emayin menlaka, tahā r. banuka*, I intended to give him food, then it so happened, there was nothing (to give).

resel mante (-marte, -mente), adv. With a crushing sound, and juice flowing. *R.m.n togqckedea uru*, I crushed the beetle (that was in the curry, and the sound of it was heard); *r. m. janumin jomketa*, I ate the thorn-fruit with a crush (both about the sound and the feeling of the juice); *berel ul jomlekhan r.m. bujhauka*, when you eat an unripe mango it feels crushing (v. *resel resel*).

resel resel, adv., adj. Juicy, tender; with a sound of crushing something soft. *Sukri hopon jel r.r.ge qikauk kana*, the flesh of a sucking-pig feels tender; *ak r.r.e jomketa*, he ate (a bit of) sugar-cane crushing it; *janum do r.r. sebel kana*, the fruit of the *Zizyphus* is savoury and juicy (? onomat.).

- ret*, n., v. a. m. A file, rasp; to file, rasp. *R. dō mēṛhēṛ reāḥ khayda*, a file is an iron implement; *kamar then khon basla v. laser agume*, let the blacksmith file the adze sharp and bring it; *faṅga v. akana*, the axe has been filed (v. *reta*; cf. H. *ret*, filings; Muṅdari *ret*).
- ret*, n., v. a. m. A deep channel in a river caused by the stream of water; fig. difficulty; cut away, erude, run deep. *R. sen dō alope calaka, onde dō barti dak calak kana*, don't go towards the deep channel, more water flows there; *dakte gaḍa ḍhipe v. osarketa*, the water broadened the river by cutting away the banks; *r.rei parao akana*, I have got into a great difficulty; *beḍa reāḥ hasae v. idiketa*, (the river) carried away some earth of the level land along the river; *v. miḥ sāoketae*, the earth was carried away, so that the river flows evenly (equally deep over the bed); *gaḍa ḍhip v.ena*, the river embankment was cut away (? cf. supra).
- reṭeḥ koṭeḥ*, the same as *reṭe kote*, q. v.
- reṭeḥ mante (-marṭe, -meṅṭe)*, adv. With a crunching sound. *R.m. dhiṛiye toḡoketa*, he crunched a stone (audibly) (v. *infrat*).
- reṭeḥ reṭeḥ*, adj. Full of small stones, sand or grit; adv. Crunchingly. *Noa caole dō r.r.gea*, this rice is full of grit; *daka dō r.r. aikauk kana*, the boiled rice feels gritty; *r.r.e toḡoḍet kana*, he is crunching (something) with his teeth (onomat.; cf. *reṭeḥ reṭeḥ*).
- reṭe kote*, adj., adv., v. m. Full of (stones, seed), only the stones; stuffed; become do. *R.k. eken jaṅṅe agu akala*, we have brought only the kernels (having removed all else); *r.k.n jom bi akana*, I have eaten and am stuffed; *r.k. akanae, aily bae joma*, he is stuffed with food, he will not eat any more; *r.k. jakana noa kaṅṅhar dō*, this Jack-fruit is full of only kernels; *noa barge dō r.h.gea, eken dhiṛi*, this homestead field is full of gravel, only stones; *surguja dō r.k. jaṅ akana nes dō*, the *surguja* (q. v.) is full of seed this year (v. *reṭeḥ koṭeḥ*; cf. *rege coge*).
- reto reto*, Making a sawing sound; to saw, cut with a blunt instrument. *R.r. are geteḥ kana*, he is cutting the paddy-straw, making a scraping sound; *churi baṅ lasera, r.r.e geteḥa jel*, the knife is not sharp, he cuts the flesh drawing the knife backwards and forwards; *datrom bhotrogete sauriye r.r.yeta*, as the sickle is blunt, he cuts the thatching-grass, sawing (onomat., cf. *reta*).
- ret reṭe*, adv., v. m. In line, in file, in a row; be (stand, sit) in a row, etc. *R.r.ko durup akana daka jom*, they are sitting in a row to take food; *r.r.ko pante akana jojom jokheḥ dō, ar kami jokheḥ dō bam ṅeleu*, when it is time for eating they stand beside each other in line, and when there is work to be done he is not to be seen; *ṅeḥ kuriko r.r. akana*, the dancing-girls have arranged themselves in a line; *r.r. bandiko dḡoḡ akala*, they have placed the paddy-bundles in a row.
- ret*, n., v. a. m. A small packet; to wrap up, to fold into a leaf or bit of paper. *Miḥ v. jele aguketa*, he brought a bit of meat wrapped up in a leaf; *cun v.*, lime (for chewing with tobacco) wrapped in a leaf; *miḥ*

r. cun ar mil r. thamakur baret koyako emakoa bitlak jokheg, they give the brothers of the bride when they are sent off, one packet of lime and one packet of tobacco leaves (the bridegroom gives these when leaving after marriage); *mil bulun r.kette do bale botoram kana*, we are not afraid of you because you have wrapped up one thigh (have a fine loin-cloth on); *humanko redok kana*, the silk-worms are wrapping themselves up in leaves (preparatory to pupation); *ita horo r.kakpe*, pack up the seed-paddy.

ref. v. m. Stick together (eyelids with matter). *Mil r. akantaea, bae bengel dnyrak kana*, his eyes are sticking together with matter, he is unable to open them (see) (v. supra).

ref cipul, v. a. Put rice in leaves in a white-ant hill to test the result of divination. In case of serious illness or death the cause of it is to be found out. First *sumun boiga* (divination in oiled leaves) is done; if a witch is found to be the cause, they plant branches at the edge of water, each branch standing for a named house (also some for certain bongas). When a branch withers, this is proof that the one in whose name it was planted is responsible; and if this branch is named for a house, all the women in that household are believed to be possible witches. To test this, they resort to the following: sun-dried rice is wrapped up in a number of leaves and stuck into a white-ant hill, each small packet represents the same as those mentioned when planting the branches. The packet touched by the white ants is taken to show the house of the witch (if it stands for a house). No individual is shown; the next step is to go to the *jan*, the witch-finder, to get the witch named. *R.c.ketale, gapa jan thenbou calaku*, we have made divination by putting wrapped-up rice in a white-ant hill; to-morrow we shall go to the witch-finder. It should be noted that this divination is done by the village people, the headman assisting (v. *ref* and v. *infra*; *ref cipul* may also be used like *ref cipul*, but rarely in these parts).

ref cipul, n., v. a. A bundle (of grain); to store, lay up. *Oruk duar sielle senlenre cel hi bale nel namlaka, r.c. mil gofed hi banukitakoa*, when we went to have a look at the house (of the prospective bridegroom) we did not catch sight of anything, they have not even one bundle (of paddy); *opak loventalea, r.c. mil mitte*, our house burnt, every single bundle we had; *horo r.c.kakpe, hoyoko bahere tahenkhau sinuko joma*, store the paddy away in bundles, if paddy remains outside, the fowls will eat it; *r.c.kate baekakme*, make it into a bundle and store it away (v. *ref* and *cipul*).

ref repel, the same as *ref tepel*, q. v. (Word doubtful.)

ref tepel, adj., adv., v. a. m. Full, crammed, crowded, packed closely, impenetrable; to fill, cram; be full, crowded, tightly packed. *R.t. bir akana*, it has become a dense forest; *r.t. horako rohoketa*, they have planted the paddy densely; *opak bandite r.t.getaea*, his house is crammed

full with paddy-bundles; *r.t. kōrko duruḥ akana*, people are sitting crowded together; *duārko r.t. akata, bale bōlō dareak kana*, they have filled the door (full of people), we cannot get in; *jonḍra r.t. akana, ḡhom parom darelena*, the Indian corn field has become dense (with plants), you will not be able to pass through; *orak r.t. akantaa*, his house has been crammed full (with bundles) (v. *ref* and *lepef*).

ref, v. a. m. Arrange, preconcert, concoct, collude, conspire. *Pāhil dō nonka onkabo r. thikkela, cekale nitōḥ dōpe ēygaḥ kana*, at first we all arranged it to be so and so, how is it that you are now becoming against it; *mānjhi ucede reaḥ atorenko r. akata*, the village people have agreed to get the headman dismissed (they have some complaint against him); *kathako r. akata, onka nonkako rora mānte*, they have concocted the matter, that they will say so and so; *atore mit r. laheṇpe, noa katha atope bahre ococa*, be all in the village agreed on it, don't let this matter come outside (keep it inside the village); *atoren kōrko r. akana, bako laia*, the village people have become agreed, they are not to tell.

ref, v. a. Arrange (to be measured). *Sorokre kakōrko r.keta*, they have arranged the gravel along the road to be measured (after the gravel has been carted and heaped up at intervals, it is collected in a ridge-like heap along the roadside to be measured).

refeč mante (-marte, -mentel), adv., the same as *refeč refel*, q. v., but about one sound only.

refeč refel, adv., v. a. With a cracking, scraping, gnawing, crunching, grinding sound; to crunch, crack, grind. *Noa daka dō r.r. toḡoč ḥanōk kana*, this rice is found to make a cracking noise when eaten; *r.r. jaṇe toḡočra seta*, the dog is crunching a bone; *seta jaṇe r.r.el kana*, the dog is crunching a bone (onomat.).

rete peṭe, the same as *reṇte peṇte*, q. v. (rare; cf. *infra*).

rete peṭe, n., v. m. Dispute, controversy; to dispute, have controversy, contention or a difference, contend, disagree, wrangle, be at variance. *Cel reak' coṇ r.p. menaktakoa*, they have a controversy on something or other; *atore r.p. laheṇ dō baṇ thika*, it is not good to have controversies in the village; *r.p.ko janambeta*, they raised a dispute; *mānjhi tutučko r.p. akana*, they are wrangling with the headman; *juṇi reaḥko r.p.ḥ kana*, they are having a controversy about some rice-land.

refel, v. *riḍel*.

ref ref, the same as *raḥ raf*, q. v. (the sound of branches in strong wind).

refhe, adj., v. m. Dwarfish, small, stunted, puny, undersized; become do.

R. ul, small-sized mango; *r. jamun*, small-sized thorn-tree fruit; *r. jat kanae nui gūi*, this cow is of a dwarfish kind; *nui kōra doe r.yena, bar haraḥa adō*, this young man has become stunted in growth, he will not grow any more (v. *refheṇ*).

refhe ak, n. A small-sized variety of the sugar-cane (v. *ak*).

refhe katkōm, n. A small-sized crab (a certain species; v. *katkōm*).

reŋke taruŋ, n. A certain small-sized kind of leopard, the same as *poŋea taruŋ*, q. v.

ria, v. m., only heard in the Middle voice, for *rikuŋ*, v. *riku*. *Birte calakŋ lagitko riakŋ kana*, they are calling on each other to go together to the forest.

riqi kŋiqi, v. a. m. Squander, dissipate, waste. *Dhon dqulat jotype r.kk. cabakela*, he squandered all the wealth and property; *caole tukucruŋ dŋholakŋa, sohraera jotoŋ r.kk.kela*, I had put rice in an earthenware pot, during the Sohrae I dissipated all of it (by using it for brewing beer); *taka pœsa r.kk.ena*, the money (rupees and pice) was wasted (spent).

riqŋ riqŋ, the same as *riqŋ riqŋ*, q. v.

riqŋ, n. Vestige, sign of only one, a single one (animates). *Milŋaŋ r. hŋ baŋ ŋamleŋkoa*, I did not get a scrap of anything (hunting, fishing); *r. milŋaŋ merom menaetaca*, he has one single goat; *milŋen menaetaca kora koppu r., bankhanko gaœena*, he has a son, one single one, otherwise they have all died.

riqŋ haqŋ, adj., v. m. Small, puny, tiny, thin; become do. *R.k.ge horo akana*, the paddy has become stunted in growth; *r.k. dare*, a small tree (not properly grown); *r.k.e goco akana*, he has got a thin beard (just commencing); *gundli neŋ dŋ r.k.ena*, the millet has grown poorly this year (stunted and sparse).

riqŋ rapaŋ, adj., v. m. Emaciated, thin and feeble; become do. *R.r.e ŋŋloŋ kana, quriye dareka*, he looks emaciated, he has not got strength as yet; *r.r.e dŋrŋ barae kana*, he is walking about feeble (slowly); *rua ruqŋeye r.r. cabayena*, on acc. of continual fever he has become utterly emaciated (v. *riqŋ rapaŋ*).

riqŋ riqŋ, adv. Rapidly, speedily, swiftly, energetically. *Toyo r.r.e darŋkela, seta baho tiokŋ darealea*, the jackal ran swiftly away, the dogs were unable to catch up with it; *r.r.e siokŋ kana, tikinente hŋ bae apalŋkina*, he is ploughing assiduously, although it is noon he does not set the bullocks free (v. *ruyul ruyul*).

riqŋ, v. a. m. To ask, invite, urge, stimulate, prevail on (to come along). *Haŋte calakŋ r.kedeœa*, he invited him to go with him to the market place; *r. legakedeœaŋ, bae calakŋa*, I tried to persuade him to follow us, he would not go; *jel jome r. akana aŋe herel dŋ*, our man (my husband) has been asked to go along to get meat to eat; *r. calaœenako*, they went along mutually urging each other; *miŋ r.te oŋokokŋpe*, come out all at once together; *r.kiŋ aŋjomleŋkoa*, I heard them calling on each other (to go together).

riqŋ rajot, v. m. Agree, come to an agreement. *R.r.kate birte calakŋpe, bir bagahi akana*, go jointly together to the forest, the forest has become infested with wild animals; *r.r.kokŋpe jŋhŋn katha alo lai lagŋl*, come to an agreement among yourselves not to tell anything; *r.r.enako, merom jom hombroye lagŋl*, they agreed among themselves (somebody taking the lead) to steal and eat the goat (v. *supra*).

- ribq rabe*, adv., v. m. Heavily, slowly; crawl, walk or run heavily, languidly, slowly. *R.r.ye calak kana*, she is walking languidly along; *r.r. bae dgd dareak kana*, he is unable to climb, being heavy; *r.r.ye jom bi akana*, he has had his fill and is heavy (languid) (v. *rimba rambe*; v. *ribo robo*).
- ribid*, v. a. To drizzle. *Parkom orakte aderpe, r.etae*, take the bedsteads in, it is drizzling.
- ribid ribid*, adv., v. a. Drizzling; to drizzle. *Sisir leka dak nurok kana r.r.*, rain is falling drizzingly like dew; *gofa dine r.r. akala*, it has been drizzling the whole day (cf. *rabač rubuč*).
- ribiqf robeyof*, adj., v. m. Emaciated (but stomach distended); become do. (only children). *Buru disomren gidra dq ekenko r.r.gea*, children in the hill-country are all emaciated, with big belly; *jharna dak jomte bañ do ceteke r. robeyodok kana*, they become emaciated whether it is due to their using spring-water or whatever else it may be (cf. *ribqf robqf*).
- ribi ribi*, adv., v. m. With short quick steps; trippingly; wriggling; move wrigglingly, to wriggle, shake shiveringly. *R.r.ye dipil aguyeta*, she is coming carrying something on her head, walking with short quick steps (when carrying something heavy); *r.r. gidraku nir barac kana*, the children run about trippingly; *hakoko r.r.k kana*, the fish are wriggling (poisoned fish moving about, head just seen above the surface); *ruq ehobe kana, r.r.k kanae*, he is getting an attack of fever, he is shivering (in the ague stage) (v. *rebe rebe* and *rubu rubu*; *Muñdari ribi ribi*).
- ribir ribir*, adv., v. n. Quickly, nimbly; crawl quickly, run nimbly about. *Merom dq dak jokhed orakte r.r.ko daga*, the goats run quickly home when it is raining; *ape dq oka nehel hñ bape tayomok kan dq, merom leka r.r.pe nir barac kana*, you are never lagging behind whenever there is a festival to go to, you run nimbly about like goats; *se bqhokreko r.r. barac kana*, the lice are crawling about on his head.
- ribqf robqf*, adv., adj. Slowly, heavily, feebly; feeble, weak. *R.r.e tarameta*, he is walking heavily (tired or just up from illness); *r.r.in aikqueta, kami hñ bañ sanañ kana*, I am feeling heavy (after having had a heavy meal), I have no wish to work either; *r.r.geae, bhage do bae dare akana*, she is feeble, she has not become quite strong as yet (after illness) (v. *rabač rubuč*).
- ribqñ kqbqñ*, adj., adv., v. m. Feeble, ailing, weak, infirm; to totter, wander slowly about. *R.k.e calaoena bgi bñie*, he went slowly away totteringly; *r.k.geae rogle*, he is feeble (and bent) on acc. of disease; *inqkoreye r.k.ok kana, sqñgin bae sen dareak kana*, he is tottering about there, he is unable to go away to any distance (cf. supra and *kabuq, kqbqñ kqbqñ*).
- ribu robo*, the same as *ribq rabe*, q. v. *R.r.yenae natar*, she has become heavy at present (enceinte).
- rib ribu*, v. a. m. Make tremble; to shiver, shake (fear, excitement), tremble. *Hore r.r.ktkoa quriale, banma, tarupe heč akana*, he frightened

- the people without cause, telling that a leopard had come; *calak lagitko r.r. kana*, they are trembling with excitement to go (e. g., to attend a festival); *hako sape r.r. kelkoa*, he made them tremble with excitement (telling them about the possibility) of catching fish; *r.r. kanae nu laser akanteye*, he is trembling with excitement having become jolly drunk.
- ribko robho*, adj., v. m. Heavy, visibly pregnant; become do. (women, animals); (as an abuse) to bungle, dawdle, linger, be dilatory, a slow coach. *R.r.e taramea*, she is walking heavily; *r.r.e nelok kana*, she is looking heavy (enceinte); *nui dangra do lac r.r. maran utargetaen*, the stomach of this bullock is exceedingly large; *gai doe r.r. akana, bae taran dareak kana*, the cow is very heavy (in calf), she is unable to walk about; *oruk bhitrre cel cge r.r. kana* (or *r.r. barae kana*), who knows what she is dawdling with inside; *orakre r.r.e tahen kana, kami hu bae odokok kana*, she stays heavy at home (pregnant), she does not come out to work either (cf. *ribo robq*).
- rican pican*, adv. A little, poorly, without appetite, indifferently (ill people, children). *R.p.e jometa, rua iate daka bah sebelede kana*, he is eating without appetite, because of his illness food is not palatable to him; *r.p.e jomet kana, guriye jom ceda bhage do*, the child is eating indifferently, he has not as yet learnt to eat well; *nui dangra r.p.e atiitela*, this bullock is grazing poorly (due to illness).
- ricap*, v. a. To nibble, bite indifferently in the grass, eat indifferently (grazing animals). *Nui kaqa doe r. barayeta*, this buffalo is nibbling the grass (when recovering from disease); *gupi horoko r. ocoketa gai thei*, the cattle-herds let the cattle nibble the paddy; *dangra r.aeme, pasele jomkatge*, give the bullock some grass in his mouth, he might perhaps eat it. (Mundari *ricap*.)
- ricap racap*, v. a. Nibble, graze a little here and there, taste, adv. Nibbling. *Gai r.r.e qineta*, the cow is grazing nibblingly; *dangrae r.r. el kana*, the bullock is nibbling a little here and there (recovering from disease) (v. *supra*).
- ricat racel*, adv. With a rattling, clattering sound (broken bow, carrying-pole; shoes). *All do r.r. sadek kana rapudok lagit*, the bow is making a rattling sound, it will break; *panahi do r.r. sadea*, the shoes make a clattering sound (onomat.; v. *ricat rocot*).
- rici*, n. A kind of falcon, the Pale Harrier, *Circus Swainsonii*. *R.ye asul akadea, jahanak alope jotel ocoaea*, he is keeping a Harrier, don't let him touch anything (said about a person suffering from scabies, the tertium comparationis being that the person suffering from scabies may keep his arm out like a man who keeps a falcon); *r.ye id akawattaea*, the falcon has dropped on what he has (i. e., they have given him curds on flattened rice). Santals sometimes keep these for hunting purposes. (Mundari *rici*.)

ricil ricil, adv. With a creaking, vibrating sound; v. m. To vibrate.

R.r. cel cœ bharia idiveta, he is carrying something heavy along with a shoulder-yoke making a creaking noise; *parkom r. ricidok kana*, the bedstead creaks (when someone is moving on it) (onomat.; v. *ricol rocot*).

ricki, n. Small change in silver, especially the two-anna bits. *Du-gun r.*, a two-anna bit; *r.ye enadiña, ſaka dō banukitœa*, he gave me small change, he has no rupees. (Desi *ricki*; P. II. *rezgi*.)

ricol, the same as *rocot*, q. v. (rare).

ricol rocot, adv., v. m. Clattering, clacking, clapping, crackling, creaking; to creak, crackle. *R.r. sade kana, rohorena sakum*, it is crackling, the leaves are dry; *panahi r.r. sade kana*, the shoes make a creaking noise; *sakam rohor r.r.ena, bañ ganoka phurug lagil*, the leaves have become dry and crackling, they will not do for making leaf-cups; *r.r.e ekgera samairege*, she is making a clattering noise scolding in the presence of people (onomat., v. *ricil ricil, rocot rocot*.)

rid khid, v. a. m., the same as *riqi khiqi*, q. v. (rare).

rid khid, the same as *rond khond*, q. v. (C., not here.)

ridœ radœ, the same as *roidœ rodœ*, q. v.

rida, v. *ride*.

ride, n. A small forest tree, *Casearia tomentosa*, Roxb. The fruit is crushed and used for poisoning fish. It looks very much like *corco*, that should be classified as *C. graveolens*, Dalzell.

ridet, v. a. m. Pinch, press, throng, jam, squeeze. *Katupini r.ena*, I got my finger crushed (jammed so as to be seriously hurt); *sosoko r. sumana*, they squeeze the marking-nut and press oil out; *nui haram dō datu banukitœa, eken maşkurate jele rideta*, this old man has no teeth, he crushes the meat with his empty gums; *ato hor sudhako r. akadea*, all the village people have squeezed him out (of the village); *duar (thene) r. baloyena*, he entered squeezing himself in through the door; *sagar kin talareye r.ena*, he was jammed between the two carts; *hor talareye r. paromenu*, he squeezed his way through among the people (cf. *Munđari rişid*, gnashing the teeth).

ridet ciril, adj., v. m. Crowded, squeezed together, thronged; become so.

Ađi r.c.ii durup akana, daka laped lagil at hũ bañ nam darcañ kana, I am sitting squeezed from all sides, I cannot even find a possibility to carry the food to my mouth with my hand; *noa orañre r.c. horko bolo akana*, people have entered this house thronged together (so that there is no room); *melare r.c. then bariñ paromenu*, at the fair, I, with great difficulty, passed where it was thronged; *sagar r.c.ena kulhire*, the cart was pressed from all sides in the village street (v. *supra* and *ciril*).

ridkop, v. a. Pinch. *Kařkome r.kidiña*, the crab pinched me (cf. *radop*).

ridop, the same as *radop*, q. v. (Pinch, nib).

rigam cagam, adv. Quietly, making only a slight noise, slowly; v. a.

Make a slight noise; v. m. Crawl, walk a little. *Tchen uindā nonkate*

cele con r.c.e calaoena, last night someone went past stealthily in this direction (just heard); *r.c. dareteye dejok kana*, he (a man, a cat, etc.) climbs the tree slowly; *sakame r. c.ef kana*, he is making a slight noise in the leaves; *rua berethateye r.c.ok kana*, he is crawling about having just got up after his illness (v. *ringam cahgam*).

rigam ragam, the same as *rigam cagam*, q. v.

rigda rigdi, adv., v. a. Grinding, scrubbing; chasing; to grind, scrub; to chase. *Mil gharite dale r.r. gotketa* she ground the split peas in a moment; *kadakin larhayena, r.r.ye ola idikede*, two buffaloes were fighting, one pressed the other down (pushing him along) with his head; *seta kulqi r.r.ko khudakudea*, the dogs chased the hare quickly (v. infra; the same as *ragda ragdi*, q. v.).

rigdan, v. a. m. To grind, scrub; chase. *Kada bes leka r.em*, scrub the buffalo well; *jantere jondra r.me*, grind the Indian corn in the hand-mill; *noa katii tulufre jangai r. potakena*, when I lifted this piece of wood I got the skin of my leg rubbed off; *kulqiko r.kede*, they chased the hare (v. *ragdao*).

rigdan, v. a. m. To habituate, train, keep at. *Bahu bam r.lekhan ghoe lahlena*, if you do not train your wife, she will not stay; *dangra r.em, bankhan bae etoka*, keep the bullock at it, else he will not be broken-in (v. supra).

rigir, adv., v. a. Persistently, again and again; to persist, persevere. *Mil r.e kokoe kana*, he is persistently begging; *r.gyre hijuk kana din lekage*, he is coming again and again, practically every day; *taka lagite r.ef kana*, he is persevering in asking for some money (cf. *rigrau*).

rigoe rogoe, adv. With a crackling sound; adj. What is prepared with do., i. e., roasted grain. *R.r. jondrako aluyel kana*, they are roasting Indian corn with a crackling sound; *iken r.r.ko emullea*, they gave us only roasted grain (e. g., *khajuri* and not *taben*) (v. *ragae rogoe*).

rigor rogor, adj. Stony, gravelly, rough. *Noa hor do r.r.gea*, this road is full of stones. (The same as *ragar rogor*, q. v.; also pronounced *rigor rogor*.)

rigor rogor, adv. With a rattling sound. *Caqani dhiri cetanre dhiriko gudraqulekhan r.r. sadea*, when they roll a stone over a flat rock it gives a rattling sound (onomat.).

rigra rigri, v. a., the same as *rigrau*, q. v. (but repeated).

rigrau, v. a. Importune, beseech, entreat, worry; train, exercise. *Mohajon bar pe diini r.kede*, *tobe gnece emadina*, I entreated the money-lender for two or three days, then only he gave me (the loan); *r.kedeai, en ho bae lailaka*, I beseeched him again and again, still he did not tell; *dangra r.em, lam r.lekhan celtem sia*, train the bullock, if you don't train him, what will you have to plough with; *hopontel kora kamireye r. akadeu*, he has trained his son to the work (cf. H. *ragarna*, rub, polish).

riġhi, n., v. a. Incision, cut, notch, dent, teeth, thread (of a screw); to make do. *Isi reaġ r. benaome, pea r.akme*, make the notches of the plough-beam, make three notches on it (to keep the thong in position); *regrako r. akala*, they have made notches on the notched stick; *seuer laġ r.akme alo pačoġ laġit*, cut a notch on (the top of) the rafter, that it may not glide down; *khunġi laġ r.kale gaṅdolet gotaome*, cut a neck round the top of the post and put the wooden bracket on.

riġhi riġhi, adj. Dented, notched (v. supra).

riġai, n. Custom, way, mode; relief, easement, release, deliverance; v. a. Make customary, reduce, lessen, lighten; v. a. d. Find ways and means; v. m. d. Make customary. *Alo alo reaġ r. do juġ juġgea*, the custom of the different villages is different (refers to practice, wages, etc.); *dapanġom reaġ mōrġ siġako r. akawana*, they have made it customary (in their village) to impose a fine of five four-anna bits; *sukri casre goċko reaġko r. akala*, they have made it a rule to kill pigs found in the crops; *mōrġ ŋaka r.ko emadea*, they gave him a release of five rupees; *unkinaġ ġhograle r.kattakina*, we settled their quarrel; *galmarao r.katkin reaġ mōrġ siġakatekin emena*, they paid each one rupee and four annas (to the village council) for having talked over and settled their case; *mohajon ŋen r.e ŋamkela*, he got some release from the money-lender (who agreed to reduce the amount of debt); *rine r.adea*, he lightened his debt for him (e. g., remitted one year's rent). (P. II. *riġai*; cf. *raha*.)

Mit riġaite, adv. With one mind, unanimously, harmoniously. *M.r.bon era joṅdra*, we shall sow Indian corn all at the same time; *m.r.bon kaṅia*, we shall work unanimously (we shall demand and take the same wages); *m.r. bhejabon emoka*, we shall (all in the village) give the same cess.

riġai ciġai, v. a. Make peace between, settle quarrel. *Ĥakime r.c.kela noa moġpṛoṅma*, the magistrate made them compromise the court-case; *r.c.katkinale*, we settled their quarrel (made peace between them) (v. supra; *ciġai* possibly a jingle).

riġai siġai, the same as *riġai ciġai*, q. v.

riġaṅ rapaṅ, the same as *riṅ rapaṅ*, q. v.

riġat, the same as *riġai*, q. v., especially used like *mit riġaite*. *M.r.ko calaena jan ŋeġ*, they went with one mind to the witchfinder.

riġiṅ bidir, adv., v. a. With much noise, din; make a noise. *Kuṅi koṛako calaġ kana ŋeġel r.r.*, the girls and young men are going to attend a festival making a loud noise (singing and drumming); *mit ŋinda r.b.ko eṅġ kana*, they have been dancing the whole night, making a loud noise (drumming); *baṅla oṛakreko r.b.el kana*, they are making a din in the house where there is a marriage.

riġiṅ mante (-marte, -mente), adv. With a crash, loud flop. *R.m.ye bindṛena*, he fell down with a flop; *dare r.m.ko maġ bindaṛkela*, they felled the tree with a loud crash.

rihir rihir, adv. With crashing, flopping noise (about several). *Tarup nelle horko bindayena r.r.*, seeing the leopard the people fell down, crash, crash; *ona horte do alope calaka bikndar kana r.r.*, don't go by that road, it makes people fall down with a crash (it is slippery); *phabu do bandiye gudqueta r.r.*, so and so is cudgelling the paddy-bundle, thump thump (? onomat.).

rihod rohod, the same as *rohod rohod*, q. v. (rare).

rihrak mante (-*uarte*, -*mentel*), adv. With a bang, thud. *R.m. bom sadayena*, the bomb exploded with a bang; *r.m.ye gurena*, he fell down with a thud (cf. *rihir mante*).

rihrak rihrak, adv., v. m. Banging, thudding; make banging, thudding sounds. *Okare koko haplak kan, r.r.ko ruyeta, ar r.r. bomko jeretela*, they are having a marriage somewhere, they are drumming (the *dhul*) thud, thud, and firing off bombs, bang, bang; *gai kadako gujuk kana r.r.*, the cattle (buffaloes included) are dying falling down, thud, thud (by an epidemic disease); *bayar kadakin ropokena r.r.*, the uncastrated buffaloes butted each other making a thudding noise; *rimit mil hinda r.r. sadak kana*, there has been continual thunder the whole night; *banduk r.rihragok kana*, the guns are banging (v. supra).

rij, n., v. m. Desire, wish, wanton pleasure, lust, carnal lust; feel do. *Darerem dejok kana, adi r.en gikuel kana*, you are climbing the tree, you feel a great desire (e. g., to reach a bird's nest); *gada paromok r.gem giqueta, atulenkhanem cel hocoktama*, you wish to cross the river, if you are carried away by the flood, what will happen to you; *r.en giqueta bin asulko do*, you have a desire to keep snakes; *enec r. menakataa*, she has a wish to dance; *bahujoñ r.ingao akawadea*, he has got lust to get a wife; *r.e bhañgaokeltara*, he gratified his lust; *enec eneete r. rakafinea*, by continuous dancing he got carnal lust; *r.an gimai*, a carnal woman; *r.adeac, calaenue*, he felt a sudden wish and went; *pera horko calake r.ena*, he got a desire to go on a visit; *hamiye r.ena*, he got a wish to work. (H. *rijh*.)

rijaukak, v. *rijuakak*.

rijki, v. *ricki*.

rij rou, n., v. m. Revelry, lust, desire; feel do. (used like *rij*, but particularly about carnal desire). *Nui haram do r.r. cabayentaa*, this old man has no carnal lust any more; *kora bhor r.r. tamasa do*, as long as they are young men, lust and revelry are there; *adiye r.r.ok kana*, she shows much desire (also: she decks herself out to please) (v. *rij*; B. *rou*).

rijwar, v. *rijuar*.

rijwaria, v. *rijuaria*.

rijh, v. *rij*.

rijhalom, from a *lagre* song in corrupt Bihari, the same as *rijenan*.

rijh rijhi, adv. Gleefully, with great pleasure. *R.r.ko calaena palu nel*, they went gleefully to attend the hook-swinging festival; *ama kupi kora*

r.r. mitteko calaoena, a large number of young people went gleefully along together (v. infra).

rijhqu, v. a. m. Excite desire, cause to be pleased, persuade; be pleased, delighted, feel lust, be in heat. *R. bujhquem, enokae seye bana*, explain it and persuade him (to know) whether he will give or not; *calak lagite r.kedea, calao ocoame*, he caused him to wish to go, let him go; *ened lagite r.ena*, she has got a desire to dance; *moqayente bahujon r.adeu*, he has become fat and desires to get a wife. (H. *rijhānā*.)

rijhan, v. a. impers. To get the throes or pains of childbirth. *Hola khon r. akadea*, she has been in labour since yesterday (v. supra).

rijhuq, v. m., adj. Be delighted, pleased; desirous, gay. *Ened lagite r.k kana*, he desires to dance; *r. hor*, a lusty fellow (v. infra; rare).

rijhuar, adj., v. m. Lusty, desirous, jolly, lively, gay, merry; to be pleased, wish. *R. hor kanae, ened bac tayomoka*, he is a jolly fellow, he is never behind when there is a dance; *heñel calake r.ena*, she got a wish to go and attend a festival. (H. *rijhuār*.)

rijhuari, adj., the same as *rijhuar*, q. v.

rijhuaria, adj., the same as *rijhuar*, q. v.

rijhuar, rijhuaria, v. *rijhuar* and *rijhuaria*.

rika, v. a. m. To do, undertake, exert oneself, strive, find out or seek ways and means, attempt, arrange. *Cetin r.lere nui doñ habu dareaca*, by what means shall I be able to subdue this one; *kani reakko r.kela*, they arranged (how to do) the work; *cefein r. akata onde do*, what have you done there (that you should not have done); *pera horok calakko r.kela*, they arranged to go visiting; *eren lagite r.yel kana*, he is exerting himself to deceive me; *bondqos cel lekam r.watbona*, how did you work the arrangement for us (or, make the agreement); *asulok lagite r.jon kana*, he is seeking ways and means to support himself; *merom jon ucaye lagit nui gupiye r.yel kana*, this shepherd is striving to let the goat be eaten (by a wild animal; he is not taking proper care); *rikka hor kanae*, he is an enterprising man. (Muñdari, Ho *rika*.)

rikana, v. a. m. To fix, settle, manage, arrange. *Juni reakko r.yel kana*, they are making arrangements to get some food; *calakko r.kela*, they decided to go; *nui do gujuk reake r.yela, range bac joneta*, this one is fixing his mind on dying, he does not take any medicine; *nukin kuri kara do disom hor bñlo ocako lagitkin r.yela*, this girl and young man are arranging to make the people of the country enter the village (they are living together, although being of the same sept, therefore the people will outcaste them); *ñandome lagit r.yena*, it was decided to fine him (v. supra).

rikiy, n., adv. Zeal, diligence; zealously, incessantly, uninterruptedly. *Mit r.eyo kani kana, quriye sat dhabic*, he is working incessantly until he finishes it; *r.geye hijuk kana*, he is constantly coming here; *r.ge ale ðene joneta*, he is always coming to us to have his food; *olok parhao r.e celjon kana*, he is diligently learning to read and write.

rikit, v. a. m. To settle, fix, agree with, contract with, come to an agreement. *Dorko r.keta*, they fixed the price; *tinq̄l sudpe r.keta*, what amount of interest did you settle (agree on); *dinre pon anakaten r.kedea*, I came to an agreement with him to pay him four annas per day; *bharan r.kedea*, I settled the amount of cartage with him (? cf. *nirik*).

rikil, the same as *rikit*, q. v. (rare).

rikoc̄ rokoc̄, adv. Gradually, successively, not simultaneously. *Jondra do r.r. omnonō kana*, the Indian corn is coming up gradually (not at one time); *ayup̄ dhabid̄ pera r.r.ko hijuk̄ kana*, the visitors have been coming successively (one after the other) until evening; *horo r.r. gelek̄ kana*, the paddy is shooting into ears gradually (not all at one time).

rihr̄q̄k̄ mante (-*marte*, -*mēnte*), the same as *rihr̄q̄k̄ mante*, q. v.

rihr̄q̄k̄ rihr̄q̄k̄, v. *rihr̄q̄k̄ rihr̄q̄k̄*. (This and the preceding word are not acknowledged by all.)

rihr̄id̄, adj. f., the same as *rakrid̄*, q. v. (rare).

rikt̄au, the same as *raktao*, q. v. (rare).

rikup̄, v. a. m. Pinch, contract, compress, hold back, restrain oneself. *Enōn khoniñ r. akata*, I have for a long while been restraining myself (feeling the need of going to stool); *r. topak̄ hodme*, be quick and make yourself ready (having urinated, stop if not finished) (v. *sikup̄*; word is used about the calls of nature, not used before women).

rikk̄a, v. *rikk̄a*.

riḷa mala, adj., adv. Pure, clear (water, the sky); clearly, distinctly; v. a. m. Make, become clear, pure. *R.m. daḷ kana*, it is pure water; *serma do r.m.gea*, *miḷ rimil hō banuḷa*, the sky is clear, there is not even one single cloud; *r.m.e terdeḷ akata*, it is clear moonlight; *buru r.m. sapha ṅeloḷ kana*, the hill is clearly seen; *khube r.m. akata*, it has become very clear weather (no clouds); *mḷ r.m. akantaea*, his eyes have become clear (*r.m. beṅgel*, to see clearly) (cf. *infra*).

rili phili, adj., v. a. m. Clean, without impediments; to make, become do., to clear. *Aleak̄ horo khel̄ dō herhel̄ sapha akal̄ leka r.ph.gea*, our rice-field is clean, as if it had been weeded; *orak̄ dō r.ph. saphagetakoa*, their house is absolutely clean (they have nothing at all); *kulhi r.ph. jōk̄ saphaepe*, sweep the village street clean (also *jōk̄ r.ph.pe*); *birko r.ph. ṭandi-keta*, they have cleared the jungle and made it a plain; *disom r.ph.yena nitōḷ dō*, the land has been cleared now (brought under cultivation); *sermae r.ph. akata teheñ*, there is a clear sky to-day.

rim, the same as *rem*, q. v. (*rim* is the more common form).

rimq̄, v. *rimi* (word doubtful).

rimba rambe, adv., v. m. Heavily, slowly; crawl slowly, creep along, plod, jog on; be tired. *Darañre r.r.ye rakaḷ kana*, he is crawling slowly up the steep ascent; *horo leka r.r. sen jarwaḷtabonme*, go slowly like a porpoise in advance part of the way (said to old and weak people); *sukriye dal r.r.kedea*, he struck the pig so that it became unable to

move quickly; *noa burute rakap jokhecin r.r.yena*, when climbing this hill I became exhausted (v. *riba rabe*; v. *rimbo rombo*).

rimbo rombo, the same as *rimbo rambe*, q. v.

rimi, v. a. m. To find, pick up, light on, stumble on by chance (especially anything lost or left uneaten in the jungle). *Noa qapri do r.ak kana*, this arrow-head is one that has been found; *larup jom r.ak kana*, it is something left by a leopard after eating, and found; *aleren gupi kora do okare con r. merome nam agu akawallea*, our cattle-herd has somewhere found and brought us what was left of a goat; v. *holat do qdi lasera*, a found razor is very sharp; *r. holat leka moca lasergetaca*, he has a mouth sharp like a picked-up razor; *birre jhik potan r. akala*, *qdi maran ran hocoka*, I have in the forest found the stomach of a porcupine, it will be a great medicine (v. *rim*).

rimi jhimi, adv., v. m. Giddy, dizzy; feel do., to fade, wilt, droop. *Mit hinda bah jipil akatte r.jh.n atkareta*, I am feeling dizzy, because I have not slept the whole night; *renggeteye r.jh.yena*, he felt giddy from hunger; *horo setoate r.jh.yena*, the paddy is drooping because of the hot sun.

rimil, n., v. a. A cloud; to cloud over, become cloudy. *R. rakapena, dagae*, it has become cloudy, it will rain; *pachia sed gara jalae r. akala*, it has clouded over to the West, looking pitch dark; *cando r. teye esel akadea*, the sun has been clouded over. (Mundari, Ho *rimil*.)

rimil sade, n., v. m. lit. Cloud-sound; thunder; to thunder. *R.s.n anjom-keta*, I heard some thunder; *r.s.# kana, dagae*, it is thundering; it will rain (v. *supra* and *sade*).

rimka tamke, adv., v. m. Feebly, emaciated (but on the way to recovering); be, become feeble, be convalescent (but still weak). *R.t.ye pharnao akantalea*, our one has recovered, but is still weak; *r.t.ye dayan kana*, he is walking about slowly; *nui gidra do r.t. negeye cacok kana*, this child has just commenced to toddle a little; *hor do lemeu gitilokko metadalea, ude r.t.yena*, people said about our one that he would pass to the fine sand (i. e., die), then he has recovered (is convalescent).

rimka tampe, the same as *rimka tamke*, q. v.

rimpa tampe, the same as *rimbo rambe*, q. v.

rimpa tampe, adj. Having spreading, crooked branches. *R.t. sahan aguipc*, bring the twiggy firewood (v. *rampa rura*; rare).

rimpo rompo, the same as *rimka tamke*, q. v. (v. *rompor*).

rimsié, adj. Small, tiny, puny; of a small kind. *Nui gidra dge r.gca*, this child is small (does not grow well); *r. matkom*, a small kind of mahua flower; *r. gqi*, a small-sized cow; *r. mara qimaiye eger kanu*, this puny wretch of a woman is scolding. When used about animates, it refers to females only (cf. *rembre*).

rin, n., v. a. m. Debt; to borrow, incur debt, run into debt. *R.tele topa akana*, we are buried in debt; *r. bhorsale jometa*, we eat trusting in

debt (i. e., we have to borrow to live at this time); *r. bañ namoli kana, mohajonko jobakketa*, there is nothing to be had by borrowing, the money-lenders have refused to give (as they will do, when people have got some crops); *horo itale r. agu akata*, we have brought seed-paddy, borrowing it; *r. chada bale tahē darakā kana ale hor hopon do*, we Santals are unable to live without incurring debt; *Cando hō r. menaktaea, mit gongha horoe r. akata Dusad then nuanwa lagil*, Chando also has debt, he has borrowed a snail-shell of paddy from Dusad to give to man (the first human pair; when an eclipse occurs, it is Dusad who tries to take hold of Chando); *khajna lagil pon takān r. akata mohajon thed*, I have borrowed four rupees from a money-lender to pay my rent; *r. rye jobe akana*, he is wallowing in debt; *nes do r. ena*, this year debt had to be incurred; *r. reak hopon menaka, asol dole emketa*, the interest remains (unpaid), we have paid the original; *r. e halaketa*, he paid his debt.

Rin baisau, v. a. m. Lend on interest. *R. e baisau akata*, he has let out money at interest.

Rin cal, adj. Borrowed. *R. e. le jojom kana*, we are eating borrowed food taken at interest.

Rin cora, adj., v. m. Involved in hopeless debt; be do. *Eken r. c. hor kanale*, we are all without exception people who are involved in debt; *nes dole r. c. yena*, this year we have become involved in debt (v. *coral*).

Rin dhar, n. Debts and loans; v. a. Incur do. *R. dh. teko qsulok kana*, they live off debts (carrying interest) and loans (no interest on these); *r. dh. akatae*, he has incurred debts and loans (v. *dhar*).

Rin gad, adj., v. m. Swamped in debt; be do. *R. g. hor*, people swamped in debt.

Rin pan, n., v. a. Debts; incur do. *R. p. banuktalea*, we have no debts of any kind; *nes dole r. p. keta*, we have incurred some debt this year. (H. *pānā* or *pāonā*, dues.)

Rin thokre, adj., v. m., the same as *rin gad*, q. v.

Rin thoke, adj., v. m., the same as *rin gad*, q. v.

Rin thube, adj., v. m., the same as *rin gad*, q. v.

(H. *rin*; v. *sud*.)

rindir, n. A ridge, saddle of a hill. (C.; very rare here; v. *rindir*.)

rindhq, n. Curry (only in a song in corrupt Bihari in a Folk-tale; cf.

H. *randhnā*, be cooked).

rincē, n. His one, her one, i. e., wife, or (rarely) husband. *Phalna r. do adi sobria hor kanae, lebet dak hū qho boqelena*, so and so's wife is a very gentle person, even water she has trodden in will not become muddy; *r. tel koyeme, ac do bae emoka*, ask the wife, he himself will not give; *umi do okge r. kanae*, whose wife is she; *ale r. dqe okayena*, where has our one (i. e., my husband) gone (v. *ren*; *ren + ic*).

riniŋ, n., adj. A ridge, saddle of a hill; any narrow elevation; ridgy.

Khet talare r. menaka, there is a ridge between the rice-fields; *hana r. te*

gai idikom, take the cattle over to that ridge; *r.r.ko si akata*, they have ploughed leaving ridges between the furrows (not close together); *r. hōhgeu noa hōr do*, this road is somewhat ridgy (v. *rir*, with infixed *n*).

riūci, n. An inch. (Engl. inch; Desi also *riūci*.)

riūja enēc, n. A certain dance, danced by men only. It is a double-stepped dance, the dancers moving backwards and forwards. It is danced at the *karam* (q. v.) and also at any time during the first half of the dry season (up to Sobrael).

R. rar, n. The tune to which the songs are sung at the *riūja* dance.

R. ru, n., v. a. The time beaten on the drums when the *riūja* is danced; to drum at the *riūja*.

R. sereh, n. Songs sung when the *riūja* is danced (in corrupt Bihari).

Thār riūja, the same as *riūja matwar*, q. v.

riūja matwar, n. A form of the *riūja*, danced during the Sobrae. The *rar*, *ru* and *sereh* are a little different, and some of the songs are in Santali (v. *matwar*).

riūji, v. m. Become less, flow in small quantity. *Gaḍa dak r.yena*, the water in the river has become less (only a little water is running); *jharna dak r. akana*, the water in the spring has become less.

riūji riūji, adv., v. m. Scantly, slightly, sparingly; run in small quantity, become scanty. *Dak r.r. atuk kana*, the water is running scantily; *ḍaḍi dak r.r.yena setonte*, the water in the spring-pool has become scanty on acc. of the heat of the sun.

ringam caṅgam, adj., adv., the same as *rigam cagam*, q. v.; v. m. To improve, get better, pick up strength, become convalescent (still feeble). *R.c.e dārā baṅae kana*, he is walking slowly about (being weak); *marān gidra dye bah kana*, *r.c. menara*, *negeye cacok kana*, he is not an old child, he is crawling about, he is just learning to walk; *ruq khone r.c.ena*, he has improved from his illness (but is still convalescent); *r.c.ok kanae nege*, he is just commencing to pick up strength.

ringau, adv., v. a. m. Loudly, clearly; rapidly, high, soaringly; make a clear, ringing, shrill sound; soar aloft, fly high; move rapidly. *R.ko serehet kana*, they are singing loudly; *khub r. tuime cōffe*, send your arrow soaring high up; *r.teye uḍauna*, it (the bird) flew quickly high up; *r.te tirio orpāme*, blow the flute loudly; *sereh r.pe*, sing clearly (loudly); *ṣamakko r.keta*, they made the kettle-drums make a ringing sound; *sadome r.kedea*, he made the horse move very rapidly; *sakwa r.ḥ kana*, the horn sounds clearly; *marake r.ena*, the peacock flew high up (rapidly) (? cf. H. *riṅā*, bray, bellow).

ringid cingid, adj., adv., v. m. Eager, fervent, delighted; be do. (to go somewhere), be assiduous, ingratiate oneself. *R.r.e qibaueta nehel calak*, she feels delighted to go and attend the festival; *r.c.e sappraok kana*, she is eagerly making herself ready (to go); *r.c. baṅae kanae peṅa korok calak lagil*, she is showing herself delighted to go on a visit; *hāte*

calakke r.cingijok kana, she is ingratiating herself to (be permitted to) go to the market place (v. infra; cf. *Mundari ringi cingi*, multi-coloured). *ringi tingi*, the same as *ringic cingic*, q. v. (r.f. is the more commonly used word).

ringor rangor, adv. Again and again, repeatedly, now one, then another; v. m. Suffer from continual disease. *Nes dote cekayen con, r.r. gofa bochor mit ruage menaklea*, who knows what is the matter with us this year, we have the whole year been constantly having fever (when one recovers, another gets it); *r.r. perako hijuk kana*, visitors are coming one after the other (not at one time); *r.r. ko kami kana*, they are working alternately (the work is going on constantly); *ruqteye r.r. ok kana*, he has a continual fever (i. e., he has one attack after another with intervals); *gaiko r.r. ok kantalea*, our cattle are suffering from disease (one after the other).

rih ringau, v. a. Plough up, intensely (during the hot season); set to work; v. m. Be eager to. *Setoure si r.r. le enel cas hoekla*, only when you plough up (your fields) during the hot season will there be good crops; *daka hatar lagifii r.r. ofakakoa*, I set them to prepare food (giving strict orders) before I left; *dadale r.r. k kana* (or *r.r. boxae kana*) he is excited and eager to beat (somebody).

riuti, adj. f., the same as *reuta*, q. v., but applied to females.

riudial, adj., v. m. Fat and round, gorged, big-bellied (temporarily); eat oneself full (people, animals). *Khube jom akata seta, r.e. uelok kana*, the dog has had a great feed, he looks gorged; *barialkoko jom r.ena*, the bridegroom's party have eaten themselves full.

riudo roudo, adj., v. m. Full-grown (but not ripe, about the beans of leguminous plants); large (shrimps); become do. *Ghaugra r.r. gadar akana*, the *ghaugra* (q. v.) has become full-grown and nearly ripe; *r.r. icakle sap agu akalkoa*, we have caught some large prawns and brought them; *mator r.r. akana*, the peas are full-grown (but not ripened).

riot, n. Unity, concord; harmony; v. m. Be united, agreed. *Kamire r. menaktakoa* (or *menakkoa*), they are united in the work (or, have unity); *sandrako r. akana*, they have agreed to go hunting together.

Mit r.te, adv. Of one mind, with one consent, together. *M.r. calakpe, apen apin do alo*, go all together, not separately (also *riot mitte*) (v. *riqu*).

riol royol, adj., v. m. Tall, lanky; become do. (young people, trees). *Uniren hopon ar hoponerako do r.r. ko hars akana*, his sons and daughters have grown tall; *noa birre r.r. sarjom dare menaka*, in this forest there are tall sal trees; *noa atoren kupa korako r.r. akana*, the young people of this village have grown tall (cf. *biol boyol*; v. *rayal royol, royol royol; riyol royol*).

riq royo, adv., v. a. Discordantly, shrilly (blowing the flute); make discordant, shrill sounds. *Nanha tirio mofa tirio r.r. ko orpafeta*, they are blowing thin flutes and thick flutes discordantly; *gidra tirio orpoko*

cedreko r.r.yefa, when children learn to blow the flute they make discordant sounds (tuneless).

riqol royoŋ, the same as *royoŋ royoŋ*, q. v. (rare).

ripiqu, v. recipr. of *riqu*, q. v. Call on, invite one another (to go, do).

R.kateko calaena, they went having urged one another to go.

ripi ciril, the same as *repe ciril*, q. v. (*ripi ciril* is the more common pronunciation).

ripi ripi, adv., v. m. Fluttering, floating (in the air), trembling, twitching; to twitch, tremble convulsively, writhe in convulsions; flap the wings, whirl. *R.r.ye uŋuena coŋte potam*, the dove flew fluttering high up; *sarjom jo r.r. nurok kana*, the sal fruits fall whirling down; *r.r.ye jhaeyena, bindar gotenae*, he fainted twitching, and fell down suddenly; *mirgiteye r.r. gofena*, he was seized with a trembling fit of epilepsy; *bharŋdote sakam r.r.k kana coŋte*, the whirlwind makes the leaves flutter high up; *darhare bisko lagao akotte hako celanteko r.r. oŋokok kana*, the fish are raising their heads twitching above the surface, because people have put poison in the pool. (Muŋdari *ripi ripi*, wink.)

ripil, v. a. To wink with the eyes, blink, twinkle. *Catak jokhece r.adiina, ccl hō bae roylaka mocate do*, when he went, he winked at me, he did not say anything with his mouth; *r.etae, bae japil akata*, he is closing and opening his eyes, he is not asleep; *mŋl hasoyede kana, r.el kanac*, his eye pains, he is closing and opening his eye-lids; *mil r.reye joskedeae*, I hit him in the twinkling of an eye; *mil r.teye oka galen coŋ*, he disappeared somewhere in the twinkling of an eye. (Muŋdari *ripil*; v. supra.)

ripil japil, v. a. m. To blink, twitch the eyes (in illness), to shut and open the eyes (when drowsy or drunk). *Hasoteye r.j.et kana, bae bengel dareak kana*, because of pain he twitches his eyes, he is unable to keep his eyes open; *dudrumte mŋl r.japidok kantaea*, he is opening and shutting his eyes being drowsy; *phalna kora do noakoreye tahena r.j.*, so and so young man is staying hereabouts blinking (i. e., watching for a girl (v. supra and *japil*).

ripo copo, adv., v. m. Heavily, languidly; become weak, poorly. *R.c.e tarameŋa dare nūr akantaete*, he is walking languidly, because he has lost strength; *ruŋteye r.c.yena*, he has become weak through fever (v. infra).

ripo ropo, v. m. To be ill, ailing, unwell, out of sorts, poorly, in different health. *Reŋgeŋteye r.r. akana*, he is poorly because of lack of food; *ruŋteye r.r.k kana*, he is unwell, suffering from fever (cf. *rapa ropo*).

ripol ropol, adv., v. m. Clattering; to clatter (loose shoes). *R.r.e dārā barae kana*, he is walking about (his shoes) clattering; *panahi r.rupodok kantaea*, his shoes are clattering (the locally made heavy shoes) (onomat.; v. *ropol ropol*).

rip ripi, adv., v. a. m. Staring; make one stare, feel faint; to get a convulsive fit or trembling, to tremble convulsively, to stare. *R.r.ye bengel*

wricketa, he stared with open eyes (as in convulsions); *dal r.r.kedae gai*, he struck the cow, so that she became faint; *bai r.r.yenae*, he got a convulsive fit, so that his eyes were staring (v. *ripi ripi*).

ririq ririyi, adv. With great expectations, gleefully, sanguinely. *R.r. sendrako calaoena*, they went hunting with great expectations; *neitelko calaoena r.r.*, they went gleefully to attend a festival (v. *infra*).

riri riri, adv., the same as *ririq ririyi*, q. v. *R.r. hanko torako calak kana*, you see them over there going gleefully along; *baha boŋgu runkute bahako agui jokheč r.r.ko hohŋea*, when the persons possessed by the *baha* (q. v.) spirits go to fetch flowers they call out *riri riri* (cf. H. *riryānā*, cry, how).

rip, n., v. a. m. A ridge (the backbone, back of a fish, land between furrows, reef in a river, top of a roof); make, become do. *Bisi r.jan ūelak kantaca*, his backbone is seen; *hako r.*, the ridge on the back of a fish; *sakam reak r.*, the mid-rib of a leaf; *mundliq r. galanpe*, plait the top ridge of the roof; *coŋ buru r.tele dečena ar r.r.tele calaoena*, we mounted the brow of the hill and went along the ridge; *nahel reak tala r.te pal laŋit rok galaoeme*, cut a groove for the ploughshare along the ridge in the middle of the plough; *hana r.te gai idikomi*, take the cattle to the elevated land over there; *sadom r. leka piŋdheko lak nanhoketa*, they cut the rice-field ridge narrow like the backbone of a horse; *nou hor do r.r.te calaoena*, this road follows the ridge; *nonkateko si r. akuta*, they have ploughed in this direction leaving ridges between the furrows; *dealke geŋ r.keta*, they cut the wall so as to make the top a thin ridge; *isi lak r.ena*, the plough-beam has been cut so as to have a thin edge. (H. *ripk*.)

ripaŋ, n. The bank of a river; a narrow elevated bit of land between rice-fields. *Gađa r. dbabit alrak khetko menaka*, our rice-fields reach unto the river bank; *khetkin tala reak r. bako silaka neŋ do*, they have not ploughed the narrow strip of land between the two rice-fields this year (v. *rip*).

ripaŋ rapak, adv. Clanging (the sound of empty vessels); v. m. To clang, ring; adj. Empty. *R.r. sađeŋ kana loŋa*, the brass-jug gives a ringing sound when empty; *pepa hoŋoŋ calak jokheč r.r. eken kanđale darambeta, beŋagunenale*, when we were going on a visit (in connexion with arranging for a marriage) we met (somebody with) an empty vessel, we were ill-omened (and consequently broke off all further arrangements); *kanđa r.r.ok kana*, the (empty) vessel is clanging (cf. *rapaŋ rapak*).

ripim ripim, adv., v. m. Clear ringing (sound of drum), rolling (thunder); to ring, roll. *Oka buru coko sendrayeŋ, r.r. sađe hijuk kana ŋamak reak*, they are hunting over some hill or other, the clear ringing sound of the kettle-drums reaches us; *rimil r.r. sađeŋ kana*, there is a rolling sound of thunder; *ŋamak r.r.ok kana*, the kettle-drum is giving a clanging sound (cf. *infra*).

- riřim riřim*, adj. Clear, transparent. *Noa darha dađ đđ r.r. nelođ kana, bhiri đhđbiđ nel tabođ kana*, the water in this pool looks very clear, it is transparent so that the bottom is seen through it.
- riřin mante* (-*marte*, -*mente*), adv. With a clinking, tinkling sound. *Ghuri r.m. sađeyena, mił baja hoeyena*, the clock made a clinking sound, it is one o'clock; *ađi bhage kapi kana, taruđ qikaułe r.m. sađe godođa*, it is a very good battle-axe, when it feels a leopard near, it gives a ringing sound (actually believed) (v. *infra*).
- riřin riřin*, adv., v. m. Clinking, tinkling, chinking (sound of metal vessel or implement when struck); to clink, tinkle, chink. *Gai reađ ghanđi r.r. sađe kana*, the bell of the cow makes a tinkling sound; *bhage řaka đđ r.r. sađe kana*, a good rupee gives a chinking sound; *non kuđi đđ bogeđa, r.r.ođ kana*, it is a good kodali (no fissure, good iron), it gives a clinking sound (when struck) (onomat.).
- riřin mante*, (-*marte*, -*mente*), adv., the same as *riřin mante*, q. v.
- riřin riřin*, adv., v. m., the same as *riřin riřin*, q. v.
- ris*, n. Anger, indignation, choler. *R. carhaodiņa, dadalđe sanakidiņa*, I got angry, I wished to beat (somebody); *r. rakapadea*, he became hot with anger; *ris baısquadea* (or *r. laguondea*), he became indignant. (H. *ris*.)
- riřa*, adj., v. m. Crisping, reverted and standing up (feathers, hair), bristling; be do. *Uđ đđ r.getaca*, his hair is bristling (standing out); *simin kirińlede, sim đđe ryen, erań kirińlede, evae cicirđinen, q hae, in đđń kopul bhangagea*, I bought a hen, this one got feathers reversed, I bought a wife, she became a slovenly wretch (shock-headed, dirty), alas! I am by fate an unfortunate one; *ořha đđ r. simte bońgako husińkoa*, the ořhas drive bongas away by sacrificing fowls with reversed feathers. (Muńđari *riřa*; v. *ris riři*.)
- riřa*, n., v. *ponđriřa*. It is not here used except attached to *ponđ* (v. *supra*).
- riřođ*, n., v. a. A bribe; to bribe. *R. enkateye goha akalkoa*, he has made them his witnesses having given them bribes; *r. řakhi kanako*, they are bribed witnesses; *r. akalkoae, aspi goha đoko bań kana*, he has bribed them, they are not real witnesses. (A. P. H. *riřwat*.)
- riřođ*, the same as *riřođ*, q. v. (C., gives the meaning of "to be friendly, to be on friendly terms;" not so used here.)
- riřkił*, adj., v. m. Bristly, having hair standing up; to bristle (mostly used as an abuse to small girls). *R. mara gidra, nořeye sođe hijuđ kana*, this shock-headed wretch of a girl, she comes and squeezes her way in here; *uđ riřidođ kantaca*, her hair is bristling (cf. *ris riři*).
- ris riři*, adj., v. a. m. Standing up; to stand erect, bristle; raise (the hair). *Uđ r.r.getaca*, his hair is standing up; *sukri eńga uře r.r.kela rańgaokate*, the sow has raised her hair in anger; *uđ r.r.yentiņa, kapikaniře*, my hair is bristling, cut it for me; *bana uđ r.r.kateye niř hijuđ kana*, the bear is coming, running with hair standing up (v. *riřa*; ? cf. P. H. *riřh*, beard; Muńđari *ris riři*).

- rit*, n., v. m. Lust, sexual excitement; to feel do., be excited, wish. When used about lust or heat, it refers only to females. *R. lagao akawadea*, she is in heat; *koṛa dṛ r.e marankellatae*, the young man made an end of her excitement; *gṛi bitkil dṛ r. heḷako gneḷko abadoḷka*, cows and buffalo cows will mate only when they are in heat; *calaḷe r. akana*, he wishes to go. (H. *rit*; C. gives the H. meaning "season, custom, habit;" it is not so used here.)
- ritiqan*, adj., v. m. Excited, merry, jolly, lustful; be do.; n. Lust. *Barid r. hoṛ kanae, hir baṛae kanae*, he is a very passionate fellow, he is running about; *r. menakitaea*, he has desire; *khub sereṇe r. akana*, she has much desire to sing. Word generally has reference to "heat," is used about both sexes (v. supra).
- ritiqni*, adj. f., the same as *ritiqan*, q. v., applied to females.
- ritiq rityi*, adv., v. m. Joyfully, gleefully; be in high spirits. *R.r.ko calaena*, they went off in high spirits (sexually excited); *heḷ calaḷko r.r.yena*, they were in high spirits to go to attend a festival (v. *ritiqni*).
- ritiq*, v. m. Be pleased, joyful; be sexually mature, be in heat (females). *Sendrako r. akana*, they are eager and pleased to go hunting; *ca bagante calaḷko r. akana*, they are glad to go to the tea-garden; *neṣe r. goḷena*, she has become mature this year; *merome r. akana*, the goat is in heat (v. *rit*).
- riti mot*, n., adv. Her proper season; at the proper time. *R.m.re jomme*, eat at the proper time; *r.m. bako kamilaka*, they did not work at the proper time. (B. *riti*.)
- ritirgom*, the same as *ritirhid*, q. v.
- ritirhid*, adj., v. m. Tall and straight, lanky, slim; become do. (people, trees). *R. tale dare*, a tall Palmyra-palm; *noa sarjom dṛ r. dare akana* (or *r. akana*), this sal tree has become a tall tree (without many branches); *noa atoren kuri koṛa dṛ r.geako*, the young people of this village are tall and slim; *nui kuri dṛe r.ena*, this girl has become tall and slim.
- ritirhiḷ*, the same as *ritirhid*, q. v.
- ritiryom*, the same as *ritirhid*, q. v.
- ritit ritit*, adv. Extremely, bitterly, biting (cold). *Noa dṛḍi daḷ dṛ r.r. rearge*, the water of this spring pool is very cold; *r.r. reare hgeyela*, there is a bitterly cold wind.
- rit riti*, adv. In accordance with custom (in a *baha* song); *R.r. rāṅkilo tiḷ gore mundam dṛ*, in accordance with custom, on my hand, O mother, I have put a ring (v. *rit*; cf. H. *ritu*).
- ritu*, n., v. m. Season, right time; be seasoned, ripe. *R.re baṅ kamilente baṅ hoelena*, it was not done at the right time, therefore it did not come to anything; *r.reko baḷuadea*, they procured a wife for him at the right time (when he was mature); *noa kaera dṛ r.yena, jom lek akana*, these plantains are ripe, they are fit to be eaten; *kami laḡit r. akana*, it has become the proper time for working; *maejju reaḷ r. heḷ akantaea*, the woman's courses (menstruation) have appeared. (H. *ritu*.)

- rit*, v. a. m. To grind, to gin cotton (by separating the seeds). *Sasañ ridme*, grind the turmeric; *jantere jonðrako r.keta*, they ground the Indian corn in a hand-mill; *rane r.el kana*, he is grinding the medicine; *kashomko ritel kana*, they are cleaning the cotton (removing the seeds using the *carahi*, q. v.). (Mupðari, Ho rid.)
- riŕo rofo*, adj., v. m. Full-sized (but not ripe), ready to shoot into ears, big with child; become do. *Hoŕo r.r. ñeloŕ kuno gelek lagit*, the paddy looks ready to shoot into ears (the ears are not seen outside, but culms are thick); *jonðra r.r. phoŕ akana*, the Indian corn has full-sized pods (not as yet ripe); *r.r.e ñeloŕ kana, gapa meate duruŕ teka*, she is looking big with child, like going to "sit" to-morrow or the day after; *malhan r.r. akana*, the beans are full-sized (not ripe); *phalna riniŕ doe r.r. akana*, so and so's wife is near parturition.
- riŕha*, adj. Filthy, dirty, unclean, soiled. *Nui r. do tis hũ bae umoka*, this filthy wretch never takes a bath (used about both sexes); *r.getaea kicriŕ*, his (her) clothes are dirty; *oŕak duŕr r.getakoa*, their house and surroundings are filthy.
- riŕha dare*, n. The soap-berry tree and its fruit, *Sapindus detergens*, Roxb. The fruit is used in cleaning cloth. (H. *riŕhã*.)
- riŕha hako*, n. A certain fish, *Pimelodus Rita*. Of dark colour. Eaten. (B. *riŕhã*.)
- riŕha riŕhi*, the same as *reŕha riŕhi*, q. v.
- riuka ſaŕke*, the same as *rimka ſamke*, q. v.
- riuñdi*, adj. f., v. m. Small, under-sized, stunted (girls, fruit); become do. *Nui kuru doe r.gea*, this girl is of small size; *r.gea noa kũñdi*, this mahua fruit is of small size; *noa ul do r.yena*, this mango (fruit) has become small. (Equal to *reŕhea*, q. v., but not about males.)
- riuñdi riuñdi*, the same as *riuñdi*, q. v.
- riuid rawaŕ*, adv. Slowly, lazily, negligently, slovenly, without appetite. *R.r.e jomel kana*, he is eating without appetite; *r.r.e hami kana*, he (she) is working negligently (cf. *rican pican*).
- riyaŕ khiyaŕ*, v. *riyaŕ khiyaŕ*.
- riyaŕ riyaŕ*, v. *riyaŕ riyaŕ*.
- riyo royo*, v. *riyo royo*.
- riyoŕ royoŕ*, v. *riyoŕ royoŕ*.
- robab*, n. Authoritative voice, authority. *Uniaŕ r. do juŕgetaea, uniaŕ r.te sanam hoŕko thiŕ godoka*, his voice is different, by his authoritative voice all people at once become quiet; *r.tege joto hoŕe ten goŕkoa*, by his authority he presses all down (cf. *rãwã*; v. *infral*).
- robabiŕ*, adj. Authoritative, dominant. *Noa atore uni leka r. hoŕ do banuŕkoa*, in this village there is no dominant person like him; *r. hoŕ do bhitri aŕanteŕko roŕa*, dominant persons speak with an inner (resonant) voice (v. *supra*; ? cf. H. *rabãbiya*, a player on the rebeck).

- robabwala*, n., adj., the same as *robabia*, q. v. *R. qdiko btorakoa*; they are much afraid of dominant people; *r. hq̄r dō t̄arupko lagakoa*, dominant (loud-voiced) men will drive a leopard away (v. *awala*).
- roba*, adj., v. m. Emaciated with a big belly; become do., delicate, sickly. (Men, bullocks, buffaloes, he-goats). *R. hq̄r kanac, ruq̄teye r. akana*, he is an emaciated and big-bellied man, he has become big-bellied and delicate through fever; *r. boda*, a big-bellied he-goat; *nui kaqa dō roq̄teye r.yena*, this buffalo has become pot-bellied because of disease (v. *rubni*).
- rohobar*, n. Sunday. (H. *rabibar*; B. *robibār*; v. *robibar* and *rubibar*.)
- robo ropo*, the same as *ropo ropo*, q. v.
- robof*, v. a. m. Press or squeeze with the hand; n. A handful. *Jel joro r. idime, okako dhera se thora*, press the meat portions down with your hand and see whether any one is too large or too small; *den daka r.ahme, bañ bilena*, please give me a handful more of rice, I am not satisfied; *miŕ r. gan juŕučaime*, give me in addition about one handful (what can be kept in the hand with the fingers, palm downwards, opposite *cupul* and *loŕ*; the same as *loca*, q. v.; it is customary to add such a handful, when grain of any kind has been measured) (v. *rebof*).
- rocao*, v. a., v. a. impers. Feel appetite, relish or desire for food. *Jojomem r.khan jomme, bin r.te jomle khač bañ jirauka*, if you have appetite (for it), eat, if anything is eaten without relish, it will not stay in the stomach (is vomited); *Deko daka jom bañ r.ediñ kana*, I have no desire for eating the food of the Dekos (v. *roc*).
- roco*, v. a. m. To seize with the top of the fingers, pinch off, snap at, touch, squeeze with the top of the fingers (particularly about touching the breast of a woman). *Utu dō okq̄eye r.kellina, adhiyen dō*, who has pinched off my curry, it has become very much less; *noa arakiñ r. darake'a*, I pinched off and brought this bit of vegetable along (cf. *rocot*; word not much used on acc. of its special meaning).
- rod*, v. *rod*.
- rodari*, the same as *raudari*, q. v.
- rodea*, the same as *roba*, q. v.
- rodo*, adj., v. m. Hairy, full of hairs; become do. *Nui kora doe r.gea, bañ khusik kana*, this young man is hairy all over, I am not satisfied; *netar doe r.yena*, he has become hairy now (mature; only men).
- rodo bodo*, the same as *rada bada*, q. v. (rare here). *Sakame r.b.yeta*, she makes a rustling sound in the leaves.
- rodo bodo*, adv., v. m. Bristling, full of (weeds, beard); become do. *Jolha dō r.b.ko gocoana*, the Jolhas (Mohammedan weavers) have a bristling beard; *khet dō r.b. ghās akana, herhēpe*, the rice-field has become full of grass, weed it; *r.b.yenae, bae hoyoka*, he has got a bristling beard, he does not shave; *bako poleŕte bayge dō r.b.yena*, the homestead field has become full of grass, because they did not hoe it (v. *rodo*).
- rodo calha hako*, n. A certain kind of fish.

rodowak, adj., v. m. Who has got a beard, mature; become do. *R.geae, bac luđina*, he has a beard, he is not under age; *Musla doko r.gea*, the Mohammedans have a beard; *netur doe r.ena*, he has developed a beard this year (v. *rodo*).

rođga, the same as *rođgo*, q. v.

rođga rođgo, the same as *ruđga rođgo*, q. v. *Noa daka do r.r.gea*, this (boiled) rice is coarse; *r.r. dhiri hor kana*, it is a rough stony road; *r.r. dhiri menaka noa gođare do*, it is full up of small stones in this high-land field.

rođgo, adj., v. a. m. Stony, gravelly, rough; become do. *R. jaega kana, eken dhirige*, it is a place full of gravel, only stones; *şorokko r.keta*, they have made the road stony (by metalling it); *r. khetre ban hořoka*, in a stony rice-field the paddy will not come to anything; *kharaı r.yena*, the threshing-floor has become stony (uneven) (v. *rogra*; cf. *rogdo*).

rođgo hako, n. A certain fish. Considered very good food.

rođoak, adj. Full of impediments (stones, pits, etc.), rough, impassable; v. a. m. Make, become do. *Noa bir hor do r.gea*, this way through the forest is full of impediments; *noa buru nala do r.gea*, this hill-ravine is impassable; *dakte hore r.keta*, the rain made the way impassable (made grooves, caused stones to stand out, etc.); *ahar paerı r.ena*, the outlet of the *ahar* (q. v.) was hollowed out (so that the water ran away) (v. *rođgo*).

rođ ses, n. Road cess. (Engl.). Collected together with the annual rent. here half an anna in each rupee.

roeda, adj. m., v. a. m. Thin, lean, skinny; make, become do. *R.geac nui daňgra*, this bullock is lean; *daňgrako si r.ketkina*, they ploughed with these two bullocks, so that they became only skin and bone; *ruđete r.yena*, he has become lean on acc. of fever (v. *ruidi*; cf. *roela*).

roela, adj. m. Tall, lanky, high, long (men, bullocks, trees); v. m. Become do. *Burure khub r. dare menaka*, in the mountains there are some very high trees; *r. kora kanae*, he is a tall and straight young man; *r. daňgra*, a tall bullock; *noa sarjom do r.yena*, this sal tree has grown tall; *phalnaren korako do r.r.ko hara akantaca*, so and so's sons have grown into tall young men (v. *ruidi*; cf. *raela*).

roga, adj. m., v. m. Diseased, having sores or some malady, disordered, defective; become do. *R.geae, murhuć jomgeae*, he is diseased, he is a leper; *r. hor kanae, jiwel rog menaktaca*, he is suffering from a disease, he has "life" disease (epilepsy); *nui daňgra doe r.gga*, this bullock is diseased; *r. mat ban paragoka, rapudoka*, defective bamboo cannot be cleft, it breaks; *noa dare do r.gea*, this tree is defective; *phalna doe r.yena*, so and so has become diseased. (H. *roga*; v. *rugi*.)

roga, n. The cause of mischief, mischief-maker. *Nui kanae, r.tel noa jhogra reak*, this one is the real cause of the quarrel; *alore nui gođel do r.telge*, in the village the headman's messenger is the cause of all mischief (v. *supra*).

- rogaha*, adj. m., the same as *roga*, q. v. (applied to men); n. Cause of mischief. *R. hor kanae, ghan perége*, he is a diseased person, full of sores; *alore am kanam r. do (r. tel do)*, in the village you are the cause of all mischief.
- rogahi*, adj. f., the same as *rogaha*, q. v., but applied to women. *Orakre am do r. tel kanam*, you are the cause of the mischief in the family.
- rogda*, n., adj., v. a. The cause of trouble, trouble; to cause trouble, quarrel. *Adi maran r. e chopketa*, he has commenced some great trouble (e. g., started a wish for separation of families); *r. hor kanae*, he is a mischief-maker; *nuigeye r. yefa, etakko doko bogegea*, this one causes the trouble, the others (in the family) are good; *orakrene r. ketkoa*, he made the inmates of the family quarrel (v. *roga*; C., rough; this is here *rogdo*).
- rogdaha*, adj. m., the same as *rogda*, q. v.
- rogdahi*, adj. f., the same as *rogda*, q. v., but applied to women.
- rogdao*, the same as *ragdao*, q. v. *Dhirite r. kaeme*, rub him with a stone.
- rogda rogdo*, the same as *ragda rogdo*, q. v. (rare).
- rogda rugh*, n., v. a. m. Trouble, quarrel; cause do. *R. r. ye chopketa*, he started a quarrel; *kinintefgeye r. r. ketkoa*, the daughter-in-law was the one who started the quarrel between them; *r. r. yenteko begarua*, they separated the households because of their quarrelling (v. *rogda*).
- rogda rugdi*, the same as *ragda rugdi*, q. v.
- rogda rugdi*, adv. Following close after, at the heels of. *R. r. ko calak kawa*, they are going following each other closely; *bahutef r. r. ye pahjakedea, ban doe tioklede, ban do ban*, he followed close after his (runaway) wife, who knows whether he caught up with her or not (cf. *rogdao*; v. *ragda rugdi*).
- rogdo*, adj., v. a. n. Rough, not smooth, uneven, pock-marked; make, become do. *Nou hor do r. gea, eken dhiri*, this road is rough, only stones; *me'ahū do r. getawa*, his face is pock-marked; *kulhiko r. keta*, they have spoilt the surface of the village-street, *nuige kathae r. keta, bankhan besge tahékama*, this one started some trouble in the matter, otherwise all was well (e. g., he made some demands that the other party did not like); *thénga r. ena*, the stick has not got a smooth surface (cf. *rodgo*).
- rogi*, adj. f., the same as *roga*, q. v.; but applied to females (v. *rugí*, the more common pronunciation).
- rogra*, adj., v. a. Quarrelsome; to cause quarrel. *Adi r. hor kanae*, he is a very quarrelsome person; *nuigeye r. etakoa*, this one causes the quarrels they have. (About the same as *rogda*, q. v.)
- rograha*, adj. m. Quarrelsome, cantankerous, who causes strife. *R. hor kanae, jähān kathae aijomlekhane sap urija*, he is a quarrelsome person, when he hears anything, he will catch hold of it (not let it pass) (v. *supra*).
- rograhi*, adj. f., the same as *rograha*, q. v., but applied to women.
- rograo*, v. a. To plague, worry, repeat again and again, keep strife going; to exercise, train. *Enan khon iua kathae r. el kana*, he has for a long

while been repeating the same thing (keeping the quarrel going); *ḍaṅgra din hilok r.kimme, clo godokakin nāhāk*, exercise the two bullocks every day, they will presently be broken in (cf. *ragrao*).

ragra ragri, adv., v. m. Persistently quarrelling; to quarrel persistently. *R.r.kin jhagraḥ kana*, they are persistingly quarrelling; *khet karontekin r.r.k kana*, they are persistently quarrelling in connexion with a rice-field (v. *supra*).

rogro, adj., v. m. Stony, gravelly, full of stones; become so. *R. khet*, a rice-field full of small stones; *nou r. jaegare gitiḥ baṅ jutoka*, it will not do to lie down in this stony place; *raca r.yena*, our courtyard has become stony (earth has been removed by the rain, so that stones have come to the surface) (v. *roḍgo*).

rogḥo, the same as *rogdo*, q. v.

rohḍa, adj. Lanky, lean, remaining always lean although well fed. (C.)

rohḍo, the same as *rohḍa*, q. v. (C.; cf. *rohḍoḥ*.)

rohi mula, n. Winter radish (v. *mulā*).

rohni, v. *ruhni*.

rohya, adj. m. Lean, lanky, who remains lean although well fed; v. m. Be so. *R.gae phalna do, bac motaka*, so and so is naturally lean, he will never become fat; *r. kaḍa*, a lean buffalo; *nui ḍaṅgra dor r.yena*, this bullock is lean (v. *ruhri*; cf. *rohḍa*).

roj, n., adv. A day; daily. *R.ge noudeye hijak kana*, he comes here daily. (P. H. *roz* or *roj*.)

rojgar, n., v. a. Earning (especially by daily wages), gain, profit, livelihood; to earn one's daily bread, gain. *R. buṅ namok kana noude do*, there are no earnings (by wages) to be had here; *r. teye asulok kana*, he supports himself by earnings (by wages, or by work carrying a salary); *besge r. calak kantakon*, they have good earnings (earn well by work); *beparteve r.a*, he earns by trading; *tingkem r.kela teheṅ*, how much profit did you make to-day; *mitteḥ kora do pulisreve r.eta*, one of our boys earns by being in the police. (P. H. *rozgar*.)

rojgaria, adj. Earning, who brings earnings. *R. guti kanae*, he is a servant who earns money (for us); *r. biṅi kanae*, this daughter of ours earns money (v. *supra*; P. H. *rozgari*).

rojha, n. A small earthenware dish. (C., not here.)

rok, v. *roḥ*.

roka, n., v. a. A permit (written), a note; to get a permit; v. a. d. To give so. *Bir reuk r.e emodea*, he gave him a permit (to cut trees) in the forest; *bire r.kela*, he got a permit to cut in the forest; *raje r.wadeo dare mag lagil*, the zemindar gave him a permit to cut trees; *matkon dareve r.kela*, he got a permit for the mahua tree. (A. P. H. *roḳā*; B. *rōkā*.)

roka, n. An acknowledgment (for money paid in part). *Tala reuk r.e em akawadiṅa*, he has given me an acknowledgment for the money paid (not a final receipt, but for a part of the dues paid; *mohajou do adhu*

kisti real *r.e em akawadiña*, the money-lender has given me a preliminary receipt for half the money of the instalment paid (v. supra).

roka, n. Cash, ready money. *R.tegeñ hataokedea ñaŋgra*, I bought the bullock for cash; *r.te jähän jinisein ham dareñka*, you may get anything for cash. (B. *rök* and *rökhä*.)

roka, adj., adv. Fresh, of to-day; the same day, to-day, quickly. *R.jel kuna*, it is fresh meat (of to-day); *r. ñak kana*, it is fresh water (fetched to-day); *roku hako*, fresh fish (caught to-day); *r. heç ruqroñme*, come back to-day; *r.gele sirjau gotkela*, we started it spontaneously; *r. sereñe joñao-kela*, he improvised a song; *noko ño r. dhüñgeko ñeleta*, these are seeing fresh smoke (i. e., they don't know from day to day what they will have to eat, Sant. saying for day-labourers) (cf. supra; Muñdari, Ho *roka*; cf. *roj*).

roka o, v. a. m. Prohibit, prevent, detain, stop, lay an embargo on. *P.halma r.kacme, teheñ jemön aloe calak*, detain so and so, that he may not go to-day; *sagarko r.kela*, they stopped the cart (forbade its proceeding, until permit was shown, on acc. of load); *dukko r.kela*, they stopped the water (laid an embargo on fetching, or, stopped water running into a rice-field); *birko r. akala*, they have laid an embargo on the forest (forbidden people to fetch anything from the forest); *perako r.kellea*, the friends stopped us (prohibited our going to them on the day fixed); *teheñ noa soñokko r. akallea*, they have forbidden us to use this road to-day. (H. *rokñä*.)

roka ruki, n. Ready-money, cash. *R.r.teñ qkrinkela*, I sold it for cash (v. *roka*).

roka ruki, adv. To-day, on the same day; v. a. Do the same day. *R.r. hoñ rokhheko satkela*, they finished the paddy-planting the same day (that they started); *r.r.ye seu heçena*, he went and returned the same day; *r.r.ge heç ruqroñme*, return to-day; *noa khet teheñko r.r.kela*, they did all the ploughing of the rice-field to-day (i. e., *parak, ñeç, losol*, qq. v., the same day, also the planting); *r.r. sabe joñurgea*, it is necessary to catch him the same day (that he does it) (v. *roka*).

roka toka, adv., v. a., the same as *roka ruki*, q. v. (on the same day). *Jel ño r.tege sebela, baskelenkhan ño bañ sebela*, meat is savoury when eaten the same day, if it is kept over night and becomes stale, it is not savoury; *teheñ ño bañ ñak akana, ma r.t. tol rohoqepe*, the high-lying rice-fields have been filled with water to-day, pull out the seedlings and plant now to-day (*toka* a jingle).

rokof, adj., v. a. m., v. a. impers. Rough, uneven; feel do., pain, hurt. *R.ye gidra ñlom gitiñea*, don't lay the child down on the rough bedstead (bare, without anything); *r.ññ qikwela, kicrid añañnepe*, I feel it rough, spread out some cloth for me (to lie on); *jañga r.ediñ kana, panahi banukñinte*, I feel it rough (painful) for my feet, because I have no shoes on; *dhireñ lebel r. akana*, I have trod on a stone and hurt myself;

bōhōk r.edin kana, kəṅdhum bənuktirile, I feel hurt in my head, because I have no carrying pad.

rokor, v. m. To incite the eye, be pleasant to the eye. *Məl r.ōk leka baṅ ṅelok kana*, it does not look so as to be pleased (it is too little); *məl r.ōk leka bako udukale kana baṅu*, they do not show us any (prospective) bride that looks like pleasing us; *məl r.ōk lekaḡe bae ṅelok kana ḡaṅgra*, the bullock does not look like what would be pleasant to us (v. supra).

rol, v. a. To exercise, as a horse. (C.; H. *rol*.)

rol, n., v. a. A ruler; to rule. *R. theḡga*, a ruler; *noa ḡo sada kəḡḡ ḡo baṅ kana, r.ōk kana*, this is not plain paper, it is ruled; *bin r.tege r. akat leka sojhe ḡlme*, write straight as if it had been ruled, without ruled lines. (H. *rāl*, from Engl.)

rōl, n. A roller. *R.ko ḡr idiyet kana, soḡokko paḡaḡeta*, they are dragging the roller along, they are consolidating the road. (Engl. roller.)

rola, n. A rafter. (B. *rolā*; Santals may use it, but are conscious that it is Bengali for *seṅer*, q. v.)

rol injin, n. A steam road-roller. (Engl. roller, engine.)

rolo rolo, adv. Steadfastly (look, peer). (C., not here; cf. *ḡhoro ḡhoro*.)

romal, n. A handkerchief. *R.te udḡḡr daḡ jodoḡme*, wipe the perspiration off with the handkerchief. (P. H. *rāmāl*; only found with Santals who have had some education.)

rombro, n., adj. Gravel; lumpy, unbroken. *Raca loḡḡoḡ kana, r. dhiri laḡoḡe*, the courtyard is becoming muddy, put some gravel on it; *r. dhiriḡe soḡokko paḡaḡeta*, they are hardening the road with gravel; *r. jonḡrako emadiṅa*, they gave me some unbroken Indian corn (not burst open when roasted); *noa hasa ḡo r.gea* (or *r.r.gea*), this earth is lumpy (not properly worked) (cf. *rambar rombor*).

rombho, adj., v. m. Emaciated, lean, become do. (because of fever, hunger). *R.geae, rualenac*, he is emaciated, he had fever; *ruḡ r. akanae*, he has become emaciated through illness (v. *romdho*).

romcolok, adj., adv., v. m. Huddled up; quietly, neatly, nicely; to sit huddled up. *R.e duḡuḡ akana*, he is sitting there huddled up (also *r. akanae*); *dhiri cōḡre r. ḡaruḡe duḡuḡ akana*, the leopard is sitting quietly on the top of the rock; *ḡidra ḡo r.e duḡuḡ akana mōṅḡe*, the child is sitting quietly there, very nice; *ḡoḡako maḡ cabakela, kaḡid talan r. menaka*, they have felled the whole, a nice little spot is left (v. *rumculuk*; cf. *romcom*).

romcom, adj., adv., v. m. Quietly, lazily; having a very large turban; to sit quietly, immovable; put a large turban on. *R. ḡoḡeḡe duḡuḡ akana*, he is sitting immovable there (women's abuse); *r.e ḡaḡri akana ḡalid leka*, he has dressed himself with an immense turban, big like a basket; *kaḡeḡe r. akana*, he is sitting lazily over there (where he has no business to be); *kkube r. akana*, he has put on a very large turban (cf. *ramcam*; v. *rom rom*; cf. Muḡḡari *rom com* many-branched).

- romdho*, adj., v. m. Emaciated, lean; become do. *Kadae r.gea, alope jorao halayea*, the buffalo is emaciated, don't yoke it in the meanwhile; *nui r. mara herel*, this emaciated wretch of a man; *ruqteye r. akana*, he has become lean through fever (cf. *rombho*).
- rompor*, adj., v. a. m. Emaciated, lean, thin; cause to become lean; become lean. *R.geae, qhpe tul dapelea*, he is emaciated, he will not be able to lift it; *si site kudako r.kedea*, they have caused the buffalo to become lean by constantly ploughing; *r. akanae ruq ruqle*, he has become emaciated by constant fever (v. supra; *rompor* is more than *rombho* or *romdho*).
- rom rom*, adj., adv., v. m. Still, inactive, quiet, immovable; to sit immovable. *R.r. e durup akana*, he is sitting immovable; *durup thir akanae r.r.*, he is sitting there quiet, immovable (without speaking); *pondege enan khone r.r. akana*, he has been sitting there immovable for a long while (cf. *romcom*).
- ron*, v. run.
- ronda*, n., v. a. m. A carpenter's plane; to plane. *R.te isi cikarme*, plane the plough-beam smooth; *kate r.keta*, he planed the piece of wood. (P. H. *randa*.)
- rondoi*, the same as *rundoi*, q. v.
- rondho*, the same as *romdho*, q. v. (C. "fat, corpulent;" not so here).
- ronjo*, v. *ronjho*.
- roujho*, adj., v. m. Thin, poorly, unwell, emaciated; become do. *R.geye nelok kana*, he looks thin; *ruq r. akanae*, he has become emaciated through fever; *kami kamiteye r.yena*, he has become thin by continually working (cf. *rondho*, *romdho*).
- ronga*, n., adj. The conical prickles of the *edel*, q. v.; knotty. *R. husit gidit goskakme*, pare the prickles away; *noa (henga do r.gea)*, this stick is knotty; *dasae jokhe' edel r. (henga bongga doho basutaka)*, at the *Dasae* (q. v., when the ojha's disciples wander about) the bonggas (the disciples possessed by the *jugi bongga*) prefer the knotty *edel* sticks; *noa kaf do r.gea, her gidipe*, this wood is knotty, pare away the knots.
- ronga conga*, the same as *raŋga conga*, q. v. (cf. supra).
- ronkkoŋ*, adj., v. m. Hoarse, rough-voiced; become do. *Sereŋ sereŋteye r. akana*, she has become hoarse by continually singing (onomat.).
- ropa*, adj. Planted (only used about a certain variety of bamboo). *R. matle rohoe akala*, we have planted some "planted" bamboo. This kind of bamboo is fairly common in the villages; the Mahles use this and *buru mat* for their work (v. sub *mat*; H. *ropa*, planted.)
- ropam*, v. a. m. To mature, season, settle; sink, become hard, consolidate, establish oneself. *Noako sener do dakrebon topo r.kaka, adq huti bako joma*, we shall immerse these rafters in water to mature them, then insects will not eat them; *daka lo r.kakme, rarec ocoe laqit*, ladle the boiled rice and let it settle, to let it cool; *noa hanqi do doho r.ak kana*,

onalege onka tqrkhai dq qikquk kana, this beer is something kept for maturing, therefore it tastes so strong; *r. akanz noa nahel dq, qdi dinrei benao akata*, this plough is seasoned, it is a long time since I made it; *noa tukud dq nawagea, horo tekete r.kakme*, this earthenware pot is new, indurate it by boiling paddy in it; *berel r. akanako*, they have settled and established themselves (? cf. *ropha*).

ropo ropo, adv., adj. Continuously (about suffering from low fever), suffering; v. m. Become suffering from constant fever. *R.r.e ruuk kana*, he is constantly suffering from low fever (with remissions); *r.r.gae, tis hō bae sukoka*, he is suffering from constant fever, he never feels well; *netar dqe r.r.yena*, he has become a sufferer from low fever at present (v. *rupu rupu*).

rop ropo, adj., v. a. impers. Indisposed (when an attack of fever is felt coming); to feel do., to feel fever coming (the ague stage). *R.r.h qikqueta, ruq ehopedih kana*, I am feeling indisposed, I shall have an attack of fever; *r.r.edih kana*, I am in the ague (cold) stage of an attack of fever (v. supra).

ropha, v. a. m. To settle, pacify; establish oneself, come to rest, stop, remain, become quiet. *Disomko r.keta*, they have pacified the country; *jhograko r.keta*, they settled the quarrel; *mokordomako r.keta*, they compromised the court-case; *bahuko r.kedea*, they have made their daughter-in-law willing to remain; *bahui r.yena*, the young wife has become settled (does not run away any more); *hul r.yena*, the rebellion has stopped (country is quiet). (B. *rophā*; P. H. *rafā*.)

ropha sophia, v. a. m., the same as *ropha*, q. v. *R.s.katkoale*, we made peace between them; *jāwāe shen bahui r.s.yena*, the wife settled down with her husband (*sopha* is likely a jingle).

ropho, v. a. To darn. (Word not generally known; A. P. H. *rafā*.)

rorocak, the same as *raraqak*, q. v.

roza, n. A certain tree or shrub, *Mallotus philippinensis*, Müll. Arg. Bark used in Santal medicine. Fruit yields a dye.

roza, n. Fragment of a stone or brick, metal. *R.ko bāisau akata srokrve*, they have metalled the road; *chatre r. lagaokateko dal bāisau akata*, they have spread broken stones and bricks on the flat roof and beaten it hard down. (H. *rozā*.)

roze, v. *roza* (the bush).

rorok leka aškar, v. a. To tickle, itch, feel titillation. (Word now obsolete.)

rosa, n. Epidemic; time. *Noa duk dq gofa disom anjemoi kana, r. calak kana*, this disease is heard about all over the country, it is an epidemic; *nes r. dq enkage calak kana*, the present time passes in this way; *cef r. con calak kana disomre, hor qdi bericko ruq gujuk kana*, who knows what kind of time is passing in the land, an awful number of people get ill and die; *ato r.yena*, they have got a time of disease in the village (cf. B. *rosā*; C. also "season," not so here).

roy ses, v. *roj ses*. (C., not here; Muṅḍari *roy ses*.)

rosao, adj. Eager, keen, warm in work, habituated, well-fed; v. m. Become do., be engrossed in; be excited, passionate, get relish for. *Hoymō dō r.getaea*, his body is well-fed; *r. kaḍa*, a buffalo that is excited (dangerous to approach); *enḥē r. akanako*, they are engrossed in dancing (will not stop); *jom r. akanae*, he is engrossed in eating; *nū r. enae*, he became engrossed in drinking (would not stop); *kami r. enae, setōh hō bae bataoeta*, he is engrossed in working, he does not heed even the heat of the sun; *nui kaḍu dōe ropōk r. akana*, this buffalo has become eager to butt (H. *rosnā*).

rosar, adj., v. a. m. Damp, moist, in good condition, well-fed; make, become do. *Nes dōe sāvāekette qāi r. qikauk kana*, it feels very pleasant, because there was a full crop this year; *noa khēt dō r.gea*, this rice-field is moist (never quite dry); *noa band dō r.ge*, this water reservoir always keeps water; *r. kisār kanae*, he is a well-fed wealthy man (who never feels the pinch of hunger); *r. dāngra*, a bullock of good stamina (does not become thin); *r. geac, aḥ mōtō dō sanamakite taṅḍhage menaea*, he is well-to-do, he himself is comfortable as regards everything; *disome r.keta*, the country has become moist and pleasant (rain during the hot season); *jom r. enae*, he has eaten himself satisfied (feels well) (cf. B. *ros*).

rosgar, adj. Damp, moist, sappy. (C., not here.)

rosgar, adj. Who has much milk (cows, goats, women).

rosqaria, adj. Juicy, sappy, moist. (C., not here.)

roskar, adj., the same as *rosgar*, q. v. (C., not here.)

roskar, adj. Who has much milk (cows, goats, women). *Khub r. maejiu kanae, gidra besho benaoktaea*, she is a woman that has much milk, her children develop well; *r. bitkil*, a buffalo cow that gives much milk (cf. *ros*).

roso poso, adj., v. m. Indisposed; suffer from a slight attack of fever; adv. Slightly. *R.p.ñ qikaueta, ruq qhobin leka*, I am feeling indisposed, as if I am to have an attack of fever; *tehen dōe r.p.k kana*, he has a slight attack of fever to-day; *r.p.e ruqā bāna*, he has a little fever now and again (cf. *ropo ropo*).

roso roso, the same as *roso poso*, q. v.

rot, n. A forest tree, *Ougeinia dalbergioides*, Benth. The wood is very hard and strong; yokes, especially, are made from it by the Santals.

rotbol, n., adj. A thick log; thick and short (particularly having a short and thick neck). *Noa r. dō qhōeye gōk idia*, who will carry this thick log away; *nui r. mara herel*, this thick-necked wretch of a man (women's abuse); *nui bādhiq dō r.e mōfa ahana, dābiko hōpōlko miḥ sāv mōfa ahantaea*, this castrated pig has become exceedingly fat, his shoulder-part and neck-part have become fat and smooth; *r.geac*, he is short and fat.

- Rot Marŋdi**, n. A sub-sept of the Marŋdi sept. Name explained as being due to the ancestors of this sub-sept having been sitting at the foot of a rot tree at the *gipitič* (q. v.) during the *Khaŋdera* forest hunt.
- rot paŋdu**, adj. Very old. *R.p. heŋel paŋdu kaŋamen do, amkam kaŋamen do*, you have become very old and white-haired (like the old leaves of the rot and *heŋel* trees), you so and so have become an old man (from an ironical song sung by women when the bridegroom has come); *r.p. heŋel paŋdu ađharo buđharokateye gočenu*, he died having lived to an extremely old age (v. rot; note, *heŋel paŋdu* is always added; MuŋPari *rod paŋdu*).
- rotho**, adj. m. Stout, squab, puffy, fatty, like a log (men, buffaloes, wood). *Nui r. mara heŋel*, this squab of a man (women's abuse); *khub maraŋ r. juŋ kanae*, he is a very large and stout young man; *r. bayar kađa*, a large and fat uncastrated buffalo; *mit hoŋte noa r. kađ do ohom goklea*, you will not be able to carry this large log alone; *tisren r. pađga heŋel kaŋ coe*, he is an old squab man, who knows of what age.
- roŋboŋ**, the same as *raŋbaŋ*, q. v.
- roŋi**, v. ruŋi.
- roŋha**, adj. Filthy, dirty, unclean; v. m. Become dirty (males). *Nui r. do bin abukteye joma, ar ti hō maŋla r.getuea*, this filthy fellow takes food without washing himself, and his hands are also dirty and unclean; *ceduk kađa bam gasnoetkoa, joŋogeko r.yeu do, ar am gupi hoŋ hōm r. akau*, why don't you scrub the buffaloes, they have all become dirty, and you the cattle-herd, have also become filthy.
- roŋhaha**, adj., the same as *roŋha*, q. v. *Hendaya, daŋ do juŋuunm kana se baŋa? nonkan r. hoŋ do arisgeŋ nelkoa, ar joŋogeko sqa, uni hijukme, baŋkhan hoŋ pheđre alom duruŋa*, look here, you, is there any water to be had for you or not? To me such filthy people look disgusting, and they emit a sour smell, go and bathe, or else don't sit near other people.
- royo**, adj. Small, twiggy. *Eken r. sahanem tiŋgi akufa*, you have used only twigs for firewood.
- royo ropo**, adj. Small, twiggy (particularly firewood). *Eken r.r.ko aguketa*, they have brought only small twigs; *r.r. jhuriko kuŋam aguahoupe*, knock off some small twigs and bring us (v. supra).
- royo royo**, adj. Small, twiggy; adv. A little, feebly. *R.r. sahanke bhaŋi nkala*, they have loaded the cart with small twigs for firewood; *hoŋo biŋđa r.r.e dipil aguyeta*, she is bringing on her head a small sheaf of paddy; *r.r.ko emallea, bale bilenu*, they gave us only a little, we were not satisfied; *mit ghqri r.r. jollena, adp ɣɣčena*, it burnt feebly for a short while, then it went out (v. royo).
- ro**, n. A fly. *Asae ro*, the bluebottle fly; *asae ro ghaore alom ap ocoakoa asaeŋo ičkoa*, don't let a bluebottle fly alight on a sore, they will lay their eggs there; *ič ro*, a kind of fly that is seen on excrements; *seta ro*, a kind of fly harassing dogs; *sadom ro*, a kind of fly harassing horses. (MuŋPari, Ho rako; cf. *loŋoc, jujukud*.)

ro, v. a. m. To singe (the hair). *Sukri ro hodepe*, be quick and singe the (killed) pig; *sin hoko rokoa*, they also singe fowls; *merome royena*, the goat has been singed. When an animal is killed, it is always put in a fire to get the hairs (or feathers) singed off, previous to cutting it up. (MunPari *ro*.)

Ro gel, v. a. m. To singe and cut up. *Badhia ro gel hodepe*, singe the (castrated) pig and cut it up quickly (v. *gel*).

robeyof, adj. m., v. m., the same as *robea*, q. v. *Ruqteye r. akana*, he has become emaciated with a big belly through fever (cf. *ribiof robeyof*).

robibar, v. *robibar*.

robof, adj., v. m. Juicy, sappy, luscious; become, be do. *Noa janum do r.gea*, this thorn-tree fruit is juicy; *buluh r.ena*, *dak jorokena*, the salt has become watery, water has run from it; *matom r.ena*, the mahua flower has become juicy (v. *infra*).

robof robof, the same as *robof*, q. v. *Pitha sunumreko isin akatte r.r. qikuk kana*, the cake feels sappy, because they have cooked it in oil; *noa dare reak kanyhar do r.r. rasawana*, the fruit of this Jack-tree is succulent, juicy; *ul bele r.r. akana*, the ripe mango has become succulent (cf. *ribof robof*).

robo jholo, adj., v. m. Emaciated and big-bellied, poorly, ill; become do. *R.jh.e helok kana pilq rogte*, he looks emaciated with a swollen stomach due to spleen; *ruqteye r.jh.yena*, he has become emaciated with a swollen stomach due to illness (cf. *ribo robo*).

robor, n. India-rubber. (From Engl. rubber.)

robo robo, the same as *ribo robo*, q. v. *Jom r.r.kateye calak kana*, he is walking along having stuffed himself eating.

roboskak, adj., v. m. Big-bellied, pot-bellied; be do. *R.gea, lad adi mara hara akantua*, he is big-bellied, his stomach has grown to a very large size; *pilqteye r. akana*, due to spleen he has become big-bellied (v. *roboskak*).

rob robo, adj., v. m. Tight, tense, heavy (after a meal); big-bellied; insufficiently burnt (earthenware vessel); become do. *Jom r.r.kateye gitic akana*, he has stuffed himself eating and is lying (inert); *r.r.gea*, he is big-bellied (stuffed); *noa tukud do r.r.gea*, this earthenware pot is insufficiently burnt and wide below.

roc, n., v. a. m. Inclination, appetite, relish, desire, fancy; to have, feel do., to like; v. a. impers. To have a craving or taste for. *Dangra jel jom reak r. banukitina*, I have no appetite for eating ox-meat; *r. khanem jomme*, *ar bam r.khan alom joma*, if you have an appetite, eat, and if not, don't; *jojome r.ok kana*, *emaep*, he has a desire to eat, give him; *ital daka ban r.en kana*, I have no desire to eat food left by others; *toa ban r.koa adom hor do*, some people do not like milk. (H. *ruc* and *ruci*; v. *rocao*.)

roqof, v. a. m. To break, bruise, crumble, smash, crush. *Kandae r.keta*, he broke the earthenware vessel (made a hole in it, not smashed it);

baŋiye giđi r.kela, she threw the brass-cup down and bruised it; *bohoŋe r.keda*, he bruised his head; *qkoŋe qn̄ jəmumko dal r. akala horre*, somebody has beaten the thorns down on the road; *thamakur rohoŋenkhan r.kakine*, if the tobacco leaves have dried, break them; *teŋgōd dhar r.ena*, the edge of the axe has been broken; *sakam roqōdōk kana, patrae baŋ jutōk kana*, the leaves break, they cannot be used for making leaf-plates; *seŋgel r. aŋuaŋme*, bring me a bit of fire broken off (from what is burning). (Muŋdari *rocod*.)

rocōf rocōf, adv., v. a. Crackingly, crunchingly, snappishly; to crunch, snap at. *R.r. tabene jojōm kana*, he is eating flattened rice making a crunching sound; *parkom r.r. sađe kana, gidrōko dōnette*, the bedstead makes a cracking sound by the children jumping on it; *r.r.e roq ruŋradina*, he answered me snappishly; *r.r.aŋ kanae*, she is speaking snappishly to me (v. supra; v. *ricōf rocōf*).

roc rocō, adj. High, pointed, sticking up. *Jūwāe beŋa r.r.ko dāhyi akadea*, they have put a tall (pointed) turban on the bridegroom; *mū do r.r.getaea*, her nose is high and prominent; *nou bargere do rahey hurut r.r. menaka*, *bes lekate turampe*, in this field there are a good many *rahey* (q. v.) stubbles standing sticking up, walk carefully; *icqk hako r.r. giđikatakope*, throw away the bristles of the prawns. (MuŋPari *roc roco*.)

rod, v. rof.

rod, v. a. m. To transgress, violate, disobey, reject. *Hākim reak kathac r.kela*, he disobeyed the order of the magistrate; *mōrē hoŋak hukume r.kela*, he disobeyed the order of the village council; *apumak katham r.kela*, you have disobeyed your father's word. (B. *rod*; A. H. *radd*.)

rod bōd, the same as *rod bōdōf*, q. v. (not common).

rod bōdōf, adj., adv. Equal; equally, much the same as. *Kāmi dō r.b.getakina*, their work is exactly alike; *r.b.kin kisār akana*, they have become equally rich; *r.b.kin kelōk kana*, they are looking exactly alike; *r.b. olok parhaokin cel akala*, they have both learnt equally well to read and write; *r.b.kin serēn dayeak kana*, they are both equally able to sing. (H. *rad-budal*.)

rodqe, v. m. Be without grains (paddy). *Horo r.yena, baŋ jaŋlena, ekeu busup*, the paddy has become empty, there was no grain, only straw (v. *rodqe rodqe*).

rodqe mante (-marte, -mente), adv. With a rustling sound, crashingly. *Gōc dār r.m. iurhāyena*, the dead branch fell down with a crash; *r.m. biŋđai dohqkela*, she put the sheaf down with a rustling sound (v. infra).

rodqe rodqe, adv. Rustling, rattling (sound of dry leaves, straw, etc., when moved). *Dhgrwaŋ r.r.ko q̄r idiyel kana*, they are rustlingly dragging some branches along; *horo biŋđa r.r.ye dipil aŋuyeta*, she is bringing some paddy sheaves on her head, making a rustling sound (onomat.: cf. *rigoe rogoe*; v. *rogoe rogoe* and *ridge rodqe*).

rodok, v. *ref*.

rodon, adj. Extensive, very large (forest). *R. bir talate hor parom akana*, the road goes through the extensive forest (dangerous).

rodon, n., v. a. Lamentation, wailing; to weep aloud, cry, make a noise.

R.ko lagao akala, hore gotentakote, they have commenced wailing, because one of theirs has died; *bul horko r. akala phalna orakre*, drunken people are brawling (singing) in so and so's house; *gidrape r. oco akalkoa*, you have made the children cry; *sedaera hās hāsīl cīrē sīn ar hīndakim r. et lahākana* (or *mil r. kin lahākana*), *dharti guriko rahabre*, in olden times the Swan pair were wailing day and night before they brought the earth up (Santal traditions). (B. *rodon*.)

rodot, adj., v. a. m. Rough, not smooth, coarse; make, become do. *Noa thari do r. gea, sapha aguipe*, this brass-plate is not clean, clean it and bring it (about crumbs, etc., sticking); *batiko r. akala*, they have let the brass-cup remain not cleaned; *daka tukuc r. akana*, the cooking-pot has got dried rice left (round mouth and elsewhere) on it.

rodot rodot, adj., adv. Rough, coarse. *R.r.in qikquet kana hormo, hola khon ban um akana*, I feel my body unpleasantly rough, I have not had a bath since yesterday; *thari bati r.r. menaka, ban sapha akana*, the brass-plates and cups are in a dirty state, they have not been cleaned (v. *supral*).

rod rōd, adj., v. m. Rough and dry, chappy; become do., stick and get dry. *Moca r.r. getiina, dak emanpe*, my mouth is dry and rough, give me water; *hoete luti rohor r.r. yentiina*, my lips have become dry and chappy from the wind; *jāwā hasa rohor r.r. yena, dakakipe*, the kneaded earth has become dry and rough, give it some water; *khel r.r. yena*, the rice-field has been cracked (cf. H. *rad*).

rod rōd, v. m. Be empty, without grain. *Horo r.r. yena*, the paddy is without grain (v. *rodpe*; very rare).

rodōc, v. a. m. Squeeze out, press out with the fist, wring out, strain by squeezing. *Ran kočekate r.aepe*, crush the medicine and squeeze it out for him; *sošo r.kate ghaore dulaepe*, squeeze the marking-nut (juice) out and drop it on the sore (in this case it is done by splitting the end of a small stick that is pressed on the nut; it would cause sores to use the bare fingers); *luturre ran r.aeme*, squeeze out some medicine into his ear (cf. *bođoc*).

rodok, v. *sopok rodok*.

rodok, adj. Continuous, unceasing (rain). *R. dake lagnaoketa*, a continuous rain has set in; *tehen enčko ghopket r.*, to-day they commenced an unceasing dance (they danced the whole night).

rodok rodok, adv. Continuously, without stopping, uninterruptedly, unceasingly. *R.r.e roreta ad motoge*, she is talking uninterruptedly to herself alone; *r.r.e daketa*, it is raining continuously; *hokho kanae r.r. enan khon*, he has been calling out continuously for a long while.

roe boe, adv. Peacefully, on friendly terms, not domineering; humbly.

R.b. takenpe, nawa hor kanape, live peacefully, you are new people (recently settled and do not know the village, be humble).

roe roe, adj., adv. Rank, slender, without grain, empty. *Noa hofo do r.r.gea, roko nuketa*, this paddy is without grain, flies have "sucked" it (emptied); *noa gundli do r.r. teogo akana*, this millet is standing straight up (because the ears are empty); *jonfra dare r.r. teogo akana*, the Indian corn plants are standing upright (after the pods have been removed), and empty; *r.r.ye tehguyena*, she has become standing (does not bear children any more); *r.r. barae kanae*, she is standing there without doing anything (sulky) (cf. *rodoe rodoe*).

rog, n. Disease, malady, illness, infirmity, defect; v. m. Become diseased.

R. bolq akana atore, a disease has entered the village; *r. nam akadra*, he has got a disease (lit. a disease has found him); *gufi r.teko gujuk kana*, they are dying from small-pox; *r. do menaligetaca, bae bes utar akana*, he (still) has the disease, he has not quite recovered; *jonqm r. kantaca*, it is a congenital illness of his (incurable); *disom r. kana*, it is an epidemic; *mihū merom reak rog*, a cattle disease; *phalna do noa jhogra r. doe ehof akata*, so and so has started this quarrel-disease; *r. akanko, alope calaka onko thec*, they have got some disease (infectious), don't go to them. (H. B. *rog*; cf. *roga, rugi*.)

rog bighin, n. Sickness and disease, disease and infirmity. *R.b. caba akantaca*, his sickness and disease have ended; *noa ato reak r.b. nit hqic menalgea, mihū merom reak hū*, the sickness and disease are still in this village, also among the cattle; *r.b. cel hū banuktakoa*, they have no disease and infirmities whatsoever (v. supra and *bighin*).

rogoe mante (-marte, -mente), adv. With a rustling, crackling sound. *R.m.ye emadina hafakle*, she gave a little with the winnowing-fan, with a rustling sound; *r.m. khajjiriko emallea*, they gave us a little parched rice with a rustling sound (v. infra).

rogoe rogoe, adv. With crackling, rustling sound. *Kqic talanko emallea, eken r.r.*, they gave us a little, only what makes a crackling sound (i. e., parched rice); *r.r. dak hijuk kana*, rain is coming rustling (continuously); *jonfrako atayel kana, r.r. sade kana*, they are roasting Indian corn, it makes a crackling sound (onomat.: cf. *rodoe rodoe*; v. *rigoe rogoe*).

rogo pote, v. a. Make a rustling sound. *Cele cqe r.p.yeta patqulakre*, someone is making a rustling sound among the dry leaves (onomat.).

rogor, n., adj. Cataract; stony (river bed). *R. then do shobon paromlena*, we shall not be able to pass at the rapid; *nonde gada do r.gea*, the river bed is stony here (v. infra; refers to part of a river, where there is a rapid flow and stones).

rogor, adv., v. a. Rushing, constantly, flowing quickly or in a torrent, with a rapid current; to speak continually, steadily. *Adi r. dak calak kana*, the water is flowing in a torrent; *nui hor do r.e hijuk kana*, this

man is constantly coming here; *g'dra do v.ge dakae jomel kana*, the child is constantly eating; *nui hor doe r.el kana*, this man is speaking continually (importuning) (cf. *H. ragar*; *B. rogor*).

Mil rogor, adv. Incessantly, uninterruptedly, persistently. *M.r. dak hijuk kana*, rain is coming incessantly; *m.r.e ruak kana*, he has continuous fever; *m.r.leye kami kana*, he is working persistently; *m.r.e kokoe kana*, he is incessantly begging.

rogor, n. Wish, desire. *Mana ho bae anjoma, adak v.ge taken kantaea*, he will not listen to any warning, his own wish stays (must be followed); *acak r. sin satupe puruel kana*, he (she) is all day long doing what he (she) wishes (cf. supra).

rogoria, adj. Persistent, self-willed. *R. hor kanae, acak sana lekae calaena*, he is a persistently self-willed person, he went following his own wish; *nui r. gidra bae thirok kana*, this persistent child will not be quiet (always asking for something or continually crying) (v. *rogor*).

rogor jhogor, n., v. a. m., the same as *ragar jhagar*, q. v. *Boehae r.jh.etkoa*, he makes the brothers quarrel.

rogor rogor, adv. Continually, incessantly. *R.r.e kokoe kanu*, he is continually begging; *r.r.e hijuk kana*, he is continually coming here (v. *rogor*).

rogos, v. a. Make a rustling sound, to rustle. *Cele coe r.allea, bogetele botorena*, somebody made a rustling sound at us, we became very frightened; *pataulakre kabrae r.el kana*, the lizard is making a rustling sound among the dry leaves (onomat., cf. *rogos rogos, ragas rogos*).

rogos mante (-marle, -mente), adv. With a rustling sound. *Toyo r.m.ye paromena ale laha secre*, the jackal ran across with a rustling sound in front of us (v. *rogos rogos*).

rogos pogos, adv., v. a. m. Making a rustling or scraping sound; to rustle. *Okoe cel cakko naham kan r.p.*, somebody or other is searching for something making a rustling sound; *kombro kudqm secreko r.p.el kana*, thieves are making a rustling sound at the back of the house (v. infra).

rogos rogos, adv., v. a. m., the same as *rogos pogos*, q. v. *Cele coe r.r.ok kan noa gajarre*, some animal or other is making a rustling noise in this thicket; *gofoe r.r.el kana*, the rat is making a scraping sound (onomat., v. *ragas rogos, ragal rogot*).

rogol cogol, adv., v. a. m., the same as *rogol rogot*, q. v.

rogol pogol, adv., v. a. m., the same as *rogol rogot*, q. v.

rogol rogot, adv., v. a. m. Rustlingly; to make a rustling sound. *R.r. notege cele coe calaen*, some animal or other passed in this direction making a rustling noise; *okoe celpe r.r.el kana*, who are you making a rustling noise, searching for what; *pusiye r. rogodok kana pataulakre*, the cat is making a rustling noise in the dry leaves (having caught something) (v. *ragal rogot*).

rogol rogot, adv., v. a. m. Persistently, continually; beg, speak persistently.

R.r.e kokoe kana, he is begging persistently; *metae konak, bpnulka*,

en hōe r. rogodoḥ kana, I am telling him, I have nothing, still he is persistingly begging (cf. *rogor rogor*; v. supra).

rōhōc, adj., v. m. Emaciated, lean; become do., waste away, get sunken eyes (on acc. of disease, lack of food). *Nui ḍaṅgra doe r.gea reṅḡeṭe*, this bullock is emaciated due to lack of food; *bhabnateye r. ena*, he has become lean from anxiety; *laḍ oḍohokte r.geye ṅeloḥ kana*, he is looking emaciated from diarrhoea; *khōḥ rogteye r. cabayena*, he has wasted away because of his cough disease; *mēl r. bḷoyentaea*, he has got sunken-in eyes (cf. *rohya*, v. *rohḡ*).

rōhōc rōhōc, adv. Extremely, exceedingly (heavy). *Horo biṅḍa r.r.in dipil agukela*, I brought carrying on my head an extremely heavy burden of paddy sheaves; *heo gidra japikate r.r.e hamala*, the child carried on the hip is extremely heavy when asleep (v. *rihōc rōhōc*).

rohuc, v. a. m. To plant, transplant; (fig.) marry (a girl to someone). *Berhaete dareko r. akafa*, they have planted trees round about; *mal ar kaera hōle r. akafa*, we have also planted bamboo and plantains; *taleko r.kela*, they planted (the kernel of) a Palmyra palm; *teheṅ gapa horoko r.yel kana*, these days they are transplanting the paddy; *horo rōkhoe din*, the time for planting paddy; *ul dare r.yena*, a mango tree has been planted; *gai miḥ jaṅga bae r.yela*, the cow does not put one leg down (cannot stand on it, because it is broken); *mōrē hortele r. akatmea*, *tahḡokme*, we have together with the village people planted you (publicly and lawfully given you in marriage), stay (with your husband). (Muḍari, Ho roa; cf. H. ropā.)

rōhōm, n. Respect, dignity, reputation, restraint. *Mamōṅ kanteye r.in manaokela*, *bankhaniṅ thapakea*, because he is my maternal uncle I showed restraint, otherwise I should have slapped him; *r. dōkhō hōr kanae*, he is a man who maintains his dignity (keeps himself under control); *kaphariḡure r.e dōhoyela*, he restrains himself in a quarrel; *ināḥ r. dōhokāme*, follow my admonition (advice); *r. bae dōhōea*, he forgets himself; *hāti hōpaḥ r.ko manaoa*, elephants keep their respect for man (are obedient). (A. H. raḡm.)

rōhōmiḡ, adj. Who restrains himself, keeps his temper. *Aḍi r. hōr kanae*, *kat bae calaoa ar bae rōr pāroma*, he is a man who restrains himself a good deal, he does not use his fists and he does not use intemperate language (v. supra).

rōhōm sōhōm, n., v. a. Respect, dignity, restraint; to show do., restrain oneself. *Ajhnariṅ kanteye r.s.in bataokela*, because she is my wife's elder sister I showed restraint (did not beat her); *r.s.teṅ hataokela*, I took it little by little (showing restraint); *r.s.kelaṅ*, *baḡkhan nunaḡiṅ hataokea*, I showed restraint (did not stand on my rights), otherwise I should have taken so much (v. *rōhōm*).

rohōr, adj., v. a. m. Dry; to dry, make, become dry, emaciated. *Nui ḡḡi doe r.gea*, this cow is lean; *r. sahan*, dry firewood; *r. ḡl*, dry ground;

- r. moca odakatlepe*, moisten our dry mouths (give us beer); *horo tase r.pe*, spread the paddy out to dry; *kicrille tase r.keta*, we spread the clothes out and dried them; *kisār dō bandhar dō horo herēko r.a*, ale dō *peragele r.elhoa*, rich people stallions (i. e., people who are so rich as to keep horses) dry paddy and husks, we dry our visitors (make them lean, by not giving food and drink; Santal polite saying); *horo bele r.ena*, *irpe*, the paddy has become ripe and dry, reap it; *sakam r.ena*, the leaves have become dry; *dādi ahjel r.ena*, the water pool has dried up; *kulhi r.ena*, the village street has become dry; *ruateye r.oē kana*, he is becoming lean from fever; *daka r.oē kana, jom hodpe*, the rice is becoming dry, be quick and eat (when boiled rice is kept too long); *r. jah dapalkatihme*, cover my dry bones (i. e., give me clothes); *r. dare khone ārgoyena*, it has come down from the dry tree (a child is born); *r. taka*, cash, ready money. (Munḍari *rohṛ*, Ho *ro*, Kurku *lōkhōr*.)
- rohōṛ jeḍer*, adj., v. a. m. Emaciated; make, become, be do. *Nui r.j. dāngra dō bae damōka*, this lean bullock will not fetch any price; *r.j. akanae ruate, daka hō bae jomela*, he has become emaciated through fever, he does not take food either; *reṅgellen r.j.elpa*, I am making you lean through hunger (I am not giving you food quickly) (v. supra and *jeḍer*).
- rohōṛ nahjōm*, adj., v. a. m. Emaciated, lean, wasting, cachectic; make, be do., suffer from a wasting disease. *R.n.geae, dān jōm kana noa dō*, he is cachectic, it is due to the witches eating; *dānko r.n. akadea*, the witches have eaten him so that he is only skin and bones; *daka jōm tulūc r.n. akana*, although he takes his food, he has become emaciated. The state of *rohōṛ nahjōm* may be due to several causes, one being cancer; the Santals believe that it is generally the result of witchcraft; *r.n. rog*, a wasting disease (v. *rohōṛ* and *nahjōm*; Munḍari *rohṛ najōm*).
- rohōṛ pohōṛ*, adv., v. a. m., the same as *rahaṭ pahāṭ*, q. v. *R.p. durup akan menāngea*, I am sitting here waiting on this spot (in this meaning *rahaṭ pahāṭ* is not used).
- rohōṛōṭ*, n., v. a. m. A report; make a report; to remove, transport a prisoner. *R.e olketa*, he wrote a report; *kombro realiko r.keta*, they made a report about the theft; *lqhqi real r.ena*, a report has been sent in about the fight; *kombroko r.kedeā*, they removed the thief to another place. (Engl. report.)
- rohōṛōṭ*, adv. Uninterruptedly, unceasingly, straight along, incessantly; adj. Much frequented. *Noa hōṛ dō r. calao akana Rampur dhqbič*, this road runs straight along to Rampur; *r. calakme, okare hō alom durupa*, go straight along, don't sit down anywhere; *nui hōṛ dō r.e kami kana, miḡhqi hō bae jirquē kana*, this man is working incessantly, he does not rest even a moment; *bir r. calaona*, the forest runs uninterruptedly; *noa hōṛ dō r.gea*, this road is much frequented (people always passing).
- rohṛa*, v. *rohṛa*.

- rək*, v. a. m. To prohibit, prevent, detain, preserve, restrain, hinder. *Birko r. akata*, they have prohibited entrance to the forest (given an order for preservation); *sagarəko r. kela pulis*, the police stopped the cart; *siok hoəko r. kedea*, they prohibited the ploughman (from continuing); *kurki malke r. kela*, they detained the goods attached under legal warrant; *calak r. ena*, he was hindered in going *sagar r. ena*, the cart was detainé. (hindered when passing a certain road). (H. *rok*; v. *rokao*.)
- rəkme rəkme(te)*, adv. Cautiously, circumspectly, gently, leisurely, gradually. *R.r. idime*, take it cautiously away; *r.r.te roəme*, speak circumspectly; *r.r. jomme*, eat cautiously; *r.r. atore aema hoəko oraē jarwa akata*, gradually a large number of people have made their houses in the village (v. *rəkəm*).
- rəkme te*, adv., the same as *rəkme rəkme*, q. v. *R. taranne*, walk cautiously; *r. kamime*, work circumspectly.
- rəkəē*, n. A small snail, a periwinkle, a whelk; a snail's shell. The most common is *Melanoides tuberculatus*. Eaten as curry. *jom r.*, any periwinkle that is eaten; *coelo r.*, a very small kind having a thin tapering shell; *sela r.*, a small kind, not eaten; *ṭəndi r.*, a small kind living on land (not eaten); *r. jel hoəor odokkate utuipe*, pick the snail-flesh out and make curry of it.
- rəkəē ghao*, n. A kind of sore, so called on acc. of its appearance (looking like periwinkles clustered together) (v. *ghao*).
- rəkəm*, n., v. a. Method, the way of doing a thing; kind, sort; to find out the method, have become used to. *Nia r. bənaome*, make it like this; *nia r. ak aguaime calom*, bring me an umbrella of the same kind as this; *nia r. kaf*, this kind of timber; *naṭka tunumtaeme, r. cel leka qikquē kani*, feel his pulse, how is it felt (is he getting better or worse); *kamiye r. akata*, he has learnt the proper way of working; *dakka uktui r. akata*, she has become apt at preparing rice and curry; *bar r. hoə menakkəa noa atore*, there are two kinds of people in this village; *dukkəue r. akata*, he has learnt the proper way of milking. (B. *rəkəm*; A. H. *raqm*.)
- rəkəm səkəm*, n., the same as *rəkəm*, q. v. *R.s. cel leka qikquē kana, dakako emabona sē bañ*, how is their behaviour felt to be, will they give us food or not (*səkəm* is a jingle).
- rəkə rəkə*, adv., v. a. m. With a seething sound; to boil, seethe. *Daka r.r. hədejoē kana*, the rice is boiling and seething; *dakako r.r.yefa*, they are boiling the rice; *daka r.r.ē kana, inəge ṭəkaope*, the boiling rice is seething, don't push any more firewood in (onomat., a little less than *rēke rēke*, q. v.).
- rəkəp*, n., adj. Cash, hard cash, metallic currency. *R. ṭaka den emokime, tobəñ emama*, please give me hard cash, then only I shall let you have it; *r. ne niṭgeñ emam kana, dini ṭaṅgra*, I am now, look, giving you hard cash, bring the bullock (cf. *rəkəp rəkəp*).

rəkər mante (-*marte*, -*mente*), adv. With a rattling, jangling sound. *Baksare takan dōhoketa*, r.m. *sadeyena*, I put a rupee into the box, it made a jangling sound (v. *rəkər rəkər*).

rəkər rəkər, adv., v. a. m. A rattling, jangling sound; make, sound do., rattle. *Noa ſhōngare cel cōn menak*, r.r. *saḍa kana*, there is something inside this bamboo-bottle, it makes a rattling sound; *gidra ſiare dhiri bhuraokuteye* r.r. *el kana*, the child has put a stone in the tin and rattles it; *iinak luturra cel cōn* r.r. *ok kana*, something is making a jangling sound in my ear (onomat., v. *rakar rəkər*).

rəkət, n. Blood (not used, except as shown below, by Santals; B. *rəkto*; H. *rakt* and *rakat*).

rəkət conḍon, n. The Sandal tree, *Santalum album*, L. Not growing in the Santal country. (B. *rəkto conḍon*.)

rəkət conḍon hōro, n. A variety of paddy. (C.)

rəkət mūhā, adj., v. m. Bloodthirsty, savage, ferocious, ravenous; become, be do., frantic. *Nui kaḍa dōe* r.m. *gea*, this buffalo is ferocious; *hako saḍe* r.m. *akana*, he has got his blood up to catch fish; *kami kamiteye* r.m. *akana*, he has become frantic by constant work (cannot let it be); *ruhel ru'hetteye* r.m. *akana*, he has become ferocious by constant scolding; *nui tarup dā hōr jomteye* r. *m.yena*, this leopard has become ferocious by eating people (v. *rəkət* and *mūhā*).

rək ruko, adj., adv. High, lofty, with wide-spreading branches or horns; sticking out; straddling, with legs wide apart. *R.r. usulge hara akana noa dare dō*, this tree has grown to be very tall; *nui kaḍa dō* r.r. *e derehana*, this buffalo has long horns (bent backwards with ends standing up); *r.r.ko ſhelao gitiḍ goḥadea*, they pushed him so that he fell down with legs standing up; *r.r.e teṅgo akana*, he is standing there very tall; *sahan r.r.e gōk ḡukela*, he brought firewood carrying it on his shoulder, the twigs standing out (v. *rək raka*).

rəkṛṛḍ, adj. Hard, not properly boiled (not soft). *R. daka dō baḥ sebela*, hard rice is not savoury.

rəkṛṛḍ mante (-*marte*, -*mente*), adv. With a rattling, jingling sound. *Peṛa hōrōkiū senlena, jaṅga ḡbukiū jōkheḍko kaḥkomkiḍina, khange baḥi dakre poesa* r.m. *n dōho ḡḥketkhanko ḡrak ḡḥkiḍina*, I went on a visit, when they were washing my feet they gripped my leg, then I let a bit of money fall down in a brass-cup with water, making a jingling sound and so they let go of me (*ko* is here the indefinite someone, refers to a girl, doing as described, to make *landa saḡḡi* relative give some money) (v. *infra*).

rəkṛṛḍ rəkṛṛḍ, adv., v. a. m. Rattlingly, jinglingly; to rattle, jingle. *R.r.ko ḡmoka poesa*, they give money rattlingly (refers to what is done by many at the marriage; cf. *supra*, only that at a marriage women who later on are to be regarded as "sacred" also do the same kind of *kaḥkom*); *r.r.ko dakawallea*, they gave us some hard rice; *poesa baḥireye* r.r. *ela*, she is rattling the money in the brass-cup (cf. *rəkṛṛḍ rəkṛṛḍ*).

- roktok*, n., v. a. Obstruction, hindrance, challenge; to obstruct, make difficulties. *Nindah heclena, okoe hō bako r.lidiña*, I came during the night, no one made any difficulties (did not call out to stop me); *r. bako roylaka*, they did not say anything to hinder (or, answering); *nitok do horko japit cabaketa*, *r. celeak ror hō ban anjomok kana*, now all people are asleep, no one is heard to make a challenge. (H. *roktok*.)
- rok*, v. a. m. To sew, stitch together, pin; to cut, pierce, perforate, butt, gore. *Kicrite r.eta*, he is sewing some cloth; *patra rogtabanpe*, pin some leaf-plates for us; *uoa orotak r. joraome*, stitch this rent together; *pañiqi rorok kana*, she is pinning a mat (of palm-leaves); *nakele r. bhugakketa isi lagil*, he cut a hole in the plough for the plough-beam; *pal orak royme*, cut the groove for the ploughshare; *uni kudu do hore r.kogea*, *alope soroka*, this buffalo butts (or, gores) people, don't go near; *bheda r.kidiña*, the ram butted me; *kutheko r. bhugagme*, cut holes through the bedstead legs; *jammin r.ena*, I got a thorn in my (foot); *hatak bhugak akana*, *Mahle (then r. ocoeme*, the winnowing-fan has got holes, let it be pinned (repaired) by a Mahle; *arar r.ena*, the yoke has got the holes cut in it.
- Rok lutur Besra*, n. A sub-sept of the Besra sept. At the *jom sim* festival a man will pierce the ears of the children of his wife's brother; hence the name.
- Rok lutur Hāsdaḥ*, n. A sub-sept of the Hāsdaḥ sept (v. supra).
- Rok lutur Hambrom*, n. A sub-sept of the Hambrom sept (v. *R.I. Besra*).
- Rok lutur Marudi*, n. A sub-sept of the Marudi sept (v. *R.I. Besra*).
- Rok lutur Soren*, n. A sub-sept of the Soren sept (v. *R.I. Besra*).
- rol*, n. A large forest tree, *Terminalia Chebula*, Retzius. Ink is made from the fruit. Bark used in Santal medicine. The tree yields the myrobalans of commerce. (Munḍari, Ho *rola*.)
- rol*, v. a. Take out of the fire, or something burning hot. *Sunun khon pihai r.keta*, she took the cake out of the (boiling) oil; *jel seṅgel khone r.keta*, he took the meat out of the fire.
- rol muč*, n. A species of small ant. Said to be particularly seen on *rol* trees (v. *muč*).
- romod kofoč*, adj., adv. Sparingly, parsimoniously, only a little. *R.k.te jometa netar din do*, we are at the present time eating sparingly (to make it last through until next crop); *r.k. daka emok kana*, she is giving food parsimoniously (as little as possible); *mohajon do netar r.k.c emok kana*, the money-lender gives sparingly at present.
- roma jhōlo*, the same as *robo jhōlo*, q. v.
- ron*, n., v. a. Haze (from heat); to be hazy. *R. iqte caudo bar hetok kana*, the sun is not seen because of the haze; *r. seta do qdi āta*, heat with haze is very fierce; *tehu do r.r.te belae hasurena*, to-day the sun went down in haze; *r.ketar, dake thir hatupa*, it has become hazy, it will cease to rain for the present.

Ron kuhya, n. Haze, mist, fog (thicker than *ron* alone). *Tehéhé r.k. akata*, there is a thick haze to-day (v. *kuhya*).

ron, n., v. a. The call of the night-watch (village chowkidar); to call out. *Tehéhé hinda r.e gubeta*, he gave the night-call last night; *khube r.keta*, he gave a loud call during the night. (B. *ron*; the village watchman has as his duty to walk through the village several times during the night and to call out to make people be on guard against thieves; if he gets no answer, the inmates of the house will be asked to explain.)

ron con, adv. Towering high (on the head). *R.c. cel cpe dipil akal, nqihar-leye calak kana*, who knows what she is carrying towering high on her head, she is going to her father's house; *r.c.e dghri akana*, he has a towering high turban on (cf. *ron ron*; *ron com*).

ron dar, n., v. m. A night watchman (who calls out); to become do. *R. kanae, hinda pahraa*, he is a night watchman, he keeps watch at night; *ale atokore cquhidar doko r.olla*, in our villages the chowkidars are night-watchmen (*ron + dar*).

ron kuhya, v. sub *ron* (heavy haze).

ron d khond, the same as *khond ron d*, q. v. (C., "discuss, debate, talk over;" not so here, where it is used about pondering, considering; *Munđari ron d khond*, topsy-turvy.)

ron d qé, n. A common weed, *Blumea Wightiana*, DC. (C.)

ron d qé, adj., v. m. Having the hip-joint out of position; get do., be lame (cattle). *Nui kada dpe r.gea, mil dubeho dal r.kedea*, this buffalo has a hip-joint out of position, somebody struck it, so that one hip-joint got out of position (v. *ron d qé*, that is used about the same).

ron khon, v. *ron d khond*. (C.)

ron pahra, n., v. a. Night-watch with calling out; to keep watch and call out at night. *R.p.e gubeta*, he kept watch and gave the night-call; *r.pyetae*, he is keeping the night-watch and calls out (v. *ron* and *pahra*). Nowadays the chowkidars are paid from a tax collected; formerly, the village people gave the night-watch three annas yearly and one *pon* (eighty) Indian corn cobs, from each house, besides which some gave them now and then, half-a-seer of rice in the morning, after they had been watching the whole night.

ron ron, adj., adv. Tall, high, towering, trimmed. *R.r.e tenggo akana dhuti dghrikale*, he is standing there towering, trimmed with loin-cloth and turban; *nui hora dpe r.r.gea*, this young man is strapping (v. *ron con*).

ron j qé, n. The priming-pan (of a flint gun). *R.re dgru lagaoma*, place powder in the priming-pan. (P. B. *ron j qé*.)

ron j qé ron j qé, adv., v. a. impers. Piercing pain in the stomach (not severe); to feel do. *Bhitririge r.r. laé hasoyedih kana*, I have somewhere inside in my stomach an uneasy pain; *laé r.r.edih kana*, I feel a piercing pain in my stomach.

- rōñ khōñ*, v. m. Be cross, disagreeable, nasty, grumpy, peevish, sulky, pout, take offence; adv. Peevishly, sulkily. *Calak̄ bagiate cetem r.kh. bārne kana*, as you have given up going, what are you pouting for; *cekam r.kh.ōñ kana, jomkhanem jomme*, how is it you are displeased, if you will eat, take your food (or else don't); *r.kh.e k̄ami kana, mōn lagaokate dō bāñ*, he is working peevishly, not with a will; *r.kh.kateye calak̄ kana*, she is going away cross (not pleased) (cf. H. *ranj*, trouble, annoyance).
- rōñ rōñ*, adv., v. m. n. Displeased, sulky, cross; to be disagreeable, cross, sulky (without speaking). *R.r.e duruñ ahana*, he (she) is sitting there cross; *usatteye r.r. bārre kana, daka jom hō̄ bae rōñ kana*, she is sulky and disagreeable, she is not even willing to take food; *alom r.r.ōñ, oke celko metatmen*, don't be cross, who has said anything to you (v. supra; about the same as *rōñ khōñ*, but implies silence).
- rōñ*, n., v. a. m. Colour, paint, dye; to colour, dye, varnish; be burnt (crops). *Arañ r.*, red colour; *nui ḡai dō poq̄ r. kanañ*, this cow is a white colour; *suiqamko r.keta*, they have dyed the thread; *kagojko r.keta*, they have coloured the paper (made figures, etc., in different colours on it); *orañ bhitho r.keta*, they have painted figures on the wall of the house; *patqulakte dal̄ r.ena*, the water has become coloured by the dried leaves; *horo r.ena*, the paddy has got colour (i. e., is fresh green, some time after planting); *horo poq̄ r.ena setoñte*, the paddy has become white and burnt because of the heat of the sun. (B. *rōñ*.)
- rōñ*, v. a. m. Season with spices and oil. Oil is at first heated, whereupon onions and pepper are added; then the curry stuff is put in, and spices are added; after this has been boiled a little, some water is poured on and the whole is cooked. It is done occasionally, when they have sufficient oil, etc. *Utu rōñkatege sebela, bin r.te dō bāñ*, curry is savoury when seasoned with spices and oil, without this it does not taste; *khōñ hor r. utu dō alope emakoa*, don't give seasoned curry to anyone who has a cough (v. supra).
- rōñ b̄rōñ*, v. *rōñ birōñ*.
- rōñ birōñ*, adj., v. a. Of many colours, variegated; dye do. *R.b. kicriñ menallitaa*, she has a many-coloured cloth; *tehrs kicriñ r.b.keta*, they made the cloth variegated when weaving (v. *rōñ*; Desi *rōñ birōñ*).
- rōñ b̄rōñ*, v. *rōñ birōñ*. (Rare.)
- rōñ chōñ*, v. a. m., the same as *rōñ*, q. v. *Onho dō bhageko jometa, r.ch.kate*, those people are having good food well seasoned.
- rōñ dhōñ*, n. Colour, appearance; adj., v. m. Of good colour, nice-looking; become do. *Nes dō r.dh.ge ñelōñ kana horo*, the paddy is looking fine this year; *raker reañ r.dh. bes bāñ ñelōñ kana*, the appearance of the *raker* (q. v.) is not good; *cas dō r.dh.ōñ kana besge*, the crops are becoming fine-looking. (H. *rang dhang*.)
- rōñgo*, adj., v. a. m. Burnt, dark-skinned; to burn, be burnt in cooking. *R.guaho noa orañren hor*, the people of this house are dark-skinned;

r. utuko emallea, they gave us burnt curry; *daka nlope r.ca*, don't burn the rice; *r.let hurifanpe*, *bogete reŋgeŋedii* *kur.1*, scrape off what is burnt and sticks to the cooking-pot and give me, I feel very hungry; *r.āk do bañ sebela*, what is burnt is not savoury; *utui r.keta*, she burnt the curry; *daka r.yena*, the (boiled) rice has been burnt; *phalua telenko rapak r.kedea*, they burnt so and so to-day (cremated); *apali r.ā kantama*, your vegetables are being burnt (women's expression, to warn another to cover herself) (cf. *roā*; Mundari *roāgo*).

Roāgo boāga, n. A certain goddess worshipped before the hunt (the same as *roāgo ruji boāga*, q. v.).

Roāgo buŋhi, n., the same as *roāgo boāga*, q. v.

roāgo coāgo, adj., v. a. m. Burnt; to burn in rooking. *R.c. menakkhan emaepe*, if there is anything burnt (food) give it to him; *dakako r.c. ocoketa*, they caused the rice to be burnt; *dul r.c.yena*, the split-pea curry has been burnt (v. *roāgo*).

roāgoŋ, the same as *roāgo*, q. v. (C., not here.)

Roāgo era, n., the same as *roāgo boāga*, q. v. (C.). Also used about a dark-skinned wife. *R.e. kantamae*, your wife is a dark-skinned one.

roāgo mundhal, n. A burnt-off log (particularly what may be found of burnt logs after cremation). *R.m. qtu hijuk kana*, some burnt-off logs are coming floating. Not generally used by Santals, but by blacksmiths and braziers, if understood to be left after cremation (v. *mundhal*).

Roāgo ruji boāga, n. A certain goddess worshipped by Santals before proceeding to the annual hunt. A stone is placed at the foot of a *terel* (q. v.) tree. Here the men gather in the evening and dance *duāger* (q. v.) naked, singing and drumming the kettle-drum, and blowing horns (*sakwa*) and flutes. The songs are all obscene. They pass urine on the "head" of the bonga (i. e., the stone representing her). C. states that it is a male bonga; possibly there may be some difference; but *ruji* (q. v.) seems to indicate the female sex (lit. the bonga with a burnt or dark cunnus).

roāko rohol, adv. As much as possible, industriously. *Gidra bagikate karla r.r.e. aguketa*, leaving the child behind, she industriously brought the *karla* fruit. (About the same as *reuhā roŋol*, q. v.)

roākhoh, v. a. Ponder, think. *Setak khoniū r.el kanak, nonbaeah sen hankaea*, I have been pondering since morning, shall I do it thus or shall I do it in that way (v. *khond rond*; very rare).

roā rij, the same as *rij roā*, q. v.

ropam, v. *ropam*.

rop dhop, v. a. m. Settle a dispute, pacify, make a compromise; make cease. *Bochale r.dh.ketko*, we made peace between the brothers; *kathako r.dh.keta*, *bako sodorlaka*, they settled the matter, they did not make it public (e. g., hushed up a scandal); *munblako r.dh.keta*, they compromised the court-case; *enecku r.dh.ketko*, they made them stop dancing; *jhogra r.dh.ema*,

the quarrel was made up; *eneč r.dh.ena*, the dancing was stopped (or, not taken up) (cf. A. H. *rafā*, mending, pacifying; cf. *ropha*).

- ropqk*, v. recipr. of *rok*, q. v. To butt each other; to fight (cattle); to adjoin, be adjacent, conterminous, contiguous. *Kačakin r.ena*, the buffaloes butted each other; *r. gopčenakin*, they gored and killed each other; *halacako ropogoka*, the co-parents-in-law butt each other (when saluting each other, men and men, and women and women. For a full description of this very curious way of saluting, see author's paper "The different kinds of Salutation by the Santals," J.A.S.B., 1898); *dare r. mił akana*, the trees touch each other (branches); *sate sate r. akana*, the eaves touch each other; *orač orač r. akana*, the houses are contiguous; *simana r. (mił) akana*, the boundaries are conterminous; *disom disom r.gea*, the countries are conterminous (adjacent); *noakin sener do bač r. millena*, *na lač aroče*, these two rafters do not meet together (at the top), pare them again.
- ropor*, v. recipr. of *ror*, q. v. To have a difference, altercate, squabble, wrangle. *Hirkh parkha r. kamiñ añjomlekoa*, I heard them wrangling abominably; *kami daetekin r.ena*, *adče dačketa bahu*, they had a difference in connexion with the work, thereupon the wife ran away; *ruč karunteko r.ena*, they had a quarrel on acc. of the disease (accusing each other).
- ropor dapram*, v. recipr. of *ror* and *daram*, q. v. To have an altercation, quarrel, dispute. *Samna samni r.d.ge thika*, *oko danah ror do okta paraokā*, it is good to have a dispute in one another's presence, to speak behind one's back becomes defamatory; *kadi bači samna samni bon r.d. ocokina*, *tobebon galmaraotakina*, we shall make the defendant and the complainant speak in each other's presence. then only we shall talk over their case.
- ropor ropok*, v. recipr. of *ror* and *rok*, q. v., the same as *ropor dapram*, q. v. *Teheč dokin r.r.ena*, they had a dispute meeting each other to-day; *r.r.len eneč katha do čhindauka*, only when there is an opportunity of having a dispute in each other's presence a matter will be settled.
- ropol mante* (-*marie*, -*mentle*), adv. With a clattering, creaking sound. *Purkomre duruř tora r.m. sačeyena*, as soon as I sat down on the bedstead there was a cracking sound; *taram tora panahi mił dhao r.m. sačeyena*, when he started walking the shoes gave a creaking sound once (v. *infra*).
- ropol ropol*, adv., v. m. Clatteringly, creakingly; to creak, clatter (especially loose shoes). *Panahi r.r. sače kana*, the shoes make a creaking sound; *panahi r.ropodok kana*, the shoes clatter (onomat.; cf. *rop rop*; v. *ripol ropol*).
- ropol*, the same as *ropol*, q. v.
- ropol mante* (-*marie*, -*mentle*), adv., the same as *ropol mante*, q. v.
- ropol ropol*, the same as *ropol ropol*, q. v. (rare).
- rop rop*, adv. Clatteringly, creakingly. *Panahi hročkate r.r. hani tora*, look, there he is off, having put on his shoes, clattering clattering (onomat.; cf. H. *raprap*).

ropha, v. *ropha*.

ropha sopha, v. *ropha sopha*.

rərorə, adj., v. m. Sour, acid; become so. *R. dañ mañdiko emadiña*, they gave me some sour gruel; *holanañ utu r.ena*, yesterday's curry has become sour.

rərorog, adj., v. perform. of *rog*, q. v. Causing illness; to cause disease. *Batol alom joma, r.gea*, don't eat anything prohibited, it causes disease.

rərorəñ, adj., v. perform. Butting, be in the habit of butting. *Nui gəi dəp r.gea*, this cow is in the habit of butting.

rərorə, v. perform. of *rər*, q. v. *Phalna eru do qəiye r.a*, so and so's wife is a chatterbox.

rərorə, adj., v. m. Rough, not smooth, scaly; become so. *R.gəñ qikqeta, sunum bañ əjəñ akawante*, I feel (my skin) rough, because I have not anointed myself with oil; *torhol harla do r.gea*, the skin of the iguana is rough (scaly); *noa daka də r.gea, caole bako səñleta*, this boiled rice is rough, they did not clean the rice; *orañ r. akana, bako gurid cikəp akante*, the floor has become rough, because they have not made it smooth plastering it with cow-dung; *məñhəñ r. akana*, my face has become rough (not oiled); *kađako r. akana* (or *r.geko nələk kəna*), *ghasakope*, the buffaloes have become rough-skinned (or, are looking rough), rub them down (v. *rəp*).

rər, n., v. a. m. Language, speech, word; to speak, say, talk; v. a. d. Speak to; v. a., with direct obj. To rebuke, scold. *Hər r.*, the human language, i. e., Santali; *phalnawañ r. kana, in do bañ r. akala*, it is what so and so has said, I have not said anything; *phalnawañ r. də qrisgr əñjoməñ kana*, so and so's speech is disgusting to hear (may be, voice, or contents); *mifləc r. menaktabona*, we have a saying; *r.geko rəra, adə sereñ hoeñka*, they make words a tune (give a tune to), then it becomes a song; *mif katha r.kəfa, adəp gəcəna*, he said one word, then he died; *kulikedea, mif katha hə bə rəpəta*, we asked him, he does not say a single word; *r.ge bañ bujhquñ kantəa, albañ salbañ rəpəta*, it is not possible to understand what he says, he speaks nonsensically (confusedly); *in tuluc bə r.a*, he does not speak with me (a woman's complaint against her husband, meaning he does not live maritally with her); *mif kathan r. gəfama, laiakom*, I shall give you one word as you go, tell it to them; *hijəñ reəñ r.adea*, he spoke to him about coming; *kəmi karəntə gutiye r.kedea*, he rebuked the servant because of his work; *muniş r.koa, onate bako tahəna uni then*; he reproves the hired workers, therefore they will not stay with him; *kisəp thene r. ocokidiña*, he made the master scold me; *r. ocokə ləgifiñ şənlena*, I went there only to be scolded; *noa katha də cə ləkəpə r. ocəa*, how do you pronounce this word; *bañ r.a, bañ bađəa*, I cannot say, I don't know; *bəqriñ r.əf kana*, you are speaking nicely (i. e., you don't say a word); *r.əñ ləkəñ katha də buñ kənu*, it is not a matter that can be mentioned.

Ror bhāri, v. m. d. To make trouble for oneself by speaking. *Acleye r.bh.anae*, he got into trouble (was fined) by what he himself said (v. *bhāri*: rare).

Ror cutin, v. a., v. m. d. Harm oneself by one's speech. *Acleye r.c.keta* (or *-ana*), he harmed himself by his talk (v. *cutin*).

Ror chuṭi, v. a. m. Say what one has to say, be done speaking. *R.ch.katañ*, *bale peṛaṭa*, I gave a final word, we shall not become relatives (not be married to one of that family); *r.ch.yemañ*, *inggeñ baḍaea*, I have had my say, this much I know (and not more); *r.ch.añme*, *dohṇam se bañ*, give me a final word, will you keep me or not (wife to husband) (v. *chuṭi*).

Ror doḷ, v. a. m. Defend, justify, save by speech. *R.d.kedae*, *bañ-khanko dalkea*, he rescued him by his words, or they would have beaten him; *r.dogoḷ kanae*, he is defending himself (telling that somebody else, not he, is guilty) (v. *doḷ*).

Ror deṅga, v. a. m. Speak for, help by speaking. *Ukile r.d.kedae*, *bañkhane haḷokkoḷa*, the pleader spoke (efficiently) for him, else he might have been imprisoned; *apate r.d.kedae*, his father pleaded for him (v. *deṅga*).

Ror dhiñku, v. a., v. m. d. Harm oneself by what one says. *Acleye r.dh.ana*, *onategeko ḍaṇḍomkedae*, he harmed himself by what he said (he brought it on himself by his words), therefore they fined him (v. *dhiñku*).

Ror eṇḍaḷ, v. a. m. Interrupt, speak when another is speaking. *Alope r.eṇḍagea*, *ror purṇu ocoaepe*, don't interrupt him, let him say what he has to say; *r.e.anae*, *bae ror purṇu daryeala*, he was interrupted, he was unable to finish what he had to say (v. *eṇḍaḷ*).

Ror halañ, v. a., v. m. d. Speak to one's heart's content, let one's tongue run. *Ekene r.h. joñ kana*, *oḷe hñ bako manayea*, she is only letting her chatter run, no one is telling her to stop; *jāhāe tuḷe napam unreye r.h.a*, whenever she meets with anybody, she will chatter (v. *halañ*).

Ror land, n., v. a. Joking, familiarity between the sexes; to speak and laugh (to have sexual intercourse). *Kuṛi koṛa reaḷ r.l. añjomōḷ kantakoa*, *ñeñḷko calaḷ kana*, the young girls and men are heard joking and laughing, they are on their way to attend a festival; *alope r.l.a*, *duk bḷo akana*, don't laugh and joke, grief has entered (somebody is dead); *phalna oṛaḷre ceḷ cōko r.l. kan teheñ*, who knows what they are talking and laughing in so and so's house to-day (v. *land*).

Ror landa, n., v. a., v. m. d., the same as *ror land*, q. v. *R.l. bañuk-takoa*, there is no familiarity between them; *phalna tuḷe r.l.ea*, she speaks and laughs with so and so (has illicit intercourse); *r.l. oḷḷjoñ kanae*, *adp bae hijuḷa*, she is laughing and joking for the last time, she will not come any more (v. *landa*).

Ror otòh, v. a., v. m. d. To speak for the last time (before departing). *Asamtye calak kana, atoren hor tuluce r.g.jon kana*, she is going away to Assam, she is talking with the village people for the last time; *teheue r.g.ela, gapa con meah cor gujuk*, he is speaking in parting to-day, he will die to-morrow or the day after (v. *otòh*).

Ror parom, v. a. To speak unduly, over-step decorum. *Majhiye r.p.kedea, sima bae dohplaka*, he spoke impertinently to the headman, he did not observe decorum (lit. keep the boundary); *apale r.p. ocoyena hopontel (hen, the father was spoken impudently to by his son (v. *parom*); C. "contradict," not so here).*

Ror ruar, n., v. a. m. Answer, reply; to answer, reply. *Noa cithi reak r.r. kol gokam*, send quickly a reply to this letter; *uniak r.r. bah anjom dareata*, I was unable to hear his answer; *celem r.r.keta*, what did you say in reply; *r.r.aeme*, answer him; *ona cithi reak dq r.r.ena*, that letter was answered (v. *ruar*).

Ror ses, v. a. m. Finish speaking. *Nitok dele r.s.keta, ado alope ror baraca*, we have now finished speaking (said the last word), so don't say anything (commence again) (v. *ses*).

Ror siric, v. a. m. Abuse, load with abuse, vilify. *Joto horleke r.s.kedea*, all of them abused him (v. *siric*).

Ror sitha, v. a. m., the same as *ror siric*, q. v. *Phalna noko r.s.yede kana, din hilok kombroko metaca*, they are vilifying so and so, every day they call him a thief (v. *sitha*).

Ror soror, v. a. m. Make a slip of the tongue. *Ror rorteye r.s.keta, ikakataepc, harta moca reak thikan banuka*, as he was speaking he made a slip of the tongue, let it be (don't take any notice, or, forgive it), there is no certainty as to the human mouth (v. *soror*).

Ror sohof, v. a. To speak for, help by speaking. *Adi horko r.s.kedea, bankhane dandomboka*, many people spoke for him, otherwise he might have been punished; *r.s.aeme, alom dhillaquea*, help him by speaking in his favour, don't leave him in the lurch (v. *sohof*).

Ror songe, v. a. d. Back up, help by speaking. *Mil bar katha r.s.aepe*, back him up with a few words (v. *songe*).

rorer rorer, adv. Bunglingly, dissonantly. *Noko gidra dq tirioko okron kana r.r.*, these children are blowing the flute dissonantly (onomat.; cf. *ror*).

ros, n. Sap, juice, the humour of the body. *Noa jel dq cel leka bape tekekel, r.ge bape teke anjellela*, how have you cooked this meat, you have not got the body-humour dried out; *bar palna r.reak mil palna gur hoeoka*, of two vessels (v. *palna*) of juice, one vessel of molasses comes out; *khub r.ana*, it is very juicy. (B. *ros*; v. *rasa*.)

ros, v. m. To have indigestion. *Jom barti akalte nui gidra dqe r.ena*, this child has got indigestion, because he has eaten too much (v. *supra*; v. *ros amql*).

- rōs amol*, n., v. m. Indigestion; suffer from do. *R.a. iqtēye ruqk kana*, he has some fever due to indigestion; *r.a. akanae, khube qhekareta*, he suffers from indigestion, he is belching a good deal (v. *rōs* and *amol*).
- rōsanjan*, n. A kind of stibium (only in books). (B. *rōsanjan*.)
- rōsao*, v. *rosao*.
- rōs bandhao*, v. a. d., v. m. Become exuberant, rank (the body of a young woman after marriage). *Baplayenkhan r.b. akawadea* (or *r.b.entaea*), after being married, her body has become exuberant (v. *rōs* and *bandhao*).
- rōsbōd*, v. *risbōd*.
- rōsbōt*, v. *risbōt*.
- rose*, adj. Slow, gentle, leisurely; Slowly, gently. *R.getaca kami*, his work is slow (he works slowly); *r. macha taranne*, walk a little slowly; *r. jomme*, eat slowly. *Rōsete*, adv. Slowly. *R. kamipe*, work slowly; *r. sreñme*, sing gently; *r. rōrme*, speak quietly (not loudly and quickly). (H. *rase*.)
- rose rose*, adj., adv., the same as *rose*, q. v. *Rōr do r.r.getaca*, his speech is slow; *r.r.(te) kamipe*, work gently; *r.r.te ārgonpe*, get down slowly (cautiously).
- rōskōk*, v. a. m. To rustle, make a rustling noise. *Cele cōe r.adin, bogeten bōqrena*, some animal or other made a rustling noise at me, I was very frightened; *cele cōe r.et kan kudam sece*, someone is making a rustling noise at the back of the house (onomat.).
- rōskōk mante* (-*marte*, -*mente*), adv., the same as *rōskōk rōskōk*, q. v. (once).
- rōskōk rōskōk*, adv., v. m. Rustlingly; to rustle. *Toyo r.r.e calaoena*, the jackal went away, making a rustling noise; *patgulakre r.roskōgōk kana*, there is a rustling noise in the dry leaves (onomat.).
- rōs kōs*, n., the same as *rōs*, q. v. *R.k. ahjel ocoakpe, tayomte dakakpe*, let the natural juice (of the meat) dry up, afterwards add water.
- rōskōf*, v. a. m., the same as *rōskōk*, q. v.
- rōskōf mante* (-*marte*, -*mente*), adv., the same as *rōskōk mante*, q. v.
- rōskōf rōskōf*, adv., the same as *rōskōk rōskōk*, q. v.
- rōs mōnik*, n. A factitious cinnabar (used in Santal medicine; v. *rōs sindur*; v. *mōnik*).
- rōsmē*, adj., adv., the same as *rōse*, q. v. *R.getaca rōr*, he speaks slowly; *r. calakme*, go slowly; *r.te kamime*, work gently (not hurriedly, but steadily).
- rōsmē rōsmē*, adj., adv., the same as *rōse rōse*, q. v. *R.r.te calakme*, go slowly; *r.r.te tiāgiakme*, add firewood gradually (not much at a time); *r.r. dure dejojme*, climb the tree slowly (cautiously).
- rōsōd*, n. Provision for travellers, food (for workers). *R. idi toraepe hōrre jam lōgit*, take provisions with you to have to eat on the road; *patqonko lōgit r. emōk hocōktapea*, you will have to provide provisions for the soldiers (when they come); *kamiko reak r. lagaomea*, you will have to give the workers their food (as part of wages). (B. *rōsōd*.)

- rōsqd**, adj. Frequented (road, therefore considered safe, opp. *māutq*).
R. hōr kana, mił talao hōrko sēnok hijuļ kana, it is a frequented road, people go and come uninterruptedly; *noa r. hōrte calakme, ohgm adnka*, follow this frequented road, you will not be lost (cf. supra; cf. P. H. *rasad*, coming in).
- rōsq kōpur** (or *r. kōpor*, or *r. kōphur*). Corrosive white sublimate (used in Santal medicine). (H. *ras-kapūr*; B. *rōsqōrpur*.)
- rōsqk rōsqk**, adv., v. a. m. Rustlingly; make a rustling noise, to rustle (animals). *R.r. sađe kana, pusive boļo akana*, there is a rustling noise, a cat has got in; *gođoko r.r.el kana*, the rats are making a rustling (scraping) noise; *muñdure cele coe r.r.adin*, in the forest some animal or other made a rustling noise towards me (onomat.; v. *rōsqk*).
- rōsqm**, adj. Slight (fever), low; adv. Slightly (not high or violent).
R. ruđe gogođa, lanula kathuge sariogōka, a slight fever kills, a laughing word becomes true (Santal saying); *r.e ruqk kana*, he has a low fever (cf. *rōs rōsq*; v. *rōsmē*).
- rōsq mānik**, the same as *rōs mānik*, q. v.
- rōsqm rōsqm**, adv. Slightly, feverishly. *R.r.e ruqk kana*, he has a slight fever; *r.r. bhiri bhiritci ruqk kana*, I have a sneaking fever inside (cf. *rōsmē rōsmē*).
- rōsq pōso**, the same as *rōsq rōsq*, q. v. (v. *rōso pōso*).
- rōsq rōsq**, adv. Slightly, at intervals (fever); v. m. Be do., indisposed.
R.r.e ruqk kangea, he has some slight fever now and again; *kurhni hōr kani boļorte r.r.ko ruqka*, lazy girls pretend to be feverish, fearing to have to work; *hola mahnder khone r.r.k kana*, he has been indisposed since yesterday or the day before (v. *rōso rōso*).
- rōsq sindur**, the same as *rōs sindur*, q. v.
- rōs rōsq**, adv. Feverish, sulkily; v. m. Be feverish, sulky, ill-tempered.
R.r.š qikmela, ruq ehōbedin kana, I am feeling feverish, fever is setting in on me; *r.r.e teho akana, bae rōr barnea*, she is standing there ill-tempered, she does not speak; *r.r.k kanae, daka hō bae jomela*, he is feverish, he does not take any food either; *bahni r.r.yena, oke tuluc hō bae rōpela* our daughter-in-law is in the sulks, she does not speak to anybody (also *r.r. barne kanae*) (cf. *rōsqm*; cf. H. *ras ras*, slowly).
- rōs sindur**, n. A sort of factitious cinnabar made with zinc, mercury, blue vitriol and nitre fused together. Used in Santal medicine. (B. *rōs sindur*.)
- rōtļeļ**, v. a. Play the flute (shrilly, as one learning). *Bariće r.el kana, quriye cel sabita*, he is blowing the flute shrilly, he has not as yet learnt.
- rōtļeļ**, adj. Straight (tree, stick), tall and slim; v. m. Become do. *Noa dare dō khuh r.geu*, this tree is very straight; *r. theŋga*, a straight stick; *nođenak dare dō khuh r. akana*, the trees round here have grown tall and straight (v. *rōtļeļ*, the more common form).
- rōtno**, n. A precious stone, jewel. (B. *rōtno*.)

- rotok*, n., adj. A seam; sewn together. *R. rapayena*, the seam has given way; *bokoh reak r.*, the suture in the scull; *r. menaka, kor bokoh kana*, there is a suture, it is a human skull; *sedae do eken r. khaqfige takh-kantalea*, formerly we had only women's cloths sewn together (v. *rok*, with infixed *t*).
- rotok*, n. A cut hole. *Ararin sot akata, paq samble r. baki menaka*, I have finished making the yoke, it is only left to make the holes for the side-pins (v. *supra*).
- rotref*, the same as *rotlef*, q. v. (both meanings).
- rof*, v. m. To get rough, scaly skin (in the cold season), peel off. *Kiericte jof jotte metahü r. akantaea*, his face has become scaly by constant wiping with a cloth; *nui gidra do jahga r. akantaea, lolu dakte ishirepe*, the legs of the child have become rough (as will happen during the cold season), give it massage with hot water; *raban dinre rorofa*, during the cold season the skin becomes rough (generally due to dirt not removed by bathing).
- rof*, v. a. m. Tie up the hair in a knot (and, not necessarily, fix it with a pin). Applied to women nowadays, formerly also to men. *Kuri r. kaeme, nakiikaeme, nehele calak lagif*, tie up the girl's hair in a knot, comb her, she is going to attend a festival; *sunum ojokhate r. kolme, qrisgeni nelok kana*, anoint yourself with oil and tie your hair up in a knot, you are looking disgusting; *r. nakiceneae*, she combed herself and tied her hair up in a knot. (Munçari *rod*; cf. Ho *rotod*.)
- rof nakic*, v. a. m. Comb and tie hair up in a knot. *R. akedeae*, she combed her hair and tied it up in a knot (v. *rof* and *nakis*; also *nakic rof* is said).
- rof sul*, n. A hair knot arranged with a pin, etc.
- rotban*, the same as *ratban*, q. v. (women's abuse).
- rofe*, n. A frog, toad. The Santals distinguish a number of different kinds of frogs and toads:
- Barudañ rofe*, n. The Bull-frog. Eaten by Santals. *Rana tigrina*.
- Bengha rofe*, the same as *bebe r.*, q. v. (cf. B. *ben*, frog).
- Bebe rofe*, n. So called from its croak.
- Bebebel rofe*, the same as *bebe r.*, q. v. (C., *bebebel r.*, not here.)
- Budhi rofe*, n. A small kind that has a kind of bladder on its throat. It makes an astonishingly loud noise (v. *budhi rofe*).
- Ceple rofe*, so called because it is seen floating (*cape*) in water, *Rana bengalensis*.
- Cele rofe*, the same as *cefer r.*, q. v.
- Cefer rofe*, n. A tree frog, *Hyla maculata*. By Santals believed to be poisonous; their "urine" causes blisters.
- Dak rofe*, n., the same as *ceple r.*, q. v.
- Hardia barudañ rofe*, n. The yellow Bull-frog. Eaten by Santals.
- Katya rofe*, n. A very small species of frog.

- Patal rote*, n. A small kind, found buried deeply in soil. They may blow themselves up to a large size (v. *patal*).
- Pokat rote*, n. A very common frog, that comes into houses and may be a great nuisance. They emit a bad smell, not in water.
- Reſhe rote*, the same as *furu r.*, q. v.
- Tevdi rote*, n. A very small land-frog.
- Turu rote*, n. A very small kind of land-frog; so called on acc. of its croak (*furu furu*).
- Tuturia rote*, n. A small land-frog, so called on acc. of its croak (*turia tuturia*) (cf. Muḡdari *tuturia rote*). (Muḡdari *rote*; cf. Ho *cokel*).
- rote capal arak*, n. A certain aquatic plant, *Ottelia alismoides*, Pers. (v. *capal*).
- rote capal*, n. An aquatic plant, used in Santal medicine; the same as *cala bulo*, q. v. (v. *capal*).
- rote caudal*, n. lit. A frog's marriage sedan, fig. the bubbles seen on water in heavy rain (v. *caudal*).
- rote caukidar*, n. The frog-watchman, a fairy-tale being mentioned in a Santal Folk-tale (v. *caukidar*).
- rote hako*, n. A certain fish with a head like a frog. Said to keep itself floating like frogs.
- rote mārōm*, n. lit. The frog's platform, i. e., water. *Den ho, r.m. rote aguipe, maraiko argon kana*, do bring some frog's platform (water) here, the peahens are coming down (said about the bridegroom's followers at the feast who have eaten and are hiccupping, the call of the peahens sounding *hēkoſ hēkoſ*, which is also the hiccupping sound) (v. *mārōm*).
- rote ol*, n. A kind of mushroom (v. *ol*).
- rote pan*, n. A certain aquatic plant (v. *pan*).
- rote puſka*, n. A form of puff-ball, very small. Eaten (v. *puſka*).
- royol mante* (-*marte*, -*mēnte*), adv. With a long bound, jump. *Taruſ do jkaſti r.m.ye don paromkela*, the leopard jumped over the wattle-fence with a bound (v. *infra*).
- royol royol*, adv., v. a. Jumping along, bobbing up and down; to bound along, run bounding. *Nui koſa do tumdaſ ruru tuhuſ r.r.e don acurela*, this young man jumps round bobbing up and down while drumming the dancing-drum; *gai do taruſ qikauſe r.r.ko dar idikela*; sensing a leopard, the cattle ran bounding along; *r.r.el kanae aſi coſ*, he is jumping easily very high (cf. *roela*).
- royol royol*, adj. Very long. *R.r. seſerko saſar agukela*, they have carted here some very long rafters; *r.r. mate goſi idiyela*, he is carrying along some very long bamboos; *r.r. saſri*, very long thatching-grass (v. *roela*).
- royo royo*, adv., v. a., the same as *riſo royo*, q. v. *R.r. tirioko orohel kana*, they are blowing the flutes discordantly (thin and thick flutes together) (onomat.l).

- royol royol*, adj., v. a. m. Emaciated, only skin and bone; make, become do., to emaciate. *Kađa r.r.ko n̄lōk̄ kana*, the buffaloes look only skin and bone; *kami k̄amite đ̄ađgrako r.r.kethoa*, they caused their bullocks to become emaciated by constantly working. *Bhūȳđ̄ kađa lek̄ae r.r.ena*, he has become only skin and bone like the buffalo of a Bhūya (cf. *riol royol*).
- ru*, v. a. m. To beat, tap, make to sound, to drum, ring a bell. *Ťamake ruyela*, he is beating the drum; *Ťukud̄ ru q̄ik̄ume*, tap the earthenware pot and feel whether it is good; *bađi ruime, bogea se baka*, tap the brass-cup to feel whether it is sound or not; *iskul ghōđ̄ta ruyena*, the school bell has been rung; *kortalko ruyela*, they are playing the cymbals; *peresahe ruru kana*, he is playing the stringed instrument (with his fingers); *silpine ruyela*, he is tapping the door with his fingers. (Munđari, Ho ru.)
- ruđ*, n., v. m., v. a. impers. Fever, sickness; have fever, be ill, get an attack of fever. *Horre r. hamk̄edeae*, he had an attack of fever on the road; *pađi r.*, malaria, intermittent fever (of the tertian or quartan kind); *pađi r.*, the same as *pađi r.*, q. v.; *jaro r.*, continuous fever, also the quotidian form of malaria; *r. chut̄quent̄aeae*, his fever has left him (especially about the stage of malaria when the perspiration sets in); *r. ghōped̄in̄ kana*, I am getting an attack of fever; *r. sard̄iyent̄aeae*, his fever has become higher (worse); *r. khone beret̄ena*, he is up from his fever; *r. beret̄ena*, he has recovered from his fever; *r. haso menađ̄get̄aeae*, we are suffering from fever and pain; *bochor dinle r.đ̄ kana*, we have been suffering from fever the whole year; *r. moca daka bađ̄ sebelede kana*, with his fever (-mouth) he has no taste for food; *calak̄ calak̄ite horre r.k̄edeae*, as he went along he had an attack of fever while on the road; *hana haft̄aren̄ r.wal̄ tal̄gh̄kana*, in that week I had some fever. (Munđari, Kurku ru.)
- ruđ̄*, v. a. m. To turn back, return. *Ťakan̄ r.k̄ell̄aeae*, I returned his money (paid back); *đ̄ađgrae r.k̄edeae*, he sent the bullock back; *pañcawale r.ađ̄ae*, he paid him back what he had borrowed; *Ťis en̄eđ̄ coe r.tale* (or, *r.ođ̄tale*); who knows when our one will come back; *r.ena*, he has come back; *r. hec̄ena*, do.; *r. calak̄me*, go back; *mohajon then khon ek̄engeye r.ena*, he came back empty-handed from the money-lender. When used as second part of a compound, it conveys the idea of back, again. *Rop r.*, to speak back, i. e., to answer; *doho r.k̄edeae bađu*, he took his wife back again; *đ̄ađgrae ođu r.k̄edeae*, he brought the bullock back; *ben̄geđ̄ r.ađ̄ae*, he looked back at him; *q̄cur r.ena*, he turned back; *gođ̄lena*, *jiw̄el r.ena*, he died (was like dead), he came to life again; *uđ̄al̄ dabae jom r.k̄ela*, he ate again the food he had left (having ceased eating he commenced again); *opake jul r.k̄ela*, he repaired the house. (Munđari ruar; Ho ru.)
- rubđ̄qi rubđ̄qi*, adv. Tumultuously, noisily, uproariously. (C., here *rubđ̄qi*.)
- rubni*, adj. f., v. m., the same as *roba*, q. v., but applied to females. *Pik̄teye r. akana*, she is emaciated with a big belly due to spleen; *r. merom*, a goat with a big belly.

- rub rubqni*, v. m. To be filled with joyful expectations. *Porob nutumteko r.r. akana*, they are filled with joyful expectations on acc. of the (coming) festival; *bapla seterok kantaetele r.r.k kana*, he is filled with joyful expectations because his marriage is at hand.
- rub rubu*, adj., v. m. Shuddering, with a cold feeling (preliminary to an attack of fever), lethargic; having a distended stomach; puffed up; be do.; v. a. To impregnate. *R.r.n qikqueta, ruq ehopedin kana*, I feel shuddering, I am getting an attack of fever; *rabañteye r.r. akana*, he is shivering with cold (has no clothes); *jom r.r.yenac*, he has eaten himself over-satiated (his stomach is distended and he feels lethargic); *nui gqi do r.r.geye nelok kana, cel karon con nam akadea*, this cow is looking puffed up, she is suffering from something or other; *netar do r.r.i nelok kana*, at present she looks big (visibly pregnant); *ato korae r.r.akadea*, a young man of the village has impregnated her (in this last meaning, the word is not used before women).
- rubuc rubuc*, the same as *rabad rubuc*, q. v. (Drizzling rain.) *R.r.e daket kana*, there is a drizzling rain. (C., the same as *rabad rubuc*, in the meaning of tottering, slowly; not here.)
- rubuc rubuc*, adv. Incessantly and quickly (move, small animals). *Behaje calak kana r.r. nui dangra do, mit talaoge*, this (small) bullock is going incessantly and rapidly along without stopping.
- rubui*, adj. Gritty, sandy, not coherent (earth). *Noa hasa do r.gea, delak lagit ban ganoku*, this earth is gritty, it will not do to build a wall with it (? cf. *rubui rubui*).
- rubui rubui*, adv., the same as *rabae rubui*, q. v. *R.r.dak nurok kana*, some drizzling rain is falling. (C., tottering, slowly; not so here.)
- rubuk rubuk*, adv. Slowly but uninterruptedly, leisurely. *R.r. kamitege menaea, bae durup baraka*, he is working slowly, yet uninterruptedly, he does not sit down; *nui dangra do lahgayenre hu r.r.e calak kana*, although he has become tired this bullock goes along uninterruptedly, yet slowly (cf. *rabal rubuk*).
- rubu rubu*, the same as *rub rubu*, q. v.
- ruci*, n., v. a. m. Inclination, appetite, relish; to have, feel do.; v. a. impers. To have appetite, inclination, desire for. *R.m qikquetkhan, jomme*, if you feel inclination, eat; *dangra jel jom r.edin kana*, I have a desire for eating ox-meat. (The same as *roc*, q. v.; H. *ruci*.)
- ruckup*, adj., v. m. Dry, parched, withered; to dry up, wither. *Sakam do r.gea, ban jutoka phurug lagit*, the leaves are dry, they will not do for making leaf-cups; *horo r.ena, setakre sisir saotebon ira*, the paddy has dried, we shall reap it in the morning when there is dew; *aleak janhe do sanam rphor r.ena*, all our millet crops have dried up (v. *kurcup*, the same; also *kurcup*).
- rucup*, v. m. Become dry, brittle. *Sakam rphor r.ena*, the leaves have become dry and brittle (v. *rucup rucup*).

- rucup mante* (-*marte*, -*mente*), adv. With a crunching sound. *R.m. cele con togod namkede*, I chewed some insect or other with a crunching sound (v. *infra*).
- rucup marao*, v. a. Crunch up. *Khajariye r.m.kela*, he crunched the parched rice, all of it (v. *rucup*).
- rucup rucup*, adv., v. a. m. Cracking, crunching, munching (sound in mouth when eating something brittle); to crunch, munch; to sound crunchingly; dry up. *Khajari r.r.c jomjon kana*, he is crunching parched rice; *merom do palhae r.r.et kana*, the goat is crunching leaves (audibly); *sakam r.r.ena*, the leaves have become dry and brittle (v. *racup rucup*).
- ruc' ruc'*, v. a. Catch firmly hold of. Mostly used as second part of a compound denoting that the act of the first word is done firmly, securely, tightly, fast. *Gai horoko jomkette kisqytelko r.r.kede*, they caught the owner and would not let him go free, because his cattle had grazed (somebody's) paddy; *kembroko saf r.r.kede*, they caught and held the thief securely; *qorae tol r.r. akana*, he has tied his loin-string firmly; *korako tol r.r. akadea*, *kuriye itulkede iqte*, they have tied the young man up firmly, because he forcibly applied sindur to a girl's forehead (cf. *Mundari rui rui*, rapidly).
- rudi*, v. m. To feel pain (in arms or legs). *Janga r.yentiha*, my legs are painful; *nonqen r. akana*, I feel pain just here; *tiyin r. akana*, *ban saf dareak kana thonga*, my hand is painful, I am unable to take hold of the stick (cf. *radi*).
- rudi*, the same as *radi*, q. v. *Noa siki do r.gea*, *ban caluka*, this four-anna bit is worn out, it will not go (be taken); *khunsi r. akana*, *pheraobon*, the post has become bad, we shall put in another; *noa kagoj do r.yena*, *pe serma paromena*, this paper has become worthless, it is more than three years old (about debts).
- rud rudu*, adj., v. m. Standing up, bristling; become shaggy, bushy, rough, to stand erect. *Noa horo do r.r.gea*, this paddy is standing high up (plentifully); *suri r.r. akana*, the thatching-grass has become bristling (large and plentifully); *bana r.r. ale lahareye tenggo golena*, the bear stood up in front of us, its hair bristling. Word is not much used, because it particularly refers to the pubes (v. *rus rusu*; *Mundari rud rudu*).
- ruduak*, the same as *rud rudu*, q. v. (also mostly about the pubes). *Noa maric cedak bape herhet saphayeta*, *r. ghās gajaren do*, why don't you weed this pepper field clean, it has become filled with dense grass.
- rudhin horo*, n. A variety of paddy. (C.)
- rugdqi*, v. a. To call out vociferously, uproariously (many at the same time). *Jahaj lapaen jkhedko r.kela*, when the steamer commenced to move they called out noisily (e. g., crying *haribol*).
- rugdqi mante* (-*marte*, -*mente*), adv. With one voice (many together). *Joto horoko jarwa thurlenkhan r.m.ko hohqea*, *adq dupurufi thenko calaka*, when all men have come together, they call out with one voice. (some

obscene word), thereupon they go to the place where they sit together (i. e., the place where the hunt-priest is and from which they start the hunting).

rugdqi rugdqi, adv. Noisily, uproariously (call out together). *R.r.ko hoho idiketa sendrako calaoen hor*, they called out uproariously as they went along, those who were off for the hunt. When Santals go off to hunt, many shout together and always some obscene matter.

rugi, adj., v. a. m. Diseased, afflicted with a disease, unsound, ill, defect; cause to be, become do. *R.gae*, he is afflicted with a disease; *mi r. do phoe kami darelea*, this ill person will not be able to work; *phalna doe r.kedea*, so and so diseased him; *r.yenae, mayame thoyel kana*, he is diseased, he spits blood; *uni kaðu doe r.yena, bae moñk kana*, this buffalo has become diseased, he does not put on flesh. (H. *rogi*; v. *roga*.)

rugu bugu, the same as *ragu bagu*, q. v. (creeping, crawling sensation).

rugui, adj., v. a. Drizzling; to drizzle. *R. dañ do asoloña*, drizzling (quiet, without much thunder) rain becomes the real thing (gives water); *r.yelae, oñkte bolokpe*, it is drizzling, go inside.

rugui rugui, adv., v. a. Drizzling; to drizzle. *R.r.ye dañel kana*, there is a quiet drizzling rain; *setak khone r.r. akata*, it has been drizzling since morning (? onomat.; cf. *rogoe rogoe*).

rugum mante (-*marte*, -*mentle*), adv., the same as *rugum rugum*, q. v., but only once. *R.m. cele coñ qikqukede deare*, I felt something making a crawling sensation on my back.

rugum rugum, adv., v. a. Giving a crawling, creeping, numb sensation; to give one do. *Se r.r. bohokreko funqah kana*, lice are crawling on my head making me feel something creeping; *r.r.in qikquela, bulok coñ cel coñ*, I have a peculiar feeling, I am going to become drunk, I think; *r.r. bohok hasoyedin kana*, I have a cracking pain in my head; *cele coñ deareko r.r.edin kana*, some insect or other is crawling on my back (v. *ruqu ruqu*; v. *ragam rugum*).

rughu boar, v. *raghop boar*.

ruhen, n. A large forest tree, *Soymida febrifuga*, Juss. Bark used in Santal medicine. (H. *rohup*.)

ruhet, n., v. a. Scolding, rating; to scold, censure, abuse, rebuke (men, as different from women's *eger*). *Uni then qqi r.in jom akata*, I have received much scolding from him; *herel hopon doko rullheta, qimqiko eligera*, men scold, women abuse; *gupi ban sententeko r.kidiña*, they scolded me, because I did not go to herd the cattle; *bahui r. ralkedea*, he scolded his wife so that she cried; *r. mahjabedeako*, they abused him roundly; *r. ptoñkedea*, they scolded him, so long as they could see him (followed him with abuse); *r. nirkedea*, he scolded him, so that he ran away.

ruhi, n. A kind of fish, *Cyprinus denticulata*, Buch. (or *C. rohita*). One of the best. also kept in tanks. (H. *roha, rohit*.)

ruhi mulo, v. *rohi mulo*. (In books.)

ruhini, v. *ruhni*.

ruhni, n. The 13th day of the month of *jhet* and the following six days, in all seven days (C. says 13 days, not so here). The *ruhni* is considered the proper and lucky time for sowing paddy, also Indian corn and pumpkins, beans, etc. On the first day, they make a streak with cow-dung on the outside wall round the house; this is supposed to keep snakes away. On the same day, the *ojha* also commences to teach his disciples (that ultimately become the *Dasae kopra*, q. v.). *R.re hojo aphorme*, r. *gochi do khub hetel dareka*, ar *ona reali hojo hi khub hooska*, sow your paddy in Ruhni, seedlings of paddy sown in Ruhni grow very strong, and the grain of this also becomes plentiful. Acc. to Hindu mythology *ruhni* (or *rohini*) is the fourth Nakshatra or lunar mansion (personified as a daughter of Rohan or of Daksh, and the favourite wife of the moon) and comprises Aldebaran and four other stars in Taurus. *Koe ruhni*, the forenoon of the first day after the end of the seven days, when an agriculturist may "pray" for the luck of what he then sows, as he was unable to sow during Ruhni itself.

ruhni putka, n. Puff-ball commencing to be seen during Ruhni (the same as *hor putka* or *erol putka*; v. *putka*).

ruhri, adj. f., the same as *rohra*, q. v., but applied to females.

ruhun rupun, adj., v. m. Emaciated, lean; become do. (people, animals).

Nui dangra doe r.r.gea, *nahl ohoe or darelea*, this bullock is emaciated, he will not be able to pull the plough; *rup ruqtaye r.r. akana*, *aditete osol akana*, he has become emaciated through constant fever, he is extremely lean; *r.r. merom*, a goat that has become emaciated; *r.r.e pharnao akantalea*, our one is reconvalescent, but emaciated (cf. *rohra*).

ruhur maute (-marte, -mente), adv., the same as *rihir munte*, q. v. (very rare).

ruhur ruhur, the same as *rihir rihir*, q. v. (very rare here).

ruhur ruhur, adj. Green, luxuriant; strong; dry (mahua tree). *Netar jote dare r.r.ge helol kana*, at the present time, all trees look green (luxuriant); *adi se:laeren haran kanae*, *tehek gapa hi r.r. menaegra*, he is a very old man, even these days he is looking fresh and strong; *aleak mathom dare do caka god dare leka r.r.gea*, our mahua tree somehow looks dry like a dead tree (about a mahua tree, the leaves of which have fallen, and that does not get flowers) (cf. *rihir rihir* and *rophor*).

ruhur rupur, adj., v. m., the same as *ruhun rupun*, q. v. *R.r.gea*, *jom bae namelle*, he is looking very lean, because he is not getting food; *nui merom doe r.r.ena cidir cidirte*, this goat has become very emaciated through long-standing diarrhoea.

ruhu ruhu, v. a. m. To be eager after, love, fondle, have a predilection for, be partial to, pet; to ingratiate oneself, insinuate oneself, seek to be the favourite or pet, curry favour, be forward. *Hopon mui do dhergeye r.f.yea*, he is especially fondling the youngest daughter; *phama do dangra adiyee r.f.hoa*, *onate khubho moti akana*, so and so is very partial

to his bullocks (takes good care of them), therefore they have become very fat; *sendra calake r.f.k kana*, he is very eager to go hunting; *sarhaok lagile r.f.k kana*, she is exerting herself to be praised (e. g., by decking herself out); *adgeye r.f.k kana, ale kapid kaside emale kana*, she is taking good care that she gets enough herself, to us she is giving only very small portions; *perae r.f.koa, ale do ban*, she is treating her relatives well (gives them first-class food), but not us.

rui, n., the same as *ruhi*, q. v. (the fish).

rui, n. Tree cotton, the cotton of the *edel* (*Bombax malabaricum*, DC.) tree. *R. realk balis benaome, ar gisid jakek bokok then dohoeme*, make a pillow of tree-cotton and put it under your head when lying down. It is softer than cotton. (C. states that the cotton of the *hopo*, *Cochlospermum Gossypium*, DC., is also called *rui*; not so here, where the *hopo* is very rare, while the *edel* is a very common tree). (H. *rui*.)

ruii, adj., v. m. Sickly, delicate, not vigorous, weak, small; become, be do. *Horo do r.r. dareyena, biu alan leka geleyena*, the paddy has grown up thin and poorly, it has got ears thin like the tongue of a snake; *nui gidra r.geye harayena, engattete god bagiadete*, this child has grown up sickly, because its mother died and left it; *horo do setohte r.yena*, the paddy has become poorly (not vigorous) because of the heat of the sun; *nui gidra doe r. akana rangete*, this child has become sickly from lack of food (v. *ruiy*).

ruidi, adj. f., the same as *roeda*, q. v., but applied to females.

ruiiq, adj., v. a. m. Tall, high, lanky; to prune bare, remove branches.

R. kora, a lanky young man; *r. dare*, a tall tree the branches of which have been cut away; *mungu dareko sil r.keta*, they have plucked the leaves (and branches) off the Horse-radish tree, so that it is bare; *r. seta do sendra khubko jhaha*, dogs that are tall and thin are very eager hunters; *noa dare do r.yena, sahan lagitko r.keta*, this tree is tall and branchless, they have cut off the branches to use as firewood (v. *roeta*).

ruiii, adj. f., the same as *ruiiq*, q. v., but applied to females. *Ruiiq r.kin napamena*, a tall man and a tall girl have been mated (married together); *r. seta*, a tall and lean bitch.

ruiii, adv. Gently, as wind. (C.)

rui rui, adj. Tall and slim, thin with a bulging stomach (women); v. m.

Become do. *R.r.ye hara akana*, she has grown up tall and slim; *r.r.geye hokok kana*, she is looking thin with a bulging stomach (enceinte); *hara r.r.yena*, she has grown very tall and slim; *r.r.yenas*, she is visibly pregnant (cf. *lui lui*; cf. *ruiii*; cf. *Munqari rui rui*, rapidly).

rui rui, the same as *ruiy ruiy*, q. v. *Sakam r.r. qtu hijuk kana*, the leaves are coming floating moving up and down.

rui rui caru, n. A small bird (the same as *hufis*), so called on acc. of its call (onomat.; v. *vae rui*).

ruji, n. Cunnus, more especially clitoris. (Mahles, Kqlhes use this word; Muṇḍari, Ho *ruji*.)

rujim, n., the same as *ruji*, q. v.

ruju, n., adj., the same as *ruji*, q. v. *Uni koṛare r. menakṭasa*, she is pleased with that young man (willing to be his wife); *r.guae koṛa doḥoye laḡiḡ*, the young man is pleased to keep (marry) her.

ruju, v. a. m. To present for acknowledging, to pay to another instead of the real creditor, to give pledge, to refer, assign for payment. *Phalna ḥakim then kathae r.keta*, he got the matter referred to so and so magistrate; *ṣaka karte kḥete r.keta*, he pledged a rice-field for the money borrowed. (A. H. *ruju*); word apparently not commonly known.)

rukq, n. A carpenter's chisel. The Santals distinguish four kinds. *Puḡi r.*, a chisel having a wooden handle inserted in the hollowed iron of the back part of the chisel; *kānd r.*, a chisel the edge of which is rounded (for cutting round holes); *cinmi r.*, a small chisel for cutting tiny holes; *nahel rok r.*, a large chisel used for cutting the groove for the plough-share, the hole for inserting the plough-beam, etc. *Cinmi r.te maḡi kuthe rok bhuggame*, cut the holes of the legs of the *maḡi* (q. v.) with the small chisel. (H. *rukḥanti*.)

rukq ḡaḡa, n. The front teeth (two above and two below) in the middle. Also *rukq leka ḡaḡa*.

rukqṛ, v. *rukqṛ*. (C.)

ruk birik, the same as *ruk biril*, q. v.

ruk biril, n. Trees, plants, the vegetable kingdom. *R.b. aema menakṭina, rḥqḥ akatan*, I have a good many trees, I have planted; *emanteak r.b. noa dhartire janam akante jut bujḥakḥ kana*, it feels pleasant, because different trees and plants have grown up in this world; *buru birko do r.b. menakṭe saḡao akana*, the hills and forests are looking nice by trees and plants being there. (H. *rākh* and *brick*; cf. B. *brikkḥ*.)

ruk rabḥn, adv. No such thing, absolutely nothing, entirely, completely. *Buluḥ r.r. caba utḡr akana*, the salt is absolutely finished; *ḡḥn kaḡḡa menakṭa, daḡ r.r. cabayena*, there are only empty vessels, there is no water at all left; *matḡm r.r. nūr cabayena*, the mahua flowers have fallen down, nothing left (on the trees); *mīkh mḡḡmko ḡoḡ cabayentaa r.r.*, every head of cattle he had has died; *mohajḡn r.r. saname idiketa*, the money-lender has taken away every bit there was.

rukun, v. a. m. To shake, toss, push, knock against, ring a bell (shaking it). *Ul r. nūrḥawaleme*, shake down some mango-fruits for us; *ḡidṛḡ r. ḡḡpidem*, make the child sleep by shaking the bedstead (with your feet); *boḥḥe r.adiṇa*, he shook his head at me; *tiye r.adiṇa*, he shook his hand to me (signifying not at come, etc.); *ḡḡbiye r.yeta*, he is shaking his shoulder-(blade) (in *dḡn* dance); *ḡhoḡṣa r.ime*, ring the bell; *kāiḡḡi r.yena*, the mahua fruits were shaken down. (Muṇḍari, Ho *rukun*.)

rukun rukun, adv., v. m., the same as *rukun rukun*, q. v.

rukun tukun, adv., v. m., the same as *rukun tukun*, q. v.

rukun rukun, adv., v. m. Shaking, trembling; to shake, tremble, shiver (with cold, age, in fever). *R.r.in qikquel kana, ruq qhobin kana*, I am feeling shivering, I am getting an attack of fever; *gidro rabahteye r.r.oñ kana, señgel then jorogepe*, the child is shivering from cold, warm it at the fire; *botorteye r.r.oñ kana*, he is trembling from fear (cf. *rakan rukun*; cf. *ruku*).

rukun tukun, adv., v. m. Trembling, shivering; to tremble, shiver; v. a. Cause to shiver. *R.i. enan khonin qikqueta*, I have been feeling shivering for a long while; *dakleye r.i.kellea*, the rain has made us shiver (with cold); *ale hayam dge r.i.gea*, our old man is trembling (and feeble); *hoy ar daklele r.i.ena*, we have become shivering from the wind and rain (v. *rukun rukun*; *rukun tukun* is particularly used about feeling cold when exposed to rain and wind when working during the rainy season; cf. *ruku*; cf. *lukur tukur*).

ruku ruku, the same as *roko roko*, q. v. (Seething sound.)

rukkel, v. perform. of *ruhel*, q. v.

rukhar, adj., v. a. m. Dry; to dry; dry in, be absorbed, become dry.

Noa utu do r.gea, thora hñ bako raseasa, this curry is dry, they have not added the least gravy; *umhate sunum ban qjoñ akawante r.gen qikqueta*, I am feeling dry and rough, because I have not anointed myself with oil after having bathed; *utu tiangi r.me*, make the curry dry by adding to the fire; *dak layom raca r.ena*, the courtyard has become dry after the rain; *balbalaolenan, nitok don r.ena*, I perished, now I have become dry (cf. *rohq*; cf. H. *rakha*; Muñdari *rukhar*).

rukhi, n. A particle, a bit. *Jotqe jom cabaketa, mit r. hñ bas sareñ akata*, he has eaten it all, he has not left even one small bit (cf. A. P. H. *ruq'a*, a bit).

rukhiq, n., v. a. m. Preservation, saving, deliverance; to save, preserve, rescue, deliver. *Marah r. koeyena*, it was a great deliverance; *qfi jotonte r.le namketa*, by being very careful, we got deliverance; *mohajon khone r.kidina*, he rescued me from the money-lender; *tarup khone r.yena*, he was rescued from the leopard; *qfi r. koeyentaea, thora dare ban bindq-adea*, he had a great deliverance, it was just a little that the tree did not fall down on him. (H. *rakhiya*; v. *rakhiq*.)

rukhi jogao, the same as *rakhi jogao*, q. v.

rukhi panja, v. a. Follow, track intensely. *Okatem calaka, r.p.lah panjamea, qf khon cote do janic ohom dejoña, dhgtire do r.p.lah panjamea*, where will you go? I shall follow you until I find you, you will not likely mount up on high, here in the world I shall follow you until I find you (v. *rukhi* and *panja*; C. gives the meaning of "enquire into in detail").

ruli, n., v. a., the same as *rol*, q. v. (A ruler; to rule; Engl. rule.)

ruli, n. A small-sized rafter, a sapling. *Ruli señer kana, bah moñawa*, this is a thin rafter, it is not thick. (Desi *ruli*; v. *rola*.)

ruli suli, n. Small saplings. (C., not here.)

rum, v. a. m. To turn the head, shake one's head (in negation); to take possession of (by a bonga); to be possessed by a spirit; to get into an ecstasy for the purpose of being an oracle or to represent a bonga; to roll the head for that purpose. *Bhōñle r.kela*, *bae emōka*, he shook his head, he will not give; *r. bohgakelkoako*, they were possessed by bongas; *Dasāe korako r.ōñ kana guru oñāre*, the Dasāe boys are being possessed in the house of their teacher; *baha bohgako r.ena*, the *baha* (q. v.) festival bongas have taken possession (of some men); *jatra bohgako r. akana*, *kirip kiripko hōhoyela*, the Jatra bongas have possessed (some), they are shouting shrilly.

The Santals believe that bongas may take possession of men (also of women who are witches), or rather that people may be possessed by bongas. The possession is shown, to start with, by a violent rolling of the head; afterwards there may be some trembling. The man possessed is supposed to act for the bonga, is addressed as such, and will answer as such. The *rumōñ* is customary when a sacred grove is to be erected, the "bongas" find the stones and place them at the foot of the tree; they speak as bongas; at the *baha*, flower-festival, at the *jatra* festival, and at *bhāñdan*, also when a person is dead, the same day, people are possessed. The *ojha's* disciples are taught how to be possessed by a number of bongas. It is rather strange that the people believe in this, because they know that the possessed ones are quite conscious of themselves. It may happen that a man goes to a house where someone has recently died, and acts as possessed by the dead one's spirit, and in this way fools the relatives to give beer, etc. (Munḍari *rum*.)

It might be remarked that the same practice may be seen with both men and women among the low Hindu castes (Doms, Bauries, Bhūyas, Paharias, and others), mostly at the Kali festival and (the Paharias) at the *pata* (hook-swinging). The person possessed is asked about anything, especially about illness and how this is to be cured, or how it will go, etc., and the "spirit" answers. They call it *debla jhup*.

rumbud cumbud, adv., v. m. Eagerly, fervently, joyfully; to be eager, long for, burn for. *Hani tora r.c.e calak kana pata nel*, look, there she is eagerly off to attend the hook-swinging festival; *sendra calak lagite r. cumbujok kana*, he is burning to go hunting (also *r.c. barae kanae*); *ayak sit r.c.ko calak kana*, they are going to fetch vegetables joyfully. *rumculuk*, the same as *romcolok*, q. v.

Rumi, adj. Of or belonging to *Rum*. (A. H. *rūmi*; only in books.)

rum jhum, the same as *rimi jhimi*, q. v. (rare).

rumjhūm, v. a. To enquire of an oracle, to enquire of one who is possessed with some deity or other, generally as to the recovery or otherwise of a sick person. (C.; apparently not here; v. *rum*.)

- rumuđ*, the same as *rumuj*, q. v. (C., not here.)
- rumuj*, v. a. m., the same as *rumuj*, q. v. *Calake r.kedea*, he made him eager to go; *kuri helle kora doe r.ena*, seeing the girl, the young man was excited.
- rumuñ rumuñ*, adv., v. m. A creeping, tingling, trembling sensation, an aching tickling sensation; to have do. *Taruñ rak añjomle r.r.iñ qikauet kana*, hearing the call of a leopard I have a creeping feeling (of fear); *ruq ehobii kana, r.r.iñ qikaueta*, I am getting an attack of fever, I have an aching (trembling) feeling; *durup duruple jaŋga r.r.entina*, I have got a tingling feeling in my legs from having been sitting for a long while.
- run*, v. a. m. To boil (flesh) a little (to prevent it from going bad), to shrink by boiling; to shrink, contract, shrivel. *Jel teke r.kakme, adq bañ bərijokka*, boil the meat and shrink it, then it will not go bad (the juice of the flesh is reduced and flesh so treated will keep for one day; before eating, it has to be boiled again properly); *qangra jel da teke r.len meč sebela*, only when boiled and shrunk, is ox-meat savoury (i. e., when so treated and kept to next day); *rabañte hoymo r.entina*, my body has shrunk due to the cold (about the peculiar state of the skin when long exposed to cold, becoming like a plucked fowl; v. *sim jel*); *patal kohnda r.entaa*, his scrotum has shrunk (been contracted due to cold).
- rund*, n. Bush, the metal lining of an axle-hole. *Sagarre r. lagaope, bañkhan bhugga marañoŋka*, put an iron lining in the axle-hole of the wheel, or the hole will be worn too large. (Desi *rund*; cf. H. *rādih*, enclosure.)
- rundai*, n. A weed (growing among thatching-grass and spoiling it). Said to be the same as *ghara ghari*.
- run runu*, v. m. To shiver, tremble, shrink, be numbed (through cold). *Rabañte hoymo r.r.entina*, my body has been numbed by the cold; *durup duruple jaŋga r.r.k kantiña*, my legs are becoming numbed by sitting so long (v. *run*).
- run tukun*, v. a. m. To shrink, shrivel together from cold, be benumbed. *Dakitey r.t.kedea*, the rain (with wind) benumbed him; *rabañtey r.t.ena*, he became benumbed by the cold (also about the peculiar "corrugated" skin when exposed to cold); *r.t.kin buđhi haramena*, they have become an old woman and an old man with shrivelled (wrinkled) bodies (v. *run* and *tukun*).
- ruñ puñuđ*, adj., v. m. Dirty, unsightly, uncouth, begrimed, ugly, uncomely; to be dejected, depressed, sad, forlorn. *R.p.e ñelok kana*, he is looking unsightly (he bathed, but did not scrub himself, so the dirt is seen there); *bahu bale sen ocoadeyey r.p. akana* (or *r.p. bərae kanae*), because we did not let our daughter-in-law go (e. g., to her old home), she is depressed (and sulky) (cf. *ruñ ruñ*; cf. *puñuđ*).
- ruñ ruñ*, *ñadj*, v. m. Drooping, poor, crippled, not flourishing or blooming; to be do., to droop (crops, flowers). *Cel leka rohoq akana, enkage r.r. ñelok*

kana, it looks poor, just as it was when planted (has not developed); *rehda hasare hojo do r.r. akana*, the paddy is drooping in the saline soil; *r.r. darek kana*, the tree is not growing flourishingly (cf. Ho *rungi*). *runku juduh*, adj., v. m. Feeble, delicate, weak; become do. *R.j.gene*, *bae homi dareaka*, he is very feeble, he is unable to work; *nui gai do r.j.e nelok kana*, *jom bae namette*, this cow is looking feeble (emaciated), because she does not get (enough) food; *rug rugteye r.j. akana*, he has become feeble (and emaciated) from constant fever.

ruh ruh, adj., v. m. Transparent and swollen; clear and transparent; become do. (boils, water). *Ojo do r.r. bele akana*, the boil has ripened and is transparent (before bursting); *uni hor doe baucakoh con bah con*, *r.r.e mo mo akana*, who knows whether this man will recover, he has become transparently oedematous; *r.r. pharia dak*, transparently clear water; *ul do bele r.r. akana*, the mango fruit has ripened and is transparent (i. e., skin is).

runqa, n. A wild cat; fig. a tiger or a leopard (when in the forest the Santal will avoid saying *kul* or *tarup*, fearing that the word mentioned will bring the animal there; so they say instead *runqa* that is not considered dangerous). They distinguish the following:

Boak r., or more commonly *boas r.*, the large tiger-cat, *Felis viverrina*. So called on acc. of their call *boas boas*.

Badar r., the same as *sagak r.*, q. v.

Kubra r., a wild cat. (C.)

Sagak r., the jungle cat, *Felis chaus*; small like a cat.

Sila r., a wild cat. (C.)

The Santals eat the *runqa*. (Mundari *runqa*.)

rup, n. Form, shape, appearance, semblance. *Amak r. nellai tahena, daka utu bah namkhan*, shall I stay only seeing your face, if I don't get rice and curry (women's saying); *apuhak r. bah nellataea*, I did not see how my father looked (he died before I was old enough to distinguish appearance); *apatak r. bae agu akata*, he does not resemble his father; *hor r.te uni bongae nel ooyena*, the bonga showed himself in the form of a Santal; *amak r.teye jomketa*, he got food because of you; *tarup r.te nonqeni bongae odokoh kana*, the bonga living here comes out in the form of a leopard. (H. *rip*.)

rupa, n. Silver. *R. sakom*, a wristlet of silver; *r. mundam*, a silver ring; *r. sikri*, a chain of silver; *r. realko benao akata*, they have made it of silver. (H. *rupa*.)

Rupa Marodi, n. A sub-sept of the Marodi sept.

rupuckul, adv., v. a. m. Huddled up, tightly together; shrivelled up, tiny; narrow at one end and heavy at the other, tie tightly; become thin; press down in size. *R.e durup akana*, he is sitting huddled up (quietly); *r.ko biyda akata*, they have made the sheaves thin at top (the millet etc., straw was thick at the root and thin at the top); *nonko sakan do*

sanam rohor r.ena, these leaves have all become dry and shrivelled up; *sauri bhuriko tol r.keta*, they tied the thatching-grass cart-load tightly (but irregularly, heavy in front and narrow at back); *sahane tol r.keta*, she tied the firewood into a small bundle thick at one end and narrow at the other; *dakae ota r.keta*, she pressed the rice down together (made it smaller in size).

rupuikut, the same as *rupukul*, q. v. *Sedae do hor celanreye tahkante Indur dhumahe mojalena, nahak do ad mathare paraoenkhan ekhalleye r. utarena*, formerly, as he was above others, he became exceedingly fat, now when all has fallen on his own head he has become utterly shrivelled up (both thin and meek).

rupu rupu, the same as *ropo ropo*, q. v. (not common).

rupu rupu, intj. to parrots, also as a term of endearment to small children.

Come! *Miru r.r.ko kohoakoa, adoko hijuka*, they call on the parrot saying *rupu rupu*, then it comes. (Ho *rupu*, a parrot.)

rupul rupul, adv. Slowly, leisurely (eat, work). *R.r.e kami kana*, he is working leisurely; *r.r.e jomjoh kana*, he is eating slowly.

rupuyul, adj., v. a. Lean, emaciated; cause to become do. *Hqire r.*, off with you, you lean dog; *si r.kedeako*, they ploughed with the bullock, so that he became emaciated.

rup, v. a. To throw poison into water that the fish may die. *Hako god ocoko legil darhale ruba*, we shall poison the water in the pool to kill the fish; *kakoko r.ketkoa*, they caught the fish by poison (or, poisoned the fish); *rup hako lekako bul akana*, they are drunk like poisoned fish. The fish are poisoned by any of the following matters being thrown into the water: *joti, tofo jo, corco jo, sakri phol chal* and *kuijdi kare*, qq. v. (Ho *rub*.)

rup, v. m. Collapse, tumble down, fall down. *Khuqti raputente orak r.ena*, the house fell down, because the post was broken; *hqete dare r.ena*, the tree fell down because of the wind; *khqqi kumbq hqete r.ena*, the watch-hut on the threshing-floor was blown down. (Munqari *rub*.)

ruru ruru, adv. Inefficiently (blowing the flute, one who is learning); adj. Drumming, knowing how to drum. *R.r.ko prohet kana gupi kora*, the shepherd boys are blowing the flute inefficiently; *r.r. hqoko napamien enet, enet do jomkaoka*, only when persons who know how to drum come together, will the dancing go well (v. *ru*; onomat.).

ruruyul, n. A thin plait of hair, a short pigtail (women who have thin hair may arrange their hair in this way). *Huqin huqin r.e sul akana*, she has made her hair-knot with a thin plait, very small (v. *infra*).

ruruyul, adj. Small, shrivelled up; v. a. (Catch, tie) tightly; v. m. To become thin, poor. *Nui r. do bejeye jhukak kana*, this tiny fellow, he shows himself very courageous; *kombroko tol r.kedea*, they tied up the thief tightly; *sap r.kedeako*, they caught and kept him tightly (did not let him go); *nitak doc r.ena*, now he has become small (does not boast any more) (? cf. *ruyul*).

- rurpi**, n. Small stones, gravel. *Sorokre r.ko baisan akata*, they have gravelled the road. (H. *ropi*; v. *ropa*.)
- rurpi rurpi**, adv., v. a. Shrilly; to fife, pipe on a small flute with a high squealing sound that grates on the ear. *Gidra r.r.ko grometa*, the children are blowing the flute, shrilly; *alope r.r.a, qrisge anjomok kana*, don't fife, it is worrying us to hear.
- ruruak**, adj. Uncovered (back); gaping (hole). *Setak ihabicko gitickok, god gongha leka r.*, they will lie until morning uncovered like a dead snail; *kićić bhugak akantaca, r. helok kana*, her cloth has got a hole, it looks gaping; *cal r. helok kana*, the roof looks as if it has a gaping hole; *noa kanda do r.gea*, this vessel has a large hole (v. *ruru ruru*).
- ruru ruru**, adj. Transparent, clear. *Noa dal do r.r.gea, habako helok kana*, this water is transparent and clear, fish are seen (v. *ruu ruu*).
- ruru ruru**, adv., v. m. Giving a deep dull sound; sound deeply. *Ghanti r.r. sadel kana*, the bell gives a deep sound; *noa bhajan do r.r. sadel kana, bogegea*, this earthenware vessel gives a deep sound (when tapped), it is good (no fissure); *ghanti r.r.ok kana*, the (cow) bell makes a deep sound (onomat.; cf. *raah ruru*).
- ruru ruru**, adj. Round and narrow (hole). *Gidra aleak kanda r.r.ko capal bhugakketa*, children threw (a stone) and made a hole narrow and round in our water-pot; *pinhere godoko bhugak akata r.r. gulandge*, rats have made a hole in the rice-field ridge, narrow and round. Word also used about the anus, when uncovered and seen (e. g., of a dead-drunk man).
- rusa rusi**, v. m. To be put out with one another, be offended, in bad humour, sulky (with one another). *Harām budhikin r.r. akana*, husband and wife are in a bad humour with each other. Rarely used about only one (*bahu r.r.kateye calaoena*, the daughter-in-law went away in the sulks) (v. *rusu*; *Mundari rusa ruse*).
- rusan**, v. a. Cause to be sulky; v. m. To be in bad humour, offended, cross, sulky, sullen. *Bahuko r.kedea*, they made their daughter-in-law sulky (also v. *ocokedeako*); *r. akanae, ale songe rop hu bae roya*, she has become sullen, she will not even speak with us; *guti teheh doe r. akantalea, daka hu bae jometa*, our servant is in a bad humour to-day, he will not even take food (cf. H. *rusna*, be irritated).
- rusi**, n. The neat liquor (exuding from the malted grain before water is added to make it beer). *R. emanpe, hanti do tinre cope dakak*, give me the neat stuff, who knows when you will pour water in the beer; *r. tel hute ekkalteko bul gihjoka*, by drinking the neat stuff they at once become drunk and lie down (v. *ros*; cf. H. *ras*, liquor; cf. B. *gham rasi*).
- rusid**, n. A receipt. *Rusid pharok* (or *pharok r.*) an acquittance, a receipt for all dues being paid (v. *pharok*). (P. H. *rasid*.)
- rus rus**, adv. Low (fever). *Nui gidra do r.r. bhiri bhiriticye ruak kana*, this child has a continual low fever (v. *infra*; Ho *rusu rusu*).

rns rns, the same as *rns rusu*, q. v.

rns rusu, adj., v. a. m. Peevish, cross, sulky; make, become do.; to sulk.

R.r.i nqloġ kana, she looks sulky; *daka bako qn holadeteŷe r.r. akana*, he is peevish, because they did not give him his food quickly; *ruhetteho r.r.kadea*, they made her sulky by scolding her; *bako sen ocondeteŷe r.r. bayae kana*, she is acting sullenly, because they did not let her go. (H. *rns*, passion; Muṅdari *rns rusu*.)

rns rusu, adj., v. m., the same as *rud rudu*, q. v.

rusuġ rusuġ, adv. Slowly, leisurely, but continually. *R.r.e kani kana*, *bae jirquġ kana*, he is working slowly and continually, he does not take any rest; *r.r.e jomjon kana*, he is eating leisurely (children, old people) (v. *rasuġ rusuġ*).

rusuġ rusuġ, adv. With a cropping, rasping sound (animals grazing).

R.r. kadee qiti kana, the buffalo is grazing, making a cropping sound (when biting off the grass); *r.r. sanpiko irt kana*, they are cutting the thatching-grass with a rasping sound (onomat.; v. supra).

ruti, n. A goldsmith's weight (the seed of the *kawel* (q. v.) used as a weight, about 1½ grain); an infinitesimal bit. *Noa r. thamakurte do tinqġ horbo aytaoka*, how many of us will get anything of this tiny bit of tobacco. (H. *ruti*.)

ruti ruti, adv. In small, tiny portions. *Niq kaqil culuġ daka r.r. haqinabonne*, serve this small amount of food out to us in small portions (so that we may all get a little); *r.r. haqinkatakope sanam boeka, jomjon oke hġ aloko mon khaqġ*, divide it even in tiny portions between all the brothers, in order that none of them may feel hurt (let nothing be too insignificant for division) (v. supra).

rutuġ leka, adj. Straight and thin, straight. *Noa qor do r.l. sojhe*, this road is straight (like an arrow); *nui qor doe r.l.gea*, this man is straight and slim (also: straight as to character); *noa sar do r.l.ko sojhe akata*, they have made this arrow absolutely straight; *r. l. sener*, absolutely straight rafters.

ruturyuġ, adj. Straight and thin. *Noa tirio do r.gea*, this flute is straight and thin; *r. sheŷga*, a straight and thin stick; *r. kora kanae*, he is a straight and slim young man; *r. dare akana*, it has grown into a straight and slim tree (? cf. *rut rut*; cf. supra; cf. Ho *rutu*, a flute).

rut rut, adj. Tall and slim, erect. *Cel cġh r.r.e dipil akata*, she is carrying something standing high up on her head; *jonġra do r.r. dare akana*, the Indian corn has grown high and straight (but without pods); *r.r. nou horo do teŷgoŷe menaka*, this paddy is standing erect; *hanko haqde r.r.ko teŷgo jarwa akana*, look at those over there, they are standing together straight up (doing nothing) (cf. *rud rudu*).

ruti, n. Bread. Not made by Santals and very rarely eaten by them. (H. *raŷl*.) Santals may be heard to call bread *panahi piŷa*, shoe-cakes, said to be because of its size and form.

- ruʃiul*, adj., v. m. Big-bellied, having a full stomach; eat to repletion (children). *Nui r. mara gidra do bae biʃ kana*, this big-bellied wretch of a child will not be satisfied; *jom r. akanae*, (the child) has eaten to repletion.
- ruʃ ruʃu*, adj. Big-bellied, puffed out; v. m. Become do., be filled to repletion. *Nui qaŋgra doe r.r.gea*, this bullock is big-bellied (having eaten too much); *jom r.r.yenae nitok do*, he has eaten to repletion now; *bariatkoko jom r.r.yena*, the bridegroom's party has eaten to repletion (v. supra; cf. *luʃ luʃu*).
- ruʃuk ruʃuk*, adv., v. a. m. Cracking, crunching (sound); to crunch, crack. *R.r. atae jometa*, he is eating something parched, making crunching sounds; *seta jaŋe r.r.eta*, the dog is crunching a bone; *buʃ r.ruʃugok kana*, the parched gram makes a crunching sound (when eaten) (onomat.; v. *raʃaʃ ruʃuk*).
- ruʃu ruʃu*, adj., v. m., the same as *ruʃ ruʃu*, q. v. *Jom r.r.yenae*, we have eaten to repletion.
- ruʃyul*, v. *ruʃiul*.
- rũyø*, adj., v. m. Not vigorous, poorly, drooping; be, become do. (trees, crops, also children). *Noa dare do r.gea*, this tree is not vigorous; *horo do setoŋte r.yena*, the paddy has become poorly on acc. of the heat of the sun; *nui gidra doe r.yena, eŋgat toa bae ŋamette*, this child is poorly, because it does not get its mother's milk.
- ruyul mante (-marte, -mente)*, adv. With a bound, jump. *Botorte r.m.ye dərketela kombro seta*, the thievish dog ran away with a jump from fear; *r.m. sakam rakapena bharydote*, the leaf was blown suddenly high up by the whirlwind (v. infra).
- ruyul ruyul*, adv., v. m. Fluttering, bobbing up and down, bounding along; to flutter, move up and down, bound along. *Mal r.r.e gok idiketa*, he carried the bamboo along, the ends bobbing up and down; *r.r. toyoe dərketela*, the jackal ran bounding away; *sakam hoete r.r. laraok kana*, the leaves move up and down (flutter) in the wind; *uʃ r.r.ok kantaea*, his hair is fluttering (especially thin and long hair) (v. *royol royol*).
- ruyu ruyu*, adv., v. m. Fluttering, shaking, moving up and down in a thin stream; to flutter, shake, bob up and down. *Sakam hoete r.r. laraok kana*, the leaves are fluttering in the wind; *god hor r.r.i atu hijuk kan lahəkana*, a dead man was coming floating, moving up and down (in the waves); *bās gōdi akatoko, r.r.ē kana gendrečlet*, they have attached some land, the rag at the top of the post is fluttering; *fukuc bhugak hkon dak r.r. tuʃitik kana*, the water comes in a thin stream out from the hole in the earthenware pot; *sarjom ju r.r. nurok kana*, the sal fruit is falling slowly down (whirling); *bharydote sakam r.r. coŋte ofadena*, the whirlwind carried the leaves whirling away upwards (v. *rui rui*; v. *ruyul ruyul*).
- ruyul ruyul*, adv. Rapidly, speedily, swiftly. *Hoē dak botorte opakte r.r.le dərketela*, we ran speedily home fearing the coming storm; *eskar r.r.e calaocna*, he went rapidly (being) alone (v. *riqʃ riqʃ*).

R

the cacuminal or cerebral *r*, not initial, but medial and final in Santal words. It is produced as follows: The tip of the tongue is drawn up towards the middle of the hard palate and at the same time inverted, thereupon being moved rapidly and evenly forward towards the front upper teeth without touching the palate. When passing the upper gum the inverted tongue-tip momentarily touches this. The end is that the tip of the tongue strikes against the lower front teeth, at the same time doing away with the inversion. The tongue must be drawn far enough back to enable the tongue tip to make its forward sweep. As medial it may commence a syllable. E. g., *ar*, *ker*, *kar*, *rigur* *rogur*, *rigra*, *rigri*, *dakri*, *narri*.

S.

s is the voiceless open tongue-blade dental. The blade of the tongue is placed against the gums with a small opening or channel to permit the passage of the air. The front point of contact is the same as with the dentals. Very much the same sound as heard in English *cease* or *sink*. It is initial, medial and final.

sa, n., v. a. m. Side, edge; put aside, bring out of the way; go or be out of the way. *Gađa kana saren ñelledea*, I saw him on the other side of the river; *noa sa*, this side; *hul noa sa khon nonde menaklea*, we have been living here this side of the insurrection; *orak noa sate calakme*, go along this side of the house; *buru noa sate sorok sen akana*, a road runs along this side of the hill; *mit sa keakana*, one side (e. g., of a fruit) has been broken off; *mit sa deal bindorena*, the wall on one side has fallen down; *buru kana saren kor*, people from the other side of the hill; *ato mit sa do eken kor menaklea*, or *mit sa do eken Dekoge*, at one side (end) of the village we are only Santals and in one part only Dekos; *nhoa sa pahpa*, the strip on this side (of the speaker); *bhok mit sa hasoyedi kana*, I have pain one side of my head; *mit sa kor godentaea* (or *mit kor*), he is paralysed on one side; *mit sa barge*, one side of the field; *khaclak sakakme*, put the basket aside (out of the way); *dan iqeko sakadea*, he drove her away because she is a witch; *ale khon sajomme*, get away from us; *ale helleye sayena*, he went away seeing us; *setoh khon gidra sahaepe*, move the child away from the sun; *kor talare bam sahopa*, *ale khon sakme*, there is not room for you among people (you are a nuisance), move away from us; *sa ñogokmie*, move a little away to one side; *kor khonle sa paromena*, we passed away from the people. (Mupdari sa.)

sab, v. sap.

saba, n. The dew-claw on the hind legs of a dog; the spur of a cock. *S. seta real bis menaktakoa*, dogs with dew-claws are poisonous (their bite is poisonous; Santal belief); *nui sorqi do s.tegeye phadgal gokoa*, this cock will spurn and kill (fowls) with the spur.

saba, n. A branch river, feeder, affluent. *Gumra gađa do Boramuni s. kana*, the Gumra river is a tributary of the Brahmini; *Hugli do Ganga real s.*, the Hooghly is a branch of the Ganges.

sabad, n. Cause, motive, reason, conduct, habit. *Noa s.e laiyeta*, he gives this motive; *seta reak s. do ban pheraola*, the dog's habit will not be changed; *phalna reak s. do onkana, komdrogae*, so and so's conduct is of such a kind, he will steal.

Sababte, postpos. adv. On account of, by reason of. *Cel s.ye calaena*, on acc. of what did he go; *ḡankede s.ye dorkela*, she ran away, because they called her a witch. (A. H. *sabab*; not commonly used.)

sabad, n. Sound, noise, voice; v. a. Make do. *Cele cye paromen, hor s. lekan anjomketa*, someone passed, I heard something like the sound of a man (going); *hada reak s.in anjomketa*, I heard the sound of a buffalo; *panahi s.*, the sound made by shoes (when walking); *celeak ror hū ban anjomak kana sirit s.*, absolutely no voice of anyone is heard; *okye coko s.keta*, someone made a noise. (H. *sabad*.)

sabañ, adj., v. a. m. Tasteless, insipid, saltless, not caring, uncared for; make, become do. *Noa utu do s.gea, bulunakpe*, this curry is tasteless, salt it; *noa hḡndi do s.ena*, this beer has become tasteless (only water); *s. ca*, tasteless tea (unsweetened); *uniañ ror do s.gelasa, s. moca hor kanae*, his speech is insipid (he has no pleasant words); he is a man with an unkind mouth; *utuko s.keta*, they have made the curry insipid; *joto horteko ror s.kedea*, all scolded him, so that he became like nothing (bullied him); *onko pefa doko s.ena*, those friends have become cold (do not visit, show friendship any more); *onko then alegele s.ena*, they do not care for us any more; *niloñ dabin s.ena, pḡhil do gur lekakin takkana*, now they do not care for each other any more, formerly they were like molasses (sweet to each other). (Mundari *saba*.)

sabañ siñiñ, the same as *siñiñ satok*, q. v.

sabao, v. m. Sit together (in a marriage song; meaning is uncertain).

sabar sabur, the same as *sabar subur*, q. v.

sabar subur, adj., v. a. m. Watery; juicy; make, become do. *Rase salañ s.s. jom do qdi thik qikquka*, to eat what is juicy with gravy (not dry) feels very good; *dak maḡdiko s.s.keltalea*, they have made our gruel watery; *jonḡra daka ghḡr tulud s.s. jom bikokme, ban renḡcmea*, eat your fill of Indian corn-porridge made soft with butter-milk, you will not feel hunger (v. *subur subur*).

sabar, v. a. m. To finish, complete. *Nesak cas dote s.keta kami*, we have finished all work in connexion with this year's crops; *bandile jom :keta*, we have finished eating the contents of the paddy-bundle; *noa atoren hor doko s.ena*, all the people of this village have died; *daka utu s.ena*, the rice and curry have been finished; *buru phḡḡren hor tarufe s.ketkoa*, the leopard has made an end of the people living at the foot of the hill.

sabar sabar, adv. (Suck) dry, finishing. *Mihū do mit ghḡrite s.s.e numu cabaketa*, the calf sucked (the milk) all in a moment (v. *supra*).

sabas, v. a. m. To praise; to praise oneself. *S.kedeako*, they praised him; *atrye s.ok kana*, he is praising himself (seeking praise). (P. H. *shābāsh*; rare.)

- sabasi*, n., v. a. m. Praise, laudation, applause, renown; to praise, applaud; glorify; to seek praise, laudation. *Sye harketa*, he gained praise (also, he courted renown); *mokordomareye jilquente s.ye namketa*, he was praised, because he was victorious in the lawsuit; *s.kedeako*, they praised him; *in do jahā tingāin kami, nutumge bae nutumaktina, ar uni do thora kamitegeye s.ka* (or *s.ye sarhaoca*), however much I work, he does not mention it (call it anything), and he is praised for a little bit of work; *qdiye s.ka kana*, he is praising himself very much (boasting). (P. II. *shābashi*, also H. *sābasi*.)
- sabas sabas*, intj. Bravo! well done! excellent! Mostly used by young men dancing. (P. H. *shābāsh*.)
- sabja*, v. *sabjao*. (C.)
- sabjao*, v. m. To become wet by attraction of moisture. (C., not here.)
- sabod*, v. *sabad*. (C.)
- Saboe jora disom*, n. A country so named in the recent traditions. Said to be in Manbhum and to have a Bhūya as *Raj* or *zemindar*.
- sabok*, v. *sap*.
- sabori*, v. *suburi*.
- sabodhan*, adj. Careful, cautious, circumspect. *S. hor*, a cautious person; *s.te tahenne*, live carefully; *netar doe s.ena*, he has become cautious now. (B. *sābodhan*; rare.)
- sabql*, n. An iron crowbar. *Noa dhiri do s.te sabok kecagne*, thrust the crowbar into this stone and break it with it. (B. *sābol*.)
- sab sab*, adv. Profusely, in quantities or multitudes, oozing out; v. m. To ooze out. *Poko s.s.ko argo akana*, the locusts have come down in enormous multitudes; *s.s.in udgarok kana*, I perspire profusely; *dak s.s. setnok kana*, water is oozing out in quantity; *s.s.ko jarwa akana hor*, people have come together in multitudes (cf. H. *sab*, all).
- sab sabao*, v. m. Ooze out, exude, liquify, become watery, perspire. *Horpo s.s.ka kantina*, I am perspiring profusely; *balbal dak s.s. odokok kana*, the sweat is oozing out; *buluh s.s.ena dak iqte*, the salt has become watery on acc. of the rain (v. supra; cf. H. *sab sabānā*, creep).
- sabha*, n. Assembly, meeting, council, company (of a large number). *Noa s.re rorme hor samahre*, speak here in the council before people; *bhage nicric horokkate s.re calakme*, go to the (festival, e.g., marriage) meeting having put good clothes on; *kulhi duruf s.rebon gulmaraoa*, we shall talk the matter over in the council meeting; *s. lundī calaope*, serve out the company-beer (i. e., intended for all present, as at a marriage). (H. *sabhā*.)
- sabhabik*, v. *sobhabik*. (Very rare.)
- sāc*, n. A mould, matrix, form for casting, ovary (of animals and birds). *S. bennokate onare pitole dula*, having prepared a mould he pours (molten) brass into it; *cel leka s. menaka, enkage muhan rakapa*, as the mould is made, so the form will turn out; *sukri s.re hoponko tahkamu*, there

- were young in the ovary of the (killed) sow; *bele s.*, the ovary of a bird (especially of a hen). (H. *sāc*.)
- sāc*, adj., adv. True, honest, just, fair; v. a. Make, treat as true. *Khub s.e bicgra phaina hakim dō*, so and so magistrate judges very justly; *s. rōrme*, speak the truth; *s. katha*, a true statement; *colon dō s.getaea*, his behaviour is honest; *s. kathako jhūta*, *ar jhūta kathako s.a ukilko dō*; the pleaders make a true statement a lie, and make a false statement to be true. (H. *sāc*.)
- sāca*, adj., v. a., the same as *sāc*, q. v. *S. hōr kanac*, *ar s.e galmaruoa*, he is an honest man and he speaks the truth; *khub s. koṛa kanae*, *jāhāe tulud jāhānak hañ anjonoḥ kantaea*, he is a straight young man, nothing (bad) is heard about him in his attitude towards anybody. (H. *sacā*.)
- sāci palon arak*, n. A certain vegetable (v. *sāci*; cf. B. *palon*; not cultivated by Santals).
- sāc sāc*, adj., adv., the same as *sāc*, q. v. True, honest. *S.s. rōrme*, speak the truth; *s.s.e bicreta*, he judges justly.
- sac sūc*, adv. Silently, without a sound being heard; v. a. m. Make, become silent. *Sanam hōr s.s.ko jupit cabaketa*, all are asleep and absolutely quiet; *ruhēt s.s.kelkuae*, he scolded them, so that they became silent; *japitketako*, *s.s.enako goṛa ato*, they have fallen asleep, the whole village has become silent (not a sound heard). (Mundari *sae sui*.)
- sad*, n., v. m., v. a. impers. Desire, wish, inclination, lust; feel do. *Jel jom s. lagaoediñ kana*, *okarem nama*, I am feeling a desire for eating meat, where will you get it; *jāwāroḥ s. lagaoae kana*, she is feeling a desire to be married; *orak duar lagit s. menaktaea*, she has a desire to get a (good) household (is industrious); *gidrajon reañ qādi s. menakliña*, I have a great desire to get children (the man); *naiharṭe calake s.oḥ kana*, she feels a desire to go to her father's house; *toa jom sade kante gūiye kiriñ akadea*, he has bought a cow, because he has a desire to get milk; *bākuankhan s. bhāngaoentaea* (also *meṣaoentaea*), when he got a wife, his lust ceased. (H. *sād*.)
- sad*, adj. Rare, seldom, desirable. *De se beṅgar emokpe*, *utu nāvqiohale*, *s. durib iqerñ kneyetpea*, please give me some egg-plant fruits, we shall make them into curry for the first time this year, because it is a rare (desirable) thing I ask you for it (v. *supra*).
- sada*, adj. Plain, white, without border or admixture, clean. *S. kagoj emahne*, *ol lagitiñ*, give me a clean paper (on which nothing has been written), I am going to write; *s. kicriḥ dō bañ orḥ hōdoka*, plain white cloth is not quickly torn; *s. ca*, tea that has not been sweetened; *noa dak dō s.gea*, *ca sakam bako lagao akawala*, this water is plain, they have not put any tea leaves in; *utu dō s.gea*, *bako sasañ akawala*, the curry is plain, they have not added turmeric to it; *s. sindur*, sindur exclusively used in connexion with sacrifices. (H. *sāda*.)

sada, adj. Straightforward, upright, simple, artless, fasting, unmarried. *S. hor kanae, adi bhagegeae*, he is an upright person, he is very good; *tehen dole s.gea, banukitalea jom*, we are fasting to-day, we have nothing to eat; *nui kora (kuri) doe s.gea*, this young man (girl) is a bachelor (spinster); *s. hore kqikidiina*, he blackened (defamed) me, an innocent person (v. *supra*).

sada, n. A kind of tobacco. (C.)

Sada, adj. Who does not apply sindur to their sacrifices; used as a prefix to the Santal sub-septs who follow this practice. Origin (whatever it has really been) is now said to be, that once when they had forgotten to bring sindur, they sent a number of their party to fetch some, but as there was heavy rain they could not cross a river, and they made the sacrifice without applying sindur to the animals and the *hōnd*. Later, they adopted this as their custom. The following are the sub-septs:

Sada Baske, n. A sub-sept of the Baske sept.

Sada Besra, n. A sub-sept of the Besra sept.

Sada Cōrē, n. A sub-sept of Cōrē sept.

Sada Hāsdaḥ, n. A sub-sept of the Hāsdaḥ sept.

Sada Hembrom, n. A sub-sept of the Hembrom sept.

Sada Kisku, n. A sub-sept of the Kisku sept.

Sada Marṇḍi, n. A sub-sept of the Marṇḍi sept.

Sada Murmu, n. A sub-sept of the Murmu sept.

Sada Pāuriq, n. A sub-sept of the Pauria sept (apparently somewhere else called *Pāuliq*, but not here).

Sada Siduḥ Soren, n. A sub-sept of the *Siduḥ Soren* sub-sept.

Sada Soren, n. A sub-sept of the Soren sept.

Sada Tuḍu, n. A sub-sept of the Tuḍu sept.

As will be seen, sub-septs of every sept of the Santals (except of the lost Bedea sept) have a *sada* sub-sept, and even one of the sub-septs (*Siduḥ Soren*) has a so-named sub-sept, different from the *Sada Soren* (v. *sada*).

sadae, adv. Daily, continually, always. *S.geye kōkōea*, he begs daily; *s.geye hijuk kana*, he comes here continually. (H. *sadāi*.)

sadamād, adv. Continually, without a break. (C.)

sada para, adj., v. a. Collecting (debts); demand repayment, exact do.

S.p. din kana, mohajon bako emok kana, it is the time for collecting outstanding debts, the money-lenders don't give any loan; *horve s.p.yeta*, he is exacting repayment of the paddy. (Desi *sadapara*.)

sada sapta, the same as *sada*, q. v.

sadasuk, adv. Excessively, abundantly, over-much. *S. dakape em akawadea nui gidra*, you have given this child overmuch food; *s.em hūketa, bam huloḥa*, you drank excessively, will you not become drunk; *s.e dalkedeā*, he beat him excessively (cf. *sada* and *suk*).

sadga badga, adv., v. a. m. Unevenly, scattered about, roughly, disorderly, untidy; to make, become rough, disorderly. *Gidra dq s.b.ko jomketa*,

the children ate, scattering remnants; *raca s.b.ko jerepketa*, they have plastered the courtyard unevenly (holes here and there); *sim tase horoko s.b.keta*, the fowls have scattered the paddy spread out disorderly for drying; *s.b. horoko irketa*, they reaped the paddy in a disorderly way (in a hurry); *kharqi s.b.yena, jerer aroepe*, the threshing-floor is rough, plaster it over again (v. infra; v. *sedge bedge*).

sadga badgi, the same as *sadga badga*, q. v.

sadga bidgir, the same as *sadga bidir*, q. v.

sadga bidir, adv., v. a. m. Scattered about, disorderly, out of place; make, be do., scatter disorderly. *S.b.pe doho akala sahan*, you have put the firewood down, scattered about; *horo biṅḍape s.b.keta*, you have scattered the paddy sheaves disorderly; *sakam biṅḍa s.b.ena*, the bundle of leaves has got loose and the leaves have been scattered here and there (v. *sadga badga*).

sadgaeak, adj., adv., v. a. m. Uncovered, exposed; unsettled, in disorder; to uncover; leave unsettled. *S.e gitič akana*, she is lying uncovered (disorderly covered); *lokate daka s.e doho akala*, having taken the rice out of the pot she has put it down uncovered; *kathako s.keta*, they left the matter unsettled; *sauriye nṅān s.keta*, the storm blew the thatch away and disordered the roof; *s.enaē, kicrič kirinaeme*, she has become disorderly clad, buy her a cloth (v. *sadga badga*; v. *sadgalak*).

sadgal, n. A money-lender. (C.)

sadgal, v. a. m. Scatter, disorder. *Malthamū rohoeketa, sanam simko s.keta*, I planted beans, the fowls have scratched them all about; *horo simko s.keta*, the fowls scattered the paddy (v. *sadgaeak*).

sadgalak, the same as *sadgaeak*, q. v.

sadom, n. A horse, pony; v. a., v. m. d. Keep horses. *Aṅḍiā s.*, a stallion; *bandhar s.*, a horse (male) that is kept in a stable when not in use (v. *bandhar*); *eṅga s.*, a mare; *kāpriā dō s.re dedkateko calaka*, the cloth-merchants (there mostly Bhojpur Hindus) go along riding horses; *kisār hoṅko s.koa* (or *s.jona*) rich people keep horses; *ṭṭu s.*, a small pony; *sadom orak*, a stable, house for horses (with Indians). (Muṅḍari, Ho *sadom*.)

sadom bgi, n. A kind of convulsions. The patient crunches his teeth like a horse biting the bit, and kicks during the attack (v. *bgi*).

sadom ḍaṅḍka, n. A certain fish, *Esomus danricus*, Ham. Buch. Fairly common; liked as food (v. *ḍaṅḍka*).

sadom eṅč, n., v. a. Showing off the horses (making them jump, run, etc.). *S.ko e.koa*, they are making the horses run and jump.

sadom ghās, n. A kind of grass, found at water's edge. Eaten by horses, but not by cattle (v. *ghās*).

sadom ladari, n. A certain climber, *Vitis tomentosa*, Heyne. The same as *ghora ladari*, q. v.

sadom lever, n., the same as *sadom ghās*, q. v. (said to spread in water).

- sadom muč*, n. A large kind of red ant. Name said to be due to colour. They bite. (Muqđari *sadom mui*.)
- sadre*, adv. In all, altogether; for the first time. *S. mił gořen kora hopone gmonlena*, altogether, only one son was born; *s. mił ul dareye rąqoę akala*, in all, only one mango tree has he planted; *s. amge goco menak-tama*, are you the only one who has a beard; *s.re teheęgeye heč akana*, for the first time he has come to-day; *tin s. nękę utarın calaolen iqte qđi bhageko perakidina*, as I went for the first time, this time they entertained me very well (*sad + re*).
- sadh*, v. *sad*. Used in the Middle Indeterminate (*sadhok*, the same as *sadok*).
- sadhao*, v. a. To bring a bone from a burial place or any other special place. It is said that it has to be a bone of a bastard child; it is to be brought on a Sunday by a naked person. The object of having such a bone is to charm and make people believe. The Santals believe that magicians have such a bone and therefore are able to hoodwink people. E. g., he has this bone in his right hand, and in his left hand he has a potsherd or anything; if he says, that it is money, the people believe they see money. *S. jańte hoře andhayetkoa*, he is making people see what he says, having a bit of a bone (brought as stated) (v. infra; cf. H. *sādhna*).
- sadhao*, v. a. m. Train, discipline, bring to agree. *Dańgra bae s. dareae kana*, he is unable to discipline (train) the bullock; *ato hoře riąu s.kethote phalnako italkedea*, they beat so and so, as he had urged the village people and made them agree to what he wished. (H. *sādhāna*.)
- sadhao*, v. a. d. To avenge, take revenge. *Okve bońga cąko s. akawadea, onate ruą bae besok kana*, who knows which bonga it is that is taking revenge on him, therefore he is not getting well from his fever; *bańriko s.adea nui do*, enemies took revenge on him; *đanko s.adea, onate tarufe jonkadea*, the witches avenged themselves on him, therefore the leopard ate him. (H. *sādhna*.)
- sadharam*, adj. Ugly, deformed (face). *Bąhule nelkadea, bae besa, s.geae*, we saw the prospective bride, she is not good, she is ugly (e. g., has no nose) (cf. infra).
- sadharon*, adj. Common, general, ordinary, simple, easy. *S. qami kana, at do bań kana*, it is ordinary work, it is not hard; *s. hoř kana, qđi hoř do bako hijuk senoka*, it is an easy road (no obstructions), many people do not pass along it; *s. hoř*, an ordinary person (nothing in his character to bring him into conflict with others); *joko hořko bulena, nui eskarge s.e tahękana*, all were drunk, this one alone was normal (sober). (B. *sādharon*.)
- sadher*, adj. Only, single. *S. hopon kantaeae*, he is his only son (or child); *s. acęeye kisęř akana*, he himself alone has become wealthy (he boasts); *s. anreńge nunakhotama goi do*, do you think you are the only one who has cattle.

sadherre, adv. Only. *S. amgem kisāra*, are you the only one who is wealthy; *s. amren gidra menaca*, *horren do banulhōa*, have only you a child, have others none; *s. ye oraḥ akata*, *mit ghari hō bae bogialḥ kana*, he only has made himself a house (i. e., he feels himself only important), he does not leave it for a moment (*sadher + re*).

sadhōḥ, v. *sadh*.

sadhōndar, n. A tax-gatherer, collector of dues. *Phalna mohajonren s. kanae*, *nwigeye siḥdia*, he is the collector of dues of so and so money-lender, he demands payment; *rajren s. kanae*, he is the zemindar's tax-gatherer (e. g., the *gomosta*). (B. *sādhon + dār*.)

saḍ, n., v. a. m. Noise, tumult; make do., sound. *S.ateko baplak kana*, they have a marriage with much noise (bombs, drumming, etc.); *mit ninda s. hijul kana*, a noise has been reaching us the whole night; *paḥonko s. el kana*, the soldiers are making a noise (shooting); *bom s. ena*, the bomb exploded with a loud sound. *Saḍ* is particularly used of sound caused by explosions and drumming (v. *saḍe*).

saḍak, v. a. To pinch, bite. *Cele cōe s. kiduk*, *baḥ nelledea*, something bit me, I did not see it; *nunu jokheḥe s. kidina*, the child bit me painfully when sucking.

saḍak mante (-marte, -mente), adv. With a pinching pain. *Cele cōn s. m. ye gerhidina*, someone bit me causing a pinching pain (insects, snakes, when not seen) (v. *infra*).

saḍak saḍak, adv. Causing pinching pain (in several places or at several times). *Dakel jokheḥ s. s. roko gegera*, when it is raining (certain) flies bite causing pinching pain (cf. *siḍid siḍid*).

sāḍaḥ, v. *saḍaḥ*. (C.)

saḍar suḍur, adv., adj. Thin, watery; drippingly. *Noa utu do s. s. gea*, this curry is thin (watery); *rare thora thora s. s. dul idiakom*, pour out a little gravy to each; *aleak oraḥ do haḥamena*, *nasenalle daklekhange s. s. bogete joro godoka*, our house is an old one, when it rains a little it will at once leak drippingly (v. *saḍur baḍur*; *siḍor soḍor*, *suḍur suḍur*).

saḍe, n., v. a. m. A sound, noise; make do., to sound. *S. tumdak kana*, it is a (well) sounding dancing-drum; *riḥil s.*, cloud noise, i. e., thunder; *bānduk s.*, the sound of a gun; *bom s. anjomok kana*, the sound of bombs is heard; *tirio s.*, the sound of a flute; *ghoḥtako s. kela*, they sounded the bell; *hoḥ s. k kana*, there is a sound of wind; *baḥ s. k kana noa tirio do*, this flute does not give a (good) sound; *daka heḍeioḥ kana*, *s. k kana*, the rice is boiling, it emits a sound (it is heard); *gol s. ocoeme*, *jemonle badae*, make a loud whistle, that we may know; *roḥ s. me*, *jemon kombro mente alole dahme*, speak, so that it is heard, in order that we may not beat you thinking it is a thief (coming). (Munḍari *sari*, Ho *sari*.)

saḍek sapap, n. Sounding (musical) instruments (v. *supra* and *sapap*).

saḍga soḍgo, adv., v. a. m. With a splashing sound; to make a splashing sound, to splash. *Cele cōn s. s. e calak kan soḍgōre*, someone is going

in the rivulet making splashing sounds; *noa bhugañre aema hako s.s.ko bolq akana*, a number of fishes have got into this hole, making splashing sounds; *darhare cele cqe s.s.yel*, someone is making a splashing sound in the water-pool; *qobhare s.s.k kana*, something splashes in the pool (heard) (cf. *sađe*).

sađe (-ñ, -m, -t), n. (My, etc.) brother-in-law (i. e., my, etc., wife's sister's husband). *S.ñ kanae, mit ofakregetiñ nqihar akawana*, he is my wife's sister's husband, we have got a father-in-law in the same house; *s.ttel dō bae namledeā*, he did not find (meet with) his wife's sister's husband. (H. *sārhu*; cf. Muṇḍari *sađhu, sargia*.)

sađegeya, n. pl. The husbands of two or more sisters; v. m. Become do. *S. kanakin*, they have married two sisters; *mit lač s.kanako*, they are the husbands of full sisters; *kaka goñgo boeha hqpon s. kanakin*, they are husbands of two cousins (daughters of brothers); *s. akanakin*, they have become husbands of sisters (*sađe + ea*).

sađ sađ, adv., v. a. m. Splashing; to splash. *Goā ofak s.s. dañ jorok kana*, water leaks all over the house, splash, splash; *s.s.ok kana*, it splashes (v. infra).

sađ sađao, v. a. m. To splash (sound of falling liquid when striking against something). Particularly used about the sound of women urinating (v. *sađ*).

sae, n., num. A hundred. *Mōrē isi dō mit s.*, five scores are one hundred; *pañci dō mōrē s. realiko teña*, they weave a *pañci* (q. v.) with five hundred (threads of the warp); *bar pē s. hojko hečelena*, two to three hundred people came together. (H. *sau*, v. *so*; Muṇḍari *sae*.)

sae, n. Earnest money. (Used in the following expression.) *Bapla jokheč Dom girako emakoa ar s. poesu mit anako emakoa*, when they are to have a marriage, they give the Doms a string with knots (one knot for each day until the day of marriage), and they give them one anna as earnest money. (H. *sai*.)

sae, used as second part of a compound verb, conveying the meaning of entirely, utterly, totally, completely (done, finished). *Bagi s.kedeae*, he has utterly left her; *bagi s.kelleae, hikri tis hō bae hijuka*, he has entirely left us, he never comes to look us up; *jom s.ketae daka*, he finished all the food (ate all up); *hañdiye nū s.keta*, he drank all the beer; *hiriñ s.ketañ*, I utterly forgot it; *horo rokhoeko kami s.keta*, they have completely finished their paddy-planting (cf. A. P. H. *sa'i*, effort).

saedañ, adj. Sandy, dry, barren (soil); v. m. Become do. *Noa barge dō s.gea* (or *s.ena*), *guricañ eneč cas hoeka*, this homestead field is sandy (has become sandy), only when it is manured will any crop succeed; *alek gođa dō s.ena*, our high-land field has become barren (sandy); *noa holqñ dō s.ge qikquē kana*, this flour feels rough (bits of uncrushed grain mixed in). *saegu sqega*, the same as *sqega sqega*, q. v.

saegal, adj., v. m. Rough, rude, harsh; become do. *Noa kicrič dō ađilet s.gea*, this cloth is very rough; *miak ror dō s.getaea*, he speaks harshly:

- s. ror do haksoa*, harsh words give pain; *horŋo s.in qikqueta, um heclengoh*, I feel my body to be rough, I must go and have a bathe at once; *s.geye rorhidiŋa*, he scolded me rudely (using bad words); *uniak ror do jaoge saegadoktaea*, his words will always become rude.
- sae kara*, adv. Per cent. *S.k. du faka*, two rupees per hundred; *s.k. bar faka dam laguok kana*, a price of two rupees per hundred has to be paid (v. *sae*; in these parts *sot kora*, q. v., is more common).
- saela boela*, adj. Tall, lanky, tall and slim (people, trees). *S.b.ko hara akana uniren gidra*, his children have grown tall and slim; *s.b. dare*, a tall and straight tree (without spreading branches) (cf. *raela*).
- saela soela*, adj., the same as *saela boela*, q. v. (about trees and certain fruits, but not about people). *Noa maric do s.s. jo akana*, this pepper has got long fruits; *s.s. ghangra*, long pods of *ghangra* (q. v.); *s.s. dare akana*, it has grown into a tall tree.
- sae manie* (-*marie*, -*mente*), adv. With a sound of relief (breathe); with a rustling sound. *Kami cabakate s.m.ye sahetketa*, when he had finished the job he gave a strong breath of relief; *gidi s.m.ye argoyena*, the vulture came down with a rustling sound; *s.m. sare arakketa*, he shot the arrow off with a whistling sound (onomat., v. *sae sae*).
- saera*, n. A kind of fish-trap. It is made of bamboo, some 60 cm. long and 30—40 cm. broad at the top, round or elliptic, except at the lower end, where the bamboo splits are joined together flat. At the mouth a line of bamboo pieces is placed (called *daiŋa*) to prevent the fish from getting out again. The trap is placed where water, in which there may be small fish, runs, especially in the opening in a ridge of a rice-field, where the water is allowed to run out (in the autumn when there is too much water); it is also used in small rivers. When fish fall down into the trap with the water, the intervals between the bamboo splits are too small for the fish to get through to escape. The *saera* and the very similar *toroŋan* (q. v.) are very commonly used by all Santals. *S.ko oŋao akata*, they have set the fish-trap.
- saera*, n., the same as *saera*, q. v. (C., not here.)
- sae sabad*, n., adv. Sound; making a sound. *S.s. cel ho ban nihjomoŋ kana, jipil cabaketako*, there is no sound at all heard, all are asleep; *cele ho s.s. bako atkarok kana*, there is no one heard (felt) making a sound (v. *sabad*; v. infra).
- sae sae*, adv. Sound heard when deer drink (onomat.).
- sae sae*, num. Hundreds (v. *sae*).
- sae sae*, adv. Whizzing, buzzing, rustling, stertorous sound; v. m. To sound, whizzing, etc. *Caole khadlepe, dak basanenenu s.s.* (or *dak s.s.ok kana*), throw in the rice, the water is boiling, making a fizzing sound; *gidi s.s.ko uŋauk kana*, the vultures are flying (past) making a whizzing sound; *ginŋuarŋe dhiriyē capatketa, s.s. saŋeyena*, he threw a stone with the sling, it made a whizzing sound; *ayan biŋ s.s.ye dŋrketa*, the cobra

wriggled off making a rustling sound; *dhòh rog menaktaea, s.s.ye sahetela*, he suffers from asthma, he breathes making a stertorous sound (onomat.; H. *sãe sãe*).

sae sarap, v. sub *sarap*.

sae sabud, n. Proof, demonstration; v. a. m. To prove, substantiate, establish, confirm. *S.s.ko emketa*, they gave the proofs; *noa katha bam s.s.lekhan boge do qhòh menlema*, if you do not prove this matter, I shall not call you good; *kombroko s.s.kedea*, they proved him to be the thief; *katha s.s.ena*, the matter was substantiated (v. *sabud*).

sae sebad, v. *sae sabad* (rare).

sãe sãi, adv. The sound of breathing (sleeping people). *Tala nindan heclena, bako disqidiña, s.s.ko japit akal tahkama*, I came at midnight, they did not become aware of me, they were asleep breathing heavily; *s.s.ye sahetela*, he is breathing heavily and repeatedly (asleep) (onomat.; cf. *sãe sãe*).

sãe sãi dare, n. The Casuarina tree, *Casuarina equisetifolia*, Forster. So called on acc. of the sound heard in its leaves when there is a wind. Not in Santal villages or forests (v. *supra*).

sae takroñ, adv. The sound made by a tiger when drinking. Also a rigmarole in *hit hita ençé* (q. v.) (they say *sae sae sae burureya takroñ*, or, *lebda lamañ takroñ* or *kuycañ*).

saga бага, adv. Numerous, crowds. *Ale orakre s.b. høn menakhoa*, in our house there are of crowds of rats; *parkomre qrmoc s.b.ko badhao akana*, the bugs have multiplied enormously in the bedstead. (Munđari *sagu бага*.)

sagae, adj. Coarse, not ground fine, stony, lumpy; v. a. m. Make, become do. *Nonkan s. holoñ piñha do bañ jutoka, kecagoka*, it will not do to make cakes of such coarse flour, (the cakes) will break; *s. hasare cas bañ hoeoka*, no crops will be good in stony soil; *hasape s.keta, barti herepe lagaoketa*, you have made the earth coarse, you have added too much husk (about earth used for plastering); *s.yena husa, jereç bañ jutoka*, the earth has become too coarse (full of sand), it will not do for plastering (cf. Munđari *sagae sagae*; cf. *sege sege*).

sagae darae, adv., v. a. Loudly; to speak or sing or drum loudly and quickly. *S.d.ye royel kana*, he is speaking loudly; *s.d.ye sereñel kana*, she is singing loudly; *s.d.yet kanae, jul julle rorpe*, he is speaking loudly, speak nicely; *s.d. tumdañe ruyela*, he is beating the dancing-drum loudly and rapidly (not nicely) (v. *darae darae*; cf. *sagae*).

sagae mante (-marle, -mente), adv. With a good breeze. *Puruq khøn s.m.ye hoeketa, rearge qikquena*, there came a fresh breeze (once) from the East, it felt cold (v. *sagae sagae*).

sagae sagae, adv., v. a. Blowing a strong breeze; to blow do. *Mil ninda s.s.ye hoeyela*, a strong breeze has been blowing the whole night; *sara dine s.s.yela*, a strong wind has been blowing the whole day (onomat.).

- sagae sagae*, adj., v. a. m., the same as *sagae*, q. v. (Coarse). *S.s. holõnko -kecel akala*, they have sifted the flour, so that it is coarse; *jerer hasako s.s. akala*, they have let the earth for plastering become coarse (cf. *sege sege*).
- sagae sogoe*, the same as *sigoe sogoe*, q. v.
- sagae sugui*, adv. Coming in (wind through a hole, heard, felt), with fluttering cloth (women); v. a. To blow in. *Bhurni bhugak khon s.s. hoe paromale kana*, the wind is blowing in on us through the opening between the door socket and the wall; *kicric' orçed akante s.s. hoe paroman kana*, wind is blowing (cold) in on me, because my cloth is torn; *s.s.ye calak kana*, she is going with a fluttering (too short) cloth; *mit hindqi s.s.yela*, it has been blowing the whole night (cf. *sugui sugui*; cf. *hagae hugui, pagae pugui*; v. *sagae sagae*).
- sagak*, n., v. a. m. The awns of certain jungle grasses that stick and prick when in contact with the body; to get these awns on one's cloth or body. *Sauri s.*, the awns of the thatching-grass (v. *sauri*); *toyo s.*, the awns of a certain grass so called (lit. jackal awns); *sauri godaten bololena, gofa kicricin s.kela* (or, *s.ena*), I entered the thatching-grass field, I got all my clothes full of awns; *bogeten s. akana*, I have got any amount of pricking awns on me. (Munçari, *saga*.)
- sagak*, v. a. m. To introduce any awn-like thing into somebody; to bewitch; to be bewitched by getting such a thing into one's body. What is introduced may be any small thing, a bit of coal, sand, a bone, hair, etc. The result is continuous fever, that will only cease when an ojha has found out where the *sagak* is and has extracted it by biting and sucking the supposed spot. The witches are considered responsible for it. *Danko s. akadea, doyogok kanae*, the witches have bewitched him, he suffers from nausea; *horpo s.lenkhan ojhako jhar jarwaetakoa arko gerkoa*, when people have been bewitched, the ojhas will exorcise them and bring the introduced matter together and bite it out of them (v. supra; cf. *sogak*).
- sagak ol*, n. A certain kind of mushroom edible. (C., not here.)
- sagak ruq*, n. The fever caused by *sagak*, q. v. *S.r.i ruqk kana*, he is suffering from fever caused by the introduction of something by witches.
- sagak runça*, n. A small jungle cat, *Felis chaus*. (v. *runça*; said to be so called, because they are often found in thatching-grass fields; Munçari *saga runça*).
- sagal sagal*, adv. Numerous, crowds. *Katid katid sim sukri, s.s. peratape, Dakaeah, nutuiah, niu do, Baba, tohoi haqinle*, small fowls and pigs, numerous are your friends, I shall prepare the rice, I shall prepare the curry, but as for me, father, I will certainly not serve it out (from a Sohrae song); *nui sim ehga do s.s.e hopon akatkoa*, this hen has brought forth a crowd of chickens. (Munçari *sagal sagal*.)
- sagam rorçed*, adv., v. a. Making a noise, sound; to make a noise. *S.r. cele hõ bako aikak kana*, there is absolutely none heard making a sound; *s.r.e duran kana*, he is walking about making a slight noise; *hon cutiako s.r.ta*, rats and mice are making a noise.

sagam sugum, adv. Stealthily, noiselessly. *Cedak nindoge onka s.s.en dārā barae kana, bogem ropkette, bañkhanem dal ocokoka*, why are you walking about stealthily like this at night, fortunately you spoke, or you might have got a beating; *kombro leka s.s.e hečena*, he came noiselessly like a thief (v. *sugum sugumi*).

saga rope, the same as *sege rope*, q. v.

sagar, n., v. a. A wheel, a cart; to cart. *Sagar* alone is generally used about the solid-wheel bullock-cart. *S.te sahanle ggukefa*, we have brought the firewood by cart; *s.teko hečena*, they came by cart; *toyo s.tele hečena*, we came by the jackal's cart (i. e., walking); *teheñ guricho s.ela*, they are carting dung to-day. *Ad gađi s.*, a cart with wheels of the same kind as the *ram gađi*, q. v.; *gađi s.*, a cart of the modern type (with a *pał*, nave, and *ara*, spokes, generally six, and *puhiq*, a rim, consisting of six pieces, and generally, although not necessarily, having a *hał*, an iron tyre); *godhro s.*, the same as *kantha s.*, q. v. (also *gordho* and *gurdha s.*); *kantha s.*, the solid-wheel cart (the wheel consists of three pieces of wood joined together and fashioned round, the middle section being the *putra*, q. v., the two outside parts being called *pałi*; it is still seen and is made by the Santals themselves; C. calls this *tin pał sagar*). The axle of a Santal cart (*niñgha*) may be of wood (so formerly and always in a *kantha sagar*) or of iron (now generally so). On the axle, two *kumbhir*, one on each side, are fixed, and on these the two shafts rest; these meet in front where the yoke is fixed. *Teheñ barea s.in kirin akala, hudar niñgha quriñ lagaoa*, I have to-day bought two wheels, I have not as yet fixed an axle and shafts; *s. cah leka candoe rakafi kana*, the sun is rising like a cart-wheel. (Munđari *sagar*, Ho *sagi*; H. *sagar*.)

sagarig, v. *sagriq*, the here common form. (Munđari *sagarig*.)

sagar jhagar, n. Cart; carting. *Ale dō s.jh. banuktalea*, we have nothing in the way of carts; *s.jh. dō muskilgea, bar hor bañkhan bañ jutoka*, to drive a cart (carting) is difficult, if you are not two persons, it will not do; *s.jh.em hellekhan pačokme, besagungea*, if you see any cart, draw back (don't proceed with the marriage preparations), it is a bad omen (*jhagar* is probably a jingle).

sagar sal, n. The wedges joining the middle section of a solid wheel with the outside parts (*putra* with *pałi*), two on each side of the middle section.

sagen, v. m. To sprout, shoot forth, to bud. *Hesał s.ena*, the Pipol has put forth fresh leaves; *mungā arał s.ena*, the Horse-radish has sprouted (put forth a fresh shoot); *goco s.ok kantaca*, his beard is sprouting (after being shaved); *hormq s.en leka uni haram dōe sereñketa hāriarge*, the old man sang as if he had got a fresh body (had become young again) like fresh vegetable; *hormq s.entaca*, her body has "budded" (she is showing signs of pregnancy). (Munđari, Ho *sagen*.)

sagoe, n. Tassar silkworms at the first moult. (C.) Here called *ulri*.

- sagoe dagoe*, adj., the same as *sagae sagae*, q. v. (Coarse.)
- sagor*, n. Sea, large pool (used for cultivating paddy). In Santali used in the latter meaning. *Urni birre tokoe gelelelela s. leka, ayo babakin gelelelela s.leka*, who scratched out in the primeval forest like a sea, our parents scratched out like a sea (from a *doñ* song). (B. *sāgor*.)
- sagor*, adj. (post.). All, entire, only, the whole. *Bāngla dišom dō jumi s. kana*, the Bangla country (a part of the Santal Parganas district) is all rice-land; *Jubdi dō jonđra s. kana*, the Damin-i-koh (called Jubdi by Santals) is all Indian corn land (i. e., particularly); *din s.re*, for the whole day (this use rare here). (H. *sagrā*.)
- sagre*, adj. All, the full, whole. *En hilođ dō s. dine goselkedeā*, that day she picked vermin from his head the whole day (from a Folk-tale) (v. supra; word not commonly used by Santals, but common with local Mohammedans, Bhūyas, etc.).
- sagra*, v. *sāgra*.
- sagwan*, n. The teak tree, *Tectona grandis*, L. fil. Found wild in a few places. (H. *sāgwān*, *sāgūn*.) *S. kał*, teak wood.
- sah*, the same as *sa*, q. v. (not commonly used).
- saha*, v. a. m. To get out of the way, avoid. *Noa basla dō hōrreho doho akata, s.kakme*, this adze they have placed here on the road, put it aside; *tarupim hellekhan s.jōñme, alom sorokā*, if you see a leopard, get out of the way, don't go near (v. supra).
- saha*, n. A class of merchants (generally called *kapriq*). (H. *sāh* and *sāhū*.)
- sahadeo*, n. A certain name (also of Santals); a call made by the *sołgoe kora* (v. *sogoe*) when dancing (possibly meaning: make a way for me, get out of my way).
- sahaj*, adj. Easy, light, simple. *S.te noa kał dō oñom tul dapeleu*, you will not easily be able to lift this log; *s. kami kana*, is it any easy work. (H. *sahaj*; some Santals give it the opposite meaning, viz. difficult.)
- sahaj nahaj*, adj., the same as *sahaj*, q. v. *Ađi alga s.n.e rořeta*, he easily says (calls it) easy (*nahaj* probably a jingle).
- sāhāk*, intj. Well, quite so; v. a. To say *sāhāk*, to say it is right; v. intentional. To bring to oneself again (make the bonga leave). The word is particularly used by a bonga who has "entered" (possessed) somebody and in this way makes his presence known. *S., in dō phaluā boñga hanān*, well, I am so and so bonga; *cel lekam calaontalea? in din ināk ser takkantina, s.*, how did you go away from us (die for us)? The measure I had was for so many days, quite so (question to the spirit of a dead person to enquire what was the cause of his death, and his answer, that he died from a natural cause); *māñhi haram boñga s.kaepe, arhō etakkobon rumhoa*, make the spirit of the old headman leave (the one possessed), we shall cause others to be possessed; *boñgae s.keta*, the bonga said it was right; *mōřē takabon đapđomede kana, okoe hō bape s.ł dō*, we are fining him five rupees, none of you say anything

to show that you agree (v. *sāhāñ*, perhaps the more common form; C. has a form *sāhāññ*, never heard here; but cf. *sā hā hā hāñ*).

sahan, n., v. a. m. Firewood; to use as firewood. *Netar dō jhuri s. tūgi katarpe, japul dinre moṣa s.bon tūgia*, at the present time burn twigs so long, during the rainy season we shall burn thick firewood (logs); *seton dinre hela s.ko mañ agu akata*, during the hot season they have cut and brought an abundance of (all kinds of) firewood (felled and allowed to dry where the jungle was cut down); *aleiḍ dō goḥ s.e sen akana*, our one has gone to assist at a cremation (probably so called, because they who assist at a cremation fetch firewood, help to get what is needed); *goḥṭha s.*, dried cowdung used as fuel; *koḗla s.tele dakayeta*, we prepare our food using coal as fuel; *matkom dareko s.keta*, they used the mahua tree as fuel; *noa kaḥ dō jāhān kaj reaḥ dō bañ kana, s.oḥ laḡil ganoka*, this wood is of no use for any work, it will do to be used as firewood; *paṭaulaktele s.ena neṣ dō*, we had to use dry leaves as fuel this year. (Muṇḍari *sahan*, Ho san; Kurku *chakhan*.)

sahan sakam, n., v. a. m. Firewood and leaves; procure do. *Sohrae laḡille s.s.joñ kana*, we are collecting firewood and leaves to use during the Sohrae; *s.s.oḥ laḡiḥko sen akana*, they have to collect firewood and leaves; *kami diñ laḡille s.s.eṭa*, we are collecting firewood and leaves to have during the working season (v. supra and *sakam*).

sahao, v. a. m. To suffer, endure, bear, stand, allow, put up with. *Aḍi ruheliñ s. akata*, I have had to bear much scolding; *reñgeḥ telañ s.kateñ kami akata*, I have worked enduring hunger and thirst; *noa haso dō ohoñ s.lea*, I will not stand this pain; *gidra māyāte hereliñ reaḥ doliñ s. akata*, I have put up with my man's beating me because of my love for my child; *māñji reaḥ rorem s.khan dōm taḡna noa atore*, if you will endure what the headman says, you will stay in this village; *s.ñ leka dō bañ kana*, it is not like what can be borne (not bearable). (H. *salnā*.)

sahao tahao, v. a. To endure, put up with (used in *bakhḥḥ*). *Gegeṭre gugriṭre okakore dogoka diñgijoka, ale dō bale badaen oroma, s.ke lkeape*, whether in the cleaning and plastering there may be anything left half-done or overlooked, we don't know, we don't see it, may you endure it, put up with it (from a *bakhḥḥ*) (v. supra and *luhao*).

sahar, n., v. m. Luck, good luck, plenty; flourish, increase, prosper, become a rich crop. *S. bañuka noa thāire dō*, there is no luck in this place; *noa kharāire hoṛo dō bañ s.oḥ kana*, there are no rich crops to be got on this threshing-floor (very little grain, believed to be due to some bad quality of the site); *noa hoṛo dō bañ s.ana*, this paddy is unlucky (does not produce much); *neṣ joṇdra dō bañ s.lena*, this year the Indian corn did not prosper (cf. H. *sahārā*, reliance, assistance, help; Desi *sahar*).

sahar, v. *sahor* (the form used here). (P. H. *shahr*.)

sahar, n. A certain tree, *Dillenia pentagyna*, Roxb. Bark used in Santal medicine. The fruit is used as a condiment in curry.

sahar, n., v. a. Dung; to void dung. *S.em lagaole ened cas hocoka*, only when you apply manure will there be crops; *kirine johked dangrae s. lekhan qdi boge hocoka*, *mit bar taha barti emkate hataoem*, if a bullock (or cow) voids dung when you are buying it, it is a very good sign, buy it, paying even one or two rupees more (than the ordinary price) (on the other hand, if it urinates, it is considered a very bad omen). (Desi *sahar*; cf. H. *sār*, manure.)

Saharbeda, n. A country mentioned in the traditions; also a common village name; a flat piece of land near a river bank, where there is a *sahar* tree (v. *beda*).

sahar gobor, n. Manure; v. a. m. To manure. *S.g. bako lagaolte ban hocok kana*, it does not come to anything because they do not apply manure; *nes do bargele s.g.keta*, this year we have manured the homestead-field (v. *sahar* and *gotrao*; Desi *sahar gobor*).

sahar lundq, n., v. a. m. A certain festival on the last day of Aghar (middle of Dec.). There is no sacrificing; they make flour of the fresh heavy rice and of this prepare some balls that are eaten. *God bahcaoenabon*, *nawa horobon tiokketa*, *s.liabon*, we have come through the year without dying, we have reached the new paddy, we shall have the festival for luck (v. *sahar* and *lundq*).

sahar lundq, the same as *sahar lundq*, q. v.

sahar, v. a. m. Bring, take, get out of the way, give way, avoid. *Parkom s.kakme*, put the bedstead out of the way; *bitlaha horko s.kedea*, they sent the outcasted man away (from the others); *nonde khon s.okme*, get away from here (a little distance); *horreye s.adina*, he avoided me on the road (passed without taking any notice); *nonde tarupe manqian akana*, *alope calaka*, *s.aepe* (or *s.okpe*), a leopard is lying here, don't go (there), evade him (or, keep away, get away) (cf. *sa*, *sah saha*).

sahara, v. *sahra* (the tree).

sahas, the same as *sahs*, q. v.

sahasae, adv. Openly, freely, fearlessly (v. *sahsae*, the more common form).

sahasiq, adj. Fearless, courageous, daring. *Phalna do khub s. hor kanre*, *bae pacoka*, so and so is a very courageous man, he will not draw back; *uni s. hor doe lahaka*, this fearless man leads. (H. *sāhasī*; cf. *sahsiq*.)

sahēb, n. A European, a gentleman; (in address: Sir, particularly used by co-parents-in-law addressing each other). *S. kanae*, he is a European; *mem s.*, a married European woman; *mis s.*, a European miss; *s.ko rakapenkhan disom jobodena*, when the Europeans came (appeared, i. e., the British), the country was disciplined (order was introduced); *balaen do jopohar johked ti tulkateho mena saheb*, when co-parents-in-law greet each other they lift their hands and say saheb (they then pronounce it *sā-heb*, the *a* being long and stressed); *lighim s.*, a magistrate (European or Indian). (A. H. *ṣāhib*.)

saher, v. *saher*. (C., not here.)

- sahel*, n., v. a. Breath, breathing; to breathe; v. a. d. To help. *S. bōnd-lenkhan hōr dōbon gujūka*, when the breath stops we (people) die; *s. getabon jivi dō*, the breath is our soul; *s. ođoklenkhanbon gujūka*, when breath goes out we die; *dhūđān s. aderjōn kana*, I am inhaling smoke (e. g., of tobacco); *bāridgeñ s. aderel kana*, I am inhaling something bad (smelling bad); *bese s. el kana, ruq chuquentara*, he is breathing normally now, the fever has left him; *upōrdōme s. el kana*, he is panting (breathing quickly and superficially); *thōra s. aepe, eskarenae*, help him a little, he is alone. (Munđari *saiad*; Ho *saed*.)
- sahel sakam*, n. A certain plant having tubers (resembling turmeric) (v. *sakam*; rare).
- sahja*, the same as *sajha*, q. v. (used at the flower-festival when dancing). *S. bhqi, sahar khalak badgarak*, my friend and companion, a cup of *sahar* (q. v.) leaves, only litter (translation is only an attempt; Santals cannot tell what it really means).
- sahoj*, the same as *sahaj*, q. v.
- sahop*, v. m. Contain, hold, be room for, be accommodated. *Noa khqclakre dō bañ sahobok kana*, there is not room for it (all) in this basket; *ladrege inqēge sahobok kana, bārti bañ jom dareaka*, there is room for thus much in my stomach, I cannot eat more; *mil orakre babo s. kana, arhō oragme mitān*, we have not enough room in one house, build one house more; *disom hōrko s. kana, seta dō bako s. kana*, the people of the land have room enough, the dogs have not (about the hunters who all find room to drink from a pool, while the dogs following are fighting each other); *atore bam s. kan dō, etakre orakjōame*, there is not enough room for you here in the village, make yourself a house elsewhere (inside the village, women's talk); *uni mētre bañ s. lena*, there was no room for me in her eyes (i. e., a witch has eaten me; she could not stand seeing me); *gqi bako s. lena gōrare*, there was not enough room for the cattle in the cattle-shed; *jivire bañ s. lehako egerkidina*, they scolded me unbearably (lit., so as not to be room for it in the soul).
- sahos*, n., adj., v. a. Courage; fearless, brave; to aid, help, encourage. *Cel hū s. bōnuktaea*, he has absolutely no courage; *khub s. hōr*, a very brave man; *thōra hū bae s. dareak kana*, he is unable to stand even a little; *s. aepe*, help him, encourage him. (B. *sāhos*.)
- sahosae*, the same as *sphosae*, q. v.
- sahoci*, adj., the same as *sahasig*, q. v.
- sahosiq*, adj., the same as *sahasig*, q. v.
- sahraj*, n. The Saurus crane, *Ardea antigone*. (H. *sāras*.)
- sahre*, adj., v. m. Full of grass, verdant; become do., sprout, flourish, prosper, increāse. *Noa jaega dō s. jaega kana*, this place is a verdant place (full of fresh grass); *daklekhan arak sakam dō s. ka*, when it rains, vegetables and leaves sprout; *siñ arak s. yena, sil aguabonpe*, the leaves of the *siñ arak* (q. v.) have sprouted, pluck and bring some; *netar dōe*

- s.ã kana*, at present he is flourishing (becoming well-to-do); *mãhã megrõmko s.yentaa*, his cattle have increased (multiplied from year to year) (v. *sarhe*).
- sahya*, n. A small forest tree, *Streblus asper*, Lour. Bark used in Santal medicine. Leaves eaten by goats. When a leaf is put in milk, this is said to coagulate quickly; shepherds are said to do this with goat's milk when they wish to take some for themselves. *Afi sahya* is a small bush, different from *sahya*. Also used in Santal medicine.
- sahya banda*, n. A parasite found on the *sahya* tree (? *Loranthus longiflorus*, Desrousseaux).
- sahraã mante* (-*marie*, -*mente*), adv. With a crash. *Dãite ot leñjerena*, s.m. *ãñi ãñen leñjet bindqrena*, the ground has become slippery through the rain, I slipped and fell down with a violent crash (v. *infra*).
- sahraã sahraã*, adv., v. a. m. Crashing sounds; make do. *Dare s.s.ko mãk bindqret kana*, they are felling trees, crash, crash; *s.s.etako*, they are making crashing sounds (felling many trees); *s.sahragõh kana*, there are crashing sounds heard (onomat.; C. gives the meaning of clinking, chinking sounds, metallic; not so here, where this is called *sahroc sahoc*).
- sahã*, adj., adv., v. a. m. Cheap, plentiful, low (rate, price); profusely, abundantly; make, become cheap, plentiful. *S. bhaote kirin dõhõkãkme*, buy up and put aside when the price is low; *ona atore hor dõko s.gea*, in that village the Santals are numerous (more than other races); *uniren gqi dq s. menãkkoa*, he has cattle in abundance; *horo caoleko s.kela*, they brought paddy and rice in abundance (also, made the price low); *Aghãrre joto casge s.ka*, in Aghãr (Nov.—Dec.) all crops become abundant (or, sold at a cheap price) (v. *sasta*).
- saj*, n., v. a. m. Ornament, finery, decoration, framework, skeleton, harness; to adorn, array, decorate, deck out, embellish. *Alãk s. tokhateye baekela*, she has taken off and put away her finery (ornaments, fine clothes); *nui hor dq s.akantege moãae ñelõk kana*, *saje bõlekhan nitãntqe rohorgea*, *ekõn s.ge*, this man looks large (fat), because he has decked himself out, if he takes his fine clothes off, he is absolutely lean and thin, only bones; *bqhuko s. kedea*, they adorned their daughter-in-law (gave her fine clothes, ornaments, etc.); *ekõn s.geye ñelõk kana ruq iate*, he looks only bones on acc. of illness; *orãk reãk s.le aguyela buru khõn*, we are bringing the framework of the house (rafters, saplings, etc.) from the hill; *larhãi s.ko jurãu akãta*, they have procured the fighting implements (anything used for fighting, swords, spears, bows and arrows, armour, etc.); *sãdõm s.*, harness for horse; *Dasãe kora marãk ilteko s. akana*, the oja's disciples have adorned themselves with (have in their hands) peacock feathers; *kaãae s. akãkãna khunãukin lagit*, he has adorned the two buffaloes previously to tying them to posts (in the street during the Sohrae). (H. *saj*.)
- saja*, the same as *sajao*, q. v. (not common).
- saja*, the same as *sajha*, q. v. (not common). *Mil s.tebon kãmia*, *s. kãmii ãt dq baã qihquã kana*, we shall work together, working in company is not felt hard.

sajan, adj. Adorned. *Khub s. hor kamae*, he is a very much decked out person (*saj + an*).

sajan, n., adj., v. a. Ingredient, admixture; watery, diluted; to mix water in; to mix in, corrupt. *Ranre s. ko lagao akafa*, they have mixed some ingredients in the medicine (may also mean: added water to); *noa paura s. gra, ban laga*, this liquor is diluted with water, it is not strong; *noa gotom do s. gra, kiiyidi sumuniko mesal akafa*, this ghee is adulterated, they have mixed mahua oil in it; *s. gra noa katha do*, this statement is a mixture of a little truth with much false; *paurako s. kela*, they have mixed water in the liquor; *kathako s. kela*, they have corrupted the statement (mixed in false matters) (v. *saj*; cf. H. *sajan*, preparing).

sajao, adj., v. a. m. Dressed, adorned, befitting, proper, becoming; to deck, adorn, dress, harness, pack, have ready; be seemly, proper, befitting. *S. e netok kana bahu*, the bride looks becoming (well-dressed); *noa orak do s. ge netok kana*, this house is looking well finished (in all details); *khachakre horo s. anpe*, pack the paddy in a basket for me; *kimintfe s. akadea*, she has dressed her daughter-in-law beautifully; *sadomko s. kedra nitko calak lagil*, they have harnessed the horse, they are to leave now; *sendra calak lagitko s. ena*, they made themselves ready (prepared food, collected their hunting implements) to go hunting; *barialok lagitko s. ena*, they dressed and made themselves ready to go in the bridegroom's party; *noako roror ban s. k kantama*, it is not proper for you to say this. (H. *sajna*, *sajna*.)

saj baj, n. Equipment, materials, ornaments. *Juto s. b. e idikettaca*, she took all her clothes and ornaments away with her; *sendra reak s. b.*, the equipment for hunting; *patton reak s. b.*, the equipment of the soldiers (weapons included); *orak s. b. e agu akafa*, we have brought the materials for building a house (v. *saj*; P. H. *sas ban*).

saje mandwa, n., v. a. A *mandwa* made the same day that the bridegroom's party leaves; to make do. *S. m. ketako arko calaomena*, they erected the *mandwa* and started (v. ad *mandwa*).

sajok, adj., v. a. m. Tutored, made up, partial; to make up, conspire, collude, be in league together. *S. katha kana*, it is a made up story; *s. mokordoma*, a falsely brought lawsuit; *s. gokako*, tutored witnesses; *kathako s. akafa, onate nit lekako roreta*, they have made up the story to be told, therefore they speak alike; *noko dokko s. akana sakhi em lagil*, these have been tutored to give (false) evidence; *ato horko s. akana*, the village people are in league together (cf. *saj*).

sajon, the same as *sajan*, q. v.

sajontar, the same as *sojontar*, q. v.

sajet, the same as *sajok*, q. v.

sajha, n., adv., v. a. m. Companion, shareholder, partner, colleague; partnership; in company, in common, in partnership, together; take into partnership, make, become a companion, shareholder. *Iuren s. kamae*, he is

- my companion; *nokoak* s. *menablakoa*, they have partnership (are companions, partners); *s.(te)ko kamia*, they work in company; *nui dahgra dōe* s. *kantalea*, this bullock is our common property; *s. jumi kantalea*, *bale kaqin akala*, the rice-land we hold in partnership, we have not divided the property; *s. bapla*, a joint marriage (e. g., two brothers living separately arrange to have the marriage of their daughters in the house of one of them, to save expenses); *kamireko s. kedea*, they have taken him to work in company with them; *s. guti kantaleae*, he is a servant that works with us and some others (e. g., in the morning with us and the rest of the day with others); *lukyruñrekin* s. *akana*, they have become partners in husking paddy (divide what is paid for the work). (H. *sājhā*.)
- sāk*, n. A system of borrowing money under which the borrower himself or someone in his name works for the lender in lieu of paying interest. (C., apparently not in these parts; where *sud satate kami* or some similar expression is used for the same.)
- sāk*, n. A goose; v. a. To keep geese. *S.e qsul akalkoa*, he keeps geese; *s. akalkoa*, he keeps geese; *sanđi* s., a gander; *s. takae ullekhan sāo sāote galaokka*, if a goose swallows a rupee, it will be dissolved at once (Santal belief).
- sāk*, n. A conch, conch-shell. *Boñgre jokheč babrē dō s.ko orōha*, when performing worship the Brahmins blow the conch; *s. reak sanhhako benaoa*, they make shell wristlets of conch-shell. (H. *sākh*.)
- sāk*, n. One who sells coral-beads. (C.; v. *sāk mala*.)
- sāk*, n., v. a. The four, five or six cords, that run together on the frame of a Santal bedstead; to arrange these cords. *S. lekhaeme, tinak hoeyena*, count the cord-sections, how many they are; *tinakem* s. *akala*, how many sections of cords have you made (v. sub *parkom*, where the counting of these is mentioned).
- saka*, v. *sakha*.
- saka*, v. *bala saka*.
- sāk qhu*, n. A kind of vegetable. (C.)
- sakaea*, v. *bala saka*.
- sakam*, n., v. m. A leaf, page of book, sheet of paper; to come into leaf, be in leaf. *S. heč qnipe*, pluck and bring leaves; *s.re jel joroepē*, put the meat portions on leaves (one portion on each leaf); *tale s.re qloliko ceda gidra*, children learn to write on a Palmyra-palm leaf; *lar* s. *reak gnūguko benaoa*, they make *gnūgu* (q. v., a covering to protect head and back against rain) of the leaves of the *jom lar* (Bauhinia VahlII, W. & A.); *kagzj reak qī s. heč akana*, a written sheet of paper (i. e., a letter) has come; *ale gidra dō bar* s. *quriye parhao cabaea*, our child has not as yet managed to read two pages (of the book); *sindur* s. *qhoeye saba*, who will hold the leaf with sindur (at a marriage); *netar dō bir s.oł kana*, at present, the forest is coming into leaf; *matkom* s. *akana*, the mahua tree is in leaf; *s. ūurok din*, the leaf-shedding season; *s.s. surē*

hātīnpe, divide the head-hash, giving each a leaf (of hash); *s.tēl seṭerakope*, send the leaf to them (about sending a portion of meat to some not present to take it themselves, in the case of an animal having been bought for the fine (money) and killed). *Tulā sakam*, n. The scales of a balance; *kuḍi sakam*, n. The blade of a kodali. (Muṅḍari, Ho *sakam*; Kuri *chakam*; Kurku *chakom*.)

sakam biṅḍā enēc, n. A children's game.

sakam biṅḍā vēṛēl pētēl enēc, n. A children's game (v. supra). So called because they shout these words.

sakam gārī, n. A small kind of monkey. Kept by some (v. *gārī*).

sakam oṛēc, n., v. a. m. lit. Tearing of leaves, divorce; to divorce.

A divorce is performed in the following way: The headmen and village people of both parties come together. They put a loṭā filled with water on the ground and make the two to be divorced stand on each side of this. The headman of the husband's village addresses the man formally, saying that when they arranged their marriage, it was intended for life and all time. He finishes off by saying: Now you so and so, if you really will absolutely leave this (woman) make your appeal to the Sun-god, the Five spirits and the Ancestors and tear the leaves, or else do not. The man is thereupon made to stand on his left leg and in this position to face the East with hands raised in supplication. They now give him three sal-leaves, whereupon he, with a piece of cloth taken round his neck (v. *gula gamcha*), appeals to the Sun-god and tears the three leaves along the mid-rib from the stalk to the top. Then he turns, and with his right foot, kicks over the loṭā with water and renounces all claim to the woman. First the man, and thereupon the woman, go round and bow to those present, commencing from the headman. If the leaves are not cleanly torn, they have a belief that the pair will meet again, likewise, if all water does not run out of the kicked loṭā; in this case they say that they have not given up all mutual love. Before the performance, all money matters are made up; if the man is at fault, he will have to give the woman one cow, one bundle of paddy, one piece of cloth and a brass-cup, and he will not get the bride-price refunded; if the woman is at fault, the man will get the bride-price refunded, and the woman gets nothing.

Formerly, there were only two causes for divorce, adultery on the woman's side, and if she were a witch. Nowadays, however, a woman may demand divorce if the husband takes another woman into his house. They may now also be divorced if they cannot live amicably together. Also v. *chaḍaoḍi*. It should be noted that a Santal divorce applies only to this life. When they reach the next world, a man and a woman married as bachelor and spinster will belong to each other there; if the woman has married again, her second husband will have to carry her to her original husband.

- Herele chuŭki akawante uniren oraŭ hoŕ do s.o.e kkoj darcaŭka*, if a man has taken a second wife to himself, his wife can demand divorce; *s.e oŕŕeketa, chi bankeŕeae*, he tore the leaves (performed the divorce) and renounced all claims to her; *s.o.ena, jãhãu dabi banũktaea*, a divorce has been gone through, she has no claim of any kind (v. *oŕŕe*).
- sakam okŕeŕiŕi*, n. A leaf-tearer, fig. a goat. *Celiko goŕalpea, s.o., se ot uŕŕaiŕi*, what did they kill and give you (what kind of flesh did you have for food), a leaf-tearer or an earth-rooter (a pig) (v. *oŕŕe*).
- sakam reŕ biũ*, n. A kind of tree-snake. Said to be so called, because they coil up in leaves (v. *reŕ*).
- sakam reŕ œŕe*, n. A kind of bird, the same as *jiŕm*, q. v. (Muŕdari *sakam tukni œŕe*.)
- sakao*, v. a. Be able to. *Phalna kiŕŕ then do guti qhoŕ s.lea*, he will not be able to take service with so and so master; *kaŕmi bae s.lea*, he was not able to do it; *khube sa nũ do*, he is quite able (to do it). (H. *sakã*; not common.)
- sakar*, n. Partially refined sugar. (C., not known here; P. H. *sakkar*.)
- sakaridom*, v. *sokordom*. (C.)
- sakarrenda*, n. A kind of Sweet Potato, *Ipomœa Batatas*, Lamk. Commonly cultivated. (B. *sokorkondo*; Muŕdari *sakaranda*.)
- sakar spokor*, the same as *sokor sokor*, q. v.
- sakar sakar*, the same as *sokor sokor*, q. v.
- sak baŕi*, n. A rocket (v. *sarag baŕi*, the word considered most correct).
- sake*, adv. Certainly, doubtlessly. *S.gye egermea*, she will surely abuse you; *anren gai hoŕoko janketa, s.ko daŕdõnmea*, your cattle ate the paddy, they will doubtlessly (and rightly) fine you; *anem daŕkette s.tegye dalmea*, you ran away (from your husband), therefore he will certainly beat you (cf. A. H. *shakk*, doubt).
- sake*, v. *pake sake*.
- sakear*, the same as *sakiar*, q. v.
- saket*, n. The ojha's bonga, by whose help he cures; the sacrifice offered to this bonga after recovery; v. a. Set aside for sacrificing, vow to sacrifice. *S. boŕga ojhae manan akawadae*, the ojha has made a vow to make a sacrifice to his patron bonga (in case of recovery); *s. boŕgabo husikkæa*, we shall exorcize the ojha's bonga (deemed to be responsible for the illness); *saketbon jonkõa*, we shall eat the sacrifice (animal) vowed to the ojha's bonga; *merõmle s. akæa*, we have vowed to sacrifice a goat to the ojha's bonga. It might be noted that each ojha has his own *saket*, a bonga that he professes to rely on (cf. H. *sabat*).
- sakwa*, v. *sakwa* (heard in songs).
- sakerkenda*, v. *sakarrenda*.
- sãk goŕgha*, n. A conch-shell (v. *sãk* and *goŕgha*).
- Sãk hãsdak*, n. A sub-sept of the Hãsdak' sept. They are not permitted to use *sãkka*, q. v. (a wristlet of conch-shell), nor to eat *sãk jel*, goose-flesh, nor to use *sãk mako* (v. *infra*).

sāk mala, n. A necklace of white beads (made of cowries) (v. *sāk* and *mala*; very rare nowadays).

sakoč, v. *sokōč*. (C., not here.)

sakp, n., v. a. A bridge; to bridge. *S.te paromokime*, cross by the bridge; *noa sorohte calak do dak din hō ban muskila, joto gadage s.ko tōl akata*, there is no difficulty in passing along this road even during the rainy season, they have bridged all the rivers; *sočokko s. akata*, they have bridged the ravine; *khet piqhe dhiriteko s. akata*, they have made a culvert with a bridge of stone in the rice-field ridge (v. *sakho*; H. *sākho*).

sakom, n., v. m., v. a. d. A wristlet, bracelet (of metal or lac; worn by women); to get, have do., to give do. The *sakom* is worn on the wrist of one or both arms; they may be very heavy. They distinguish the following:

Amchola s., in Manbhum, not here. (C.)

Bāihā s., a heavy wristlet of brass, broad inside and tapering (v. *bāihā*).

Chir s., of brass, generally many worn together on the arm. Santals may have some three to five; the Muṇḍa women several more (v. *chir sakom*).

Kahgon s., a thin wristlet put in front of the others. (Desi *kahgon*; H. *kaḅgan*, a gold or silver bracelet; word rare.)

Katri s., a thin tight-fitting wristlet put in front of others to prevent them from slipping forwards (on the left hand) (v. *katri*).

Khilā s., a wristlet that may be opened, having a hinge on one side, while on the opposite side the ends are kept together with a wooden pin. May be very large and ornamental (v. *khilā*).

Piṅṅa s., a wristlet that has been made by hammering (of brass, iron, or silver). Used in front (v. *piṅṅa*).

Rasun s., a brass wristlet, the rim undulating (v. *rasun*).

Rasuniq s., the same as *rasun s.*, q. v.

Regra s., a wristlet with a notched rim (of any metal) (v. *regra*).

Sakkha s., a wristlet made of conch-shell (v. *sakkha*).

Theka s., a thin wristlet put in front of others to prevent them slipping forward; the same as *katri*, but used on both hands. Of any metal (v. *theka*).

Sekra s.ko benaoa, the Sekras make wristlets; *banar tireye s. akana* (or *akawana*), she has put wristlets on both her forearms; *nawa bqhuko s. akawaden*, they have given their new (i. e., just brought) daughter-in-law a wristlet; *lāhi s.ko hač akata*, they have brought lac-wristlets for sale on the market; *mērhēt s.*, an iron wristlet; *rupa s.*, a silver wristlet; *gohma s.*, a wristlet made during an eclipse (it is sufficient that the iron was hammered; believed to give protection against lightning). (Muṇḍari, Ho, *sakom*.)

sakp, v. a. Make a gurgling, rattling sound. *Mirgi horko s. a.*, people suffering from epilepsy will make a gurgling sound (onomat.; cf. *khq* *khq*; rare).

- sak̄ər mante* (-*marte*, -*mente*), adv. With a gurgle, rattle (in throat).
- sak̄ər sak̄ər*, adv., v. a. Gurgling, rattling; to gurgle, rattle. *S.s.et kanae mandate*, he is wheezing because of his cold; *s.s.e sah̄efeta*, he is breathing making a rattling sound (v. *sak̄ər sak̄ər* and *sakar sakar*; onomat.; Muṅḍari *sakor sakor*).
- sak̄rat*, n., v. m. The last day of the month of Pus (middle of January) when the Santals have a festival; to observe this festival. The Santals have their *sak̄rat* on the day mentioned. Two days beforehand the village council meet and talk over the matter; they decide: *gapa d̄ə hako ar kaṭk̄ombon saṭjoṅa ar meah̄bon s.oḷa*, to-morrow we shall catch fish and crabs, the day after we shall have the *Sak̄rat*. They do this: on the *sak̄rat h̄iloḷ*, the day of the *Sak̄rat*, they get up at cock-crow and kill a fowl in each house; thereupon they go and bathe and have full meals, the best they can afford. At sunrise the men start for a hunt in a forest near-by. This hunt is nowadays of very small significance, because there are few animals left. At midday the men come back bringing sal-leaves with them; they bathe before going home. Meanwhile the women have prepared *taben* (q. v.) and cakes. These things the men offer to the ancestors and to *Marah̄ buru* in their respective houses; they also libate beer to those mentioned. The *taben* and cakes are offered on the leaves brought. The men invoke the ancestors and *Marah̄ buru*, using the ordinary formula for a *bakh̄ər*. The flattened rice and cakes offered are eaten by the men officiating. In the afternoon the *Jog maṅj̄hi* calls on the men to come and shoot at a target. He cuts down a plantain tree or a ricinus tree and fixes this in the ground where there is open country outside the end of the village street and fastens a piece of dry cowdung on the "tree." They now commence to shoot at this target, the village priest sending the first arrow. They shoot until someone hits the target, and when this happens the *Jog maṅj̄hi* goes there and cuts the "tree" down with a battle-axe and carries the hitter on his shoulders to the people gathered there, both greeting all the people present. Next the young men dance the sword-dance and are merry. When they have done this, two men carry the felled "tree," like a killed animal is carried, to the headman's house; they take him his share, and he has to treat them all with beer and parched and flattened rice; he addresses the company saying: being so many tenants of mine, you felled the deadly enemy and saved me, otherwise he might have eaten me. From the headman they go to his deputy and to other well-to-do people and are given beer, etc. The day is finished by the young people dancing *lagre* in the village street outside the headman's house. The Santals have only this *Sak̄rat* just after their *Sohrae*; the Hindus have it, naturally in their own way, each time the sun or planetary bodies pass from one sign into another. (H. *sak̄rānti*, *sak̄rāt*.)

Sohrae s. paromkate gutiko ođokolla, when Sohrae and Sakrat are past, the servants leave (their time of service is up); *s. do bochor din realk porob kantalea*, the Sakrat is our year's (end) festival.

sāk rākoč, n. A shell used as a conch (v. *sāk* and *rākoč*; very rare).

sakra, adj., v. a. m. Narrow, strait, too narrow; make, be do. *Ale ato realk kulhi do s.gea, onte note khon sagar napamlenkhan qđi muskila*, our village-street is very narrow, if two carts meet there, it is very difficult; *duarpe s.keta*, you have made the door too narrow; *buru đahar do s.yena*, the road across the hill is very narrow; *s. gađa paromok do qđi botor, mit dhaoem bindqylenkhan bam beret dareaka*, it is fearful to cross a narrow (and deep) stream, if you once fall, you will not be able to get up again; *dealko s.keta*, they have made the wall too narrow; *khgrai s.yena, lak maratpe*, the threshing-floor has become too small, cut away the grass and enlarge it. (H. *sakrā*.)

sakra sakri, adj., v. a. m. Narrow, strait, crowded; to make it narrow or difficult; become narrow, crowded. *S.s. kicricite đeňgan baň jutoka*, it is not possible to use a too narrow piece of cloth for a loin-cloth; *noa s.s. thaire babon ofaga*, we will not build a house in this confined place; *ofalko s.s.keta*, they have made the house too narrow (confined); *ontē note khonko s.s.kidiňa*, they have crowded round me from all sides (so that I have no room); *mohajone s.s. akadiňa*, the money-lender has made it narrow for me (is pressing me to pay); *nođđebo s.s.yena, hanđđebo durupa*, we are too crowded here, we shall sit down over there (v. supra and H. *sakri*).

sak sak, adv., v. m. Shivering, quivering; to shiver with ague or cold, quake, quiver, tremble. *S.s.in qikqueta, ruq ekopediň kana*, I feel shivering, I am getting an attack of fever; *rabanteye s.s.ođ kana*, he is shivering from cold.

sak sakao, v. m. To shiver with cold or ague, quake, quiver, tremble. *Botorteye s.s.đ kana*, he is trembling from fear; *ruqteye s.s.ena*, he shivered from a commencing attack of fever (from ague). (Munđari *sak sakao*, drop heavily.)

Sāk Soren, n. A sub-sept of the Soren sept. As to prohibitions v. a. d. *Sāk Hādađ*.

sakwa, n. A horn (wind instrument). Ordinarily made of a buffalo cow's horn and always made in pairs that have the same pitch. When hunting, one blows his horn, another, having its mate, will answer blowing his; in this way they keep themselves apprized of their whereabouts. The *sakwa* has only one hole near the bend of the horn on the inside. A stick is pushed in to ascertain where the horn commences to become compact and the hole drilled with a red-hot iron two fingers' breadth distant from the end of the hollow part. *S.ko orqnetā, sendrako calak kana*, they are blowing the horns, they are going to hunt; *juri s. sađe kana*, the horn-pairs are sounding; *biňkil dereň s.*, a horn made of a

- buffalo-cow's horn; *sqi s.*, a horn made of the horn of a *sqi*, q. v.; *mi kaða dɔ maraŋ s. dereŋ kaða kanae, kucit jaegare bae parom dapeaŋa*, this buffalo is a buffalo with enormous horns, he will not be able to pass through a narrow place; *s. goco*, moustache (large, ends turned up). (Munḡari *sakwa*, a big conch trumpet; Ho *sakwa*, a conch; cf. *sāk*.)
- sakwa*, n., v. a. The two ends of a yoke, the part projecting beyond the bullock's neck; to make do. *S. jelaŋ dohoŋepe, ado dangra ohoŋin buruŋ-lena*, make the yoke-end long, then the bullocks will not slip off from under the yoke; *khaŋope s.keta*, you have made the yoke-end too short (v. supra).
- sakwa suŋ cŋrŋ*, n. The purple Sun-bird, *Arachnechthra asiatica*. Also called *suŋ sakwa*.
- sakgaric*, n. A carter (v. *sagar*).
- sakha*, n. Custom, rule. *Noa atore niqgetate s.*, in this village we have this custom; *iŋ unakpe dangomkidiŋa, tobe niq s.ge calaope joto hor theŋ*, you have fined me so much, then make this the rule with all (fine them accordingly) (cf. H. *sākha*).
- sakha*, v. *bala sakha*. Some people will pronounce it so, but it is not considered correct.
- sakhq*, the same as *sakq*, q. v. Both equally used.
- sal*, n. A year, era. *Baŋgla s.te nitok dɔ lero sq culisge hoe akana*, according to the Bengali era it is now (1933) thirteen hundred and forty; *bochor s.iŋ kami akata mi kisŋr then*, I have worked the full year with this master; *dara kan s.le baplaŋa*, we shall have a marriage next year; *calaoen s.e goŋena*, he died last year; *hana s. calaona*, last year is past; *s.s* (or *s.kŋ s.*), year after year, yearly, annually (C. mentions *s.ba s.* and *s.be s.* having the same meaning; this P. H. *sāl-ba-sāl* is not used by Santals here); *ghuriq s.iŋ emoka, nes dɔ baŋ dareak kana*, I shall pay next year, I am unable to pay this year. (P. H. *sāl*.)
- sal*, n. A shawl. *S. kicric menaklaea, aŋi dam reaŋ*, he has a shawl, very costly. (P. H. *shāl*.)
- sal*, n. A tree, *Shorea robusta*, Gärtn., the Santal name for which is *sarjom*, q. v. Heard in the following expression; *s. bon kŋoniŋ modhu bonketa*, from a sal-forest I have made a honey-forest (i. e., I brought the jungle under cultivation, and a word is generally added, you tell me that I don't know anything); v. m. Become solid heart-wood; *noa sarjom do khub s. akana*, this sal-tree has become solid heart-wood. (H. *sāl*.)
- sal*, n., v. *sagar sal*. (H. *sal*, stake, spike.)
- sal*, n. House, place, hall. *Ak s.*, A sugar-cane press, the place where this is used; *haŋdi s.*, a beer-shop, the place where beer is sold and drunk; *kamar s.*, a smithy, forge; *kaŋ s.*, a place where timber is collected (for sale; C. translates it "a carpenter's or joiner's workshop;" this is here called *kaŋ karkhana*); *lagrŋ s.*, the place where they dance *lagrŋ*; *paŋ s.*, a school-house (in a village, the expenses being borne by

the villagers; a Govnt. school is called *iskul*); *paure s.*, a liquor shop (where liquor is drunk); *suqđi s.*, a place where a Suqđi sells beer drunk there, a beer-shop; *kuri s.*, a place where girls are assembled; *biñil s.*, a place where buffalo cows are. (H. *sāl*.)

sal, v. a. Open a smithy, work a smithy; open a beer-shop, a sugar-cane press. *Ale maññhi tolare kamarko s. akata*, the blacksmiths have a smithy in that part of the village where our headman has his house; *teheñ kamarko s. akata*, the blacksmiths are working to-day (have started their forge); *suqđi teheñko s. akata*, the Suqđi has his beer-shop open to-day; *qkko s. akata*, they are working the sugar-cane press (v. supra).

sala, v. a. m. To clean out, sort out, separate, remove the outer covering (of Indian corn cobs, etc.). *Jouđrako s. keta*, they have removed the outer covering of the Indian corn cobs; *kaskqunko s. yeta*, they are removing the impurities of the (raw) cotton; *noa arañ dō s. eme, utuiabo*, clean these vegetables (remove all impurities), we shall make curry of it; *hako s. saphakope*, remove all impurities and clean the fish; *se s. kaimme*, pick vermin from my head.

sala, n. Wife's brother, used as a vile abuse (implying that the speaker has dishonoured the sister of the one addressed; this expression is rare with Santals; *sala* is a very common abuse among Bengalis and Hindi-speaking people; H. *sālā*).

salae, num. Seven (only used in children's game) (*ekam, dukam, tinik, likir (lakur), đeñđ, kñeđ, salae, sapae*, etc.).

salae sapae, adj., v. a. m. Untangled, combed out; to untangle and comb, let hair hang loose (after having washed it). *Upi dō s. s. getaeta*, her hair is hanging down loosely (about long hair); *ufe s. s. kettaeta*, she has combed her hair letting it hang loosely down (to let it dry, before applying oil); *up s. s. yentaeta*, her hair has been combed and is hanging straight down.

salae sapae eñeđ, n. A children's game (v. *salae* and *sapae*).

salağ, v. *salañ*.

salaka, n. A piece of *doal* (q. v.) cloth given by the bridegroom to one among certain relatives of the bride, who, after having received this, has to give the bridegroom a head of cattle as a return present. *Goñgo s.*, a cloth given to the bride's paternal uncle (older than her father; if younger then *kaka s.*); *halom s.* (or *kumq s.*), the cloth given to the bride's paternal aunt (or her husband); *mamo s.*, the cloth given to the bride's mother's brother; *s. đangra* (or, more commonly, *s. gyi*), the bullock (or cow) given as a return present to the one who received the *salaka* cloth (this head of cattle will be the property of the bridegroom and his brothers); *kumq s. ko jomketa, miñeđ gaiko emkeden s.*, the husband of the bride's paternal aunt took the *salaka* cloth, they gave a cow as a return present (cf. H. *salākā*, arrow, rib of umbrella, etc., cf. the pattern of *doal*).

salañ, postp. Along with, together with, including. *Gidra s. ko calaena*, they went taking their children along with them; *gate s. patu ñele calaena*,

she went to attend the hook-swinging festival together with her companions; *baklak s. senerko aguketa*, they brought the rafters with the bark on; *am s. cel hū bako roylaka*, they did not say anything in connexion with you; *am s.iñ joniketa, ina jomge menaña*, I had food together with you, that is the food I have had (nothing since) (cf. *sal mesal*; v. *selēt*); *salak* is probably best understood as standing for our part.perf. passive of the word *infra*).

salaḥ, v. a. m. Include, take along, mix up with or in. *Noa kathare in alom salagiña*, don't mix me up into this matter; *am hōko num s.ketmea*, they mentioned you also in connexion with others; *am s. iqleko emadiña*, they gave me because you were with me; *lekha s.kedeako*, they included him in their counting; *eskargae, caole s.kataepe*, he is alone, take his rice together with yours; *caolere dhiri s.enā*, stones have been mixed with the rice.

salam, int., v. a. Hail!; to greet. *S., saheb*, hail, Sir; *s.ketae*, he made his bow, greeted; *s.adeae*, he saluted him. (A. H. *salām*; not considered Santali, but heard used by some.)

sala maedan, v. a. To scold, take severely to task, strip and beat. *Bam kumi kana, apume hečlenkhane s.m.niea nahak*, you will not work, when your father comes he will scold you severely (beat you on your bare body) (v. *sala*, strip, and *maedan*; the Santals explain it about beating the bared body).

sala mala, v. a. Scold, abuse (like a Deko). *S.m.kedeae, dārketae guti*, he abused the servant vilely, he ran away (v. *sala*; *mala* is a jingle).

salami, n. A present given to a landlord, a superior or a money-lender (on being introduced, to obtain a favour, keep on friendly terms, etc.). *Neñjor s.*, a present given to a zemindar or superior on being permitted to see him; *Dasāe s.*, a present (of a goat, pumpkin, ghee, etc.) demanded by the zemindar at the time of the Durga festival (now getting obsolete); *Kali s.*, do. at the time of the Kali festival; *sādi s.*, a present demanded by the zemindar (one rupee) at the time of a marriage for permission to bring trees for erecting the marriage shed (now obsolete); *māñjhi gel ŭaka s.ye jomketa junireye bāisquidiñ iqte*, the village headman took ten rupees in *salami* from me, because he settled some rice-land with me; *mohajon s.ye kataoketa, tōḅe eneč rine emadiña*, the money-lender took a present from me (e. g., a goat), then only he gave me a loan. (P. H. *salāmi*.)

sala o, v. m. To fall out, apart, to separate (parts of a solid cart-wheel). *Paṭi s.enā, hape tañgilepe*, the outer part of the wheel has fallen off, wait for us.

sala s, adj. The first, new; adv. (with or without *re*). For the first or only time. *S. pṛako heč akana, bes lekabo māñjtkoa*, visitors who have never been here before have come, we shall treat them well (with food, etc.); *nēñ s.geye ruḅki kana*, this is the first time he has fever; *s.roi*

sentena, dañ hō bako emadiña, I went there for the first time, they did not even give me some water; *s.re noa orañ dole jometa*, we are having these vegetables to eat for the first time.

salat, the same as *selat*, q. v. (rare).

salat, v. *galat salat* and *galat solat*.

sale sal, adv. Annually, yearly, every year (once, at the proper time).

S.s.gen kicriñ akadea, I have given her cloth every year; *s.s. nui boñga bam manao akadea, ona tērohpe ruqñ kana*, you have not worshipped this bonga yearly, therefore you are having illness; *s.s.e akaletu nahak do*, there is a bad year every year now (v. *sal*).

sale sale, the same as *sale sal*, q. v. *S.s. khajnanñ eni akatu*, I have paid my rent year by year (at the proper time).

salga, n. A moderate sized tree, *Boswellia thurifera*, Colebrooke. Used in Santal medicine. The resin is used to make the *banam-bow* give good sound. (H. *sallaki*; Desi *salga, sale, salai*.)

salgam, n. A turnip, *Brassica Rapa*, Willd. (P. H. *salgam, shalgham*.) Cultivated by some Santals.

salgam sulgum, the same as *sagam sugum*, q. v. (rare).

salgao, v. a. m. To kindle, make to blaze, stir up, catch fire, inflame, be at its height. *Señgel s.me, rabañediñ kana*, make the fire blaze up, I am feeling cold; *señgel s.ena, daka condæpe*, the fire is burning well, put the rice (to be boiled) on the fire; *huññ huññ kathako s.kela*, they stirred the very small matter up into something great; *orañ s.ena, okope irñ dapelea*, the house is blazing, you will not be able to quench it; *kaphariqu qditleko s.kela*, (or *qdileñ s.ena*), they very much aggravated the quarrel (or, it became a big quarrel). (H. *sulgānā*; Muñdari *salgao*.)

salgat, the same as *solgat*, q. v.

salgōm, the same as *salgam*, q. v.

salha, the same as *solha*, q. v. (A. H. *ṣalāh*.)

sal kicriñ, n. A shawl, a large piece of cloth (some 3 m. × 2 m.) used as over-clothing (v. *sal*).

sal mesal, adj., v. a. m. Mixed, miscellaneous; to mix, mix up. *Noa atore do s.m. menalkhoa, hoñ, kamar, kuñkal*, in this village the population is mixed, Santals, Blacksmiths, Potters; *noa hoñ dope s.m.kela, itq do bañ ganoka, jam do ganoka*, you have mixed this paddy (different kinds of) up, it will not do for seed, it is good enough to eat; *peñ ar ato hoñko s.m.ena*, the visitors and the village people have been mixed up (e. g., are not sitting separately at a feast); *hañdiko s.m.kela, dojawañ ar ardawañko dul mesalkela*, they have mixed up the beer, they have poured the second brew and the first together (v. *mesal*).

sal muñgar, n. A heavy mallet, particularly used for hammering the outside part of a solid wheel (the *pañi*) well down on the middle part. *S.m.le pañi kuñam bañsume*, beat the outside part of the solid wheel down with the mallet (v. *sagar.sal* and *muñgar*).

- sal muṅgar koro*, n. A variety of paddy.
- salon*, n., v. a. A permit to cut and take away trees, showing that the price has been paid; to get a permit. *S.e glabona, uitoḷ ḍobon idia*, he has written us a permit, now we shall take the wood away; *katū s. akafa*, I have acquired a permit to cut some trees; *s. kagoj menaktūa*, I have a written permit. (Desi *salon*.)
- salpot*, adj. Having fine, downy hair or feather (children, pigeons). *S. up menaktūa, hoyy ocoyepe*, the child has (still) downy hair (about the hair that a child has when born), let it be shaved; *nui s. mara gidra, hae thiroḷ kana*, this tiny wretch of a child (who still has the hair it was born with), it will not be quiet; *s. il menakgetakina nui parwa kopon do, qurikiu lekoḷa*, these two young pigeons have only downy feather, they are not as yet fit (to be eaten).
- sal sakam*, adj. Striped. *S.s.gee nui sukri do*, this pig is striped (has dark and light stripes along its back); *s.s.grae, kul kanac, tarup do ban*, it has stripes, it is a tiger, not a leopard.
- sal sal*, adv. Yearly, year by year (v. *sal*).
- sal sal*, adj., the same as *sal saliq*, q. v. (v. *sel sel*).
- salsāt*, the same as *saltāt*, q. v. (C.)
- sal saḷia*, adj. Fat, in fine condition (animals). *Nui ḍaṅgra do khub bhageye ḥeloḷ kana, s.s. gr.*, this bullock looks very good, in prime condition; *aleren merom do s.s.ko benao akana*, our goats have developed well and become fat; *s.s. setu*, a dog in prime condition. Word is not used about sheep, because their condition cannot be seen on acc. of their wool.
- sal sorom*, v. *sil sorom*. (Word doubtful.)
- saltan*, adj., v. a. m. At ease, free from anything disturbing normal conditions, safe, secure; to settle, pacify. *Noa ato do s.gea*, this village is at ease (no trouble of any kind, no quarrels, no illness); *bir do s.gea*, the forest is safe (no dangerous animals); *sahb disomko s.kela*, the Europeans pacified the country; *alerenko do hul s.kate noa atoreko bārelena*, our people settled in this village when the insurrection had passed and the country was secure; *lurhqi s.eua*, the fighting has ceased (all are at peace). Note, the stress is on *tan*. (Muḍari *salsant* and *saltant*; cf. A. H. *ṣalḥ*, concord, fitness.)
- saltant*, v. *saltāt*. (C.)
- saltāt*, v. *saltan*.
- sama*, n. A cess levied in kind by Zemindars at the Dasāe festival. (C., word not used here; cf. *dusturi*.)
- sama cakor*, n. A certain bird, the same as *cama cakor*, q. v.
- samacar*, n. Information, news, tidings. *Okate coc ḍqrkel, jāhān s. ban niḷonok kana*, who knows where he has run away to, no tidings are heard; *ciḥi kolānne, ape jotoḷoḷ s. baḍae ocōnne*, send me a letter, let me have news how you all are; *s. bako kolet kana*, they don't send any information (how they fare). (H. *samācār*.)

- samaḍhan*, v. a. m. To hinder, prevent. *Haṭṭe culaḱiṅ meṇel taḥḱana, phalṅae ḥeḱenteṅe s.kidiṅa*, I intended to go to the market, so and so came and hindered me. (Rare; H. *samaḍhan*.)
- samae*, the same as *ṣṃṃe*, q. v.
- samagiri*, n. Materials, all that is necessary (for an offering, a marriage, building a house, etc.). *Bapla reaḱ s. bale juṛṅu akata*, we have not as yet collected all that is necessary for the marriage; *oṛaḱ reaḱ s.le juṛṅu akata, qurile ḡḡḡa kṃni*, we have procured all that is needed for building a house, we have not as yet commenced to build; *boṅga s.le jarwa akata, gapale boṅgaḱa*, we have collected all that is necessary for the offering (animal to be sacrificed, etc.), we shall have the sacrificing to-morrow. (H. *sāmagri*.)
- samagri*, v. *samagiri*. (C., not used here.)
- sama ḡhās*, n. A certain kind of grass, *Panicum colonum*, L. A very good fodder; in times of scarcity the Santals eat the grain. (H. *sāma*.)
- sama ṛi*, n. A variety of the *ṛi*, q. v.
- samaḱ*, v. a. m. To cut downwards, chop, cut off. *Jaṅ samagṃe*, cut the bones into pieces; *sahan s. kuṛṅakṃe*, cut the firewood into pieces (short ones); *jaṅga kaḡuḡe s.eṅa*, he got one of his toes chopped off; *piṅḡe s. ḡcṛṃe*, cut the rice-field ridge down round the field (to remove grass at the bottom of the ridge and make it possible to plough right up to the ridge; with a kodali) (cf. *maḱ*; Ho *sama*).
- samaḱ*, v. a. impers., v. m. Be carried away, go away (women's language). *Uṅḡiṅ ḡḡḡae kanre ḡḡ bac ḡḡḡa, okate cḡḡ s.kede*, although I am calling so much out to him, he does not reply, he has been carried away somewhere; *okateṃ s.lena*, where did you go to; *s. ḡḡḡeḱa*, he has returned (from where he went; abuse) (v. supra).
- samaḱ leṅḡeḱ*, v. a., v. m. d. Steal, appropriate, embezzle. *Noa ḡḡ s.l. jeḱ kana*, this is meat that has been appropriated (by the one who was cutting it up); *maḡḡi ḡḡ cṛ ana poeṅe s.l.kela* (or *s.l.lana*), the headman embezzled four annas (took for himself) of the fine paid; *bḡḡe bḡḡe jeḱ s.leṅḡeḱa*, he will take for himself the good parts of the meat (steal it) (v. *samaḱ* and *leṅḡeḱ*).
- Samaḱ Saḡ Murmu*, n. A sub-sept of the Murmu sept.
- samaḱ*, v. a. Help through. *ḡḡḡḡe s.kidiṅa, baḡḡḡḡ ḡḡi muskilṅcṅi paraḡḡḡa*, my uncle helped me through, otherwise I should have fallen into great difficulties. (Desi *samaḱ*; cf. B. *sāmāḱ*; used by few Santals; the ordinary word for the same being *sambṛao*, q. v.)
- saman*, n., v. *ṣṃṃṅ*, the common form. (Engl. *summons*; or A. H. *saman*.)
- saman*, v. *soman*.
- samani*, adj., adv. Much, very much, many; enormously, exceedingly. *S. ḡḡḡḡ eṅḡeḱa*, you gave him an enormous quantity of food; *s.ṅe ḡḡḡeḱa*, he beat him awfully; *s. ḡḡḡḡ jarwa akana*, an enormous crowd of people has come together; *s. diṅ ḡḡḡeḱe taḥḱana*, he stayed there for a very long time (v. *ṣṃṃṅi*; v. *soman*; cf. *saman*).

- samanə*, adj. Ordinary, trifling. *S. katha kana noa də*, this is a trifling matter. (B. *sāmānyə*; heard, but considered foreign.)
- samanəḡm*, n. An old name for gold; (fig.) red cloth; v. a. To gild (ironically, also about beating). *S. sikuər, s. marəpte goḷḷ giḍi, bhəriə giḍikaḷpe*, with golden slings, with golden shoulder-yoke carry it away on your shoulder, carry it away by a carrying-pole (from a *bakhēf*); *hako māyām s.*, a cloth golden coloured like fish-blood (from a marriage song); *s.katmeə, onatem laiketə*, did he "gild" you, since you told; *liṅḍhireye s.kama*, he will "gild" your posterior (beat you so that blood flows) (cf. *sona*; Ho *samom*; Muṅḍari *samṛom*).
- samañ*, n., adv., v. a. Front; place in front of, turn towards, turn one's face to. *Oraḷ reak s.tēf*, the front of a house (also what is in front of the house); *aḍ s.re*, in front of himself; *s. seḍ calakme*, go towards the front; *iñ s. khon calakme*, go away from me (my presence); *mōrḷ hoṛ s.rem goḷḷ akala, ɛmōḷ hoəoktama*, you have promised before the village council, you will have to give it; *s. ḍaḷa coakentaea*, his front teeth have fallen out; *hoṛ s.s.e jometa*, he eats in the presence of people, *etak seḍ s.eḷ kana, hoṛ seḍ də bañ*, he turns his face away, not towards people; *okōḷ kan tahḷkanae, leheñ haḳim thenko s.kedea*, he was hiding, to-day they have produced him before the magistrate; *deñ hieṛid s.pe, hēlabon*, please bring the cloth out (show it to us), we want to see it; *dnkale s.adea, baḷ jomlaḷa*, we placed the food before her, she would not eat; *cando rakap seḍ s.me ar rorpe*, turn towards the rising of the sun and speak; *ale thenc s.ena*, he showed himself at our place (appeared there); *hane buru s. akana, onabo paromlekhan pəra oraḷbo tioga*, there is a hill over there in front of us, when we pass that, we shall reach our friends; *noa oraḷ duər də mora mūhḷ seḍ s.ena, bañ besa ona də*, the door of this house is turned to face the region of death (the South), this is not good (*sa + mañ*, cf. *maṛaḷ*; Ho *māhre, samanaḥre*; Muṅḍari *samañ, sanmāhre*; Kurku *samman*).
- samañ*, v. a. m. To offer (an offering). *Sim sukriko s.koa*, they offer (sacrifice) fowls and pigs; *bhedako s.kedea*, they offered a ram; *aduwa caole, gur ar goḷomko samaha*, they offer sun-dried rice, molasses and ghee; *bahare jaherre mathom ar sarjom bahako s.a*, at the Flower festival they offer mahua flowers and sal flowers in the sacred grove; *hoṛo nḷəḍire hoṛo geḷeko s.a*, at the first-fruit offering of paddy they offer paddy-ears; *s.aḷ*, what has been offered (inanim.); *s.oḷaḷ*, an offering (inanim.), that may or will be made; *s.iḷ (-kin, -ko)*, a sacrifice that has been offered; *s.oḷid (-kin, -ko)*, a sacrifice that has not been offered (it should not be necessary to point out the difference, but experience has shown that missionaries may be liable to mix up what has been done with what has still to be done, the latter to be used as a general statement) (v. supra; it is the same word, to place in front of).
- samar*, n. Easy circumstances. Word occurs in the reply of the bongas (i. e., of the persons supposed to be possessed) when they are arranging

for a sacred grove. Present-day Santals cannot say what it really means, but as it is a parallel to *suk*, it must mean something of the same (*sukte s.se bolke bhaghean*, with happiness, with easy circumstances I may strengthen, may apportion; only tentatively translated).

sambañ burak, v. m. Run in all directions, be scattered; adv. Blunderingly here and there. *Taruñ ñetteko s.b.ena*, seeing the leopard they ran in all directions; *ñu bulkate s.b.ko calaena*, having become drunk they went blundering along each his own way; *birre hqrle atketa, s.b. qurigele heçena*, we lost our way in the forest, we came blundering along as best we could.

sambao, v. a. m. Fill into, put into, throw into; be gathered in. *Horo s.kakme khqclakre*, put the paddy into the basket; *daka tukure s.kakme, alom lo doheca*, put the boiled rice into the pot, don't keep it ladled out; *orakre cel lagilpe s. akana*, for what purpose are you all inside the house; *daka na ape bare s.johpe*, do, fill yourself with food (sulky woman's talk).

sambar, n., v. a. m. Provisions for a short journey, anything eatable or drinkable taken along as a present to those to whom one is going; take do. along. *Sendra calak s.*, provisions taken along when going for a hunt; *hanqi s.ante bapla orakreye heçena*, he came to the house where they had a marriage, carrying a present of beer with him; *khajariye s. akana* (or *akawana*), he has taken parched rice with him to have to eat while on the road; *handiye s.keta*, he took beer along with him as a present (v. *sqtu sambar*).

sambrao, v. a. m. To keep together, hold, control, restrain, manage, check, sustain, assist. *ñu doñ calak kana, orak duar s. hatarpe*, I am going, keep the house in order in the meantime; *guiko do bale s. dayeko kana*, we are not able to keep the cattle together; *kicriç bae s.eta, marañena*, she is unable to keep her cloth in order, it is too large; *nahel bae s.eta nui gidra*, this child does not manage the plough; *phalna do qingri bae s. dayeac kana, bogeteye ekger kana*, so and so is unable to control his wife, she abuses people a good deal; *edreye s.kellaea*, he restrained his anger; *nui mañjhi ato bae s. dayeak kana, horho ruak kana, gujuk kanako*, this headman is unable to keep his village in check, people are ill and die (i. e., he is not able to prevent the witches from "eating" people); *gorreye s.kidiña*, he assisted me in the difficulty (helped me through, kept me from going under); *mohajon noa rehgçereye s.ketkoo*, the money-lender helped them through this scarcity; *s. sunuñ kicriç-kiriñaeme*, buy her a cloth that she will be able to manage (not too big); *s. sunuñ jumi menak-talea*, we have just as much rice-land as we can manage. (H. *sambharna*; Muçdari *sambrae*; Ho *sambaran*.)

sambhaora, v. *sambhaura*. (C.)

sambhe, n., v. a. d. The iron ring on the end of a piece of wood, the ferrule on the piston of the rice-pounding machine or pestle; to fix do. *Dhinki s. heçena, bodolabo*, the ferrule of the (*dhinki* (q. v.) has been worn, we shall exchange it; *tok s.*, the ferrule of a pestle; *tok s.walkme*,

fix a ferrule to the pestle; *alo heroké lagit (herogako s. akawata)*, they have fixed an iron ring to the (lower end of the) stick, to prevent it from being worn. Word is nearly exclusively used about the *ghinki* and *tok*; an iron ring fixed at the upper end of a handle (not the end used for pounding or digging) is called *mundam*; *khontare s. lagwookme, alo paragoké lagit*, fix an iron ring to the lower end of the wooden bar to prevent it from splitting. (Desi *samba*; H. *sām*; Munḍari *sāmbā*.)

sambhe ḍaṭa, n. The wisdom-teeth (v. supra).

sambhāo, v. *sambhāo*. (C.)

same game, adj., adv. Quiet, at peace, friendly; quietly, in a friendly way.

Noko bocha ḍoko s.g.gea, these brothers are friendly (no quarrel between them); *s.g., cele hō bako aikauk kana*, it is absolutely quiet, no one is felt (to be awake); *holage s.g.liñ galmaraoketa, teheñ khangeye goḍena*, yesterday we had a friendly talk together, to-day he is dead; *s.g.te galmarnoaepe*, speak to him quietly (in a friendly way); *s.g.te tahupe, alope kaphariquka*, live quietly, don't quarrel; *s.g.te kathale cabaketa, bale marañ ocaḷa*, we finished (settled) the matter quietly, we did not let it develop into a big case. (H. *samay*, same.)

samek, n., adv. A vision; really, personally. *Mitḥe s.iñ nelkela kumūte*.

I had a vision dreaming; *s.iñ nelkedeu, uni kangeae*, I saw him personally, it is he; *s. uni tulucin galmaraoketa*, I talked with him face to face; *s.iñ nepelena enḡañ apin tuluc kukmūte*, I met my parents and saw them like living in a dream (cf. *sanua samui*; cf. H. *samaksh* and *sammukh*).

samek leka, adv. Like real, like living. *S.i. kukmūte tarupe lagan kana*.

okpe Deko ce hijuḷa nahak, in a dream a leopard was chasing me like real, some Deko will come here presently; *s.liñ nelledgea iñ samatre teḡo akan*, I saw him like real standing before me (dreaming).

samet, the same as *samit*, q. v.

samge, v. a. m. Reconcile, make peace between, be acquainted with; adj.

On friendly terms with. *Hoḡ tuluc s.ge taken ḍo bogege*, it is good to be on friendly terms with people; *bahu jāwāele s.katkina*, we reconciled husband and wife; *boehako s.yena utor, jāhān jhogra bañ anjomoḷ kanta-koa*, the brothers are at peace with one another at present, no quarrels are heard between them; *juri kaḍakin s.yena*, the yoke-buffaloes have been reconciled to each other. (H. *sam*.)

samjhao, v. a., v. a. d. Understand, warn, admonish, order, enjoin, instruct.

impress on, explain, arrange, pay off, make peace between. *Ona katha ḍo bale s. ḍareḷa*, we were unable to understand that matter (could not find out what it really was); *pe pon hoḡ calakpe, s. baḡawakope, jemōn aloko jhograk*, go three to four men among you, explain the matter to them, to prevent them from quarrelling; *mohajōn s.aepe, jemōn aloḷ lalis*, explain it to the money-lender that he may not bring a lawsuit; *kathae s.keta*, he understood the matter (obeyed); *rine s.keta*, he arranged his debt (i. e., paid all); *oḡakreye s.atkōa jivi rapḷe, gidroḡ goḍente*, he explained

it to them in the house and comforted them in connexion with the death of the child. (H. *samjhānā*.)

samjha samjhi, v. a., v. a. d., the same as *samjha*, q. v. *Baku jāwdele s.s.atkina*, we explained it to the husband and wife and warned them; *s.s.kathinale*, we made peace between them.

samka safi, adv., v. a. m. Face to face; bring face to face, confront. *S.s.kin ropor namlen ened buj do namoka*, only when they meet and speak face to face will it be possible to come to an understanding; *hakim samahrebo s.s.kina*, we shall confront them in the presence of the magistrate (cf. *samna samni*, *samne*).

samkhol, n. A kind of large wading bird. (C., not known here.)

samna, the same as *samañ*, q. v. *In s.reyr dalkedea*, he beat him before me. (H. *sānmā*; rare.)

samnao, the same as *samna*, q. v. (very rare.)

samnao, v. a. To give blessing, power. (Word uncertain or obsolete.)

samna samni, adv., v. a. m. Face to face, confronting one another; to confront, meet face to face. *S.s. tarup tulhcin napamlena*, I met the leopard face to face; *s.s.kin roporena*, they quarrelled confronting one another; *mōrē hor samahreko s.s.kathina*, they confronted them before the village council; *pera snggeko s.s.yena*, they met face to face (near together) with the friends. (H. *sāmna* and *sāmni*.)

samne, adv. Facing, face to face; postp. Before, in the presence. *S. phama tulud tekecin napamlena*, *ar anem meneta, banugican*, I met to-day face to face with so and so, and you say, he is dead; *in s.onka do alom rora*, don't speak in such a way before me; *s.rriū helledea, uni kangae*, I saw him face to face, it is he; *s.re ror do bogege, oko damañ ror do okta paraoka*, it is good to speak confronting (the one you are talking of), to speak secretly will cause calumny. (H. *sāmne*.)

samne samne, adv. Face to face, in the presence of each other. *S.s. durup napunkatebon galnaraoa*, we shall talk (over the matter) sitting near facing each other (v. supra).

samosta, adv., adj. All, nothing left. *S. agu cabarne, alom bagia*, bring it all, don't leave anything; *s. hora godentalea nes*, this year all our paddy died; *bhoj daba s. horho jomketa, banukhoa baki*, all the people partook of the feast, there is no one left; *s. khajna baki menaka*, all the rent is unpaid. (H. *samasta*, v. *somosto*.)

sampak, v. *sompak*.

sampao, the same as *sompao*, q. v.

sampurun, adj., adv. Replete, complete, who has everything; the whole, perfectly (cf. Mundari *sampoyon*, ready). *S. hor kanoe, gidroko, mikū meromko, dhonko taha poesate s.ge menaca* (or *menakara*), he is a man who has everything, he is full up with children, cattle, wealth and money; *nes do s. horos arjao akata*, this year he has had a full crop of paddy; *chgat apat ar bochako s. menakha, inif hor hū bako god akana*, his parents

- and brothers are all of them living, not one of them has died; *s. bale cas dareala nes*, we were unable to cultivate all this year. (H. *sampūran*.)
- sampkao*, the same as *sompao*, q. v.
- sampkōla*, adv. All, the whole (about crops or anything cultivated). *Hofo s. beleyena*, all the paddy ripened; *s.te beleyena*, it all ripened. (Desi *sampkōla*; cf. supra; cf. H. *sam* and *phal*.)
- samraŋ*, n. Empire, sovereign lord. (H. *samraŋ*.)
- samrao*, v. *sambrao*.
- samsao*, v. a. m. To dare, to venture. (C., not here.)
- sam sum*, v. a. m. To finish, make an end of. *Betakrem heŋena, enaŋre jolo dakale s.s.kela*, you have come at a wrong time, we have a while ago finished all the food; *kamile s.s.kela*, we have finished the work; *hofo rohoŋe s.s.ena*, the planting of the rice is finished.
- samta*, postp. Rather than. (C., here this form is not considered proper; v. *sante*.)
- samtao*, v. a. m. Bring together, collect, assemble, gather, fold up, close, garner. *Casle s.kela*, we have garnered the crops; *puŋiq s.kakme*, roll up the mat; *kicriŋ rohoŋena, s.kakme*, the clothes are dry, collect them; *puhiye s.kela*, he closed the book (or, collected his books, packed them up); *sioŋ jokheŋ kicriŋ s.tam*, fold up your clothes when you are ploughing; *s.te duruppe*, sit close together (so that there are no unoccupied spots); *nindayena, hoŋko s.ena*, it has become night, people have come home (from anywhere outside); *hiriŋ pasiraŋko do s.ena*, what was spilt and spread has been collected. (Desi *samuŋ*; H. *simaŋnū*; Muŋdari *samtao*.)
- samta samŋi*, the same as *samta sunŋi*, q. v.
- samta sunŋi*, adv., v. a. m. Taking all along, bag and baggage, the whole family; collect, gather, assemble. *S.s.ko calaoena*, they went taking all their children with them (or, in case of emigrating, all their goods); *miŋ theŋ s.s.kakpe*, collect everything in one place; *s.s.ye idikellaea*, he took all his goods away with him; *hoŋko s.s.yena*, all people have come in (v. *samtao*).
- samtao*, v. m. Become warm, get strength. *Joroŋ s.enaŋ*, he warmed himself at the fire; *jom s.enaŋ*, he has eaten himself strong; *reŋgeŋgeye takheŋkana, nitoŋ dge s.ena*, he was poor, now he has got some strength (is well-to-do).
- sam*, n. The fourth Hindu month, middle of July to middle of August. *S. cando (s. boŋga) hoŋole rohoŋea*, in the month of Sam we plant the rice. (H. *śrāvaṇ*, *sāvan*, when the sun enters Cancer.)
- sam*, n., v. a. m. A whetstone, grindstone (revolving); to sharpen, grind, whet (on do.). *S.re laser ocoeme*, let it be sharpened on a grindstone; *kapi s. ocoeme*, let the battle-axe be ground; *sikildarko s.a*, the Sikildars (q. v.) grind (on a revolving grindstone); *churi s.ena, khib lasergea*, the knife has been whetted, it is very sharp; *sasanko bako heŋ akana, bankhan kotalle s. ocokea*, no grinders have come, else we should make them whet

our razors. (H. *sān*; Santals have no such implement; there is a low caste of Hindus who occasionally come and do this work.)

san, v. *son*. (H. *san*; the B, form *son* is used here.)

sana, n., v. a. impers. Wish, desire; to desire, wish, feel. *Jel jom reak s. menaktaca*, he has a desire to get meat to eat; *gitič reak s.e gihquel kana*, he feels a wish to lie down (go to sleep); *amač s. leka alom calača*, don't go following your own wish; *alač s. lekakedeac baču*, he treated his wife as he himself lusted; *jojjom bač s.yedič kana*, I have no desire for eating; *edre s.kidiča*, I felt angry; *lačdite s.yedič kana*, I feel the need of going out (to stool). (Munđari, Ho *sanač*.)

sanač, v. m. Suddenly fall; v. a. To fell. *Calač tuluce leičjelena, s.enae*, as he was walking along he slipped and suddenly fell down; *bhačdanre goiko s.kedea*, they felled a cow at the last funeral ceremonies; *tapam jokhečre phalnae s.kedea*, when they were having a fight he threw so and so suddenly down; *sendrare ičruč aema hoče s.ketkoč*, during the hunt a leopard threw many people over.

sanač manč (-marte, -menč), adv. Instantly, suddenly (about falling). *S.m.ye gurena*, he fell down suddenly; *s.m. sukriye bindgčkedea*, he felled the pig instantly (v. supra).

sanam, adj. All, the whole. *S. hoč hijuče*, come all of you; *s. lekako heč akana*, nearly all have come; *kombro s.ko idi cabaketa*, the thieves carried everything away; *s. lačdi*, everywhere; *s. hočo gočena*, all the paddy has died; *s.ačkole jučquketa*, we have procured all things (e. g., needed for the marriage); *s.ko mič lekako ŋčloč kana*, they all look alike. (Ho *saben*.)

Sanamre, adv. In all. *S. are boča menačleč*, we are in all nine brothers and sisters.

Sanam seč, adv. In all directions. *S.s. peča menačkotaleč*, we have relatives everywhere.

Sanam theč, adv. Everywhere. *S.the dakketa*, it rained everywhere.

sanao, v. a. Knead, mix. *Holoč ar guč s.pe, pičhaciabo*, mix flour and molasses well, we shall bake cakes; *hasa ar guric s.pe, kharči jever lačit*, mix earth and cow-dung well, to plaster the threshing-floor. (H. *sānna*.)

sanaphana, n. Implements, tools, materials, instruments of any kind, furniture, equipment, arms. *Tečok s. menačgetaca*, he has the implements (or materials) for weaving; *kač kani reak s.*, the tools used for carpentry (all needed); *nui raj do lqčqi s. menaktaca*, this zemindar has arms; *orač s.le jučquketa*, we have collected the materials for building a house; *orač reak s.*, the furniture of a house; *parkom reak s.ŋč tearketa*, I have prepared all for making a bedstead. (Munđari *sanaphana*.)

sana sqi, v. m. Be equal. *Bana hočkin s.s.yena, očkhe hi bakič dajelena*, they were both equal, none of them gained on the other (about quarrel). (Very rare.)

sanc, v. *sac*. (C.)

sanchep, adj. Abridged, concisely, shortly, with brevity. (C., not used by Santals here; H. *sankhshep*.)

sandes, n., v. a. d., v. m. A present, gift (to be given to people visited); furnish with, get do. (to take along). *Jāhāe thenem n̄otolenkhan s. ik̄di jarura, begor s.te lajaoge aikouka*, if you are invited to somebody it is necessary to take along some present (atables or drink, e. g., beer), without having a present one feels ashamed; *s.adean, adoe culaoena*, I furnished him with a present, thereupon he went; *s.enaē pera hoꝛoꝛ kalā legif*, he got some present to take along going on a visit. (H. *sandes*.)

sandgar, v. *sandgar*.

sandorañ, adj. Uncovered, open. *S.e git̄c akana*, he is lying uncovered (the whole body, and particularly the hind-quarters); *daka s.e bugi oꝛoata*, she left the boiled rice uncovered (after having ladled it out); *s.e dāꝛā barac kana*, he is walking about half-naked.

sandra sondꝛe, adv., v. a. Searching, putting one's hand in, everywhere; to search (as mentioned). *S.s. datrome nam barayel kana*, she is searching everywhere for the sickle; *s.s. arda haꝛdiye nam barayela*, he is searching everywhere for fresh beer; *poesae s.s.yel kana*, he is searching everywhere for some money; *merom buluhe s.s.yel kana*, the goat is nosing here and there to find some salt (v. *sandra sundri*).

sandhaꝛe, adj., v. a. m. Found (something left by others); to leave (anywhere); to force oneself in; acquire (what belongs to others). *S. kana noa khac̄lak̄ do, inak̄ do bañ kana*, this basket is one left by somebody, it is not mine; *baꝛiye s. akata bahreꝛe, bako atk̄ira*, he has left the brass-cup outside, will not someone take it; *hoꝛren heꝛele s. akadea, ac̄ren doe bañ kana*, she has acquired somebody else's husband (seduced him to live with her), he is not her own (husband); *inak̄ haꝛake s. akata*, she has found and appropriated my winnowing-fan; *phalma opalk̄reꝛe s. akana*, she has run into so and so's house (to stay as a wife).

sandhaꝛe, the same as *sandhaꝛe*, q. v.

sane gum̄an, v. a. m. To think, ponder, consider; to be concerned, troubled.

S.g.te bohq̄le loꝛoyentīna, by constant pondering my head has become hot; *okaꝛak̄ c̄e s.g.el kana, thir akanae*, who knows what he is thinking of, he is silent; *asulok̄ reake s.g.el kana*, he is pondering how he shall support himself; *bhabnate jivi s.g.ok̄ kantasa*, he is troubled in his mind with anxiety (v. *gum̄an*; cf. *seꝛe dever*).

sane gum̄ane, adv., v. a. m. Quietly, passively, painfully; to ponder, consider; to be troubled. *S.g.ye durup̄ akana, c̄el c̄e bhabnalk̄ kan*, he is sitting there quietly thinking, who knows what he is anxious about; *s.g.ye heleñ kana*, he is looking stealthily at me (does not say anything); *q̄di lekañ s.g.keta, khange jivi loꝛoyentīna*, I pondered over the matter in many ways, then I became agonised in my soul; *s.g. bañ baꝛasa, c̄el leka kan c̄oh*, I am absolutely ignorant of how this matter may be;

s.g.k kanah, okaren tahena, I am painfully considering where I shall stay (how I shall get my support) (v. supra).

sānk, v. *sāk*. (C.)

san karla, n. A certain wild plant, *Hiptage madablota*, Gärtn. (v. *san* and *karla*).

sankha, v. *sakhha*. (C.)

san muk, v. *san muk*. (C.)

san san, adv., v. m. Rustling, roaring; to rustle. *Garurko uđauk kana*, s.s. *anjomok kana*, the Adjutant birds are flying past, a rustling sound is heard; *gađa s.s. qtuł kana*, the river flows, roaringly (full); *hqe dał hijuł kana s.s.*, a storm is coming making a heavy sound; *hqe dał s.s.ok kana*, the storm is making a roaring sound (coming); *daka dał s.s.ok kana*, *caole khadlepe*, the water (for boiling the rice) is singing, throw the rice in; *rimil s.s. sađek kana*, *arel nūroka*, there is a tingling sound in the clouds, there will be hail (onomat., H. *san san*).

san san, adv., v. m. Luxuriantly; grow do. *Jouđra s.s. harak kana*, *dał akawalte*, the Indian corn is growing luxuriantly, because it has got rain; *gachi s.s.ok kana*, the seedlings are growing splendidly.

san san, adv., v. m. n. Furiously, excitedly; to be excited, frenzied. *S.s.s. rangao akana*, he is furiously angry; *s.s. barae kanae dale lqgit*, he is acting excitedly (running about) to (get an opportunity of) beating him; *edreleye s.s.ok kana*, he is frenzied with anger (v. supra).

san sanao, v. a. m. To rustle, to be excited, frenzied, beside oneself, to grow quickly. *Garurko s.s.el kana*, the Adjutant birds are making a rustling sound, flying; *edreleye s.s.ena*, he is frenzied with anger; *gachi s.s. rakapena*, the paddy-seedling grew up rapidly; *ul s.s. dareyena*, the mango tree has grown up rapidly (v. *san san*; H. *sansanānā*).

sansar, v. *sqhsar*. (H. *sansār*; not used by eastern Santals.)

san sun, adj., adv. Silent, hushed, no sound heard. *S.s.ge qihquł kana*, *jaegayenako*, it is felt quiet, they have gone to bed; *onko ořak sečih senlena*, *s.s.ge tahkhana*, I went to their house, there was absolutely no sound heard; *s.s.ko duřuř thir akana*, they are sitting quietly and silent. (H. *sun sām*; Muđari *san sun*.)

sansuniq, v. *sunsuniq*. (C.)

Santal, n., adj. A Santal. The word is used by foreigners about the Santals and may be used by Santals to foreigners who are thought not to know better. The word is explained by the Santals themselves as meaning "one who belongs to *Sant* or *Sāot*, or *Sāt*, a country in the Midnapur district (the present Silda pargana). The name may also be connected with Santbhum (also Samantabhum) in the Bankura district, the Santals simply saying that it is on the other side of Sikhar. *Sāt* is probably an abbreviation of Skr. *samanta*, boundary; the meaning might thus be "a borderman." Some have thought it should be derived from *samantawala*. In English, the word is written also Santhal and

Sonthal; the district where more Santals live than in any other, is the Santal Parganas (also written in several ways Sonthal or Sonthal Parganas or Pergunnahs, etc.). If the Santal explanation is correct, *-al* is the H. suffix *āl*.

Santalni, n. A Santal woman. (H., not used by Santals.)

santao, v. a. m. To plague, harass, torment, afflict, cause pain, distress, to persecute. *Hantartŕe s.ede kana*, her mother-in-law is plaguing her; *daŕgra alom s.kina*, don't torment the two bullocks; *nui gidra dŕ qđiye s.edin kana*, this child is harassing me much (preventing my working); *nui qimqi dŕ qđiye s.edin kana, dingeye dŕra*, this woman is giving me a good deal of distress, she runs away every day; *mohajone s.ellea*, the money-lender is harassing us.

santap, n., v. a. Affliction, distress; to cause do. (H. *santāp*; not used in these parts.)

Santar, the same as *Santal*, q. v. (v. *Sotar*).

Santarni, the same as *Santalni*, q. v.

sante, adv. post. Rather than. *Ona s. in bariŕ gođienkhan*, rather than that, I might have died. *Ona s. inem kolinŕkhan in heđ gođkoŕka*, if instead of doing that you had sent me, I should have come quickly.

saŕcao, v. a. m. To store up, heap up, amass, save, lay past. *Ac moŕa dŕ khube s.akala*, he has amassed a good deal for himself; *gidra laŕgiŕ miŕ bakhra dakaŕ s.ela*, I am laying aside one portion of food for the child (who will ask for it some time); *bochor ŕom dŕe s.akala*, he has saved what is needed for food for one year; *ŕaka poesa dhere s.akala*, he has amassed much money (v. *socao* and *sŕc*; H. *saŕcā*).

saŕŕj, n. A meal. *Neŕar dŕ dinre miŕ s.le ŕoma*, at present we have one meal daily; *niŕ caoŕete dŕ bar s.hocŕktabona*, this rice will be sufficient for two meals for us; *miŕ s.regeye daka cabaketa bar bela reaŕk*, she finished the rice sufficient for twice (morning and evening) in one meal. (Munđari *saŕj*, half-a-day; cf. H. *saŕj*, measuring.)

saŕjao, the same as *saŕŕjao*, q. v.

saŕjok, n. Opportunity, proper time, timely. (C., not used here; H. *sanjog*.)

saŕjok, v. solo *saŕjok*.

saŕjot, n., v. a. m. Certain ceremonies performed on the first day of certain festivals (shaving, washing clothes, etc.); to perform do. *Deko tehenko s.ela*, the Dekos are to-day performing the ceremonies of purification. (Munđari *sanjot*, *sanjat*; the word is very rare, and Eastern Santals do not observe these rites; but they see them with Hindus.)

saŕjhali, n. Late afternoon, evening; persistent rain commencing in the evening; adj. Lasting long. *S.re perako hecatlea*, visitors came to us in the late afternoon; *setaŕk daŕk setaŕk pera, bako tahena, s. daŕk s. perako tahŕ aŕgaŕka*, morning rain, morning visitors do not stay, late afternoon rain, late afternoon visitors, stay until dawn; *niŕoŕk dŕ s.ye laŕgaoketa, goŕa niŕda*

bae asora, now evening rain has set in, it will not cease raining the whole night (cf. H. *sājh*; v. *sājhkali*).

sānjhe mānjhe, the same as *sānjhe na mānjhe*, q. v.

sānjhe na mānjhe, adv. Between meals. *S.na m.m hecen, mānjan hōle jom tebakketa, ar kedok hō quria*, you have come between the meals, we have finished eating the midday meal and the evening meal will come later (lit. neither evening nor midday; H. *sājh*; v. *mānjhe*).

sānjhōli, the same as *sānjhali*, q. v.

sāh, n. Plants and bushes with edible tubers. The Santals distinguish:

Bir s., a wild species (? *Dioscorea crispata*, Roxb.).

Dare s., a shrubby species, cultivated.

Duro s., *Dioscorea pentaphylla*, Willd.

Jo s., a climbing species, *Dioscorea anguina*, Roxb. Cultivated; fruit and tubers eaten.

Nārī s., a climbing species, the male *jo sah*.

The Santals are very fond of the tubers, that are boiled in oil and eaten as curry. (Muṇḍari, Ho *sānga*.)

sañ, the same as *sāh*, q. v. *S. sarurem iqhil rocodolla*, you will strike against and hurt yourself on the *sañ* and *saru* (qq. v.) branches (in your door; from a Sohrae song when young men stand outside the headman's house and want to get beer; they put the branches in the doorway); *s. gaḍa, aser gaḍa*, a *sañ* ditch, an *aser* ditch (also from a Sohrae song, when the young men on the last day of the Sohrae push and pull the posts (to which the bullocks and buffaloes were tied) to get them out.

sañ bhqi, n. A companion (only men), (fig.) a stick. *S.bh. kanahin, bakin chapadaoka*, they are intimate friends, they will not be separated; *noa theṅga do s.bh. kantiṅga, alope ada*, this stick is my faithful companion, don't let it be lost. (H. *sāhg*; v. *bhqi*.)

sañga, n., v. a. m. A beam, placed horizontally from wall to wall (to support roof, generally called *hoale*, or to carry a flat roof); to make to serve as do. *Koṭha orakre are se gel mit se gel pe s.ko lagaoa*, in houses with a loft they place nine or eleven or thirteen beams (to support the roof or floor of the upper storey; note, always an odd number); *dolanre mīrḥḥl s.ko lagao akata*, in the flat-roofed brick house they have put iron beams; *noa kaḥ dḥle s.ea*, we shall make a beam of this piece of wood. (Muṇḍari *sangal*.)

sañga (-*n*, -*m*, -*lḥl*), n. (My, etc.) companion, friend, comrade. *S.ñ kamae*, he is my comrade; *s.lḥl kamae, etak hōy doḥ bak kama*, he is his comrade, he is not a stranger (particularly used about *ṭina era*, i. e., a man and his wife's younger brother, or a man and his sister's husband's brother) (cf. H. *sāngā*).

sañgaa, n. Two (or more) who are *sañga*, q. v. (*sañga* + *ea*).

sañ gaṅḍe, n. The large tuber of *sañ*, q. v.

- saŋgar*, v. a. m. To walk about, travel; take along, search for. *Okakotem s.keta*, where did you go; *okpeye s.mea*, who will take you along; *goŋa birin s.keta*, I walked all over the forest; *okakotem s.oŋ kana*, where are you off to; *goŋan s.kede*, *ban namlede*, I searched for her everywhere, I did not find her. (Munŋari, Ho *saŋgar*, to hunt; cf. *soŋge*.)
- saŋgarke*, v. a. Support, aid (a sick person), assist by taking hold of. *Bae beret daryal kana, s.kateko jom ocoyede kana*, he is unable to get up, they make him eat by supporting him; *su bul akanae, oralleko s. agukede*, he is drunk, they brought him home supporting him.
- saŋgat*, n. Brother-in-law, used in addressing each other. *Dela ho s.*, come along, my brother-in-law (v. *saŋga*).
- saŋge*, adj. Many, numerous; v. a. m. To make, become do. *S. gidra menalkotaea*, he has many children; *qŋi s. bariŋko heŋ akana*, very many have come in the bridegroom's party; *qŋi s. dare menaŋa noa birre*, there are very many trees in this forest; *oralle s.keta*, he has built numerous houses for himself; *gŋiko s.yentaea*, his cattle have multiplied (cf. H. *saŋg*; Ho *sangi*).
- saŋge*, used as second part of a compound verb, together with, along with others, be a party to, attend. *Anjom s.abon, celko galmarao kan*, we shall hear (listen) together with the others, what they are talking about; *neŋ s.koabon, perako heŋ akana*, we shall see them together with others, visitors have come; *joŋkotele jom s.keta*, we had our food all of us together (v. supra; cf. H. *sangŋ*).
- saŋgra*, n., v. a. A (three-cornered) crate carried with slings fastened to a pole; to carry slung on a pole; v. m. To have a triple marriage. *S.te dhiriko saŋ idiyeta*, they are carrying stones away with a three-cornered crate slung on a pole; *ruŋ hoŋko s. idiyede kanu macire durup-kate*, they are carrying the sick man man along, sitting on a stool slung to a pole (carried by two men); *phalna dŋe s. baplaŋ kana teleh, pea bŋhui aguyethoa*, so and so has a triple marriage to-day, he is bringing three brides (i. e., three sons married at the same time). The common *saŋgra* used by Santals consists of three pieces of wood tied together to form a triangle; at each corner a cord is fastened, the upper ends being slung round the carrying-pole (cf. *saŋ*; local low-caste Hindu workers are heard to use the word).
- saŋgha*, v. a. m. To marry a second time (the woman being a widow or divorced person). *Pahil eroe goŋentaele nuiye s. akadea*, he has taken this one as his second wife, because his first wife has died; *nui chaŋui do phalwareye s.yena*, this divorced girl has been married to so and so; *s.wanae*, he has taken a second wife (note, v. a. is about the man (so also v. m. d.), v. m. is used about the woman); *s. bapla kantaea*, it is his (or, rarely, her) second marriage. The *saŋgha bapla* is only for this world, therefore it is also called *carp*. When the man performs the binding part of the marriage, he smears some sindur on a flower

and with his left hand puts the flower in the hair of the woman. There is no feasting; the man may treat a few people to beer. The bride-price is only half of what is paid for a spinster; no cloth is given to any female relative of the bride; the headman gets nothing, the *Jog manjhi* gets eight annas. If a widower marries a spinster, all is done as at an ordinary marriage. The underlying idea is that a widow or divorced woman is simply hired for the present life; in the next world, those who have been married here in a regular manner will belong to one another. It is significant that a woman who has had a child without having gone through the regular marriage is, in such case, married like a spinster. (Desi *saṅgha*.)

saṅgha loṭom, adj., v. a. m. Children of a former husband, taken into the house of a woman's next husband; to take into one's house. It cannot be called adoption, as this would include giving the children equal rights of inheritance with the man's own children. To effect this a certain ceremony has to be gone through (v. *boṅga tala*). *Saṅgha eraren, metakme, pāhil herelren gidrai qgu daralekokhan onko gidra dṛ s.l. gidrale metakoa*, if a remarried woman brings children, i. e., by her previous husband, with her, we call these *saṅgha loṭom*; *barea gidrai s.l.kethina*, he has taken into his house two children of his present wife's former husband (v. *supra* and *loṭom*).

saṅka, adj. m. Having a white ring round, or spot on, the neck (buffaloes, male dogs). *Nsi s. kaḍa dṛ okarem kiriinkudea*, where did you buy this buffalo with the white spot on its throat; *s. seta*, a dog with a white ring round the neck. Also pronounced *saṅkha*.

saṅkha, n. A wristlet or bracelet made of shell (worn by women). *Gaṅga goṅgha real s.ko benaoa*, they make shell-wristlets of the Ganges conch-shell; *s. sabom dṛ jaṅ real ar hṛti soṅḍa real hṛko benaoa, kathae*, people say, they make shell wristlets also of bone or elephant tusks; *s.e. hṛokena*, she has put on a shell wristlet (cf. H. *saṅkhi*).

saṅkha duṛ, n. The part in front of the bracelet (v. *supra* and *duṛ*).

saṅ lae khel, n. A game or dance together with others (not alone). *Aṅ lae kam s.l.khel*, work applying one's mind, play together with partners (a Desi saying adopted by Santals). (H. *saṅg* v. *khel*.)

saṅ marmar, intj. heard used by children when playing the *jhika* game.

Saṅ Murmu, n. A sub-sept of the Murmu sept. Said to be so called, because their ancestors at the great hunt cut meat up on a *saṅ* (q. v.) tuber.

saṅsar, v. *saṅsar*.

Saṅ Soren, n. A sub-sept of the Soren sept.

saṅ sṛ, n. A pestle (used in a conundrum to children). *S.s. biṅ miṅ bhugṅrekin boloka*, two rustling snakes enter one hole (i. e., two pestles are now in the mortar; cf. *sṛ sṛ*).

saṅwar, n. Companion. *Ac eskargear, s. bannṅkolaea*, he is himself alone, he has no companions (cf. H. *saṅg* and *saṅvāṅ*).

- sāṅḍ*, n. A bull; a rake; v. m. Become a rake, satyr. *Nui s. ḍahgra ḍo ḍḍi ḍe hukayeta*, this bull is snorting fiercely; *s. lekhae nīr barae kana*, he runs about like an uncastrated bull (women's abuse); *phalna ḥoḥon ḥoḥa ḍoḥ s. ḥḥena, nīr barae kanae*, so and so's son has become a perfect rake; he runs about (after women). (H. *sāḍ*.)
- saṅḍaṅ*, v. m. To lie down, sleep and snore (women's abuse). *Setaḥ ḍḥḥiḥo s.ḥoḥa aleren ḥeḥḥi ḍo*, our men will lie and snore until morning; *ḡitiḥ s.enaē*, he has laid himself down (not caring to work); *ḡur s.enaē*, he fell down on his back; *bul s.enaē*, he fell down drunk (somewhere). (Munḍari *sandaṅ*, to lie on the side.)
- saṅḍaḥ*, v. a. m. To open and shut the jaws, be jammed. *Eḥḥḥ moḥa s.lekhan ḍaka ḍo ḥoḥoḥa*, will food be ready only by opening and shutting the mouth; *pharakre ḍo ḍḍi saṅḍaboḥ kantaea*, when away from here his (mouth) opens and shuts a good deal (he talks much); *paraḥ ḥeḥḡate ḥi s.entiḥa*, my hand was jammed in the cleft stick.
- saṅḍaḥ saṅḍaḥ*, adv., v. m. Making clapping sounds; to make sounds; be jammed. *Paḥi ḍḥiḥ akante s.s. saḍeḥ kana*, it is making a clapping sound because the outside part of the solid wheel has become loose; *taren ḍo s.s. riḍeleniḥa*, my shoulder was again and again pinched (the carrying-pole having got a split) (v. supra).
- saṅḍasi*, n. A blacksmith's pair of tongs, pincers. *S.ḥe loḥo mḥḥḥḥo saba kamar*, the blacksmiths take hold of hot iron with their tongs. (H. *saṅḍasi*.)
- saṅḍasi*, n. Rack-pins. When a roof is built and the cross-laths are to be bent and tied well together, they take a double cord round the laths, tied into a loop at both ends, and, placing a stick at each loop, they pull and push, so as to bring the laths close together. *S.ḥe reḥa urijpe*, press (the cross-laths) firmly together with the rack-pins; *s. toḥpe, ḥaḍabo ḥoḥeḥea*, tie the tongs, we shall emasculate the buffalo (two pieces of wood, one rather heavy, are tied together at one end; the animal is made to lie on its back, and this "pair of tongs" is made to hold the scrotum, two men keeping a firm hold of the free ends, while a third man crushes the seminal ducts with a *ḡurḡu*, q. v. (v. supra).
- saṅḍasir*, n., the same as *saṅḍasi*, q. v. (heard, but not considered correct).
- sāṅḍaḡḡiḡ*, n. A bull who keeps other bulls away (v. *sāṅḍ* and *aḡḡḥa*).
- saṅḍe*, n. Sunday. (Engl.; here mostly *soṅḍe*; only known to and used by very few).
- saṅḍḡar*, adj. m. Abominable, wretched, shameless, lustful (women's abuse of men, dogs); v. m. Become do., fat and lustful. *Nui s.iḥ, iḥ phedḥeḥe calaḥ kana, ḥḥiḥiḥiḥiḥaē*, this abominable fellow, he walks near to me, he came in contact with me; *ḡoḥ s.enaē neḥtar*, he has eaten himself fat and is full of lust now (v. *sandḡar*; v. *chandḡar*).
- saṅḍḡariḡ*, the same as *saṅḍḡar*, q. v.
- saṅḍḡur*, adj. m., the same as *saṅḍḡar*, q. v., applied to women (also *saṅḍḡur*).

saṅḍkaḥ, v. a. m., the same as *saṅḍaḥ*, q. v.

saṅḍkaḥ saṅḍkaḥ, the same as *saṅḍaḥ saṅḍaḥ*, q. v.

saṅḍkōḥ, v. a. To make a splashing sound (fish in water).

saṅḍkōḥ manṭe (-*marṭe*, -*mentṭe*), adv., the same as *saṅḍkōḥ saṅḍkōḥ*, q. v. (once only).

saṅḍkōḥ saṅḍkōḥ, adv., v. a. m. Moving the mouth convulsively; to open and shut the mouth (also convulsively). *Sukri bōdhiq (then alope soroka, s.s.etae, gegerae*, don't go near to the castrated pig, it is opening and shutting its mouth, it will bite; *mirgi akanae, s. saṅḍkōgōḥ kanae*, he has an attack of epilepsy, he is moving his jaws convulsively (v. *saṅḍaḥ saṅḍaḥ, saṅḍkōḥ saṅḍkōḥ*).

saṅḍ manḍ, the same as *soṅḍ monḍ*, q. v.

saṅḍōḥ, v. a. To grunt angrily (pigs, bears). *Note ḍo alope calaka, sukriye s.et kana*, don't go in this direction, the hog is grunting angrily (cf. *saṅḍaḥ*; cf. *saṅḍkōḥ saṅḍkōḥ*).

saṅḍōḥ bata, n. Laths tied on roof-rafters to keep them firmly together. The rafters meet on top of the ridge-pole; the *saṅḍōḥ bata* are tied above and on both sides of where the rafters meet, horizontally, with cords that are also taken round the ridge-pole. Nowadays nails may be used instead. *S.b.te sēner urijpe*, fix the rafters firmly with ridge-laths.

saṅḍha, adj. Tall, high, strong (paddy seedlings). *Noa khētra s. gachibo rōhōea, kōṭic gachi ḍo unumōka*, in this rice-field we shall plant high paddy-seedlings, short seedlings will be submerged.

saṅḍharo, n. A buffalo heifer (up till she has her first calf). *Nui s. nēs ḍōe busqōka*, this female buffalo will calve this year; *s.eyē sioḥ kana*, he is ploughing, using a buffalo heifer; *bitkil ḍo s.e busqōkheḍea*, the buffalo cow gave birth to a female calf.

saṅḍharu, v. *saṅḍharo*. (C.)

saṅḥao, v. m. To get strong, recover strength. *Hoṛo s.ena nētar*, the paddy has become strong now (shows itself well after planting (v. *saṅḥao*).

sāo, n., adj., adv., v. a. m. Equality, company; equal, even, companion; with, together with, in company with; take along with; become of one's party. *Nui ḍo in s.ren ḥōṛ kanae*, this one is a person together with me (a companion of mine); *in s.re*, with me; *s. ḥōṛ*, a companion, one who is with one; *s.gele calaoena*, we went together; *s. rōṭeko bōrudānōka, s. ḥōṛgeko oṅḍgāka*, companion frogs become bull-frogs, companion men become child-sacrificers (Santal saying meaning that people who are together boast or become deadly enemies) *nḍ s.kelkōae*, he took them along with him (or, made them take his part); *uni s.nako*, they became his companions (of his party, lit. and fig.).

Sāore, adv. Together with; *s.ren*, adj. Who is with, companion.

Sāote, adv. Together with; with; v. a. m. Send, go with. *Iḥ s.yu ḥēḍena*, he came together with me; *phalna s.kedeako*, they sent him together with so and so; *ale s.yēnae*, he came with us. *S.n*, adj. Who

comes with, companion. *In s.ko doho labayena*, my followers have gone in advance.

Mit são, adj., v. a. m., v. sub *mit* (cf. *sum* and *samo*; v. *sohge*).

sãoa, v. *sawã*.

sãoan, adj. Companion, who is together with. *Sic kantinae*, he is my companion (on the occasion); *hor s.eye calaena*, he went, taking people along with him (*são* + *an*).

sãoar, v. *sãwãr*.

são-bakãenã, n. Conscience. A word coined to render the Christian term (v. *bañac*).

saoda, n., v. a. Goods, merchandise, wares; to trade, buy. *Dokanre aema leka s. menaka*, in the shop there are many kinds of goods (for sale); *celem s. gubekalca*, what goods have you bought and brought; *khujarã s. akata*, I have bought some parched rice (P. H. *saudã*).

sãohã, v. a. m. To cover with a cloth, put one's cloth in order; arrange, order. *Gidra s.kame*, cover the child with a cloth; *kicriã s.etam*, put your clothes in order (arrange properly); *horã piãha khoc s.kakme*, turn the paddy away from the rice-field ridge (said about paddy that is lying over the ridge and is turned back towards the field); *horã s.yena*, the paddy has been put aside (stored); *kicriã s.yena*, she arranged her clothes (properly).

Sãohã is commonly used as second part of a compound verb denoting that the result of the first word (that governs the suffixes) is befitting, proper, good, effective, in order.

Baha sãohã, v. a. m., v. *baha sãohã*.

Bae sãohã, v. a. m. Put properly in its place, aside. *Datron b.s.kakpe, alope doho gidã*, put the sickle in its proper place, don't let it be thrown anywhere.

Doho sãohã, v. a. m. Keep in order, in its proper place. *Nui tuar gidraã d.s. akadea*, he has been taking care of this orphan child (having taken it in); *hilitã d.s.kedea*, he took his elder brother's (widowed) wife to himself (kept her as his wife without the necessity of going through a marriage, as she belongs to the family).

Durup sãohã, v. m. To find a place to sit. *Etãk seã (hã) bac namlette eãdegeye d.s.yena*, as he did not find a place elsewhere he sat down there properly with others.

Gitiã sãohã, v. m. Lie down on the place. *Eãdeye g.s.yena*, he lay down there on the spot.

Goras sãohã, v. a. To appease and take care of. *Bãhui usãllena, g.s.kedca*, his wife was sulky, he appeased her and took care of her.

Goã sãohã, v. m. To die there and then. *Bukutrye gitiãena, eãdegeye g.s.yena*, he lay down drunk, there on the spot he died (about the same as *goã dapop*).

Hq̄r sāohā, v. a. m. To take up and take care of. *Ṭuq̄r gidrqī h.s.ketkoo*, he took in and cared for the orphan children.

Nel sāohā, v. a. To look after. *Bōhpt̄ hōp̄onē ṅ.s.yetkoo*, he is looking after his younger brother's children (who live elsewhere but near); *casē ṅ.s.yettakoo*, he is looking after their agriculture.

Oyo sāohā, v. a. To cover up properly. *Gidrqī o.s.kedea*, she covered the child properly up.

Or sāohā, v. a. m. To bring in and keep. *Kuriyē o.s.akadea*, he has taken the woman into his house and is keeping her (generally about two people who have been living together, the man takes her in, without going through any ceremony).

Rq̄k̄ sāohā, v. a. m. To repair. *Kicriḍ̄ r.s.kalkme*, *bānkhan̄ marāṅ̄ ilikā p̄rdet̄*, repair the cloth, else the rent will become still worse.

sāojao, the same as *sāohjao*, q. v.

sāohjao, v. a. To divide, distribute, apportion fairly. *Unq̄k̄ hōp̄ reat̄ dō ghōṅ̄ s.doyelea*, I shall certainly not be able to distribute (it) fairly to so many people.

sāohjao, the same as *samjhao*, q. v.

sāoraj, n. A certain bush, *Serratula anthelmintica*, Roxb. The seeds are used in Santal medicine. (B. *sq̄mirāj̄*.)

sāorāo, v. a. m. To appease, bring round, make to understand, comfort. *Bōhgā s.kotape*, *q̄ankō b̄riḍ̄ akalkoo*, appease your bongas, witches have made them bad; *dō amgē s. aguyem*, do, you appease her and bring her; *b̄q̄iriyē s.kedea*, he appeased the enemy (brought him round to sense).

sāore, v. sub *sāo*.

sāorā, adj. m. Grey, dark grey (bullocks, hares, horses and other animals). *S. q̄angrā dō okarem̄ ṅamkadea*, where did you get the grey bullock; *laṭū hulqī dōhō s.geu*, the large hares are grey in colour; *s. sadq̄m*, a grey horse. (H. *sāwā*.)

sāo sāo, adv. Together, with. *Delibon*, *burutē s.s.bon calaka*, come along, let us go together to the hill; *s.s.tekō heḍena*, they came together (v. *sāo*).

Sāotal, v. Santal.

Sāotar, v. Santal.

Sāotar, v. Santal. This is the form used by Bengalis.

sāote, v. sub *sāo*.

sap, v. a. To clear (jungle). *Hap̄ramkō noā disomkō s.keta*, our ancestors cleared this country (of jungle). (A. P. H. *šāf*; v. *sapha*; rare.)

sap, v. a. d. To curse. *Sadees*, he cursed him. (H. *šāp*; very rare; v. *sarap*.)

sapae, num. Eight. Only in children's game; of the counting *ekam*, *duhḍ̄am* (v. ad *salae*).

sapāk̄q̄riq̄, n. A snake-charmer, one who keeps snakes; v. m. Be do. *S. biṅkō q̄sulḥoo*, the snake-charmers keep snakes; *alom̄ s.ko*, *bānkhan̄ biṅgekō jom̄ goḍ̄m̄*, don't become a snake-charmer, or the snakes will

"eat" and kill you. Very few Santals act as snake-charmers. (Desi *sapaharia*; H. *sāp*, snake.)

sapāōñja, v. a. m. To reconcile, make peace between; to be united, agree. *Ađi bairikin lahžkana, niloñ mōrñ hořka s.halkina*, they were very inimical towards each other, now the village-council have made peace between them; *s.yenakin, bahin jhograña*, they have been reconciled, they don't quarrel; *s.te takenpe*, live in peace.

sapañjao, the same as *sapāōñja*, q. v.

sapař, v. recipr. of *sap*, q. v. To hold one another, accuse one another.

S.kalekin calaena, they went holding each other by the hand; *jan thenko calaena, đan sapař lağıl*, they went to the witch-finder to catch each other in connexion with witchcraft (to find out who among them had a witch in their family); *đan reaño s. kana*, they are accusing each other of witchcraft; *s. tipiołkin calaena*, they went off so near as to be able to reach each other; *s. tipiołkin lahžkana, enre hō bae or ruqřledea*, they were so near as to be able to take hold of each other, still he did not pull her (his runaway wife) back; *kombroko s. kana*, they accuse (inform against) each other of being thieves.

sapař, n. Tools, instruments, implements (pl.). *Sendra s. idi toraeme*, take the hunt-implements with you; *kami s. aguítam*, bring the implements for your work; *orał s. buru khonle agu akala*, we have brought from the hill the necessary materials for building the house (*orał s.*, is also used about the ordinary implements, tools, etc., found in a Santal's house); *qlon s.*, what is necessary for writing (pen, pencil, ink, paper); *enel s.*, the instruments needed for dancing (drums, cymbals, etc.); *ađgrop rorqł s.*, what is used for sewing a jacket (thread and needle, thimble); *teloñ s.*, weaving implements; *lqřhai s.*, arms (bow and arrows, spear, sword, gun) (cf. *sanaphana*; from *sap* with infixed *p* to show collective).

sapař tipioł, v. sub *sapař*; adv., v. m. Near together; to be so near as to be able to reach.

saparatiñ, n. A common plant, *Globba orixensis*, Roxb. (C., not known here.)

saparatiñ, adv., v. n. The whole day, incessantly; to be working do.

Iñ do bah duruř barae kana, s. mił kamige menaña, I do not sit down, I am constantly at work; *iñ doñ s. barae kana, en hō kamige bape nutumał kantiña*, I am working all the day, still you will not call what I do, work (cf. *sara*).

sa parom, v. a. m. To pass by. *Horre (heñgae s.p.kela*, he passed by the stick lying on the road (did not pick it up); *iñ nelteye s.p.sna*, seeing me, he passed by (did not stop or notice) (v. *sa* and *parom*).

saparom, n. A large shrub or small tree, *Nyctanthes Arbor-tristis*, L.

Very common; used for fences and *čafar*, q. v. Used in Santal medicine.

Note, pronounced with stress on the second *a*. (Mupđari *saparom*.)

sāp dhəri, n. A wooden pin or peg, inserted near the end of a piece of wood to prevent this from getting out (used in connexion with *isi* and *karlq*, qq. v.); v. a. d. Fix do. *S.dh. lagaome, isi jemon alo todoh*, fix a wooden pin to prevent the plough-beam from getting out (the plough-beam is so made that a couple of inches stand out on the rear-side of the plough; through this part a hole is cut, and a wooden pin, the *s.dh.*, is inserted, the ends standing out so as to prevent the beam from slipping away from the plough); *karlq s.dh.akme*, insert a pin in the cross-piece of the cart (the cart-shafts meet in front and a large wooden peg is run through these two, through holes cut for the purpose; one end of this peg (the *karlq*) is cut so as to have a head, so that it cannot slip on that side; at the other end protruding a couple of inches, a hole is made and a small pin is inserted to prevent it from slipping). Also used on the *ārgom*, the clod-crusher.

sapo, n., adj. Peace, harmony, quietness; quiet, peaceful, peaceable, calm. *S.te lahenme, qhqe tuluc hū alom jhograña*, live in peace, don't quarrel with anybody; *s. dohqetam moce*, keep your mouth quiet; *am do s.ge lahenme, alom ruhet ruqrea*, you stay calm; don't answer scolding him back.

sapor, v. m. To hunt in couples. (Word doubtful; cf. *saprao*.)

sapotiā, adj., the same as *sapol*, q. v.

sapol, adj. Quiet, gentle, peaceable. *Ādi s. budhi kanae, joto hqr tuluc bogegye lahena*, she is a very gentle old woman, she is friendly towards all; *s. dahgra*, a quiet bullock (v. *sapo*; cf. *subud*).

sapon, n., v. a. Dream, vision; to dream. *S.teh namledea maratih dadan*, I saw my (dead) eldest brother in a dream; *s.tege phalna thec pera hōrāññi sentena*, in my dream I went on a visit to so and so; *tehen ādi botoriñ s.lata*, I had a very frightening dream last night. (H. *sapan*; v. *kukmū*, the common word.)

sapqn kulqi, n. A coney, *Hyrax syriacus*.

saporaē, adv. With legs spread out, not properly covered, straddlingly.

S.ye durup ākana, he is sitting straddlingly (tired); *s.ye gitiā ākana*, she is lying asleep not properly covered.

saprot, the same as *soproī*, q. v.

saprao, v. a. m. To prepare, get ready. *Neiharte calak lagite s. akalkoa*, he has made them ready to go to his father-in-law's house; *sagare s.keta souri qñi lagit*, he got the cart ready to bring thatching-grass; *horo rokhoeko s.ena*, they got themselves ready to go and plant paddy; *sendrako s.ā kana*, they are making themselves ready for the hunt; *gujukē s. ākana*, he is ready to die (i. e., he will not recover) (cf. H. *sapranā*, finish, exhaust; Munḍari *saprao*).

sapra sappri, v. a. m., the same as *saprao*, q. v. *Era hopone s.s.kethoa perañ calak lagit*, he got wife and children ready to go on a visit; *hako sapka s.s.yena*, they got themselves ready to go and catch fish (taking all needed implements along).

sapra supra, the same as *sapra sapri*, q. v.

sapfa, v. m. To stick together; adj. (postp.) All together, the whole. *Gao s.lagele jom akadea sukri*, we, the whole village, have eaten the pig (all having agreed); *ato horko mit s.yena*, the village people have combined (v. *saf* and *samtao*; cf. Muq̄dari *saptao*, seize with both hands).

saf, v. a. m. To seize, catch, take hold of, take notice of; to fruit. *Ti sabame*, take hold of his hand; *tileye s.kedea*, he took hold of him with his hand; *kombroko s.kedea*, they caught the thief; *s.kateko tq̄lbedea*, they caught and bound him; *mohajone s. akadiña*, the money-lender has seized me (to make me pay); *rajren gomstae s.kedea baki khajna nutumte*, the landlord's agent has seized him on acc. of the unpaid rent; *s. durup-kedeako tehen bicare lagit*, they (the village-council) have caught him and made him sit there to judge him; *manda s. akadiña*, I have got a cold; *bohoñ haso s. akadiña*, I have got a headache; *isañ tire sabolme*, take hold of my hand; *kombroe s.ena*, the thief has been caught; *nes noa ul do khub s. akana*, this year this mango tree has got many fruits; *mathom do khub hurema, huiñdi saboñ cõñ bah cõñ*, a large amount of mahua flowers fell, but there is no certainty whether there will be any mahua fruit; *q̄on kathako s.keta, pulraq̄u hocoktapa*, they have seized on the accusation for witchcraft, you will have to prove what you have said. (Muq̄dari, Ho *sab'*; Kurku *saa*.)

saf daf, adj. Who serves at table, at a feast, attendant, waiter; v. a. d. To wait on, minister to; v. m. Be engaged in. *Nasherem s.d.ic*, the priest's attendant; *dihriren s.d.ho kanako*, they are the attendants of the hunt-priest (assist in carrying, etc.); *nukin haram budhi dõhin esharana, s.d.ho bquukholahina*, this old pair are alone, they have no one to help them; *q̄amireye s.d.adea*, he assisted him in his work; *bhoj daka emolho s.d.ena*, they engaged themselves in serving out the food of the feast (v. *supra*).

saf iric, v. a. m. Take hold (about many), engage in. *Aema hoq̄teko s.i.keta, mit ghq̄riteko q̄ami cabaketa*, a large number of men took hold of the work, they finished in a moment; *jel gegytreko s.i.ena*, many men took hold of the cutting up of the meat (v. *saf*).

saf juktan, v. a. m. Acquire (property), become well-to-do. *Nãhãñ dge s.j.keta, bhagegeye q̄suloh kano*, nowadays he has acquired some property, he is supporting himself well; *s.j.enas nãhãñ dõ*, he has become well-to-do nowadays; *bhage s.j.kateye pasbaoheta*, from having been well-to-do he has come down in the world (v. *saf* and *juktan*).

saf pãh, v. a. To wrap together, tie up. *Kicric s.p.keta*, he wrapped the cloth firmly up; *tiye s.p.kettina*, he seized my arms and twisted them (v. *saf* and *pãh*).

saf sor, v. a. m. Bring near to, provide, assist. *Auge dahastabounu, senamile s.v.ama*, you cook the food for us, we shall bring everything needed to you; *s.s.le bam joma, q̄hen duruphate do bah hocokte*, only when (food).

is brought to you, you can eat, only by sitting there, it will not come to anything (you can only eat when food is brought); *s.sosorko kanako noko dq*, these are the assistants; *jom s. sosorko*, they who serve out food; *sanam s.s.ena, ma nitok dq ehghe*, everything has now been provided, now commence (v. *saf* and *sor*).

sapha, adj., adv., v. a. m. Clean, clear, pure; clearly, distinctly; to clean, clear, cleanse. *S. bicrid hrogme*, put on clean clothes; *noa caole do s.ge helok kana*, this rice looks pure and clean; *s.ge nelok kana, riimil banuka*, it looks clear, there are no clouds; *s.geye bengelata*, he sees clearly (e. g., having formerly had some eye-disease); *orakko s.keta*, they have cleaned the house; *s. katha rorime*, speak what is the truth (don't mix anything in); *nui kupi reok kathako s.keta*, they cleaned the matter of this girl (i. e., removed all hindrances to her being married); *sukri laoko s.keta*, they cleaned the entrails of the pig; *mocako s.keta, daka nguipe*, they have cleaned their mouth, bring the food; *jomakko s.keta*, they have cleaned out all food (nothing is left in the house); *jhogya s.yena*, the quarrel has been settled; *raca s.yena*, the courtyard has been cleaned. *Sapha* is frequently used as the second part of a compound verb, the first word showing how the cleaning is done.

Arup sapha, v. a. m. To wash clean.

Dabra sapha, v. a. m., the same as *um sapha*, q. v.

Irci sapha, v. a. m. To clean by throwing white earth on (the rafters and thatch inside a house).

Jok sapha, v. a. m. To clean by sweeping.

Maijao sapha, v. a. m. To clean by scouring (brass utensils, etc.).

Sobol sapha, v. a. m. To clean (cloth) by dumping (during the washing process).

Teke sapha, v. a. m. To clean by boiling.

Um sapha, v. a. m. To clean by bathing.

(A. P. H. *saf*.)

sapha hor, v. *saphai hor* (the common name for this "sect").

saphar, v. *saphor*.

sapha saphi, adj., adv., v. a. m., the same as *sapha*, q. v. *Orak dq qdi s.s.getakoo*, their house is very clean; *qdi s.s.ko jomia*, they have clean and good food; *s.s. phanka phayar ror goskam, ohge celko metama*, speak clearly, truthfully and openly at once, who will say anything to you; *kathako s.s.keta*, they settled the matter (cleared all impediments away).

saphor, n., v. m. Journeying, travelling, a tour; to journey, to tour (so far distant as to have to spend the night away from home), to camp. *Hakim s. noudeye hellena*, the magistrate came here camping; *raban dinreko s.oka*, during the cold season they are out camping; *Asante s.e calao akana*, he has gone to Assam, a tour; *pe pon mahā s.rebon lahena*, we shall remain camping for three or four days. (A. H. *safar*; B. *saphor*.)

saphor, the same as *saphor*, q. v.

sar, n. The "sar" grass, *Saccharum Sara*, Roxb. Arrow shafts are made from the culms. This tall and strong grass is also used for *chatār* (q. v.) and also as an under-layer for the upper floor of a *koṭha oṛaḥ* (q. v.). Also called *sari sar*, true, genuine "sar," to distinguish it from *jhakkare* or *karsare sur*. (H. *śar* and *śara*.)

sar, n., v. a. m. An arrow; to shoot with an arrow. *Apari s.*, an arrow with an iron head; *gorla s.*, an arrow made of *raher* (q. v.) (to start with, they wind the bark of the *raher* round the whole length of the arrow, thereupon the arrow is kept in the smoke of a good fire near the flame; when the bark is removed, the whole arrow becomes variegated black and white (this where the bark was), hence the name *gorla*. Made for children); *thola s.*, an arrow without any head (the root of the grass doing service for a head); *tuji s.*, an arrow with a wooden head (not *apari*; used for shooting birds and small animals); *lahṭa s.*, an arrow without feathers at the end; *il s.*, an arrow with feathers (the feathers used are especially those of vultures and peacocks, also of other birds, even fowls; the feathers are split into two before being tied on); *aḥ s. anteko hēdena dorbar*, they came to attend the council with bows and arrows; *s. lekalāḥ sojhemea*, I shall make you straight like an arrow (a threat, when trying to make a person leave off certain bad behaviour; to which the person may answer *aḥ lekāḥ liveḍaka*, I shall become bent like a bow); *mit s. regeye bindar goṭhedeā*, he felled it (the animal) with one arrow; *mit ghāṛiteye calaena laṭṭa s. leka*, he went off in a moment like a featherless arrow (that is supposed to go quicker than a feathered arrow); *sukriye s. kedea* (also *s. adea*), he hit the pig with the arrow; *jete s. ena*, the deer has been hit by an arrow (v. supra).

sar, v. m. To become tall and without pods (Indian corn). *Jonḍra ḍo ibilente s. ena*, because it was too densely planted the Indian corn grew up like arrows, forming no pods (v. *sar*).

sur, v. *sar saḡun*.

sara, n., v. a. A funeral pyre, pile; to build do. *S. reko lade* (or *rakap*) *kedra*, they laid him on the funeral pyre; *s. ge ḷo cabayena, hortel du ḍar pate luyena*, the pyre was all burnt, the body was burnt, only the arms and legs (lit. branches and leaves); *s. ketale, nitāḥ rakabepe*, we have built the pyre, now place him (the body) on it. (H. *sārā*.)

sara, adj. The whole, all (day, night). *S. dimiḥ qmīlekkan pon anaē emāna*, if I work the whole day, he will pay me four annas; *s. hinda* (or *s. rāṭe dukketa*, it rained the whole night; *s. saṭup dahar khaj kana gidra*, the child is asking for food all the day. (H. *sārā*.)

sara, v. m. To roll over and over, to tumble about, to exercise the body for play. *Kulqi nouḍeko s. lena*, the hares have been rolling themselves here; *ṭarupe s. k. kana*, the leopard is rolling himself (on his back rubbing himself); *pak donko ar pahntwankoko s. ka horṇo ſhik tahqutako lagil*.

those who dance the sword dance, and the athletes exercise themselves to keep their body strong (cf. H. *sāra*, practice).

saraḥ sarod, v. *saraḥ surud*. (C.)

saraḥ surud, adv., v. a. m. Snuffling, snivelling; to sniff, snivel, snuffle, whimper, to suffer from slight diarrhoea (infants). *Bāku s.s.e raketa*, *idi ofokaape*, our daughter-in-law is crying whimperingly, take her (to her father's house) and leave her there; *mandate s.s.in gikweta*, I am feeling snivelling because of my cold; *mandateye s.s.et kana*, he is snivelling on acc. of a cold; *bale gidrai s.surujoḥ kana*, the babe is suffering from some slight diarrhoea (has constant evacuations); *sulul s.surujoḥ kantaea*, his nose is running (v. *sirōd sorōd*, *surud surud*).

sara dāhri, n. A piece of cloth (turban-cloth) given by the bridegroom to his bride's younger (not necessarily youngest) brother (just before the *sindradan*, q. v.). This younger brother is made to ride on somebody's shoulder (like the bridegroom); then he gets it from the hand of the bridegroom (v. *dāhri*; v. *sala*; Muṅdari *sara*, wife's younger brother).

sarag, n. Heaven, the sky. *Nit nondeye tahākana*, *oka s.t.rye rakaḥena*, he was here just now, what heaven has he gone up to (women's abuse). (H. *sarag*.)

sarag bati, n. A rocket. *S.b. jeretalkhan coṭte rakapa*, *ar dāru quri lo cabak dābid rakabottege tahena*, when fire is set to a rocket, it goes up, and it continues going up until the powder is burnt (v. *supra* and *bati*). Rockets are sometimes used at marriages by Santals, and at other times by the Dekos.

sarage patale, adv., v. m. Grieving, troubling; to grieve, be sorrowful unto death (women). *Hppontete gōceme s.p.ye bhabnāḥ kana*, she is filled with grief because her son has died; *s.p.ḥ kanae*, she is in hopeless trouble (no help possible). (H. *sarg-patāl*.)

sarag patal, the same as *sarage patale*, q. v. Also as an adv. about birds flying very high up. *Aḍi coṭteho calāḥ kana*, *s.p.ko uḍquḥ kana artagom*, they are passing along very high up, the grey-geese are flying along in the sky.

sarajan, the same as *soromjan*, q. v. (Muṅdari *sarajam*.)

saraḥ mante (-*marte*, -*mēnte*), adv. With a rustling sound. *S.m. kaḍa sate sauriye orketa*, the buffalo pulled the thatching-grass of the eaves out with a rustling sound; *gai s.m. hoṛae racakḥeta*, the cow pulled the paddy off with a rustling sound (v. *infra*).

saraḥ saral, adv., v. m. Rustling, rasping, crunching (sound); to sound rustling, etc. *S.s. backyme nḥoḥ kana*, he is twisting Sabai grass into a cord, making a rustling sound; *kaḍa s.s.ko qiri kana*, the buffaloes are grazing making a rasping sound; *kaḥko getel kana s.s.*, they are sawing wood making a rasping sound; *s.s. ḡke jometa*, he is crunching sugar-cane; *cat cḥ kudam seḥ s. saragoḥ kan*, *bahḍo kaḍako orel sate*, there is some rustling heard at the rear of the house, it is perhaps the buffaloes pulling at the eaves (onomat.).

- saram*, n. The Sambar stag, *Rusa aristotelis*. *Gutruf s.*, a young sambar that has not as yet got horns; *paða s.*, a sambar stag with the horns fallen off; *gadle s.*, the sambar (v. *gadle*, fleecy). Now very rare, possibly extinct in the Santal Parganas. (Munðari, Ho *saram*; cf. H. *sábar*.)
- saram baben*, n. A large kind of mongooae, *Herpestes moticulus*.
- saram lutur*, n. A shrub, *Clerodendron serratum*, Spreng. Used in Santal medicine. Name due to the shape and position of the leaves reminiscent to Santals of the ears (*lutur*) of the sambar.
- sarañjan*, the same as *sorñjan*, q. v.
- sarañga*, n. A kind of fiddle. (C.; v. *sarangi*; Munðari *saranga*.)
- sarañga*, v. *sarnga*.
- sarañga hon*, v. *sarnga hon*.
- sarav*, v. a. m. To overcome, get over, recover, drive away, throw off (sickness, effects of beer, etc.), effect, make ready. *Ruq ghopledea, nitok dce s.keta*, he had some fever, now he has got over it; *bosontq ghopketkoa gai, nitok doko s.keta*, the cattle were attacked by rinderpest, now they have got over the epidemic; *bullenae, s.ketae*, he got drunk, he is over the effects now; *kamiye s.keta*, he finished the work (got it ready); *dake s.keta, tehen dq ban heleena*, the rain did not come to anything, there came no rain to-day; *nui dq daudom enhateye s.a, bae emokka*, this man will in this way get away from paying the fine (e. g., by constantly postponing); *bul s.entaea*, his state of being drunk has been got over. (H. *sarnã*.)
- sarap*, n., v. a. (d.), v. m. A curse, malediction, execration, ban, anathema; to curse, damn, execrate. *Muci s.te dahgra dce gujuka*, will a bullock die from the curse of a leather-worker; *s. lagaoadea*, a curse has fallen on him; *hor atom s.akoa, am hqu gujuka*, don't curse people, you will also die; *noa ato dq s.ena*, this village is under a curse; *s.anae acge*, he called a curse down on himself. (H. *sarãp*.)
- Sae sarap*, v. a. d. To curse and damn (women). *Aði lehae s.s.adea phalna qinqi dq*, so and so woman damned and cursed him in innumerable ways (v. *sae*).
- sarapiq*, adj. One given to cursing. *S. hor kanae, edrelenkhan ghkateye sakrapa*, he is a person given to cursing, when he gets angry he at once starts cursing (v. *supral*).
- sara purq*, adv. Unreservedly, everything good and bad. *S.p. Iqitam, hor atom lajaoakoa*, tell everything you have to say, don't be ashamed before people (v. *sara*, all, and *purq*).
- sarasar*, the same as *ora sora*, q. v. (C.)
- sara sqiti*, the same as *sara sqiti*, q. v.
- sara sorq*, the same as *sorq sorq*, q. v.
- sar bajao*, v. a. To hit with an arrow; (fig.) to hear a report. *Onkoge jelko s.b. ukaden, abo dq babo tuhen*, they have hit the deer with an arrow, we shall not shoot it; *katha s.b.atkateko hedena, ale dq bale Iqiatkoa*,

- a report reached them, therefore they came, we did not inform them (v. *sar* and *bajao*).
- sarbat*, v. *sarbat*.
- sar batar*, adj., v. m. Who does not discriminate, will mix and eat with all; to become do. *Noko s.b.ko reak' do' alope jomtakoa*, don't take any food with these people who mix with all; *s.b.emako, Debo tulucho mesalena*, they have become people with no discrimination, they have mixed (inter-married) with Dekos (v. *sar batur*, the more commonly used form).
- sar bhar*, v. a. To make provision, provide, expend. *Gidra lagile s. olokata*, he made provision for the children before he left (died); *jumi jaegae s.atkoa*, he provided them with agricultural land. (Word rare.)
- sar bharao*, v. a. m. To move (to speak, etc.), to have presence of mind, to come to or over a person, to occur to, feel an impulse to; v. a. impers. To feel an impulse, be moved to (speak). *Roror s.kedea*, he was suddenly moved to speak; *uni kotite roror s. ocoyena*, they were moved to speak by him; *jahanak roror s.le enele rora jan do*, only when moved to say something, the witch-finder will speak; *taruf tuhule napam-enkhan cel ho bah s.ledea* (or *-s.s.lena*), when he met the leopard, he did not think of anything to do (lost his presence of mind); *ror lagile s.ena, khube ropketa*, he was suddenly moved to speak, he spoke a good deal.
- Sar Candī*, n. The name of one of the family gods (*orak' bongā*) of the Soren sept.
- sardar*, v. *sardar* (the form used in the East).
- saref*, v. a. m. To fill (to overflowing); to overflow, be in abundance or profusion, be full. *S. khgclake dipil akata*, she is carrying on her head a basket filled to overflowing; *khraqi s. binqako rakaf akata*, they have brought up (paddy) sheaves, so that the threshing-floor is overflowing (more than there is really room for); *gorako s.keta gqi*, the cattle have more than filled the cattle-shed (no room for any more); *qaharko s.keta*, (people) have filled the road; *guda s.ena*, the river is overflowing; *moca s.e jometa, homi do bahatao*, he eats filling his mouth (abundantly), but there is no work in him (women's abuse); *orak' s. harko bolu akana*, people have gone in and filled the house; *noa gadiq do pi pi perel s.ena*, the pool has become exceedingly full to overflowing (cf. *Munqari sarirotan*; cf. *sara*).
- sarec*, n., adj., v. a. m. Remainder, balance, remnant; left; to leave; to remain, be over, in excess. *S.tet dope akaheta*, what have you done with what was left; *s. daka jom gothakpe*, eat up at once the remaining food; *s. hor do besge menallia*, we that are left (not dead) are well; *kathale s.keta, bale cabalika*, we left some matter (undecided, or not treated), we did not finish it; *er s.allie jometa, rin do gurile aguia*, we are eating what is left after sowing, we have not as yet borrowed anything; *nes do barea bandi s.ena*, this year two bundles of paddy have been

left (remained untouched); *gidraṣi s. abana ni:ṣṣeṣ mocare saṅgelae laḡiṣ*; one child (son) has been left (all others died) to set fire to his mouth (i. e., to the mouth of the father when dead, the duty of the male heir); *lo s. lo faka gonohle joma*, we shall demand nine rupees as bride-price from a widower (one left after his wife has been cremated, when he wants to marry a spinster). (Muḡdari, Ho sare.)

sarḡeḥ barḡeḥ, n., adj., v. a. m., the same as *sarḡeḥ*, q. v. *S.b. samṭao jarwaape*, collect what is left (the remainders); *s.b. faka menakkhan emaine*, give me the remaining money if there is any; *dakako s.b.kela bḡriḡtko*, the bridegroom's followers have left (not eaten all) some food (v. supra; *barḡeḥ* is a jingle).

sārgao, v. *sarḡao*.

sarḡal, adj., v. m. Rich, as soil, fertile, well manured. (C.; not used here by Santals, but by local low-caste people.)

sarḡe, adv. Upwards (only in songs). *S. jo bhala maṇḡrae*, they are flying round high up (from a *karam* song, about *hās hāsīl*, q. v.) (v. *sarḡ*).

sarḡhḡriḡ, adj. Expert, clever, handy, adroit. (C.; not here.)

sarḡhḡri, adj., adv. Always present; handy; always, continually, generally. *Nui dḡ s.ren hḡr kanae*, this one is an always present man (he is always to be found); *s. naṇḡeye hijukka*, he continually comes here; *s. mēl phedregye ḡcur baraa*, he is generally to be seen about here. (Also *sara ḡhḡri*; v. *sara* and *ḡhḡri*.)

sarḡhḡriḡ, the same as *sarḡhḡriḡ*, q. v. (C.)

sarḡad, n. Boundary, limit. (A. P. H. *sarḡad*; very rare.)

sarḡani, adv., v. a. To be praised; to boast, praise one's own, to praise.

S.ye kḡmi kana, he works to be praised; *acaḡ kḡmiye s.yefa, eṭaliko reaḡ dḡe neḡhḡoela*, he praises his own work, that of others he disparages; *s. bḡḡḡko ruḡḡkeda*, instead of praising they scolded him (v. *sarḡao*).

sarḡao, n., v. a. m. Praise; to praise, thank, laud, extol. *Kḡmi hutumte s.e namkela*, he got praise for his work; *jḡḡ hḡr nuiho s.ede kana*, all the people are praising this one; *ḡoro hutumteye s.keda*, he thanked him for his help; *s.ḡ laḡiṣ noa dḡe benao akata*, he has made this to be praised; *hḡr then s. ocoḡ laḡiṣe saj akana*, she has decked herself out to be praised by people. (H. *sarḡhḡ.*)

sarḡar, adj., v. a. Long and straight, without knots or branches; straight-forward; to become do. *Seṇer laḡiṣ s. dare maḡpe, koṇḡeak dḡ alo*, for rafters, cut long and straight trees, not crooked ones; *noa maḡ dḡ s.gea*, this bamboo is straight; *noa bir dḡ s.gea*, this forest has long and straight trees; *noa katha dḡ s.gea, bah bajhara*, this matter is straight-forward, it is not involved; *dare s.ena*, the tree has grown into a straight one.

sarḡar sarḡar, adj., the same as *sarḡar*, q. v. *S.s.aḡḡe maḡpe, lḡhre dḡḡḡḡḡ dḡ alo*, cut straight (trees), not bent and crooked ones.

sarḡe, v. m. To sprout, bud (leaves); to increase, prosper, flourish; become well-to-do, healthy (physically sound). *Miḡ uṇḡḡḡe ḡhās s.yena*,

the grass sprouted in one night; *netar dq sakam s.k kana*, at present the leaves are budding; *kolako jomketa hofo, tehen s.yena*, they grazed the paddy yesterday, to-day it has begun to grow again; *mihū meromko s.yentaea*, his cattle have increased; *reñget hofo tahēkana, nitok dge s.k kana*, he was a poor man, now he is prospering; *ruq mōrotlen tahēkanac, nitok dq hōrmō s.yentaea*, he was ill and emaciated, now his body has become healthy (vigorous) (v. *sahre*).

sar jamin, the same as *sarjumin*, q. v.

sarjom, n. The Sal tree, *Shorea robusta*, Gärtn. The *sarjom* is the most common tree of the forests where Santals live. It is very strong and used for many purposes, especially as rafters for their houses; the sacred grove must have a number of sal trees (v. *jaher*), at the foot of which stones are placed to "represent" certain bongas. The fruit is eaten. Parts used in Santal medicine. *S. bahayena, nitok dōbon bahaka*, the Sal trees are in blossom, now we shall have the Flower-festival; *s. sakam kefeēna, baplabon sora*, the Sal leaves have become strong, we shall soon arrange the marriage (strong leaves are needed for making cups and plates).

Bōnga sarjom, v. *bōnga s.* (Ventilago calyculata, Tulasne.)

Sari sarjom, n. A tree so called (also called *sare s.*).

Tope sarjom, n. A tree so called.

Ule sarjom, n. A tree so called (leaves said to be like mango leaves).

The Santals of these parts know the names of the *sari, tope* and *ule sarjom*, but they are not otherwise known to them. The traditions tell that the ancestors sat at the foot of *tope sarjom* (or as others say *sari sarjom*) to deliberate (v. ad *Baha Bandela*) (cf. H. *śāl*; Skr. *sarjam*; Muṅḍari, Ho *sarjom*).

sarkao, v. a. m. To move, remove; get out of the way. *Bandibon s. rakaba*, we shall move the paddy-bundle up (on to the scaffolding); *hōr khonbon s. hōgoka*, we shall move a little out of the way. (H. *sarkānā*; word rare.)

sarkar, v. *sarkar*.

sarkari, v. *sarkari*.

sarlaha, adj. Easily cracked, liable to crack (wood). *Nda kaṭ dq s.gea, bañ laḥ cikāpoka*, this wood is liable to crack, it cannot be pared smooth (cf. infra; Muṅḍari *sarlaha*, rotten, the meaning given by C.).

sarlaḥ, n., v. m. A splinter of wood; to get a splinter in, be pierced, to force oneself in (among). *Jāngare s. bēladina*, I got a splinter in my foot; *maṭ bala huksit jokhetre kaṭupreh s. akana*, I got a splinter in my finger (and it is still there) when I was paring the bamboo laths; *noa bāslq dq bhitrite sarlagok kana*, this adze goes into the wood (will not plane properly); *hōrko talareye sarlagok kana*, he is forcing himself in among the people.

sar mǎyām, n., v. a. Blood drawn by an arrow; to draw blood by an arrow, to wound (hunting). *S.m.ko pañja idiketa*, they tracked the blood drawn by an arrow; *jǎhǎye s.m.lekhan unirengye hoeolka*, when one has drawn blood by an arrow, the animal will belong to him; *quriko s.m.ko dhǎbič dihri orał hǎr dǎ bae joma*, the hunt-priest's wife will not take any food until (the hunters) have drawn blood (she is supposed to know this by seeing water in a cup at her side turning red). It is a law of the hunt that anyone who first wounds an animal is to have it, whoever else may kill it (v. *sar* and *mǎyām*).

sar nǎhič, n., the same as *kǎkri*, q. v.

saruga hǎm, n. A kind of rat, *Mus rufescens*.

sarugao, v. a. m. To make angry, excited; to get wild, angry, hot, eager, to fly into a passion, jump up, blaze up. *Ruhet s.hedeae*, he scolded him, so that he became wild; *landa katha bae sahaon*, s. *g-dolkae*, he will not stand a joke, he at once becomes angry; *sehgel s.ena*, *qhp trǎlena*, the fire has blazed up, it cannot be extinguished; *hǎndi nǎleye s. akana*, he has become wild by drinking beer; *ǎaǎgrae s.k kana*, *algateye etoka*, the bullock is jumping up (stands on its hind legs, and does not lie down), it will be easily broken-in.

saruga sarugi, adv., v. m. Excitedly, angrily; to become excited with anger, angry. *S.s.kin kǎhǎriquna*, they quarrelled excitedly; *s.s.ko calaena*, *daka hǎ bako jomlaka*, they went away angrily, they did not even take any food; *bare itǎl bako khusilenteho s.s.yena*, they became excited with anger, because they were not satisfied with the bullock given to the bride's brothers (v. *supra*).

saron, v. *sara*. (C., unknown here.)

sarota, n. A kind of scissors to cut the betel nut. (H. *sarotā*; here generally called *guǎ kǎktrǎpǎk*.)

sarǎ, v. *suga sarǎ* (a bird).

sarǎ, n. The cypress. (A. H. *saro* or *sarv*; only in books.)

sarǎe radǎe, adv. Irregularly, slovenly, odds and ends. *S.r. sahaniñ agu akala*, I have brought odds and ends for firewood (nothing proper to be found); *s.r.ye goco akana*, he has got a slovenly beard (not properly trimmed); *s.r.ye jǎk akala*, she has swept (the floor) slovenly.

sarǎriñ, v. *carǎriñ*.

sarpar ǎtiñ, v. m. To run about at night; adv. Constantly, continually. *S.g.ǎk kanae gofa ninda*, she is running about the whole night (also about being kept at work, busy); *s.g.e kǎmi kana*, she is always busy working.

sarpat, the same as *sorpoł*, q. v. (v. *sorpoł mante*, *sorpoł sorpoł*).

sarpat, v. a. To finish. *Gǎiko jǎm s. keta noa hofo*, the cattle have eaten all this paddy; *eskarte hǎndiye nǎ s. cabaketa*, he himself alone finished all the beer.

sarpat mante (-*marte*, -*mente*), adv. With a knocking, loud sound (beat).

- sarpat sarpat*, adv. With knocking, loud sounds (as of a galloping horse).
- sarphar*, n. A kind of noise-making instrument. It consists of several pieces of wood fixed cross-wise to a central stick. Some strings are run through the cross-pieces, and on these strings small bits of wood are arranged just below the cross-pieces. When the strings are pulled up, the noise is made by the bits striking against what is above.
- sarphar*, v. a. m. To act restlessly, toss about. *Bejëyem s. barae kana, mit għari hē thir bam taħen kana*, you are awfully restless, you are not quiet one single moment (cf. *chař pař*).
- sarpharao*, v. a. m. To be restless, be impatient. *Calak laġite s. barae kana*, he is restless to get away; *kami laġite s. kana*, he is impatient to get to work.
- sarphar nante* (-*marie*, -*mentie*), adv. With a bang. *Oko bañ oraķ dope jhickel, s.m. silpiñ sađe gořena*, who of you has opened the house (the door), the door made a sudden bang.
- sarsa*, v. *sarsao*. (C., not here; *Sarsa* is a not uncommon village name.)
- sar sadle*, v. a. m. To spread, divulge, reveal, make known, public, expose; adv. In disorder, out of place, exposed. *Gořa niġ dhara dħarige kathae s.s. qurketa*, he made the matter known round about in the whole of this neighbourhood; *oko kathae s.s. keta*, he revealed the secret matter; *dakae s.s. ořokata*, she left the boiled rice exposed (not properly covered up); *hořoe ořok s.s. keta, siniko jomketa*, she brought the paddy out and let it be there exposed, the fowls ate it; *poesa s.s. ye baġi ořoata*, he left the money exposed; *ħaři s.s. taħyena, oko coko idiket*, the brass-cup remained exposed, somebody carried it away; *s.s. ye ġitić akana*, she is lying (her clothes) in disorder.
- sarsao*, v. m. To ooze out, exude, flow. *Kaire daķ s. ena rimil qikqute*, water oozed out in the well because of the clouds; *ġai reaķ toa dō bañ s. kana*, the cow's milk is not flowing; *uli daķ anġellentaea, nitoh dō s. entaea*, his saliva had dried up, now it has become flowing again.
- sar sar*, v. *sarsa*. (C., not here.)
- sar sar*, adv. Making a bubbling, lapping, splashing sound. *S.s. hukqi nuñu kana*, he is smoking the hookah, making a bubbling sound; *ħařdi s.s. e nuỹela*, he is drinking beer bubblingly; *s.s. e paeraķ kana*, he is swimming making a splashing sound (onomat.: H. *sarsar*, rustling; v. *sor sor*).
- sar sarao*, v. a. m. To make a rustling sound; to rustle, shiver. *Sukriko or s.s. idikedea, bako ġolledea*, they pulled the pig along making a rustling sound, they did not carry it; *daķ s.s. hijuķ kana*, rain is coming rustlingly; *ruġ qħopediñ kana, s.s. ediñ kana*, I am in for an attack of fever, I am shivering (v. supra; H. *sarsarāñā*).
- sar saġun*, n., v. a. m. An omen, a good omen; to seek good omens; to get do. *ħorře ħuķo ħħusiyena, s.s. ħuķo ħamketa*, they were pleased with

the person (the girl to become their daughter-in-law), they also had good omens; *ato ciqirele s.s.a*, when we search for a place to found a village, we seek for good omens; *ape nutumle nŋkŋe aena qi aena birle s.et s.et*, *niqŋe apege udaŋalepe*, in your (the bongas') name we are, as you see, here, seeking for good omens in the primeval soil, the primeval forest, you show this to us (from the *bakhŋŋ* when searching for a village site); *s.s.enale*, we got good omens; *lahatko s.s. akadea nui kuri, eŋaŋ seŋ dŋ qhŋle emlena*, they have before this sought good omens for this girl (i. e., made the first arrangements for a marriage), we shall certainly not give her elsewhere. (H. *sār*; v. *sqgun*.)

sar sor, v. a. m. To make ready, prepare, make the necessary preparations. *Buru khŋn lodamiele ŋrŋo akala, s.s.ketale*, we have brought it down from the hill to the base (i. e., we have taken the cooking-pots down from the fire-place), we have made everything ready (for the food to be served); *ŋaŋgrako laga s.s.kalkoa, delabon joraokoa*, they have brought the bullocks here ready for use, come let us yoke them; *hoŋo rŋkŋheko s.s. akala*, they have got everything ready for planting the paddy; *jomaŋ s.s.enu, emakope*, the food is ready prepared, serve it out to them (v. *sor*).

sar sor, adv., v. m. Rushingly, rapidly; to rush along. *Hako s.s.ko rakap kana*, the fish are rushing up (the river, seen); *kaŋa s.s.ko calaŋ kana, qin bi akanako*, the buffaloes are moving rapidly along, they have grazed and are satisfied; *hŋr hŋrteko s.s.nk kana*, they are rushing along the road (as rapidly as they can) (cf. *sar sar, sor sor*).

sartal, n. A small leaf-plate (made of four leaves); v. a. m. To make do., be spread out. *Koŋa koŋon s.re bako emakoa daka, bankhan kuri gidrako janamoka*, they don't give boys (unmarried young men) rice on small leaf-plates, or (only) girls would be born (to them when married); *kaŋiŋ kaŋiŋ dakako emallea, mimiŋ s. leka*, they gave us very small portions of rice, like (what might find a place on) one small leaf-plate to each of us; *sure haŋŋiŋ laŋiŋko s.eta*, they are making small leaf-plates to serve out the hash; *apan apin s.joŋpe*, make each of you your own small leaf-plate; *kantha araŋ s. akana, sil aguabonpe*, the *kantha araŋ* (q. v.) leaves are spread out (on the ground, growing), pluck and bring us some (cf. Muŋjari *sartāl*, open out an umbrella).

sartalaŋ, v. m., v. *sartal* (C.).

sartalaŋ, n. A plant, the same as *kaŋa beijaŋ*, q. v. (so called because it spreads on the ground).

sar ŋoŋga, n., the same as *bade ŋoŋga*, q. v.

sar ŋoŋga, n. The arrow tube of a cross-bow. (C.) Not to be confused with *ŋoŋga sar*, q. v.

sār, n., the same as *sāyŋ*, q. v.; fig. a kettle-drum. *Lagrē saŋre miŋŋeŋ s. bar laŋŋukhan, baŋ sobhaka*, if there is not a kettle-drum at the large dancing-place, there is no festivity.

sar, v. a. m. To open, unfold, expand. *Catqm s.tam*, open out your umbrella; *eger s.kedee*, she abused her so that she ran away; *koroko teke s.a khajeri atae lagil*, they boil the paddy so that it expands, preparatory to parching the rice (the paddy is boiled, then dried, husked and ultimately parched); *jhiingq baka s.ena*, *ayupena*, the *jhiingq* (q. v.) flowers have opened, it is evening; *mfl s.entaea seta hopon*, the eyes of the puppy have opened; *ayan biinko s.oBa*, a cobra's hood expands; *jom s.ena*, he has eaten so that his stomach is (visibly) full; *mohajon mikh meromko idiketofaleto hō bako s.lena*, even by taking our cattle away, the money-lenders were not satisfied (they wanted more); *dal s.kedenko*, they beat him so that he was lying there done for; *Musq dō s.getakoa*, the Mohammedan men are circumcised; *of s.ena*, the mushroom-rooms have expanded.

sarae, n. A weaver's sticks, fixed in the ground, on which he sets his warp (preparatory to arranging it in the loom). *Sutqm or jokheē bareakate s.ko bil idikaka*, when they are to run up the warp they fix the sticks, two together in the ground. (Local Mohammedans *sar*.)

sarae, the same as *salae*, q. v. (Children's counting.)

sārangom, the same as *sārgom*, q. v.

sarān sorān, the same as *sorān sorān*, q. v.

sarap niante (-*maris*, -*mente*), adv. With a clapping sound. *Joto hōr mit dhaote s.m.ko tayoketa*, all the people at the same time clapped their hands (once) together (onomat.).

sarap sarap, adv., v. a. Making clapping sounds; to clap the hands, make flapping sounds. *Kulhi kulhitoko tayo idiyeta s.s.*, they are making clapping sounds with their hands passing along the village street (dancing during the Sohrae); *dolan chaire s.s.ko daleta*, they are making clapping sounds on the roof of the flat-roofed brick-house beating (down the plaster); *nqihar khone heē ruqena*, *ti tayokate s.s.*, he came back from his father-in-law's house, clapping his hands together (i. e., absolutely empty-handed); *gidra dō sin arān joko s. saraba*, the children make a flapping sound pulling the *sin arān* (q. v.) fruit (onomat.).

sara sabad, the same as *sae sabad*, q. v.

sara sātūn, n., adv., v. m. The time when people have gone to bed; all asleep and quiet; to go to sleep. *S.s. jokheēle seterena*, we arrived at the time when all had gone to bed; *tala wīndq dō joto hōrko gitiē s.s.oBa*, at midnight all people are in bed and sound asleep; *s.s.enako*, they are all asleep (and quiet); *s.s.ko japit akala*, they are asleep and quiet.

sarasi, n., the same as *sandasi*, q. v. (v. *sarsi*).

sārgom, v. a. m. To trample under foot, knock over, overthrow, prostrate; to suppress, disregard, hide. *Alope calaka unte*, *kaḍako s.kepu*, don't go in that direction, the buffaloes might trample you under foot; *akūi ḡllenkhan ūtreen s.kema*, if I had not seen you, I might have knocked you over in the dark; *nui dō kathac s.eta*, this man is suppressing the

- matter; *horo do dakleye s.keta*, the rain beat the paddy down (made it lie flat down); *hote dare s.ena*, the tree was prostrated by the storm; *bana qdi hore s.kelkoa*, the bear knocked many people over.
- sarhe*, adj. One half more. (C., H. *sarhe* or *sare*; may be used by Santals in connexion with the B. or H. numerals; *sare pac*, five and a half.)
- sar latid*, adj., v. m. Open and spread out; to burst open (sores, fruits). *S.l. ghao kaulaa*, it is an open and spreading sore he has; *kamhar darere s.l.ena*, the Jack fruit burst open while on the tree; *ghao s.l.ena*, the sore has burst open and has spread (v. *sar* and *latid*).
- sarpa*, n. Castanets, two pieces of wood struck together to beat time. (Used by Bhūyas; cf. *sarap*.)
- sarpa*, n., v. a. A heavy piece of flat wood used to beat the floor down, a kind of maul; to beat down (level) with do. *S.le otko dal pafaoa*, they are beating the floor down with the maul (to consolidate the ground; used when preparing the floor of a new house or the floor of a cow-shed; it is a piece of heavy wood about 50 cm. long and some 30 cm. broad, flat on one side and furnished with a handle; handled by one man); *gorae s.yet kana* (or *s. pafaoet kana*), he is consolidating the floor of the cow-shed with a maul (v. *infra*).
- sarpa*, v. a. m. Beat together, clap; (v. m.) crush one's finger or hand; be closed together. *Cet lekam tayoyeta, ti bam s.ea*, how are you clapping, will you not clap your hands together; *qhinkireye s.yena*, she got her hand crushed in the husking-machine; *harta luti s. mitentaa, ror barichelae, ikahaepo, adq bat rora*, his lips have closed together, he made a slip of the tongue, let it pass, he will speak again; *ekger johhed moca luti s. midollatae*, when she is scolding, her lips are bitten together (v. *sarap sarap*; ? onomat.).
- sarpoyak*, adv. Straddlingly, exposed, indecently. *S. e durup ahana*, she is sitting straddlingly (and not properly covered) (v. *sar*).
- sarpharig*, adj. Clever, quick-witted, handy, adroit (applied to young persons). (C.; not here; cf. *khay khayig*.)
- sar sor*, adv., v. a. m. With a rustling sound; to rustle, make a rustling sound. *Cele bih con s.s.e parimena*, some snake or other passed, making a rustling sound; *merom jondrae s.s.ela*, a goat is making a rustling sound in the Indian corn plants; *nawa kicrid s.s.ok kana*, the new cloth is making a rustling sound (onomat.; cf. *khay khay*).
- sasak*, n. The Turmeric plant, *Curcuma longa*, L., turmeric. Commonly cultivated, also by Santals. Very commonly used in preparing curry of meat, fishes, and split-peas (not of vegetables, i. e., made of leaves); v. a. m. To apply turmeric (to food and, as a yellow colour, to cloth). *S.le rahoek akala*, we have planted turmeric; *daka uture rikate s. graikkhad arakge iceloka*, if turmeric is ground and strewn on curry and rice it will look red (yellow); *ntuko s.ata*, they have put in turmeric; *bahu kicridko s. akawala*, they have made the cloth for the bride yellow (taken along

by the bridegroom's party); *nawa kq̄đi añcarre s.ãlpe*, apply turmeric (yellow colour) to the ends of the new women's cloth (to do so is customary with locally manufactured pieces of cloth); *utu s.ema, arãlge ñgloñ kana*, the curry has been given turmeric, it looks reddish; *bhgrti hgrmp maeju cando gahna jkhdđ sasãne la sɛye rillekhan gidra đo kq̄đp cañgraktæa*, if a pregnant woman during an eclipse digs or grinds turmeric, the child will get six fingers or toes. (Mundari; Ho *sasã*, v. *bir sasã*.)

sasã arãñ, adj. Reddish, yellow (v. *arãñ, sasã dañ*).

sasã baha, n. The turmeric flower. Used in Santal medicine.

Sasã Beda, n. lit. Turmeric plain near a river. A place mentioned in the Traditions as the place where the ancestors were divided into races. *Harata khon S.B. ko metãñ marãñ q̄kq̄đ tañđitcho calaena*, from Harata they went to a very extensive plain called S. B.; *S.B. rebon jatena ho*, in S. B. we became races (from an old song) (v. *beda*).

sasã bqhq̄ñ, n. The bulb of the Turmeric that is planted. This is, as a rule, only exceptionally used for anything else than planting; the tubers (*sasã da*) are used as mentioned previously. *S.b. alope læa, ite tak̄ oconã*, don't dig out the Turmeric bulbs, let them remain as seed (for propagation) (v. *bqhq̄ñ*).

sasã cãrẽ, n. The Grey-headed Fly-catcher, *Cryptolopha cinereocapilla*. So called on acc. of their colour.

sasã da, n. The tubers shooting out from the Turmeric bulb (v. *da*).

sasã daka, n. Boiled rice to which turmeric has been added when on the boil. Considered a kind of tonic.

sasã dañ, n. Turmeric water; adj. Yellow, the orange yellow colour of Turmeric. The tubers are ground mixed in water that thereupon takes on a yellow colour and is used for colouring clothes; v. m. To turn yellow. *S.d.re kicriđ cađoepe*, put in cloth in Turmeric water; *s.d. rãñ*, the colour of Turmeric water, i. e., yellow; *lađ s.d.entæa, hãrdiq rogteye gocna*, (the cow's) stomach has turned yellow, it has died from jaundice; *rimil đo s.d.ena, dhãrunæ*, the clouds have become orange yellow, it will be clear weather (v. *dañ*).

sasã đora, n. A loin-string coloured yellow with Turmeric, tied round the loins of a child on the day of the *janam chañq̄r* or *narta* (qq. v. t); a very thin loin-string (used in a depreciatory sense to grown-up people). *Cet lehanakem đora abana, s.d.te bale gidra leka*, what kind of a loin-string have you got on, a turmeric loin-string (very thin) like that of an infant (v. *đora*).

sasã galq̄đ, n. A small bird so called (name not used before women).

sasã pio, n. The Golden Oriole, the same as *pio*, q. v.

sasã rit dhiri, n. A flat stone on which Turmeric (and other spices) are ground. Found in every Santal household. *S.r.dh.re rau ridne*, grind the medicine on the stone for grinding turmeric.

- sasañ rit gurgu*, n. A turmeric grinding stone; v. *gurgu*. The ordinary *gurgu* is often so called to distinguish it from *kaða hoŋet gurgu*, a large cylindrical stone, that is used only for emasculating buffaloes (v. *rit*).
- sasañ supe*, n. A hash (rice boiled together with meat, etc.) to which turmeric has been added (v. *supe*).
- sasarlak masarlak*, adv. Continually, voluntarily. *Iñ dɔ s.m.ii kəmi kana, ape dape duruphoŋa*, I am continually occupied with some work, you are sitting there; *s.m. iŋtegeñ agujoŋa*, I am of my own accord bringing (e. g., water, firewood). Women's language.
- saset*, n., v. a. m. Affliction, distress, pain, suffering, trouble; to cause, be in pain, etc., be afflicted. *Ađi s.reñ parao akana*, I have fallen into great distress; *s.tye gočona*, he died suffering much; *nui biđhi hopon h̄i bənuŋkotoaə, qđi s.re menaea*, this old woman has no children either, she is in great distress; *harkhet s.*, distress and affliction, trouble and suffering (a very common combination); *subri goč gočeme, atom s.eə*, kill the pig quickly, don't make it suffer; *hanhərtet dɔ qđiye s.edə kana kimintet*, the mother-in-law is giving her daughter-in-law much suffering; *qđiye s.oŋ kana, goč h̄i bəe gujuŋ kana*, he is suffering very much, he does not die either; *ruqteye s.oŋ kana*, he is in much pain from his illness (cf. Ho *satiŋ*).
- sasla*, v. perform. of *sala*, q. v. *Jondraho s. kana*, they are removing the outer covering leaves of the Indian corn cobs.
- sasna*, v. perform. of *sana*, q. v. *Jel jam s. kana, simbon gočoə*, (I) have a craving for eating flesh, we shall kill a fowl; *gitit s. kana*, I have a desire to lie down (go to bed); *kəmi s. kana*, he wants to get some work; *keqđi n̄i s.wa*, one has a desire to drink beer.
- sasnawaŋ*, adj. Desirable. *Noa ul dɔ s. kana*, this mango is desirable (one wants to eat it) (v. *supra*).
- sasot*, adj. Entire absence of any disturbing or disquieting elements. (C.; not here; cf. B. *səsvot*; H. *səsvat*, eternal, perpetual.)
- sason*, v. a. m. To subdue, control; n. Authority, control. *Apal reaŋ s.re menaea*, he is under the control of his father; *bəe s.lədeə gidre jobhəre*, he did not discipline him when he was a child; *mən̄ji ɾra dɔ atəe s. akata*, the headman's wife has brought the village under her will; *ruje s. akata gofa disom*, the "king" has subdued the whole land. (B. *sason*.)
- sasta*, adj., v. a. m. Cheap, plentiful; to make, become cheap or plentiful. *Haŋre s. hamoŋ kana*, it is to be had plentifully on the market; *caoleko s.keta*, they have made the rice plentiful (consequently cheap); *neŋ d; buhə s.yəna*, this year the salt has become cheap (v. *sakta*; H. *sastā*).
- sastor*, v. *spətor* (the more common pronunciation).
- sa su* (also *sā sū*), adv., v. a. Breathing, panting; to pant, breathe heavily. *S.s.ko sahetet kana, jotoho jəpil akata*, they are breathing heavily, they are all asleep; *noŋə ayaŋ biñ menaə sa sayet kanaə*, there is a cobra somewhere here, it is hissing (note, in this meaning *sa su*, not nasalized);

kaḍako s.s.yeta, jom hi akanako, the buffaloes are panting, they have eaten and are satisfied (onomat.; v. *sāe sāi*).

śasur, v. *śasur* (in songs). Father-in-law.

sat, num. Seven. (H. *sāt*; now often used instead of *eae*). *S. sokha then ḍanle sap agu akalca*, we have found her out to be a witch at seven witchfinders.

sat, n., adj. Truth, evidence; claim; true, faithful. *S. bale nellekhan bale emoka*, if we don't see the truth of it, we will not give (pay anything); *boṅga buruko reaḷ s. ḍo baṅuḷa, bako añjoma*, there is no reliability of the spirits, they do not listen (do what you want); *s. baṛe tope uric' bandiq kakra menamkhan, alo baṛe katha juḥa maḥakṭiñ ma*, if you are true, you *uric'* bird with a short tail, you tail-less lizard (supposed to be the names of bongas) then let not this matter of mine come to nothing (the invocation of a witch to her bongas); *s. jugre ḍo sanamaḷ sari sariḡe taḥkama*, in the age (era) of truth everything was true (the golden age of Hindu mythology); *noa jumi reaḷ s. baṅuḷtama*, you have no claim to this rice-land. (H. *sat, satya*; v. *sqṭ*.)

Sāt, n. A country mentioned in the traditions. *S. disomre ḍher dinle taḥkanteke Sāotar akaltea*, they have made us (called us) Santals, because we lived for a long time in the *Sāt* country (v. *Santal*).

sāt, postp., the same as *sāote*, q. v. *Ape s.grye gupia*, he will act as cattle-herd together with you; *saṅge s.e calaena peṛa hoṛoḷ*, he went along with others to visit friends (cf. H. *sant, sante*; ḷ. *sṭ*).

Sātre, adv. Together with. *Bocha s. taḥemne, eskar do alo*, stay with your brothers, not alone; *inḡ s.ye ḥeḍena*, he came just then.

Sātte, adv. Along with. *Onko s.ye calaena*, he went along with them.

sata, v. *satare* and *satate*.

satabdi, n. The year. (Desi *saptābaddi*; only in school-books.)

sataḥel, n. Breath, breathing. *Mil s.teye roṛ puraketa*, he finished what he had to say in one breath; *nul s.te nū goḷkaḷme*, drink it without drawing breath; *mil s.te coṭ khom phed ḍhabid ran oḷoḷ goḷaeme*, smear medicine on him from his head to his feet without drawing breath; *mil s.te nim banda satereko rēḷeda, adḡ piḷḷa harhadokṭakoa*, they put a parasite growing on a nim tree without drawing breath into the eaves, then their cakes will become bitter. The breath must be held to avoid the medicine, etc., being affected by the operator (v. *sahel* with infix *ñ*).

satala, postp., the same as *satalak*, q. v. *Iñ s.te klñbem joma*, being together with me you will get food.

satalak, n., postp. Something added, together with; accompaniment; along with, together with. *Iñakre uniak s. menaḷa, onate hamal qikqik hana*, something belonging to him (his portion) is together with mine, therefore it feels heavy; *phalna s.iñ seṅlente khub jeliñ jom namketa*, because I went along with him I got a good deal of meat to eat; *edre s.e dalkedea*, he beat him while angry (under the influence of anger) (v. *salak* with infix *t*; v. *setyef*).

- satao*, the same as *santao*, q. v. (rare; Muṅḍari *satao*).
- sataṣ*, n., v. a. m. Suffering, distress; to pain, worry. *S.re menaea*, he is in distress; *s.kedeako, oka seṭ hū suh baṅullataa*, they have worried him, he has no ease in any way. (Word very rare and generally unknown; cf. H. *santāp*.)
- satare*, adv. Under, in the care of. *Ona jinis dḡ am s.ge lahḡyena*, that thing remains in your care; *mamḡtteko s. nui fuar gidra menaea*, this orphan child is in the care of its maternal uncle.
- satareṭ*, n. That which is left, remainder, rest, residue, excess. *Jom s. daka kana*, it is food remaining uneaten; *god s. dḡ bogege menaklea*, we who are left alive (after others have died) are well; *s.ṭef emahpe*, give me what is left; *soṅ s. horo*, paddy in excess of what was measured out (to the creditor); *s.aḡ okarepe dḡhḡketa*, where have you put the rest (v. *sareṭ* with infixed *t*).
- satar gatar*, n. Relatives, family. *Akoge s.g. pera kanako, ṭakko doko baṅ kana*, they are true relatives, they are not strangers (v. *sotor gator*).
- satar patar*, the same as *satra patra*, q. v.
- satasoṅ*, v. *sotasōṅ* (the more common form).
- sataṭe*, postp. In lieu of, on account of, under, in the care of. *Am s.ge nonle baḡiak kana*, we are leaving this in your care; *uni s. khubko jumketa*, on account of him (because they were together with him) they got plenty of food (v. *satare*).
- sataḡi*, n. Seven days rain, continuous heavy rain. (C., not here.)
- satbhab*, v. *sḡtbhab*.
- sate*, n., v. a. The eaves of a house with sloping roof; to make do. *S. dak dḡ alope kopet baraea, reṅḡoḡko joḡjoma*, don't keep water running down from the eaves in your mouth, you will get toothache; *s. saurite seṅḡel bako jola*, they don't make up a fire with thatching-grass from the eaves (it would indicate death, because when a dead body is taken away to be burnt they pull out some of this and take it along and place it at the bottom of the pyre for kindling); *mutul s.*, the eaves of the two ends of a house (of a *catom oraḡ*, not of a *baṅḡla oraḡ*, qq. v.); *duar* (or *samaṅ*) *s.*, the eaves of the front of a house; *kudam s.*, the eaves of the back of the house; *gora s.*, the eaves of the cow-shed; *s. bata*, the cross-laths of the rafters at the eaves; *s. par*, a beam on the top of the posts of the walls of a *khuyti oraḡ*, q. v.; *s. harḡari*, n., v. a. The pressing together of the cross-laths of the rafters at the eaves with cord and two sticks; to do this; *s.k.kate tolpe*, press the laths together and tie them; *khafoko s. akata*, they have made the eaves too short.
- sate*, adj. Outstanding. *S. liṅḡhi* (or *ḡeke*), outstanding hindquarters (abuse, about women).
- sate*, v. a. Shade the eyes, hold the hand over the eyes. *S.kateye heleni kana*, he is looking at me holding his hand over his eyes; *setoṅ iate s.kateye beḡḡefela*, because of the strong light of the sun he looks shading his eyes (v. *supral*).

sate, v. *soba sate*.

sate sole, adv. Together. *Delan, s.s.lan calaka*, come along, let us go together. (Desi *sote sote*, v. *sāt*; cf. H. *sāṅ*, companion.)

sate sole, adj. Dependent on rainfall (rice-land). *S.s. jumi kantalea*, this rice-land of ours is dependent on the rain-fall (there is no irrigation) (v. *sot*).

sat gērē, adj. Knotty, full of knots (wood); obstinate, who cannot or will not understand. *S.g. kat kana, han paragoka*, it is knotty wood, it cannot be cleft; *s.g. hor kanae, rorje buc manaa*, he is an obstinate (perverse) man, he will not heed what is said (v. *sat*, seven; v. *gērē*).

satmul, n. A certain plant, used in Santal medicine (v. *sat* and H. *mūl*).

satoliq, adj. Who has only seven front-teeth (animals). *S. kada do bako bhagea, seton bako sahaoa*, buffaloes with seven front-teeth are not good, they cannot stand the heat of the sun; *s. gai*, a cow with only seven teeth. (Desi *satoliq*.)

satom, n., adv. The year after next coming; two years hence; v. a. To fix at two years hence. *Nui kada s. dhabicē bahaolentiikkhan aqiu raskakoka*, if this buffalo would keep alive and well until the year after next, I should be very glad; *s.e hee ruaroka*, he will return two years hence; *nes, kalom, s., pher s.*, this year, next year, the year two years hence, the year after that; *kalom s.kote doe juuoka*, she will become full-grown by next year or the year after; *uniak bapla doko s.keta*, they have fixed his (her) marriage at two years hence. (Munḍari *satom*, three years hence.)

satral, n., v. m. A swimmer; to swim. *Khub s. kanae*, he is an excellent swimmer; *gada aqeren hor do khubko s.aka*, people who live near rivers become good swimmers (cf. B. *sātār*, swimming).

satraliq, adj. Who can swim. *S. kanae, perēc gada dake paromoka*, he is a good swimmer, he will cross a river full of water (v. *supra*).

satram, intj. to people who sneeze. May you prosper! (Desi *satram*, not much used by Santals, who say *budha* or *budhiq* to children when they sneeze.)

satra patra, adv., v. a. In a way, anyhow, unsatisfactorily, sparsely, thinly, half-way; to do, work do. *S.p. racae jokketa*, she swept the courtyard slovenly (leaving rubbish here and there); *s.p. ja akana*, it has set fruit here and there (sparsely); *s.p. bhoj dahako ematkoa*, they gave them the festival food unsatisfactorily (some got nothing); *horo rokhuole s.p.keta nes do*, we did the paddy-planting only partly this year (had to leave some fields); *sioḱko s.p.keta*, they did the ploughing only somehow (not quite as it should be done) (v. *satar patar*; cf. *aṭha padha*).

satraliq, v. *satraliq*.

satraṅgi, n. A variegated piece of cloth (carpet, rug, also a cover). *S. aṭekate onare pera aṅrupkom*, spread out the variegated rug and let the visitors sit on it. (H. *sātraṅgi*, i. e., seven-coloured.)

- satraŋgi*, n. A certain plant with different coloured flowers, also called *pacraŋgi*, q. v. (v. *supra*).
- sat riŋha*, adj. Filthy, dirty. *Nui s.r. dɔ daŋ cele bae ŋel ahata*, this dirty wretch has likely never seen water (v. *sat* and *riŋha*).
- sat sayar*, n. The Blackwood tree, *Dalbergia latifolia*, Roxb. Wood excellent for furniture. (Desi *sat sal*.)
- sat siŋl*, n. Seven jackals, cheat, trickster. *S.s. reak bud menaktaea*, he has the wit of seven jackals; *maran s.s. kanae*, he is a great trickster (v. *sat*; H. *siyāl*).
- sat sokha*, n. Seven witchfinders (v. *sokha*; C., a true prophet).
- sāf*, v. a. m. To agree upon, be of one mind or accord, concoct, league together, conspire. *Gohae s. nakthoa*, he has made the witnesses agree to say the same; *s.kateko calaorna*, they went having agreed to say the same; *ato korho miŋ s.ena maŋjhi uparte*, the village people have leagued together against the headman; *s.enteko dərəketa ato khon*, they ran away from the village having conspired together. Word is generally used about what is not right. (H. *sāf*.)
- sāfa*, n., adj. Union; united, of one mind; v. a. m., the same as *sāf*, q. v. *S. taheŋpe* (also *miŋ s.* and *miŋ s.te*), remain united; *miŋ s.ko takhkana*, *bako laŋlaka*, they were of one mind (made up), they did not tell; *haŋdiko ŋū ocokelkoteho s.ketthoa*, they made them agree (to say something) having given them beer to drink; *baŋliŋa jom kombroye laŋgitko s.yena*, they leagued together to steal and eat the castrated pig.
- safak sufuk*, adv., v. a. With a dripping sound; to drip (rain). *S.s.e dakela*, *miŋ bare tipakela*, there is a sound of dripping rain, a few drops are falling; *s.s.etae*, *oraktebon boloka*, it is dripping (rain), let us go in; *dare khon s.s. dak nūrok kana*, a few drops are falling down from the tree (after the rain has passed) (v. *safak sufuk*; v. *sufuk sufuk*).
- safak mante* (-*marte*, -*mente*), adv. Pinchingly, with a pinching pain. *S.m.ye iŋkidiŋa*, he pinched me so that it was felt; *biŋ s.m.ye sogalkidiŋa*, the snake bit me causing a pinching pain (v. *infra*).
- safak safak*, adv., v. a. Quickly, briskly, rattlingly; to do quickly (husking). *Nou dhiŋkire miŋ gharite s.s. lahudoba*, in this dhiŋki (the grain) is husked briskly in a short time; *s.s.e ŋliger kana*, she rattles out her abuse; *jondrako s.s.ŋ kana*, they are husking the Indian corn briskly (? onomat.).
- safak sufuk*, the same as *safak sufuk*, q. v.
- safuo*, adv., v. a. m. Close together, adhering; to put close together, make adhere, stick together. *Khub s. duruŋpe*, *bakhan ghobo saboplena*, sit close together, or there will not be enough room for us; *kagoj lafa s.me*, glue the papers together; *isi kutom s.me*, hammer the plough-beam firmly in (so that it will stick there); *ŋafa s.entaea*, *bae cahaf dərək kana*, his teeth are bitten together (in convulsions), he is unable to open his mouth; *harta s.entaea jakre*, his skin sticks to his bones (he

- is only skin and bone); *kapate jalqi s.kefa*, he nailed the leaf of the folding door firmly together. (H. *saftã*.)
- safa paða*, adv. Making a slight scraping, lapping sound (rats, ducks). *S.p. hon jondrako jomela*, the rats are making a scraping sound eating the Indian corn; *gede s.p.ko qitiñ hana*, the ducks are eating making a lapping sound (onomat.).
- safa paða*, n. A bond, a written agreement; v. a. m. To give do. *Den kagoj, s.p. olanme*, bring a paper and write me a bond; *jumiye s.p.wadiña*, *riniñ khalaskadea*, he gave me his rice-land by a written bond, I released him from his debt. (H. *saftã*; v. *paða*.)
- safaß safaß*, adv., v. a. Making clapping sounds; to clap, rattle. *S.s.e roß ruqra*, he will reply rattlingly (disagreeing); *s.s.e egeret hana*, she is rattling off her abuse (onomat.; cf. *saßaß saßaß*).
- saßar saßar*, adv. With crunching or nibbling sounds (eating, especially rats). *S.s. jondra atae jøjom kana*, he is crunching parched Indian corn; *luti kaþko jomela s.s.*, the larvae are eating the wood making crunching sounds; *hon miñ hinda jondrako jomela s.s.*, the rats have been crunching Indian corn the whole night (onomat., v. infra).
- saßar sufur*, adv., the same as *saßar saßar*, q. v. *Nitge daktam jomhela*, *arhũ cetko cõt s.s.e jom barayela*, now you had your food, and again he is crunching something; *hon jondra s.s.ko jomela*, rats are crunching the Indian corn.
- safa sãt*, adv. Close together, crammed, stuffed. *S.s.ko duruþ akana*, they are sitting close together; *s.s. horoko rohogeta*, they have planted the paddy (too) close together; *s.s. bøndiko dõho akata*, they have put the paddy-bundles very close together; *s.s. hieciñko teñ akata*, they have woven the cloth very compact. (H. *saß-ã-saß*.)
- safa sãti*, the same as *safa sãt*, q. v. (H. *saßã* and *saft*.)
- safa sũw*, adv. Making a noise, moving. *S.s. bako gikauk kana*, they are not felt moving (said by people who are on a visit and cannot hear the people of the house making any move to prepare food (cf. *saßãñ sũwũ*).
- safa sũw*, v. a. To squeak (as a musk rat). (C., not here.)
- saßkao*, v. m. Dry up, congeal, become firm, stiff, solidify. *Mãyam s.ena*, *noa dõ bongu sãboñ kana*, the blood has coagulated, this is (due to the animal being) stabbed by a bongu (when an animal dies and, on cutting the body up, the blood is found to be coagulated, they believe that death is due to the spirits having "stabbed"); *daka s.ena, ma jompe*, the (Indian corn) porridge has become stiff (no longer liquid), please eat; *hãsa dõ lekher khõn s.ena*, the earth has become stiff, being no longer semi-liquid; *paßrare jondra daka lo s.kape*, ladle the Indian corn porridge out on the leaf-plates to let it become dry (cf. H. *saßaknã*, to disappear).
- saßka sũku*, adv., v. a. Moving; to move, be doing. *Iiñ calaenkhan s.s.ko ebhen golena*, when I went there, they awakened and became moving; *hãpe hatarõkpe, nõñbele s.s.yel hana*, wait just a while, as you

- see, we are busy (preparing the food); *cele coñ noudaye s.s.yela*, someone or other is moving here (v. *saña suntu*).
- sañ mante* (-*marte*, -*mente*), adv. Suddenly, quickly, immediately, forthwith, easily. *S.m. aguime, alom biloma*, bring it immediately, don't delay; *s.m. calao godqeme*, go immediately; *s.m. jomme*, eat quickly; *s.m. noudenak horo ir cabaepe*, reap quickly all the paddy that is here. (cf. H. *sañ-a-sañ*, quickly.)
- saña*, n., v. a. m. A wooden mallet for hammering floors, etc., firm; to hammer firm with do.; be jammed. *S.le gora sepe*, hammer the floor of the cattle-shed firm with a wooden mallet; *s.s.le dal baismume*, beat it down and firm by hammering with the mallet. About the same as *sarpa*, q. v., but not quite so large; *kañ husiqarte tulpe, bankhan tipe tyn s.koku*, lift the log carefully, or you might get your hands jammed down (cf. H. *saña*, to stick, cohere).
- sañok*, v. a. m. To bite, snap, gnash the teeth, bite the tongue, lips. *Setae skidiña*, the dog snapped me (bit a little, once); *luñi s.ena*, I bit my lips; *tarup aema hope s.kelkoa*, the leopard bit a number of people; *sukri enga sim hopone s. cabakelkoa*, the sow (with young) bit and ate all the chickens; *men bahum s.kelea*, have a care, bride, you might bite us (said to the bride, when they are giving the bridal pair molasses in their mouth) (v. *biñueñ sañok*: ? onomat.).
- sañok sañok*, adv., v. a., the same as *sañap sañap*, q. v. *Mocae s.s.el kana*, he is making clapping sounds with his mouth (as in epilepsy); *sagar pañi s.s. sañe kana*, the outer part of the solid wheel is making clapping sounds (being loose) (v. supra).
- sañep*, v. m., the same as *sañ*, q. v. (C., not here.)
- sañ pañ*, adv., v. a. Quickly, expeditiously; to work, perform do. *Nui hor dq s.p.e kani kana, nil għari hū bae thiroka*, this man is working expeditiously, he does not stop a single moment; *horo rghoeko s.p.eta*, they are doing the paddy-planting quickly (cf. *chañ pañ*; v. *sañ pañao*; *Muñdari sañ pañ*).
- sañ pañ*, adv., v. a. Moving making a slight noise; to make a slight noise, be noisy. *Hon s.p.ko ñir bañae kana*, the rats are running about making a slight noise; *nui gidra doe s.p.el kana, bae thirok kana*, this child is making a noise, he will not be quiet (when searching for something) (cf. supra; onomat.).
- sañ pañao*, v. a. To make a noise. *Gajayre cele coe s.p.eta*, some animal or other is making a noise in the thicket (v. supra; cf. H. *sañpañā*, be restless).
- sañ sañ*, adv. Quickly, forthwith. *S.s. aguime*, bring it quickly; *s.s.e kania*, he works quickly; *s.s.e rureta*, he speaks quickly; *s.s. plme*, write quickly (v. *sañ mante*).
- sañ suf*, adj., v. a. Restless, naughty, noisy; to be do. *Nui s.s. gidra nil ñir braeeye tañen kana*, this restless child is continually running

- about; *celko cqm s.s.et kan, durup thirok bah sanayelmea*, what are you so restless about, don't you care to sit down (cf. supra).
- saf suf*, v. a. To complete, finish, do quickly. *Hicemale, jähänak bape sat ukathkan s.s. hōdpe*, we (the bridegroom's party) have arrived, if there is anything you have not got ready, do so quickly; *hamiko s.s.keta*, they finished the work quickly.
- sajha*, v. *aťa safa* (the common pronunciation).
- sajha*, n., adj., v. a. m., the same as *sāta*, q. v. *S. banūltakoa* (or *s. banūtkoa*) *noa alogen hōr dō*, there is no unity (they are not united) among the people of this village; *mit s.yenako*, they have leagued together.
- sajhao*, v. a. m. Make to suffice; to have or get enough, draw near to each other. *Inqte s.kom*, make this enough for them (make it suffice); *ma s. hōgokpe*, please draw a little more near to each other (cf. H. *sāhmā*, join, combine).
- sawa*, adj. With a quarter added, increased by one fourth; v. a. To add, take one fourth more (in fine). *S. jakako qanqomkedeo*, they fined him one and a quarter rupee; *s. kōs hōeokū*, it will be one and a quarter *kōs* (i. e., two and a half miles) distant; *s. moka*, one and a quarter cubit; *s.kedeale*, we fined him one and a quarter rupee. (H. *sawā*.)
- sāwāe*, n., adj. A season of full harvest; to be a prosperous season, good year or harvest, a year with a full amount of rain. *Sedae leka s. nāhāk dō banūka*, nowadays there is no good year (with a full amount of rain) like formerly; *nes dōe s. akata*, this year we have had a full amount of rain with good crops; *mathome s. akawalbona*, we have got a good harvest of mahua. (Word has special reference to the rains, so much depending on the rains not ceasing too early; cf. H. *samat*.)
- sāwāe*, n. Times. *Sedae s. hōr dō qāi dareko taličkana*, in former times the Santals were very strong; *nāhāk s. dōko lebrēčgea*, nowadays they are soft (cf. supra).
- sawal*, v. *soal* (the common form). (A. H. *sawāl* and *sual*.)
- sawaliq*, v. *soaliq*.
- sawañ pođa*, v. *soañ pođa*.
- sāwār*, adj. Straight, straight and uniform, straight forward, straight-grained, easily cleft. *Nui kuriaik up dō s.gataea*, this girl's hair is straight (not curled) and long; *s. kať*, straight and easily cleft wood; *noako dare dō s.ge kara akana*, these trees have grown to be tall and straight; *s. hōr kanna, phepra dō banūltaea*, he is a straight-forward man, there is no duplicity in him.
- sawari*, n. A palanquin. *S.te bahuko agukedeo*, they brought the bride in a palanquin. (P. H. *sawārt*.)
- sawasın*, n. Elder sister. (C., not used by Santals here; H. *sawāsin*, a young woman, living in her father's house.)
- saya*, n. A petticoat (not used by Santals, except by women who are ayas with Europeans). (P. H. *sāya*.)

- sayah mante* (-*marte*, -*mente*), adv. With a rush. *S.m. hoe bolo gotena*, the wind came in with a rush (through an opening) (v. *infra*, rare).
- sayah sayah*, adv. Rushingly, blowing cold; adj. Tall, lanky. *S.s.e. hgeyel kana rearge*, there is a fairly stiff breeze, cold; *s.s.ko hara akanlaea uniren gidra*, his children have grown tall and slim (onomat.; cf. *siqā siqā*; cf. *sayar sayar*).
- sayah soyah*, adv., the same as *sayar sayar*, q. v. (blowing).
- sāyar*, n. A kind of alligator, *Gavialis gangeticus*.
- sāyar*, v. m. To lie down (stretched out), fig. to die. *Jom bikateye s. akana*, he is lying there stretched out having had his fill; *bulleye s.ena*, he fell down sprawling being drunk; *tehoi phalna dge s.ena*, to-day so and so dropped off.
- sayar*, the same as *sāyar*, q. v. (C., not here.)
- sayar*, adj. Tasteless, insipid, thin; v. a. m. Make, become do. *Ca do s.gea, bañ adalema cini*, the tea is insipid, it has not been sweetened with sugar; *noa haqdi doko s.kela, bartiko dak akawata*, they have made this beer tasteless, they have added too much water; *dak maqdi s.ena, buluh lagoalkpe*, the gruel is insipid, add some salt.
- sayar mante* (-*marte*, -*mente*), adv. With a sudden rush. *Duar khon hoe s.m. bolo gotena*, there came a sudden rush of cold wind in from the door (v. *infra*).
- sayar sayar*, adv., v. a. Rushingly, hard (wind); to blow hard and cold. *Mil hinda s.s.e hoe akala, bogte rabah kana*, it has been blowing hard the whole night, it is very cold; *purua khone s.s.el kana*, there is a hard cold wind from the East (onomat.).
- sayar suyar*, adv., v. a. Whistlingly; to whistle (shrilly, no tune). *Kađa gupi koya s.s.e goleta*, the buffalo-herding boy is whistling shrilly (no tune); *qrisgeye s.s.el kana*, he is whistling shrilly, annoying us (onomat.; cf. *payar puyar*).
- sqbih*, n., adj. Original time; original. *S. ren hor kanako noko do*, these are people who have been here from the first (since the village was founded); *noa s. reak khet kana*, this is an old rice-field (from the first time); *phalna do s. ato kantiña*, such and such is my original village (where I had my old home). (A. H. *sābiq*.)
- sqbit*, n., adj., v. a. m. Right, justice; perfect, excellent, proper, complete, good, honest; to make, become, be do. *Ađi s. hor kanae*, he is a very honest man; *s. reak bicar do bañ kana noa do*, this is not a just judgment; *uniak hami do s.getaea*, his work (what he does) is excellent; *hehale uni dge s.kela bicar*, when he came he caused the case to be properly judged; *khetho s.kela*, they have made the rice-field perfect; *khet s.ena*, the rice-field has been properly prepared. *Sqbit* is frequently the second word of a compound verb indicating that what the first word denotes has been completely, perfectly done, finished.

Bele s., v. m. To become fully ripe. *Kañṭhar b.s.ena*, the Jack-fruit is fully ripe; *quriye cel s.a.*, he has not as yet learnt it completely; *hara s.enaē, ma etoyem*, the bullock is full-grown, break it in to work; *bañ bi s. akana*, I am not quite satisfied as yet; *bir bañ ṭṭṭi s. akana*, the jungle has not been completely cleared; *quriye phṛiq s.oḷa*, he has not as yet completely recovered (from the illness); *bae god s. akana*, he is not quite dead as yet. (A. H. ṣābit.)

sābrā, adj. Tasteless, insipid (v. *sābrāha*, the common form).

sābrāha, adj., v. a. m. Tasteless, insipid; to make, become do. *Noa utu dō s.gea, daḷ dherema*, this curry is tasteless, it has got too much water; *noa s. kohṇḍa dō quri belekregeko goṭketa*, they plucked this tasteless pumpkin off before it was ripe; *haṇḍiko s.keta*, they have made the beer tasteless (too much water); *ca s.yena*, the tea has become insipid (v. *sābur sābur*).

sābri, n. A variety of plantain. (C.)

sābri, the same as *sirpa*, q. v. (as used by some Santals).

sābri, n. A pole on which anything is slung and carried on the shoulders of two or more men. (C., this is here called *sān*, q. v.)

sābud, n., v. a. m. Proof, evidence; to prove, establish, substantiate. *S. menaktama noa kathu reaḷ*, have you any proof of this matter; *s.ketae, phalṇae idi akata*, we proved, that so and so has taken it; *noa kathu s.aṇme, baḷḷhan ḥolañ aṛaklema*, prove to me what you have said, or I shall certainly not let you go unpunished; *phṛ s.lena*, it will certainly not be proved (v. *sae sābud*; A. H. ṣābat).

sābun, n., v. a. m. Soap; to apply soap to. *S. saphaketae kicriḷ*, she washed the cloth clean with soap; *s.enaē, niḷoḷ dō saphae ṅḷoḷ kana*, he used soap on himself, now he looks clean. (A. H. sābun.)

sābur, v. a. m. To have patience, wait, endure. *S.ketae, bae ṭṭislaka*, he did not bring a lawsuit (against the other part); *s. hatarpe, alope rora*, have patience so long, don't say anything; *s. hatarōḷpe, alope dalea*, wait a while, don't beat him; *miḷ ghṛi s.lentabonpe, in miḷ kathai rorleḡe*, wait one moment, let me first say one word. (A. H. ṣābūr, v. *subur, sobori*.)

sāburi, v. *sobori* (the common form).

sābur sābur, adj. Watery, liquid, too much liquid. *Noa daḷ maṇḍi dō s.s.gea*, this gruel is watery; *s.s.ko daḷ maṇḍi akallalea*, they have prepared our gruel very watery. Especially prepared during the hot season, partly to save food, partly because this gruel prevents thirst (v. *subur subur*).

sācāi, n. Truthfulness, faithfulness. (H. *saccāi*; not considered Santali by most Santals who use *sāria*.)

sāci māric, n. A kind of pepper (v. *sāci māric*).

sāci sōn, n. A variety of the *sōn*, q. v. (v. *sāci sōn*).

sāci sunum, n., the same as *utiñ sunum*, q. v.

- sād*, n., v. a. m. Authority, power; to break in, train, subjugate. *Nui dō rōr reāk s. bānuktaea*, he has no authority to speak; *gāile s.kedea*, we have trained the cow (to let itself be milked without kicking); *sioḷ laḡit daṅgrakin s. akana*, the two bullocks have been broken-in to plough (cf. H. *sadh*; cf. H. *sadhāna*, to train).
- sād*, n. Evidence, proof; v. a. m. To prove to be. *Tole laḡit s. bānuka*, there is no evidence to justify binding him; *kombroko s.kedea*, they proved him to be the thief; *ḡane s.ena*, she was proved to be a witch (by walking about at night) (v. supra; cf. *sāwū*).
- sādai*, adv. Always, continually, daily. *S.ḡeko jhograḷ kana*, they are continually (daily) quarrelling; *s.ḡe ale thene hijuka*, he comes to us daily. (H. *sadai*.)
- sādḡi*, n. Power, strength, ability. *S. bānuktaea, hapeye phāriqlenge*, he has no strength, wait, until he gets well again; *manwa reāk s. dō bānuka*, men have no power (to do certain things); *rōrōr s. menuktaea*, he has the right to speak (v. *sādhi*; Desi *saddi*).
- sādḡum*, adj. Hairy, shaggy, bristly, parts sticking out, full of grass; v. m. Become do. *Cedaḷ goco bam hoyoyela, s.em doḡo akal dō*, why don't you shave your beard, you let it be bristly; *ḡoḡa dō ḡhāste s.ena*, the high-lying field has become overgrown with grass (v. *ḡadḡum*).
- sādḡum bādḡum*, adj., v. m., the same as *sādḡum*, q. v. *S.b.e upana*, he has bristly hair; *bana dō ḡoḡa ḡorinḡ s.b.ḡetakoa*, the bears have bristly hair all over their body; *s.b.ko si akala*, they have ploughed and let the grass be standing (could not get it ploughed down); *noa boḡ dō s.b. ṅeloḷ kana*, this straw-rope looks rough (not smooth, ends of straw sticking out); *khēt dō ḡhāste s.b.ena*, the rice-field has got grass standing up all over (v. *ḡadrūm sādḡum*).
- sādḡai*, v. *sādai*. *Tinḡḷ s.ḡem emaea*, how much shall you give him every day.
- sādhi*, the same as *sādḡi*, q. v.
- sādhin*, adj., v. a. m. Free, independent; to make, become do. *Iṅ dōn s.ḡea, ḡkoḡe jaṅga latarre hō bānugiṅa*, I am independent, I am under no one's feet; *s.teye ḡami kana*, he is working independently (does not take any pay); *ḡami khōnko s.kedea*, they released him from the work; *mohajon khōne s. akana*, he has become free from the money-lenders. (H. *svādhin*.)
- sādhu*, n., v. m. A kind of Hindu mendicant, a monk; to become do. *S. dō jelḡe bako joma*, the monks do not eat flesh; *ḡor talare hō mit bar dōko s. akana*, also among the Santals a few have become ascetics. The word is also used about *sāphai ḡor*, q. v. (H. *sādhu*.)
- sādḡur bādḡur*, n., adj., v. a. m. Slops, thin soup; watery, too liquid; to make, become do. *Neṅar s.b.ko daḷ maḡḡiyeltalea*, at present they are preparing thin gruel for us; *daka s.b.ena, ḡḡitḡe daḷ akawala*, the rice has become thin and watery, you have added very much water;

- s.b. pond hasa leohakate bhilko potaaa*, they whitewash the walls, having mixed the white earth with water (v. *sadar sudur*; *sadur badur*).
- sadgur badgur*, adv. With a stirring noise. *S.b. ghorko uruleta*, they are churning, making a stirring sound (onomat., v. *hadgur badgur*).
- sadni gadni*, v. *gadni sadni*.
- sadni gadni*, adj. Mixed, medley. *Caole thoragele munga arak songeko sure dakakellalea, s.g.le jomkela*, as there was little rice they added leaves of the Horse-radish and cooked them with the rice, we ate this medley (v. *gadni sadni*).
- sadur badur*, the same as *sadgur badgur*, q. v.
- sadur sadur*, the same as *sadgur badgur*, q. v. (v. *sadar sudur*). *Noa khel do dah oho anjet hollena, enkalege s.s. sipe*, the water in this rice-field will not quickly be dried up, plough it watery as it is.
- sadhu*, n., the same as *sadge*, q. v. *S. bhqi kantinae*, he is my brother-in-law (husband of my wife's sister). (H. *sarha*; not regularly used by Santals; Munḍari *sadhu*.)
- sagqi*, n., v. m. d. Relationship, kinship; to have, be in do. *Jahae hor tulud begor s.te hohojon do bni (hika)*, it is not proper to call out to anybody (address each other) without using a term of kinship; *s. naukate hohojon do qdi bogea*, it is very good to call on one another (using the term of relationship) after having established such; *pera dale ban kuna, ato s. bocha kanale*, we are not actually related, we are brothers in accordance with the artificial relationship established between us villagers; *balaca s. menaktakina*, they are related as parents of children that have married; *dihuliq s.*, the same as *landa s.*, q. v. (relatives that can laugh and jest together); *cel lekaben s. akawana*, in what kind of relationship do you two stand to each other; *gohgoea s.*, the relationship of a man and his younger brother's children. (H. *sagqi*.)
- sagoria*, v. *sagriq*.
- sagau mante (-marte, -mente)*, adv. Blazing up. *S.m. sengel jolena*, the fire started and blazed up (v. *sau mante*, the more common expression).
- sagriq*, n., adj. A carter, a cart driver; a cart-(bullock). *Okaren s. caq noqdako qera akana*, some carters from somewhere have camped here; *khub s. hor kanae*, he is a very much occupied cart-driver; *s. dangra sagar khubko ora*, cart-bullocks pull the cart well (v. *sagar*).
- sagu*, n. Sago. (H., Malay *saga*; not known to Santals until quite recently, and generally only given in hospitals.)
- sagut bogut*, adj., adv., v. a. m. Tangled, disordered, in confusion; to make, become do., to confuse, disorder. *Noa khel reak horo do s.b. bindar akana*, the paddy of this field has fallen down disorderly (in all directions); *s.b.ko gitid akana*, they are lying in disorder (some heading this way, others that way); *s.b.e roreta*, he is speaking confusedly; *okae coi bindako s.b.keta*, somebody has disordered the (paddy) sheaves; *noa katha do s.b.ena*, this matter has been confused (v. *sagui bogui*).

- sahqi*, n., v. a. d. Help, assistance, co-operation, alliance, blessing, favour; to help, aid, favour. *Cando s.te dhon dherentina*, by the grace of Chando my property has been enlarged; *amali s.te jomih namketa*, I got food by your help (because I was with you); *kora real s.te nui boku katha bac bataoeta*, because the young man (the husband) backs her up, our daughter-in-law does not obey; *mokordomareko s.adina*, they aided me in my court-case; *bongako s.adiele horo khub jantenna*, my paddy has got much grain by the bongas favouring me. (H. *sakli*.)
- sahqita*, n., v. a. d., the same as *sahqi*, q. v. (C., not used here; H. *sahyala*.)
- sahqk*, v. *sahqk*. (C., probably a misprint.)
- sahqk*, the same as *sahqk*. q. v. (*sahqk* is in these parts the more common form). *Rum hor mocate bongako sahqga*, the bongas say it is right (agree), speaking through the mouth of the person possessed; *celpe meneta, bape s.et dq*, what do you think, you are not saying anything to show that you agree (v. *sq hq hq hqk*; cf. *hē, hā*).
- sahqar*, v. *sahar*. (C.)
- sahqs*, v. a. d. To help out of. *Phalnae s.adete baplae paromketa*, he got through the marriage (expenses) by so and so helping him out (cf. *sahqi*; rare).
- sahqsia*, the same as *sahsia*, q. v.
- sahbit*, v. *sabit*. *Suk s.tele hētena*, we came at our ease; *suk s.te jomme*, take your food at your ease (don't hurry); *bhage s.tele galmaraketa*, we talked at our ease.
- sahi*, n. Signature; v. a. m. To sign, agree, pledge. *Noa dq inali s. do bah kana*, this is not my signature; *ruside s. ata*, he signed the receipt; *raebarile s.adea, niq hilaŋge peya agukom*, we agreed to the marriage-broker's proposal, viz., bring the friends on this particular day; *noa cithi dq bah s. akana*, this letter has not been signed. (A. H. *sakih*; v. *suh*.)
- sahi gira*, n. A string with knots, each knot representing one day, to show how many days are left before a marriage takes place, sent by the bride's parents to the bridegroom (not to others, as distinguished from *gira* or *peya gira*). *S.g.ko kolatbona, noa dinre calaktege horoktabona*, they have sent us the knotted string (showing the day fixed for the marriage), on this day we shall have to go (v. *supra* and *gira*).
- sahi juhi*, n., v. a. m. Agreement, settlement (in connexion with marriage); to settle (all preliminaries to a marriage). *S.j. hoeyna, nesgele baplaŋka*, all has been settled, we shall have the marriage this year; *bapla realko s.j.keta*, they settled everything in connexion with a marriage (everything that was needed for a marriage to take place); *phalna kupa korakin baplaŋq lqgit sanam katha s.j. thih akana, baplaŋge baki dq menaka*, everything has been settled in connexion with so and so girl's and young man's coming marriage, only the performance of the marriage is left (v. *sahi*).

- səhit*, postp. Including, together with. *Calak hocoktama am s.*, you will have to go along (with us); *pargana s.te galmaraoketa*, we talked over the matter together with the parganait; *sud s.iin emkallaea*, I paid him all his dues, the interest included. (H. *sahit*.)
- səhit* (or *səhit*), n. Manner, way. Generally preceded by *bhage* (also *boge* or *bes*) with the postp. *te*, as an adv., in the meaning of thoroughly, minutely. *Bhage s.te bale galmaraokta*, we did not have a thorough talk; *boge s.te ntepe*, look well at him (or her; observing all characteristics); *bes s.te ban badaea*, I have no thorough knowledge of the matter; *bhage s. kamile ban hocoka*, only when you work diligently will it come to anything.
- səhngəs*, n., v. a. Pleasure, hubbub, noise, joy, rejoicing; to applaud, make a joyful noise. *Khub s.ate bəhuko əgukedea*, they brought his bride with great rejoicing (drums, bombs, shouting, etc.); *s. anjomol kana, janikho bəplak kana*, a hubbub is heard, likely they are having a marriage; *bəlm kupiko s.adea*, they made a joyful noise greeting the bride; *s.ət kanoko, sendrako calak kana*, they are making a joyful hubbub, they are off to hunt; *laʔ sahebko s. darumketea*, they met the Governor with applause.
- səhni*, n. A seller of tobacco (pedlar). (Desi *sahni*.)
- səhul*, n. A plumb-line; v. a. To measure with do. *Raj-mistri s.te dealko sojhea*, the masons make the walls vertical, using a plumb-line; *noa do bako s. akata*, they have not made this using the plumb-line. (H. *sahul*.)
- səhus*, the same as *sahəs*, q. v. *Thorə s.aeme*, encourage him a little; *mi do s. bənuktaea*, this one has no courage.
- səi*, v. a., v. m. d. To search for, look for. (C., not here.)
- səibut*, v. a. m. To prepare, make ready, put in order. *Kətko s.keta*, they have prepared the rice-field (put in order, filled it properly up); *orək s.ena, nitok doko bəloka*, the house is ready (in all respects), now they may enter (to live there); *səpəkko s.keta*, they have put the road in order (either a new road or repaired an old one) (cf. *səbit*).
- səikə*, n. A form of marriage using oil instead of sindur (practised during the Santal insurrection, 1853). A rumour was spread that unmarried girls would be taken away; so they married as many as possible, and having no sindur they used oil instead, to smear on the woman's forehead. *S. bəpla kanakina*, their marriage is a marriage with oil and not with sindur.
- səikə*, n. A swearing of eternal friendship. Two women, the mothers of an equal number of children, exchange presents, and the occasion is marked by a feast given by each woman at her own house. (C., not known here.)
- səikə*, n. A round large basket, a storehouse (always preceded by *dili*). (Now apparently obsolete.)
- səintəu*, the same as *səitəu*, q. v.

- səitəu*, v. a. m. To finish, be ready with, store away. *Hojo vohge qurile s.a.*, we have not as yet finished the planting of paddy; *kedolbo jəm baraketa, baqi thariko bae s.hakpe*, we have had our evening meal, store away the brass-cups and plates; *jəm s.enale*, we have finished eating; *gitiē s.enako*, they are all asleep; *calak ləgitko s.ena*, they have made themselves ready to go. (H. *saitnā*.)
- səjai*, n., v. a. m. Punishment, chastisement, penalty; to punish, chastise. *Mūrē jaha s.ko əgukedea*, they made him pay five rupees as a punishment; *s.ye kambela*, he received punishment; *gidra bako s.ede kantye bədnasok kana*, the child is becoming ill-mannered, because they do not chastise it; *kombro nūtumteko s.kedea*, they punished him for the theft; *pəurqi cuəlette kəkime s.kedea*, the magistrate punished him (fined or jailed) because he had distilled liquor illicitly; *s.enako*, they were punished. (P. H. *sasā*; Muṅdari *sajai*.)
- səji dətwaik*, n. A kind of basket with a handle. *S.ə.re baha dəhəkate pəndako asəna*, the Pandas (Mahadeo's priests) carry flowers put in a basket with handle round (it is used for this purpose) (v. infra and *dətwaik*).
- səji hasa*, n. A kind of fuller's earth, a kind of mineral alkali. *S.k.te kicriko tekelehian ədi saphakka*, if they boil clothes with fuller's earth they become very clean. (H. *sajj*; v. *hasa*.)
- səjhiə*, the same as *sajha*, q. v. *S.teko kəmi kana*, they work in company.
- səki*, v. *səkhi*.
- səkiəp*, the same as *səkri*, q. v.
- səkiət*, v. *səkhiət*.
- səkildar*, v. *sikhildar*. (C.)
- səkim*, n. Place of residence. *Nuiak s. də bənuktaca*, this man has no fixed abode; *noa katha reak s. bənuika, oka tšed cən or pšed*, there is nothing certain in this matter, who can tell what the origin of it is. (B. *səkin*; word is particularly used to non-Santals, about the address, e. g., *s. Raṅga*, village Ranga.)
- səkim*, v. a. To finish, complete, make an end of, manage. *Noa kathako s.kela*, they finished this matter (settled it). (Word now very rare.)
- səki samna*, the same as *səkhi samna*, q. v.
- səkil*, v. m. To dry up, solidify, congeal, congluate, clot. *Mū māyām s.ena*, the nose-bleeding has dried up; *toa s.ena*, the milk has coagulated (become thick); *dal māṅdi s.ena*, the gruel has clotted; *raca ədi ləsol tahē kana, s.ena*, the courtyard was very muddy, it has dried; *rabaḥ dūrre gələm sunum də səhidolka*, in the cold season clarified butter congeals; *ojo beke s.ena*, the pus of the boil has clotted. (Muṅdari *sakid*; cf. H. *sukhnā*, to dry up.)
- səkri*, adj., v. a. m. Disgusting, tiresome; to make disgusted; to feel disgust for, be tired of. *Ouko nəhəjorre də s.əea*, in their view he is disgusting; *s.ko iše kana*, they feel disgusted with him; *iṅən s. abakhoə, omate iā tulud bako iṅra*, I have disgusted them, therefore they will not

talk to me; *inno s. ahawadiha*, they are feeling disgusted with me; *nai do abo iqteye s.oli hana*, this man feels annoyed because of us (being here.)

sakri, n., v. a. m. Remainder, crumbs, bits of food, etc., that fall down during a meal; a used plate; to let fall down (when eating), to be soiled by food. *S. lebed do bah bogra, s. do napas hor s.ohakate gidikam*, it is not nice to trample on bits of food fallen down, collect the crumbs properly and throw them away; *kai hor chathare s. patra, rangv thuthul ar thuthi jongal tel ahawal dakhho bilasa*, they fix in the ground in the street outside the sinning man's house, a post to which a used leaf-plate; a burnt bit of wood and a used up broom have been tied (as a symbol that no one will have anything to do any more with the man outcasted); *s. titu (tuhud alom jofeda*, don't touch the earthenware pot with your hand that is soiled with food; *maejin hor do jombel then s.ko kuhgralla*, women clean the place where people have had their food and let crumbs fall with cow-dung; *thariko s. ahala*, they have used the brass-plate (it is dirty); *phurul s.yena, gidikalme*, the leaf-cup has become dirty (by use), throw it away. (Mundari *sakri*; v. *sakri*.)

sakri mahri, the same as *sakri*, q. v. (*mahri* is a jingle).

sakri phol, n. A certain tree and its fruit. The bark is used for poisoning fish.

Planted by the local Paharias (whose name is also *sakri phol*) (v. *phol*).

sakti, n., v. a. m. Strength, power, ability; to warn, caution, admonish, oppress. *S. hor*, a strong man; *s.an hor kanas, wai tulud ghope dapelela*, he is a powerful man, you will not be able to conquer him; *gupi gidra bes leka s.kope, horoko jom ocoyeta*, warn the cattle-herd boys strictly, they are letting (the cattle) eat the paddy; *raj porjoe s.yethoa*, the zemindar is oppressing the tenants (forcing them to give money, etc.) (v. *sakti*; H. *sakti*).

sakud, v. a., the same as *dakud*, q. v. (obscene; not used by Santals here, but by Mahles and Kolhas). (C., bring into subjection.)

sakhi, n. Witness, evidence, testimony; v. a. m. To give evidence, be a witness; take as, make a witness. *S. aguhom*, bring your witnesses; *s.ye qmolla*, he will bear witness; *s.ko gujrukheta, s.riko dal akadea manir*, they testified that they (people) had really beaten him; *noa porge inak s.*, this shrub is my witness (it was here it happened; a common way of trying to show that one's statement is true, particularly by women who have had illicit intercourse); *s. manhata noa darek hofelheta*, I broke (the bark of) this tree to have it as testimony; *nuiqeye s.aha*, this one will bear witness for me (also *s.althia*); *darye s. ahala*, she has made the tree her witness; *ato mphikiye s.bedon*, he made the village headman his witness; *phahae s.yena onko sed*, so and so became a witness in their favour; *s.ye purukheta*, he gave evidence of all he knew. (H. *sakhi*.)

sakhi, n. A proof of earthwork done, "bench-mark." When earth is dug and carried away (v. *qakhe*), the worker will leave in the middle of the

excavated place (a certain number of cubic feet is always dug) a small column untouched (generally corresponding to about one cubic foot); when the work is measured, the worker will dig this away. When digging a ditch (e. g., a road-side ditch) the worker will leave a small bit untouched on one side of the ditch (generally with twenty cubits interval) to show what he has done. These untouched bits of earth are called *sakhi*, witness of what has been done. *S.á dpho akala, ma sqhme*, I have left "witnesses," please measure it; *s. tahé ocoalpe mit apere*, let a "witness" be left on one side (v. supra).

sakhiqt, n., v. a. Manifestation, favour, presence; to favour, manifest. *Bonga real s. bah nqlok kana*, no manifestation of the bonga is seen (may also mean, reliability); *kombrohate jom Cando dq baé s.aka*, Chando will not favour living by stealing; *náhal bonga dq hako s.éf kana*, nowadays the bongas do not manifest themselves (show themselves as realities); *in s.e idiketa*, he took it away in my presence (also *s.khon* or *s.re*); *s.re royme, pharakkore dq cakem royeta*, speak in the presence (of those concerned), why are you speaking when you are elsewhere; *phalna s.te noa faka dqh em akawadea*, I have given him this money in so and so's presence. (H. *sakhyát* and *sakshát*.)

sakhi sabha, v. a. d. To favour (from a distance) with one's presence (used in *bakhír*, when *bul mayám* is offered). *Bah ganolko dq pharak khon s.all s.allpe*, you who cannot properly be present, favour it with your presence from a distance (v. *sakhi* and *sabha*).

sakhi samna, n. Eye-witness. *Nokoge s.s.ko tahékana*, these were eye-witnesses (v. *sakhi*; cf. *samna sqnni*).

sakhi sobha, v. *saki sabha*.

sakhyi, the same as *sakri*, q. v.

sakhyqt, v. *sakhiqt*.

sál, n. The Indian Gaur, Bos Gaurus (or, Gaurus Gaurus). Now extinct in the Santal Parganas. Also called *bir kaqa*, forest buffalo. *S. bitkil*, the cow of the Gaur; *s. sakwa*, a horn made from the horn of the Gaur. (Mupdari *saiti* and *sahil*.)

salgum, n., the same as *salgam*, q. v.

sáli, n. Wife's younger sister. Among Santals used in abuse. (H. *sáti*.)

sális, n. Arbitration, mediation, arbitrator; v. a. To arbitrate. *Hqkim dq s.te kathae odokhela*, the magistrate sent the case out for arbitration; *s.reko bicorbela*, they judged the case in an arbitration court; *s.ko hanako*, they are arbitrators; *s.ko jarwayema*, they have come together for arbitration; *dopal realko s.keta*, they arbitrated on the fight. (A. H. *sáhs*.)

sálisdar, n. An arbitrator, a member of a village-council when arbitrating. *Hqkim dq s. menkate pé hore badáo akalkoa*, the magistrate has appointed three men to be arbitrators (so usually, one for each party and one to represent Government); *atoren s.ko ona kathako chinqakhela*, the village-arbitrators have settled that matter (v. supra + *dar*).

- səlisi*, n. Arbitrator; v. a. m. To arbitrate. *S.ko jarwa akana*, the arbitrators have come together; *kombro realko s.keta*, they arbitrated on the theft; *kopa kupa realk s.yena*, the case of the two young people was settled by arbitration (v. *səlīs*; A. H. *səlīst*).
- səloi kamar*, v. sub *kamar*.
- səlud bəguč*, v. *səlud bəkuč*. (Very rare.)
- səlud bəkuč*, adv., v. a. m. In disorder, confusedly; to disorder, confuse, make a mess of. *S.b.ko doho akata horo biŋdə*, they have put the paddy sheaves down disorderly; *suləmko s.b.keta*, they have disordered the thread; *kathako s.b.keta*, they have muddled the matter; *s.b.ko rəreŋa*, *bujge baŋ namok kana*, they are talking confusedly, there is no sense to be found (in it); *horo s.b.ena*, the paddy is disordered (lying in all directions) (cf. *sadga badga*, *sadga bidir*).
- səluk*, n. A kind of red cloth, often used as a turban. *Pulis də s.teko dəkrilla*, the police use red cloth for their turbans (cf. H. *sālā*).
- səluk baha*, n. A certain shrub with red flowers (v. supra; B. *sālāh*, the red water-lily).
- səmāni*, the same as *samani*, q. v.
- səmbir*, v. a. m. To lay, lie, fall on the back. *Sortateye gitič akana*, *s.kame gidra*, the child is lying on its side, lay it on its back; *dal s.kedae*, he beat him so that he fell down on his back; *s.enač*, he lay down on his back. *Səmbirte*, adv. On the back. *S.ye gitič akana*, he is lying on his back; *s.ye gurena*, he fell down on his back (backwards). (Muŋdari *sambir*.)
- səmbəqura*, n., v. m. Anything (grass, stubble, earth) heaped up on the plough when at work; to be heaped up, to stick to. *S. lebel oçokkalkme* kick away the grass that has stuck to the plough; *nahel s.yena*, *baŋ lagaok kana*, the plough has got grass and rubbish sticking to it, it does not work (does not go in); *den ho rəte marom əgupe*, *s.ŋ kana*, please bring water, it is sticking (in the throat; fig., used at feasting).
- səmdhi*, n., the same as *sumdhi*, q. v. (Muŋdari *samdhi*.)
- səwgi*, v. *samge*. (Rare.)
- səmil*, n., v. a. m. Confederacy, company; to join; bring together, unite. *S.te kəmpie*, work together; *s.te jompe*, eat together; *begarlenako*, *s.kel-koale*, they had set up separate households, we brought them together (again); *s.rege jumi jaaga menaktakoa*, they have their agricultural lands jointly; *alo s. realk kəmi kana noa də*, this is a work that the village people will have to do together. (A. H. *shāmil*.)
- səmit*, postp. Together with, along with, inclusive of. *Nui s. calakme*, go along with this one; *sud s. embataeme*, pay him including the interest; *nui s. əgu darayepə*, bring him (also) with you. (H. *samet*.)
- səmjəu*, the same as *samjəu*, q. v. *Bes leka s.aene*, reason well with him (to make him understand); *boehale s.katkoa*, we reconciled the brothers.

- samthul*, adj. Full, complete, undiminished. (C., not here, where *samphala*, q. v., is used in the same meaning.)
- samti umti*, adv. With all one's belongings, bag and baggage, the whole family. *S.u. pera horokko calaoena*, they went on a visit children and all; *kombro s.u. jotoko idihettakoa*, the thieves carried all their belongings away; *s.u. jotq dakako jom cabaketa*, they ate up all the food (cf. H. *sametnā*, to scrape together; cf. *samtao*).
- samud*; n. The sea, ocean. (H. *samudr*, *samudra*; rare.)
- samudar*, the same as *samud*, q. v. (very rare.)
- samudar phen horo*, n. A variety of paddy. (In a book.)
- samud horo*, n. A variety of paddy.
- samuduri*, n., the same as *samud*, q. v. Many Santals believe *samuduri* to be the name of some very large river.
- samukre*, adv. In front of, in the presence of. *S. rorpe, oko danaire dq alo*, speak in the presence (of the one you are mentioning), not secretly (behind one's back); *s. ror dq ban haksoa*, what is said before one, does not give pain; *in s. kulyem*, ask him in my presence. (H. *sammukh*, facing.)
- samundar*, n. The sea, ocean. (H. *samundar*; known to very few.)
- samundar phen horo*, n. A variety of paddy.
- samuā*, n., v. a. The end, finish; to finish; adv. Just sufficient, just enough. *S.telle helketa*, we saw the last of it; *em s.ge tahēkana*, there was just what was given (nothing more); *safi s. leka motagea thehga dq*, the stick is so thick as just to be held with the fingers round it; *s.te dohoape biqda*, lay the sheaves so that the ends lie one way; *bhqri s.ge hoelena, barti dq ban*, there was just enough to load the cart, not anything more; *khacalā s.ge bhoroape*, put in just as much as the basket will take (not topping it); *jomko sketa*, they finished their foodstuffs; *nel s.kedeale*, we saw the last of him; *nel neltele nel s.keta, jotoko idi cabaketa*, looking at it we saw the last of it, they took all away (v. *sumuā*).
- samut*, v. *samud*. (C.)
- sanduran*, the same as *sandoran*, q. v.
- sani*, adj., v. a. Second, again, re-; to make a fresh complaint. *S. samau*, a re-summons; *sakni horoka*, it will be necessary to make a fresh application. (Here very rare; v. *chani*. *Mundari sani*, do over again.)
- saniqu*, v. a. m. To excite, make angry. *Lai s.kedeako*, they made him angry by what they told him; *s. calaoenako*, they went off excited. (Rare.)
- sannuk*, v. *sannuk*. (H. *sannukh*; rare.)
- santi*, n. Quiet, peace. (H. *santi*; not commonly known.)
- santipurig*, n. A kind of cloth. (Desi *santipuria*.)
- santhi maric*, v. *sanci maric*. (C.)
- sanci maric*, n. A kind of pepper, generally called *gol maric*, q. v. (cf. H. *sacci*, true, real. Desi *sanci*).

sānci sōn, v. *sāci sōn*.

sānci sunum, the same as *utiñ sunum*, q. v. (v. supra).

sāñjla, adj. m. The third (son, when there are four or more sons). *Nui dō s. kōra kanae, nui khon lāpukin barsa menakkina*, this one is the third son, there are two older than this one; *s. bāku*, the third son's wife; *huññ s.*, the fourth of five or more sons. (H. *sāñjhā*.)

sāñjli, adv. f., the same as *sāñjla*, q. v., applied to daughters. *S. jāwāe*, the husband of the third daughter; *huññ s.*, the fourth of five or more daughters. (H. *sāñjhā*.)

sāñjhāli, the same as *sāñjhāli*, q. v.

sāñjhā, the same as *sāñjla*, q. v.

sāñjhli, the same as *sāñjli*, q. v.

sāñ, v. a. To carry between one another on the shoulders suspended from a pole. *Munḍhat bar hortekin s. aguketa*, two men brought the log carrying it suspended from a pole on their shoulders; *s. ḍāñ*, the pole used for carrying (as described) (? cf. *sānga*).

sāñgi, n., the same as *sānga*, q. v., but smaller. *Kōḥa s. noa dōle benaoda*, we are making this into beams for the floor of the loft; *cal s.*, a cross-beam fixed to support the rafters (in the middle of the roof). (Desi *sāngi*.)

sāñgil, v. a. m. To look up, raise or throw back the head. (C., not used here; Muḍjari, Ho *sāngil*.)

sāñgin, n. A bayonet. (P. H. *sāngin*; known to very few Santals.)

sāngin, the same as *sāngiñ*, q. v. (Used by some; by Mahles always.)

Dikhittege noa bicarpe s.keta, knowingly you have made this case difficult.

sāngiñ, n., adj., adv., v. a. m. Distance; distant, far off; put at a distance, be far away. *Nui pēra dō qđi s.ren kanae, bar din hōr s.renge*, this friend (relative) is from a great distance, from a place two day's way distant; *s.re menaka*, it is far away; *aleñk orañ dō s.gea*, our house is far away; *s. khon ñelok kana*, it is seen from far away; *s. dō alom calaka*, don't go far; *s. hōr dō lakngawa*, a long way makes one tired; *kathako s.keta*, they have put the matter off (for some time); *khēt dō s.ñtālea*, our rice-fields are far away (too distant); *alom edre s.āña*, don't keep me at a distance in anger; *nitok dō ale khone s.ena*, now he is far away from us (both lit. and fig.). (Muḍjari, Mahle *sāngin*; Ho *sāngiñ*.)

sānggra, v. a., v. m. d. To collect, amass, lay past. (C., not here.)

sāngra, v. a., the same as *sāngra*, q. v. (Rare.)

sāngri, the same as *sāngra*, q. v.

sāñki, adj. f., the same as *sāñka*, q. v., applied to females. Also pronounced *sāñkhi*.

sāñti, n., adj. Companion, associate. *Ale s. hōr kanae*, he is one together with us; *s. agukateñ calaka*, having brought a companion I shall go. (H. *sāngall*.)

sāñgur, v. *sāñgar*.

səŋđi, n. A cock (particularly of fowls, ducks and geese; some Santals will use *səŋđi* about the male birds of any kind, but this is not correct according to most). *Sim s.*, a cock (also *s. sim*); *s. geđe*, a male duck; *s. sāk*, a gander; *bir sim s.*, the cock of the wild fowls; *nui dge s.ka*, this one will become a cock (i. e., as soon as it can be seen that the chicken will develop into a cock). (Desi *səŋđha*; Munđari *səŋđi*, male animal; Ho *səŋđi*, cock; cf. *əŋđiq*; cf. *səŋđ.*)

səŋđi karkar potam, the same as *səŋđi kurkur potam*, q. v. (C.)

səŋđi kurkur potam, n. The little brown dove, *Turtur Cambayensis* (so termed on acc. of its call).

səŋđi ored jel, n. A large kind of deer (male). Said to be as big as a bullock.

səŋđi potrel jel, n. The female of *səŋđi selep jel*, q. v. (So Skrefsrud; may possibly be the *potrel* male; not seen now.)

səŋđi saba, n. The spur of a cock (v. *saba*).

səŋđi saba dare, n. A certain tree, so called because it has thorns like the spur of a cock. It has red flowers that girls adorn themselves with. Planted.

səŋđi selep jel, n. The male of the *selep*, q. v. (the same as *badar selep*, q. v.).

səŋđhin, n. A heifer; a loose woman, who runs after men (abuse). *Nui s. dō mit darangeye tahena*, this loose woman, she is always moving about (hunting) (cf. *səŋđ*).

səpiñ (*janum*), n. The Prickly Pear, *Opuntia Dillenii*, Haworth. Used in Santal medicine. *S. janumte roklenkhan əđi babata*, if you get pierced with a Prickly Pear thorn it itches much. (Munđari *səpiñ*; cf. H. name for it *nəg-phant*, because it reminds one of the hood of a snake.)

səpin kuđi, n. A kind of *kuđi*, q. v., different from the ordinary *kuđi*, by having a broad neck (v. *supra*).

səpiñ, the same as *səpin*, q. v. (Munđari *səpiñ*.)

səprud, the same as *səprot*, q. v. (Used by some Santals.)

səprum, v. m. To be fully, completely grown. Nearly always second part of a compound verb. *Parwa hoponkin s.ena, gəpa meəñ khankin udquka*, the two young pigeons are fully fledged, to-morrow, or the day after, they will fly; *s.enaē nui kəri dō, bəplak leke hoeyena*, this girl is full-grown, she is fit to be married; *s.ente okale cəkin udquen*, having become fully-fledged they have flown away somewhere (said about a runaway (*əŋgir*) pair); *horo bele s.ena*, the paddy is fully ripe, *hara s.enaē koṛa dō*, the boy is full-grown now; *potam hoponko il s.ena*, the young doves are fully-fledged; *il s.enaḅo, bako tahena*, they are ready to leave, they will not stay here (about emigrants).

səpri uppi, n., adv. Goods, all, the whole; v. m. To equip oneself, pack up, make oneself ready. *S.uko calaəna*, they went away taking their all with them; *calaḅ laḡiḡe s.u.yena*, he made himself ready to go (having

- packed what he would take along); *s.u. ngiharteko calaena*, they went all of them (the whole family) to the wife's father's house (v. *saprao*).
- saphai*, n., adj., v. m. A Santal sect that does not keep, eat or sacrifice fowls or pigs, and worships *Ram Cando* by offering sweets to him. The sect was first formed by a fallen C. M. S. convert in the famine year 1874 and has since existed, seeming to revive every time there is a scarcity. They are not many and are found in the eastern and northern parts of the Santal Parganas district. *S. hor do horak daka baho joma*, people of the Saphai sect will not eat the food of others (only of their own sect); *adwa caole sermareko s.yena*, they became Saphai in the year of the sun-dried rice (i. e., during the famine of 1874) (v. *sapha*).
- saphai*, v. a. m. To clear away, off, to settle. *Joto rinih s.keta*, I have cleared off all debts; *mōrē hor johgrako s.ketakoa*, the village-council settled their dispute; *jomakle s.keta netar*, we have at present finished all our foodstuffs; *mohajon sē doh s.yena*, I am free so far as the money-lenders are concerned (clear of debts); *nukin kora kupi reak katha do s.yena*, the case (matter) of this young man and girl has been settled (no hindrance for their marriage to anybody) (v. *sapha*).
- saphri am*, v. *amsophori*. (C., this P. H. form is not used here.)
- sar*, n. A howdah or pad for an elephant's back.
- sar*, n. A large sheet of water, tank (generally about a large, not dug pond, a sheet of water without embankments thrown up). *Noa s.re hakoko doko akatkoa*, they have put fish in this large pond; *s. leka juniye tar akata*, he has prepared rice-land like a big pond. (H. *sar*.)
- sar*, n., v. a. m. Line; to straighten, get into a line, to level. *S.le duruppe*, sit in a line; *horko s.ketkoa*, they made the people stand in a line; *daka jom lagitko s.ena*, they have sat down in a line to eat; *pallanko s.ena*, the soldiers are lined up; *khele s.keta*, he has levelled the rice-field (v. *sor*).
- sarai*, n. An inn, tavern, caravanserai. *Haia (andireko orak akat, onage s.ko metaka*, they call the houses they have built on the market-place serai. (P. H. *sarāe*; rare.)
- sar batar*, adj., v. m., the same as *sar batar*, q. v. Mixed, diverse, good and bad. *S.b.ko jom niyeta noko do*, these people eat and drink what has been touched by anybody; *s.b.e ropel kana*, he is speaking, mixing good and bad together (lets offensive matter come in); *s.b. menakhoa noa atore*, there is a mixed population in this village.
- sardi*, adj., v. a. m. In the full swing, at the height of; to set in full swing; to be do., at the highest point. *S. kami jokhece dangrae golen-talea*, when we were in full swing with our work, our bullock died; *s. dag jokhece cefer nurhayena*, when it was raining hardest a thunderbolt fell; *s. ruq jokhece*, when the fever is at its highest point; *horo irokkko s.keta*, they are in full swing reaping the paddy (working all they can); *ruruko s.keta*, they are in full swing drumming; *ruq s.yentaea*, his fever

is at its highest (he is worse); *matkomi s.yena*, the falling of the mahua flowers is at its height.

səri, n., adj., adv., v. a. m. Truth; true, real; truly, really, earnestly; actually; to make, become true, real. *S.tet iqime*, tell the truth, what is the real fact; *s.aklet*, the truth; *s. katha*, a true statement; *s. kangea*, it is true (the truth); *noa katha do s. se nase kana*, is this statement true or false; *s.ge, hecenae*, he actually came; *s. utqr kana*, it is absolutely true; *ere kathako s.keta*, they made what is false true (passed as true); *kathako s.keta, ehophelako*, they made the word real (turned their talk into reality), they have commenced (to do it); *landa katha s.yena*, what they said in fun became reality. (Munđari, Ho sari, also sarti; cf. H. *şarîh*; cf. H. *sār*, essence, truth.)

səri, n. lit. True one, used in address between intimate friends and those who stand in *landa sogqi* (q. v.) to each other. *Dela s., heşelbo calaka*, come along, friend, let us go to attend the festival; *E s., heşlenme*, O friend, come here now. Used between persons of the same or of different sex (v. supra).

səriak, n. The truth. *S.iñ roreta*, I am speaking the truth; *s.ge, am hōm tahkanna*, in truth (really), you were also there (*səri + ak*).

səriqt, n., v. a. m. The bride's party who go to meet and receive the bridegroom and his attendants at the village; to appoint, be, act as do. The *səriqt* correspond to the bridegroom's *bariqt*, q. v. *E s.ko, sapraokpe, jawāeye seferena, daramkoabo*, O you attendants of the bride, the bridegroom has arrived, make yourself ready, we shall go and meet them; *s.ko do bariqt* *laha lahateko eme' idia*, the bride's attendants dance along (in the village street) in front of the bridegroom's party; *ato kopa jotoko s.ketkoo*, they made all the young men of the village, bride-attendants; *phalna hoponerako jawāeyere do atoren kopa do bako s.lena*, when they were going to marry so and so's daughter the young men of the village would not be attendants to the bride.

səriqti, n., v. a. m. the same as *səriqt*, q. v.

səriq, v. a. m. To make even, smooth, level, to prepare, finish. *Klietko s.keta*, they levelled the rice-field; *kathako s.keta*, they finished (settled) the matter (made peace); *sorokko s.keta*, they repaired the road (filled up holes, etc., made the surface smooth); *bam añjonlekhanlan s.mea nāhāl*, if you don't listen I shall put you straight presently; *baki dhikiko do bebakle s. aquketa*, we have settled and paid all arrears; *kani do s.ena*, the work is finished. (Desi sor; Munđari sariao; cf. *səri*; ? cf. H. *sārnā*, remove, make perfect.)

Səri cañdi. boŋga, n. A bonga of the witches (a *bir boŋga*) (v. *səri* and *Cañdi*).

səriqe, v. *səri*.

səriik, v. *surik*.

səriik, n. Sharer, partner; part, share. *Jumireq s. kanae*, he is a partner in the rice-land; *iñak s. do quriñ nama*, I have not as yet received my

- share; *noa bisqe real s. nui hōe nama*, he will also get his share of this property. (A. H. *sharīk*.)
- sarīkdar*, n. A partner, shareholder. *Jolqren s. kangeae*, he is a partner in all (v. *supra* + *dar*).
- sqrīnāl*, the same as *sqrīāl*, q. v. *S. geye metadina*, he verily said so to me; *s. batha*, a true statement; *ere bathae s. beta*, he called a false statement true.
- sqrī sar*, n. The true *sar*, q. v., from which arrow shafts, etc. may be made, Saccharum Sara, Roxb. (*Sqrī* is explained as being used to distinguish this from other material from which arrow shafts may be made.) *S.s. real hqri nqichko benaoa*, they make the lice-comb of the true Sar.
- sqrī sarjom*, n. A tree so called. Not seen by present-day (local) Santals (v. *sarjom*).
- sqrīsta*, n. The records of a court, the office in which such are kept. (P. H. *sarrishka*; the form *sarishka* is against Santal pronunciation.)
- sqrīstadar*, n. The person in charge of the records of a court, the superintendent of the vernacular department of an office. (P. H. *sarrishtadār*.)
- sqrāgi*, n. A kind of fiddle (used by Hindus). Played, held like a Santal *banam*, but has four strings. (H. *sārahgt*.)
- sarpat*, the same as *sarpāt*, q. v. (Rare.)
- sarpha*, n. The Custard apple tree, Anona squamosa, L., commonly called *mandargom*, q. v. (P. H. *sharifa*.)
- sarṭhi*, adj., v. a. m. Chosen one, principal, real; to make, become do. *Nui dō joto kmireye s. gea*, this one is the principal one in all work; *nui bqhuko s. kedeā, pahitre dō bako khusiae kan tahkhana*, they made this daughter-in-law the one they preferred, at first they did not like her; *chutṭhi erae s. yena*, the second wife has become the "beloved" one; *nui hōr dō qōdē khonko lagakedekhan nōdēye s. gotena*, when they had driven this man away from there he quickly became the chosen one here. *Sarṭhi* presupposes previous rejection or dislike. *Jāhāregeye calāl, qōdēye s. godōko*, wherever he goes he quickly becomes the favourite (cf. *Mupdari sarṭi*, true).
- saru*, n. The Taro plant, Arum Colocasia, Willd. (or, Colocasia antiquorum, Schott). The Santals distinguish many varieties; they are cultivated for their value as food or (in some cases) as a medicine. Especially the tuber or corm is eaten, also the leaves and the stem (all in curry).
S. utu, Taro curry.
Araṅ s., only the leaves of this variety are eaten.
Bir s., a wild Taro; leaves eaten. (B. *bon hōcu*; by Roxb. mentioned as a variety only of A. Colocasia.)
Bhqsh khōdhi s., a variety.
Bhōṇḍa s., a variety with large corms.
Deko s., a variety cultivated by the Dekos.

Hqr s., a variety especially cultivated by Santals.

Kanda s., a variety with one very large corm.

Kanfa s., a plant planted for the medicinal use of its corm, *Lasia heterophylla*, Schott. (It is planted near water, not eaten otherwise.)

Man kanda s., a variety valued for its medicinal properties (corm applied to painful spots; causes itching).

Mukhi s., a cultivated variety. (C.)

Picki s., a cultivated variety. (C.)

Rohoe s., any of the cultivated varieties.

(Munḍari *saru*.)

saruq, v. m. To be over-fed (about people or cattle who do not get fatter, although they have enough food). Word preceded by *jom*. *Nui do hae nofalka, jom s.gae*, this one will not become fat, he is a gross eater; *nui kaḍa ḍoe jom s.enā*, this buffalo is over-fed (and will not become fat) (v. *jom saruq*).

Saru gaḍa Baske, n. A sub-sept of the Baske sept.

saruḷ mante (-*marte*, -*mente*), adv. With a crunching sound (of soft thing).

S.m. ake logočketa, he crunched the sugar-cane (bit through audibly) (v. *saruḷ saruḷ*).

saruḷ marao, v. a. To crunch. *Tahere s.m.keta*, he crunched the cucumber.

saruḷ saruḷ, adv., v. a. With crunching sounds; to crunch (especially about what is soft and juicy). *S.s. ake jometa*, he is eating sugar-cane, making crunching sounds; *khajḡriye s.s.el kana*, he is crunching parched rice (onomat.).

sarḍum barḍum, adv., v. a. m., the same as *caḡdum barḍum*, q. v. (c. b. is the common word).

sarhu, v. *sarhu*.

sari, n. A woman's cloth or garment (8 to 12 cubits long and 2 cubits broad); v. a. m. To cloth with do., give, get do. *S. kicirice bande akana*, she has put a sari cloth on; *hoppnerate s.kedea*, he has given his daughter a sari; *s.yemae*, she has got a sari. (H. *sāri*); the word is not commonly used among the Santals and is exclusively used about a cloth bought in a shop, not about the locally-made *khauḍi*; *Sari* is the name for the cloth worn by Indian, better-class women; v. *sindur sari*.)

sari, n. The covering leaves of the fruits, ears or (in certain cases) stem of certain plants, a sheath. *Jonḍra s. sala giḍikalḡpe*, take off and throw away the covering leaves of the Indian corn cobs; *horo s.*, the leaves covering, or just below, the paddy ears; *ak s.*, the leaves of the sugar cane; *bajra s.*, the leaves of the *bajra*, q. v.; *ak s. giḍikalḡpe, kaj reak do baḅ kana*, throw the sugar-cane leaves away, they are of no use (v. *supra*).

sarim, n., v. a. d., v. m. The roof of a house (sloping); to prepare, get do. *Sauri s.*, a roof thatched with thatching-grass; *nokoak s. ḍo khaprol kana*, the roof of their (house) is covered with tiles; *s. hes leka dabta-*

bonpe, thatch our roof well; *niil s. dō dafena, dosarak dō quria*, one side of the roof is thatched, the other side not as yet; *nawa orakle s. akawata*, we have put the roof on the new house; *orak s.ena, nilko bolqlenkhan*, the house has been roofed, now they may take up their quarters there; *noa atore gel bar sgrim menakkoa*, in this village there are twelve roofs (i. e., so many households, a common way of giving the number of inhabitants) (v. *cal*; Muṅdari *sayami*).

sarsī, n., the same as *sandasi*, q. v. (not here used by Santals, but by the blacksmiths).

sasqakā, n. A pole for carrying (v. *sak*). *S. nam aguipe, katbon sak idia*, find and bring a pole for carrying, we shall carry the piece of wood from here.

sas ghaṭi (or *s. pefer duk*), the call of the *bhosko potam* (v. *potam*). *Sas ghaṭi sasrar ho miru hopon ho kare hopon*, the last fault, father-in-law's house, a young parrot, a parakeet young (from a *caco chaṭiqar* song, meaning uncertain, but has reference to the Santal idea of marital life, the young parrot, etc., refers to a son or daughter); *sas ghaṭi karon, serma duqr esqena, cekate baba thenbo bolqka, haere haere*, on acc. of the last fault, the door of heaven has been closed, how shall we enter to the Father, alas, alas (a Santal song); *sas* has been taken to be the same as *ses*, q. v.

sasrar, n. Father-in-law's house. (H. *sasurār*; may be heard used, but is considered foreign; the common word is *naṭiqar*.)

sasur, n. Father-in-law. (H. *sasur*; not considered Santali, but heard.)

sat, v. a. m. To finish, accomplish, end, complete. *Kamile s.keta*, we have finished the work; *jom s.ketale*, we have done eating; *s.kedee*, he finished him (killed); *orakko s.keta*, they have finished the (building of the) house; *horoko roḥoe s. keta*, they have finished planting the paddy; *daka utu s.ena*, the rice and curry are ready (for being served); *lisem s.oka*, when will you have finished (the preparations for marriage, etc.); *perako heṭ s.ena, adq bako hijuka*, the visitors have all come, there will come no more; *gitid s.enako*, they have all gone to bed (cf. *saiton*).

sat, n. Time. *Nia s. dō baṅ emok kana*, I am not giving (cannot) this time; *niq s. dō baṅ joma, hapeṅ jiraulenge*, just now I will not take food, wait, let me first rest; *niq s.re dak dō banuka*, there is no rain at this time.

sat, adv., preceded by *bhage*. Well, thoroughly, distinctly. *Bhage s. dō baṅ helledea*, I did not see him quite well; *bhage s. dō baṅ bilena*, I am not quite satisfied (want a little more food); *bhage s. dō bae kamia*, he does not work quite well; *bhage s. dō bae roṭeta*, she does not speak openly (being sulky); *bhage s. phosol dō baṅ hoelena*, there were no full crops (this year) (v. *sat*, finish).

sati, v. m. To ascend the pyre of one's dead husband and be burnt; to be burnt alive; v. a. To throw alive into fire. *Attegeye s. goḍena*, she

ascended her dead husband's pyre of her own accord and was burnt to death (has never been a custom among the Santals, but they have heard of it); *kumbareye s.yena hqrhqič hayam dɔ*, the old watchman was burnt alive in the watch-hut; *sim hapon culhareye s.yena*, the chicken ran into the fire-place and was burnt alive; *mirgi hore s.yena*, the epileptic man (fell into the fire and) was burnt to death; *sikřile s.yena*, the mosquito was burnt to death (in the fire); *hako dɔ alope s.koa*, don't throw the fish alive into the fire. (H. *satt*.)

sətru, n. Enemy, foe. (H. *satru*; very rare; v. *stru*.)

sətu, n., v. a. Meal made of certain roasted grains; to prepare do. *Jonđra s. tearabonpe*, prepare some Indian corn meal for us; *buřko s.ia*, they make meal of gram; *đher nřkř s.ime, inřkolebo mañjanoka*, prepare a fairly large amount of flour, we shall have this (and nothing else) for our midday meal. The *sətu* is made of Indian corn, gram, *horeč* and possibly some other kinds of grain; the grain is roasted and thereupon ground or pounded into meal and eaten without being cooked further. (H. *sattũ*.)

sətu sambar, n. Provisions for a journey (food that may be eaten without cooking); v. a. (d.). To prepare do. *Gapa dɔ đher sañgiñ pera horekřiñ calařa, horte jem lağıt s.s. tearaņpe* (or *s.s.aņpe*), to-morrow I shall go to visit some friends far away, prepare some provisions for me to have to eat on the road; *taben khajřiko s.s.adea*, they gave him some flattened and parched rice as provisions for the journey (v. *supra* and *sambar*).

səř, the same as *səř*, q. v. (to bullocks).

səř, n. A certain Hindu festival (in Aghar, the same as *čəř*, q. v.).

səř dag, n., v. a. m. A certain mark, consisting of two straight parallel lines, used as a sign of proprietorship or instead of one's name; to mark with do. *Aleak dag dɔ s.d. kantalea*, our (family) mark is two parallel lines; *gřiko s.d.kedea*, they have marked the cow with two parallel lines (v. *dag*; v. *infra*; the number may not be insisted on, only the look of parallel stripes).

səř dag kul, n. A tiger, the striped *kul*, to distinguish from the leopards that are also called *kul*. C. gives the meaning of panther, not so here. (H. *sāth* sixty.)

səři, the same as *səři*, q. v.

səřiqn, v. a. m. To consolidate, solidify, become hard. *Jonđrale erheta, tekeñ hiñdqi dākette hasae s.keta*, we planted Indian corn, last night it rained and made the (surface) soil hard (so that the corn may not come up); *lqsəř křet s.ena, si arope*, the rice-field that has been ploughed for the last time (made into a muddy soup) has consolidated; plough it once more; *pəhil dɔ qđiko jhřkoř kan tahřkana, neřar doko s. utarena*, formerly they were very eager, nowadays they have become quite settled down (i. e., they never come here any more to visit us).

səfɪn, n. A certain kind of cloth (used as an over-cloth; described as being striped drill; not seen anywhere now). (Desi *səfɪn*; ? Engl. shirting.)

səfki doal (or *s. kicrič* or *s. səri*), n. A woman's clothing having red and white stripes. The warp is red with intermixed white thread, the weft is white. (Jolha *səfki səri*.)

səfuf, v. *sih səfuf*.

səfur bəfur, adj., v. a. m., the same as *sar bəfur*, q. v. *Noko dɔ thik har doko bəh kana, s.b.geako*, these people are not good, they mix with all kinds; *s.b.ko joma*, they eat without discrimination; *s.b.enako, Mahleko tulucko bəpuyena*, they have become people of no discrimination, they have married Mahles; *sanampe s.b.keta*, you have mixed all up (and spoilt it).

səfur səfur, the same as *səfur səfur*, q. v.

səfɪ dag kul, v. *səf dag kul*. (C.)

səfhi hoɔ, n. A variety of paddy, so called because it ripens in sixty days from the time of planting. (H. *səfhi*.)

səu, n. A money-lender, creditor; v. a. m. To make one do., borrow from; to be one's creditor. *Jəhəre s.bon səfko*, we shall get hold of a money-lender somewhere; *phainako s.kede*, they arranged with so and so to be their money-lender; *s.entalee*, he has become our money-lender; *s.e səf akadiina, kalalegɛh*, the creditor has caught me, I must pay him before anything else (fig., about a call of nature). (H. *səhū*.)

səuda, the same as *saoda*, q. v. (Mostly used by women.)

səu mante (-*marɛ*, -*mentɛ*), adv. Blazing up in a moment. *S.m. jol gɔfema huɔi huɔi səgɛl*, a small fire blazed suddenly up; *boŋga s.m.ye jol gɔfema*, the bonga suddenly blazed up for a moment (fire seen, the origin of which is unknown, is often ascribed to bongas or witches) (v. *səu sɔu*).

Sauriɔ, n. A Dravidian tribe, among other places living on the Rajmahal hills of the Santal Parganas district, by Santals generally called Muɔɔa (cf. H. *šavar* or *savar*).

səurɪ, adj. f., the same as *səorɔ*, q. v., applied to females.

səurɪ oraŋ, n. A certain plant, *Polygonum glabrum*, Willd. Eaten in curry.

səurɪ cɛrɛ, n. A very small kind of bird, so called because they generally make their nests in a thatching-grass field. Also called *thɛd thɛd*.

səurɪ ghās, n. A kind of grass, *Heteropogon contortus*, R. & S., wherever available used by Santals for thatching their houses. It is a wild plant, but where found growing in quantities it is kept guarded against grazing. Also generally called only *səurɪ*; v. a. m. Procure, collect this grass; grow well. *S. godale rakha akata*, we have reserved a high-land field for thatching-grass; *mag sim jonkate s.le ira*, when we have eaten the Mag fowls (sacrificed), we reap the thatching-grass; *s.te oraŋle daba*, we thatch our houses with saurɪ; *s. oraŋ*, a house thatched (even when thatched with *or* (q. v.) it is so called, in which case they may speak

- of *qr sauri*); *s.kelako*, they have collected (or, grown) thatching-grass; *ngs do s.yena*, this year the thatching-grass has developed well; *s. carat*, a sauri straw (used for stitching leaf cups and plates); *gurile s. sagalljoha ngs do*, we have not as yet got ourselves pricked by the thatching-grass seed this year (i. e., we have not as yet reaped). (Munđari *sauri*, Ho *sain*.)
- squ squ*, adv., v. m. Blazingly; to blaze up. *S.s. sauri lyyena*, the thatching-grass burnt blazingly; *s.s. orak lqk kana*, the house is on fire blazing; *noa sahan do khub s.s.k kana*, this firewood is blazing.
- sawai*, n. Excess by a fourth; a quarter added (about interest, 25 pct.). *S. sudle horole agu akala*, we have brought (borrowed) paddy at a 25 pct. interest; *nui mohajon do s. sudleye emok kana*, this money-lender lends at 25 pct. interest. (H. *sawai*.)
- sawai*, n., adj., the same as *sawai*, q. v. *S. sud*, an interest of 25 pct. (H. *sawaiy*.)
- se*, n. A louse; v. a. To infect with lice. In people the *se* are found on the head (*Pediculus capitis*); in buffaloes and pigs and fowls *se* are found all over the body. *Bogete se menakhotaeta, gosecknaepe*, he has a good deal of lice, pick them out; *kaqa bogeteko se akadea*, the buffalo has got a great number of lice; *simren se do orakre hiko tunqana*, the lice of fowls crawl about also in the house. (Munđari, Ho *siku*.)
- Bohok se*, lice in the head; *kicri se*, lice (white) in the clothes.
- se*, demonstr. pr., v. *sei*. (Also pronounced *se*.)
- sea*, adj., v. a. m. Rotten, decomposed; to rot; decompose. *S. dakako emallea*, they gave us rotten rice to eat; *s.ge sqk kana*, there is a rotten smell; *katha bako s. dareata*, they were unable to let the matter decompose (in their stomach, i. e., keep it to themselves without blabbing); *dakke horoe s.keta*, the paddy was spoilt through (excessive) rain; *jel s.yena*, the meat has decomposed; *niq katha lacre s. ocoeme*, let this matter rot in your stomach (don't let anybody hear of it); *noa bele do s. boqorena*, this egg has rotted away (expression used about an egg, in which a chicken had been formed, but has died and decomposed. (Munđari, Ho *soia*.)
- Sea buður*, v. sub *buður*.
- Sea phoca*, v. m. To rot. *Noa jel do s.ph.yena, jam bah ganoka*, this meat is rotten, it cannot be eaten (v. *phoca*).
- sea kaqet bih*, n. A certain snake, *Dryophis pulverulentus*, the same as *jote bih* (v. *kaqet*). Name due to colour; they are not easily seen when in a tree.
- seak*, the same as *seak*, q. v. *Ape s. khet kana*, it is a rice-field belonging to your (village); *nui s. poesa dote namketa*, we have got the money that he had to pay.
- sealom*, n. Moss, fungus, lichen, mildew. *Noa daqi real dak do s.gea, alope agnia*, the water of this pool is full of fungi, don't bring it; *qrup*

s.ko joma, leopards eat fungi. There are several kinds of *sealom*, one is (acc. to C.) *Mongeotea immersa*, West., a fresh-water Alga.

Seam, n. Siam (only in books).

sean, adj., v. m. Grown up, subtle, cunning, cute, sharp, crafty; to become do. *S.geae, bae huđina*, he is grown up, he is not small; *s.te bae kqmi kana*, he is not working, being cunning; *s. seta do canđbołreko gerolla*, cunning dogs are bitten in their tail (Santal saying, cunning people are careful, so that they are not caught in a dangerous way); *s. hoř kanae, ad lağıl do qđi bhageye benaoa, hoř lağıl do jähä lekage*, he is a crafty man, for himself he makes anything very good, for others, only as it may happen; *nui kađa doe s.gea*, this buffalo is cunning; *kora doe s.ena*, the boy has grown up; *atore mił s. hoř menaea, dhołnye s.ena*, in the village there is one great (wealthy) man, he has become great by his property; *noa atoren hoř doko s.ena, jähänäł bako laia*, the people of this village have become cunning, they will not tell anything (give any information); *sioł qaňgra doe s.ena*, the ploughing-bullock has become crafty. (H. *siyan* and *seyäna*.)

seba, v. a. m. To tend, take care of, nurse. *Mihü merom reallem s.le ened toa dake doın joma*, only when you take care of the cattle will you have milk and curds to eat; *enđat apate s.yetkina*, he is taking care of his parents. (B. *sebä*; v. *sewa*.)

sebel, n., adj., v. m., v. a. impers. Taste, flavour; tasty, palatable, agreeable, savoury; to be, become tasty, etc.; to feel do.; v. a. d. To show favour to, appreciate, take to, to like. *Noa reak s.let do bquňka*, this has no taste; *katha reak s. bae namlekhan bae tahena*, if he does not get tasty words (is not treated well), he will not stay; *dakale utule buluňge s.a, haňdıle paurlale kathage s.a*, when you prepare rice and curry, the salt makes it tasty, when you give beer or liquor, the words make it tasty (Santal saying); *s.s. daka utu nğıhurreko emolla*, in the house of the wife's father they give very savoury rice and curry; *s. kasa*, manured soil (rich soil); *hako utu ar joňdra daka qđi s.a*, fish-curry and Indian corn-porridge are very savoury; *jähä lekan utuge, buhuň lagaolekhan s.oła*, let it be any kind of curry, when you add salt, it becomes tasty; *jel utu iqte daka s.edin kana teken*, because of the meat curry, I feel the food tasty to-day; *nił s. do sasan, ar moca s. do buluň*, the turmeric is what pleases the eye, and salt what pleases the mouth; *phalna do s. katha bquňktaa*, so and so has no pleasing words; *bako s. an kana, jähätegen đara*, they don't like me, I shall run away somewhere. (Mupđari, Ho *sibil*; Kurku *shimil*.)

se bhala, adv. Rather, preferably. *S.bh. inđin calaka, am do bał*, rather I shall go and not you; *niđ dormahate s. bh. bał kqmia*, shall I not rather work for these wages. (C., *se bhal*; v. *se* and *bhala*.)

seł soł, v. *sił soł*.

sedae, n., adv. Ancient, olden times; long ago, a long time ago, formerly.

Nui haram dō s.ren hōr kanae, this old man is a man of olden times; *s.reak katha*, a story of (or, from) olden times; *s.reak orañ*, a house from olden times; *s. jugre*, in olden times, in a former age; *s.ren manjhi kanae*, he is the village headman from olden times (both he himself has been headman for a long time, and before him his ancestors have been); *s. dō qđi bhage disom tahkha*, in former times the country was very good; *s. dō qđiye sawäeyel tahkha*, formerly, we had years with very good crops; *s. hōr dō qđi dāye hōrko tahkha*, the people of olden times were very strong; *s. qri kana, nitāñ dō bañ kana*, it is an ancient rule, it is not one of the present time. (Munđari, Ho sida.)

sega, n. A large squirrel, *Sciurus maximus*.

sega jannun, n. A large prickly shrub, *Mimosa rubicaulis*, Lam. Roots used in Santal medicine. Charcoal of this is used in making powder.

se ge thō, v. *seige thō*.

se ge thōr, v. *seige thōr*.

sehoi, adj. The same, such (about what is not good, unreliable, untrustworthy). *Nui dō bae dāreak kana, uni hōe s.gea*, this one is unable to do it, that one is just the same; *noa dō jojogea, ona hō s.gea*, this is sour, that is also the same (cf. *sei*; cf. H. *sōhi*).

sei, dem. pr. adj. That very, that same; adv. Again, in like manner. *S. hōr kanae*, it is the same man; *sei inā dakagem joma*, you will get the same food to eat; *s. nonđeye ruqena*, he came back here in the same way (again). (B. *señ*; cf. H. *sōi* and *se*.)

sei bhala, v. *se bhala*.

seige thō, dem. adj., adv. That at any rate, certainly that. *S.th. bañ khusilena*, in that way at any rate I am not pleased; *s. th. qhō hoolena*, it will certainly not be so (v. *sei* and *thō*).

seige thōr, the same as *seige thō*, q. v. (not common).

sei hē sei, dem. adv. In the same manner, just as formerly. *S.k.s. arhōe hēç ruqena*, in the same manner he came back here; *bam sajqiyekhan s.k.s onkae kamia*, if you do not punish him, he will again act in the same way (v. *sei*).

sei tāka, dem. adj. Just this or that again. *S.t. inigeye dphokeda*, just this same one he took as his wife again (at last).

sekao, v. a. m. To foment, apply heat to, bake, toast. *Kohrē akanae, s.emo*, he has got a stiff neck, foment him; *bale gidrā dandāko s.koa*, they apply heat to the loins of babies; *tale bagrā hoçehateko s.a, s.kate dāñko pēter odoka ar bhōk haso hōrko ojqānkoa bhōkre*, they crush the leaf-stalk of the Palmyra palm and apply heat to it, when this is done they wring the juice out and apply it to the head of a man who has headache; *thēnga s. sojheme*, apply heat to the stick to straighten it; *noa koñda sar dō s. sojheme*, make this bent arrow straight by applying heat to it; *s. hōñleko smēç doko bagia*, only if some heat is

- applied to them will they leave off (i. e., fine them); *lqhot hicrié s. roqorwe*, make the wet cloth dry by applying heat to it; *jonqra s. isimpe, onage sebela*, toast the Indian corn pod, this is savoury. (H. *sênâ.*)
- sehel*, n. A shekel. (Hebr., only in books.)
- seke seke*, v. m. n. Be angry, furious, to fume. *Dadal loqite s.s. bayae kana*, he is raging to beat someone; *s.s.â kanae*, he is fuming.
- se hq se* (also *se hq sei*), the same as *sei hq sei*, q. v.
- sekra*, n. The gold and silversmith caste (of Bengal), also braziers, who work in brass and gun-metal. (B. *sekrâ.*)
- sekra dare*, n. A certain small tree, *Zizyphus rugosa*, Lam. Fruit eaten; the bark is used in Santal medicine.
- sekra jannum*, n., the same as *sekra dare*, q. v.
- sekra saqom*, n. A wristlet made by the Sekras, of brass or gun metal. Now very rare (v. *saqom*).
- sekwâ*, v. perform. of *sewa*, q. v.
- selep*, v. *selep*. (C., not here.)
- selep*, n. Certain deer so called, viz.
- Badar selep*, the buck of the Ravine deer, *Gazella Bennettii*.
- Kurmbi selep*, the doe of the *badar selep*.
- Saqdi selep*, the same as *badar selep* (cf. *Munqari silig*).
- selep samanom*, v. *selel samanom*.
- selesa*, n., v. m. A cough with difficulty in expectorating; to suffer from do. (may be several kinds of disease). *S. saq akadea, bhorsa dq banuka*, he has got a cough without being able to expectorate, there is no hope; *s.â kanae*, he suffers from do. (Desi *selesa* and v. *sembq.*)
- selel sama baha*, the same as *selel samanom*, q. v.
- selel samanom*, n. A certain climbing shrub, *Gloriosa superba*, L. Used in Santal medicine.
- selel samah ayak*, n. A certain plant.
- se mayâm iri*, n. A variety of *iri*, q. v.
- sen*, v. *sen* (always now written *sen*, but pronounced *sen*).
- senâk*, v. sub *sen*.
- senâh*, v. *senâk*.
- senapati*, n. A military chief. (H. *senâpati*; word recently introduced.)
- sendra*, n., v. a. A hunt; to hunt, chase, seek for. *Ale herel kopon reat marah rasqy dq s.*; *s. bako calak her dale hengstakoa qinqi menkate*, the great joy of we men is the hunt; people who don't go hunting we despise, calling them women; *s.e loqit patareko dqqrwaga, phaina diir hilaq dupurus dq*, at the hook-awinging they give notice with a branch (having so many leaves as there are days left before the hunt) that there will be a hunt, on such and such a day the sitting together will take place (i. e., they will meet for the hunt); *banale s.kelea*, we hunted a bear; *okakore dârakate pocsam atkel, onakore s.sine*, seek for the pice in the places where you went about when you lost it; *nikû s. hameme*, hunt and find the calf; *bahui s. bayayekoa*, he is searching to get a wife;

bqhui s.ede kana, he is seeking for his wife (who has disappeared). The Santals are eager hunters, and the hunt has played a large part in their social life, formerly also as one of their principal means of getting food. Each year they have (in the month of Baisak and the first half of Jhet) what is called *disom sendra*, the country-hunt. In charge of this there is a *dihri* or hunt-priest (it is therefore also called *dihri sendra*); he fixes the date (this hunt is commenced on a Wednesday) and the place of the hunt; he performs the sacrifices and presides at the meeting. All men living inside the *disom*, country or county, as one might be tempted to call it, are expected to attend. They meet in the morning at a place decided on (called *dupurusuf*), hunt during the day through a forest or over a hill, and at night gather at a place decided by the *dihri* to spend the night (called *gipitid*, for which reason the hunt is also called *gipitid sendra*). Here the men spend the night in any way they like; the men collected here form the highest judicial tribunal of the people, where all social matters are decided and to which any matter may be brought; here all are equal, an over-chief and a servant boy have equal rights, none being greater than anybody else. Therefore they also say *sendra kulhi duruf do aleak Hqihqt*, the hunt council is our High Court. It is a pity that these hunts have deteriorated in character; the writer has, when formerly attending them, been immensely impressed by the behaviour of the people collected, an example of literal and true democracy. The hunt is finished the next day, when they return hunting over the same hill, etc., covered the previous day. If there is any undecided case in connexion with the hunt itself, the *dihri* may tell the hunters to meet at a place (generally at the foot of a tree outside the forest) to decide the matter (this is called *phuqa phuqi*, to disperse). Besides this annual tribal hunt, they naturally have others for no other purpose than hunting. There is the *sakral sendra* (v. *sakral*) by the men of one village; further *jarpa sendra* (v. *jarpa*) by people of one or a few villages, simply to hunt, at any time decided on by themselves, also when returning from the annual hunt, but in some other forest. Also *por sendra*, q. v. C. quotes *hakwa sendra* as the same as *por sendra*; this word is not known here.

Hako sendra, a fish-hunt, is used about a number of people going to catch fish after an invitation to come on a fixed day. *Phalna din hilok h.s. hijukpe, seta thik thakkope*, on such and such a day come to catch fish, put the dogs in order (dogs here mean nets and other fishing tackle). (*Munqari sendra*; *Ho sangor*; *Kurku shendra*, go along.)

sendra karka, n. A hunt; v. a. To hunt. *Teheñ khon nig kutumie hqhanepe s.re h.re*, from to-day call him by this name at the hunt, at the chase (used at *janani chqñqor*, the name-giving festival); *teheñ and buruko s.k.yel kana, samak sakwa sade kana*, to-day they are hunting (over) that hill, the kettle-drums and horns are sounding (v. *karka*).

Srowani, n. The name of a *jəm sim* bonga.

sepen, v. a. m. To hold, carry on the flat of the hand (the hand stretched out or kept lifted up, the palm turned upwards); (v. m.) to close, fall in, lie flat on. *Dak māṇḍiye s.idiyeta*, she is carrying the gruel on the flat of her hand (held up); *gidraṅi s. ahadea*, she is holding the child on her hands; *daka s.kateye jəmela*, she is eating her food keeping (the plate) on the flat of her hand (as a woman who has a child in her lap); *noa sęęer dę baṅ s.ok kana*, this rafter does not fall in (does not rest on the wall); *munḍhan pę baṅ s.ok kana, ucęę lagaope*, the roof-ridge beam does not fall in, fix a plug (on top of carrying-post); *candoe molok ahana, s. ahadeae, akal hoeoka*, there is a new moon, it lies flat (both ends lying equally high up), there will be a famine; *Candoe s. ahadea phalna dę, bae reṅgejok kana*, Chando is keeping so and so on his hands, he is not becoming poor; *s. akal leka oraḷko benao akata*, they have built their house as if it has been kept flat up (it has an absolutely regular roof, about *caḷım oraḷ*, q. v.). (Munḍari, Ho sipi.)

serale, n. A wild duck. *S. lekako paerak kana*, they are swimming like wild ducks.

ser baṅa, intj. Used when a quail has been located. The people walk round the place calling out *ser baṅa, ser baṅa*; the quail remains quiet and is ultimately killed (v. *baṅa*).

sereni, n., v. a. m., v. m. d. A song, a hymn; to sing. *S.ko jorao akata*, they have composed songs; *s.ko ręraḷ kana*, they are making the song sound beautifully; *s.pe, bapla oraḷ nisunok kana*, sing, the house of the marriage (where a marriage is being held) is becoming still; *kętre s.ko ader akata, acę s.ok kana*, they have put a song into the machine (gramophone), it is sung by itself; *ac mępę s.joḷ kana*, she is singing by herself. The Santals are a musical people and have a great variety of songs, generally consisting of only one or a few short verses; the different kinds are named after the occasion on which they are sung, or after the dances in connexion with which they are used; the melodies are different. *Bapla s.*, marriage songs; *bir s.*, forest song (v. *bir sereni*); *binti s.*, songs containing traditional and similar matters, some very old; *dhęręm s.*, a hymn (also called *girjā s.*, a church song); *gam s.*, a song sung in connexion with a folk-tale; *hojo ręḷę s.*, songs sung when planting paddy; *jharṅi s.*, a song sung by ojhas when practising *jhar*; *jan s.*, an incantation used by the witch-finders; *mantar s.*, a chant used by ojhas; *morna s.*, a dirge. Further, connected with dances: *baha s.*, at the flower-festival; *bhinsęr s.*, at the *bhinsęr* dance; *ęahar s.*, at the *ęahar* dancing; *dasę s.*, sung by the ojha's disciples when out begging; *doḷ s.*, at the *doḷ* dancing (particularly at marriages); *duḷęer s.*, at the *duḷęer* dance (obscene, sung at the hunt); *guluęri* (or *golwari*) *s.*, at the *guluęri* dance; *gwięer s.*, at the *gwięer* dancing (by men during the Sohrae); *humęi s.*, mentioned by C., not known here; *jhię s.*, at

the *jhikā* dance (during the *jatnā* festival); *lagr̥ s.*, at the *lagr̥* dance; *lōpō s.*, the same as *dasāe s.*, q. v.; *riinjā s.*, at the *riinjā* dance; *sōhrāe s.*, during the *Sōhrāe* festival. (Kurku *shiring*.)

sereh durāh, v. a., v. m. d. To sing. *S.d.ateye calak kana*, he is going along singing; *s.d.et kanae ad motoge*, he is singing himself alone (also *s.d. jōh kanae*). (Munḍari, Ho *durañ*.)

sereh qōh, v. a., v. m. d. To sing for the last time, leaving; sing remembering (old songs). *Nū bulkateye s.o.jōh kana*, he is drunk and is singing something that comes to his mind; *gujuk lagile s.o.et kanae*, he is going to die, he is singing something he remembers, for the last time (v. *qōh*).

serey, adv. Nauseous, like going to be sick; v. m. To flow (saliva). *S.gēh qikqueta, ulidāk bhār bhārao oḍokōk kana*, I feel like going to be sick, the saliva is coming out constantly; *ul hētte mocu s.o.k kantiha*, seeing the mango my mouth waters (to get it) (v. *serey serey*).

serey mante (-marte, -mente), adv. With a feeling of nausea, disgust. *Sea biñ hētte s.m.ñ qikqueta*, seeing the rotting snake I felt nauseous (v. *infra*).

serey serey, adv., v. m. Nauseous, sick; to feel do. *Bāḍo tike ger akadihte s.s.iñ qikqueta*, I am feeling like going to be sick, perhaps a tick may have bitten me; *cekate cōh s.s.iñ qikqueta bej leka*, somehow I am feeling nauseous like going to vomit. (Munḍari *siril siril*.)

seresta, n. A kind of fishing line, a long line to which a number of hooks is applied set at night. The end thrown out into the water has a metal weight attached, the other end is tied round a stick fixed in the soil. *S.ñ oḍaoketa*, I have set the fishing line.

serma, n. The sky, firmament; heaven; a year; v. m. To rise to the sky. *S.re ipilko hēlok kana*, the stars are seen on the firmament; *s. dō rinilte eḣefena*, the firmament is covered by clouds (so as not to be seen); *ot s.*, heaven and earth; *ot s. reak mucat dō okare cōh menuk*, who knows where the end of the earth and heaven is; *s.teye rakapēna*, he went up to heaven; *s. khōn arel hūroḥ kana*, hail is falling from the sky; *s. dakḥeye lohōfena*, he became wet from rain; *s.re hōrō miḥ dhaole casa*, we cultivate paddy once yearly; *bar s.ren kanae*, he is two years old; *adwa caole s.re qādi hōrko gōcēna*, many people died in the year of sun-dried rice (the famine of 1874, when sun-dried rice was brought from Burma); *s. setōnte ot lolōk kana*, the earth is becoming hot from the heat of the sky (sun; they will not say *cando setōn*); *bāḍoe oten. bāḍoe s.yen, okayen cōe*, who knows what has become of him, whether he went down into the earth or he disappeared up in the sky (Munḍari, Ho *sirma*).

serma goḍel, n. An angel. Word introduced by Skrefsrud. It might be noted that the Santals have a tradition that the bongas were originally God's messengers. Then led by *Marañ buru*, the principal national bonga of the Santals, they once came together; saying that they did

all the work, they also wanted all the power, and rebelled, whereupon they were driven away and settled on hills, in rivers, etc., here on the earth. Other missions use *du*.

sēpā, v. *sēpā*.

sepo, v. *sipo*.

seroan (or *seroan*), n. A certain climbing plant, *Vigna vexillata*, Benth. The tuber is eaten.

sesa, n. The front part of the plough; v. *nahel*; the same as *nahel toḡa* (cf. *ses*).

sesa, n., v. a. Path, road (made by people), track or run (made by animals); to make a track, road. *Niā s.le delabon*, come let us follow this path (made by people or animals passing); *noa dō goḡo reall s. kana*, this is a rat-track; *cutiqko s. akata nonḡe*, the mice have made a track here; *goḡa disomko s.ketu saheb hor*, the Europeans have made roads all over the country.

sesanti, n., v. a. m. End, the last; to make, become the last; to finish, die. *S.re thopa thoyako emallea*, at last they gave us just a little (they were the last ones); *s.ren hōho namkela*, those who came last also got; *atorenko s.ketkoa*, *pera dōho lahaketkoa*, they let the village people be served last, they served the visitors first; *noa khetko s.keta*, they put this rice-field off to be planted last; *phalma dōe s.yena*, so and so lagged behind (also, ended, died) (v. *ses*).

sesao, v. a. m. To be finishing, bring near the end; to diminish. *Komiko s.keta*, *gapa meahko cabaena*, they have nearly finished the work, to-morrow or the day after they will finish it; *matkom s.ena*, the falling of the mahua flowers is near to ceasing; *ul bele s.ena*, the ripe mangoes are nearly finished (only a few left); *gaḡa daḡ s.ena*, the flooding of the river is diminished; *din s.ena*, *ayuboḡ kana*, the day is nearly past, it is becoming evening; *rokhōe din dō s.ḡ kana*, the time for planting is nearing its end; *mui harām dōe s.ena*, this old man is near his end (v. *ses*).

sesa sisi, n., adv., v. a. m. Near the end; conclusion; to bring, come near to an end. *Haf s.s.reh paraena*, I happened to come there when the market was breaking up; *san s.s. hōro rophole cabaketa*, when the month of San was nearly past we finished planting the paddy; *sioḡko s.s. akata*, they have nearly finished ploughing; *daka jomko s.s. akata*, they have nearly done eating (a few are left to get); *daḡ din s.s.yena*, the rainy season is drawing to its close (v. *supra*).

sese baha, n. A certain tree, *Sterculia colorata*, Roxb.

sesendra, v. perform. of *sendra*, q. v.

seta, n. A dog. *Nindaḡ bhōḡ bayae lagit ar sendra lagit s.le qsulkoa*, we keep dogs to have them bark at night and for hunting; *s. hōpon*, a puppy; *hōpon s.*, a small dog (or, a young dog); *s. qḡḡia*, a male dog (opp. a male of any other kind); *qḡḡia s.*, a male dog (opposite a female dog);

- s. eāga*, a female dog (opp. a female of any other kind); *eāga s.*, a bitch (opp. a male dog); *jarnaha s.*, an eager, persistent dog (hunter); *pacra s.*, a male dog that will not seize or bite; *jaldi* (or *jālim sar*) *s.*, an eager, plucky dog. (Kherwar *seta*; Kurku *tsita*; Ainu *seta*.)
- seta anel*, n., the same as *seta āndga*, q. v.
- seta āndga*, n. A small bush, *Grewia pilosa*, Lam. The fruit is eaten. Roots used in Santal medicine. (Not used in the presence of women, on acc. of its lit. meaning, viz., dog scrotum; then *s. āndir* is used. Name due to shape of fruit.)
- seta ārga*, n., the same as *seta āndga*, q. v.
- seta āndir*, n., the same as *seta āndga*, q. v.
- seta bai*, n. A kind of convulsions, when the patient makes sounds like barking (not used about rabies) (v. *bai*).
- seta icāh hako*, n. A small and black kind of prawn (v. *icāh*).
- seta kaṭa*, n., the same as *seta āndga*, q. v. (v. *kaṭa*; C., *Grewia polygama*, Roxb.; not much used here to avoid confusion with *s.k. arāk*, q. v.).
- seta kaṭa*, n. A pendant to an ear-ring. In the lobe of the ear a *pagra*, ring, is inserted; the pendant is fixed to this with a detachable hook; the hanging part is divided into three small branches that may remind one of the foot of a dog. Now very rare.
- seta kala arāk*, n. A small plant, *Gynandropsis pentaphylla*, L. The leaf buds are eaten boiled or in curry. Found growing in the homestead fields (*barge*).
- setak*, n., v. a. m. The morning; to become morning. *S. sim rak khon udur dhupur kamile anel usavalla*; *s. jeder keṭeṭ dhabid do alope gitica*, only when you work all you can from morning cock-crow, will it be expedited; don't be lying until the sun is high up in the morning; *s. reyē heṭena*, he came in the morning; *s. daḥ s. pera bako sahena*, rain in the morning, visitors in the morning will not remain (Santal saying); *s. hinda, okate coe calaen*, he went who knows where early, while it was as yet night; *s. bela*, the forenoon; *s. torae odokena*, he went out as soon as it became morning (became light); *gapa s.*, to-morrow morning; *anga s. hābid do bako gitica*, people don't lie until dawn (when it is fairly light); *bhoj daka isin aroleko s.keta*, they worked preparing the food for the feast until morning (spent the night); *calak calakkeko s.keta*, they walked the whole night until morning; *s. ena, gpi arakkope*, it is morning, let the cattle out; *phalna atoreko tahē s. ena*, they stayed in such and such a village until morning. *Setak* may be said to be the time from commencing dawn until past sunrise, also the forenoon. (Murdari, Ho *seta*.)
- Setak payar* (or *s. parear*), morning time. *S. parearem baskageṅi kana*, you are making me bring the forenoon meal in the early morning (women's abuse).
- seta of*, n. A kind of edible mushroom (the same as *seta puṭha*). Name rare here.

- seta ome*, n. A forest tree, *Saccopetalum tomentosum*, H. f. & Th. (v. *ome*).
- seta pan*, n. A certain small shrub, *Monochoria plantaginea*, Kunth. (the same as *bir pan*). Children wrap the leaves up in a Palmyra palm leaf (naturally only a small bit) and chew it, whereupon their mouth becomes red (v. *pan*).
- seta podu*, n. A certain fig-tree, *Ficus hispida*, L. The fruits of this *podu* are not eaten (v. *podu* and *hor podu*).
- seta putka*, n. A kind of edible mushroom (v. *putka*; v. *seta of*).
- seta rokoc*, n. A small periwinkle (not eaten) (v. *rokoc*).
- seta sagal ghäs*, n. A certain kind of grass, *Andropogon aciculatus*, Retz. The same as *toyo sagal ghäs*; the awns prick (v. *sagal*).
- seteh*, v. m. To ooze out, exude. *Küire dak bes s.ok kana*, the water oozes out properly in the well; *toa bah s.ok kantaea*, her milk is not flowing (both women and animals); *uli dak s.ena*, his saliva is flowing (has commenced to flow after being dry); *pukhrir dakko la s. akala*, they have dug in the tank until they have reached water oozing out. (Munđari *seteh*.)
- setoh*, n., v. a. m. The heat of the sun, sunshine; to be hot, to shine (the sun); v. a. impers. To feel the heat of the sun. *S.re gidrg alom dophoya*, don't let the child be in the sun; *s.te dak anjetena*, the water has dried up on acc. of the heat of the sun; *s. din*, the hot season (April and May, and generally last of March and part of June); *s. din do sehgel leka lolu qihquka*, the hot season feels hot like fire; *s. lagao akawadea* (or *bhijau akawadea*), he is suffering from the heat of the sun (suffers from dysuria or ardor urinæ, a very common and painful complaint during the hot season); *rabah din reak s. do sahaokgea*, the heat of the sun in the cold season is endurable; *nitol dok s. akata, rimil banuka*, now the sun is shining, there are no clouds; *s.ena raca*, the sun is shining in the courtyard; *s.edih kana*, I am feeling the heat of the sun. (Munđari *situh*.)
- set*, intj. to cow when milking. Stand properly and quiet! v. a. m. To make to stand properly; to stand quiet. *Gqi janga s. ocoyem*, make the cow stand properly; *nitol dok s.ena, duhquem*, now she is standing quiet and properly, milk her.
- set*, intj. to bullocks and buffaloes to stand properly under the yoke; v. a. m. To make to stand, to stand properly under the yoke. *S.s., nui kađa dy arâr theç bae soroaka*, stand properly, this buffalo will not come near to the yoke; *sedeme*, make the bullock stand properly under the yoke (v. supra).
- se uđi*, (or *se uđid*), dem. That much, just so much (v. *se* and *uđi*).
- sever sever*, v. m. To move the lips to speak. *Lufi s.s.ok kantaea ror lapil*, his lips are moving to speak (v. *lever lever*, the more common word).
- setwa*, n., v. a.; v. a. d. Service, worship, adoration; to perform an act of worship, to worship. *Bonga s.ren hor kanako*, they are spirit-worshippers;

Isor s. hq̄r kanale, we are worshippers of God; *Dibi samahreye s.keta*, he performed an act of worship before the Durga idol; *Deko d̄o cando seč samahhale dahreko s.ea*, the Dekos worship standing in water (in a tank, etc.) facing the sun; *k̄h̄q̄d̄ k̄h̄q̄de s.keta*, *en h̄q̄ bae bogelena*, he worshipped in all directions (all kinds of bongas), still he did not recover; *dhiri bohgako s.wakoa*, they are worshipping stone-bongas (spirits being in stones); *atoren sekwaid d̄o naeke kanae*, the one who worships for the village is the priest. (H. sev̄.)

sewa dewa, n., v. a., v. a. d., the same as *sewa*, q. v. *S.d.re bae jutlaŋa*, *onateye ruq̄k̄ kana*, he did not perform the worship properly, therefore he is ill; *naeke d̄o ato ĩntumteye s.d.ea*, the village-priest performs the worship for the village; *Kq̄li bohgako s.d.wae kana*, they are worshipping Kali (v. supra and *dewa*).

sewal, v. soal. (C.)

sewa maswar, the same as *sewa dema*, q. v. (v. *maswar*).

Sewani, v. *Seowani*.

sewa ŋewa, the same *sewa dewa*, q. v., but generally used in a deprecatory sense. *Īn̄ d̄o s.č. cel h̄q̄ bañ baq̄aea*, I know absolutely nothing about any kind of worship.

seyar mante, the same as *sayar mante*, q. v.

seyar seyar, the same as *sayar sayar*, q. v.

se, conj. disjunctive. Or. *Am se ĩññ calaŋa*, will you go or shall I; *dipil se bhariŋko hečena*, has one carrying on the head come, or one carrying on the shoulder (i. e., is it a girl or a boy that is born); *boge se bana*, is it good or not. This *se* is often added to a verb or to the negation *ba*, corresponding to "or how," "is it not so?" *Hečenako se*, they have come or how; *calaoenako base*, they have gone, is it not so.

se, postpos. particle, used to add emphasis, incitement, encouragement. I say; do, come! Often not translatable. *Alo se*, do not, I say; *hape se*, do, wait; *jomle jomketa se*, we have had food, I say; *cel bañ se*, *onkanak̄ d̄o bañ ĩq̄l akawan tahŋhana*, you have no idea, I had never seen anything like it; *ma se ror̄me*, do speak; *d̄e se eman̄me*, please, do give me; *do se calak̄me*, do, go; *aguime se*, do bring it; *ch̄qi se (khan) bam añjom let*, fie, you did not listen (agree; mostly women's expression) (cf. supra).

se, v. m. To boil over, foam, well up, froth. *Daka seŋ kana*, the rice is boiling over; *k̄i seyena*, the well has become overflowing full; *guda seyena*, the river is overflowing its banks; *toa seŋ kana*, the milk is boiling over; *boro seŋ kantaea*, *onateye landayata*, his lungs are foaming, therefore he is laughing (said when scolding a too boisterous person); *nq̄iharre h̄q̄d̄i daka seŋ kantina*, *q̄q̄q̄nak̄ḡoñ joma*, in my father-in-law's house my beer and food are welling up, I shall eat what is there (said by son to parents when not satisfied with what he gets at home) (? onomat.; cf. *Muñdari sebe sebe*, ooze out).

- sebed**, adj. Having too little moisture or fluid; v. a. m. Make, become do. *Noa khet do s.gea, qho lqoptena*, this rice-field has only a little moisture, it cannot be made into a watery soup (prepared for planting); *noa utu do raseho s.ketu, qho anjaolena*, they have made this curry only half moist, there will not be enough; *utu s.ena*, the curry is half-dry (v. infra).
- sebed sebed**, adj., adv., v. a. m., the same as **sebed**, q. v. *S.s.ko rase akawala*, they have given it only a little soup; *dak tiok akana, s.s. oqoko kama*, the water has been reached (when digging a well), a small quantity is coming out; *dakkelle hqr s.s.ena*, because of the rain the road has become wet (not muddy). (Muqdari *sebe sebe*, ooze out.)
- se bickqm**, adv. Rather, preferably. *Bam khusikkham se b. tahq ocoakme*, if you are not satisfied then rather let it be; *dakketae, se b.bon tahenn*, it is raining, we rather stay (at home) (v. *se* and *bickqm*).
- sebok**, n., v. a. Worship, servant; to worship, serve, wait upon. *Boqga s.re menakkho*, they are spirit-worshippers; *in do gharonj reak jotoh s.el kana*, I am attending to all matters of the family; *mohajone s.adea*, he waited on the money-lender (imploing). (B. **sebok**; not common.)
- se borqm**, adv. Rather, preferably. *Se b. onam hataolekhan bogekoka*, if you preferably take that, it will be good; *se b. con boge*, why, rather that is good (v. *se* and *borqm*).
- se bhala**, adv. Likely, probably. *Se bh. unigeye idiketa*, likely he has taken it away; *se bh. noa kaq reakge kosoka*, it will likely be done from this piece of wood (v. *se* and *bhala*; C. has *se bhal* in the meaning of "rather than, in preference to;" not here).
- se bhqitid**, adv. Of course, naturally, to be sure. *Se bh. onka do ban rqr akata*, of course, I have not spoken anything of that kind; *se bh. in hon tahqkana*, naturally I was also there (now I remember it) (v. *se* and *bhqitid*).
- se bhqitokk**, the same as **se bhqitid**, q. v.
- sed**, postp. Towards, on the side of, in favour of; v. a. m. (always added to a word). To bring over to, to one's side; to go over to, stick to, be on the side of; n. Direction, quarter, side. *Pqchiq s.e rimil akata*, there are clouds towards the West; *cof s. behqedme*, look upwards; *dea s. qurokme*, turn towards your rear; *dak s.e sen akana*, he has gone in the direction of water (i. e., to ease himself); *ehgat s.ren pera*, a relative on his mother's side; *in s. rqrme*, speak in my favour (on my side); *ato hqre ad s.ketkha*, he brought the village people over to his side; *dea s. khqniq nelkheadea, khub bhage*, I saw her from her back, she looked very fine; *bir s.teye dqrketa toyo*, the jackal ran in the direction of the forest; *abo s.enaho*, they have turned over to our side; *cecelid sejqakme*, turn towards the teacher (v. *sen, sen*; v. *sa*).
- sed**, v. a. d. To agree to, go in with. *Am hqm s.oafa*, you have also agreed to it; *inakk katha s.oaftina*, he agreed to my proposal (v. *supra*).

seč seč, postp., the same as *seč*, q. v., but pl. *oka s.s.renpe heč akana*, from what different directions have you come; *aema s.s.renko jarwa akana*, they have come together from many sides.

seđe beđe, adj., adv., v. a. m. Rough, carelessly made; disorderly, carelessly, roughly; to do anything carelessly, etc. *Nca hačak do s.b.gea, bañ cikqra*, this winnowing-fan is carelessly made, it is not smooth; *gidra do s.b.ye fomkela*, the child ate in a disorderly way (spreading food about, etc.); *kharaq s.b.ko jerer akala*, they have plastered the threshing-floor carelessly (so that the surface is rough and irregular); *khelle losol s.b.kela*, we prepared the rice-field for planting somehow anyhow (not quite as it should have been); *soyak do dakte s.b.yena*, the road has become dirty and bad owing to the rain; *daka s.b.yena, buñ qicllena*, the boiled rice sticks together, the water was not poured off (cf. *leđe beđe*).

seđer beđer, the same as *seđe beđe*, q. v.

seđe beđer, the same as *seđe beđe*, q. v.

seđe beđe, the same as *seđe beđe*, q. v.

sedre bedre, the same as *seđe beđe*, q. v.

seđe beđe, adv., v. a. Splashingly; to make a splashing, squirming sound (moving in water). *S.b.ko paerak kana gidra*, the children are swimming, making splashing sounds; *geđe s.b.ko qtiñ kana*, the ducks are feeding, making crackling sounds; *rožeko s.b.yela khetre*, the frogs are making squirming sounds in the rice-field (onomat.; cf. *heđe beđe*).

seđe beđe, v. a. m. To make dirty, muddy (by splashing in water). *Enañ khonko đabrañ kana, daliko s.b.kela*, they have been bathing for a long while, they have made the water muddy; *kađako jobelente dak do s.b.yena*, the water has become muddy, because the buffaloes wallowed in it (v. supra; v. *bođe*).

seđe bođe, the same as *seđe beđe*, q. v.

seđe gođe, adv., v. a. m. Splashingly; to splash; make dirty, lie in the dirt; adj. Dirty, bad-looking, turbid (liquids). *Geđe s.g.ko qtiñ kana dakre*, the ducks are feeding splashingly in the water; *s.g. hañdiye naniñ kana*, he is drinking some dirty beer; *sukri daliko s.g.yel kana*, the pigs are making the water dirty, lying in it; *hađdi s.g.yena*, the beer has become turbid (v. supra; cf. *heđe gođe*).

seđer beđer, the same as *seđe beđe*, q. v.

seđe beđer, the same as *seđe beđe*, q. v.

seđe beđe, the same as *seđe beđe*, q. v.

seđe bođe, the same as *seđe beđe*, q. v.

sege bege, the same as *sege pete*, q. v.

segeč peteč, adv., adj. Numerous, crowdedly, irregularly. *S.p.ko duruđ akana*, they are sitting in an irregular crowd. (Rare.)

segeč segeč, adv. Numerously, swarming. *Sim raga s.s.e busañ akalkoa*, the hen has hatched out a brood of chickens; *hako s.s.menalikoa noa gađare*, there are shoals of fish in this river (cf. *sigi bigi, sigič sigič*).

sege pete, adv., v. m. Numerously, swarming, crowded together; to swarm, be in shoals. *S.p. oraŋreko bolq akana*, they have entered the house crowded together; *noa bhugaŋre s.p. hako menakkoa*, in this hole there are swarms of fish; *s.p. gidra menakkotaea*, he has a crowd of children; *khete hakoko s.p.k kana, daŋ anjelena*, in the rice-field the fish are stowed together, the water is (practically) dried up; *gora huŋhente gaiko s.p.k kana*, the cattle are crammed together, because the cow-shed is too small (v. supra).

sege rorę, adj., v. m. Gritty, full of grit (gravel, small stones); to become do. *Noa sorokre s.r. dhiri menaka*, on this road there is much (loose) gravel; *noa caole dę s.r. dhirigea*, this rice is full of grit; *gođa dę s.r.yena*, the high-land field has become full of small stones; *raher dę ađi męhį s.r. jaŋ akana*, the *raher* (q. v.) is beautifully full of seed (v. *saga rure*; cf. supra).

sege sege, the same as *sege pete*, q. v.

sege sege, the same as *sagae sagae*, q. v. (C.)

sehor, v. *sphor*. (Now obsolete.)

sęhör, v. *nęhör sęhör*. (Only used as a jingle to *nęhör*.)

sejel, n. A certain deer (red).

sęk, n. Hot fomentation; punishment, chastisement. *S. bape laganlekhan phoe bogelena*, if you don't apply hot fomentation he will not get well; *s. bac nam akatte cakę botoroka*, why should he be afraid as he has not got any punishment; *tinre s.e nama, unre baba menteye kęhęea*, when he gets some chastisement he will call out "father." (H. *sęk*; v. *sekae*.)

sękęc mante (-*marte*, -*mente*), adv. With a clink (one sound; v. infra).

sękęc sękęc, adv., v. m. Chinking, jingling; to chink, clink, jingle (sound of *sakom*). *Ninda cele cęn nonęeko paromen, sakom sađe leha s.s.ię anjomlela*, somebody or other passed here at night; I heard a jingling noise like the sound of wristlets; *hęmi jokheđ sakom s. sękejok kantaea*, when working, her wristlets clink (onomat.; v. *sękređ sękređ*; v. *sękę sękę*).

sękę dękę, adv., v. a. m. Covered with ornaments; to adorn, embellish. *Phalna hoponera dę s.d.ye hęraŋ akana*, so and so's daughter has covered herself with ornaments (neck, arms, legs); *bęhui s.d. akadea*, he has embellished his wife (with ornaments); *nętar dęe s.d.yena*, at present she has adorned herself with ornaments (cf. *sękę sękę*).

sękę mekę, the same as *sękę dękę*, q. v.

sękęrkendu, the same as *sakarkenda*, q. v.

sękę sękę, adv., v. a. m. Covered with ornaments, full (river to banks); to adorn, cover with ornaments; to be full. *S.s.ye dęrę baręe kana*, she is walking about decked with ornaments; *gađa s.s. peręđ akana*, the river is full to the banks (but not overflowing); *kuri gidręi s.s. akadea*, he has decked the girl with ornaments; *luhę khęn moka dhębide s.s.yena*, she has her arms from the wrist to the elbow covered with ornaments;

- gaða s.s.yena*, the river runs full (v. *seke doke*; Muqðari *seke seke*, chiming sound).
- seket royol*, adj., adv. Long undulating, moving up and down (sticks, etc.). S.r. *sahanko dipil aguyela*, they are bringing some long, and up and down moving firewood, carrying it on their heads; *mat s.r.e gok idiyela*, he is carrying on his shoulder a long piece of bamboo moving up and down (as he walks along) (cf. *royol royol*).
- sekreç* n. A certain tree, Lagerstroemia parviflora, Roxb. Wood very strong and used for yokes, etc. Bark used in Santal medicine.
- sekreç*, v. *hesed sekreç*.
- sekreç banda*, n. A parasitical shrub growing on the *sekreç* tree (v. *banda*).
- sekreç mante* (-*marte*, -*mente*), adv. With a clink, jingle. *Takako doho gokhet leha s.m.n anjomkela*, I heard a sudden clink as if they had let a rupee fall down (v. *infra*).
- sekreç sekreç*, adv., v. a. m. Chinking, clinking, jingling; to chink, clink, jingle. *Taka s.s.ko lekhayela*, they are counting rupees, making jingling sounds; *sakom s.sekreçjok kantaæa*, her wristlet is clinking (v. *sekeç sekeç*).
- sekreç*, n. A cigarette. (Engl.)
- sekreç mante* (-*marte*, *mente*), adv., the same as *sekreç mante*, q. v.
- sekreç sekreç*, the same as *sekreç sekreç*, q. v.
- sek seke*, the same as *seke seke*, q. v.
- sek seke*, the same as *sok soko*, q. v. *Daða do s.s.getæa*, his teeth are standing out (in front); *rama s.s. hara abantaæa*, his nails have grown so that they are standing out; *bana rama do s.s.getakoa*, the claws of bears are long.
- sekiçor*, adv., v. a. m. Breathlessly; to make tired; to pant, be out of breath. *S.e ñir heçena*, he came running out of breath; *ðandom ðandom-leko s.kedeæa*, they tired him out by again and again fining him; *eskartem kamilekhanem s.utarokka*, if you do the work alone, you will become utterly tired; *jom jomteye s.ena*, he became panting from keeping on eating (was unable to finish all).
- seleç gamah*, adv. Disturbed, uneasy, troubled; v. m. To be do. *S.g.in aikquela monre*, I am feeling troubled in my mind; *rengçteye s.g. abana*, he has become uneasy because of lack of food (anxious how to procure) (cf. *seveç gamah*).
- selegami*, adv. Continually, industriously (women's work). *S.ye kami kana ad moço*, she is working industriously and constantly alone; *maejinko do s. kami horoklakoa*, women have to be constantly doing something.
- silet*, postp. Together with, along with, in company with, including, with, concerning. *Apat s.e calaæna*, he went with his father; *ato hor s.le jomkedeæa ðahgra*, we ate the bullock in company with the village people. (all participated); *in s. do bæ rorlakka*, he did not talk with me (or did not say anything about me); *boŋga s. patigu menaklæa*, he has a belief

in connexion with the spirits; *jel utu s. dakako emadiña*, they gave me rice with meat-curry (v. *infra*; v. *salak*).

selet, v. a. m. To include, mix up in, or with, to take along, implicate; adj. Included, mixed up, implicated. *Am hōe s.kelmea*, he included (or implicated) you also; *noa kamire dō bañ seledōka*, I will not be mixed up in this work (will not be a party to); *kombro tuluc alom seledōka*, don't be mixed with thieves; *am hō s.em tahkana*, you were also mixed up (participated in the matter); *hisqb s.ak dō emok hoeoka*, you will have to pay what is in accordance with the accounts (v. *salak*).

selet, n. A slate. (Engl.)

sele foke, adj. Of all sizes (children), big and small, little. *S.f. gidra menakkotaca*, he has numerous children of all sizes; *s.f. gidra salak dō ohoko heclena*, they will not come bringing the many small children with them; *nunak s.f. gidra cekan asulkoa*, how shall I manage to support so many small children.

sel sel, adj. White, fair. *Nui phalna doe s.s.gea*, this so and so is of a fair complexion; *noa kaq dō s.s. potak gotena*, this wood was shown white when barked; *noa kicricō tekeketkhan khub sapha s.s. paqde nēlena*, when they boiled this cloth, it looked very clean and white; *rehel s.s. nēlok kana*, the roots are looking white (cf. *esgi*).

sem, adj., v. m. Moist, damp, wet; to become do. *Kharqi dō s.gea*, the threshing-floor is wet; *kicric s.ena*, the cloth has become wet.

sem, i. e. *se* (q. v.) + *m*. Or you.

sē mante (-*marie*, -*mente*), adv. With a long-drawn breath, a sigh. *S.m.ye sahel ruqkela*, he breathed again making a long-drawn breath; *noa bir khoniñ parqincnkhan s.m.ñ sahelkela*, when I had got out from this forest I drew a deep breath (of relief) (onomat.; v. *sē sē*).

se māyām iri, n. A certain kind of millet, a variety of *Panicum Crusgalli*, L.

se māyām jel, n. A kind of deer (reddish). Not seen here now (v. *māyām*).

se mbe suruc, adj., adv., v. a. m. Slobberingly, slaveringly, perspiringly, with the sweat (or mucus) running down; blubbery, soggy, sodden, sweaty and dirty; to make, become do. *S.s. dakako jojom kana gidra*, the children are eating their food slobberingly (mucus running down from their nose); *s.s.geat, eak kicric emaepe*, he is sodden, give him another piece of cloth; *dakieye s.s.kellea*, we became sodden from the rain; *kami kamitele s.s.ena*, we became sweaty and dirty by continual work (v. *sem*; cf. H. *sōbha*).

se med, adj. Small, gravelly (stones smaller than *rombro*). *S. dhiri tiokena, dak sor akana*, we have reached the small stones (earth mixed with do., e. g., in digging a well), water is near; *s. dhirire tapante jañga khoroyentiña*, by walking on gravelly stones my feet have become sore.

se med galat, adj., v. m. Worried, harassed, grieved, anxious; to be do., be alarmed. *Ađi akko ruhelediñ kana, jivi s.g.in qikquela*, they are

scolding me very much, I feel worried in my soul; *bhabnaten s.g.ena*, I am worried through grief.

sem semao, adv., v. m. Moist, damp, wet; to become do., ooze out. *S.s.in qikaueta*, I feel moist (from perspiration); *gaða giñil rimil qikqute s.s.ena*, the sand in the river has become moist "feeling" (on acc. of) the cloudy weather; *balbal dakteye s.s.ena*, he is wet from perspiration (v. *sem*).
sen, v. m. To go, to direct oneself; v. a. d. To obey, follow one's wish or order; v. a. intent. To go, perform the act of going. *Orakteye s.ena*, he went home; *s.oñ s.oñteye ayupheta*, it became evening for him by going along; *uniak katha s.oak kana*, he is obeying him; *hukum bar s.allata*, he did not obey his order; *lahare s.kak* (also *-kok*) *boge kana*, it is good to go in advance (to be there in readiness); *senkokam*, would you like to go. *Sen* is frequently the first part of a compound denoting that the act of the second word is performed by going. *Sen ayak*, v. m. Go away. *Kami jokhece s.ayagoka*, when there is work to be done he slinks away.

Sen arti, v. m. To go a little further.

Sen doho, v. m. To go and stay (somewhere). *Gapa do din kana, tehenin s.d.ka*, it is the day (fixed, e. g., for a court-case) to-morrow, I shall go to-day to be in readiness there; *pera orakren s.d.ka*, I shall go (part of the way) and stay (e. g., for the night) in the house of some friends.

Sen hamal, v. m. To rue, to have to suffer for, to bear the consequences. *Bedhorqomem roplekhanem s.h.oka*, if you speak what is wrong you will suffer for it (an oath); *alom dal kqikoa, bankhan amtegem s.h.oka*, if you commit the sin of beating them you will yourself suffer for it; *s.h.ena aliege*, he suffered for his own act.

Sen hatar, v. m. To go ahead, so long, in the meantime. *Perako thene s.h. akana*, he has gone in the meantime to some friends.

Sen hec, v. m., v. a. intent. To go and come, to move to and fro. *Hatteye s.h.ena*, he went to the market and is back; *s.oñ hijukken loh-giyena*, I am tired from going and returning; *jawde doe s.oñ hijuk kangea*, our son-in-law is going and coming (goes and returns here); *alom durup baraea, s.kak h.kak*, don't sit anywhere, go and come.

Sen mohnam, v. m. To go and meet together. *Phalna dare butgrebo s.m.oka*, we shall go and meet together at the foot of such and such a tree (to start from there together).

Sen is used like *calak*, q. v., with very few exceptions; while *calak* may be used about departing from this life, *sen* is not so used (v. infra; *Mupdari*, Ho *sen*; *Kurku shen*). Note, *e* is long.

sen, postp. Towards, in the direction of, on the side of; v. a. m. (always added to a word). To bring over to, to one's side; to go over to, be on the side of; n. Direction, side, quarter. Used like *sec*, q. v. (Note, it is nowadays generally written *sen*, but is always pronounced *sen*.)

Dañ s., towards water; *bir s.*, towards, in the direction of the forest; *iñ s. beḡgedine*, look towards me; *ad s. ketḡoaē*, he brought them over to his side; *bir s. enne*, he has gone in the direction of the forest; *ad s. id*, the one on his side; *ape s. akko laipe*, tell how matters are in your parts (v. *sgé*; *se + n*; v. *sa*; note, the *g* is fairly short, shorter than in the verb).

sqnañ, v. supra. *Suluk s. royme*, speak what will be in favour of peace; *oka s.s. kana noako dō*, from what parts are these things.

sqnañ, the same as *sqnañ*, q. v.

sqneḡ dever, adv. Constantly (hankering); v. m. To be restless, in anguish, suffering intensely. *Ale (hene hijull kana s.d.*, he is constantly coming to us (hankering for something); *iñañ jivi dō s.d.oñ kantiña, okare bak taken*, I am in great distress in my mind, where shall I find a place to be; *gujull leka jivi s.d.oñ kantiña*, I am in anguish as if I should die.

sqneḡ guman, v. *sane guman*.

sqneḡ gumane, v. *sane gumane*.

sqner, n., v. a. m. A rafter, tree used for rafter, fig. a rib; to make, be used as rafters. *Nou kaf dō s. ge hoōka*, this tree will do for a rafter; *matin s. akala*, I have used bamboo for rafters; *noako sarjom dō s. akana*, these sal trees have become (fit to be) rafters; *mul s.*, the principal rafters (to which a *pela*, q. v., is fixed) on which the strength of the roof depends; *eḡga s.*, the same as *mul s.* (C., thick rafters on which a frame work is laid to support the lighter rafters above; this is not used here; but v. *cal saḡgi*, sub *saḡgi*); *netar dō s. iñloñ kantiña*, at present his ribs are visible (he is so thin); *netar dō s. lekhaḡ kangea, reḡgeḡ iḡte*, at present the ribs are counted (seen) on account of the lack of food; *Bhador tiōhena, s. daboñ kana*, we have reached the month of Bhador (when corn ripens), the rafters are being thatched (the ribs are being covered by flesh). (Ho *sqneur*.)

sqner lekha haḡdi, n. Liquor drunk inside the house by certain persons at betrothals and at marriages. It is rarely done when the prospective bride's house is visited for betrothal, but always when the home of the prospective bridegroom is visited for betrothal, and always at a marriage. The parents of the bridal pair come in and sit beside each other; others are invited to enter; the *balaea* are given beer together at the same time; they exchange cups, greet each other and drink. Thereupon the others drink and sing certain songs in one of which they are invited to look at the posts, the beams, the rafters, the fencing and the thatch. The name is likely to be connected with this, although the counting of the rafters is now only a formula. *S.l.h. iñi laḡit aderhōpe*, take them in to drink the rafter-counting beer; *sqner lekha perabon aderhōa*, we shall take the friends to count the rafters (i. e., to drink beer and to talk about and inquire about relatives) (v. supra and *lekha*).

sqn sqn, postp., v. *sqn*, but about several directions. *Oka s.s. ho calaena*, in what directions have they gone.

- señgel*, n., v. a. m. A fire; to make fire, burn. v. a. d. To burn, cremate.
- S. jolpe*, make a fire; *s. jolok kama*, the fire is burning well; *s. kōeyo kēdena*, she came to ask for fire (to borrow live coals); *s. ko lagaoketa*, they have set fire to it; *s. lagaena bururu*, fire has broken out on the mountain (about the yearly burning of the fallen leaves, etc.); *s. lehae lolō kama ruqte*, he is hot like fire from fever; *s. irjipe*, put out the fire; *sahanre s. sapena*, the firewood is burning (has caught fire); *s. salgaena, daba dak condape*, the fire is burning well, put the rice and water on to be boiled; *s. ketako, jorok akanako*, they have made fire and are warming themselves at it; *nitok do s. ena*, now the fire is burning well; *edretye s. ena*, he is burning with anger; *s. adeako*, they cremated him. (Munđari, Ho *señgel*; Kurku *tshingel*.)
- Señgel bamber*, v. m., adj. Burn brightly; beautiful. *S. b. ena, gho irčlana*, the fire is blazing, it will not be put out; *s. b. e nitok kama* (also *s. b. leka*), she looks radiantly beautiful (only used about girls).
- Señgel bugi*, n. The fire bag, i. e., the stomach; *S. b. kom akantaea*, his powers of digestion have been impaired (v. *ugni*).
- Señgel eč*, v. a. m. To take glowing embers from a fire and put them in a potsherd (or vessel) to give warmth; to accuse falsely. *S. eč* (or *ekeč*) *ghoč*, a potsherd in which glowing embers are put (to be used to give warmth to anyone feeling cold, especially for putting under the bedstead on which a sick person is lying); *s. ko ečeta khaprars*, they took and put glowing embers on a tile; *khangkha s. ko ečadea*, they accused him without any cause at all (v. *eč*).
- Señgel kluč* (also *s. kluč*), n. A heavy fire (in a heap of wood or straw). *S. k. irčhakpe, hōe dak hijuk kama*, put out the fire in the heap, a storm is coming.
- Señgel kufro*, n. A spark of fire, a burning bit of wood.
- señgel buru*, n. A volcano (not seen by Santals).
- señgel dak*, n. Fire-rain. *Eae sih eae ninda s. d. serma khon jarikate manwako ar janwarko mit mitteye maraohetkoa*, letting fire-rain for seven days and seven nights fall down from heaven, he exterminated all human beings and animals. From the Santal traditions that tell that when the descendants of the first human pair had become utterly bad Thakur, i. e., God, decided to annihilate them. He did so by letting fire-rain (some old gurus say ordinary rain) fall down; only one righteous pair was saved by God ordering them to go into a cave in the Harata mountain. From these two the human race now living has come (v. *dak*).
- señgel ere*, n. A kind of woodpecker, small. *S. g. kakya leka dare dare-leko hir rakapa*, the woodpeckers run up a tree like a lizard (v. *ere*).
- señgel gidi*, n. The male of the Indian King-vulture, *Ologypa calvus* (v. *gidi*).
- señgel marmar*, n. A poisonous centipede, *Scolopendra versicolor*. Very common. Their sting is painful like that of a scorpion (v. *marmar*; Munđari Ho, *señgel marmar*).

- seŋgel phupurŋqu burnu*, n. A volcano (only seen in books) (v. *phurŋqu*).
- seŋgel sih*, n. A perennial twining plant, *Tragia involucrata*, Willd. The hairs of this plant sting badly, like nettle. *S.s.teh layema*, I burnt myself on a nettle; *s.s.te jersŋketme lakako tergesakŋtmea*, they abused you so that you felt like having been burnt by a nettle (about women's abuse). (Ho, *seŋgel sih*.)
- seŋgel sokol*, v. *seŋgel sukul*.
- seŋgel sukul*, n. Fire, any kind of fire. *S.s. alope qri dhqria mit ghqrite laguo godoŋa*, don't be careless with fire, in a moment it will set fire (to anything); *s.s. din kana*, it is the season when fire is easily started (about the hot season when there is always a fear of fire spreading) (cf. H. *sukl*, light, bright; cf. Muŋdari, Ho *sukul*, smoke).
- seŋgel susurbah*, n. The large kind of wasp that stings badly (v. *susurbah*).
- seŋgel ŋiti*, n. The Guinea fowl. (C., not known here.)
- seŋgel*, v. m. To be out of breath; v. To keep one's breath, finish in one breath. *Kami kamiten s.ena*, I am out of breath by continual working; *mir s.ena*, he ran himself out of breath; *ruhŋ s.kedene*, he scolded him so that he became out of breath; *dal s.kedene mit ŋehgate*, he beat him breathless (killed him) with one stroke of a stick; *mit hanŋha eskarteje s.kela*, he finished one pot (of beer) himself alone in one breath; *dakae jom s.kela*, he ate all the food (left nothing).
- sŋ phŋ*, adv., v. a. m. Heavily breathing; to pant, to breathe heavily. *Cele ce bolar ookede*, *s.ph.e iir hqena*, somebody or other has frightened him, he came running, breathing heavily; *s.ph.ka khudqukede*, they chased him panting (both parties); *tin saŋgiŋ khquem heŋ akantem s.ph.yet kana*, from how far away have you come, since you are breathing so heavily; *goh gohŋteje s.ph.h kana*, he is panting having carried (something) for a long while (v. *sŋ sŋ*; v. *phŋ phŋ*; onomat.).
- ser*, n., v. a. m. A seer, a measure of liquids and dry stuff corresponding to about one kg., i. e., a little more than two pounds, or one litre; to make out to be, to be a seer. The seer is the common unit for weighing and measuring; its size varies very much. The standard seer, approved of by the Government (called *pahi* or *paka ser*) is a weight of 80 tolas (therefore also called *qsi ojon ser*, 80 weights seer); the shopkeepers commonly use, when selling, what is called a *kaci* or *kaca ser*, a deficient, lit., unripe, seer, that varies very much, some being the weight of 12 gandas (48 tolas), others 18 gandas (72 tolas, very rare), and others 60 tolas (called *tin poa ser*, three-quarter seer); in a few cases the seer is more than 80 tolas, generally 90 tolas, 18 chitacks (this is styled *ŋp* with the name of the village where it is used, prefixed; v. *ŋp*). The weights are gradually becoming of the standard size, but shopkeepers and others frequently use a large or standard weight when buying and a smaller one when selling. The seer or measure for liquids or dry stuff (generally called *paŋq*, q. v.) varies in the same way; here there is also a

standard size, called *congga* or *paha* or *paki paki* (v. *congga*; two *paki* make one seer). *Dhiri s.bo benao akata mathom tulqi lqgit*, they have made a seer of stone to weigh (dried) mahua flowers; *kat s.te kopoko sghala*, they are measuring the paddy with a wooden seer-measure; *pitol s.*, a seer measure of brass; *pon s.kelako*, they made it out to be four seers; *adha s.ena*, *mil s. dq bah kosolla*, it amounts to half-a-seer, it will not be one seer. (H. ser.)

Buhā ser, n. The salt seer (always 80 tolas).

Hotoh ser, n. The neck seer, a steel yard, or a weighing instrument made of bamboo or the like, with a notch at the "neck" of the beam, to weigh cotton (therefore also called *kashom tulq* or *kashom ser*) or fish; when the weight balances at the "neck" it is one seer (i. e., really five quarters or even more). Name due to the notch near the end of the beam (the neck).

ser, n. The measure of life, what God has measured out of food to every being. When this seer is finished, the person dies. *Thakur dq joto jivianko s.e em akawabona*, God has given to all living beings (even insects) the measure of life (needed for each one to live); *s. purquntatae*, *toberageye gočena*, his measure is completed (he had so much), therefore he died; *s. cabayentatae* is also heard (v. supra).

serē, n., v. m. Sap, juice (of wood); to exude. *Sahan dq berēgea*, *s. oqokoh kana*, the firewood is raw, the sap is coming out; *noa sahan dq s.k kana*, *bah joloh kana*, this firewood is exuding, it does not burn (about fresh wood when used as firewood) (v. *serē serē*; cf. *Munqari ser*, melt).

serēd, v. a. To let mucus or loose excrements flow. *Gidraqi s.el kana*, *chgatel ran emaepe*, the babe is passing loose excrements (suffers from infantile diarrhoea), give the mother medicine; *mandak kanae*, *s.el kanae hola mahnder khon*, he has a cold, his nose has been running since yesterday or the day before (cf. supra).

serēd pēteč, the same as *serē pēte*, q. v.

serēd serēd, adv., v. a. m. Snivelling, snuffling, passing loose stools; to snivel, snuffle, suffer from diarrhoea. *S.s.e mandak kana*, he is snivelling with a cold; *s.s.e icel kana*, he is continually passing loose stools (only about small children); *s.s.el kanae mandate*, his nose is running from a cold; *gidraqi s.serejoh kana*, the child is suffering from infantile diarrhoea (v. supra).

serēd serēd, adv. The sound of breaking wind when the stomach is out of order (onomat.).

serē gure, adv. Anything and everything (of food). *Nuiren gidraqi dq s.g. dakako jamatae*, the children of this man will eat anything (especially also what is left by others); *jom bibokre hā s.g. jojomtegeye takama*, even when he is satisfied he will continue eating anything.

serē pēte, adj., v. a. m. Wet, soaked; to make, be wet, pulpy. *Kicrid s.p.getiina*, my cloth is wet; *noa s.p. daka dq okye joma*, who will eat

this pulpy rice (rice that has been mixed with soup and curry); *noa dakako s.p.kela*, they have let this rice become pulpy (all water was not poured off); *dakte kicrić s.p.yentiña*, my clothes became wet (soaked) by the rain.

sere sere, adj., adv., v. m. Exuding, oozing; to exude, ooze out, discharge (liquid, pus). *Garan dak s.s. ofokok kana*, watery pus is exuding; *sahan s.s. kana*, the (raw) firewood is exuding; *noa khet do s.s.gea, tis ho ban rohproka*, this rice-field is moist, it never becomes dry; *mâyâm s.s. kana, ban bondok kana*, his blood is oozing out, it does not stop (v. *sere*).

sere sere, adv., v. m. Fizzing; to fizz, splutter (raw firewood). *Sahan s.s. kana*, the firewood is fizzing (onomat.; v. *sereć sereć*; v. *soro soro*).

sere sere, v. m. To be distended (stomach). *Nu s.s.yanae, en ho bae bhagaok kana*, he has drunk so that his stomach is distended, still he is not giving up.

sere sibuc, v. *sere sibuc*.

sere sibuc, adj., adv., v. a. m. Wet, soaked; repeatedly, over and over; to make, become wet, soaked. *Dakteye s.s.ketlea, enkta s.s.ge dakale jomkela*, we became soaked by rain, we took our food wet as we were; *noko gidra do s.s.ko jomela*, these children are constantly eating; *gadale paromen jokhecle s.s.ena*, we were soaked when we crossed the river (v. *sere pete*).

sere sumbuć, the same as *sere sibuc*, q. v.

sereć, v. a. m. To squash, (trample) flat. *Kulhira alom takena, kaćako lebet s.kema*, don't remain in the street, the buffaloes might trample you flat; *bqhokke tin s.kedea*, he squashed his head with a stone he threw; *mil thehgareye dal s.kedea*, he struck the animal and squashed it with one stroke of the stick; *sagarťeye s.ena*, he was crushed flat by the cart; *dare khone nur s.ena*, he fell down from the tree and was crushed. (Muqđari *sereć*.)

sereć, v. a. To break wind. (onomat.)

sereć boreć, the same as *sirać barat*, q. v.

sereć boreć, the same as *sereć sereć*, q. v.

sereć mante (-marte, -mente), adv. With the sound of breaking wind.

sereć sereć, adv., v. a. To make noise breaking wind (onomat.)

sereć, v. m. To become ready to fall (mahua flowers). *Mathom s. akana, gapa nuroka nahak*, the mahua flowers are fully developed, they will fall to-morrow (about the look and size, the flowers are round, whitish and drooping).

ser mer, n., the same as *sgr*, q. v. (only used as shown). *S.m. ban baćaea*, I know nothing of seers (weighing) (*mer* is a jingle).

serom, n. The neck, the neck part. *Nu kaća reak s. do khub moća akantava*, the neck of this buffalo has become very fat; *dihri s. idiaepe*, take to the hunt-priest the neck-part that which he is to get; *timak kor gogok*

oñdok jokhēpe tahākan ināñ hoyge s. jel dō hañin jōñpe, as many of you as assisted carrying (the dead bullock) out, you divide the neck-flesh between you; *seta s. beñdhal*, the neck of a dog fat and round. When, during the annual hunt, deer and pigs are killed, the hunt-priest gets the neck of each animal (acc. to the old rule about four fingers' breadth of the neck) and the hunters one *phāri* (shoulder with leg, but not the one which an arrow has hit). Of small animals and birds the *dihri* gets nothing; one leg (in the case of animals, one fore-leg) is cut off and taken by the hunters. All the rest of an animal belongs to the one who first hit the animal. (Muñdari *serom*.)

serom, v. *sopo serom* (v. a. d. To help).

serom dāuṛa, n. A flat basket filled to the "neck" (half-full). *Sarēd daka tināñ menāka? s.d. menāka, perēd dō banūka*, how much rice is left (after guests are served)? There is a flat basket filled to below the rim, it is not a full basket (v. *dāuṛa*).

ser sidhā, n. Provisions (for one meal or what is needed for food). *Kāmi hōṛ s.s. emakope*, give the workers what they need to make their food the day they work; *Ḍam dō bela bela s.s.ko hataoa*, the Doms (when engaged as musicians) get provisions for each time of the day (i. e., three times when they have meals); *s.s.ko idiketa*, they took with them the provisions for one meal; *uni buñhi dō phalna kisār then s.s.i hāmeta*, that old woman gets her provisions (support) from so and so wealthy man; *rajren sipāhi ato hōṛ s.s.ko āgukoa*, the peons of the zemindars demand provisions for their food from the village people (v. *ser* and *sidhā*).

sērā, adj., v. w. Grown-up, adult, large, big; to become do. *S. hōṛ tuluc atom jurika*, don't think yourself equal to grown-up ones; *nui khon dōc s.gea*, he is bigger than this one (both as to age and size, about people and animals); *s. khāclak*, a large basket; *s. dare magpe, hañicak dō alo*, cut big trees, not small ones; *s. kanda dō atom idia*, don't take a big pot along with you; *uniren hōṇnerat dōc s.yena*, his daughter is grown up; *nui dāngra dō quriye s.ka*, this bullock is not as yet full-grown; *s. dō alope kuñia, gidrako dijōka*, don't cut the meat into big pieces, the children will be choked; *s. hōṛ then lāime, ale dō qhale bicar darelea*, tell it to the big people (people of importance), we shall not be able to judge. (Muñdari *seran* and *sēra*; Ho *seā*; cf. *sean*.)

sērē, n. A contrivance used for irrigation purposes. The *sērē* is generally of bamboo, made something like a winnowing-fan; it has cords attached on both sides, so that two men may let it down into water and raise this to the higher-lying field. It is worked very much like the *dōbha*, q. v. The *sērē* is rare among Santals, but common in Bengal. *S.te dākho areceta*, they are baling out water with a *sepe*; *s. mande*, a place where water is raised by the *sērē* for irrigation.

se se pte, adv., v. a. m. Splashing, squirming; to make a splashing sound.

S.p.ko gbukok kana, they are working their hands and feet making a splashing noise; *hakoko s.p.yel kana*, the fish are floundering (also *s.p.# kanako*).

ses, n., adj., v. a. m. The end; last; to end, finish, complete, come to an end. *Noa katha reak s.do bale iel akala*, we have not seen the end of this matter; *s.re in hoko emadina*, at last they gave me also; *s.id kanae*, he is the last one (e. g., child); *s.all kpmi kana noa do*, this is the last bit of work; *s. bicar hoeyena niq dhao do*, it was a final judgment that was passed this time; *s. dinre cel kooektabona babon badaea*, we don't know what will happen to us on our last day; *s.katre noqdegem hijuka*, you will come here in the end; *horo rohoete s. keta*, we have finished the planting of paddy; *tarupko s.kedea*, they finished the leopard; *joma# dole s.keta*, we have finished our foodstuffs; *holae s.ena*, he came to an end (died) yesterday; *kpmi din do s.ena*, the working season is at an end; *gada dak s.ok kana*, the river flood is coming to an end; *dharti s.okre oko h# bako tahena*, no one will remain when the world comes to an end. (H. *ses*, *lesh*.)

se samta, v. *se sante*. (C.)

se samtao, v. *se sante*. (C.)

se santa, v. *se sante*. (C.)

se sante, adv. Rather, preferably. *Setam giqideae, s.s. iuge# jomlekhan bage horkoku*, you threw it away to the dog, if I had eaten it, it would have been better; *s.s. apepe kamilekhan oko hgorclentapea*, if for preference you did the work yourselves, you would not have any expenses (v. *se* and *sante*).

se se, adv., v. a. m. Heavily (breathing); panting; to pant, breathe heavily.

S.s.ye sahetel kana jom bi akante, he is breathing heavily, because he has had his fill; *khok mandateye s.s.yela* (or *s.s.# kana*), he is breathing heavily because of a cold and cough; *s.s.ye udurela*, he is snoring (breathing heavily in sleep) (onomat.; v. *se ph#*, *se se*).

se se, adv., v. a. m. Panting; to pant, breathe heavily; used like *se se*. q.v. *sesok*, n. The end (when near and coming), v. *ses*.

setela#, the same as *setelel*, q. v.

setelel, postp. Along with, together with, subject to, under. *Labar s. mara# okole udulkedea*, subject to exaggerations, he showed him to be very big (much larger than he really was, e. g., when telling about some animal); *bator s.e dapheta*, he ran away in fear; *edre s.e dalikeden*, he struck him in anger; *pera s.e jomketa*, he got food, because he was together with a friend; *onko sphagelye sen s.ena*, he went along together with them (v. *setel* with infixes).

setel, v. a. m. To husk grain for the first time. *Horo s. akala, quriko kurun saphaec*, they have pounded the paddy for the first time, they have not as yet pounded it clean; *horo do phkilko seteja, inqakato (s.)*

talaea, or *mucufreho soga*, they at first pound paddy roughly, thereupon they do the middle pounding, and, finally, they husk it clean (to get rice or millets clean it is pounded thrice in a *dhiñki* or *ukhur*); *noa caole do s. talawak kana*, *sak saphawak do ban kana*, this rice is pounded the second time, it is not husked finally clean; *teheñ do s.ena*, *gapabon talaea*, to-day it has been husked roughly, to-morrow we shall take it through the second course (cf. *infra*).

seteçê, v. a. m. To pierce, penetrate, go into. *Teñgod bhotrogete ban s.ena*, I was not cut, because the axe is blunt (it did not penetrate the skin); *sukriñ tuñ s.ñedeo*, I sent an arrow into the pig; *sukriñ harta ban togod setejoj kana*, the hide of the pig (pork-rind, of sows) cannot be chewed (pierced with the teeth); *hasa keçecena*, *ban setejoj kana nahette*, the soil has become hard, it is not pierced with the plough; *bine sogañledea*, *bae s.ñedeo*, the snake bit him, but did not pierce him (the fangs did not go through the skin).

seteçê, v. a. m. To succeed, be able, overcome, take effect. *Açi phepra hor kanae*, *onkan kathate do bako s. dayeaea*, he is a very unscrupulous man, they will not be able to overcome him with such words; *eskarte do qhom s.lea*, you will not be able to manage it alone; *inak kathate do ban setejoj kana*, *ape bare rorpe*, my words are having no effect, you speak (v. *supra*; cf. *leteçê*).

sete pete, adv., v. m. Numerously, crowded together; to be do. *Goçure çui s.p. menakhoa*, the cattle are in the cattle-shed crowded together; *orañreko s.p.yena*, they became crowded together in the house; *mit toroçan s.p. hakoko jhali akana*, fish have been caught in the trap, the whole full (v. *sege pete*).

sete pete, adv. Noise produced by anything squirming in shallow water. (C., this is here *sete pete*, q. v.)

seter, v. a. m. To bring to the spot, reach, arrive. *Perae s.kelkoa*, *daramkope*, he has brought the visitors here, meet them; *bariqkoko s.ena*, the bridegroom's party have arrived; *raban din s.ena*, the cold season has come; *kobherko s.adeo*, they brought him the message; *gujuk din s.entaea*, his dying day has come; *dañ skate paromena*, the rain passed us after having reached us. When second word in compound verbs, the first word shows the way in which the goal was reached. *Açu s.kedeako*, they brought him to the spot; *idi s.kakme*, take it there; *heç s.enako*, they have reached here. (Muçdari, Ho *seter*.)

sete sete, adv., v. a. m. Wheezingly; bubblingly; to wheeze, bubble. *S.s.ye sahelela*, he is breathing, making a wheezing sound; *koçoll then s.s. saçek kantaea*, there is a wheezing sound in his throat (also rattling); *kathon noa bhugañreko s.s.yet kana*, the crabs are making a bubbling sound in this hole; *daka s.s.ñ kana*, *dañ añjeleña*, the boiling rice is bubbling, the water has dried up (onomat.).

sete sseroc, n. A kind of grasshopper (so called on acc. of the sound it makes; v. *supra*).

seved galan, the same as *seved gelet*, q. v.

seved gaman, the same as *seved gelet*, q. v.

seved gelet, adv., v. m. Disturbed, uneasy, troubled; to be do. *S.g.iñ aihqueta, manre thih banuktiha*, I am feeling uneasy, I have no quiet in my mind; *gidrai godentateye s. gelejok kana*, she is troubled, because her child died (v. *selet gaman; siwet golac*).

si, v. a. m. To plough. *Tehen godan siketa*, to-day I ploughed the high-land field; *bargeko si iqhuketa*, they have ploughed the homestead field ready for sowing; *netar si tihinkate nahelle araga*, at present we unyoke the plough when we have ploughed until noon; *nui dangra do qurite sinea*, we have not as yet ploughed with this bullock; *sioh dangra judare gupikope*, herd the ploughing-bullocks separately; *sioh leke hara akana*, he has grown so as to be fit to plough; *horho tayom tayomteye sioh kana*, he is ploughing, following others; *siohic*, the one who ploughs; *nes noa goða do tahkyena, ban silena*, this year this high-land field remained (as it was), it was not ploughed; *noa nahelle ban sik kana*, no ploughing can be done with this plough; *mit bela siogok kana*, ploughing is done one time (of the day, forenoon); *si site bargeye iqhuketa*, he made the field ready for sowing by continued ploughing; *dangras si gochedea*, he killed the bullock by ploughing; *noa do si barge kana*, this is a ploughed field; *sioh jorawne*, yoke the plough. *Sioh* and the other Middle voice forms are used when the work itself is stressed; *sik* is Passive; Active is used when the object of ploughing is mentioned. (Mundari, Ho *si*.)

Si qtiñ, v. a. To plough every time it has rained (during the cold and hot season). *Nui do laha khone si q. ahala, onate laharegeye casheta*, this man has ploughed after rain for a long time, therefore he has done his cultivation earlier (than others) (v. *qtiñ*).

Si qloñ, v. a. To plough behind time. *Noa khette si q.kette ban hoelena*, no crops came in this rice-field, because we ploughed it after the proper time had passed (v. *qloñ*).

si, v. a. To spread with the foot. *Jangate horo si pasnaome, rohorka nahahh*, spread the paddy with your foot, it will become dry presently; *si rohorkate korole bandia*, having dried the paddy by spreading it out with the foot we shall put it in bundles (v. *supra*).

siqhi, n. Ink (prepared by Santals). They take leaves of *malhan*, beans, crush these in the hand and squeeze them; the juice falls down in a cup (also a leaf-cup) and is used as ink. It has a green colour. *Malhan saham real s.le banoa ol tagil*, we make ink from the leaves of the bean (*Dolichos Lablab*, Willd.) to write with. (P. H. *siyahit*.)

siqI, n. A jackal (mostly used in borrowed quotations, otherwise *toyo*). *Sat ser buddhi menaklaea*, he has the wit of seven jackals (cute and

unreliable); *dāhin(e)* s. *baye kukur*, a jackal (coming) on the right side, a dog on the left side (a good omen). (H. *siyāl*.)

siṅ, n. The vein in a stone where it can be cleft. *S. ṅāte sṅogṅe*, *adṅ kecagōka*, use the crowbar looking at the vein, then (the stone) will be broken.

siṅ, adj., v. a. m. Irrigating; to irrigate. *S. dāite noa ṅhho cas akata*, they have cultivated this sugar-cane with irrigation-water; *noako ḅhṅho s.ah kana*, they are irrigating these rice-fields; *ṅs dṅ baṅ s.lena*, *onate cel ḅṅ baṅ hoelena*, this year (the field) was not irrigated, therefore there were no crops (v. supra; cf. H. *sicāt*, irrigation; cf. A. H. *ṅyān*, preserving).

siṅ sayāṅ, adj., adv. Cold, fairly strong (breeze). *S.s.e hoeyeta*, *reṅge ṅikṅwā kana*, there is a fairly strong breeze, it feels cold; *s.s. hṅe dṅ rabaṅ din reṅge*, the cold wind belongs to the cold season (v. *sayāṅ* *sayāṅ*; C., gentle; it is stronger here).

siṅ siṅ, adj. Slim, slender (boys, girls; trees, sticks). *S.s.e kara akana*, she has grown up slim; *s.s. kṅpi kanae*, she is a slim girl. Used about girls and boys before maturity. *S.s. theṅga*, a thin stick; *s.s. dareko mall akata*, they have cut a slender tree.

siṅra, n. A grating (of bamboo sticks, used in connexion with a *ṅroṅṅāṅ*, fish-trap; also for certain other purposes). *Aḅi ḅṅ dāṅ calāṅ kana*, *ḅhṅṅi-kate s. lagaome*, *ṅṅṅe ṅroṅṅāṅ oḅṅṅo dṅ juloḅa*, there is a strong flow of water, put some cross-bars and put a grating there, then it will be possible to set the fish-trap (the grating is placed where the water comes running out and the *ṅroṅṅāṅ* at the end of the grating; when small fish come with the water, these will be carried along on top of the grating, until they fall into the trap, while most of the water will fall through the grating); *pāṅṅṅe s. lagaome*, *hako jemoṅ aloko dṅṅ*, put a grating (vertically) in the overflow channel to prevent the fish from running away; *jel s.re taseme rṅṅṅ ocoṅ ḅṅṅil*, spread the meat on the grating to make it dry (in this case the *siṅra* is of thin sticks of split bamboo tied together and having a cross-bar at each end; the contrivance is hung from the eaves or elsewhere).

siṅṅ *soyṅ*, the same as *siṅṅ* *soyṅ*, q. v.

siṅṅ, adj., v. a. m., the same as *siṅṅ*, q. v. *S. dāite hoṅṅ-bele akana*, the paddy has ripened by the use of irrigation water; *baṅ s.ah hoṅṅ dṅ ḅṅṅena*, paddy that was not irrigated died. (Desi *siat*.)

sibil, adj., v. m. Regulation, saleable; to become do. *Birbhūi dṅ sibil jirṅa*. Birbhūm is a regulation-district; *s. hasa kana ṅṅṅ dṅ*, the land is saleable there; *noa jirṅ s. ocoṅ ḅṅṅil Dekoḅo hurumuṅyeta*, the Dekos strive to make this district a regulation one. (Desi *sibil*; ? Engl. civil.)

sibṅṅ, v. a. m. To strip, deprive of (clothes, ornaments), take away, carry off. *Komboṅ jṅṅṅo s.kelṅṅ*, thieves carried all we had away; *baṅ taḅṅṅ kante baḅṅ jṅṅṅo s. doḅṅṅṅṅṅṅ*, because the daughter-in-law will not remain they took off all (her ornaments) and kept them; *ḅṅṅṅṅṅṅṅ*

joloŋko s.koa, when a person dies they strip him (her) of all (ornaments, clothes, etc.); *mohajonko s.hellea*, the money-lenders carried away all we had; *hicridko s.hedea*, they stripped him of his cloth; *panahiko s.hedea*, they robbed him of his shoes; *dhone s.ena*, he was deprived of his property.

sibrə, n. The zebra (only in books; Engl.).

Sibrət, n. Śiva's night, a Hindu festival observed on the fourteenth day of the waning moon in Magh, attended also by Santals. *S. hoeyena, adoko bapalla*, the Śivaratri is past, now they may marry. (H. *śiva-rātri*.)

sid biđrič, n. A certain small fern (v. *siđrič biđrič*).

sid kakpa điə, an expression used when children are playing; the hands are joined together so that the palms turn outwards and the middle finger of both hands is free; these middle fingers are bent down and straightened out again, while the words quoted are being repeated (something like "little lizard hanging down"). Some Santals explain that it refers to the peculiar way in which some lizards move the head, up and down. The *điə* is often spoken twice (v. *điə*).

sid kačup, n. The little finger, the little toe. *S.k.te bəhuko sindurakoa baplare*, they apply sindur to the bride with the (right hand) little finger at the marriage (this is the binding part in making a girl one's wife; taking sindur on his little finger the bridegroom strokes the forehead of the girl three or five times with it, commencing from the nose upwards); *jaŋga reāl s.k.re gaŋna mīrhīt reāl mundəm adəm hoŋko hoŋoga cefer alo hūraho lađit*, some people put a ring of iron, hammered during an eclipse, on their little toe in order that lightning may not "fall" on them.

sid sič, adv., v. a. Hissing, whistling (through the teeth, not with lips); to say hist. *S.s.e gəl barajəh kana*, he is whistling through his teeth hist, hist; *s.s.etae hoŋ bəŋget ocoko lađit*, he is whistling to make people look at him (call their attention) (onomat.).

sid soč, the same as *sič sič*, q. v.

sid soč, adj. Of little importance, small, poor, of little strength; adv. According to circumstances. *Nukin s.s. đahgra də qəhkin qrelea*, these two poor bullocks will not be able to pull; *barca gidŋə s.s. siok lađit menakhina*, there are two boys to plough as best they can; *noko s.s. də celko bađaea*, these small ones, what do they know; *s.s. jemən temoniū benao akata*, I have it somehow acc. to my poor ability; *enka s.s. oaris menakhota*, he has some helpers such as they are (not near relatives or heirs).

sid, v. *sič*.

sid, n. Initiation, perfection, ordination. *Sid* is in reality used about the ceremonial initiation of an oja's disciple, who, after receiving this, is deemed to be qualified to practise as a medicine-man. *Oja də cela hoŋə s.s. emathko*, the oja gave his disciples the final initiation (declaring them to be perfect); *s.e atakheta*, he has received the initiation. It is

also used about the supposed act of a girl who has been taught witchcraft. *S. atah lagil apattifko jom ocohedea*, they made her "eat" (kill) her father to receive the final initiation as a witch. *Sid* has been introduced about the ordination or consecration of clergy. (H. *sidh.*)

sid bid, v. a. m. To effect, perform, accomplish. *Cel hō bako s.b.laka*, they did not accomplish anything; *qhopletako, oka hō ban s.b.lena*, they commenced, but nothing was accomplished; *raebar kan tahkanea, oka hō bae dhejlaka sid na bid*, he was acting as marriage-broker, he did not effect anything, no results at all (v. supra).

sidgi bidir, v. a. m. Scatter, disperse. *Tase hōro simko s.b.keta*, the fowls scattered the paddy that was spread out for drying; *gidra dahae s.b.keta, bae jamlaka*, the child only scattered the rice, but did not eat (cf. *sidir bidir; sisi bidi*).

sidi, v. a. m. To demand payment of a debt, to dun. *Rinem s.leko anelko emolla*, only when you demand payment of a debt will they pay; *takan s. aguketa*, I demanded payment of the (lent) money and brought it; *bam em hoglekhan khajna hōko s.a*, if you don't pay quickly they will dun for the payment of the rent also; *phalna reak laka do s.yenu*, so and so's money has been refunded on demand.

sidi bidi, adv., v. a. m. Roughly, disorderly; inefficiently; to do inefficiently, etc., to spoil looks, surface, make uneven. *Arisge s.b.m ror bayeta*, it is disgusting, you are talking nonsense; *racan jererketa, simko s.b.keta*, I plastered the courtyard, now the fowls have disordered it; *s.b.ye jererketa*, she plastered it inefficiently; *khara s.b.yena, meromko lebetkette*, the threshing-floor has got a rough surface by goats trampling on it (before it was dry).

sidiñ sidiñ, adv. Loitering about; v. m. To loiter, roam about (women). *Nui maejiu do s.s. mit darane tahena*, this woman is constantly walking about loitering; *celem s.s.ok kana, komi bam disoyeta*, what are you roaming about for, don't you remember, there is work to be done.

sidir bidir, v. a. m. To scatter, disperse. *Racare qan hōro tahkana, simko pasha s.b.keta*, there was a heap of paddy in the courtyard, the fowls have scattered it in all directions (v. *sidgi bidir; Munqari sidir bidir*).

sidup, adj., v. a. m. Erect, up and down, perpendicular; to raise, stand on end, sit up. *S.teye dpho akata*, he has put it down standing on end; *s.te dare khone nūrena*, he fell down from the tree head foremost (not said about falling in a standing position); *quri rohoroha, binda s.kakpe*, they are not dry as yet, set the sheaves erect (standing); *gachi s.te alope dphoea, bindarkakpe*, don't let the seedling-sheaves stand, lay them down flat; *hōro gele akana, s. akal leha*, the paddy has got ears, like having been raised on end (many near together); *gidra doe s.enā netar*, the child has become big enough to sit up (4--5 months old); *noa haf darere s. teqdarhakpe, ado ban senka*, put this piece of wood upright against the

tree, then it will not rot; *noa buru hōr dō qđi s.gea*, this mountain road is very steep. (Muḡđari *sidub*.)

siduḡ hicri, n. A small piece of cloth round the loins of a small girl; one cubit broad. *Nui kuḡi gidra dō bandek lekenae*, s.k. *kirimaeme*, this small girl has become big so as to need a loin-cloth, buy her a small cloth. (Name said to be due to the look; this kind of cloth has a coloured border at each end, not along its length; when put on, the borders are seen standing perpendicular.)

Siduḡ Maḡđi, n. A sub-sept of the Marndi sept (v. *Siduḡ Sōren*).

Siduḡ Paḡuri, n. A sub-sept of the Pauria sept (v. *infra*).

Siduḡ Sōren, n. A sub-sept of the Soren sept. These and the other *Siduḡ* sub-septs put a sheaf of paddy erect in the door of their cattle-shed on the day when, during the *Sohrae*, they tie bullocks to posts in the village street. The cattle eat this, if it is not carried away by people for mixing with their own paddy, believing that it will increase their grain. These *Siduḡ* sub-sept people need not use their own sheaves; they may take a sheaf from anywhere for this purpose; this the owner will not oppose, it being considered a gift.

sidhā, n. Provisions, victuals, ration (foodstuff not cooked). *Ḍom s. sōna-kope*, measure the provisions out to the *Doma* (musicians); *kuḡiko s. emakope pē bela reak*, give the workers their victuals for the three daily meals; *in din s. tahkantaeta*, s. *cabayentaeta*, so many days his provisions lasted, now his provisions have ceased (he is dead). (H. *sidhā*; v. *sēr sidhā*.)

sidhā, adj., v. a. m. Straight, direct, honest, straightforward; to make, become straight, etc. *Sie calakme, haḡđe hōrem nama*, go straight (in the direction shown), you will find a road there; *s. hōr*, a straight road; *s. kaḡ*, a straight piece of wood; *nui hōr dōe s.gea*, this man is straightforward; *piḡđheko s.keta*, they have made the rice-field ridge straight; *dealko s.keta*, they have made the wall even; *sar s.yena*, the arrow has become straight; *kulhi nitok dō s.yena*, the village street has become straight now. (H. *sidhā*.)

sidhā, the same as *sidhā*, q. v.

Sidhā guru, n. The name of one of the *oḡja*'s bongas.

sidhā sidhi, adj., adv. Straight, straight along, directly; accurate (the same amount). *Noa hōr dō s.s.ge calao akana*, this road runs straight; *s.s. roḡme*, speak straight (honestly); *s.s. taḡa emokme, sud dō baḡ hataoa*, pay the accurate amount of money (what you got), I shall not take any interest; *s.s. sōn hēdenaḡ*, I went and returned straight along (did not sit down or go out of the way) (v. *sidhā*).

sidhi, n. A preparation of opium. (C.; Santals do not use this; but here they understand *sidhi* to be a kind of *gāḡja*; H. *siddhi*, *Cannabis sativa*, Willd.)

sidho, n. A statue of stone (fixed); v. m. To become do., be fixed.

Dahgra muhgan s. menaka, there is a stone image of a bullock there; *noako s. do sedae hoxko tahkana*, *onkoko s. akana*, these statues were formerly people, they have been turned into stone statues; *Ram Lokhonak s. gude menaka*, the stone images of Ram and Lokhon are there; *s. akan lekam thir akan do*, you are quiet as if you have been turned into stone. (B. *siddho*.)

sidho, v. a. m. To purify, take into caste again; adj. Perfect, clean.

Dhartiko s.keta, they have purified the earth (said about the sprinkling of cow-dung water over the place where a body has been cremated); *dharti s.koh ma*, may the earth be purified (said when sprinkling as stated); *phalna tehenko s.kedea*, they have to-day taken so and so into caste again; *nui hor doe s.gea*, this man is clean (has no impediments) (v. supra; H. *siddha*).

sidgi bidir, the same as *sedge befer*, q. v.

sidgir, v. a. m. To wash away, remove (by water). *Dakte jereje s.keta*, the rain washed the plastering away; *sprak dhiri dakteye qtu s.keta*, the rain washed (the earth) away so that the stones of the road were laid bare; *delabo putkabo halak agukoa*, *hola dakteko s. akana*, come let us go and pluck puff-balls, they have been washed bare by yesterday's rain; *dhiri qtu s.cna*, the stones have been laid bare by the floating water.

sidgir bidgir, the same as *sidgi bidir*, q. v.

sidic, v. a. To sting, give an acute pain; to smart. *Sikrice s.kidina*, a mosquito stung me; *cele tpe s.kidina*, some insect gave me a stinging pain.

sidic mante (-marte, -mente), adv. With a smarting pain. *S.m.ye itickidina*, he pinched me giving me a smarting pain; *nunu jokhet s.m. gidroi gerkidina*, when it was sucking, the child bit me and gave me a smarting pain (v. infra).

sidic sidic, adv., v. a. With smarting pains; to sting, cause smarting pain.

S.s.ho gereh kana ormoc, the bugs are biting me and causing smarting pain; *sikrice s.s.edin kana*, the mosquitoes are giving me stinging pain.

sidik, properly *sidic*, q. v. (C., mishearing.)

sidli gadli, adv., v. a. m. Sprinkling, spilling; to sprinkle, spill, to make muddy. *Duarre cak s.g.pe abukoh kana*, why are you washing your hands and feet in the door, splashing water all round you; *s.g. samam dakho cabaketa*, they finished all the water, sprinkling it about; *gadiko s.g.keta gidra*, the children made the water-pool muddy by splashing in it; *kayda real dakho s.g.keta*, they spilled the water in the pot (splashing); *jondra dak mardhi s.g.yena*, the Indian corn-gruel was made watery.

sidor sodor, adv., v. m. Leaking, trickling; to leak, trickle. *Noa phuruk do s.s. jorok kana*, this leaf-cup is leaking trickling; *sarim s.s.ok kana*, the roof is leaking; *noa beji s.s.ok kana*, this brass cup is leaking. Only about trickling drops, not a continual stream (v. *sadar sodor, sodor sodor, sudur sudur*; *Muqari sidor sodor*; v. infra).

- siḍo sḍo*, adv., v. m. Splashingly, tricklingly; to trickle (audibly). *Khet dak s.s. qhuk kana*, the water in the rice-field runs out splashingly; *orak nolḍ sḍ s.s. jḍrḍk kana*, the house is leaking somewhere hereabouts (heard, not seen); *dak s.s.k kana sale khḍn*, water is trickling down from the eaves (onomat.; v. *sḍo sḍo*; word is also used about the sound of urinating when standing).
- siḍrḍk baḍrak*, adv., v. a. m. Spilling copiously, wasting, lavishly; to spill, lavish (water). *S.b.e dakheta teheḍ*, it rained copiously to-day (more than needed); *s.b. dak ḍo alope areja*, don't use water lavishly (washing); *s.b. miḍ talaoe gosiceta*, he is continuously breaking wind with much noise; *daka jḍm jḍkheḍ dakko s.b.eta*, they are wasting water when having food (washing themselves before or after food); *orak s. baḍragak kana*, the house leaks copiously; *s.b.e egerheta*, she scolded copiously (using much bad language) (cf. *siḍḍor sḍḍor*).
- siḍri*, adv. (preceded by *miḍ*). Incessantly, uninterruptedly. *Miḍ s.m. ropeta*, you are talking incessantly; *miḍ s.ye egera, qhḍflenkhan*, she will scold incessantly when she commences; *gidḍḍ miḍ s.bo jḍma*, children will eat uninterruptedly.
- siḍriḍ biḍriḍ*, adj. Small and numerous (leaves, as of the tamarind); v. a. m. To make small (hail); *Jojo sakam ḍo s.b.gwa*, the leaves of the tamarind are very small and dense; *areḍḍ sakame tuḍi s.b.keta*, the hail fell and tore the leaves into fragments.
- siḍwaḍk baḍwaḍk*, adv. Cuttingly, woundingly, harshly (scold); v. a. To scold do. *S.b.e egerkidina*, she abused me harshly; *iḍiḍ kulikedekhane s.b.kidina*, when I asked her, she scolded me cuttingly (v. *siḍraḍk baḍraḍk*).
- sigi*, v. a. m. To enlarge an incision, to make a long incision. *Pal orak s. ḍḍḍḍḍe, pal bah bolḍk kana*, enlarge the ploughshare groove a little, the ploughshare does not go in; *caḍkaḍ s.me, kaḍaḍ bah baḍsḍḍḍ kana*, enlarge the grooves of the door-frame, the double door does not fit in; *kaḍ paḍag laḍiḍ s. paḍilme*, to split the log make first a long incision; *sḍḍḍḍḍ s. idi akata*, they have cut the border of the road straight (made a long incision to show where the border is to be).
- sigi bigi*, adv. Teemingly, numerously; itching. *Nwi gḍi ḍo huḍiḍne qhaolena, niḍḍ ḍo s.b.ko tejo akadea*, this cow got a small sore, now she has got teeming larvae; *s.b.ye busḍḍ akalkoa sukri*, the sow has got a crowd of young; *s.b.ḍ qikḍḍeta, um heḍḍḍḍḍḍ*, I have an itching (tickling) feeling, I must at once go and have a bath.
- sigiḍ bigiḍ*, adj., adv., v. a. m. Disordered, disarranged; disorderly; to disarrange, be upset, disturbed. *S.b.gḍ dahae sipi giḍikata, onhan s.b. daka ḍo qhḍe jḍma*, he kneaded the rice (with his fingers) and threw it down in disorder, who will eat such muddled rice; *s.b.ko ropeta*, they are talking nonsensically; *kathako s.b.keta*, they made a mess of the matter; *khḍḍḍḍḍ s.b.keta*, they have disordered the threshing-floor (the surface); *mḍn s.b.entaca*, his mind is upset (cf. *infra*).

sigid sigid, adv., v. a. Incessantly, harshly; to find fault incessantly, to jaw continually. *S.s.mil agerko dophoyedika*, they are keeping me (as their servant) always and incessantly abusing me; *s.s. rof do bah sahaoka*, incessant fault-finding cannot be endured; *s.s.edin kanako*, they are incessantly jawing me.

sigir bigir, adv. In confusion, very close together; v. a. Put down do., disorderly. *Horo biqda s.b.ko doka akata*, they have put the paddy sheaves down disorderly; *ipil s.b.ko nelok kana*, the stars look so close together that you cannot distinguish them clearly from one another; *noa piqda s.b.ko jorer akata*, they have plastered this verandah in a disorderly way; *kathako s.b.keta*, they have confused the matter (cf. *sigid bigid*).

sigoe sogoe, adv., v. m. With a rustling noise; to rustle. *Nawa kicrid bande akante s.s. sape kana*, it makes a rustling noise, because she has put on a new cloth; *humam kicrid s.s.ok kana*, silk cloth rustles (v. *sagoe sogoe*).

sigri, adv. Quickly, rapidly. *S. kami godme*, work quickly; *s.ye hekena*, he came quickly. (Desi *sigri*; cf. H. *stghra*.)

sighri, the same as *sigri*, q. v.

sikhi, n. Ink. (H. *sikat*.) The same as *sighi*.

sikun, n., adj. Prank, frolic, practical joke; given to pranks, frolicsome. (C., not here; cf. *sipqan*.)

sikonia, adj. Given to pranks, frolicsome. (C., not here.)

sij, n. A certain shrub, *Euphorbia antiquorum*, L. (H. *stj*; v. *sthe*; name very rare here.)

sik, n. A hookah-cleaner (of iron). *Huka bota s.teko saphaea*, they clean the hookah tube with an iron pick. (H. *sik*.)

sik, n. A rod, thin circular bar with or without *mqrhl*, added. Used about a special form of iron. *S. (mqrhl) kui mocareko lagao akata*, they have put an iron grating over the mouth of the well. (Desi *sik*; B. *shik*.)

sik, n. Method, way. *Uniak s. kana*, it is his method.

Sikte, adv. In accordance with, because. *Koehetme s.m emadea*, you gave him in accordance with what he asked you; *neatme s.m jomhetakoa*, you took food from them as they invited you. (H. *sikh*.)

sikh, adv. On the occasion of, at the same time, because, since. *Senlen s. cedaik bam agu daralaka*, when you went there, why did you not bring it with you; *emoik kan s. thora thurin jomkaka*, as you are giving it, I shall eat a little; *apepe calaik kan s. in hon calaka*, because you are going, I will also go (v. *supra*).

sikq, n., v. a. m. A mark burnt on the left forearm; to make, get do. The *sikq* is a national mark of Santal men; anyone having these marks on his left forearm is at once known to be a Santal. They have one, three, five or even seven marks (always an odd number), but the number has apparently nothing to do with sept or even family, a son may have one mark, while the father has three, etc. The *sikq* are made during the

cold season when a boy is some seven to nine years of age. They are made in the following way: a rag is rolled tightly so as to be of the size of a finger in thickness and a couple of inches long. A spot is made wet with a little spittle, and the rag-roll is put standing on this. Fire is then set to the top and it burns. When it is burnt down, the man who performs the operation (*sikhāid*) presses the hot ashes down on the skin; this causes a blister with ensuing sore. When this is healed a scar remains, this is the *sikhā*. As the operation is painful, the boy is persuaded to stand the pain by being told that if he has no *sikhā*, he will in the next world get a *tejo* (caterpillar) as big as a log placed in his arms. Only one *sikhā* is made at a time; when a day or a few days have passed, a fresh one is made. Girls are tattooed on the breast (any design) the same persuasion being used (v. *khoda*). *Bam sikhālenkhan hana purire mungḥat lekun tejoko hoborama*, if you don't let yourself be burnt-marked, they will give you a caterpillar like a log of wood in your arms in the next world. (P. H. *sikka*.)

sikhā, n. A four-anna bit (of silver). *Mūrē s.ko dandomkadea*, they fined him five four-anna bits (a very common amount of fine). (P. H. *sikka*, a stamped coin; v. *siki*.)

sikhār, v. a. m. To acknowledge, acquiesce, assent, agree. *Emoḥe s.kela*, he consented to pay; *jojom bako s.lena*, they would not agree to eat (e. g., take certain people's food); *mūrē faka gonḥ jojom bako s.lena*, they would not agree to take five rupees as bride-price (because so much would make it obligatory on them to give a cow). (Desi *sikar*; H. *sikhār*.)

Sikār, v. *Sikhār*.

sikhāri, n. A hunter, particularly one who has a gun. *Adi s. kār hanae, sendra bas taymoka*, he is an eager hunter, he will not be behind hunting (he always attends). (P. H. *sikhārt*.)

sikhāriq, n., adj., the same as *sikhāri*, q. v. *S. babu hanae*, he is a hunting baboo (v. *sikhāriq*).

sikhāt, v. *sikhāt*.

sikhātanga, v. a. m. To postpone, leave unfinished, put off, adjourn. *Phalna real galmaraole s.kela, tchen dō bah mungḥlena*, we adjourned the talking over of so and so's case, it was not finished to-day; *ngs dō onkoall bapla s.yena*, their marriage was put off this year (to next).

sikhān, v. a. m., the same as *sikhān*, q. v. (both forms equally used).

sikhānna, n., adj. Teaching, admonition; taught, instructed, tutored, false; v. a. (d.). To teach, tutor, instruct. *S. katha galmaraoepe*, speak to him, admonishing him; *baku dō s. katha hasoyede hana*, admonishing words hurt our daughter-in-law; *s. katha alom rora, celom baḍasa, ona rorḥme*, don't speak what you have been tutored to say, speak what you know; *noa dō s. katha hana*, this is a tutored, false statement; *s.wedoko ere ror lagil*, they instructed him to tell falsehood. (H. *sikhānna*.)

- sike*, adv. In accordance with, because of. *Metade s. sukriye gochodea*, he killed the pig in accordance with what was said to him (v. *sik*).
- sike*, n., the same as *sikq*, q. v. *S.rege ale hor hopon dote oromolla*, we Santals are recognized as Santals by the burnt marks.
- sike*, n. A spike or spit, a lightning conductor spike. (P. H. *sikk*; not known to ordinary Santals.)
- siki*, n. A small silver coin (a four-anna bit, or a two-anna bit, and very rarely, eight-anna). *Car ana s.*, a four-anna bit; *du qni s.*, a two-anna bit; *mitte at ana s. menallina*, I have an eight-anna piece (v. *sikq*; B. *siki*, a quarter).
- sikih*, v. *sikir*. (C., not here).
- sihil*, n., v. a. m. A grindstone; to sharpen, grind, polish, burnish (on a grindstone). *S.te kapiye laser akala*, he has sharpened the battle-axe on a grindstone; *churiye s.keta*, he sharpened the knife; *noa kapi do s. akana*, *khub lasergea*, these scissors have been ground, they are very sharp. (A. H. *saigal*, burnishing instrument; H. also *sikih*).
- sikhildar*, n. A certain caste who sharpen tools. They call themselves *sikhildar* and travel about; their women tattoo (v. supra).
- sikim*, v. a. m. To finish, complete (the same as *sakim*, q. v.). *Kaniko s.keta*, they finished the work. (Rare.)
- sikiom*, n. A certain lily with very large flowers, some pure white, others with reddish stripes. One variety is *Crinum zeylanicum*, Roxb. C. writes that it is as yet found only in the Santal country; I understand that, anyhow, one variety has been named *Crinum Campbellii*, Watt. It is a very grand-looking lily when in flower. Used in Santal medicine. *S. baka hette sioh hada dangra*, *kathaeko raga*, seeing the lily flowers, ploughing-bullocks and buffaloes cry, they say (because they then know that the time for work has come).
- sikir*, n., adj., v. a. m. Itching, irritation, dislike, antipathy; irritating, itching; to irritate, itch, have a biting or itching sensation. *Hikom s. ar eika s. do bah sahaoka*, the itching of a co-wife and the itching of the *eika* (q. v.) cannot be endured; *horo busup do qdi s.gea*, paddy straw is very itching; *s.geko nelen kana nstar do*, they look on me as something irritating at present (dislike me); *mathom s.hidina*, *um hellingen*, the (stamens of the) mahua flowers gave me some itch (by blowing on me), I must at once go and have a bath; *cedallem s.ok kana*, why are you giving yourself itch (said to children who expose themselves).
- sikiyi mahori*, the same as *sikri mahri*, q. v.
- siki sibi*, v. m. To be in a passion, show oneself ready to fight. *S.s. dadal-geye nir hijul kana*, he is coming running in a passion to beat (someone); *qigere s.s.h kana*, she is in a passion to scold (v. *seke seke*).
- siklan*, v. a. m. To teach, instruct, suggest to, incite, tutor. *S.am, epe jemon aloe ror*, admonish him, that he must not speak falsehood; *wonka onka ror lagile s.ana*, he was tutored to speak in such and such a way;

kapid khgnem s.laho qndko ceda, only when you teach them from when they are small, will they learn (v. *sikhau*; H. *sikkāna*).

sikngl, n., v. a. m. Instruction, teaching; to teach, to learn. *Goramtat realk s.kana*, it is the teaching of his namesake (what he has learnt from his grandfather); *gateho s.akawadea kurhialq kgut*, his companions have taught him to be lazy; *iskulre olok parhae s.joh kana*, he is learning to read and write in the school; *mistiri kqmiye s.akala*, he has learnt to work as a mason (v. *sikhau*).

sikol, n., v. a. A thin rope of straw, used to tie paddy bundles; to make do. *S.wipe, horobon bandia*, make some thin straw rope, we shall put the paddy in bundles; *s.baber*, a straw rope; *qrko s.a*, they make the thin straw ropes of unbroken paddy-straw; the *sikol* may be of any material, provided it is used for the same purpose, such as *jari s.*, *bachom s.*, *qr s.*, and *lanqha s.* (cf. H. *sikal*, a chain).

sikol, n., v. *sikri*. (In these parts *sikol* is not used about a chain; v. supra.) *sikor spkor*, v. *sikhkor sphkor* (the more common form).

sikriq, n., adj., the same as *sikgriq*, q. v. *S.kapi*, a certain shape of battle-axe, used when hunting; it is small and shaped like a *cihq kapi*, q. v.

sikri, n. A chain; v. a. m. To tie, shut with a chain. *S.te hatiko tol akadea*, they have bound the elephant with a chain; *silpih s.kakme*, shut the door using a chain; *setako s.akadea geger kante*, they have chained the dog because it bites; *khūniqhiye s.yena*, the murderer was chained; *rups realk s.ye hgorok akala*, she has put on a silver chain (v. *sikol*, *Munqari sikri*; Kurku *sakari*).

Sikri mala, n. A necklace in the form of a chain (of silver or other metal). During the *baha* festival the *naske* (priest) among other things takes a *sikri mala* with him when they start for the sacred grove. Here he puts this and a *sakom* (q. v.) on the man who is "possessed" by *Jaker era*.

Sikri tol, n. A method of tying feathers to an arrow.

sikrité, n. A mosquito. *Racare sehgel jol dhungiaipe, bogete s.bo geger kana*, make a fire with heavy smoke in the courtyard, the mosquitoes are biting awfully. (Munqari *sikri*, Ho *sikri*.)

sikrid mante (-marte, -mente), adv., the same as *sekreé mante*, q. v.

sikrid sikrid, the same as *sekreé sekreé*, q. v.

sikrité sikrité, n. A children's game, in which they pinch each other. One is sitting and pinches another that is lying on her (or his) lap. *S.s. alope rar barasa, bahkhan nahak dhao dhaoko udqu kel godaba*, don't say mosquito mosquito, or they will presently come flying quickly (v. *sikrité*).

sikri mqkri, n. The bonds of matrimony. *S.m.bon joraoheta, mit din lagat s.m. do bak kana, jugé jug lagatge*, we have joined the bonds (of marriage), they are not bonds for one day, but all ages (eternity); *sikriak mqhriakbo tol mit, kel mitketabo*, we have tied together, joined together the bonds (from *bapla binti*) (v. *sikri*; *mqkri* possibly a jingle).

sik sikhq, v. m. To be in a passion, in a fury. *Edreteye s.s. akana*, he is furiously angry (cf. *siki siki*; v. *his hisq*; rare).

sikte, v. sub *sik*.

sikuqr, v. *sikuqr*.

sikuþ, v. a. m. To shut the mouth, close, contract, draw together, become thin. *Bugli or s.kel lekako s. utgrema*, they have become utterly shut up like a bag being closed (by pulling the string at the mouth of a bag tight); *chatar sikubme, kaqae bhirkauk kana*, shut your umbrella, the buffalo is being frightened; *mocae s.keta*, he shut his mouth (also about not speaking); *moca s.entaea*, his mouth has been shut (he is silent, cannot say anything); *enele s.ena netar*, she has ceased dancing at present (having had a child); *jhingga baha setakre sikuboka*, the *jhingga* (q. v.) flowers close in the morning; *renggeteye s.ena*, he has become thin from lack of food; *nui kaqa dq kami kamiteko s.kedea* (or *-e s.ena*), they have made this buffalo lean (or, it has become lean) by constant work.

sikwar, n. A sling made of strong cord in which to hang or carry things; v. a. d. Provide with a sling. *S. benaome sunum ihili akae lagit*, make a sling to hang the oil-pot in; *kohqda s.akpe alo nurok lagit*, give the pumpkin a supporting sling to prevent it from falling down; *s. marar idime*, take a shoulder-yoke and slings with you (the *marar* is used with one sling at each end); *s. akaspe, dakabo dqhqa gidra lagit*, hang up a sling, we shall put the food there for the child; *patal kohqda reak s. topak akana*, the sling of the underworld pumpkin is broken (fig. about the loin-cloth and especially the loin-strip carrying the scrotum. (Munqari, Ho *sikwar*; H. *sikhar*.)

sikwar, n. A certain tree. Roots used in Santal medicine.

sikwar, v. a. m. To give, get a fissure, crack (earthenware vessel at bottom).

Daka dakte noa þubuko s.keta, by using it for cooking rice they caused this earthenware pot to crack; *celak s.ana, noa dq alope larqara*, this earthenware vessel has got a fissure, don't use it.

sikhq, v. *sikhq*. (C.)

Sikhqar, n. A country to the South of the Santal Parganas, where the ancestors (or part of them) lived for a long time and cleared the jungle.

S. khon hã Deko koponko lagakellea, also from Sikhar the Dekos drove us away; *S. sqde bqhoã akafa*, he has turned his head towards Sikhar (i. e., the South, he is dead).

sikhqar, n. A certain dance so called. The *sikhqar gnet* is danced by both sexes at melas, etc., not in the villages. The girls catch hold of each other and move trippingly forward and turning, at the same time nodding their heads; the young men (three, i. e., two with each a dancing-drum, and one with a kettle-drum) run about in front drumming a peculiar time (*s. ru*), while the women sing certain songs (*s. sereã*) to a peculiar tune (*s. sqr*). The name is said to be due to this peculiar kind of dancing having been learnt and brought from Sikhar.

- sikkət*, n. Teaching, instruction; v. a. m. To teach, learn. *Apat real s. kana*, it is his father's teaching (he has learnt it from him); *uni s. leye cel akata, acle dɔ bae rɔrɔla*, he has got it by his teaching, he does not say this by himself; *olohe s. adea*, he taught him to write; *ojhale s. oħ kana*, he is being taught to become an ojha (v. *sikkəu*; not common).
- sikkəu*, v. a. m. To teach, instruct, advise, exhort, tutor, suborn. *Gidra bes leha s. kolape, horo alako jom ocoo lagil*, instruct your children well not to let (the cattle) eat the paddy; *gidra khon bape s. lehokhan enhageko hewaka*, if you don't teach your children from their childhood they will get accustomed to behaving like this; *ere ror lagile s. ena* (or *s. ocoyena*), he was tutored to speak what is false. (H. *sikkənā*.)
- sikkəu parhao*, v. a. m. To exhort, instruct, admonish. *Gidra bes lekate s. p. kom*, instruct the children well; *s. p. bae anjomletteye ghətketa*, he committed a crime, because he did not listen to admonishment; *phalnaren kopon dɔ bese s. p. akana*, so and so's son has been well instructed (v. supra and *parhao*).
- sikkəuna*, v. *sikəuna*.
- sikhla*, v. *sikhə*.
- sikhnat*, v. *siknat*.
- sikhkət*, the same as *siknat*, q. v.
- sil*, n., v. a. A stone, hone; to rub and sharpen on a hone. *S. re holatko lasera*, they sharpen razors on a hone; *s. re sasakho rida*, they grind turmeric on a stone; *holatko s. keta*, they honed the razor. (H. *sil*; word is used, but known to be foreign.)
- sil*, n. Nature, quality, civility, benevolence, humanity, politeness, generosity. (H. *sil*; not used alone; *sil sɔrɔm*, *sil besil*.)
- silqi*, v. a. m. To sew, embroider. *Angrɔp s. katinme*, sew a jacket for me; *catome s. keta*, he sewed the umbrella; *nutum s. yena*, the name has been embroidered. (H. *silat*; the ordinary Santal word is *roħ*, q. v.; *silqi* is used in schools, more rarely in the villages.)
- silqt*, n. A slate. (Engl.; v. *selet* and *silet*.)
- silqu*, v. a. m. To sharpen. *Noa churi bhɔtro akana, s. katinme*, this knife has become blunt, sharpen it for me (v. *sil*; very rare).
- sil besil*, adv. Shamelessly, without decency. *S. b. e egerkidina*, she scolded me shamelessly; *s. b. hin jhɔrɔyena*, they had a shameless quarrel (v. *sil* and *besil*).
- silet*, n. A slate. (Engl.)
- silqət*, v. *sirqət*. (C.)
- sili*, n. A rope made of cow's tail. *S. baberte bongahə lagakoa*, they drive bongas away with a rope of cow's tail (they swing it round above the head to drive *bir bongə* and *dən bongə* away). (H. *seli*.)
- sili*, n. A neck ornament of plaited hair and small white beads, worn by females. (C.; v. supra.)

- sili mala*, n. Beads threaded on twisted hair and worn on the neck. (C., here called *gunsī mala*.)
- siliŋ samanəm*, the same as *siniŋ samanəm*, q. v.
- silməç*, adj. Dirty; v. a. To make dirty (children). *Nwi s. mara gidra, tis hō bako qabrakmea*, this dirty wretch of a child, they never bath you; *sanampe s.kela*, you have dirtied everything (mostly used by women to children, but also to men).
- silmuč*, the same as *silməç*, q. v.
- siloda*, adj. Huge (animals, particularly dangerous ones, also bulls). *S. kule heç ahana*, a huge tiger has come; *s. bana*, a huge bear; *s. daŋgra*, a huge bull; *marah s. tayan menasa ona darhare*, there is a huge crocodile in that pool.
- silodha*, v. *siloda*. (C.)
- siloŋ*, n. A slate (cf. Engl. slate; H. *siloŋ*, a small grinding-stone; *siloŋ* is the form used in Muŋdari).
- silpas*, n. Slippers. (Engl.; servants' pronunciation.)
- silpaŋ*, n. A railway sleeper. *S. kaŋ cetante rel mārkhətko baŋsua*, they fix the iron rails on the wooden sleepers. (H. *silpaŋ*, corrupt. of Engl. sleeper.)
- silpaŋ*, n., the same as *silpaŋ*, q. v.
- silpaŋ*, n. A slipper, house-shoe (v. *silpas*).
- silpih*, n. A door; v. a. To make, put in a door. *Kapaŋ s.*, a double door; *maŋ s.*, a bamboo door; *ŋəŋi s.*, a door made of split bamboo with cross-laths; *busuŋ s.*, a door of straw, *oraŋ duarre s. lagaome oraŋ siŋ laŋil*, put a door in the door-opening of the house, to shut the house; *s. hurkərkakme*, bolt the door; *s.ko tpi akala, okate cəko calaom*, they have tied the door and gone somewhere or other; *s.ko dəho akala jhiç*, they have let the door stand open; *s. jhiçena, qəta hūrentaəa*, his door is open, his teeth have fallen out; *s. lahako piŋə akala*, they have made cakes big as a door. (Muŋdari, Ho *silpih*; Kurku *shenepiŋ*; cf. *sih*.)
- silpoŋ*, n., the same as *silpaŋ*, q. v.
- silpoŋ*, adj. Worn (money), smooth (inscription rubbed out). (H. *silpaŋ*.)
- sil pher*, v. a. m. To change, behaviour (from civility to the opposite). *Perako seçe s.ph.kela*, he changed his behaviour towards the visitors; *s.ph. gətenae*, he suddenly changed his behaviour (v. *sil* and *pher*).
- sil pherao*, v. a. m., the same as *sil pher*, q. v. (Both words rare.)
- sil səram*, n., v. m. Sense of shame, decency, modesty; to feel do. *S.s. bənuŋtaəa*, he has no sense of decency; *s.s. deakateye roŋəta*, he speaks, having turned his back to all sense of shame; *s.s. jəŋə jəmkətaəa, baŋənhartel samahre hō parkəmye duŋəŋə*, she has "eaten" all her sense of decency, she will sit on a bedstead even in the presence of her husband's elder brother; *s.s.əh kənaə, bəe roŋ dəreall kəna*, she is feeling ashamed, she is unable to speak (v. *sil* and *səram*).
- siluh piŋəh*, adj., adv., v. a. m. Dirty, defiled; slovenly, disorderly; to dirty, soil, defile. *S.p.ko tahəna, bəho saphəhə*, they stay (are always)

dirty, they do not clean themselves; *s.p.e jomela bin abuktege*, he takes his food slovenly without washing his hands (beforehand); *thqri baqi s.p.getakoa*, also their brass-plates and cups are dirty; *s.p. dañ*, dirty water; *jelko s.p.kela sap saple*, they have dirtied the flesh by handling it; *mññãhã s.p. akantaca, bae af akana*, his face is dirty, he has not washed himself.

sim, n., v. a. The common domestic fowl; to acquire, keep fowls. *S. eñga* (also *eñga s.*), a hen (fully-grown; v. *kalot*); *s. sañdi*, a cock (as opposed to e. g., *bir s. sañdi*, a wild-fowl cock); *sañdi s.*, a cock (as opposed to a hen); *sim hopon*, a chicken; *hopon s.*, a small fowl; *s. bele*, a hen's egg; *s. jel utu*, curry of fowl flesh; *kalot s.*, a pullet (until they commence to lay eggs); *s. pakha*, a place where the fowls may stay at night and hens may lay eggs (not on the ground, made of bamboo, etc., in a corner); *s. kundhi*, a closet for the fowls (on the floor); *nes dce s.ketkoo*, this year he has kept fowls; *ojhako s. adea*, they gave the ojha a fowl; *perako s.atkoo*, they treated the visitors to chicken-curry; *s. kafa dag menaktalea*, we have (the figure of) a fowl's foot as our mark; *ma daka usara hodpe, sañdi s.ko kalofena*, be quick preparing the food, the cocks have become pullets (i. e., the visitors have taken off their turbans, preparatory to sitting down to eat).

The Santals distinguish different fowls as follows; *Belati s.*, a large kind (supposed to be from Europe); *gedde s.*, fowls with short legs, like ducks; *jhañga s.*, fowls with feathers down their legs; *karanat s.*, fowls, the feathers, skin and bones of which are black (used as medicinal food in certain diseases); *duci s.*, a fowl that has some feathers standing out on the neck; *kulani s.*, a large kind; *kharku s.*, a very tall kind of fowl; *khedra s.*, a kind of fowl that has very scanty feathers; *risa s.*, fowls, the feathers of which are reverted (sacrificed by ojhas to drive bongas away); *ore s.*, fowls that resemble the *ore*, q. v.; *sauria s.*, a kind that lays many eggs and gets many chicks.

Bir sim, the wild fowl. *Gallus ferrugineus*.

Thu thukur sim, the turkey.

Dañ sim, n. A kind of wild duck, smaller than the *serale*, q. v. (Kherw. *sim*.)

sim, v. *eroñ sim*.

sim, v. *goñ sim* (the same as *got sim*, q. v.)

sim, v. *got (got sim)*.

sim, v. *harar sim*.

sim, v. *jom sim*.

sim, v. *mag sim*.

sim, n. A plant growing in fields with mustard (also called *tupi sim*, *tupi jhara* and *tupi lambe*).

sim q, n., v. a. m. Border, boundary, limit, frontier; to set a boundary or limit. *Aleak s. dq noqde khon*, our boundary is from here; *s. alom si*

- paroma*, don't plough beyond your boundary (cross-boundary-ploughing); *s. dhui tope*, erect a boundary-pillar; *ato s.*, the village boundary; *nui do s. bae dohpea, ror paromae*, this one does not keep himself within bounds, he speaks improperly; *emoñ reak s. banuklaea*, there is no limit to his giving; *gođako s.kela*, they set a boundary to the high-land field (especially when dividing); *ato reak neđe khonko s.kela*, they set the village boundary from here; *nonkate s.yena*, the boundary has been fixed along here. (H. *simā*.)
- simā boṅgu*, n. A boundary spirit, supposed to live within the boundaries of a village (not on the boundary itself), much feared. *Noa darere s.b. menaea, qđiye kađraia*, in this tree there is a boundary spirit, it is very unrelenting (v. *boṅga*).
- simā đaṅđi*, n. The boundary (round about). *Noa ato reak s.d. jotoñ bađaea*, I know all about the boundaries of this village; *s.d.ren boṅgako manaoetkoo*, they pay homage to (worship) the spirits of the boundary (v. *đaṅđi*).
- simāna*, n. Border, boundary, confines, precincts; v. a. m. To lay down the boundary. *Ale s.re taruđe jom ikadea okaren hor cəñ*, inside the precincts of our village the leopard has killed a man from who knows where; *nonkateko s. akata*, they have made the boundary in this direction. (H. *simāna*, note, in Santali pronounced *simā-nā*.)
- simā sim*, n. A fowl (cock) sacrificed to the *simā boṅga*, q. v., when the paddy is sown and reaped, also at other times.
- simatbar*, n. The limit boundary (C., not here); v. a. To fence in. *Kulhi ađe s.kakme, jemon merom aloko boło dapeak*, put up a fence on the side of the village street, so that the goats may not be able to get in. This should likely be *simā bar*.
- simbrit*, v. a. To agree upon. (Word obsolete.)
- simbrit*, n. The fresh shoots of the Cotton tree (v. *edel*), used in Santal medicine (cf. H. *semal*).
- simbru*, n., v. m. An accumulation of blood (in the nose); to suffer from do. *Hola khon s. bohoñ hasoyediñ kana*, since yesterday I have been suffering from headache due to the accumulation of blood in my nose; *suite s. so bogojitme*, prick my accumulation of blood in the nose with a needle and break it; *s. akange*, he suffers from an accumulation of blood in the nose. C. calls it polypus of the nose; but it is scarcely this; it is a fairly common complaint and easily remedied (as mentioned in the example; Santal women and men are experts); it is not met with in cold countries. C. also gives as a meaning "disease of cattle in which the septum of the nose is injured;" this is here *sursə* (v. *simru*; also a common village name, so termed because an *edel* (H. *semal*) tree has been growing there).
- Sim disom*, n. A mythological country whose people have no sense of shame (v. *sim*).

Sim gar, n. A fort, acc. to Santal traditions, belonging to the Tuḍu sept in Champa.

sim gar, n. A corner inside the house set apart for the fowls (v. *sim* and *gar*; here very rare; v. *sim kundhi*, sub *sim*).

sim giḍi, v. a. To throw away fowls, i. e., to give fowls to an ojha. *Bar pe s.le g. ocoketkoa ojha, bae besok kana*, we have two or three times thrown fowls away by the ojha, still he is not recovering.

sim goyor, n. A children's game (v. *goyor goyor*).

simiḍ, n. The excrement of fowls (*sim* + *iḍ*).

simiḍ, n. A certain tree, *Briedelia stipularis*, Bl.

simiḍ simiḍ, n. A children's game.

simiḥ, n. Cement; s. *hasa*, do. (Engl.)

sim jel, n. Fowls' flesh; goose-flesh; v. m. The skin to become rough, bristling or corrugated with cold or fright, or (particularly) in the ague stage of malarial fever, to shudder. *S.j.ko utuatlea*, they gave us curry of fowls' flesh; *s.j.enae rabante*, his flesh has become rough bristling from cold; *ruḡ ḡhoḡ akadea, ḡerḡo s.j. ḡelok kantaea* (or *s.j. akantaea*), he is in the first stage of fever, his body looks like goose-flesh (v. *jel*).

sim kaḡa araḡi, n. A certain shrub *Vitex peduncularis*. Used in Santal medicine. Name due to shape of leaves, looking like a fowl's foot.

sim kole, n., the same as *sim kundhi*, v. sub *sim*. (Rare.)

sim kundhi, n. A corner inside the house set aside for the fowls (v. sub *sim*).

sim laḥ, n. A fowl's entrails. *S.l. do ḡḡi sebela, ar muḡḡu laḥ dole giḡikako*, the entrails of a fowl are very savoury, but the end entrails (near the anal opening) we throw away (v. *sim* and *laḥ*).

sim laḥ, v. a. To make a three-strand thread with a single thread. It is done as follows; a loop is made and kept along the single thread thus arranging the strands that are there upon twisted together; when the end of the loop is reached the single thread is run through the loop and a fresh loop is formed and the three-strand twisting is continued, and so on. The thread (*sutḡam*, not *babar*) is kept on a hand spindle (*sutḡam ḡhera*), until the required length of thread is made. *Sutḡam do s.l.hate ḡheraeme*, twist the thread, making it three-stranded; *sutḡam s. lajme, kanhabo roḡa*, make the thread three-stranded, we shall sew cloth-pieces together (v. supra).

sim of, n. A certain kind of edible mushroom of red colour (v. *of*).

simḡḡ saḡe, adj. Disorderly, loose, irregular, with openings; v. a. m. To loosen, tie loosely, be at variance. *Noa sahan bojha do s.s.gva, ḡḡi urijme*, this firewood load is loose (in disorder), tie it tight; *ḡoro ḡḡaripe s.s.keta*, you have tied this cart-load of paddy (sheaves) loosely (disorderly); *ḡortel doḡ boḡegea, moḡa do s.s.getaea*, the person (girl) is good, her mouth is irregular (front teeth standing too far apart; said about a girl that is being looked at to see whether she will be acceptable as a bride); *ḡḡi silpiḡ cel. leḡape bata akata s.s.*, how have you tied the cross-laths of the bamboo door, so that it has openings; *ḡarḡam buḡḡikḡin s.s.*

akana, the husband and wife are at variance (keep away from each other) (cf. *sipq sare*).

simpq sare, adv., v. m. With a clinking sound (of wristlets); to clink.

Sakom s.s. saqel kantaea, her wristlets are clinking (onomat.).

simpi sipih, adv., v. m. With a jingling, clinking sound; to jingle, clink.

Bak baki sakom hqorokate daran jakhed s.s.ge saqea, when walking, having put anklets and (or) bangles on, jingling sounds are made; *s.s.ok kama*, it jingles. Used about ornaments on wrists or ankles (v. supra; onomat.).

sim rak, n. Cock-crow; v. m. To be the time of cock-crow. *Marah s.r.*,

about 3 a. m.; *hudih s.r.*, about one hour later (4 a. m.); *setak s.r.*, when it becomes light (about half-an-hour before sun-rise); *nitok kqmi dinre s.r. khon hurupe*, now during the working season, husk rice from cock-crow; *s.r.reko oqokena*, they went out at cock-crow; *nitok do s.r. akana, hinda banuka, ar mit ghari khange setagoka*, now it is cock-crow, there is no more night, in a short while it will be morning. The Santals having no other clocks, the cocks act as such in their houses (where the fowls are kept inside during the night); at *hudih sim rak* the people who have any work to do will get up, and during the busy season even sometimes some at *marah sim rak*. During the working season the buffaloes are taken out for grazing at *marah sim rak*, at other times at *hudih sim rak* (v. *sim* and *rak*).

simra, the same as *simbrq*, q. v.

sim saba maric, n. A certain variety of pepper (v. *maric*; v. *saba*). The fruit is thin and long.

sim safi sim safi, adv. The sound of urinating (girls) (onomat.).

sim tiak, n. A sacrificial fowl. (Used in *bakhfir*.)

sim sup sup, n. A children's game, the same as *bhela sup sup*.

sinam, adv. Exactly, precisely, entirely. Always followed by *leka* after the word to which *sinam* is prefixed. *S. uni lekan helkadea*, I saw one exactly like him; *s. ona lekae benao akata*, he has made it exactly like that; *s. phalna lekae janam akadea*, she has borne a child exactly like so and so; *s. uniak arah lekanak kana*, it is exactly like his voice.

sinan kaca, n. A loin-cloth, given to the bridegroom by the bride's father, when the *tetre kuri* have washed him. The *Jog manjhi* and one of the bridegroom's party cover the bridegroom with a large cloth; being hidden in this way he lets his loin-cloth fall down (here called *awar*) and puts this *sinan kaca* on. *S.k. jawae betako emadea*, they gave the bridegroom the cloth of purification (v. *kaca*; and H. *snan*, bathing, purification).

sind, n., v. a. A hole made by burglars; to burgle, break into a house by making a hole in the wall. *Kombro phalnako s.kedea*, thieves broke into so and so's house (burgled). (H. *sendh*.)

Sind kathi, n. Burgling instruments. *S.k.te bhitho bhugokhela*, they made a hole in the wall with a burgling implement (v. *kathi*).

Sind kombro, n. A burglar, one who steals breaking into a house.

Sind mähqni, n. The act of burgling, the act (of committing an offence). *S.m.re kombrom goçlekhan hakim dō bako phāksia*, if you kill a thief in the act of burgling, the judge will not sentence you to be hanged; *s.m.rele sapketkina*, we caught the two in the very act (of illicit intercourse) (cf. *māhā*).

Sind phorao, v. a. To burgle. *Kombroko s.ph.bedeā*, thieves burgled him; *s.ko ph.keta phalna orak dō*, they broke into so and so's house making a hole (particularly used about making a subterranean passage for the purpose of stealing) (v. *phora*).

sindet, v. *rehet sindet*.

sindi mindi, adv. Briskly, always at some work (women's work). *Ih dō s.m.h qami hana, ape dōpe durup akana*, I am always occupied working, you (men) are sitting there (doing nothing) (v. *sindun mindun*).

sindir, n. A ridge; adj. Ridgy, undulating; v. a. m. To leave a ridge (ploughing). *Noa s.reko ato akata*, they have built a village on this ridge; *noa disom dō s.geā*, this country is full of ridges; *cel leka s.s.gepe siketa, tayom dhao sire dō bogete dhelakoḡgeā*, how did you plough it leaving ridges between the furrows, when it is next ploughed there will be left a good many lumps; *noa s.te calakme*, go along this ridge; *bogeteko s. akata*, they have left a good many ridges between the furrows (cf. *Muḡdari sindri jan*, the backbone).

Sindir saḡhi, n. An oblong proof of earthwork done (v. *saḡhi*; here used in earthwork done in connexion with road making or repairs).

Saḡhi sindir, v. a. To prove. (C., not here.)

sindit, v. *sokra sindit*.

sindradan, n. The applying of sindur by the bridegroom to the bride's forehead, the binding act at a marriage. The bride is placed in a flat basket (*baku tul daura*) sitting, and dressed in the bridal cloth; she is given to the bridegroom's party (the *Jog manjhi* saying to them, here, *Sirs, is your one*); they take her to where the bridegroom, riding on the shoulder of *babyḡ koḡa*, is waiting in the street outside the house. After bride and bridegroom have three times sprinkled water with a mango leaf on each other, the bridegroom is given five sal leaves, in the uppermost of which there is sindur. He is then told to remove the cloth covering the bride's head, and, keeping the sindur in his left hand above the bride's head, to let a little sindur fall down on the ground. Thereupon with the little finger of his right hand he five times streaks sindur on his bride's forehead, from the root of her nose upwards. Next, he is told to take hold of his bride's neck with his left hand and smear all the rest of the sindur over her forehead. When this is done, the spectators shout *koribol*; now they are husband and wife. The bridegroom gets down from his riding position and lifts his bride down from the basket, whereupon the bride's elder sister (or one representing such a relative) ties the ends of the bride's and bridegroom's clothes together. *S. hoeyena*, the marriage has been performed (v. *sindur* and *H. dān*).

siudra dhan, v. *sindrādan*. (C.)

sindrip, v. a. To agree upon what to say. (Word obsolete.)

sinduqri, n. A certain bush, *Vitex Negundo*, L.

sinduh minduh, adv., the same as *sindi mindi*, q. v.

sinduh, the same as *sunduh*, q. v.

sindur, n., v. a. m. Red lead, vermilion; to apply do. *Sindur* is the sacred blood-red stuff, used at marriages and at sacrifices and on a few occasions; moreover, at the *sindrādan*, q. v., a married woman whose husband is living will at any time, especially on festival occasions, apply *sindur* to her forehead at the parting of her hair; when a widow or divorced woman is married, *sindur* is applied to a flower stuck in her hair. The stones in the sacred grove (representing the spirits) are painted with *sindur* every time a sacrifice is to be performed; when sacrificing, five dots of *sindur* are put in the *kōyō* round the rice; the animal to be sacrificed gets *sindur* on its head, if a cock, on its head and also on its right wing; at the *Sohrae*, the cow or bullock that touches the egg gets *sindur* applied as do also the bullocks or buffaloes that are tied to posts in the village street. At *sakrat*, *sindur* is applied to the target. At the *Sohrae*, the village priest on the first day assembles the cattle-herds and applies *sindur* to their sticks. The sub-septs named *sada* do not use *sindur* when sacrificing.

Araḥ s., a very red vermilion (particularly used at marriages and by women).

Bala s., *sindur* taken along from the bridegroom's house to the bride's home at marriage.

Batapi s., a certain kind, used round the horn when cupping.

Boṅga s., the *sindur* used at sacrifices, of a light red colour.

Itul s., *sindur* used when applying *sindur* forcibly to a girl's forehead (not different from *araḥ s.*; v. *itul*).

Podgoe s., A pale red *sindur* (v. *podgoe*).

Jāwāe dō bāhu kūrī s.e jōladea, the bridegroom applied vermilion to the bride (also *bāhui s.kedea*); *s.adeae*, he applied vermilion to her; *khunṭauk dāngra sē kadale s.akoa qurile khunṭaukore*, we apply vermilion to (the horns of) the bullocks or buffaloes that are to be tied to the posts in the street, before we tie them there; *rumōḥ kūrko s.oka kanjārire*, persons that are possessed apply vermilion in front of their ears; *phalna bāhu khube s.ena*, so and so's wife has applied much vermilion to herself (or, bride was richly painted, viz., at her marriage) (H. *sindur*; the use of *sindur* has been adopted from the Hindus.)

sindur bundi, adj., v. a. m. Marked with *sindur*, i. e., married (particularly used about divorced women); to apply *sindur*, to marry. *S.b. kanae*, *dāngwa dōe bāh kana*, she is an already married girl, she is not a spinster; *phalna dō itulkedeteje s.b.kadea*, so and so made her a married girl by forcibly applying *sindur* to her; *s.b. akanae*, *jāwāe then bae taḥen*

kana, she has been married by getting sindur applied, but she is not staying with her husband (v. *bundi*).

Sindur Cōrā, n. A sub-sept of the *Cōrā* sept.

sindur sakam, n. The leaf in which the sindur is wrapped up when given to the bridegroom. These (five) leaves are specially selected; the side-veins of the mid-vein of the leaves must be exactly opposite (v. *sakam*).

sindur sari, n. The yellow cloth that the bride is clothed in when the *sindradan* is performed. *S.s. sasakalpe bhū bandelē lōgīl*, apply turmeric (make it yellow) to the bridal cloth for the bride to put on (v. *sari*).

sindwari, v. *sindugri*.

sindh, v. *sind*. (C.)

sindhqāl, v. *reht sindel* and *sunum sindhqāl*.

sindhel, v. *sindhqāl*.

Sindhu, n. The river Indus. (Only in books; H. *sindhu*.)

sindhu ghoṭok, n. The walrus. (Only in books; B. *sindhu* and *ghoṭok*.)

sinič, v. *sinič*. (C., probably a mishearing.)

sinič samanōm, the same as *sinič samanōm*, q. v. (Pronunciation varies.)

siniin, the same as *sinič*, q. v.

siniš, n., v. a. m. A partition wall (small, in a hole), a membrane; to make a partition or enclosure, to bar. *Hōn bhugālre s. menaktakoa*, the rats have a partition wall in their holes; *hōn dō bhūrire bhugālko s.kela*, *onate gētkore hō dhūš bān bōlōk kana*, the rats have made a small partition wall inside their hole, therefore the smoke does not get in even when you try to smoke them out; *tutur s.*, the ear drum (v. *siš*, with *n* infixed). C. gives the meaning of "a door, a small breathing-hole or way of escape." Not so here.

siniš jhālī, n. A rat-trap that shuts as soon as the rat falls in. Seen with Europeans and named by Santals (v. *jhālī*.)

sinič, n., adj. Narrow, straits; difficulty; pretext (for complaining); narrow dangerous, wild. *Buru s.re hōr parōm ahana, sōntorte calakpe*, the road runs across through the narrow mountain valley, go carefully; *s.reye nāmlemkhane hoemca*, when he finds you in a difficulty he will do for you; *s.e nām kana dandōm ocome lōgīl*, he is seeking a pretext to get you fined; *s. jaogareho ešetidiha*, they blocked the way for me in the wild place; *noa jaega dō s.ge qitquē kana*, this place feels wild (dangerous) (cf. *sič*).

sinič samanōm, n. A fine flowering plant, *Gloriosa superba*, L. The same as *selep samanōm*, q. v., the more commonly used name.

siš, v. a. m. To close, shut (as a door, box, etc.). *Silpiš s.kakme*, shut the door; *baksa s.kate kuluphakme*, close the box and padlock it; *orāl s.ena, jōlōko gōcena*, the house is closed, all have died; *kulup s.ena*, the padlock is locked; *orālraho s. pōfōmkadea*, they shut her up in the house; *adēye s. pōfōmōk kana*, he keeps himself shut in (will not have anything

to do with visitors); *silpiñ s. bhirankakme*, shut the door close; *kopako s. bahrehedea*, they shut the boy out (shut the door so that he could not get in); *jaegak somgere bas hehleneye s. bahreyena*, he was shut out, because he did not come at the time when people go to bed.

siñ, n. The day (from sunrise to sunset), daylight; v. m. To become day. *S. bhorre kami cabaepe*, finish the work while it is daylight; *s. regele seterena*, we arrived while it was day; *s. ena, ñinda cabayena*, it is day, the night is past; *mit s. mit ñinda*, one day, one night; *barsiñ pe mähä*, two, three days; *s. ñinda egerediñ kana, okoye tahena*, she is abusing me day and night, who will stay there; *s. lekae terdeñ akala*, there is moonlight like clear day; *s. ke s., s. ke ñinda mit lekae daketa, hafakie arañ leka*, it is raining day after day, day and night in the same way, like water baled out with a winnowing-fan. (Muñdari, Ho *siñ, siñgi*; cf. *siñger*; Kurku *siñgarup*.)

Siñge siñ siñge ñinda, adv. Day after day, day and night.

Siñ lae ñinda lae, adv. Day and night. *S. l. ñ. l. hasoyediñ kana*, it pains me all day and all night.

Siñ marsal, n. Daylight. *S. m. re kamipe*, work when there is daylight; *s. m. dorbarge bhagea, ñinda dorbar doko rukheta*, to have a council meeting when there is daylight is good, at a council meeting at night, people scold. (Ho *siñgi maskal*.)

Siñ satup, adv. The whole day, all day long, always, continually. *S. s. mit kamigeye tahena*, he is always all day long working; *s. s. e joma*, he eats the whole day; *s. s. rorme, ege eñekko kamia*, speak all day long (give orders), then only they will work; *s. s. e daketa uñtar*, it is always raining at present. (Muñdari, Ho *siñgi satub*.)

siñ arak, n. A certain tree, *Bauhinia variegata*, L. Called *arak*, because the young shoots are eaten in curry. Possibly also *B. purpurea*, L., is called *siñ arak* (cf. Kurku *tschinga*).

Siñ bahni, n. The name of an oja's bonga, said to be the most important among the *bir bongas* (forest spirits) and to reside on the *Karakata* hill near Mohulpahari.

Siñ bir, n. A forest mentioned in the Santal traditions; one form of these says that it was to this forest that Pilchu Haram took his sons to hunt.

Siñ bongä, n. The sun-god, the day-god. *Bongako motore S. b. do marañ bongatale*, among the bongas the sun-god is our great bonga; *johar, Copren s. b.*, be greeted, day-god above. Acc. to the traditions, the ancestors got this spirit in the *Siñ duar* (q. v.). This bonga is considered good, not malevolent like the others. The old gurus tell that the present-day Santals have confused the *Siñ bongä* with God, whose name they have forgotten, and who cannot be seen with human eyes. *Siñ bongä*, is male, his wife being *ñinda cando*, the moon, the stars being their children. (Muñdari *siñ bongä*.)

siñ cando, n. The sun. *Ma beretpe, gidra, s.c. marah utqre rakapena*, get up, children, the sun is high up; *s.c.e hasuroh legif*, the sun is just going to set; *s.c.ko durup akawadea, bagahi hoeoka*, they are sitting round the sun (there is a halo), (the country) will be infested with wild animals; *s.c.e gahnayena, disom rog hoeoka*, there was an eclipse of the sun, there will be an epidemic in the country (besides other dangers) (v. *cando*).

Siñ cando jeret dag, n. A birth-mark. *Noa do janam dara s.c.j.d. kantaea, siñ candoe jeret dag akadea*, this is a congenital birth-mark, the day god has branded him. These marks look black on Santals; people having birth-marks are considered fortunate (*jeret* and *dag*).

Siñ duqr, n. A pass mentioned in the traditions. It is told that the ancestors during their wanderings after having left Jarpi came to a range of mountains where they could not find a way to cross; they believed that the spirit of the mountain was preventing them; so they made a vow that they would worship him, if he let them pass. Shortly afterwards the sun rose; otherwise they would not have been able to see the sun until late in the day. They were at a pass through which they crossed; they called this pass *Siñ duqr*, the sun (or, day)-pass. It is not impossible that we here have a reference to the entrance of the ancestors into India. The matter is mentioned also in an old traditional song (v. *duqr*).

siñ duqr, n. The closed door. Refers to a ceremony at a marriage. After the *sindradan* (q. v.) and *parchqu* (q. v.) the married pair is to enter the house; the girl who tied their clothes together (the *babyz era*, a sister of the bride), with her left hand takes hold of the bride and brings the pair in, while at the same time she sprinkles on the ground the water she has in a *loja* in her right hand. When they reach the door, a younger sister of the bride tries to keep them outside; if she cannot do so, she shuts the door against them. This is what is called *siñ duqr*. The bridegroom then pays two annas and they are let in. This is the custom in these parts at present; formerly, one anna was paid. The same ceremony is gone through when they reach the bridegroom's home. Here the bridegroom's younger sister shuts the door and the bride has to pay.

siñ ipil, n. The day-star (v. sub *ipil*).

siñ jo, n. The Bael tree and its fruit, Aegle Marmelos, Correa. Common, wild and planted. The fruit of the planted tree is much larger. Leaves, bark and roots used in Santal medicine. The fruit gives an excellent sherbet, much used against stomach disorders, especially dysentery. Name likely due to the look of the fruit, large and globular, reminding one of the sun (*siñ-jo*). These are seen on the tree for about ten months (from July to May); they need so long a time to ripen. (Munđari *siñjo*.)

siñ marsal, n. Daylight; v. sub *siñ*.

siñ sadom, n. The day-horse; a paper-horse (made of bamboo and paper to resemble a horse). *Ṭhukur dq hasaren manwae benaokethina, adq jiviye emahin jokhet cof khon s.s. argokateye lebel gejer ofokathina*. Thakur made the two human beings of earth, then, when he was to give them a soul (make them living beings), the day-horse came down from above and trampled them to bits and left (from the Santal traditions); *baplare s.s.ko engchoa*, at marriages they let artificial horses play (it is something large enough for a man to get inside, it has no legs, but is carried by the man inside who walks about; the horse has a head, etc., made; but the head of the man inside stands up, and when seen from a distance it looks, to the Santals, as if a man were riding) (v. *sadom*).

siñ satuf, adv. The whole day, always; v. sub *siñ*.

Siñ, n., v. m. A certain tribe, mentioned in the traditions; to become one of this. The traditions tell that in Champa some of the ancestors married *Deko Siñ* (possibly some of a Rajput caste); *onkoren bñs dqko Sena*, their descendants became Sing; and among these until this day some are "kings" in that old country. The traditions further tell that one Sing had intercourse with a daughter of a Kisku "king;" she bore a child (a boy) without having been married, and she left this child in the forest to die. Some of the Marndi sept found the child; he grew up with them, and they gave him the name of *Mandq Siñ*, a man who later on played a great and fateful rôle (acc. to the traditions) (v. *Mandq Siñ*). (H. *siñgh*.)

siñgā, n. A horn, a trumpet (bent in shape, of metal). *S. tamakante jawāe horokho het akana*, they have come carrying horns and kettle-drums with them for the betrothal ceremony of the prospective bridegroom. (H. *siñgā*; v. *ram-siñgā*, generally used about the same; it consists of two pieces joined when used.)

siñgā, the same as *siñghā*, q. v.

siñgadar, n. A horn-blower (*siñgā* + *dar*).

siñgar, v. a. m. To dress up, tidy, make oneself smart or fine (women).

Bghu kuriko s.kadea, they have dressed the bride (in her bridal clothes for the marriage) and made her fine; *ma nqkil s. hodolpe*, comb yourselves quickly and tidy yourselves; *ato maejiukoko s.ok kana bghu darame lagil*, the women of the village are dressing themselves up to meet the bride. (H. *siñgar*.) C. gives the meaning as "to bathe and tidy oneself;" bathing is not included in the word in these parts.

siñgar, n., v. m. Evening, nightfall (when it has become dark, about 9 p. m.); to become night. *Phalna dq ayuf s. jokhet dhabide kami kana*, so and so is working until it is dark evening; *s. jokhetle tiokhela*, we reached there at nightfall; *pahil s.*, the first part of the evening (when there is still a little twilight); *nuhum s.*, the evening after *pahil siñgar*,

when it is too dark to see anything; *nitok dō s.ena, orahtebon calaka*, now it is evening, we shall go home (cf. *siñ*).

siñgar, v. m. To develop and become rigid, as the wings of an insect after emerging from the pupa-case or cocoon; applied mainly to tassar silk moths. (C.)

siñgi siñ siñgi ñinda, the same as *siñge siñ siñge ñinda*, v. sub *siñ*.

siñgha, v. a. m. To cup. *Dom gimaiye s.bedeā*, a Dom woman cupped him; *s. ocoyenaē*, he let himself be cupped. It is done in the following way; the operator (mostly a Dom woman, rarely a Santal) makes numerous incisions with a broken piece of glass, where there is a pain; a horn (of a cow or bullock, straight and with the top cut off) is placed over the incisions and a quantity of sindur mixed with mustard oil is smeared round the edge of the horn and on the surrounding skin. In some cases a little dried grass is put inside the horn and set fire to just before the horn is placed in position. The horn is kept there for some minutes and the operator putting her mouth round the top of the horn sucks. A quantity of blood is drawn out in this way; when the horn and the blood is removed, the surface is smeared over with the sindur. The cupping is rarely done (v. *siñga*; both forms are equally used; Munḍari *siñga*; H. *siñgi*).

siñghason, n. A throne, chair of state. *S.roye durup akana bicar laḡit*, he is sitting on his throne to judge. (B. *siñhāson*, lit. lion-seat.)

siñghauñi, n., v. a. m. A kind of halter and muzzle; to tie do. on. A rope is wound round the horns of a buffalo that is to be emasculated, and tied in front (above the eyes); from here it is taken round the mouth and tied. The long end of the rope is in the hands of four-five men who pull. At the back of the head a solid piece of wood (*karhaḡ*) is inserted through the rope. When the animal is lying on its back, two men, one at each end, keep this piece, that is some 4 m. long (long enough to prevent being hurt by the buffalo), down on the ground, while those in front pull the rope. The object is to make it impossible for the powerful animal to move. *S. lagaope*, fix the halter; *s.le enḡeē sambrāoñā*, only when he is tied down with the halter, can he be managed. (H. *siñgauñi*, horns.)

siñghin, adj. Having horns projecting in front, spiny. *Nui merom doe s.geā, bae bogea*, this goat has horns projecting forwards, it is not good (some people believe, that goats with such horns will cause fever, etc., and therefore will not keep them). A mountain is called Singhin. (cf. H. *siñg*, horn.)

siñghin, adj. Envious. (C.; apparently not used here.)

siñghin, adj., v. a. m. Great, important; to make, become do. *S. moḡor-ḡoma*, an important court-case; *huñiñ kathako s.keta*, they made a small matter important; *nase-naseye dalledeā, onako s.keta*, he struck him just a little, this they made a great affair (v. supra; cf. H. *siñgh*, lion, pre-eminent).

- siŋghin bharaŋa*, n. Certain caterpillars with spiny hairs (on head and along back), especially of the *Attacaus atlas* and *A. selene* (v. *siŋghin* and *bharaŋa*).
- siŋghin dhip*, n. A slip of land in a river like a peninsula. (Only in books; v. *dhip*.)
- siŋghin hako*, n. A certain fish, so called on acc. of its spines. Not found here (cf. *H. siŋgi*, the hornbeak fish).
- siŋghin maric*, n. A variety of pepper, so called, because the fruit does not hang down, but stands pointing upwards (v. *maric*).
- siŋgh japuŋ*, n. The rain that falls when the sun is in the sign Leo. (C., not Santali.)
- siŋghason*, the same as *siŋghason*, q. v. (B. *siŋghason*.)
- siŋho*, n. A lion. The more common name is *dhaçri kul*, q. v. (B. *siŋho*.)
- Siŋhol*, n. Ceylon. (B. *siŋhol*; only in books.)
- siŋkor soŋkor*, adv., v. m. With rattling or clanking sounds, loosely; to rattle, be loose. *Kombo s.s.ko idiketkoo*, they took the thieves away, their chains rattling; *babar topakgete çarkhi babar s.s.oŋ kana*, because the rope is broken, the swinging mechanism rattles; *sakom s.s.e horoŋi akala*, she has put the wristlet loosely on (it is loose-fitting); *baŋhi s.s.oŋ kana*, the anklet is loose and clanking (onomat.).
- siŋ matha*, n. Horns and head (of a dead animal). *S.m. dohobalkma, kisçre heŋenge, adçbon udukaŋa*, keep the horns and head (e. g., of a hired bullock, that has died), when the owner comes we shall show it to him; *nui ççi do um dinre goçem laçye kana, s.m. baŋ heŋekhan ohoŋ pçisçulena*, you are saying that this cow has been dead so long a time, if I don't see the horns and head, I shall not believe it. (H. *siŋ*; v. *matha*.)
- siŋ muŋç*, n., the same as *siŋ matha*, q. v. (v. *muŋç*.)
- siŋ mür*, the same as *siŋ matha*, q. v. (v. *mür*.)
- siŋçaç*, n., v. a. m. Provocation, mischief-making; to provoke, cause mischief, strife. *Nui do s.e nam baras kana*, this one is seeking a pretext to make mischief; *s.e çkopeta*, he is causing strife; *atom s.a, baŋkhan dalam joma*, don't make mischief, or you will get a thrashing; *phabno soççeye s.oŋ kana*, he is provoking so and so (by doing what is objected to, teasing, pinching, talking).
- siŋçkç*, n., v. a. m. A mouse-trap; a steel-trap; to jam, pinch; to be caught in a trap. *Hoŋ s. oççoŋe*, set a rat-trap; *kachçome s.kidiŋa*, the crab pinched me; *kaççç s.eniŋa kaç parakre*, my finger was jammed in the cleft bit of wood; *laruŋe s.ena*, the leopard was caught in the steel-trap (v. *saççhalk*; v. *siçç*).
- siok*, v. si. *Siokic*, a plougher, the ploughman.
- siçn*, the same as *siçn*, q. v.
- siçr soççr*, adv. Inefficiently, superficially (ploughing). *Çel laŋ s.s. em siçet kana*, how are you ploughing so inefficiently; *kazç beççççete nahel s.s. laçnoŋ kana*, the plough goes only superficially, because the soil is hard (v. *soççr soççr*).

- sirɔr sɔyɔr*, adv., v. a., the same as *sayar suyur*, q. v. (onomat.).
- sio sɔyo*, adv., v. a. Inefficiently (whistling); to whistle inefficiently, play the flute do. *Daɟa bɔnɔlɔtaɛtɛ s.s.e golela*, he whistles inefficiently, because he has no teeth; *s.s. tirios ɔrɔhɛl kana*, he is playing the flute inefficiently (not knowing how to do it properly); *s.s.yɛt kanaɛ, bae puɟtu dɛyɛaɛk kana*, he is whistling inefficiently, he is unable to make it sound clearly (onomat.).
- sio sɔyo*, the same as *sirɔr sɔrɔ*, q. v.
- sio sɔyo*, adv. Trickling down (following the side, instead of falling right down). *Mirɔ bɔtite daɛ dul s.s. hɔrɛɟrɔk kana*, when water is poured out from a brimless cup, it runs trickling down the cup (v. supra).
- sipɔhi*, n., v. a. m. A soldier (Indian), constable, peon, messenger (of a court or a zemindar); to appoint, be do. *Rajren s.ye dɛran kana, birte bae bɔlɔ ocoak kana*, the landlord's peon is walking about, he does not let people enter the forest; *pulis s. paɔrɔ cuɛkɔ sɔpko lagit ato atoko dɛran kana*, the police are going round to every village to catch those who distil liquor (illicitly); *hɔkim s.ye kol akadea*, the magistrate has sent a peon; *phalna hɔponko s. akadea*, they have appointed so and so's son to be a peon; *netar dɔ hɔr hɔko s.ka*, nowadays, Santals also become constables (etc.). (P. H. *sipɔhi*.)
- Sɔr sipɔhi*, n. The personal peon or messenger of a zemindar.
- sipi*, v. a. m. To knead (what is moist), squeeze. *Daka utu s.(mit)katele joma*, we eat, mixing rice and curry together; *hɔlɔn s.kate piɟawabonpe*, knead the flour and make us some cakes; *hasa s.kate khɔrɔi jɛrɛrpe*, knead the earth (mixing it with water) and plaster the threshing-floor; *tapam jokhɛɛ phalnako s.kadea* (or *s.ocoyenae*), when they had a fight they battered so and so (or, he was battered; expression refers to squeezing, throttling, more than to beating). (Munɟari *sipi*, rub the head.)
- sipi*, v. To consult, conspire, agree, elope. (C., not here.)
- sipic dɔpic*, adv. Indefatigably, industriously, willingly (women working). *Phalna bɔhu dɔ s.d.e kɔmi kana, ɔhɔe tuluc hɔ bae gateka*, so and so's wife is working indefatigably, she does not keep company with anybody; *s.d.e caba gothela kɔmi*, she finished the work quickly and industriously.
- sipic dɔpic*, the same as *sipic dɔpic*, q. v.
- sipiɛn sipiɛn*, adj. Tiny, slender. *Nwi gidra dɔ ɔditel s.s.e hɛlɔk kana*, this child looks very tiny (alim). (Rare.)
- sipir sipir*, adv., v. a. Continued drizzlingly (rain); to rain do. *S.s.e daɛ akata mit hinda*, it has been drizzling the whole night; *setak khɔn ɔyɛf dhɔbiɛ s.s. akata*, it has been raining from morning to evening (not heavily).
- sipi siriɛn*, adv., v. m. With ringing, clinking, jingling sounds; to make do. sound (thin glass wristlets, several). *Aema sahɔme hɔrɔk akata, s.s. saɟe kana*, she has put on a number of (glass) wristlets, they make jingling sounds; *sahɔm s.s.ɔk kana*, the bangles jingle (onomat.).

sipof, adj. Tasty, savoury. *Teheñak utu dɔ bah s.a.*, to-day's curry is not tasty; *s.ko daka utu akata*, they have prepared tasty rice and curry (v. *supof*).

sipof, v. a. m. To squeeze in the hand (or between both hands). *Jel khub leka sipodme, mǎyǎm oɔok ocoe lagil*, squeeze the meat well to get the blood out; *ul bele khajqireye s.kefa*, he squeezed the juice of the ripe mango out on to the parched rice (cf. *cipq*).

sip sipq, adj. Slender, slim, thin (boys, bullocks). *S.s.i hara akana*, he has grown up slim; *nui qangra dɔ enka s.s. menaea, bae moɔak kana*, this bullock is as slender as it has been, it does not put on flesh.

Sir, n. A country mentioned in the traditions (on the other, south-west, side of Sikhar).

sir, n. A vein, artery, blood-vessel, tendon, nerve, sinew, rib (vein of leaf), edge; muscle (when felt hard and standing somewhat out). *Hoɔok s. hasoyediñ kana*, I feel a pain in my neck-muscles; *hoɔmq dɔ s.te joɔao akana*, the body is joined together by sinews; *s.s.te mǎyǎm daron kana*, the blood "travels" through the veins; *dea s.*, muscle on both sides of the spine from neck down to the loin (felt like an edge); *nas s.*, the tendons on the under-side of the knee; *hawañ s.*, the tendon of the *hawañ*, q. v.; *nǎri s.* (also called *nǎkq s.*), the wrist artery; *sakam s.*, the veins of a leaf; *araq s.*, the ribs of vegetable leaves; *dañ s.*, the veins of water (in the earth, also the veins of trees through which moisture is drawn up), ray of sun (from behind clouds down to the earth, believed to forebode rain); *toa s.*, the lacteals (of animals); *bohoñ s.*, the trigeminal nerve; *kañ s.*, the edge of a piece of wood; *deal s.*, the edge of the wall (top); *alañ s.*, the tongue ligament. (Muɔdari, Ho *sir*; H. *sirā*.)

sir, adj. v. m. Superior, better, more proficient; to be, become do. *Nui kora dɔ joɔo khone s.gea kamire*, this young man is better than the others in working; *oloñ parhaore nui kuri dge s.ena*, this girl has become superior in reading and writing (cf. H. *sir*; v. *sirq*).

sirq, adj. First, original, leader, principal. *Noa khēt dɔ s. khēt kantalea*, this rice-field is our principal one; *galmaraore nuigeye s. kana*, in talks (i. e., in councils) this man is the leader; *niq atore baroa s. kuri mena-kina, joɔo kuriren mañik kanakin*, in this village there are two leading girls, they are the leaders of all the girls; *noa palre dɔ mistel s. gai menaea*, in this herd there is a leading cow (all follow where she leads); *s. gañdo s.pata*, the principal stool, the principal board to sit on (from a *bakkēr*); *s. sindar*, first-class vermilion (in a song, otherwise not); *nuirenge s. kopon kule jome ma*, may a tiger eat her (the witch's) eldest son. (H. *sirā*.)

sirq, v. *ekasirq*.

sirq, n. Edge. *Pon s. kuñhe*, a four-cornered leg of a bedstead; *pe s. kañ*, a three-cornered piece of wood. (H. *sirā*.)

sirəñ barañ, v. *sirəñ baraf*. (C., not here.)

sirəm, the same as *sirəm*, q. v.

sirə sərə, the same as *sirə sərə*, q. v.

sirəñ barat, v. *sirəñ baraf*. (C., not here.)

sirəñ baraf, adj., adv. Fat, excellent, succulent, savoury. *Nui bədhəq də s.b.ə inil akana*, this castrated pig has become plump and fat; *s.b. jelle jombəla*, we ate some fat and savoury meat; *s.b.ko mərəjətheləla*, they treated us to some rich and savoury food.

sirəwəna, n. A certain plant, *Hygrophila spinosa*, T. Anders. Bulb used in Santal medicine.

sirə, adj., v. m. Rough, that cannot be planed smooth (wood); to be do., to peel off the skin of a finger, run a splinter into the hand, tear a nail to the quick. *Noa hañ də s.gəa, cikəy bəñ lagəñ hana*, this wood is rough, it cannot be pared smooth; *parəəm tən tənə kəpəy s.yentinə*, from weaving the bedstead, my fingers have got the skin peeled off; *rama s. akantinə*, my nail has been torn to the quick (on one side); *kəfətən s. akana*, I have got a splinter into my hand.

sirə, v. a. m. To cause trouble, bring in disturbing matter (in judging). *Jətəla julləka, nui phəmagəye s.kəta*, we have settled everything, this so and so spoil the matter (by opposing, bringing in some disturbing matter) (v. *supra*).

sir bhar, n. Responsibility (for dues or performance). *Bəpla reall s.bh. gəgəttəre menəka*, the responsibility for the marriage (expenses and all) is with his father's elder brother; *kəmi reall s.bh.ko jimə akawadəa*, they have placed the responsibility for the work (performance) on him. (H. *sir*; v. *bhar*.)

sirdur birdur, adv. Unevenly, carelessly. *Cət ləka noa khet dəm ləkkəta s.b.*, how have you cut the side ridges of this rice-field so unevenly (leaving bits here and there); *s.b. kəgəyē jərəy akala*, she has plastered the threshing-floor irregularly (carelessly).

sirə sirə pəthə pəthə, adv. For all occasions and how. Only heard in the following connexion: *mərə kəpərəmko s.s.p.p.ko acər akal bicər akaləko*, the ancestors of old have made rules and regulations for all occasions, how to do and when (cf. H. *sir*, at the beginning; v. *pəthə pəthə*).

sirəgət, adj. Rough, upstanding, bristly (the wrong way), upside down; v. a. To make untidy, bristling. *Nui s. mərə gidrə*, this untidy wretch of a child; *uñ də s.gətəa*, his hair stands the wrong way; *s.gətəa rər, s.təyē janəm akana*, his speech is rough (overbearing, angry), he was born the wrong way (legs first); *nui s. bəhupə udulən hana*, are you showing me this small girl with hair standing up the wrong way to be my bride; *kətə səpūyē s.kəta*, the storm ruffled the thatching-grass. (C. has *sirəgət*, possibly a mishearing.)

Sirəgətə, adv. In the reverse direction, backwards. *S.ye grədəca*, he pulled him in the reverse direction (i. e., taking hold of legs of someone

lying on his back, and pulling); *s. puthiye sap akata*, he is keeping the book upside down; *Musiq da s.ko ola*, the Mohammedans write from the wrong side (from right to left).

sirget, the same as *sirgat*, q. v.

sirgeti arak, n. A certain plant, *Celocia argenta*, Moq. Leaves eaten in curry. (Local Jolhas *sirua*.)

sirgit arak, the same as *sirgeti arak*, q. v. (also *sirgiti*).

sirgit baha, n., the flower of *sirgit arak*. (Tied to the posts to which bullocks are bound in the street during Sohrae.)

sirhi, n. Wattles for roof thatching. *Su agu hoeketa, gapai chafara*, I have brought all needed wattles, to-morrow I shall lay them on the rafters; *s. jhanti*, branches for a fence (while the wattles for a roof may be any kind, what is *s. jhanti* is only *saparom*, q. v.).

sirhoc cete, n. The ashy-crowned Finch lark, *Pyrrhulauda grisea*. Name due to the sound of their call.

sirhoc hako, n. A certain fish. Said to be so called, because their head reminds one of the head of the *sirhoc* bird.

siri, n. Luck, fortune, genius, gift. *S. menaktaete algateko rebnaca*, they easily (quickly) say yes to him, because he has luck; *olok parhao celjon lagil s. menaktaeu*, he has a gift for learning to read and write; *kisapok lagil s. menaktaea*, he has luck to become wealthy; *s. tahen hor jahanak-geko nam dareaka*, people who have luck (fate) are able to get anything. (H. *siri*, srl.)

Sirian, adj. Fortunate, lucky.

siri birnda bon, n. A certain forest (a certain place of pilgrimage near Mathura on the Jamuna). In a marriage song; *khuti dekho s.b. bon*, see the posts (from) the lucky forest (v. *siri*; B. *brindabon*).

sirijala, n., the same as *sirjon*, q. v. (in a song). Used by *Jan guru* (q. v.) in their *bakhër* (*sirijala sirijon siri siri sirijala*).

sirijol, n. A certain tree, a *Salix*.

sirijon, v. *sirjon* (v. *sirijala*).

sirip, adv. Exactly, only, just. *S. uni lekai nglededa*, I saw one exactly like him; *s. ona lekae benao akata parkom kuthe*, he has made the legs of the bedstead exactly like that; *s. ingge aguime*, bring just only that; *s. niq eskargen namlaka, s. niqge tahkana*, I found just only this, this only was there. (Munjari *sirip*; A. H. *sirf*, purely, only.)

siripa, v. *siropa*. (C., not here.)

siri ram bai, n. A promise of fortune and luck. Used when addressing a *rum bonga* (person supposed to be possessed by a bonga). *Bai dia bai siri ram bai alo jhutakok mathakok ma*, the hand given promise, the promise of luck and good fortune, may they never become false and worthless (v. *siri*, *Ram* and *bai*).

siris, n. Glue, starch. *S. lathate lathame*, make it stick with glue. (P. H. *sirish*.)

siris, n. Certain trees so called. The Santals distinguish:

Capol s., Dalbergia lanceolaria, L.

Kaŋŋa s., Acacia odoratissima, L.

Poska s., Albizzia Lebbeck, Benth.

Except the last one, these trees have strong wood, much used.

(H. *siris*.)

sirista, the same as *sgrista*, q. v.

sirista, the same as *seresta*, q. v.

siristadar, v. *sgristadar*.

siristan, n., adj., the same *kiristan*, q. v. (Christian).

sirjau, v. a. m. To create, begin, invent, make. *Thakurge ot sermaa s.keta*, God created heaven and earth; *unige am hje s.ketmaa*, He has also created you; *noa katha do okoye s.keta*, who started this matter; *mit tukut haŋdiko s. akala*, they have prepared one pot of beer; *baŋlako s.eta*, they are making the preparations for the marriage; *daka emokko s.keta*, they have commenced to serve the food; *rua s.kedete oraŋleye calaona*, he went home, because an attack of fever commenced with him; *nawa peru hijuk lagit s. akadea*, it has commenced with her for new friends to come (i. e., she is in labour); *bhokk haso s. akawadiina*, I have got a headache; *ojo nonde s.ena*, a boil has formed here; *lad haso s.entiina*, I have got a stomach-ache; *nonde dare s.ena*, a tree has come up here; *sereniko s.keta*, they have started singing; *sisirjauid*, the Creator. (H. *sirjau*.)

sirjon, n., v. a. m. Creation, a creature; to create, make, begin. *Thakur reaŋ s. kana*, it is God's creation; *usiren s. kanabon*, we are His creation; *en betar noa kathabon cabalata, okoye arhoye s.keta*, we had settled this matter a while ago, who of you has started it again; *laŋre s. akawadea*, she is with child; *jhograkin s.keta*, they have started a quarrel; *mare katha s.ena*, an old matter has been taken up again; *phalna phalna do balacakkinn s.eta*, so and so and so and so are making arrangements to become co-parents-in-law (their children are arranging to be married); *Thakure s. akalbona, apnarte do babon s.ok kana*, God has created us, we are not created by ourselves. (B. *srijon*, *sgrjjon*; H. *sirjau*.)

sirkŋ, n. Vinegar. (P. H. *sirkah*.)

sirkit arak, v. *sirgit arak*. (C., not here.)

sirlot cŋrŋ, n., v. *sirhot cŋrŋ*. (C., not here, and word would be considered obscene.)

sir odao, v. a. To put oneself in another's place, to stand in the gap for, defend, protect. *Hoponin nutumte in sirin oŋta*, I am standing in the gap for my son (place my neck to be cut); *ghatre gunpre inge s.in odao*, in crime and fault I shall take the responsibility (for) another, pay the fine, etc.) (v. *sir* and *odao*.)

sirom, n. A certain grass, *Andropogon muricatus*, Retz. *S. gale cirpite jonpŋ galantabonpe*, tear off the top of the *sirom* grass and plait a broom

for us (the top of the grass is torn or broken off at the top joint and the culms are plaited together so as to form a long row of culms; this is rolled up and the result is a broom, the most common broom in Santal households). The *sirum* is planted along the boundary of the homestead field, also on *akar* (q. v.) ridges. The straw is sometimes used instead of thatching-grass. The roots are used in Santal medicine. The roots are used (although not by Santals) for making the *khas khas* tatties, so much used by Europeans; the mats are hung and wetted with water; when the wind blows through, the air is pleasantly cooled. (Munḍari *sirum*.)

siropa, n. A present of cloth, given as a sign of respect, especially at marriages, to the Dom musicians, to the *Jog māñji* and sometimes to the headman; also by a zemindar to an over-chief or headman as a sign of office. It is now getting out of use. *Jog māñji* s.e. *hambeta*, the custos morum got a piece of cloth as a present (at the marriage; in the bride's village the *siropa* was given by the bride's father, in the bridegroom's village, by his father); *s.ko tolkedeo*, they bound the cloth on his head (as a turban). The cloth might be used as a turban or as a loin-cloth. (P. H. *sar-o-pā*, lit. head and feet, an honorary vest or dress.)

sirōḍ soroḍ, adv., v. a. m. Slightly and frequently (about diarrhoea); to have loose bowels. *Noko gidra dō cka cāñ hola mahnder khon s.s. laḥko oḍokok kana*, these children have somehow been having loose bowels since yesterday or the day before; *gidrai s.s.eta* (or *s.s.porojōḥ kana*), the child has loose bowels (cf. *saraḍ suruḍ*).

sira soro, adv., v. a. m. Flowing, running profusely; to wet through, saturate; to run, leak profusely, stream. *S.s. phuruk joroḥ kana*, the leaf-cup is leaking profusely; *caḥ leka cope dapket, bogete dak s.s. joroḥ kan dō* (or *s.s.ḥ kana sarim*), how have you thatched (the house), it leaks profusely (or the roof is leaking); *dak s.s.kedeae*, he was wet through by the rain; *dal s.s.kedeako, māyām bogete s.s.ḥ kantaea*, they have beaten him, so that he bleeds, the blood streams profusely; *noa tukut dō parakena, s.s.ḥ kana*, this earthenware pot has got a fissure, it leaks profusely (more than trickling) (v. supra; cf. *soro soro*; Munḍari *sira soro*).

sirōḥ soroḥ, the same as *sirōḍ soroḍ*, q. v. Also used about repeatedly breaking wind (the sound) (v. *soroḥ soroḥ*).

sirpa, v. *sirpa* (the common form).

sir piñāl, adj., v. a. m. Slightly wet, moist; to make, become do. *S.p.gae, khub dō bae lghol ahana*, he is slightly wet, he is not drenched; *ghon hor s.p.kaho lagile dalkheta, khel perejōḥ leka dō bañ*, it rained just enough to make people wet, not so much as to fill the rice-fields; *nase naseḥ lghol s.p.ena*, I have become slightly wet.

sirpuḍ, n., v. a. m. A narrow strip of cloth, just sufficient to cover the private parts (used by men); put do. on. *Kami din dō s.kohge bogeo*,

has drunk the hot water, the boiling water, his sinews become stiff, what pain will another person feel (said by a woman who has lost a child); *nui dō boaka māyā umāka chaqooheta*, *mit s. hō bah* (lentaea, he has given up loving his brothers to such a degree that he did not feel the slightest compassion; *taramteh hēčena*, *s. t. entūa*, I came walking, my muscles are stiff (v. *sir* and *taao*).

sirg, n., v. a. m. A strip, slice; to cut into strips, be torn into strips; adj. Hare-lipped. *Den mit s. jel notqānpe rapag lagil*, please give me here a slice of meat to fry; *mit s. bargaho emadea*, they gave him a strip of a homestead field; *s. s. bir menalka*, *niq s. teye calaena*, there are strips of forest, he went to this (or, along this) strip; *mit s. kicrič hō bae emlena*, he did not give even a torn strip of cloth; *kicrič s. keta*, he tore the cloth into strips; *janumre kicrič baš s. yena*, my cloth was caught by a thorn and torn; *hufi dō s. getaea*, his lip is torn, he is hare-lipped.

sirgā, n., v. a. m. A rift, rent, fissure; to tear asunder (clothes). *S. tēf dō marahena*, *bape rōk hollaka*, the rift has become large, you did not sew it quickly; *s. kicričeye bande ahana*, she has put on a torn piece of cloth; *noa kicrič dō qhoeps s. keta*, who of you has torn this cloth asunder; *qđitēf s. entaea*, *nawanak kirinaape*, (her cloth) is very much torn, buy her a new one (v. *sirg*).

sirbq, v. *sirbq*.

sirbqi, adj. Glistening, jaunty, grand (women's abuse of men and women who try to make themselves pleasant to the other sex). *Am s. cudi dō*, *isir barayetae*, you jaunty wretch, he (she) is grinning; *qđi solokem hēkolē kana*, *s. cudi dō*, you are looking very flashing, you glistening wretch.

sirhi, n., the same as *sipi*, q. v.

sipi, n. A ladder, a flight of steps or stairs. *S. te dejokpe callē*, mount the roof by the ladder; *kothate dejok lagil s. ho bemaos*, they make a flight of stairs to go up to the loft; *s. khapre durupime*, sit on the stair. (H. *sirht*.)

sipi, v. a. m. To inquire, ascertain, find out, search. *Ape atohore jāhde arko qerih khač ma se sipiāime*, if anyone in your village will sell unbroken straw, please find out for me; *baku s. aīeme ale hōra lagil*, find out where a suitable bride for our boy might be had; *caro qangrae s. hedeā*, he inquired for and found a bullock to be hired (including arranging for hiring); *at nēhāle s. hedeā*, we found out where the lost calf is (making inquiries); *gutile s. hāmbedeā*, we have made inquiries and found a man to become our servant.

sipitē, n., adj., v. m. Stench, stink, a putrid or fish smell; stinking; to stink, smell badly; v. a. To reduce to nothing. *Čel s. epā so kana*, some kind of stench is felt; *kako dōbo s. gea*, fish smell badly; *noa utu dō s. ge syyēh kana*, this curry seems to me to be smelling badly; *bqfi s. ena*, *kako utūbo jāmēla*, the brass-cup has got a bad smell, they ate fish-

curry (out of it); *ti s.entina, jeliu jotellotte*, my hand is smelling badly, because I handled the flesh; *ror s.hedeako jote horte*, all of them talked and reduced him to nothing (he was unable to say a word, they made him like a stench). (Ho si.)

sirid, n. A brat, youngster (contemptible). *Nui s. do cele kami dareaka*, what will this brat be able to do; *nui s. bahu do celpe agukedeo*, for what did you bring this baby bride (ref. to marriage of minors); *bin unie nui s. do calpe asen barayede kana*, why are you carrying this bad-smelling babe about without washing it (v. supra).

sirid sirid, adv. Stinkingly, badly smelling. *s.s.ko mtu ahala, sasak hō bako lagao ahala*, they have made the curry bad smelling, they have not even added turmeric; *s.s. so kana, kakoko eruphethoa nonde*, there is a bad smell, they washed the fish here (v. *sirid*).

sirid sobol, the same as *sirid sobol*, q. v.

sirid sobol, the same as *sirid sobol*, q. v.

sirid sobol, adj., adv., v. m. Empty, silent, without a sound; to become do. *S.s.ik qikquethoa, jopiketako*, they seem to be absolutely silent, they are asleep; *noa atore herel kopon banukhoa, s.s. qikquē kana, sendraho sen ahana*, there are no men in this village, it feels quiet, they have gone to hunt; *ato do s.s.ena*, the village has become empty (no people seen or heard).

sirih taham, adv. Without a sound, dead silence. *Phakarenko do okate coko calaoena, onkateh parom hedena, cele hō bako qikquē kana s.l.*, who knows where so and so's people have gone, I came past that way, no one seems to be there, dead silence.

sirih hako, n. A certain fish. They have prickly fins and no scales. Considered very savoury.

sirip mante (-marte, mente), adv. With a clink. *Poesa nūren leka s.m. sađe gofena*, there was a sudden clinking sound, as if a piece of money had fallen down; *betri s.m. sađe yena*, the toe ring made a clinking sound (v. infra).

sirip sirip, adv., v. m. Making tinkling, clinking sounds; to clink, tinkle (particularly referring to toe-rings). *Betriye herel ahala, s.s.e tarameta*, she has put toe-rings on, she walks, making clinking sounds; *betri s.siribol hantaea*, her toe-rings are tinkling (onomat.).

siro, v. a. m. To tear, split; adj. Split (lip), hare-lipped. *Kicride s.heta*, he tore the cloth asunder; *tarup meryome or s.hedeo*, the leopard tore the goat asunder; *lupi s.gataea*, he is hare-lipped (v. *sirip*).

sirig, v. a. d. To mock, deride, ridicule; adv. Mockingly. *Hore s.ako kana, menetas, ale do ape khon qitilla rehgeges, tahae kisirgea*, he is mocking people, he says, we are very much poorer than you, really he he is wealthy; *alom s.aha, am hōm onkangea*, don't deride me, you are just the same; *jaoge s.e rora*, he constantly speaks mockingly. *Sirig* always refers to speech, not to mimicking.

sirpā sirpā, adv., v. m. Easily, quickly extinguished; to go out, be extinguished; to become loose. *Goṭṭha sahan dā s.s.*, *seṅgel bañ jolok kana*, dried cow-dung fuel is easily extinguished, the fire does not blaze up; *s.s. iṭṭi cabayena berel sahan*, the raw fire-wood was quickly extinguished; *seṅgel s.s.ena*, the fire went out; *ṭṭi sahan s.s.ok kana*, the firewood tied up in a bundle is becoming loose (cf. *liṅṅṅṅṅṅ*).

sirō soro, the same as *siḍḍo soḍḍo*, q. v. (rare).

sirpa, n., v. a. m. A pair of sticks tied together at one end to support the fore-end of a cart (to keep it up when the bullocks are unyoked); to support a cart by this. *S. lagaokate ḍaṅgra joraokhinme*, put up the pair of cross props and yoke the bullocks; *sagar s.ime*, *ḍaṅgrabon aralkhina*, support the cart with the pair of props, we shall unyoke the bullocks; *sagar s.yena*, *ona lalarrebon gitica*, the cart is supported by the pair of props, we shall lie (for the night) under the cart. The front of the cart rests on the rope between the two props. (Desi *sirpa*; v. *sirpa* and *sābri*.)

sirpuṭ, the same as *sirpuṭ*, q. v.

sirpuṭ mante (-*marte*, -*mente*), the same as *sirpuṭ mante*, q. v.

sirpuṭ sirpuṭ, the same as *sirpuṭ sirpuṭ*, q. v.

sirup, v. a. m. To sip, suck, to suck in audibly. *Utu s. qihqume*, *buluh adawa se bañ*, take a little of the curry in your mouth and feel whether it is properly salted or not; *maric jhalleye s.et kana*, he is making a sucking sound because of the hot pepper; *ihqolanae, s.kelae*, he stumbled against something, and made a sucking sound (on acc. of the pain); *lutur s. aroe taepē*, *bae alñjom kana*, suck his ears again, he does not listen (refers to the custom of a midwife to pour a little water into the ears of a new-born babe and suck this out, to obviate deafness); *dhāi budhiko siḅṅṅa*, midwives suck out (the ears); *ul beleye s.et kana rasatē*, he is sucking out the juice of the ripe mango; *gidra s.ede kana*, *piṅṅa dā bako emae kana*, they are sucking before the child (making it want to get something), they are not giving any cake to it (also *s.ae kanabo*); *siḅṅṅa kagaj*, blotting-paper (cf. *sirpuṭ*; onomat.).

sis, n. The ear of paddy; offspring, child, descendants. *Bae daklette s. bañ oḍohlana*, no paddy-ears came out, because it did not rain; *tiṅṅ s. menakhotaa*, how many descendants has he (not only children, but also their offspring); *noko nabalq s. dā celko baḍaa*, what do these minor (immature) children know. (H. *sis*, head, spike.)

sisq, n. Lead. *Bonduk guli dā s. roak*, gun bullets are of lead. (H. *sisd*.)

sisgar, v. a. To whistle through the teeth. *Isiphalaye s.et kana*, he is whistling showing his teeth. (H. *sisḅart*.)

sisgar, n. Heart-wood. (C., not here.)

sisi, v. perform. of *si*, q. v.

sisi, n. A small bottle, phial. *S.te ranko agu akata*, they have brought medicine in a phial; *s. bopṅrege saḅobola*, it will go into a small bottle. (H. *sḅst*.)

- sisiq*, adj. Thin, slim, slender. *Noa s. theŋgate dɔ ɔhɔeyem dalkoa*, whom will you beat with this thin stick; *noa s. bata dɔm cekaea*, what will you do with this thin lath; *ɔdi s.e hara akana*, he has grown up very slim.
- sisiqɔ*, adj., the same as *sisiq*, q. v. *S. darere deŋɔh dɔ baɔ ganoka, livedoŋgea*, it will not do to climb a thin tree, it will bend.
- sisiqɔn*, n. A large kind of squirrel (greyish brown). (Rare.)
- Sisili*, n. Sicily (only in books).
- sisind*, adj. Burgling. *S. kombro kanako*, they are burglars (v. *sind*).
- sisin*, v. perform. of *sin*, q. v.
- sisin hako*, n. A certain fish, *Amblyceps mangois*, Ham. Buch. Certain filaments on the head said to be poisonous.
- sisir*, n., v. a. Dew; to dew, to fall dew. *S.re alope giŋda jhala nahama*, don't lie in the dew, it causes strangury; *s. hurok hante rear kangea*, it is cold because dew is falling; *bogeteye s.eta nɛtar*, a good deal of dew is falling at present. (H. *sisir*.)
- sisir*, v. *harhat sisir*. Gall.
- sisirɔu*, v. m. To start, shiver, quake with fear. (C., not here; v. *sir sirɔu*.)
- sisir cas*, n. Crops that depend on the dew for moisture (v. *cas*).
- sisir daka*, n. lit., dew rice. A basket of rice given by the bride's father (and by the bridegroom's father in his village) to the young people who have been dancing both during daytime and at night. At the same time they get one cooking-pot full of curry and one earthenware pot full of beer (this last is called *sisir haŋdi*).
- sisir dak*, n. Dew, water caused by dew in grass. *S.d. ɔdi dɔriɔ nɔr akana*, there has been a heavy fall of dew; *ɔdi s.d.em khawaokedea, mɛnkhan bae moŋak kana*, you made the cow eat dew (i. e., let her out to graze very early while the dew was heavy), but she is not becoming fat (v. *sisir*).
- sisir haŋdi*, n. The beer given to the young people who have been dancing at marriages (v. *sisir daka*); it is consumed there and then. Beer given on the last day of the Sohrae to the young people who have been dancing, by the headman and the *Jog maŋjhi*, separately, is also called *sisir haŋdi* (v. *haŋdi*).
- sisir hurul of*, the same as *sisir of*, q. v.
- sisir jali*, adj. Formed after the rains, when dependent on the dew for moisture, consequently small; not strong, a late child. *Noa kohɔda dɔ s.j. ɔɔ kana*, this pumpkin is a fruit that has formed after the rains; *s.j. dɔ baɔ laŋuka*, fruit formed late does not become large; *am dɔ s.j. leka bam joalen dɔ*, like a late fruit, you have not become strong; *nui dɔ s.j. kanae, huŋin utaridɛ*, this one is of a late season, the very last one of the children (v. *jali*).
- sisirjquid*, n. The creator (v. perform. of *sirjqau*, q. v.).
- sisir khɔnd*, n. Cold season crops, dependent on the dew for moisture (v. *khɔnd*).

- sisir of*, n. An edible mushroom; found growing on stumps of the sal tree.
- sisirid*, adj. Lonely, empty, no one to be seen (in a song, as quoted).
Kulhiñ nonḍohlen, Kulhi s., Bargeñ nonḍohlen, Barge s., I went out into the village street, the street was empty, I went out to the homestead field, the field was empty.
- sisi sisi*, adv., v. m. Whistling; to whistle through the teeth. *Isirhate s.s.ye gokata* (or *ye s.s.yefa*), he is whistling, showing his teeth (onomat.; cf. *sisgar*).
- siso soso*, the same as *sisi sisi*, q. v.
- sisu*, n. A certain tree, the Sissoo, Dalbergia Sissoo, Roxb. Gives an excellent wood. (H. *siso*.)
- sisuq*, n. A certain grain, also called *sisuq bajra*, Pennisetum typhoideum, Rich. (v. *bajra*).
- sisu god*, n. A certain climber. Used in Santal medicine (v. *god*).
- sisu juṇ*, n. A lad or girl just before reaching maturity (some 13 to 15 years old); v. m. To become do. *S.j. kanae, quriye juṇ satokka*, he (she) is nearing maturity, he has not as yet reached maturity; *s.j. gof akanae*, he has grown so as soon to reach maturity. (H. *sisu*, child; v. *juṇ*.)
- sisu umer*, n., the same as *sisu juṇ*, q. v. Still growing. *Bae hara sat akana, s.u.ge menaea*, he is not as yet full-grown, he is of the age of growing. (H. *sisu*; v. *umer*.)
- Sita*, n. Sita, the wife of Rama, mentioned in Santal traditions. (H. *sitā*; in Santali the name is mostly given as *Chitā*, now a common name for women.)
- sitā*, n. A grain of boiled rice. *Ninañ gan s.iṭe emoka, ar daktḷḷ do aema*, she gives just so much (shown) of rice, and a great deal of water; *eken dakgea, s. do banukka*, it is only water, there is no boiled rice; *de go, s.iṭḷ emaeñipe*, do, mother, give my one (child) some rice (begging woman's expression) (cf. H. *sita*, white).
- sitaṇ*, n. A pillow. *S.reye boḥḥā akata*, he is lying with his head on a pillow. (Rare among Santals; Desi *sitan*.)
- sita nala dañ*, n. Sitanala water, very clear and pure water. *S.n.d. leha phariḡgea noa dañ do*, this water is clear like the water of the Sitanala. *Sita nala*, Sita's valley or ravine, is spoken of, but no Santal has been able to tell where it is.
- sitañ*, n. A kind of grass. (C.)
- sitañ*, n., v. m. Cold, chill; to become cold. *S. saḡ akadea*, he has got a chill; *ruḡ chuḷquentaa, s.enae*, the fever has left him, he has become cold. (H. *sitañ*; very rare.)
- sitaṛ*, n. A kind of guitar. Not in use among Santals. (H. *sitaṛ*.)
- sitaṣḡal*, n. A variety of paddy. Also a village name (said to be so called because a very big *ḡal*, q. v., had been killed there).
- sital*, the same as *sitel*, q. v.

- sitel*, n. Wax. *S. lekae daka akala, jau cabayema*, she has prepared the rice so that it is like wax, it is extremely soft (sticking together); *s. do dumur chata realiko benaoa*, they prepare wax of the beehive (very rarely done by Santals, they buy it from Birhoꝝ); *carikka bañ qeurok kana, mal baber s. gasoakme*, the spinning-wheel does not turn round, rub wax on the driving string. (Ho *situad*.)
- sitē karase*, v. *karase*. Some say it is also the name of a *bir bongu*, invoked by ojhas.
- sitiik sabañ*, v. *sitiik sabañ*. (C., a mishearing or misprint.)
- sitlāu*, v. a. To annoy, make angry, irritate. *Ad bahui s.kedetye dārketa*, his wife ran away, because he had irritated her; *s. hankidinako, ghqri ghqriko qcuvediñ kana*, they have made me worry, they are putting me to do some work again and again (cf. *infra*).
- sitlāu*, v. m. To become cold, cool. *Daka s.ena*, the rice has become cold; *edre s.entaea*, his anger has cooled down; *hoꝝmo s.entaea*, his body has become cold (after fever). (H. *sital*, cold, frigid, benumbed.)
- sitli*, n., the same as *sitoli*, q. v.
- sillo*, v. m. To become cold; adj. Cold. *Amak ti boꝝid s. qihqūk kantama, alom jofediña*, your hand feels awfully cold, don't touch me; *s.yenae*, he has become cold (also, he has cooled down) (v. *sitgl*; C. also applies it to "a kind of numbness produced by cold").
- sitol*, adj. Cold; v. *sitgl*.
- sitolī*, n. Coldness, a form of disease, collapse. *S. bai ham akadea*, he has got an attack of convulsions with collapse (v. *sitlāu*).
- sitolment*, n. Settlement. Engl. settlement, about the surveying and recording of land, agricultural and other.
- sitolmit*, the same as *sitolment*, q. v. *S.re rohoꝝe dare do chqꝝ akana*, in the settlement, planted trees have been excluded (not recorded).
- sitor*, n. Toothache. (C., not here.)
- sitqꝝ sitqꝝ*, adv. Loosely, carelessly, lazily, slowly; v. a. To work, do do. *S.s.e qeñga akana*, he has put his loin-cloth loosely (carelessly) on; *sakan s.s.e tpi akala*, she has tied the firewood bundle loosely; *parhoꝝm s.s.e benao akala*, he has made the bedstead carelessly (nothing fits properly); *s.s.e qf barayeta*, he is writing slowly (has not as yet learnt properly) (v. *sitq sitq*; v. *hitq hitq*).
- sitgl*, adj. Cold. *Tpi mañi s. pañi*, "tied" earth (i. e., earth low down, below the surface), cold water (from a *bapla binti*). (H. *sital*.)
- sitqꝝ sitqꝝ*, adv. Slowly, tiredly (walk). *Nonka s.s. tarante tinre hañem tiogu*, when will you reach the market-place by walking in such a slow way.
- sitq sitq*, the same as *sitqꝝ sitqꝝ*, q. v. *Bandiye s.s.yeta*, he is making the paddy-bundle up, so that it will be loose; *aru lalle s.s.kala*, he cut the rice-field ridges in a slovenly way; *hoꝝmiye s.s. barayeta*, he is working lazily (carelessly).

situr, v. *mer situr* and *nase situr*.

situr na gatar, adj. Trivial, nonsensical. *S. na g.e. ñelol kama*, he looks of no importance (also about being dirty); *s. na g.e. rorota*, he talks nonsense.

siturañ, v. *nase situr*. *Nase s.em rorota, bam purau daraka*, you are speaking inadequately (vainly), you will not be able to prove it.

sif, v. a. m. To pluck, gather. *Arañ s.ho sen akana*, they have gone to gather vegetables; *baha porobre bahako sida, ar hajakre dghakateho dakaka*, *ar hujiko emakoa bahae lagit*, at the Flower-festival they gather (sal) flowers, and, putting them in a winnowing-fan, they sprinkle water on them and give them to the girls to adorn themselves with (putting them in their hair); *ca patiko sida*, they pluck tea-leaves. (Muqdari, Ho *sid*.)

sif, v. a. m. To finish, run out, run short, be exhausted. Mostly used as second part of a compound, when it may be translated by "exactly, definitely, entirely, completely," or "exhausted, finished." *Khelle benao s.keta*, we have made all the possible rice-fields (no possibility of making any more); *dakale em s.keta*, we have served out all the rice (nothing left); *jokha s. aguime*, bring the exact measure (finding out what is exactly needed); *kadako kotet s.kedea*, they have completely emasculated the buffalo; *gidra ulho ciq s.keta*, the children have found out all the mangoes there are; *ñel sithateho kombrokedea*, having explored everything they stole from him; *ol s. ketae*, he has written all there was to write; *raydi era heme era ol s. ajet s. akatae*, a widow, a woman of ill-omen (i. e., a witch) has foredoomed to death (from a *dihri's* *bakkir*); *taka s.ema*, the money is exhausted; *dak s.ema*, the water is finished (run out); *bandko mal s.keta*, they cut the water reservoir open and let out all the water; *ror s. akatale, inajgebon agnyea*, we have said all we have to say, we shall fine him that much; *nenpa s.kateho ket akana*, they have come at the time exactly fixed (v. supra; cf. *asif*).

sithqel, v. *sitqel*. (C.)

sithel, v. *sitel*. (C.)

sif, n. A sheet (of a map); v. a. To make do. *Noa ato dgho bar s.keta*, they have mapped this village in two sheets. (Engl.; heard from the settlement surveyors.)

sifq, v. *sifho*.

sifqel mitqel, adv., v. m. Disappointed, hopeless, not having realised one's expectations; to become disappointed, etc. *Bahui dqrleta, s.m.e ket ruqrena*, his wife ran away, she came back disappointed; *s.m. inq dahae jamketa*, he ate the food there was, hopeless of getting anything better; *s.m. inigeye dgho ruqhedea*, not realising his expectations he took her in again (a wife he had left); *s.m.emas, ghope hñ dako hatacedea*, she became hopeless, no one is taking her (for a wife) (v. *sifqel mitqel*, just as much used).

- sifam kagoj*, n. Stamped paper. *S.k. agume, adq takah emama*, bring a stamped paper, then I shall let you have the money. (Engl. stamp; v. *kagoj*.)
- sifap*, n., v. a. m. A trap (for rats, and other animals); to catch in a trap (by its suddenly closing). *Hon s.*, a rat-trap; *taruf da s.reye lebelena, adq s.ena*, the leopard trod on a trap and was caught in it; *kuritko s.kedea*, they caught the kite in a trap (v. *sifdkap*).
- sifap sifap*, adv., v. m. Making clapping sounds; to make do. *Pafi da khilena, s.s. sade kana*, the outside parts of the solid wheel have become loose, there is a clapping sound (also *s.sifaboh kana*) (onomat.; cf. *sawdap sawdap*).
- sifer pafar*, adv., v. m. Covered with ornaments and finery; to adorn oneself, deck. *S.p. khube hgoroh akawana*, she has covered herself with ornaments and fine clothes; *lire, hofokre, luturre, jangare, bohokreye s.p. akana*, she has decked herself out with ornaments on her arms, neck, ears, legs, head; *s.p.e hgoroh bande akana*, she has decked herself out with ornaments and fine clothes.
- sifer pafar*, adv. Loosely, with spaces between. *Noa pafiq s.p.ko rok akala*, they have joined this mat (made of date leaves) loosely together; *noa kicric s.p.ko ten akala*, they have woven this cloth loosely (spaces between the threads) (cf. *sifo sifo*).
- sifan*, the same as *sifan*, q. v.
- sifap sare*, adv., v. a. Disorderly, loosely, irregularly, roughly; to prepare, make in a disorderly, rough way. *Noa khoclaq s.s.ko benao akala*, they have made this basket in a rough way; *phuruq s.s.ko rok akala*, they have pinned the leaf-cup roughly together; *patrako s.s. akala*, they have made the leaf-plate carelessly; *noa kicric s.s. akala, ghellekhan turi ho paramboka*, they have woven this cloth very loosely, if anything is tied up in it, even mustard seed will slip through (cf. *sifer pafar*; *sifo solo*; v. *sifap sare*; C. gives a meaning of inharmonious, at variance, about people; not so used here).
- sif bband*, adv., v. a. Shamelessly, foully, vilely; to scold do. *Nui qimai da s.b.h.e egerkidina*, this woman abused me foully; *s.b.h.e ruhethedea, sima bae dgholaka*, he scolded him shamelessly, he did not "keep the boundary" (paid no heed to decency). (H. *sith*, refuse, dregs; v. *bband*.)
- sifi*, v. a. To whistle (an engine or locomotive). *Rel hijuk kana, s. aguyetako*, the railway is coming, they are whistling, coming; *rol injinko s.keta*, the steam-roller whistled. (H. *sift*.)
- sifid patak*, adv., v. a. To annoy, be turbulent, make a row (children). *Nui gidra s.p. bae thiroka, cak gidrai rak ocokoa*, this child is turbulent and will not be quiet, he makes other children cry; *s.p. barae kanae, jabbalgeye nam, onae odoka*, he (the child) is harassing, whatever he finds he will bring out.
- sifid patak*, the same as *sifid sifid*, q. v. (rain).

- sifid sifid*, adv., v. a. Sparingly, patteringly (continually, but few drops, not like *poroe poroe*); to rain continually, but not hard. *S.s. mit hindai dakheta*, it has rained the whole night sparingly; *s.s.etae, bae asoreta*, it is raining continually (but not hard), it does not clear up (v. *sifih sifih, sifir sifir*).
- sifih sifih*, the same as *sifid sifid*, q. v. *S.s.e daketa, bae hometa, bae sardiyeta, mit lekageye daketa*, it is raining continually (but not hard), it does not become less, it does not become more, it rains continually in the same way.
- sifih sabak*, adj. Tasteless, unpalatable (beer). *S.s.akho hnyet kana*, they are drinking some tasteless stuff (v. *sabak*; cf. H. *sikh*).
- sifi mifi*, the same as *sifi sifi*, q. v.
- sifir sifir*, the same as *sifid sifid*, q. v.
- sifi sifi*, adv., v. a. m. Gigglingly, squeakingly; to giggle, laugh squeakingly. *Nui kuri dq okarrn kan coe, s.s.ye landa barayeta*, who knows from where this girl is, she is giggling and laughing; *nui dq gdc orakroye s.s.yet kana*, this fellow is giggling in a house where a death has occurred; *alo nape s.s.ha, bakkhan dhurilah tapakapea*, don't giggle, girls, or I shall fill your mouth with dust (v. *sifi*; onomat.; v. *hihi hihi*).
- sifhq*, adj. Slender, small. *Noa s. dare dq cat lagitpe makketa*, for what purpose did you cut this slender tree; *noa mal dq s.ge eken tghop sumudge*, this bamboo is thin, just so large that you can grasp round it; *s. hako*; v. *sifhq boar*; *s. haf*, a thin piece of wood.
- sifhq*, n. A disease of women, in which the saliva dries and there is much thirst, especially puerperal fever. *S. sap ahadea, bancaok coe ban con*, she has got puerperal fever, it is doubtful whether she will recover; *s. ruq* (or *s. rog*), puerperal fever; *s. rogteye' gpicma*, she died from puerperal fever; *gorob s.*, a state during pregnancy with a slight fever and great thirst. (C., leucorrhoea or whites; not here.)
- sifhq*, n. A thin iron for cleaning the hookah. *Hukq s. bota saphame*, clean the hookah pipe with the cleaning rod (v. *sifhq*, slender).
- sifhq boar*, n. A certain fish, *Silurus Pelorius*, while still young (v. *sifhq* and *boar*).
- sifhq mayam*, the same as *bul mayam*, q. v. An offering of one's own blood. Offered by ojas and by the *huddam niikka*, q. v. *Johar tpe Pargana, bul mayam s.m. emam cal ambana*, be greeted, Pargana bonga, here my own blood, pricked out blood is given, offered to thee. Expression only used with *bul mayam* in *bakkir*.
- sifhqf*, the same as *sifhqf*, q. v.
- sifhqf*, adj. Having protruding teeth, unprepossessing; giggling. *Nui s. do landayet lehae ngloh kana*, this toothed fellow, he has a look like laughing (protruding teeth); *nui s. qimqi dq gndq senhateye sifi sifih kana*, this giggling woman, she goes there and squeaks (cf. *sifi*).
- sifhqf*, v. *isir sifhqf*.

- sifkod*, v. m. (as second part of a compound) Rueful, depressed, aedate; over-dry. *Haqfaye duruf s. akana*, he is sitting rueful there (without moving); *khet dq rohor s.ena*, the rice-field has become over-dry; *moca rohor s.entaa dall tatable*, his mouth has become absolutely dry from thirst.
- sif na sawad* (or here mostly *sif na sowad*), adj. Tasteless, unpalatable. *Noa utu dq s.n.s.*; *cef h3 bah sebel kana*, this curry is tasteless, there is no flavour in it; *noa s.n.s.em joma*, will you eat this tasteless stuff. (H. *sifh* + *na* + H. *sawad*.)
- sifo sifo*, adj., v. a. m. Loose, not close, open, having open spaces; to make (anything) open, loose. *Noa pafiq dq s.s.ko galañ akala*, they have plaited this mat loosely; *hicrid s.s.ko rok akala*, they have sown this cloth so that it is loose; *noa catom doho s.s.keta*, they have made this (bamboo) umbrella very open (spaces between the bamboo strips); *noa khqclqñ do s.s.yena*, this basket has been made with open spaces (cf. *sifer pafar*).
- siffo sare*, the same as *siffo sare*, q. v.
- sif sifi*, adj., v. a. m. Rough looking, not clean (boiled rice); to let the rice become do. (about boiled rice that has not been finally cleaned). *Noa daka dq s.s. h3lok kana*, *bako spiketa caole*, this rice looks rough, they did not give the rice the final cleaning; *noa dakako s.s. akala*, they have let this boiled rice become rough (not having been properly cleaned before boiling); such boiled rice looks dark and frilled) (cf. H. *sifh*).
- sif sorom*, the same as *sif sorom*, q. v. *S.s. banuktaaa*, she has no sense of shame (decency, modesty).
- sifho*, n. Refuse, what is left, dregs; adj., v. a. m. Tasteless, insipid, without strength, weak, dry; to make do., treat so as to become without strength; to be exhausted, worn out, juiceless. *Noa dq ca sakam reat s.ief*, this is what is left of the tea leaves after infusion (often dried and used again by poor people); *s. ief bale ten akala*, we have not pressed the leavings (what has not been properly pressed in the oil-press); *noa barge dq s.goa* (or *s.yena*) this homestead field is exhausted (soil worn out); *noa tale dom coppd s.keta*, you have sucked this Palmyra palm fruit dry; *turiko dal s.keta*, they have beaten the mustard so that no seeds are left; *ror s.kedaa*, he scolded him so that he was cowed; *gutiye s.yena*, the servant was tired out (and went off); *jel aruf s.yena*, the meat was washed dry (of blood); *sukri lac s.yena*, the pig's intestines have been cleaned out. (H. *sifho*.)
- sifhoi mihoi*, the same as *sifhoi mihoi*, q. v.
- sifho*, v. m. To be wearied, tired of, sick of, to lose all desire, to be defeated, disappointed. *Khet belnaoe qhapheta*, *s.ena*, *bae set dareala*, he commenced to make a rice-field, he lost all desire, he was unable to finish it; *qloñ parhaoe s.ena*, he got tired learning to read and write; *s.ente gutiye h3t ruqona*, the servant returned being disappointed (not getting what he had expected elsewhere); *mohajome s.ena*, *hpe hpeleye*

laḡayema, the money-lender has become wearied, he has become tired of asking again and again (without getting) (cf. H. *sīḡa*).

sīḡ bhāḡḡ, v. *sīḡ bhāḡḡ*. (C.)

sīḡwao, v. *sīḡhu*. (C.)

siu, v. a. To whistle (to call attention). *S.adihae beḡḡel ocoḡ laḡiḡ*, he whistled to me to make me look at him (onomat.).

siu mante (-*mante*, -*mente*), adv. With a whistle. *S.m.ye ḡoladiḡa*, he whistled to me once (v. supra).

siu riu, adv., v. a. d. Whistlingly; to whistle to. *S.r.e ḡoladiḡa*, *adḡi calaena*, he whistled to me, then I went; *sedae do ho balaḡko s.r. rebet tirio*, *nāḡḡ ma ho balaḡko dḡatiḡ iḡ dḡatiḡ cupuikuḡ*, formerly, my co-parents-in-law were whistling having a flute stuck in their loin-cloth, at present my co-parents-in-law have ceased drumming, being shrivelled up (from a song) (onomat.).

Siuriu (*ḡaḡḡi*), n. The Siuriu plain, a place mentioned in the traditions where the ancestors altered old customs.

siur mante (-*mante*, -*mente*), adv. With a whistle on a finger. The bent finger is put in the mouth and the air is blown out, giving a strong whistling sound; also using two fingers giving a shrill sound. *S.m.ko ḡolḡeta*, *janwarko ḡam akadea*, they gave a shrill whistle, they have caught an animal (v. infra).

siur siur, adv., v. a. Whistlingly, shrilly; to whistle on one's fingers. *S.s.e ḡoleḡa*, he is whistling on his fingers; *s.s.e hoḡel kana*, it is blowing whistlingly (both about a wind through an opening, and about a cold wind); *s.s.etae*, he is whistling on his fingers, or, a cold whistling wind is blowing (onomat.; cf. *suḡur suḡur*).

siu siu, adv., v. a. Whistlingly; to whistle (to call attention). *S.s.i ḡoladiḡa*, he whistled to me repeatedly; *s.s.etae*, he is whistling to call attention (onomat.).

siveḡ ḡeḡeḡ, adv., v. m. Disquieted, anxious; to be do., disgusted, tired out, disgusted. *Mḡnre s.g.iḡ ḡiḡḡeta*, *tale tale eḡereḡiḡ kante*, I feel disgusted in my mind, because she is constantly abusing me; *s. ḡeḡeḡoḡ kanaḡ baḡ dḡiḡ taḡḡeḡ*, *baḡdḡoḡ seḡjoḡ*, I am feeling disquieted (unable to make up my mind) whether I shall stay on or go away (cf. *seḡeḡ ḡeḡeḡ*).

siviḡ siviḡ, adj. Thin, slender, slim (girls). *S.s.e kara akana*, she has grown up slim; *nui kuḡi dḡe s.s.gea*, this girl is very thin. Word used about young girls, generally before maturity (cf. *sīḡḡ sīḡḡ*).

siyaki, v. *sīḡiḡi*.

siyāḡ siyāḡ, v. *sīḡḡ sīḡḡ*.

siyer siyer, v. *sīḡḡ soḡor*.

siyur mante (-*mante*, -*mente*), v. *siur mante*.

siyur siyur, v. *siur siur*.

so, v. a. m. To prick a hole in, pierce, prick, extract. *Sokāḡma*, *ḡamamiḡ roḡ akana*, prick me, I have got a thorn in; *beḡeḡ so boḡoḡḡetaḡa*, he pricked his boil and made the pus come out. (Muḡdari *su*; cf. *soḡ*.)

- so*, n. A handful (of rice), as much as will rest on the palm. *Bar sokale emakom*, give them each two handfuls of rice.
- soal*, n., v. a. Answer, deposition, address (before court); to give answer, speak before court, depose, address. *Phalmawall s. do bah (hiklena, so and so's deposition (evidence) was not good; inall s.ten bahcaena (also s. bahcaenan), I was saved (went free) through my deposition; sakhiin s. rēketkoa, I frustrated their witnesses by my evidence (not about getting them over to one's side, but about breaking down); ereye sketa, he lied before the court; while s.el kana, the pleader is addressing the court.* Word is used about speaking in a court or village council. (A. H. suāl.)
- soale*, n. The Tasar silkworm. *Iāren s.ko nūrok kantina*, my silkworms are falling down. Word used (where the silkworms are) by people who object to *lumqm*.
- soaliq*, adj. Who is able to speak well before a court (both witnesses and pleaders). *Khub s. hor kanae, ukilko modren srosic*, he is a man who is very able to speak before the court, the best among the pleaders (v. *soal + iq*).
- soal jobab*, n., v. a. Answer to (court's) question, deposition (in court); to answer, depose. *Cel s.j. menalitama*, what answer have you to give; *hakhime kuliyede johhece s.j.eta*, he answers when the judge asks him; *s. upgr j. emokme*, answer each question (here *soal* is used in its original sense of question). (H. suāl jawāb; question and answer.)
- soaā*, n. Ability, power, strength (physical). *S. banullāea, niq hō bae tul dareak kana*, he has no strength, he is not even able to lift this; *s. gidile enēd daka dom nama*, only when you spend your strength (work all you can), will you get your food; *s.em kkafoale enēdem cafooa*, only when you exert yourself will you eat (get your food).
- Soaāan*, adj. Powerful, strong. *S. hor kanae, taruḥ hōe lawalkkoa*, he is a powerful man, he even throws leopards down. (Munḍari sawaā.)
- soaāiq*, adj. Strong, powerful. *S. hor kanae, bar horṭe bako ota dareaea*, he is a powerful man, two men are unable to press him down; *ni-s. hor*, a person having no strength (*soaā + iq*).
- soaā poḍa*, n., adj. A weak wretch (term of contempt); impotent. *Nui s.p. do dare loḥ kantaea*, this weak wretch, his strength is being consumed; *noko koṛa doko s.p.gea*, these young men are impotent (v. *poḍa*).
- soar*, the same as *sowar*, q. v.
- soar*, n. Pleasure, joy. *Oka s. hō banulla*, there is no pleasure at all. (cf. *soarqt*).
- soara*, the same as *soarqt*, q. v.
- soarat*, v. *soarqt*.
- soarqt*, n. Pleasure, friendliness. *Oka s. hō bale jomlaḥa*, we did not get any tasty food; *oka s.ten takena, dingoko egerina*, what friendly treatment am I getting that I should stay on, the women are abusing me every

day; *roy real* s. *bgnuktaea*, *eken edre katha*, he has no friendly words, only angry speech. (H. *svārath*, wish, pleasure.)

soārīn, n. A certain cricket, *Gryllodes berthellus*, Sauss. Also pronounced *soāren*.

soba, n. A handful (of food; as much as will rest on the palm). *Mimit s.ge dakako emallea*, they gave us each one handful of rice; *mit s.kate jelko joroketa*, they made the meat portions equal to one handful each; *babar s.kate khajuriko emallea*, they gave us each two handfuls of parched rice (v. *so*).

soba, v. m. To get a splinter or thorn into the foot or anywhere, be pierced by do. *Jangan s.yena*, I got a splinter in my foot; *gajarr paromen jokheč dearen s.yena*, when I passed through the thicket I got something into my back; *sate senerte bohokii s.yena, bolak jokheč*, I got a splinter from the rafter in the eaves, in my head when I entered.

soba cuŕi, v. m. To start and have its origin (only in address to a man supposed to be possessed by a bonga). *Okare s.yen c.yena, nigge bes okošte mat parak sutam tič horkak daharkakape*, where it started and had its origin, carefully using a split bamboo, a stretched out thread make a way, make a road in connexion with this (acc. to Santals, this means, tell it straightforward; it has reference to illness, believed to be due to malevolent bongas and witches) (v. supra; cf. H. *cuŕi*, top, in which case it might be translated "developed, came to a head;" but against this it may be said that the addresses to bongas always have two words about the same subject).

sobae, n., adj. All people, everybody; all. *S.gebon reŕgejoč kana*, we are all suffering from hunger; *s. simko gujuč kana*, all the fowls are dying; *ale orakren s.gele ruak kana*, all members of our family are down with fever. (B. *sobāi*; cf. H. *sab*.)

soba sate, the same as *soba sater*, q. v.

soba sater, adv. Heads and tails, top and bottom. *S.s.kin gitic akana*, they are lying, one's head and the other's legs, being in the same direction; *horo biŕda s.s. dohpape*, put the paddy sheaves down alternately top and bottom; *kač s.s.te bhgripe*, load the cart, placing the wood alternately thick and thin ends; *seŕer s.s.te lagaope*, put the rafters alternately top and bottom.

sobori, adj., v. a. m. Chaste, mild, gentle, sober, enduring, patient; to endure, suffer, bear, be patient, restrain oneself. *Ađi s. hoč kanae*, he is a very patient (gentle) man; *s.kate taheŕme*, stay patiently (enduring); *s. hoč bako jhograha*, mild-tempered people don't quarrel; *s. kača kanac*, it is a quiet buffalo; *ekger katha s.yena*, he bears patiently abuse (does not complain); *mohajon rin reale s. akala*, the money-lender has been patient over the debt; *ekgere s.yena*, she restrained herself from abusing (did not scold); *hađi nānāi s.yena*, he restrained himself from drinking beer (did not drink). (A. P. H. *šabart*.)

soboria, v. *suburia*.

sobol sobol, adj., adv., v. m. Numerous, swarming; to swarm. *Horteko calaena s.s.*, a swarm of people went along the road; *haŕre horŕko jarwaalena muĉ leka s.s.*, people came together at the market place swarming like ants; *muĉko s.sobodoĉ kana daĉ qikqute*, the ants are swarming (coming out in great numbers), feeling rain being near.

sobha, the same as *sabha*, q. v. Also v. *sakhi sabha*.

sobha, n., v. a. m. Charm, beautiful; to adorn, make attractive, festive.

Oraĉ reak s. ho lagao akata, they have put up what makes the house beautiful; *s.ge qikquĉ kana*, it feels beautiful; *bapla oraĉko s. akata*, they have adorned the house where there is a marriage going on; *qhol tamak, bom duru, sarag baŕi taken anĉ s. aŕkaroka*, only when they have drums and kettle-drums, bombs and powder and rockets, is it felt grand; *ekŕn khur klurite do baŕ s.lentaea*, only having a palanquin was not fine enough for him (he had to have much more); *baŕuko s. akadea*, they have adorned the bride; *qhula s.yena nitok do*, the scaffolding for the paddy-bundles has been made attractive now (filled with bundles); *gidra-kote oraĉ s.yena*, the house has become festive by children; *dakkette ŕeŕdi s.yena neŕar*, because it has rained, the field has been adorned (has a vigorous growth of grass). (H. *sobha*.)

sobhab, n. Disposition, nature, habit, quality. *Noa s. do qhqe baŕilea*, he will certainly not give up this disposition (habit); *baŕid s. algate baŕ baŕika*, a bad habit is not easily given up; *uniak s. do enkangetaea*, his nature (behaviour) is such; *uniak s. iqle uniko dusi akadea*, they have thought him guilty because of his character. (H. *svabhāva*.)

sobhabik, adj. Natural, also used like n. Nature (very rare; H. *svabhāvik*).

sobhao, the same as *sobhab*, q. v. (Rare; C. also writes it *sobhaw*.)

soc (sōc), n., v. a. Thought, anxiety; to consider, think over. (C.)

sod, intj. to fowls. Get away; v. a. d. To call out to fowls to get away.

Hoŕole tase akata, sim s.akom, we have spread out paddy to be dried, drive the fowls away (say *sod* to them).

sod, v. *sud*.

sodae, adv. Daily, always. *Phalna do s.geye hijuk kana*, so and so is coming daily; *baŕu do s. dingeye dŕet kana*, our daughter-in-law is running away every day. (H. *sadat*; B. *soda*.)

sodagor, n. Merchant, trader. *S. do kicriĉo bepareta*, the traders sell cloth. (P. B. *sodāgōr*.)

sodamod, adv. Continuously, without a break. (C., not here.)

sodara (-ŕ, -m, -ŕ), n. (My, etc.) relative (mostly used by women, frequently in sarcasm). *Okaren s.ŕ ĉoko heĉ akawallea, in do noko ŕeŕu baŕ heĉ akalkoa*, some relatives of ours from somewhere have come to us, I have never seen these friends; *ĉeĉ s.mleŕko ĉaŕ dingeko heĉlea, tinŕkem dukawakoa*, some relatives of yours, who knows who they are, come to us every day, how much food are you to prepare for them (said by wife to husband);

jojomre nikūre dō nokokotam s.m., when eating and drinking, these are your relatives; *s.t kantasako*, they are his relatives. (H. *sodarā*, co-uterine.)

sodgo, adj. Shaggy, having a large beard. *Nui s. haram dō, s. goco bae hoyo ocora*, this shaggy old man, he does not let his large beard be shaved (v. *hodgo*).

sodgo bodgo, the same as *sodo bodo*, q. v.

sodgoro, adj., adv. Clear, public, manifest, exposed, before one's eyes, visible. *Noa galmarao dō ban cabatena, s. katha takyena*, this talk was not finished, some manifest matter remained untouched (they left it although all could see it); *nonde khon s.ge nelok kana*, it is clearly seen from here; *amāi mēt samaire s. puiji akana, hārā cudi herel dō bae nel hameta, thu mēt dō*, there before your eyes it is visibly lying in a heap, this blind wretch of a man does not catch sight of it, his eyes are burst; *noa kami s.gepe bagiala*, you left this work with your eyes open (seeing that it was not done). (C. gives the meaning as "disarranged, out of place, confused," etc.)

sod kamar, n. The mythological blacksmith who made the chain for securing the turtle on the back of which the earth rests.

sodo bodo, adj., adv. Rough, hairy, shaggy, hirsute, uneven; v. a. m. To make, become rough, uneven (cord, rope, surface). *Goja hormpo s.b.gea*, he is hairy all over his body; *s.b.e goco akana*, he has a full beard (not about the moustache); *noa boy dō s.b.ko wā akata*, they have twisted this straw-rope so that ends of the straw stand out; *kharaq s.b.ko la akata*, they have cut the surface of the threshing-floor unevenly (roughly, have let parts of grass remain); *noa kaḥ dope s.b.keta*, you have let this piece of wood become rough (not pared smooth); *barahiko s.b.keta*, they have let the rope become rough (not smooth); *khel s.b.yena, herhel tūḍipe*, the rice-field has been filled with grass, weed it clean; *s.re b.re lapit nāire, karire karīi tha jol nāire*, when hairy and shaggy there is no barber, when black and dirty, there is no water (a song) (v. *hodo, hodgo*).

sodo bodgo, the same as *sodo bodo*, q. v.

sodo rodo, the same as *sodo bodo*, q. v.

sodo sodo, the same as *sodo bodo*, q. v.

sodro, adj. Bearded, large and rough (beard). *Nui s. haram dō bae hoyo ocota*, this bearded old man never lets himself be shaved; *noa s. goco qris dō bam qikweta*, don't you feel this large and rough beard a nuisance (v. *sodo bodo*).

sodro bodro, the same as *bodo bodo*, q. v.

sodroḥ, v. m. To press oneself in, enter without being invited. *Aḥeye hēt s. akana*, he has come of his own accord without being asked; *nui dō jol jome s.ena*, he has invited himself to eat meat (curry) (v. *sodre*).

sodre, v. a. To throw down, away; v. m. To press oneself in, enter without being invited. *Ṭṣgod nōḍeye s.hala*, he threw the axe down

here (did not take it to its proper place); *teke horo nondeye s.keta*, she has thrown the boiled paddy down here; *amtegem s. akana, disomre herel ban jutqualmea*, you have pressed yourself in (on this man), was there no man to be found for you in the country; *mohajon botoria horo bandi ale thene s. akata*, fearing the money-lender (that he should take it) he has thrown the paddy bundle in to us; *orad banukata, sada suke s. akata*, she is unable to make an estimate she has put an excessive amount in (the cooking-pot) (cf. *sonde*).

sofa, n., v. a. m. A trench, drain, canal; to make do., make an incision, drain off. *S. dakte noako khelle rokhoketa*, we planted these rice-fields using irrigation-water; *dak qguu lagit s.ko la akata*, they have cut a trench to bring water here; *piqhere s.ko makheta* (or *-ko s.keta*), they cut a channel through the embankment; *kat s.eme, paragabon*, make a long incision in the wood, we shall split it; *band dakko s. idiketa*, they drained off the water from the reservoir.

sofa, v. a. To scold, find fault 'with. *Atteye usat akana, ghoq ho bale s. akanea*, she is sulky for some reason of her own, none of us has scolded her; *gutiye s. odokhede*, she scolded the servant so that he went off (v. supra).

sofea bofea, the same as *bofea sofea*, q. v.

sofgak, adj., v. m. Senseless, insensible; to become do. *S.geae, alope kuliyea*, he is senseless, don't ask him; *handi nuteye s.ena*, he is senseless from having drunk beer; *bul s.enac*, he is dead drunk.

sofgok, v. *sofgok*.

sofra, n., v. a. d. A letter of permission, a writ for any purpose, letter of safe conduct, passport, document; to grant do. *Raj thed khod s. hqd akana*, a written order has come from the zemindar; *kat mag lagit s. aguketa*, he has brought a written permit to cut trees; *pulis do s. menaktakoa jahde then bolok lagit*, the police have written permission to go in to anybody; *ca'ak lagitko s. akawadea*, they have given him a letter of safe conduct to go (somewhere). (Also pronounced *sofra*.)

soebot, adj.; v. a. m. Ready, prepared; to make ready, finish; adv. Certainly. *Khet do s.gea*, the rice-field is ready, made; *gotako s.keta*, they made all (finished it); *sahokko hekate disomko s.keta*, after having come, the Europeans have made order in the country; *qahar s.ena*, the road has been finished; *durup s.enako, ma daka qgupe*, they are sitting ready, do, bring the food; *isin s.ena*, the food is ready prepared; *katha s.ena*, the matter is proved; *s. uni kangae*, it is certainly he (he is proved to be the culprit) (v. *soibut*).

soeda, v. a. m. To trade, buy. *Amge s.walems*, buy you for us; *kicridle s. aguketa*, we have bought and brought clothes; *moca thapale s. aguketa*, we have bought and brought "mouth-slapping" (i. e., parched rice, so called because it is thrown into the mouth) (v. *sacda*).

soedam, the same as *sordom*, q. v.

- soeda pati*, n., v. a. m. Goods, things that are bought; to buy. *S.p. jotole aguketa*, we have brought all the things (from the shop); *buluh sunumle s.p.keta*, we have bought the salt and oil (v. *soeda*; cf. B. *pāti* or *pāti*).
- soedom*, adv. At present, for the present, in the meantime; without anything. *Nit s. do menak hatagetalea*, just for the present we have; *nit s. do bae god akana*, he is not dead just as yet; *in do cel hā bah kirintaka*, s. *kor nelin senlana*, I did not buy anything, I just went there in the meantime to see people; s. *thoru buluh emaima*, give me a little salt in the meantime; s. *in dāra baras kana*, I am walking about without having any special purpose; s. *eknakle hōd akana*, we have come without having brought anything with us (without any special purpose).
- soega*, adj. Pointed, sharp, long and pointed. *S. dereh kađa*, a buffalo with long, pointed horns; *noa janum do s.gea*, this thorn is long and sharp-pointed (cf. *saegas*).
- soela*, adj. m. Tall, long and thin, long and pointed (men, trees, fruit, thorns). *Marah utar s.e hara akana nui koru do*, he has grown very tall and slim this boy; s. *dare*, a tall and slender tree; s. *đahgra*, a bullock with long and pointed horns; *noa ghađgra do s. gea*, this *ghađgra* (q. v.) is long and pointed; s.s. *jo akana*, it has got long pods; *noa babla janum do s.gea*, these acacia thorns are long and sharp (v. *saela*).
- soela boela*, adj., the same as *soela*, q. v., but about several; when about people, also girls may be included (not used about girls alone). *Noa utoren do s.b.ko hara akana*, the boys and girls in this village have grown up into tall and slim youths; s.b. *dare*, tall and slender trees (v. *saela boela*).
- sog*, v. *soē*.
- sogaē*, v. a. To peck, sting, bite (snakes, birds); to nag, eat. *Tehen ninđa cele cpe s.kidiin, bāđge bisan biin bāđge cele kan*, last night something bit me, whether it was a poisonous snake or some other kind; *busqē sima s.kidiina*, a hen with just hatched out chicks pecked me (they may fly up and peck one's face); *sim koroko s.el kana*, the fowls are pecking the paddy; *nalha bam senlana, tehek celam soğaga*, you did not go to work and earn some money, what will you peck (eat) to-day; *janumii capat kqilettalea, bogeteye s.kidiina*, I committed the sin of throwing down some thorn-fruit of hers, she nagged me a good deal (cf. *sogaē*).
- soga sugi*, adv., v. a. Eating all kinds without discrimination, insatiably; to eat now of this, now of that. *S.s.ye joma, bae bāđgia*, he eats all kinds, he is not fastidious; *quri hāđintageye s.s.yeta*, he is pecking (eating voraciously) before he gives others (v. *supra*; about the same as *khawa khavi*; cf. *sograo*).
- sograo*, v. a. Eat up; consume, eat voraciously (mostly cattle). *Đahgra koroe s.keta*, the bullock ate a large mouthful of paddy (especially said about threshing-bullocks); *dakam s.a sa baha*, will you gorge the food or

not (wife's abuse); *noṇḍe khajarin dōhōleta, oho eoe s.kel*, I put some parched rice here, somebody has devoured it (cf. *soga sugri*).

sogra sugri, adv., v. a. Greedily, all kinds without discrimination (eat), to eat greedily. *S.s.ye jometa*, he eats all kinds greedily; *gai dō mit ghōriteye s.s.keta ghās*, the cow devoured the (cut) grass in a moment; *dakac s.s.a, bandge bil bandq bañ*, he eats greedily, who knows whether he will be satisfied or not; *s.s.ye nam baraea*, she is greedily seeking to find something to eat (v. supra).

sogha, v. *sohga*.

soghor, the same as *sughor*, q. v. (C.)

sohag, n., adj., v. a. m. Affection; affectionate, savoury; to love, fondle, caress, please, be affectionate, agreeable, ingratiate oneself. *Nui dō cel s. hū bannūtaea*, this one has no affection; *qđi s. biñi kantīkae*, she is a very affectionate girl of mine (may also imply "easily hurt"); *qđi s. utuko emadiña*, they gave me some very savoury curry; *orañ hortate s.ede kana*, he fondles his wife (avoids giving her too much work); *hisōr thene s.oñ kana*, he is ingratiating himself with his master; *daka utu bañ s.oñ kantaea*, the food is not agreeable to him. (H. *suhāg*.)

sohaga, v. *sohga* (the more common form here). (H. *suhāg*.)

sohagi, the same as *sohagiā*, q. v. (H. *suhāgt*.)

sohagiā, adj. Beloved, dear (especially females, but also males), favoured. *S. biñi kantaea*, she is a beloved daughter of his; *nuige s. gutītae, nuige bārti dakako emaea*, this one is his favoured servant, they also give him more food (v. *sohag*).

sohagini, adj. f., the same as *sohagiā*, q. v., but applied to females. (H. *suhāgint*.)

sohagni, the same as *sohagini*, q. v.

sokam, the same as *sohan*, q. v. (P. H. *saham*; rare.)

sohan, n., adj. Beauty; beautiful, pleasing, charming; v. a. m. To make, become pleasing. *Orañ reañ s. bannūka*, there is no beauty in the house (more about what is felt than what is seen); *baṇṇa orañre s. bañ qihquñ kana*, there is no cheerfulness felt in this house where there is a marriage going on (i. e., no joyous noise, etc.); *gulap baha dō qđi s.gea*, a rose is very beautiful; *nui kurige ahhrae s.eñ kana*, this girl is making the dancing-place charming; *phalna baē tahenkan orañ dō bañ s.oña*, if so and so is not present, the house is not pleasing (felt empty). (H. *sohan*.)

ohan, adj. Susceptible to injury, easily killed, lacking vitality, applied to plants requiring extra care in transplanting. (C., not here; cf. H. *sahan*, enduring; cf. H. *suban*.)

sokan, v. a. m. Cause to fall off; to fall off, drop off; be bewitched. *Rimilkelle turīye s.keta*, the cloudy weather caused the mustard to fall (flowers fell off); *mathom s.ena, kūiñđi bañ saplena*, the mahua flowers fell off, no fruit was formed; *phalna rinid beṅgar kocateye bōloyente s.ena*,

because so and so's wife (when having menses, not otherwise) entered the egg-plant field, it was bewitched (no fruit); *rimil hotete ul s.ena*, on acc. of the cloudy weather the mangoes fell off.

sōhār, the same as *sōhāra*, q. v. *Parwa dō orāḥ s. ar s.ko dōhōea*, the pigeons keep the house pleasant (by always being heard lively).

sōhāra, adj., v. a. m. Lively, pleasant, beautiful, festive; to make do., cheerful, mirthful, joyous (referring to what is heard). *Netar dō birren cārē qāi lekako raga, ona iqte bir dō qāi s. anjomal kana*, at present the birds in the forest sing in many ways, therefore the forest is heard very joyous; *nisun leka aikauḥ kana, serēnte s.epe*, it feels like being without people, sing and make it festive; *niq sphraere kulhi baḥ s.ḥ kantakoa, bako enēd kana*, during this Sohrae their village street is not becoming festive, they do not dance.

sōhāre, the same as *sōhāra*, q. v.

sohga, n. Borax (v. *sohaga*).

sohga, v. *sphga*.

sohij, v. *sphoj*. (C.)

sohit, the same as *sahit*, q. v.

sohna, adj. Easily vulnerable or sick, delicate, frail, easily hurt. *Nui kaḍa dōe s.gea, setōḥ bae sahaoa*, this buffalo is easily hurt, it cannot stand the heat of the sun; *kāc dō s.gea*, glass is easily broken; *nui hōr dōe s.gea, cel hō alope metaea*, this man is easily hurt (offended), don't say anything to him; *s.geae, algateye ruq godōḥa*, she is delicate, she easily becomes ill (cf. *sohan*).

sōho, the same as *suhu*, q. v.

soko doho, the same as *soho doro*, q. v.

soko doro, n. A certain tree mentioned in the traditions; the tree in which the kite was killed; v. *Cil bindhā Hāsdaḥ*.

soitin, n., the same as *soitini*.

soitini, n. A co-wife. Only heard occasionally, for Santal *hirom*. (Desi *soitini*.)

so jṇum, n. lit. Pricked thorn, beer given to certain people by the bridegroom's father. When the bridal pair have come to the bridegroom's home, they receive gifts from relatives and others (v. *cumqura*). If the sisters of the bridegroom at the *cumqura* give one rupee each (v. *cumqan*), the bridegroom's father is to give each of these a cow (or a heifer); if they do not give the *cumqan*, they get nothing. Next morning the sisters come attended by relatives, the village headman, custos morum and others, also a couple of elderly women to see the cow that the bridegroom's father points out; the girl who is to receive the gift, goes and slaps the cow, or takes up a bit of cow-dung and throws at the cow; thereupon she salutes the cow (like when receiving a salute). When they return to the house, they are treated to beer; this is the *so jṇum haḥḍi*, so called, because they are supposed to have been pricked by

thorns when going to see the cow. This beer is only given when a cow is given. It is a fairly common custom (v. *sa* and *jannum*).

sa johar, n. Equal greeting. When two persons are uncertain as to who is the elder one, they greet each other as if they were receiving the other one's salutation; one does not bow while the other acknowledges the salute; both receive. Even when the two are of different sex, they act in the same way; v. a., v. m. d. To greet one another as equals. *Gale kurikin s.j.joh kana*, the two girl friends are greeting each other as equals (in age). (H. *so*; cf. *sā*; v. *johar*.)

sojha, the same as *sojhe*, q. v.

sojhe, adj., v. a. m. Straight, upright, erect, honest, simple; to make, become straight, etc. *S. hortebon calaka*, we shall follow the straight (direct, short) road; *s.te royme*, speak straightforward; *s. kaf*, a straight piece of wood; *s.te gitieme*, lie straight; *s.te begedme*, look straight in front of you; *s.te taka emokme*, pay the money straightforwardly (without trying to evade payment); *s. hor kanae, bae pheprawa*, he is a straight man, he is not perverse; *sar s.me*, make the arrow straight; *piñdhele s.keta*, we have made the rice-field ridge straight; *horko s.keta*, they have made the road straight; *phalna do dandqmkedeteko s.kedea*, they have made so and so straight forward by fining him; *nui dāngrako s.kedea netar*, they have now made the bullock well-behaved; *katha do s.yena*, the matter has been straightened out (all settled); *deal nitok do s.yena*, the wall has now become straight; *uni ulbuliq dpe s.yena*, the disorderly (profligate) man has become well-behaved. (H. *sojha*).

sojhe mojhe, adj., adv. Straight, direct, straight away; v. a. m. Make, become do. *S.m. hor (hor)*, a straight way (person); *s.m.ñ lgiam kana banuktina poesa*, I am telling you straightforward, I have no money; *s.m. hana puriteko kolkoa danko do*, the witches send people straight away to the next world; *onkateko s.m.keta*, they made a short cut in this direction; *nitok dpe s.m.yena*, now he has become straight (upright) (v. *supra*; *mojhe* is a jingle).

sokabda, n. A year of Salivahana, the Śaka era. (B. *shobabdō*; in a book.)

sokao, the same as *sokhao*, q. v.

soka suki, the same as *sokha sukhi*, q. v.

sokaf, the same as *sokhaf*, q. v.

sokol, n. Fire, always prefixed by *señgel*; v. *señgel sukul*. *Señgel hilok*, s. *hilok*, the day when there is a fire (from *binti* at the *caco chqtiq*). (Munđari, Ho *sukul*, smoke.)

sokolbar, v. *sukulbar*.

sakra, n. A low narrow sloping valley for rice-land, low-lying rice-land between high-land on both sides, of second-class quality. *Aleak do eken s. jumi menaktalea, baihar do banulla*, we have only narrow-valley rice-land, we have no low-lying rice-land; *s. koro do hartikre beleka*, narrow-valley paddy ripens in Kartik (Nov.) (cf. H. *sakra*, contracted, narrow; Munđari *sakra*; v. *sakra*; Ho *sakoa*).

sokya jhagri (horo), n. A variety of paddy.

sokya sendek, adj. Fertile. (C.)

sokya sindil, n., the same as *sokya*, q. v. *S.s. jumige dhertalea*, our rice-land is mostly valley-land with high-land on both sides. (*Sindil* is here explained as equal to *sindir*, q. v., *sokya sindir* is also used.)

sok, v. a. To thrust the hand into a hole, cavity, vessel, mouth or bag; to grope after in a hole, etc. *Tukuc khon caole s. ofokme*, take some rice out of the pot with your hand; *hakoe setko kana bhugakre*, he is trying to catch some fish by putting his hand into the hole; *gidra bati dake s.ata*, the child thrust its hand into the water in the brass cup; *dic akanae, moca sogepe*, he has got something in his throat, put your finger into his mouth to get it out; *bugli sogme, posesa nienaka*, put your hand in the bag, there is some money there (cf. *so*; Kurku *iso*).

sok sutruc, adv., v. a. Thoroughly, everywhere, the whole, diligently; to search thoroughly. *S.s. gofan nam baraketa, ban nam dareata*, I searched for it everywhere, I was unable to find it; *s.s.e qinelska kada*, he is letting his buffaloes graze everywhere (between the fields, not in the fields); *s.s.e daran kana*, he is walking round going in to people everywhere; *s.s. oycupe*, look in everywhere (e. g., to find a hare that has hidden itself); *hulqile s.s.kedea*, we searched everywhere for the hare (v. supra; cf. *sutruc*).

sok sutur, the same as *sok sutruc*, q. v. *Celem nam barayeta s.s.*, what are you searching for, nosing everywhere.

sok sutuc, the same as *sok sutruc*, q. v.

sokha, n. A jan or witch-finder, soothsayer, seer. *Delabon s. thenbon calaka, nel ococyeabon*, come let us go to the seer, we shall let him see (the cause of disease). (Munḍari *sokha*, witch-finder; Ho *soka*.)

sokhao, v. m. To be parched with thirst, dry up. *Dar dartei s.ena*, I have become parched with thirst running along; *dak tetante ar regeete horino s. ularentiha*, through thirst and hunger my body has become utterly parched; *khel s.ena*, the rice-field has become dry. (H. *sukhā*.)

sokha sukhi, adj., adv. Equal, alike, on a par. *S.s. hoeyena, am ho upri alom emoka, ih ho ban emoka*, it is equal, you shall not pay anything in addition, nor shall I; *s.s. kqmi hor kanakin*, they are equal workers; *s.s.kin calak kana*, they are walking equally fast; *s.s.kin jom dareaka*, they are able to eat on an equality. (Also pronounced *soka suki*.)

sokha sukhi, v. m., the same as *sokhao*, q. v. (H. *sukhā* and *sukhi*.) *Khel anjel s.s.yena*, the rice-field has dried up.

sokhat, v. m., the same as *sokhao*, q. v. *Band anjel s.ena*, the water reservoir has become dry. Mostly used as second part of a compound verb, off, dry. *Darhako areḍ s.keta*, they baled the pool dry; *mit batiye nu s.keta*, he drained off one full brass-cup.

Sokhear Murmu, n. A sub-sept of the Murmu sept (likely the same as *Coppar Murmu*).

sol, v. a. m. To pacify, make, become quiet. *Disomko s.keta*, they have pacified the country; *ato s.ena*, the village has become quiet (no disturbances).

sol, n., v. a. Strain; to strain (at childbirth). *S. emme*, strain yourself (also *s.me*); *s.ketae, adge khalasena*, she strained herself, then she was relieved (cf. H. *sāl*, pain).

sol, n. A certain fish, *Ophiocephalus striatus*.

sola, n. A tally. When measuring grain, one handful is taken and put down every time one score is completed; this is the *sola*; when sheaves of thatching-grass are counted, one sheaf is put aside for every twenty sheaves; when *qr* is counted, one *sola* (i. e., one sheaf of unbroken straw) is put aside for every twenty *ganda*, i. e., for every eighty sheaves; the same as for *qr* is done when cocoons are counted, one cocoon is put aside for every 20×4 . *S. dgheme, mit suli hoeyena*, put down a tally, one score has been counted; *mimit isire s. dgheme*, put down a tally for every score (v. *suli*; ? cf. A. H. *şalâh*, adjustment).

sola suluk, n. Peace, harmony; v. a. m. To make peace between. *S.s. menakkina, tis hõ bakin jhograka*, they live peacefully, they never quarrel; *s.s.te takempe*, live in peace with each other; *s.s.kakinpe*, make peace between them; *s.s.enakin*, they have made peace. (A. H. *şalâh*, peace, concord.)

solgal, v. a. m. To put away, in, under, to hide (head or whole body). *Holat okare cpe s.kel*, he has put the razor away somewhere; *onko thene s. tahyena*, he stayed away (hidden) with them; *gundri ghõsreye s.ena*, the quail has hidden itself in the grass; *bõhõk molõe s. akata bir sim*, the wild fowl has put its head in (the grass) to hide itself; *satere raniñ s.keta, phõe cpe bõcheta*, I put the medicine into the eaves, someone among you has taken it out (v. *salgal, solgël, solgõt*).

solgal, v. *solgõt*. (C.)

solo, num. Sixteen. *Eka nandi s. kqs*, one river, sixteen *kqs* (thirty-two miles; from a marriage *binti*). (H. *solah*; B. *şolq*.)

solo ana, n. Sixteen annas, corresponding to 100 pct.; the full amount; adv. Entirely, completely, perfectly. *S.a.re mit taka*, sixteen annas in one rupee; *s.a. hoõ beleyena*, all the paddy has ripened (nothing lost); *s.a.ñ emkaltaea*, I have paid him back the full amount; *gidra dõ s.a. purangetaea*, the child is of perfect shape; *ato hor dõ s.a. bhoj dakako nam akata*, the village people have every one partaken of the feast; *s.a.te kamipe*, work all of you (v. *supra* and *ana*).

soloman, adv. Equally, fairly, impartially; v. a. m. To treat equally, reconcile. *Dos jona reak poetsa s.te jempe*, eat the village-council's money fairly (i. e., divide what has been paid to the council equally between all present); *hakime s.kalkina*, the judge reconciled them (settled their case between them, made them make a compromise); *s.oñpe, alope jhograka*, be reconciled, don't quarrel.

solo rukhiq, the same as *solo sohjak*, q. v.

solo sañjak, the same as *solo sohjak*, q. v.

solo sañjak, the same as *solo sohjak*, q. v.

solo sohjak, v. *solo sohjak*. (C.)

solo sohjak, n., adv., v. a. m. All requirements; fairly, in harmony, equally, justly; to divide, apportion equally. *S.s.te jurqu akata, baplañge baki menaka*, we have procured all that is needed, only the marriage is left to be gone through; *s.s. utuko emallea*, they gave us curry, all equally; *s.s.te takenpe*, live all of you in harmony (some not trying to be superior to the others); *s.s.te hətinkate jompe*, eat after having divided all equally; *jumi s.s.pe*, divide the rice-land equally between you brothers; *nitak dokko s.s.ena*, now they have got their equal shares (and are at peace) (v. *solo*).

som, adj. Hard, niggardly, miserly. (C., not used here; A. H. *shām*.)

Somae sokra, n. lit. Somae's narrow-valley rice-land; acc. to Santal traditions the place where the *nāi* (i. e., the Damuda river) has its origin. Used in *binti* and ceremonial talk about death. *S.s., Kere dadi, lamen gitiile mahgar gupiko sen akana*, they have gone to Somae's valley, to Kere's spring, to the fine sand to herd the crocodiles (ref. to the custom that the bones of dead Santals are carried to the Damuda river) (v. *sokra*).

soman, adj. Equal, alike, similar, level; v. a. m. To make, become do. *S. her kanakin*, they are alike (of the same condition or quality); *phasi-grakin s.gea*, they are equal cheats both of them; *hararekin s.gea*, they are equal in growth; *usulle, umerte, muthantekin s.gea bahu jawāe*, husband and wife are equal as to height, age and looks; *s. jumi menaktakina*, they have the same kind and amount of rice-land; *s.te hətipe*, divide it equally; *khətke s.keltakina*, they arranged their rice-land so as to be equal (divided it equally); *daydomko s.keltakina*, they imposed equal fines on both; *pa s.entakina*, their *pa* measures are equal; *sorok do s.gea*, the road is level (across); *oyak s.ko dap akata*, they have thatched the house uniformly. (H. *samān*.)

somani, v. *samani*.

somasom, adj. Equal, alike, similar. (C.)

sombol, v. *somol*. (C.)

sombrao, the same as *sumbraru*, q. v.

sombhrao, the same as *sumbraru*, q. v.

sompao, v. a. d. To deliver over to (to be hurt). *Nui do bongako s. akawadea, onateye ruqk kana*, (the witches) have given this one over to the bonga, therefore he is ill; *qrupko s. akawadea*, they have delivered him to a leopard (to be killed). Word is here used only about giving over to a bonga (or animal) by witches; C. gives as a meaning also "to entrust to, give in charge, entrust oneself to," not so here (v. *sompao*; H. *sōpū*).

- somraj*, n. Empire. (B. *sāmrajya*, only in books.)
- somraṭ*, v. *samraṭ*.
- somsom*, n. Strait, embarrassment, pinch, critical situation, emergency. (C., not here; cf. A. H. *shim*.)
- somukre*, adv. Facing, face to face, in the presence, the same as *samukre*, q. v. *S. rorṃe, oko danāre dō alō*, speak before people, not behind people's back.
- sona*, n. Gold. *S.reak abhran*, an ornament of gold; *s. pagra*, an earring of gold; *noa hāsti dō s.ko ḡñū akawata*, they have gilded this neck-ornament with gold (also *sona dakteko ḡñū akata*, in which case the thing to be gilded is immersed in a liquid in which gold has been dissolved); *s. cūñ mona cūñ bale ṅḡl akaltama*, we have not seen any gold of yours or whatever it may be (*mona* is a jingle, not otherwise used). C. mentions *phosol sona*, in the meaning of spurious gold; not known here; *s. taka*, a sovereign. *Sona* is a common name for girls; when fondling a boy, the mother will say *s. beṣa* (or only *sona*) *kantiṅae*, he is my gold son (or, my gold). (H. *sonā*.)
- sona ciṭṭ*, n. The medium-sized leopard, *Felis leopardus*, Hodgson, also *sona ciṭṭ ṭarup̄*. Very common. *S.c. ṭarup̄ leha kicriṭ menakṭae, kabra koḥa*, he has a cloth coloured like a leopard (skin), spotted and speckled (v. *sona*; cf. H. *citt*; Muṅḡari *son-cita*).
- sona chata*, n. A golden umbrella (of yellow-coloured paper, fixed to a long pole, carried during the *chata* (q. v.) festival).
- sona chatar*, n. A golden umbrella, an umbrella of state, seen with *raja*, zemindars of great position, and with kings. Also the same as *sona chata*, q. v. *Bordoman raj reak, kathae, s.ch. menakṭae*, the Maharaja of Burdwan, it is said, has a golden umbrella (v. *chatar*).
- sona moti*, adj. Adorned with gold and precious stones. *S.m. khaṅḡa* a sword adorned with gold and precious stones (v. *moti*).
- sona mukhi*, n. A variety of paddy.
- sonat*, n. Circumcision. (C., A. P. H. *sumat*; not used here.)
- sonathol*, the same as *solṭon*, q. v.
- sonda*, n. A billhook, cutter, an implement also used by women when they go to bring firewood. It is slightly curved and fairly heavy. *S.ṭe ḡrko heṣeṭ*, they cut off the branches with a billhook. (Local blacksmiths *sonda*.)
- sonde*, v. m. n. To intrude oneself, enter to hide, hide oneself. *Hṭrko talareye s.ḡ kana rabaḡ iḡe*, he is pressing himself in among people because of the cold; *hṭr talareye s. barae kana botṭe*, he is entering among people in fear (to prevent being seen or caught); *notere kulṭiye s. abana*, the hare has hidden itself somewhere here; *parḡomreye s.ḡ kana*, he is pressing himself in on the bed (to get warm) (v. *sondroḡ, sodre*).
- sondor*, v. *sondro*. (C.)

sondrok, v. m. To press oneself in, enter without being invited. *Nwi gimai do adleye s. akana*, this woman has forced herself in (as somebody's wife); *haqdi nuko s. bolok kana*, they are entering to drink beer without having been invited (v. *sodre*).

sondra sondre, the same as *sondra sundri*, q. v.

sondra sundri, adv., v. a. n. Poking; to poke (searching for anything).

S.s. tetgoce nam barayet kana, he is searching for an axe poking everywhere; *rengete dakae s.s. barae kana*, he is poking with his hand to find some food, being hungry; *gui do loboke s.s.yet kana*, the cow is nosing about searching for flour (husks).

sondre, the same as *sodre*, q. v.

sondhaeni, n. A certain plant, *Tylophora longifolia*, Wight. Used in Santal medicine. It is believed that if you walk across this plant without knowing it, you become unconscious, lose memory of where you are, etc.

sondhao, v. a. m. To make the inside of a vessel dry by keeping it over a fire to complete cleaning. *Daka tukuhole s.a, begor s.te dahashkan, daka do lipikgea*, we dry the cooking-pots over a fire, if food is cooked without the pot having been dried, the food (rice) will go bad; *noa too karahi do bah s. akana*, this milk-vessel (v. *karahi*) has not been dried over a fire (cf. H. *sondhanā*, to wash out, rinse; Muṅḍari *sondhao*).

sondhar, adj. Pleasant, savoury (mostly about smell, but also about the taste of certain parched cereals). *Buṭ atako jomela, s.ge so kana*, they are eating parched gram, it smells pleasant; *pahil pahile dallekhan ot khonak s.ge so rakapa*, when the first rain falls, a pleasant smell rises from the ground (the Santal idea being that the ground has been parched by the hot sun); *narhan kasa rapakkateko joma, s.ge sebela*, they (enciente women) eat fried soap-earth, it is pleasantly savoury (to them); *jondra ata do s.gea*, parched Indian corn is savoury (also smelling pleasantly) (cf. H. *sōdha*, fragrant).

sonhar, n. A gold and silversmith, a worker in metals. *S. do rupā real noa pagrako benao akala*, a silversmith has made this ear-ring of silver; *kasa pitol barijokkhan s. orakte calaka, kuri haponko barijokkhan apa bare orakteko calaka*, when bell-metal and brass go bad it goes to the silversmith's house, when girls go bad, they go to the house of their father and brothers (Santal saying). (H. *sonār*.)

sonk, v. *sph*. (C., not Santal pronunciation.)

sonoḍor, n. A waterfall. *S. then hahon sapkethoa*, I caught the fish below the waterfall (v. *sunuḍur*).

sonorig, n., the same as *sonpat*, q. v. (the common word).

sonotok, n., adj. Two with no one between (brothers; sisters); following in birth (no one between). *Akin s.gekin calaena hatte*, the two brothers (sisters, or, brother and sister) with no one between them (as to birth) went together to the market; *iñ s. kanae*, he is the one immediately following me in birth (v. *sokok* with infixed *n*; Ho *sunutu*).

soñcao, the same as *sahcao*, q. v.

soñgar, adj. Sober, upright, straightforward, honest, sensible, reasonable, moderate. *Phalna dō qāi s. hōr kanae, jāhān bayid cāqām bānūllāea*, so and so is a very upright man, there is no bad behaviour in him; *but hōr ar s. hōr dō qhōhin jurilena*, a drunk and a sober person cannot be equals; *s. gae, phepra bānūllāea*, he is straightforward, there is no trickery in him; *iñ dōn s. gee, bān iñ akala*, I am sober, I have not drunk anything. (C. gives the meaning of "uninitiated, in the mysteries of an oja, fasting," not so used here.)

soñgha, n. A long, narrow, low, valley-like piece of sloping land for rice; about the same as *sokya*, q. v., but narrower and deeper and may be without rice-fields in a forest. *Bir s. dō bale rōhqe akala*, we have not planted the narrow valley-like strip of sloping land in the forest; *sedae noakhore dō s. khēt tahkhana, mikhote dōko laṭu laṭuketa*, formerly there were hereabouts rice-fields in a low strip of sloping land, by this time they have enlarged them. (Munḍari *soñgha*, a narrow path.)

soñḍa, n. Tusk, tush, fang. *Khāti s.*, the tusks of an elephant; *sukri s.*, the tusks of a boar; *māngar s.*, the outstanding tushes of a crocodile; *biñ s.*, the (poison) fangs of a snake; *sadym s.*, the tushes of a horse (seen standing out in old horses); *s. bān sahqḥ kantama, oḍoh calakme*, there is no room for your tush, get away from here (said to a person who will quarrel, also used to quarrelling children) (cf. *suñḍ*).

soñḍa, v. a. m. To scold, abuse, injure. (C.; here *soḍa*, q. v.)

soñḍkaḥ, the same as *sañḍkaḥ*, q. v. (Rare; v. *sañḍaḥ*.)

sop, n. The length of the arm from the armpit (shoulder) to the tip of the middle finger, an arm's length. *Mil s. jehēngetaea nui taruḥ reall cañḍbol*, the tail of this leopard is one arm's length; *nui huri reall uḥ dō mil s. khōn hō bārti jehēna*, this girl's hair is more than one arm's length long; *mil s. gaḍaeme*, dig a hole (trench) one arm's length deep (cf. *sopo*).

sopo, n. The upper part of the arm from elbow to shoulder; a certain part of the yoke (between *taren ar palan*; v. *arār*). *S. hābide saḥmea*, he will take hold of you up to the upper arm (fig. about the preliminaries ending in marriage, about the relatives of the girl, who will follow the matter up when once commenced); *jāhāe hōr rinem emaskhan pheḍ s. dhābide saḥmea*, if you lend money to anyone, he will take hold of you up to the shoulder-end of your upper arm (he will ask for more and more); *s. rapulentāea*, his upper arm has been broken; *s. hābid hokōi solhōdōe*, I pushed my hand in to catch the fish up to my upper arm. (Munḍari, Ho *supu*.)

sopor, adj. Close to one another, near relatives; v. a. m. Make, become near. *Aio dō s. getalea*, our villages are near to each other; *oḥall s. getalea*, our houses are near to each other; *s. grale*, we live near together, or, we are near relatives; *phalna dō s. pera kantaleako, jel daka mil thēdie*

joma, so and so are our near relatives, we eat meat-curry and rice in the same place (i. e., of sacrificed animals); *s.pe durufena*, you are sitting close together; *s.kom, eyde enelbo sahqoboka*, make them sit near together, then only we shall find room; *netar dqko s.ena*, now they have come near together (v. *sor* with recipr. *p* inserted).

soporbhaja, n. A supervisor (in census operations). (Engl.)

sopor sopor, adv. Close together. *S.s.ko orak akata*, they have built their houses near to each other; *s.s. darepe rohqeketa*, you have planted the trees close together; *s.s. jondrako rohqeketa, onate bah phoflena*, they planted the Indian corn too close together, therefore there was no fruit.

sopo serom, v. a. d. To follow up, lend a hand. *Eskarte dq qhqe letelaea, abo mūrj horye bahou s.s.ataekhan qh julena*, he will not be able to manage it alone, if we village people do not lend him a hand, it will not succeed; *ganok khan sorokpe, ar bah ganok khan pharak khon s.ak s.akpe*, if it is proper (for you), draw near, and if it is not proper give assistance from a distance (from a *bakhēr*); *s.ae s.aepe, eskarte qhqe darelea*, give him a helping hand, he will not be able to manage it alone (v. *sopo* and *serom*).

sopot, the same as *sopof*, q. v.

sopotia, adj., the same as *sopof*, q. v. *Adi s. bahu kantaleae, bae ekgera*, our daughter-in-law is a very gentle person, she does not scold.

sopof, adj. Gentle, mild, peaceable. *Adi s. kora kanae, bae ror ruqra*, he is a very gentle-mannered boy, he will not answer back (v. *sapof*; opp. *kuput*).

sopof, v. *lenget sopof* and *nir sopof*.

soprom, the same as *soprum*, q. v.

soprot, v. a. m. To deliver, give in charge, make over to, give into the hands of, surrender, entrust, give in custody; to betray. *Kombroko s.kedea pulis then*, they delivered the thief into the hands of the police; *gidrakoge joto ghar kornan s.atkoa*, I gave all the household property over to my children; *kamiye s.adea*, he gave the work over to him (entrusted it to him); *bgiri tireye s.kedea*, he betrayed him to his enemies; *raj mohajon hopyulet s.adea*, he gave all in connexion with the zemindar (rent, etc.) and the money-lenders over to his son; *bigar dq phalna hakim then s. akana*, the hearing of the case has been given over to so and so magistrate; *alo s.ena phalna then*, the village has been given into so and so's charge (as headman); *marah bahu then data tukac kye tahgon s.ena*, the cooking-vessels, the giving of alms have been entrusted to the older daughter-in-law. (P. H. *sopurd*; Muṅdari *saprod*.)

sopotok, adj., v. m. Immediately following (in birth, only used about two or more); to be do. *Noko dq s.ko kanako*, these are brothers (children) following each other with no one born between each of them; *s.kin kanakin*, they are immediately following each other in birth; *nukin dq*

korā koragekin s. ahana, these two are boys born immediately following each other (v. *sotoā*, with infixed *p*).

soptoā soptolā, adj. Following each other in birth. *S.s. gidra kanako*, they are children born following each other (none between these) (v. *supra*).

sop, v. m. To be breathless, breathe heavily as one out of breath through continued exertion. (C., not here.)

sor, n., adj., v. a. m. Nearness, proximity; near, nigh, close (time, space); to make, bring, come do., make, be ready. *S. peya kanae*, he is a near relative; *umi s. menaklea*, we live near to him; *kisāy s.reh takn kana*, I stay near my master; *peya s.re takenme*, stay near the visitors (to help them if needed); *iā s.re dohqeme*, place it near me; *s. dine gočena*, he died a short time ago; *s. dine hijuka*, he will come shortly; *baplako s.keta*, they have arranged for the marriage to take place in a short time; *bhandanko s.keta*, they have fixed a near day for the final funeral feast; *dakako s.keta*, they have nearly done preparing the food; *patrako, phurukhoko qgu s.keta*, they have brought the leaf-plates and cups ready for use; *dāyko s.kedeā*, they brought the animal to be sacrificed, near; *daka s.aeme*, place the food near him; *s.adeān, bae jamlaka*, I offered him, he did not eat; *nqle s.okme*, come near here; *ato horko s.ena, pāhil dā bako s.oā kan tahkana*, the village people have come near, at first they were not coming (would not attend); *sen s.enaē*, he went near.

Sor sor, adj., adv. Very near. *S.s. orak menaktakoa*, they have houses near together; *s.s.ren hōr hōhōakom*, call those in the near vicinity.

sqr, v. *sur*. (Level.)

sora, n. An earthenware lid or cover. (B. *sprā*, only in books.)

sora, n. Saltpetre. (P. H. *shorah*.) Used in Santal medicine, also to make powder.

sorabon, n. The month of *san*, q. v., an attempt to pronounce B. *shrāboq*.

sorad, n., v. a. m. Punishment; to punish, make an end of, kill. *Acuaā bam reben kana, s.em nama*, you are unwilling to do what you are put to, you will get punishment; *alom rora, bākhaniā s.mea*, don't speak (as you do), or I shall punish you; *s. utarkedeāe mit thengare*, he killed him with one stroke of the stick.

Sorag casa, n. A certain agricultural caste. (Desi *surah*.)

soran, n. A track, cart-road. (C.; not used by Santals here; Desi *soran*; H. *saraṅi*.)

sorañjan, the same as *sprōmjan*, q. v.

sorao, v. a. m. To remove. *Khāclāq hōr khōn s.kakme*, remove the basket from the road; *hana folateko s.enā*, they moved away to that part of the village; *noa orakbon s. hōga, rāca huđinēna*, we shall move this house a little away (from where it is, i. e., break it down and build another), the courtyard is too small (cf. H. *sarnā*, move on; Desi *sorao*).

sora suri, adj. Equal. *S.s. mōhordomakin calaoela*, they are having a court-case against each other, both of the same kind; *tapamre s.s.kin*

somanena, in the fight they showed themselves equal. (Desi *sora suri*; word used especially about court cases.)

sorbañ, v. *surbqñ*.

sorbot, the same as *sorbol*, q. v.

sordor, adj. Equal in value, as two animals exchanged. (C.; i. e., *sor dor*.)

sore, the same as *sora*, q. v. (saltpetre; word used by few).

sorkod, n., the same as *sarhad*, q. v. (by some also pronounced *sorkof*).

sorkao, v. m. To move oneself. *Ma s. laha ñgokme*, do, move yourself a little forward. (H. *sarakna*; rare.)

sorma surmi, adj., adv., v. a. Ashamed, bashful; to put to shame. *S.s.ñ qihqueta*, I am feeling ashamed; *roy s.s.kedeako*, they made him ashamed by their speaking (put him to shame); *lañ jalate s.s.ñ sorena*, on acc. of my stomach-pain (i. e., lack of food) I drew bashfully near (v. *sorom*; P. H. *sharm-ā-sharmi*).

sorbol, v. m. To go or come near, close; to become tired, enfeebled, worn out. When used as second part of a compound verb, it generally conveys the meaning of unexpectedly, tiredly, accidentally. *Bin ñ ðene heñ s.ena*, the snake came unexpectedly near to me; *kulqiye ñir s.ena*, the hare ran suddenly near; *perako heñ s.ena*, the visitors came unexpectedly; *mñjhi ðene s.ena*, he went close up to the headman; *rak rakteye s.ena*, she became worn out by continual crying; *sen senteye s.ena*, he became worn out by walking along.

sormi, adj. Shameless. (C., not here.)

soro, v. m. n. To take shelter, hide under. *Ñeñl ñaḍire okakorebo s. baræu*, *dañ heñlenkhan*, where shall we seek shelter where the festival is going on, if rain should come; *dare butqreko s. akana*, they have taken shelter at the foot of the tree; *dale botorte phaina oyakreye s. akana*, fearing that he might be beaten, he hid himself in so and so's house; *kulqi okareye s. akana*, where has the hare hidden itself (cf. *sor*; cf. *Muḍari soro*).

soro, the same as *sorwa*, q. v. (C., not here.)

sorojan, v. *sorəmjan*. (C.)

soror, v. a. m. To go straight unable to stop, to pass (owing to impetus), (to speak) amiss, make a slip of the tongue, to miss. *Setæ ñir s. gotena*, *bae sapledea*, the dog ran quickly past, it did not catch it (was unable to stop to catch hold of); *sar s. gotena*, the arrow missed (passed the animal shot at); *piñdhetñ calak kan tahñkanre miñ jañgañ lebet s. gotena*, as I was walking along the rice-field ridge, I missed my footing with one foot (and fell down); *roy roḍteñ roy s.keta*, as I was speaking I made a slip of my tongue (and said what I should not have said); *lajaoake roy s. gotkela*, he made a slip and spoke what was unseemly.

sorpa, the same as *sorpha*, q. v.

sorpha, adj., v. a. m. Abundant, cheap; to make, become do. *Hofo caole teheñ gapa do s.gea*, paddy and rice are cheap at present; *jomak do s.gea*, there is abundant food; *bulukko s.keta*, they have made the salt

cheap (sell it at a lower price); *kicrié s.yena*, cloth has become cheap; *nuiak daka do bejãe s.kiaea*, *thora dakatege aema hoje ayaakoa*, this man's (boiled) rice becomes abundant, he makes a little rice suffice for many (satirical saying) (cf. A. H. *saraf*, abundance, prodigality).

sorwa, n., v. a. m. Custom, usage; to make, become do., to ordain, initiate. *Noa ato reaké s. du judagea*, *disom s. leka do bako kmia*, the custom of this village is different, they do not act like what is the custom of the land; *noa atore do monka s. menaktakoa*, *mit orakren joto gidra bapla cabakate milteé badihi lagaakoa*, in this village they have such a custom, when all the children of a family have been married they have to give (to the village people) a castrated pig; *jel bhojko s. akata*, they have made it customary to have a feast with meat (in certain cases); *qandom realko s. akata mârê sika*, in connexion with the imposing of fines they have made five four-anna bits customary; *casiko jom sukri gokko reuê s. akana*, it has been made a custom to kill pigs that eat (i. e., have eaten) crops.

sora, adj. Upright, honest, straightforward, sober, gentle. *S. hor kanae*, *bae quduha*, he is an upright man, he does not come with excuses; *bul hor do s. hor tulud bako dayeka*, drunken people are unable to compete with sober ones; *noa atoren manjhi do qdi s. hor kanae*, *bae dakidoma*, *bae rukhela*, the headman of this village is a very upright man, he does not impose fines, he does not scold; *s. hakim kanae*, he is a gentle magistrate (does not act harshly).

sora, v. a. To divide, split, halve. (C., not here.)

Sora nâi, n. A large river mentioned in the traditions, generally mentioned following *Gah nâi*, the Ganges (? the Soane river).

Sora samud, n. A sea or large river mentioned in the Santal traditions. Some Santals consider it to be the same as *Sora nâi* (v. *samud*).

sorea pofea, adv. Somehow, as best possible, slovenly, disorderly, hurriedly. *S.p.le isin gokkela*, we cooked it in a hurry as best we could; *s.p.ko kami gokkela*, they did it in a hurry and disorderly (did not finish it properly); *s.p. jom hit do baê bujhanika*, it is no pleasure to eat in a hurry, anyhow.

soreo pofeo, the same as *sorea pofea*, q. v.

sõrga, the same as *sornga*, q. v.

sorha, n., v. a. A large leaf-cup; to make do. Used for curry. *S.re utuko joma*, they eat curry from a large leaf-cup; *ponea sakam realko s.ea*, they make the large leaf-cups of four leaves.

sornga, adj. Slender, thin, tall and slim (no protruding stomach). Mostly used about animals, but also about people. *Nui dahgra doe s.gea*, this bullock is tall and slender; *nui badihi doe s.gea*, *qdi utar laé banullatae*, this castrated pig is big and well rounded, it has not much in the way of belly; *nui kora do s.e hara akana*, *laé baê maraktatae*, this young man has grown up tall and well-formed, his stomach is not big (protruding).

- soṅga juṭa*, adj., the same as *soṅga*, q. v. (male animals).
- soṅga*, v. *soṅga*. (C., not Santal pronunciation.)
- soṅp*, v. *soṅp*. (C., not here.)
- soṛta*, n., v. m. Side of the body; to lie on the side. *Ste gitilēnkhan celko cōn aḍi kukmūka*, when one lies on one's side one dreams much who knows what; *s.ēben, bānkhan mit parkomre baben saḥbolla*, lie both of you on the side, or you will not have room on one bedstead. (Muṅḍari *sūrta*; Ho *suta*.)
- soṛta ruq*, v. m. To return (a sickness), relapse. *Mirgi s.r.entaca*, he had a relapse of his epilepsy (v. supra).
- soṛwa*, the same as *soṛha*, q. v.
- sosa goṛa*, n. The whole, everything. *Mitṭeḍ marān matkom dare hoḍe paṭuplana, tishore cōn joto s.g.ko idi cabaketa, mit kutra hū bānuka*, a large mahua tree had been blown down, some time or other people carried all and everything of it away, there is not a single bit left. (Expression very rarely heard.)
- sosam*, n. The hind of the *murum*, q. v., the Nilgai. *S. jel nitok doko maraena noakore*, the Nilgai cows have now become extinct in these parts.
- sosea*, adj. Stupid, silly (women's abuse). *Nui s. mara herel dō cel dhej hū bānukatae*, this stupid wretch of a man, he is unable to do anything.
- sostop*, adj., v. a. d. Pleasant, kind; to show kindness to, cherish. *Nui katha dō s.gea*, this one's words are kind; *bāhu bae sae kana*, he does not show his wife any kindness (cf. *sus!ōh*).
- sosṭok*, the same as *sostop*, q. v.
- sol*, v. *sol*.
- sota*, n. A piece of wood put on to strengthen (what is weak or broken); an assistant; v. a., v. a. d. To join, add a support, assist. *Noa marūr dō livelgea, s. lagnaokme*, this carrying-pole is bent (easily bent), put a strengthening piece on it; *hudar rapudok kana, s.walkme*, the cart-shaft is breaking, give it a strengthening piece of wood; *semeriṅ s.keta*, I strengthened the rafter by putting a piece of wood along it; *eskarenae, s. bānukotatae*, he is alone, he has no assistants (none to stand up with him); *ōkōe hū bako s.wadea*, no one assisted him (e. g., in a court-case) (cf. H. *sallā*, power).
- Sōtar*, n. A Santal. Word used by Jolhas, low-caste Hindus (for *Sāotar*).
- sote*, postp. intensifying (following *chqi*). *Chqi s., bam emadiṅa*, fie, shame, you did not give me) cf. *se*).
- sote*, adj. Sober, watchful. *Unqū hōḍiye nū akaiṭe hōe s.gea*, although he has drunk so much beer he is sober; *s. jagwar tahēpe*, be watchful and alert (cf. *sotea*; Muṅḍari, Ho *suti*).
- sotea*, adj. True, just, trustworthy, honest; n. Trustworthiness. *Sedas boṅga dō s.ko tahēhana, nitok dō s. bānukitakoa*, formerly, the bongas were trustworthy, now there is no trustworthiness in them; *s. hoṛ kanae, sṛe bae rōra*, he is a true (veracious) man, he does not lie; *s. hakriṅ*

kanae, he is a just judge; *nui hoꝝ dꝝ boꝝgare s. menaktaea*, this man has trust in his bonga. (H. *satyā*; B. *soṭya*.)

Sotear Murmu, n. A sub-sept of the Murmu sept (possibly the same as *Copear Murmu*; cf. *Sokhear Murmu*).

sotel, adj., v. a. m. Level, plane, regular, even; to make, become do. *S. ꝑt kana*, it is level ground (also even, without anything disturbing the smooth surface); *khꝝꝛꝛꝛ dꝝ s.gea*, the threshing-floor has a smooth surface; *s. ꝑahar*, an even, level road; *naꝝka dꝝ s.getaea*, his pulse is regular; *gaꝑa daꝝ s.ena*, the river has become gently flowing; *ruꝝ s.entaea*, his fever has subsided; *racako s.kela*, they have made the courtyard smooth and even; *khꝛtko karha s.kela*, they have with the wooden scraper made the rice-field level.

sotoꝝ, adj., v. a. Following after (in birth); to follow immediately after guarding or assisting; give birth to the next following. *Am s.iꝛ dꝝ ꝑkꝑꝛtaꝝ kanae*, which one is the one following after you in age; *nui kuri dꝝ iꝛ s. kanae*, this girl is the one following immediately after me in birth; *miꝛꝑꝛꝛ s.adiꝛa*, *adꝝ baꝛnuꝝkkoa*, (my mother) gave birth to one after me, no more were born; *marah koꝝa s.kate nui kuriye hoeyena*, after one following the big boy, this girl was born; *ruꝝkiꝛꝛ s.ede kana*, he is following the sick one assisting him; *baꝛiꝛ nui gidꝛꝛꝛ s. seꝑereꝛe kana*, I am with difficulty bringing the child here, helping it along; *nui haram ꝑahꝛa dꝝ s.idiyem daꝝk ꝑꝑꝛꝛ*, follow this old bullock down to the water (taking care of it); *baꝛiꝛtoꝝ bale calaꝝk kana*, *raebariꝛ miꝛ bar hoꝝ s.aeꝑe*, *noꝝꝑꝛꝛꝛbaꝛ baꝑlaꝝka*, we are not going to form a bridegroom's party, follow the marriage-broker a couple of you, we shall have the marriage here (the bride is to be brought to the bridegroom's house for the ceremony, as in *ꝑuꝝki dipil baꝑla*); *sendra ꝑꝑꝛꝛ sꝑꝛtoꝝkiꝛ calaꝛoꝛa*, they went following after the crowd of hunters. (Ho *sutu*; cf. Kurku *sutu*, before.)

sotoꝝ sumuꝝ, adj. Just one, always followed by *jivi*. *Miꝛ biꝛꝛ laꝛ s.s. jivi*, *iꝛꝛ laꝑiꝛ hoꝝ dꝝko dhꝛs khꝛꝛ baꝛae kana*, one span (long) intestine, just one soul, for this people are exerting themselves to the utmost; *miꝛ biꝛꝛ laꝛ ar s.s. jivi laꝑiꝛ reꝛꝛꝛꝛ ꝑalate gidꝛꝛ ꝑidꝛe sotoꝝ ꝑꝑꝛkꝛtoꝛa*, for the sake of one span of intestine and just one soul, he took his children away elsewhere because of the hunger-trouble (v. *supra* and *sumuꝝ*).

soto ꝑoto, adv., v. a. In a hurry somehow, as best one can; to do quickly and anyhow, inefficiently. *Nahel s.p.e benao goꝝkela*, he made the plough in a hurry somehow; *s.p.e caskela*, *onate baꝛ arjaolala*, he did his agricultural work hurriedly and carelessly, therefore he got no (good) crops; *emba s.p.ꝛ baꝑaꝑkhan dꝛꝛꝛ cebaea*, as I only know how (to do it) inefficiently what can I do; *maꝑiye s.p.kela*, he made the stool in a hurry and carelessly (cf. *Muꝑꝛari soꝑo ꝑoꝑo*).

sotra, n., v. m. The menstruation, menses; to have do. *S. gꝛndꝛꝛꝛ*, a rag used during the period (cf. *Muꝑꝛari soꝑra*).

- sotyot*, adj. Feeble, weak, unstrung, helpless, dull-witted, obtuse. *Ađilete s.gea, bogelete rakel kana nui gidra*, this child is utterly helpless, it is crying a good deal; *nui s. herel do cet hō bae baqaea*, this obtuse man, he does not know anything. (Word rare.)
- sothel*, the same as *sotel*, q. v. (Also pronounced *sothil*.)
- sofa*, adj. Protruding (teeth); v. m. To get do. *Nui s. mara herel do*, this wretch of a man with front teeth standing out; *s.ge omonetaea đafa* (or *s.yenae*), his (front) teeth have grown sticking out (he has got sticking out teeth); *s. đafa do hufite hō bah esedoŋka*, protruding teeth are not covered by the lips either.
- sofmal*, adj., the same as *sofa*, q. v. (abuse). *S. cudi herel, isir barayetae*, this wretch of a man with protruding teeth, he is grinning.
- sofik*, v. *sufik*.
- sofoyaŋ*, v. *səfoyaŋ*.
- sowal*, v. *soal*.
- sowar*, n. A rider, a palanquin. *S.te bahuko əgukedea*, they brought the bride in a palanquin. (P. H. *sawār*; very rare; v. *aswari*.)
- sowara*, the same as *soarat*, q. v.
- sowari*, the same as *sowar*, q. v. (P. H. *sawār*.) *S.teye sen akana*, he has gone riding.
- so*, n., num. A hundred. Used in certain expressions, but not ordinarily, v. *sae*. *So ŋaka so pətri* (or *putri*) *lagaomea, emokme, baŋkhan bale gatemea*, it will cost you one hundred rupees and one hundred plates (of food), give this, or we shall keep company with you (said to a man whose behaviour has resulted in outcasting, or will so result); *so ŋaka khoroceua*, a hundred rupees were spent (i. e., a large sum). (Desi *so*; B. *shoto*; H. *sau, so*.)
- so*, n., v. m. Smell, odour, stench; to smell, emit a smell; v. a. impers. To smell. *Herem so noŋe khon hijuk kana*, a sweet smell is coming from this side; *baric so kana*, it is a bad smell; *seage so kana, bin tanalle goč akana*, there is a rotten stench, a snake or the like is dead; *ohne baŋcaolena, mārī mārīye so kana*, he will not recover, he smells like a dead body; *roŋgok kan leka so kana*, it smells like being burnt; *baricge soyena*, it gave a bad smell; *ədi jut sokidina, emanŋhanin jomkea*, I felt a very nice smell (of food), if I am given anything I shall be glad to eat. (Munđari, Ho *soan*.)
- so* (*dare*), n. The Black Plum tree, *Eugenia Jambolana*, Lam. Generally planted, but also found wild. The fruit is eaten; the juice of the fruit is squeezed out and used as a medicine. Wood is used for certain purposes; it is not eaten by insects. *So bele tiolə əguipe*, pluck and bring some ripe Black Plums; *so bele leka rimile rakaŋ akata heŋdege*, clouds have gathered black like ripe Black Plums; *so bele leka heŋdekin ŋəloŋ kana kado*, the two buffaloes look black like the ripe *so* fruit.

- sɔbbɔ*, adj. All, every (word heard, but not considered Santali; B. *sɔrbɔ*).
S. kal qhɔm jojaolea noa ɔrakre dɔ, you will not spend your whole life in this house; *s. kal miɫ leka dɔ bam taheɳa*, you will not always have it in the same way (as now).
- sɔbbɔnas*, the same as *sɔrbɔnas*, q. v.
- sɔb diɳ*, n. Every day; adv. Always. *S.d.ren hoɣ kanabo, babou ɖapaɳ-ɖoma*, we are people living always together (neighbours), we shall not inflict fines on one another; *s.d. miɫ leka kisɔr dɔ bam taheɳa*, you will not always be well-to-do like now. (B. *sɔb*; v. *diɳ*.)
- sɔbdɔ*, the same as *sabad*, q. v. *Gaɖi teak s. anjɔmok kana*, the sound of the car is heard; *rimit reak s.*, the sound of clouds (thunder). (B. *skɔbdɔ*.)
- sɔbɔɖ sɔbɔɖ*, adj., adv., v. m. Wet, moist, watery; to ooze out. *Noa jaega dɔ s.s.gea*, this place is watery (near a spring); *noa kiire dakiɳ la tiok akata, s.s. ɔɖokɔk kana*, I have reached water digging in this well, it is coming, oozing out; *balballe s.s.iɳ qikweta*, I am feeling wet from perspiration; *daka s.sɔbojɔk kana, alope jɔma*, the rice is oozing (moisture is coming out of the boiled rice), don't eat it (cf. *sabar subur*; cf. *sɔb sɔb*).
- sɔbɔɖ*, v. *siriɖ sɔbɔɖ*.
- sɔbɔk*, v. a. m. To thrust in, to spear, stab, pierce, stick into, to jab (with the point of anything). *Theɳgateye s.kedea*, he jabbed him with a stick; *s. idime, timak dalk cɔn calak han*, thrust (your stick) in as you go along, who knows how much water there is running (when crossing a river); *noa pɛrɛ dalk ɔɖi ak sɔbɔgɔk kana, gaɖa idika*, the water of his overflow channel is falling down with great force, a trench will be formed; *ɖhiɳkileye s.kidina*, she hurt me by letting the pestle of the *ɖhiɳki* fall down on (my hand); *biɳ bohɔk s. gɛjɛtaeme*, crush the head of the snake with the end of your stick; *silpiɳ cele cɔs s.kel*, somebody or other stabbed the door; *khub ak hasa sɔbɔgpe khunɖi urijɔk lagil*, ram the earth tightly down, that the post may stand firmly; *horo s. aguɳpe*, pound some paddy and bring it; *bam thirolkhan mɛllan s.mea*, if you will not be quiet, I shall stab your eyes. (Munɖari, Ho *sobo*.)
- sɔbɔk koyɔk*, adv., v. m. Stumblingly, moving up and down, heaving; to stumble, roll along. *S.k. qurigeɳe calao idiyena*, he went stumbling along; *gaɖa dalk s.k. calak kana*, the river runs heavingly (also *s. koyɔgɔk kana*); *hore atketa, s. koyɔgɔk kanae*, he lost his way, he is stumbling along (v. *supra* and *koyɔk*).
- sɔbɔk kuɖi*, n. A spade, shovel, Dutch hoe. *S.k.te sɔrɔkko mak sojhe idia*, with a spade cut the (side of the) road straight (v. *sɔbɔk* and *kuɖi*).
- Sɔbɔrnaka*, n. A river (or lake) mentioned in the traditions (said to be far to the south-west). (cf. B. *subɔrnaka*).
- sɔbɔl*, v. a. m. To dump (in washing clothes), to wash fibre by striking it on water. *Gapaban bogaka, kicriɖ teke sɔbɔlɔbonpe*, we shall have a sacrifice to-morrow, boil and wash our clothes to-day (the common

way to wash clothes is to boil them in water with ashes and then to go to water and clean them by dumping against a stone slab); *jāri seayena*, s. *qguipe*, the hemp has become decomposed, wash it and bring it (the plant is put in water and lies there until the outer bark is decomposed, the hemp fibre then being cleaned by beating the stuff in the water; all fibre-plants are treated in this way) (cf. *sobok*).

sqb sqb, the same as *sab sab*, q. v. *Dak* s.s. *oqokok kana*, the water is oozing out.

sqb sobao, the same as *sab sabao*, q. v. *Udgar dak* s.s. *kana*, perspiration is oozing out.

sqbhab, v. *sobhab*.

sqbhabik, v. *sobhabik*.

sqbho, adj., v. m. Civilized, well-bred; to become do. *Ona atoren doko s.gen*, the people of that village are civilized (especially properly clothed); *buru toharen hor do quriko s.ka*, the people living in the mountain regions have not as yet learnt to clothe themselves properly. (B. *sobhya*.)

sqc, n. Place. (C., not here.)

sqc, v. a. m. To store up, lay past, save, accumulate. *Takae s. akata*, he has accumulated money; *horoe s. akawana*, he has stored up paddy; *puthiye s. akata*, he has collected books; *aema dhone s. akata*, he has stored up much property. (H. *sañcā*.)

sqc, adj., the same as *sac*, q. v. (true, honest). *S. katha bñukitaca*, there is no truth (speaking) with him; *s.re tahenme, qhōe hī bako ceka dareama*, remain in truth (i. e., always speak the truth), no one will be able to do you anything; *s.re menakpe hor do bokokitpe nama*, you people who are in truth (i. e. have been abstinent) will get of the head (of a sacrificed animal); expression refers to *neo dhorom*, q. v., persons who have observed abstinence during the preceding night).

sqcq racor, adv. Ordinarily, commonly. *Noa do s.r. royogok kana*, this is ordinarily used (in speaking). (B. *socorācor*.)

sqd, v. m. To be extinguished, die. *S. akanič bindar akanič kanai iū do*, I am the one who has died, who has fallen down (said by one who is supposed to be possessed by the spirit of a dead person); *phalna harani do tchehe bindar s.ena*, so and so old man tumbled and was extinguished (died) to-day (cf. *soc sqc*).

sqd, adj. Straight (mostly followed by *leka*). *Khub s. dare kana*, it is a very straight tree; *noa thenga do s. leka sojhege*, this stick is straight like a line (v. *sojhe*).

sqd bodrod, adj. Poor, meagre, poorly off. *Ale s.b. hor do qhōe sorlena*, we poor people shall certainly not draw near; *s.b.e jometa*, he eats meagre food; *ale s.b. hor do bako hohōalea*, they do not invite us poorly off people (v. *soc*; cf. *bqd*).

sqd gađa biū, n. A certain snake (? *Echis carinata*).

- sōd sōd*, v. a. To straighten out (one's legs); v. m. To smoulder, burn feebly, go out; to stretch oneself out. *Jaŋgae s.s.kela*, he stretched out his legs (also used about the way in which the body is stretched out at death); *s.s.e giti' akana*, he is lying stretched out; *teheŋ phalna dōe s.s.kela*, to-day so and so stretched himself out (i. e., died); *s.s.ena seŋget*, *baŋ joloŋ kana*, the fire has become smouldering, it does not burn brightly; *otreko giti' s.s.joŋ kana*, they are lying stretching themselves out on the ground (v. *sōd*; cf. *to' to'*).
- sōd sōd*, adv., v. m. Dried up; to dry up (by water being allowed to run out). *Khet dō s.s.rohorena*, the rice-field has become dry by the water being allowed to run away; *dali arele baŋ hoŋo dō hāriŋroŋa*, *khet s.s.akan tahente ghās gajaŋroŋa*, only when a ridge is made to keep the water will the paddy become green, when the rice-field is allowed to remain dry, it will be full of grass. The word has reference to the custom that when the paddy is planted, the rice-field ridge is cut through to let the standing water run out, as they believe that if this water is permitted to remain, larvæ will develop and spoil the paddy. When the water has run out, the ridge must be closed to let fresh water stand. *Band phor s.s.ena*, the embankment was breached and the dam became dry (cf. *sōh sōh*; cf. *supra*).
- sōd*, n., v. a. m. Payment, discharge (of debt); to repay debt in full, pay off, liquidate. *S.e emkela*, he liquidated his debt; *riniŋ s.keltama*, I have repaid with interest all I owed you; *bochor bochoriŋ emetre hō rim baŋ s.oŋ kantiŋa*, although I pay year after year my debt is not liquidated. (H. *sōd*.)
- sōdagor*, the same as *sodagor*, q. v.
- sōdgo bodgo*, the same as *sedge bedge*, q. v.
- sōdgoyak*, the same as *sadgaeak*, q. v.
- sōdō bidō*, adv. Clearly, well. *Noa dō sanam hoŋ s.b.ko baŋaena*, all people know this well; *s.b.e hēloŋ kana*, he is seen clearly (also uncovered).
- sōdōr*, n., adj., v. a. m. Revelation; public, known, manifest; to make known, publish, reveal, expose, bring to light. *S.re oŋokōkme*, come out so that you may be seen by all; *s.teŋ idiketa*, I took it away seen by all; *katha dō s.gea*, the matter is public; *s.boeha kanakin*, they are full brothers (or sisters); *māŋji then noa katha s.kakme*, reveal this matter to the headman; *lāi s.ketae*, he made it publicly known; *nitoŋ dōkin s.ena*, now their affairs have become known; *alom s.oŋa*, don't let yourself be seen (? cf. A. B. *sōdōr*, outer, external).
- sōdor bodor*, adj., v. m. Dirty, soiled; to become do. *S.b.e jojōm kana*, he is eating, dirtying himself; *noako thāri baŋi dō qditeŋ s.b.gea*, these brass-plates and cups are very dirty; *s.b.iŋ loŋsoŋ akana*, *quriŋ qbuk saphaka*, I have got mud on me and am dirty, I have not as yet washed myself; *daka ŋuhē s.b.akana*, *enkatēgeye condōea nui giŋŋi dō*, the cooking-vessels have become dirty, this woman puts them on the fire-place in this state. (Munŋari, *sodor bodor*.)

- sodre*, adj., v. a. m., the same as *sodor*, q. v. *Nitol dge s.keta*, now he has made it publicly known; *ngte s.keme*, come out here where you may be seen; *s.reye vopketa*, he spoke in the presence of people.
- sodh*, v. *sod* and *sud*.
- sodgo bodgo*, adv., v. a. m. Splashingly; to splash, make a splashing sound (in water, in a hole or where there is little water). *Noa dabhalre s.b. hako menalkoa*, in this pool there are fish making splashing sounds; *hakoko s.b.yel kana*, the fish are splashing; *hakoko s.b.# kana*, the fish are making splashing sounds (onomat.).
- sodgo#*, n. A ravine, a deep trench (caused by running water); v. a. m. To make, become a ravine. *Sontorte calakpe, ngte s. menaka, nurkokape*, walk carefully, there is a ravine in this direction, you might tumble in; *ngde do nesge maran utare atu s.keta, din dinte arho tin marak con sodgogoka*, during this year the water has flowed and made a very deep ravine here, as time passes who knows how big a ravine will be made; *sarim s.ena*, a trench has been formed in the roof (thatch) (v. *sodok#*).
- sodok#*, n., v. a. m. A ravine, a deep trench, a brook, small stream; to make, become do. The difference between *sodok#* and *sodgo#* is that *sodok#* is wider and more open, and frequently has a running stream, while *sodgo#* is narrower and smaller and is not a stream, although caused by running water. *S. gadare sagar theiao hocoka*, it will be necessary to push the cart when passing the brook; *ale disom do ghen s.gea, bogete gada s. menaka, ar ape disom do bilongea*, our country is full of ravines, we have any amount of brooks and ravines, while your country is level; *noa s.re tarup menaea*, there is a leopard in this ravine; *dakieye s.keta*, the flowing water has made a ravine; *khet pater s.ena*, the overflow channel of the rice-field has become a deep trench.
- sodok# rodok#*, adv., the same as (the more common) *sopok# rodok#*, q. v.
- sodor bodor*, adj. Muddy, turbid, dirty (water); v. a. m. To make, become do. *Noa dal do s.b.ge, alope hua*, this water is dirty, don't drink it; *kada bolokate gadi dakko s.b.keta*, buffaloes went in and made the water of this pool dirty; *handi s.b.ena*, the beer has become turbid. (C. gives the meaning of the sound produced by pouring water, water which has been stirred up and muddied; here it is not used about any sound) (cf. *seder beder*; cf. *sodor sodor*).
- sodor sodor*, adv., v. m. Splashingly; to make a splashing sound. *Noa tukud do s.s. jorok# kana*, this earthenware pot is leaking splashingly (a thin stream); *pinthere okare con dal paramok kana, s.s.ok kana* (or *s.s. sade kana*), somewhere water is running through the rice-field ridge, it is making a splashing sound (v. supra; C., the same as *sodor bodor*; here only about the sound).
- sodo sodo*, adv., the same as *sido sodo*, q. v. Sound of water falling from a little high up, in water or on anything) (cf. supra; onomat.).

soḍroḥ soḍroḥ, adv., v. a. With a bubbling sound (of the hookah), splashingly (fish entering a hole); to make a bubbling, splashing sound. *Nui Deko do enan khon hukqi nūnū kana s.s.*, this Deko has for a long while been smoking the hookah, making bubbling sounds; *hako bhugakte s.s.ko boḷoḥ kana*, the fish are entering the hole, making splashing sounds; *s.s.ḗ kanae*, he is making bubbling sounds (smoking the hookah) (onomat., cf. *soḍor soḍor*).

soḍ soḍao, v. a. m. To make a splashing sound (water falling down in a thin stream in water or on dry ground). *Racare ḡkepe s.s.ḗ kana*, who of you is making a splashing sound in the courtyard (urinating); *ḡoḍbhur khon daḥ nūr s.s.ḥ kana*, water is falling down from the water-pipe, making a splashing sound. (Stronger than *soḍor soḍor*, q. v.)

soega, adj. Long and pointed (thorn, about a single one; v. infra; v. *soega*).

soega soega, adj. Long and pointed (thorns, certain pods, horns). *Men noakore nel nelle tarampe, s.s. jannum menaka*, mind, walk looking carefully in these places, there are long and sharp thorns (on the ground); *ḡhaḡra s.s. jo akana*, the *ḡhaḡra* (q. v.) has got long and pointed pods; *noko kaḡa do s.s. dereḥ menaktakoa*, these buffaloes have long and sharp-pointed horns; *s.s. jaḥ menaktakoa noko qsul hako ulu do*, they have long and sharp bones, the kept fish from which this curry is made (v. *saega soega*; cf. *saega*).

soela, v. *soela*.

soe mante (-mante, -mente), adv. With a light sound (break wind; v. *soe soe*).

soenasi, v. *soenyasi*.

soendḡob lobon, n. Rock salt. (B. *soendḡob lobon*; only in books.)

soe soe, adv. Exposed, indecently (women). *S.s.c duruḡ akana*, she is sitting exposing herself.

soe soe, adv., v. a. Breaking wind; to break wind (onomat.).

soeta, used as a jingle to *hoeta* or *joeta*, whether or not. *S. coḥ joeta coḥ aleiḥ hje calaka mohajon then*, whether it will result in anything or not, our man will also go to the money-lender; *hoeta coḥ s. coḥ arak sille calak kana*, whether we shall find any or not, we are going to gather vegetables.

Soetan, n. Satan, the devil, an evil spirit, a mischievous person. *Maraḥ buru S.*, the evil spirit Marang buru; *S. sekwa ḡor kanako*, they are devil worshippers; *nui s. do*, this mischief-maker. (A. H. *shaitān*.)

soetaḥ, adj. Grinning, not shutting one's mouth; uncovered. *Nui s. mara qimqi bae saḡoḡ kana*, this grinning wretch of a woman, she cannot find room (quarrels with all in the house); *s.c duruḡ akana*, she is sitting uncovered (cf. *soḡ soḡo*; *soetaḥ* is also used about the cuntus; it is considered a bad word).

soḡ, v. *soḡ*.

soḡe, v. a. m. To force or put in between, insert, slip in, hide. *Datrou salereye s.keḡa*, he stuck the sickle into the eaves; *sqrin s.akpe joroḡ*

then, put some thatching-grass in the roof where it leaks; *ḍafare jal s. ahawadina*, some meat has stuck in my teeth; *sufre bakue s. akafa*, she has put a flower in her hair-knot; *puhire cithin s. akafa*, I have put the letter into the book; *gunḍrile laga agukedea, okare cœ s. golen*, we chased the quail here, it has hidden itself somewhere; *nako do nitko s. akana, enaure do bako tahkama*, these have forced themselves in among the people now, they were not here a while ago; *taemqme s. hor kanako*, they are people who have pushed themselves in after the others (original settlers); *s. tola*, a part of a village where late settlers have built their houses (generally away from the original village; *s. tola* is fairly frequently used as a name for such a part).

sogte, v. a. m., about the same as *soge*, q. v. *Okare con s. kat, bah disoyeta*, I don't remember where I have put it in; *horke talare alom s. ku*, don't force yourself in among people; *sapimko s. ala*, they repaired the roof by pushing bits of thatching-grass in here and there.

sogoe, n., v. a. A noise-making instrument; to make a noise with *do*. The *sogoe* as ordinarily made is a piece of bamboo (one joint or less) one end of which is slit up into thin splits, so that it becomes like a broom. To make the noise they have a *regra* (q. v.), a notched stick, that is pushed in between the splits and moved backwards and forwards, in this way producing a noise when the splits are touched by the notched stick. The *sogoe* is used when they dance the *lagre* at the hook-swinging (*pata*) festival. When they have made enough noise at one place, they lift the *sogoe* high up, continuing the "rubbing" and call out *sogoe* repeatedly. Then the boys (who only work this instrument) go to the next dancing-place. Another kind of *sogoe* is a dried leaf (of sal or any other tree) in which a hole has been made. A small stick (of any kind, not notched) is worked backwards and forwards to make some noise. This *sogoe* is used when dancing the *don* dance at marriages. *Pata laḍdire korako do kuriko samareko sogoea*, at the hook-swinging festival the young men make a noise with the *sogoe* in front of the girls (dancing); *sakamteko s. yeta don ene're*, they are making a rubbing noise with a leaf at the *don* dance (? onomat.).

sogoe, v. a. To impregnate. In this meaning, not used before women (v. supra).

sogor sogoe, adv. Rustlingly (wind). *S. s. ye hoeyet kana*, there is a rustling wind (v. *sogoe*).

sugor, v. a., the same as *sograo*, q. v. *ḍaḅgrae s. keta horo*, the bullock gorged the paddy.

sogor bogor, adv., v. a. Mixing up or together (food, in fairly equal parts); to mix (e. g., rice with curds or milk, when eating). *Daka ar utu s. b. sipikateye jomketa*, having mixed rice and curry together in fairly equal parts he ate it; *ḍaka ar daheye s. b. keta*, he mixed up rice and curds (eating).

- sogor manis* (-*manis*, -*manis*), adv. Gulpingly, voraciously. *Horon tase abal tahkana, gai s.m.te sograoketa*, I had spread paddy out to dry, a cow ate it voraciously (v. *sogor*).
- sogof*, n. The large civet cat, *Viverra civetta* (or *Viverricula malaccensis*). (Fairly common). *S.e apak githedeu*, he let the civet cat loose (fig. he broke wind, *sogof*, in this case taken to be, the same as *so gof*, sudden smell).
- sogof baha*, n. A kind of plant the flower of which is said to smell like the *sogof*. (C., not here in this meaning; v. *supra*.)
- sogof caqbol baha*, n. A dried civet cat tail used as a kind of pigtail. When a civet cat has been killed, they make a cut at the root of the tail and pull the skin off (v. *tad*); a stick is inserted and the tail is allowed to dry. When going to a Hindu festival (*pata* or *dibi*) the young men will fix this stick with the civet tail in their hair (if they have a knot), or in their turban, standing up; the whole may be some 40 cm. long. *S.e.b.eyu baha akana*, he has adorned himself with a civet cat tail flower (v. *sogof*, *caqbol* and *baha*).
- sogof lutur apari*, n. An arrow-head of iron in shape resembling the ear of the civet cat. It is roundish and four-sided (v. *apari*).
- sok*, v. *so* (the tree; C.).
- sok*, adj. Smelling. *Cel coh s. kana seage*, something is smelling rotten (v. *so*; rare).
- sokbat*, adj., v. m. Safe, quiet, tranquil, sure; to become do. (people being there). *Sedae do noako bir do qdi botar tahkana, nahak do s.ge qikuk kana* (or *s. ena*), formerly, these jungle parts were very frightening, nowadays, they are felt safe (have become safe; people being everywhere); *disom s.ena*, the country has become safe (no fear of robbers); *alo s.ena*, the village has become safe (you need not fear witches when going out at night). (A. P. H. *sokbat*, companionship; B. *sokbat*, society; the Santal word presupposes people being near.)
- soketa*, adj. Straight, tall and straight, lanky, slender and tall. *S. dare*, a tall and straight tree; *nui kora do s.e benao akana*, this young man has become tall and straight; *nui dangra dge s.gea*, this bullock is tall and well-formed (not fat); *khub s. senrko agu akata*, they have brought very long and straight rafters; *khub s. derch menaktaea*, it has very long and straight horns (v. *soeta*).
- sokga*, n. A mould or form to cast in. (Meaning possibly wrong; in any case obsolete; v. *sokga*.)
- sokga*, n., v. a. d. Assistance, incitement; to incite, suggest, assist, help (by backing, standing behind). *Nui sel s.e emaketa*, he gave assistance in favour of this one; *wiye s.wadeteye lalisketa*, he brought a lawsuit, because that man suggested it to him; *danko s. akata, onate duk bolo akana*, the witches have suggested it (to the bongas), therefore the epidemic has entered (the village); *roy s.wadeae*, he helped him by speaking for him (cf. *sokof*, *sokai*, *sokosa*; H. *sakde*).

- səhəda*, n. A helper, assistant, succourer. (C., not here; v. *səhəl*.)
- səhəe*, n. The stamens of the mahua flower. *Noa mathəm do s. salakho bəndihəta*, they have put these mahua flowers with the stamens in a bundle (the stamens are ordinarily removed before making up into a bundle).
- Mathəm səhəe dək*, n. Rain coming when the mahua season is ended or ending.
- səhəe səhəe*, adv., v. m. Roaringly; to roar (river in flood). *Nitoł do gada pəreč sət akana*, s.s. *sədək kana*, now the river is full in flood, there is a roaring sound; *gada s.s. oł kana*, the river is roaring; *hədadł hijuk kana*, s.s. *sədək kana*, a storm is coming, there is a roaring sound (onomat.).
- səhəe səhəe*, adv. Harmoniously (two flutes). *Juri tirio s.s. sədə kana*, the pair of flutes are sounding harmoniously (onomat.).
- səhəj*, the same as *sahaj*, q. v. (Easy, light.)
- səhəka*, the same as (the more commonly used) *səhəsa*, q. v.
- səhəkar*, adv., the same as *səhəsa*, q. v. *S.e rərela*, he speaks openly (rare; B. *səhəkər*).
- səhəl*, n., v. a. m. Alleviation, relief; to ease, lighten. *Dher s.e uambeta*, *bəhkhən qđi ulare juribanakoła*, he got much relief, otherwise he might have been very heavily fined; *məpə həkto s.kədə*, the village council lightened it for him (imposed only a small fine); *rin khəne s.əna*, he has been relieved from debt. (A. H. *sahl*; B. *səhəl*.)
- səhər*, n. A city, town (large). *Kolkata s.*, the city of Calcutta; *gəta s. bajaran dərə qəurhəta*, I walked round the whole market town; *Dili s.*, the city of Delhi. (P. B. *səhər*; P. H. *shahr*.)
- səhər*, n., v. a. d. A cross-border on cloth; to make borders. *Noa kicrič reak arak s. manaka*, this cloth has red cross-borders (at each end of the cloth); *noa kicrič arak ar hənđ sutəmko s. akawallə qđi mənj nələl kana*, they have given this cloth cross-borders of red and black thread, therefore it looks very nice.
- səhər*, v. a. m. To throw forward, hurl, dart, rush headlong, throw (a shuttle), fall forward, push forward, move forward, advance. *Tərup bərləme s.ədə*, he threw the spear forward at the leopard; *buru khəu kał s. ərgəpe*, run the wood down from the hill (let it fall lengthwise down); *teńk jəkhəč mənkə s.a*, when weaving they shoot the shuttle; *dahən emədə*, *bəe jəmletinə*, s. *gəđihatae*, I gave him food, he did not eat what I gave him, he pushed it away; *səuri biqđi s. rakapədə*, he threw the thatching-grass sheaf up to him (on the roof); *dər jəkhədə s.əna*, he fell forward when running; *lad haso ičeyə s.oł kana* (or s. *bəre kana*), because of his stomach-ache he is pushing himself forward (lying on his stomach); *gəđare bəriqəreyə s. pəroməna*, he crossed the river with difficulty, pushing himself forward (i. e., swimming); *gədrə pərkəm khəne s. nərəhəyənə*, the child pushed itself down from the bedstead (moving

head foremost over the head-end); *bhugakte bine s. bōloyena*, the snake darted into the hole; *darha khon hakoko s. oqokoh kana*, the fish are rushing out from the (deep part of the) pool; *bariare pera opaktele s. seferoh kana*, we are with difficulty arriving at our friends' house, moving along.

Sq̄hor, n. Part of the Murshidabad district, where many Santals have settled. *S. hasare menallea*, we live in Sohor. (Desi *sq̄hor*.)

sq̄hor dan enel, n. A children's game. Cattle-herd boys practise this. The one who throws his stick, bent forwards and sends it backwards between his legs, to hit a stick lying at a certain place.

sq̄horig rak, n. Pretending lamentation. About women who sit down with one hand shadowing their brow, and, bent forward, cry and lament, to make people believe that they are grieved at some one's death. *S. r. e rakel kana*, she is crying pretending to be grieved.

sq̄hosa, adv. Openly, freely, unrestrainedly, fearlessly; distinctly, clearly. *S. e ropela*, he is speaking unrestrainedly (fearlessly); *s. tarupin nelkedeo*, I saw the leopard distinctly; *s. tekin galmarao kana, bakin lajaok kana*, they are talking together openly, they have no feeling of shame (v. *sahosae*; B. *sq̄hosā*).

sq̄hosae, the same as *sq̄hosa*, q. v.

sq̄hosi, adj., the same as *sahasia*, q. v. (Courageous; rare.)

sq̄hol, v. a. To help, assist, aid. *Thora sq̄hodinme*, help me a little; *em sq̄hodem* (or *em s. aeme*), *bankhan ohge calao dapelea mokordoma*, give him help, otherwise he will not be able to carry on the lawsuit; *ror s. kedee*, he helped him by speaking; *gidra q̄ heo s. adea*, she helped her to carry the child on her hip; *sap̄ s. adeae dakka uk̄tu jokhet*, she helped her by taking (different things) to her, when she was preparing the rice and curry; *horo irokreye kami s. adea*, he assisted him working during the reaping of the paddy; *nir s. te jelko gurola, em s. te peruko b̄q̄doku*, by assisting in chasing, a deer will be felled, by assisting in giving (i. e., taking something along when going on a visit), friends will be pleased (Santal saying) (v. *sq̄hga*; cf. H. *sah̄e*).

sq̄hrae, n. The month of Sohrae; the name commonly given by Santals to what is otherwise called *kartik* (end of Oct. and first half of Nov.). (Possibly from H. *dasakra*, the tenth day of the light half of the month of Asvin; others explain it as derived from A. H. *shahr*, the new moon when it appears, viz., after the *Das̄e*.) *S. cando paromkate Aghar horole tioga*, when the month of Sohrae is past we reach the paddy of Aghar.

sq̄hrae, n., v. m. The principal festival of the Santals, so called; to observe this festival. Acc. to tradition, the Sohrae festival was formerly observed in the month of Sohrae, as it still is among the Mundas, Hos and Birhor in Chota Nagpur. It is very likely a harvest festival. When the people cultivated jungle grain, the month of Sohrae would be the time when these were harvested. Now that rice has become their principal

- food, the harvest festival has to come later, and it has consequently been moved to the latter half of the month of Pus (just before or after our New Year's day), when all paddy is reaped. It should regularly be started on a Wednesday, but this is not always observed. All people bathe and have their clothes washed; sacrifices are offered by the village priest outside the village (not in the *jaher*), near water, and in every house by the master of the house to the house-gods (*orak bonga*). The young men go from house to house to bless the cattle (*jagao*); the girls do the same in their respective cow-sheds. On the third day, big posts are fixed in the street, and bullocks or buffaloes are tied to these (v. *khunpau*). Five days are spent in dancing, drinking and debauchery. It is significant that, at the commencement, the village headman gives a talk to the village people, in which he says that they may act as they like sexually, only being careful not to touch certain women; otherwise, they may amuse themselves. The village people reply that they are putting twelve balls of cotton in their ears and will not pay any heed to, nor hear or see, anything. This festival is in many ways a disgrace to the people. *Nokhe s. porpbo agukela, marah Daiye seterena*, as we see, we have brought the Sohrae festival (have started it), the Big sister has arrived (quoted from the headman's address). (Munḍari, Ho, Birhḍi *sohrai*.)
- sohrae enet*, n. The dance danced during the Sohrae. The girls and young men go dancing from one end of the village street to the other, and return in the same way, singing Sohrae songs to Sohrae tunes, while the young men drum using a peculiar time.
- sohrae rar*, n. The tune to which the *sohrae sereñ*, S. songs are sung.
- sohrae ru*, n. The peculiar Sohrae drumming.
- sohrae sereñ*, n. The songs sung during the Sohrae festival.
- sokrot*, v. a. m. To make known, publish. *Noa katha do qhobon bae dayelea, s.gothakabon*, we shall not be able to keep this matter hidden, we shall at once make it known. (Desi *sokrot*; A. P. H. *shuhrat*.)
- sokroç*, v. a. Put down with a clinking sound (v. *sokroç*).
- sokroç mante (-marte, -mente)*, adv. With clinking, chinking sounds (of many rupees poured out, not of only one). *S.m. aema takae dqhokela*, he put a large number of rupees down, making clinking sounds (v. infra).
- sokroç sokroç*, adv. Making clinking sounds. *S.s. takae lekhayeta*, he is counting rupees, making clinking sounds (onomat.; v. *sokroç sokroç; sekroç sekroç*).
- sojontar*, v. *sojontor*. (C.)
- sojontor*, adj., v. a. m. Splendid, stately, magnificent, fine, grand; to make, become do. *Khub s. oralko benao akala*, they have built a very grand house; *khub s.e hara akana*, she has grown up into a beautiful girl (also about boys); *khub s.kin juri akana nukin boku jawde do*, the bride and bridegroom are a fine pair, both beautiful; *bagwan khub s.ene*, the garden has become very fine-looking (cf. *sajao*; Desi *sojontor*).

sojhe, a common pronunciation of *sojhe*, q. v.

sok, v. *sok*.

sok, n., v. a. d., v. m. d. Desire, inclination, fancy, pleasure; to have, feel do. *Bahujoh reah s. menaktata*, he has a desire to get a wife; *inañ s. quri purquñ dhqbil cakiñ batooa*, why should I give in before I am satisfied; *tumdañ hiriñ lqil s.añ kana*, I have a desire to buy a dancing-drum; *panahi s.añ kana*, I have a desire for shoes (to buy or to put on); *s.joh kanae barsa bahu lqil*, he feels desire to have two wives. (A. H. *shauq*; not common.)

sokq, v. a. m. To finish, eat up, drink (up). *Dak mañdile s.keta*, we have finished the gruel (nothing left); *tayomenape, hañdile s. cabaketa*, you are too late, we have drunk up all the beer; *gidra sapkate ran s.aeme*, take hold of the child and pour the medicine in; *uni dq purqi s. akawana, onate qdiye roreta*, he has filled himself with liquor, therefore he talks a good deal. (C. gives the meaning of "to take a fancy, to indulge a fancy or desire"; not so used here; v. *sok*.)

sokqr, v. a. m. To drink, finish, eat. *Dak mañdibo s.keta, delabon*, we have drunk the gruel, come let us go; *purqko s.keta*, they finished the liquor (v. *supra*).

so kod, n., the same as *so (dare)*, q. v.

sokqot, v. a. m. To shake, agitate, toss, hitch up. *Horo s.kate sqhime*, shake the paddy and measure it; *daka s. ulqume, bankhan jquoka*, toss the boiled rice up and turn it round, otherwise it will stick together; *caole rel sqhqeñ hañakteho sqhoja*, when they winnow rice they toss it up with the winnowing-fan; *gidra s. rakabem dandate*, hitch the child up to your hip (a child that is carried on the hip and is sliding down); *horo bhqri laha sq s.ena, onate qgilena*, the cart-load of paddy has been shaken towards the front, therefore it has become too heavy in front.

sokqot sokqot, adv. Thrusting head forward (walk). The way in which certain people walk (v. *supra*).

sokqr, v. a. To sniff (the sound produced when there is mucus in the nose). *Set kanae, ma suluckaepa gidra*, the child is sniffing, clean his nose of mucus (onomat.).

sokqordom, v. a. m. To put out of breath, be do., breathless, dead tired. *Bae laiyeta, ma s.ape*, he is not telling (what he knows), make him tired (pushing, beating him, as the police are reported to do); *nir nirtaye s.ena*, he became breathless by running along; *dal dalteko s.kedea*, they made him dead tired by beating him; *kaqakin s.ena ghatre*, the (cart) buffaloes became out of breath (unable to pull the cart) in the ford (v. *dqm*; v. *sokqr*).

sokqr manta (-mante, -mentse), adv. With a rattling, gurgling sound. *Mif dhao s.m.ye saheheta, adoe cabayena*, he breathed once rattlingly, then he died; *s. m.ye saqe ocoketa mare*, he made a rattling sound in his nose (full of mucus; about children).

- sokor sokor*, adv., v. a. m. Rattlingly, gurglingly; to rattle, gurgle, to foam in an epileptic fit with rattling sound. *S.s.e sahēfela*, he is breathing gurglingly (when having a cold, or, rattling at death); *mandateye s.s.ēta*, he is making gurgling sounds on acc. of a cold; *mirgi nam akadea*, *s.s.oē kanae*, he has got an attack of epilepsy, he is foaming and gurgling (v. *sokor*).
- sokor*, v. a. To gulp, gulp down. *Mit jembētre dake s.kētu*, he gulped the water down without moving the cup away from his mouth; *ran s.gōtkakme*, gulp the medicine down (onomat.; cf. *sokor*).
- sokor mante* (-*marte*, -*mēnte*), adv. With a gulp, suddenly. *S.m.ye nū cabaketa*, he drank it all in one gulp; *notē hqōdi aguīpe*, *s.m. nahel gada dak anjedoē kana*, bring beer here, the plough-furrow-water is suddenly drying up (fig. speech) (v. supra).
- sokor sokor*, adv., v. a. Gulpingly, hurriedly; to gulp down. *Tinqem emae, unqēge s.s.e nū cabayeta*, as much as you give him, so much he is drinking up gulpingly; *lelahēye s.s.ēta dahgra*, the bullock drinks gulping it down, being thirsty (v. supra).
- sokot*, the same as *sokto*, q. v.
- sokrot*, v. *sokrot*.
- sokra*, v. *sokra*.
- sokrōd*, v. a. To put down with a clinking sound. *Takae s.kētu*, he put the rupees (always a number, not only one) down with a clinking sound (v. *sokrōd*; onomat.).
- sokrōd mante* (-*marte*, -*mēnte*), adv. With a clinking, chinking sound. *S.m. takae uphela baksare*, he poured the rupees into the box with a chinking sound (v. supra).
- sokrōd sokrōd*, adv., v. a. With clinking sounds; to make clinking sounds. *S.s. takako ataheta*, they are receiving their money clink, clink; *sakome s.s.ēta*, she is making her wristlets clink (v. *sokrōd sokrōd*, *sokrōd sokrōd*).
- sok soko*, adj., v. m. Sticking out, projecting, long; to become do. *Ḍata s.s.getaea*, his front teeth are projecting; *s.s. sakwa goco*, a moustache standing far out; *s.s. janum*, a long thorn; *squri seayena*, *seger s.s.yena*, the thatch has rotted, the rafters are seen sticking out (at the eaves); *dangra reāl dervi s.s.yentaea*, the horns of the bullock have become long and pointed (cf. *sakwa*).
- sokto*, adj., v. a. m. Hard, tight, fast, strong; to make, become do. *S. kaḷ lagoape*, use strong wood; *s. baberte toḷpe*, tie it with a strong cord; *kathako s.keta*, they have fixed the matter (made a final arrangement); *nahelko s.keta*, they have made the plough strong (i. e., made all preparations for the agricultural work); *haram dahgra reāl jeḷ do s.yena*, the meat of the old bullock has become tough; *s. hor*, a well-to-do man, rich. (B. *shokto*.)
- sok*, v. a. m. To clean rice or other grain finally (the last operation to make rice properly clean before boiling). Paddy is pounded three times

in a *dhikki* or *ukhur* (qq. v.); the first is called *setec*, the next *tala*, and the final pounding is *sqk*. With other stuff *sqk* is the final act. *Noa caole do bagargea, s. saphaepe*, this rice is impure, pound it clean; *dqi s. aguipe*, clean the split peas in the mortar and bring it (the *dqi* is first ground in a hand-mill and then cleaned in a *dhikki* or mortar); *jondrako s. pahila*, they at first clean the Indian corn in a *dhikki* (to get it ready for being ground).

sqk, v. a. To suspend a plough from the yoke while on the bullocks' neck (a common way of having the plough carried). *Nahel s.akinme*, hang the plough (to the yoke) on the bullocks; *nahelko s. aguketa*, they brought the plough having suspended it from the yoke.

sqk, v. a. To impregnate. (Word obscene.)

sqk borok, v. m. To be cleaned. Only used when playing with children. One child is sitting, another takes hold of her big toes (only girls do this), and lifting her feet up, she pounds them down saying *sqkkok borokkoll kudujak kudujak*, cleaning, pounding, dump, bump (or something similar; *borok* is likely to be a jingle).

sqk setec, v. a. To clean up and settle. *Kathale s.s.keta*, we have cleaned up and settled the matter (v. *sqk* and *setec*; note, this is in the meaning of overcome).

sol, n. A large perennial water-plant, *Æschynomene aspera*, Willd. The pith is used for corks as well as for chaplets worn by brides or bridegrooms. The pith is also used for making the common sun-hats (naturally not by Santals), called *sola-tupi* in Anglo-Indian language. (H *sola*.)

sola, v. *sola*.

sole bambaro, the same as *bambaro*, q. v. (Heard in *Dasae* songs.)

Sole Häsdaik, n. A sub-sept of the Häsdaik sept. Santals have tried to explain the name, saying that it refers to a long, pointed beard.

Sole Hembrom, n. A sub-sept of the Hembrom sept.

sole icak, n. A large kind of prawn. *S.i. lekan biyol boyolok*, I shall become clothed (in long flowing garments) like the large prawn (from a Sohrae song).

solget, the same as *solgat*, q. v.

sol gol, adv. Together, in company; adj. Peaceful. *S.g.ko tahena*, they live in harmony together; *noko para do qdi s.g. hor kanako, lebelle dak hō alo bodek ma*, these relatives are very friendly people, may water trod in, not even become muddy (Santal saying, may no fault be found.)

solgat, the same as *solgat*, q. v. *Glyndri okare cqe s.en*, the quail has hidden itself somewhere.

solgat, v. a. m. To unite with, join, mix up with; to add. *Daka ar utuko s.keta*, they mixed the rice and curry together; *pon ar ear s.lekhan tinak hoeoka*, when four and seven are added, how much will it be; *caole ar jelko s.kettalea*, they mixed our rice and the meat up together; *aleren gai aperenko tulule s. hq abanu*, our cow has come mixed up

with your cattle; *haffe calak kan hor tulude s.ena*, he went along with people that are on their way to the market (cf. H. *salag*; v. *solgol*; it might be noted, that the word is used in Santal schools about addition in arithmetic).

solha, n., v. a. m. Counsel, advice; to advise, counsel; to take counsel, consult. *Inak s. bae jometa*, he does not take (follow) my counsel; *onkoak s. lekae kami kana*, he is working, following their advice; *nui dq okoe coko s. akawadea, onate abo tulud bae solhok kana*, somebody has given this man advice, therefore he will not consult us; *s.ketakin ca disomte calak lagit*, they took counsel together about going to the tea-country (i. e., a tea-garden); *jota horak s. kana, mitok do nit horko dose kana*, it is the advice of all (all were agreed), now they are throwing the blame on one person; *kami reakko s.joh kana*, they are consulting together about the work. (A. H. *salah*.)

solho, n., v. a. m. Unity, concord, harmony; to reconcile, be in harmony. *Ona orakren dq s. bamuktakoa, dingeko jhograk kana*, there is no concord between the people of that house, they are quarrelling daily; *moroko s.ketkina*, the village-council reconciled them; *haram budhikin s.yenu netar*, husband and wife have been reconciled now (v. supra; of same origin, but used differently).

solok bokok, adv. In confusion, tangled, disorderly, disarranged; to disorder, disarrange. *Horo binqa s.b.ko doko akala*, they have put the paddy sheaves down in disorder; *cel lekape giticena kamar leka s.b.*, how disorderly you are lying, like the blacksmiths (not having their heads all turned the same way); *kaqa sauriko s.b.kela*, the buffaloes have disarranged the thatching-grass; *baihar ar had binqa s.b.ena*, the sheaves of low-land and high-land paddy have been disarranged (mixed up); *s.b.ko roreta*, they are speaking confusedly (one so, another so) (v. *salud bakud*).

solom lotom, adv., v. a. m. Mixed up with (inadvertently or knowingly); to mix up with, pass off as one's own what is stolen. *Inak kicrid do okoe s.lpe idi toraketa*, who of you has taken my cloth away mixed up with your own; *nui kuri do okoeak bojgar con jawatet reak tulude s.l.eta*, this girl is pregnant by somebody or other, and pretends that it is her husband; *meromko s.l.kedea*, they passed a goat off as their own (taking it along with their own, or killing it with one of their own); *pepu saote atoren hor hoko s.l.ena*, the village people were also mixed up with the visitors (got food with them although not invited). (Muydari *solom lotom*; v. *lotom*; cf. *solgol*.)

solon, v. a. m. To fill up or in, pour in, put into; to lie with the head lower than the body, fall head foremost. *Bati ke batiye s.eta*, he is pouring cup after cup into himself; *tukure caole s.kakpe*, put the rice into the pot; *dak mandj s.gothakme*, pour in (teat) the gruel; *noa gada dq sollunga, qdi sontoite paromakpe*, this river is treacherous (causes

- people to tumble in), be careful crossing; *kūi daē sōnlorle loepe, bañkhanpe s.koka*, be careful drawing water from the well, otherwise you might tumble in on your head; *noa parkom do ghanjuagea, s.okape*, this bedstead is sagging; you will tumble in backwards; *parkom khone s. akana nui bul hoy do*, this drunken man is lying on the bedstead with his head outside, hanging down; *dapañre qangrakin s.ena*, the (cart) bullocks fell down on their forelegs in passing down the steep incline. (H. *soloñ*.)
- soloñ labre*, adv., v. a. Putting in somehow; to put in so long. *Noa tukud do parañgea, en hō s.l. lagil do ganoligea*, this earthenware pot is fissured, still it will do for putting something in it for a while (where no special care is needed); *noa tukuce dolo akata s.l.*, she has put this earthenware pot there to have it for putting something in occasionally (v. *supra* and *labre*).
- soloñ lofom*, the same as *solom lofom*, q. v. *Neko s.l.te baplayena*, we had the marriage mixed up with these; *marañid then s.l.te boñgayena*, we had our sacrificing together with our eldest brother; *s.l.ko nūkefa*, they drank, mixing the less good stuff up with the good.
- sol suluk*, the same as *sōla suluk*, q. v.
- soltou*, v. a. m. To purify, to cleanse, clean, pacify. *Disomko s.keta*, they have pacified the country (done away with robberies, etc.); *kamiko s.keta*, they cleaned up the work (finished it); *māyē hoy bāhuko s.kedeteve dolo ruqphedeā*, he took his wife back, because the village-council did the needful to cleanse her; *nit hō bam s.ok kana, bañiamako*, are you not getting ready even now, they will leave you behind; *guñi rog atore bololen tahkana, nitō do ato s.ena*, small-pox had got into the village, now it has become free of it; *jhograle s.kettakoa*, we cleared up their quarrel (reconciled them).
- solthou*, the same as *soltou*, q. v.
- som*, n. Monday. *S. hilaē*, Monday; *s. moñgolkoteye hijulla*, he will come by Monday or Tuesday; *hana s.reye gočena*, he died that Monday (the Monday before last). (H. *som*; v. *sombar*; a very common nickname for a man born on a Monday.)
- sombad*, n. News, intelligence, information, tidings. *Apeak s. laialepe, aleak s. do nonka onka kantalea*, tell us your news (how you are), our news (the statement of how we are) is such and such; *onhoak s. do bah heč akana*, no tidings have reached us about them; *boge s.*, the Gospel, good news. (H. *sambad*.)
- sombar*, n. Monday, the form commonly used. (H. *somvár* or *sombár*.)
- sombat*, the same as *sombad*, q. v.
- sombol*, v. *sompl*. (Rare.)
- sombond*, n. Connexion, affinity; adj. Associated, joined. *Phalna tukud jāhau s. bañuñtina*, I have no connexion with so and so; *qōi s. gate mrañkina*, they are very close companions, *ona haita vual s. ban bačaea, cōt leha kan cōñ*, I have no knowledge in connexion with that matter, what it possibly is. (H. *sombondhu*.)

- sombot*, v. a. m. Push down (forwards); to fall or tumble forward, fall on one's knees, or down. *Thelao s.kedeako*, they pushed him, so that he fell down on his face; *bul s.enar*, he fell down on his face, being drunk; *nui gai do piŋdhe latarreye s.ena*, this cow fell down below the rice-field ridge (on her breast); *uni haram dŋe s.ena*, the old man fell on his face.
- sombot tŋot*, adv., v. m. Stumbling and tumbling, head over heels; to flounder, stumble along. *Tarup botŋrte s.te nir heŋena*, fearing the leopard he came running, stumbling and tumbling; *bul akante s.te heŋena*, being drunk, he came stumbling along; *andhuŋteye s.tŋŋodoŋ kana*, because of his night-blindness he is stumbling along (v. supra and v. *tŋot*).
- sombhob*, n. adj. Possibility, probability, doubt; possible, probable, doubtful. *Noa mŋkŋrdoma reak s.ge qikquk kana*, the possibility of this lawsuit being gained is felt (he will probably gain it); *noa galmarao reak do s.gŋh bujhaŋeta*, I feel doubt as to the outcome of this talk (cf. H. *sambhav*; word rare).
- sombhori*, v. *sombhuri*.
- sombhuri*, adj., v. a. m. Patient, forbearing, long-suffering, tender-hearted; to show or exercise forbearance, have patience. *S. hoŋ kanae, bae edreka*, he is a long-suffering man, he does not become angry; *s.te tahŋme*, be patient (forbearing); *in reak s.me, alom edre saŋgihaha*, have patience with me, don't drive me away in anger; *kisŋr dŋe s.yena, bae ruhelledea*, his master showed forbearance, he did not scold him (v. *suburi*; A. H. *šabr*).
- somifŋh*, v. a. m. To roast, fry (without oil), boil. *Noa jel do eŋen buluh lagaokateye teke s.keta*, she has cooked this meat having added only salt and no oil; *araki teke s.tabonpe*, boil us some vegetables without adding oil.
- somŋca*, n. Everything, all. *Kombŋo s.ko idikela*, the thieves carried everything away. (H. *samāca*.)
- somoe*, n. Time, time of day; v. a. m. To fix a time, postpone. *Daka jŋm s. hoeyena, reŋgeŋ kana*, the time for getting food has come, one feels hungry; *oka s.ye heŋena*, at what time did he come; *tiŋki s. hoc akana*, what time is it; *mŋkŋrdomako s.keta*, they postponed the court-case; *galmarao reak s.yena, bale caba dureata*, the (council) talk was postponed, we were unable to finish it. (B. *somoy*.)
- somŋjŋs*, adj., adv. Equal; equally, in equal shares. *S. haŋiŋteko haŋiŋkela*, they divided it by equal shares; *s.te haŋiŋpe*, divide it equally; *s.teko begarena*, they were separated getting equal shares of all; *s. jorŋepe*, make the portions equal; *s. kŋmipe, adŋm do alope duruŋ baraea*, work all equally, don't some of you be sitting down. (B. *somŋ + v. jŋs*.)
- somŋl*, v. a. m. To provide, supply, provide oneself with; to prepare. *Taben khajariye s.keta*, he provided himself with flattened and parched rice (for the road); *sŋtu sambar quriŋ s.oŋa*, I have not as yet provided myself with food for the journey; *bapla laŋitko s. akawana*, they have provided themselves with the necessaries for the marriage; *nui dŋko*

s. golkhadea, toberegeye golena, they (the witches) supplied him with his provisions, therefore he died (sent him away). (B. *sombol*.)

sompon, n., v. a. m. A summons; to summon. *S.ko jariadea*, they served a summons on him; *s. heçena, mohajone lalis akalle*, a summons has come, because the money-lender has brought a suit; *s.adeako*, they served a summons on him; *s.enaë*, he has been summoned. (Engl. summon.)

sompsta, v. *somqstq*.

sompstq, adj. All, whole, entire, everything. *S. uniye emadea*, he gave him the whole; *s. horo goçentalea*, all our paddy died; *s. bale kqmi cabalaka*, we did not finish all the work; *s.ko goçena*, they are all dead. (B. *sompstq*.)

sompno, v. *sompao*.

sompok, n., v. m. Relationship; to be, become related; v. a. To arrange kinship. *Bocha s. menaktalea*, we stand in the relationship of brothers; *balaea s.*, the relationship of co-parents-in-law; *cel lekape s. akawana*, in what relationship do you stand to each other; *kakasole s.kela*, we arranged to be related as uncle and nephew (or, found out to be) (cf. B. *somporko*, union; H. *sampark*, relationship).

sompok, v. a. d. Make rich, fertile. In *bakhçr* parallel with *sahar*, q. v. *Saharak s.akam*, mayest thou manure it, make it rich.

sompot, n. Wealth, property, goods. *Khub s. menaktalea*, he has much property; *uni leka s.an hçr noakore dq bqnulkoa*, there is no one wealthy like him in these parts. (Rare; H. *sampat*; B. *sompod*.)

sompurun, n., adv. Superfluity, abundance, entirety; in its entirety. *S. hçr kanaë, okate hç bae khaçqa*, he is a man of abundance, he is not wanting in anything; *s. joto menakkotalea*, he has all his ones living (none dead or away). (B. *somporno*; not common.)

sompao, a fairly common pronunciation for *sompao*, q. v.

somphola, the same as *samphola*, q. v.

son, n. A kind of hemp, *Crotolaria juncea*, Willd. Commonly cultivated. Also its flax or fibre. *S. reak barahi*, a hemp rope; *s. reak parkomiñ teñ akata*, I have woven the bottom of the bedstead with (cord of) hemp fibre. (B. *shoy*.) The Santals distinguish:

Bir son, the wild hemp, not used for its fibre, but used in Santal medicine.

Dare son, a kind, larger than the ordinary *son*, also cultivated by the Santals.

Dhamna son, a large kind.

Paç son, the same as *mesta*, q. v. Cultivated in Eastern Bengal and Assam, by Santals.

Phul son, a small kind, also cultivated by Santals.

Saçi son, a variety of the *son*.

son, n. Fibre (in fruit). *Noa ul reak gabe dq bqnulka, çken s.ge*, there is no pulp in this mango fruit, only fibre; *tale jo dq barti s.gea*, the Palmyra palm fruit has more fibre (than pulp) (v. supra).

- son*, n. A year. (B. *son*, heard used by a few, in the same way as *sal*, q. v.)
- son arak*, n. A kind of vegetable.
- Son Besra*, n. A sub-sept of the Besra sept.
- sondes*, the same as *sandes*, q. v.
- sondgond*, n. Odour, fragrance, aroma, smell (also bad); adj. Strong-smelling; v. a. m. To make, cause, become smelling. *Cel coko utuyel*, s. *so hijuk kana*, who knows what kind of curry they are making, a strong (good) smell is coming; *cele cge seak han*, s. *baridge so kana*, some animal is rotting, there is a bad smell; *baridgeye so kana* s., *hundiye nu akala*, he is smelling badly, he has drunk beer; *gofa orakho s.keta*, they have filled the whole house with the (sweet) smell; *utu s.ena*, the curry has got a strong and savoury smell. (B. *gondho*; cf. B. *sugondho*, fragrance; cf. H. *sodha*, fragrant.)
- sondro*, n., v. m. A scab; to heal up, to form a scab. *Noa ghao real* s. *do alom chadaoa*, don't remove the cicatrice of this sore; *ghao s.k hantaa*, a scab is forming on his sore; *mure subul rohorentaa*, s. *akana*, the mucus has become dry in his nose, it has formed into a crust. (Mundari *sondro*, pus; Ho *sondoro*, pus.)
- sondhe*, n., adv. Difficulty, endeavour; with great difficulty, under great strain. *Aqi s.te gidran harakadaa, engattete gudente*, I have with great trouble brought the child up, because its mother died; *aqi s.n juraw akala*, I have with great difficulty procured (collected) what there is; *aqi s.n bancaoaena*, I was with great difficulty saved (e. g., from a leopard); *aqi s. aneciin sen dareaa*, I can go only with great exertion.
- sondho*, n., v. a. m. Doubt, suspicion; to doubt, be uncertain, suspect. *In s.re nuige kombroin bade kana*, in my suspicion (I suspect that) I guess that he is the thief; *nui gupin s.ae kana, unige horoe jom oco akala*, I suspect this cattle-herd, that it is he who has let the paddy be eaten. *s.teko saphekoa kombro*, they caught the thieves on suspicion; *s.el kanai cel cqn hoe akantaa, onate hae hijuk kana*, I suspect that something has happened to him, therefore he is not coming; *s.yena, nuigeye idi akala*, it has been suspected that this one took it away. (B. *sondeho*.)
- soner gidi*, n., the same as *sengel gidi*, q. v. (cf. B. *sona*, gold).
- sonek bai*, n. A golden promise (used in *bakhur* and talk with *rum bongi*; v. sub *bai*; meaning of *sonek* is uncertain).
- sonesod*, adj., adv. Whole, entire, untouched, unaltered, unchanged, innocent. *S.s. dophakme, alom bhangaoa*, put it away, as it is (the whole of it), don't break it (take anything of it away); *s.s. kamir, jahanaik alom kombroea*, work honestly, don't steal anything; *s.s.ge menaka*, it is there all in its entirety; *s.s. menakpa menkhan, ban gujultapeu dharwaik*, if you are innocent, your branch will not die (about the branches put down to find out the guilt or otherwise); *s.s. qimqi do qom kamlea*, you will not find an untouched woman (cf. *sod*; ? cf. infra).

- sonc son*, adv. Annually, every year. *S.s.e hijuk kana*, he comes here every year; *s.s.bo gujuk kana neko do*, these people have a death every year (in their family). (B. *son son*.)
- sonc spt*, the same as *sonc spd*, q. v.
- sonc sud*, the same as *sonc spd*, q. v.
- sonc sut*, the same as *sonc spd*, q. v.
- sonhar*, v. *sonhar*.
- son iri*, n. A variety of the *iri*, q. v.
- sonjak*, v. *solo sonjak*.
- son jhukq*, n. A certain wild plant, *Crotalaria striata*, DC.
- son ke son*, the same as *sonc son*, q. v.
- Son Kisku*, n. A sub-sept of the Kisku sept.
- sonman*, the same as *soman*, q. v. *S.katkinale*, we made them equal (i. e., found both equally guilty); *s.le hqtiñkottakina*, we divided (e. g., the land) equally between them. (H. *sanman*.)
- sonmqt*, n., adj., v. a. m. Harmony, peace, consent, good-will; united, of one mind; to make, become united, harmonious. *Noa gharonjren do s. menaktakoa*, the people of this household are of one mind; *s. bqmuktakoa noa atore do*, there is no harmony in this village; *oka s.le cqe calak kan*, *aboak s. bas squak kana*, who knows by what (whose) consent he is going, he does not follow our consent (counsel); *ato hor doko s.gaa*, the village people are united (have made up their mind to follow a certain course); *bilcar hore s.kelkoa*, he made the judging men united (brought them to his side); *ato horko s.ena*, the village people combined. (H. *sanmat*.)
- sonmuk*, adj. Facing, fronting, face to face; v. a. m. To confront. *S.re kuliyem*, ask him to his face; *in s.reye rorheta*, he said so before me; *sakhiko s.kelhina*, they confronted the two witnesses; *hakim samanrekin s.ena*, they were confronted before the magistrate. (H. *sannukh*; word rare here; v. *samuk*.)
- souqt*, n., adj., v. a. m. Innocency, integrity; pure, virtuous, innocent, holy, unbroken, unpolluted, unspoilt, untouched; to sanctify, make whole, like new. *S.re menaha, ban kombro akata*, I am in my integrity, I have not stolen; *s.gae, jahän das bqmuktara*, he is innocent, he has no fault; *s.le hqmime, alom jofel baraea jahänak*, work with integrity, don't touch anything (i. e., steal); *s. hor kanae, oko kombro cel hq bqmuktara*, he is a virtuous man, there is no hiding or stealing (underhand, behaviour) with him; *s.re bape tahkan hor bchoë sure do bape nama*, any of you who did not remain holy (i. e., did not observe the rules of *neo dhorom*, (q. v.) will not get anything of the head-hash (of sacrificed animal); *kuriko s.keden*, they declared the girl to be untouched (e. g., kept it secret that she had been besmeared with sindur); *noa bafi do pahil leka s.ena*, this brass-cup has become whole like formerly (has been repaired); *sngurko s.keta*, they have repaired the cart so that it is like new; *ulcuë katha do bariëna, onhoak do s.ena*, our matter was declared to

be false, while theirs was declared true; *khub s. male nam akawana*, he has got a very unpolluted property (i. e., wife); *s. malre s. dam lagaoka*, full price (without deductions) has to be paid for an untouched girl (about the bride-price). *Sopot* has been introduced as a translation for holy; *S. Jiu*, the Holy Spirit; *s.ak*, a sanctuary. (Possibly from *sot* with infix *n*.)

sonpat, n. Toothache due to a swelling of the gums (both upper and lower). *S. roge dafa dhal nurentina*, due to a diseased swelling of my gum, my tooth became loose and fell out. The swelling may be caused by any disease in the gums; the tooth may be good. (C., *sonpat ghao* is unknown here; Munđari *sonpat*, hysteria.)

sqsar, v. *sqsar*.

sontor, n., adj., v. a. m. Care, caution, heedfulness; careful, cautious, heedful, watchful; to take care of; to be cautious, careful, heedful, to take heed. *S.te tahenme*, be careful; *s.leko kani hana*, they are working cautiously; *gada then s. tahenpe*, be careful at the river (also, remain there vigilant, to meet somebody); *uni orak hor do khub s. hor kanae*, his wife is a very careful person; *fakae s.keta*, he took care of the money (kept it aside); *jomake s.eta*, she is careful with the food-stuffs; *gidra s.kaeme*, keep a careful watch on the child; *s.okme, nirkokam*, be careful, you might fall down; *calaik lagile s. akana*, he is ready (waiting) to go; *jom lagit s.okme*, be ready to eat (cf. B. *sotorko*, watchful).

sontori, n. A guard (military or police, or of a zemindar); v. a. m. To appoint to be, to become do. *S. kanae*, he is a guard; *rajren pea s. menakkotaea*, the zemindar has three guards; *s.reye bhurti akana*, he has been enlisted in the (police) guard; *phalnako s. akadea*, they have made so and so a guard; *pulisreya s. akana*, he has become a police-guard. (H. *santri*, from Engl. sentry.)

Sontori dol, n. A bodyguard, a regiment of soldiers.

Sontori khata, n., the same as *sontori dol*, q. v., but generally smaller.

Sontori palqon, n., the same as *sontori dol*, q. v. *Maharajren s.p. menakkotaea*, the King-Emperor has regiments of soldiers, or, military guards; *s. gora p.*, European soldiers, sentries.

sonthol, the same as *southon*, q. v. (Rare.)

sonyasi, n. An ascetic, devotee (Hindu). (Also pronounced *senasasi*; B. *sonnyast*; H. *sanyast*.)

soncao, the same as *sancao*, q. v.

sonjok, n. Opportunity, proper time. (H. *sanjog*; C., not used here in this meaning.)

sonjok, adv. Equally. *S.te hafintabonpe*, divide it equally among us. (Rare; cf. supra.)

sonjot, v. *sanjot*. Used by local Hindus.

sok, v. a. m. To measure, survey. *Paite horom s.keta, se khacqaktem s. keta, tingik momek s.keta*, did you measure the paddy with a *pei*

measure or with a basket, how many maunds did you measure (make it out to be); *paite s.añ dɔ ruŋar hoŋoŋa*, *bin s.añ dɔ baŋo ruŋra*, what is measured out with a *pa* measure has to be returned (paid back), what is not measured, people do not return (because it is a gift); *mohajon joto horoe s. cabaheta*, the money-lender measured all the paddy (took all there was in repayment of debt); *jumi s.ena*, *khajna baŋtiyena*, the rice-land was measured, the rent has been increased; *soŋkko s.keta*, they measured the road (i. e., where the road should be, laid out); *daŋte khetko s. haŋinketa*, they divided the rice-field, measuring it with a pole; *soŋnañ*, a measure. (Muŋdari, Ho soñ.)

soñ, n., adj. Companion, partisan. *Nui dɔ in(ren) s. kanae*, this one is my companion; *s. dɔ baŋuŋkotoaea*, he has no companions (partisans, none to help him); *s. koŋko hecena*, *aleren dɔ bae hecena*, the attendants came, our one did not come. (B. *soñ*.)

soñ, postp., v. a. m. Along with, together with, in company with; to take along with oneself. *In s.ren kanae*, he is one together with me; *pargana s. kanae*, he is one going with the over-chief; *alerenko s.hedeŋa peŋa koŋoñ laŋit*, they took our one along with them to go on a visit; *maŋji s.ena*, he went together with the headman (v. supra; v. *soñge*).

soñ, v. m. To be equal to. *Uni tuluc ohoñ s.lena*, I shall certainly not be equal to him; *in tuluc s.oñ kana nui haram cudi dɔ*, this wretch of an old man is making himself equal to me (thinks he is fit for becoming my husband) (v. supra).

soñbol, n. Companionship. *Akin bocha khub s. menakkina*, the two brothers are whole-hearted companions; *mit s.tekin kamia*, they work in full companionship. (Word very rare; cf. *soñ*.)

soñ bhqi, n. Intimate friend; fig. a stick; the same as *soñ bhqi*, q. v. *Nui dɔ s.bh. kantihae*, *bae baŋiañ kana*, this one is my intimate friend, he does not leave me; *asol s.bh. dɔ noa kantiha*, *bocha dɔ tin soñgiñre coñ menakko*, this is my intimate friend (the stick), who knows how far away my brothers may be.

soñ chaŋa, v. a. m. To separate (friends); adv. Alone, without companion. *S.ch. bae calaka*, he will not go without a companion; *gate kuriko s.ch.ketkina*, they separated the girl friends; *mit hoŋe jaŋwɔyentye s.ch.yena*, as one of them was married she was separated from her friends (v. *soñ* and *chaŋa*).

soñ chaŋani, v. *soñ chaŋaoni*.

soñ chaŋaoni, n. A parting gift (when friends are separated). *Dɔ baba baŋiŋko*, *s.ch. bape emlenkhan baŋutape dɔ ohoŋo araklea*, please, sirs of the bridegroom's party, if you don't give the solatium for parting, they (the bride's companions) will not let her loose (the *Jag maŋji* says this, and they give him four pice); *calañ kanape*, *s.ch. emokpe*, you are going, give us a parting gift (said by boys, who may give some tobacco). When girls separate, they will give parched rice; or, at marriage, as

described above; when young men separate, only to go away from where they stayed, they will call out as shown to get tobacco; if a man goes away for good, he will not give or be expected to give anything (v. supra; v. *chadaomi*).

soñ dafop, v. a. To measure exactly (to give nothing in addition). *Mörē sere s.d.adiña, mit cupul hē bas jutucala*, he measured out to me exactly five seers, he did not add even one handful (v. *dafop*).

sañge, postp., adj., v. a. m. Along with, together with, in company of; to take with oneself, come together with, accompany. *S.te hijukme*, come along with us; *s.re dokoeme*, put it with the other; *s.re dokoeyem*, keep him with you; *am s. idi torayem*, take him along with you; *poesa s.re dokoeme*, keep the pice with yourself; *phalna s.eye hečena*, he came together with so and so; *pera orakieko s.hedeā*, they took him along to the house where they went on a visit; *apak tulud caolēn s.keta*, I put the rice in with the vegetables (cooked both together); *phalme s.yena*, so and so went along with (those; attached himself to); *butun s. daka jomme, utu banuka*, eat the rice together with salt, there is no curry; *s.s.tele jom cabayeta, bale doho dayeaka*, we are eating it up all, as we get it, we are unable to put anything aside; *s.s.re menaea*, he is together with (us, does not leave us) (v. *soñ*; cf. H. *sañg* and *sañge*; Mundari *songe*; Kurku *sañgon*).

Soñgeren, adj. Companion, who is together with. *S.dō lahateko calaoena*, my companions have gone in advance; *s.iđ dō tuyomre menaea*, my companion is somewhere in the rear (behind).

Soñgeten, adj. Companion, who accompanies. *S. hor dō aurikoa*, my companions have not as yet come; *iñ s.iđ dge okayen coñ*, the one who comes with me has gone away somewhere.

soñge loñge, adv. Together with, in company, along with, at the same time. *S.l.bon calaka*, we shall go together; *s.l. datrom tayomtele jom horayeta*, we eat it up as we get it after the sickle (as it is being reaped, nothing is left over); *s.l. jarur banuka*, there is no need of companions; *jondra dō s.l.te cabayena*, the Indian corn was all consumed, as soon as it was harvested (v. supra; *loñge* is a jingle).

soñ-jo, n. Area, superficial contents. (Word uncertain.)

soñ-kali, n. Area. (Word uncertain.)

soñkor mutuk, n. A golden ornament (as explained by a Santal; only heard in a folk-tale).

soñkorjoča, n. A certain plant, *Uvaria picta* (? unknown to most Santals; I have only seen this in Skrefsrud's old vocabulary).

soñkor, v. a. m. To have sexual intercourse with, impregnate. (Obscene.)

soñkor marte (-marte, -mente), adv. With a rattling, clanking sound (of ornaments). *S.m. sadeyena*, it gave a clanking sound (onomat.).

soñkor soñkor, adv., v. m. With rattling, clanking sounds, loosely; to rattle, be loose. *Sagar s.s. sadēk kana*, the cart makes a rattling sound

(the spokes being loose); *haidiho s.s.ko idiyethoa*, they are taking the prisoners along, there being a clanking sound heard of their chains; *ghinki s.s.ok kana*, the husking-machine is rattling (being loose, the axle) (onomat., v. *sinkor sakhor*).

sakhof, n. Difficulty, misfortune. *Thora thuri poesa emahme, qdi s.reh parao akana*, give me a little money, I have got into great difficulties. (H. *sakhaf*; word very rare.)

saksar, n. The world. *S.re nonkan bicar calak kana*, such judgment goes (is followed) in the world; *s.re oka pai bohuk kana, inqtege ale hyle emalla*, what measure is customary in the world (the land), by that we shall also give (sell). (B. *saksar*.)

sakskrito, n. Sanskrit. (B. *sakskrito*; only found in books; pronounced with much difficulty.)

soh soh, adv., v. m. Wide open, bare; to become do., be uncovered, to burst open. *Duar s.s.pe jhicketa*, you have opened the door to its full width; *s.s.e gitic akana*, she is lying uncovered (only about women); *udgor iqteye s.s. akana*, she has become uncovered on acc. of the close heat; *khet s.s.ena*, the rice-field (ridge) has burst (got an opening, so that the water runs out).

soshokok, v. a. To make a splashing sound (fish in a hole), a snarling, snorting sound (angry bears, pigs).

soshokok mante (-*marte*, -*mente*), adv. With a splashing sound, with a snorting sound, snarlingly. *S.m.ye hir tofena geger lagil sukri*, the boar came running out making a snorting sound, ready to bite; *hako s.m. bhugakleye bolayena*, the fish entered the hole with a splash; *gitic lora s.m.ye udurketa*, as soon as he lay down he commenced to snore (v. infra).

soshokok soshokok, adv. Splashingly, snarlingly, snoringly; v. a. To splash, snarl, snore. *Hako bhugakreko s.s.et kana*, the fish are splashing in the hole; *s.s.e ulureta*, he is sleeping, continually making snoring sounds; *banu s.s.e hir hęcena*, the bear came running, making snarling sounds (v. *sandkok sandkok*).

sosh mosh, adj., adv. Of equal thickness (all over) (people, animals, trees). *S.m.e mofa akana qdi moshj*, he has become equally fat all over, very fine; *nui badhis doc s.m.gea, jah bah helok kantaca*, this castrated pig is equally fat all over, not a bone is to be seen on it; *noa sener do s.m. benao akana*, this rafter is formed equally thick through its whole length. (H. *sand musand*, fat, plump.)

softe, the same as *sofa*, q. v. (Very rare.)

softe rare, adj. Very fine and narrow (hole). (Very rare; uncertain; some say it is used about what is dirty, not properly cleaned.)

sopokof, v. recipr. of *sokof*, q. v.

sopok rodok, adv. Pathless, straight across country, over rough ground. *S.r.in hęcena bin horte*, I came straight across country where there was no road; *gofa bir pahar s.s.le daraketa*, we wandered all over the forest and jungle over rough ground (cf. *rodok*).

- sopolqā*, n. Discord, contention, strife; v. recipr. To fight, accuse one another; to pour in mutually. *Bohakho talare s. menallakho*, there is discord among the brothers; *kaqđikin s. kana*, they are pouring beer into each other (drink alternately together); *mđpđ kqr samahrekin s.ena*, they accused each other before the village council (v. *solqā*).
- soptomid*, num. The seventh (used in a folk-tale. B. *soptom + id*; otherwise not considered Santali).
- sponj*, n. A sponge. (In books; from Engl.; A. H. *isfanj*.)
- sophor*, the same as *saphor*, q. v.
- sora*, v. *sora*.
- sor bajao*, v. a. m. To make known, publish. *Noa birre tarupe het akawa menkateko s.b.keta*, they made it known to all telling that a leopard had come to this forest; *phalmatikinkin qngiren reat s.b.ena*, it became known to all that so-and-so and so-and-so had eloped together (cf. B. *sorbbojonin*, good for all people).
- sorbonas*, n., v. a. m. Ruin, destruction; to ruin utterly, destroy. *S.koeyena*, utter ruin happened; *jolo jinisem s.kettabona*, you destroyed all our things, *jolo sunumem s.keta*, you ruined (spilt) all the oil; *pe hqrko s.ena gadare*, three people were lost (carried away) in the river; *orak s.entabona*, our house was utterly destroyed (e. g., through fire). (B. *sorbbonash*.)
- sorbqt*, n., v. a. Sherbet, a draught of water and sugar (or molasses); to prepare do. *Gur reat s. tearabonpe, qđi āl lolq kana*, make us a sherbet of molasses and water, it is awfully hot; *ciniko s.keta*, they made a sherbet with sugar. (A. P. H. *sharbat*; B. *shqrbqt*.)
- sorbqtaka*, adv. Undoubtedly, indeed, really (in accusing). *Nwi qimqiye jomkedeo s.*, this woman (witch) undoubtedly ate him (caused his death); *uni phalna dq noae kombroketa, uni kangae s.*, so and so stole this, it is undoubtedly he; *s. dom am kangae*, it is undoubtedly you (who have done it) (cf. B. *sorbqtqđ*, wholly).
- sorbhgrao*, the same as *sarbharao*, q. v.
- sordar*, n., v. a. m. An overseer, foreman, chief, leader; (nowadays in certain parts of the district) a man with the authority of a sub-inspector of police (appointed instead of the former *fargana*, over-chiefs); to appoint to be do. *Kamihoren s.*, the workers' foreman; *dipu s.*, a person who engages and takes workers to a tea-garden; *sorak s.*, a road overseer; *kuri koraren s. dq jag mehji*, the custos morum is the one who watches the girls and young men (has charge of their behaviour); *kombrokoren s.*, the leader of the thieves; *phalmako s.Ardea*, they appointed so and so to be overseer; *bagwanreye s.ena*, he has become a foreman in the (tea) garden. (B. *sordar*.)
- sordol*, n. A beam on top of wall on which rest the cross-beams that support the ceiling (generally one near each long wall of a room or house, sometimes also one in the middle). *Sakga latarre s.le lagao akata barea*, we have placed two supporting beams below the cross-beams. (H. *sardal*.)

Søren, n. One of the Santal septs. They were in olden times the "soldiers" of the *Kisku rapaj*, therefore they are often referred to as *Søren sipahi* (? v. infra; Muṅdari surin).

søren (ipil), n. The Pleiades, mostly referred to as *sørenko*. *S.koko tara-sinəna*, the Pleiades have reached half down the western sky (where the sun stands at about 3 p. m.); *onko s. ipil do mił thenge cumhākkō nēloka*, the stars of the Pleiades are seen in a cluster at one place; *s.ko do arār lalākkō reāk muṅgq̄r kantakou*, the Pleiades are the mallet of the *arār lalākkō* (three small stars near the belt of Orion).

sōres, the same as *sōros*, q. v. *Kamireye s.gea nui do*, this one is the superior (best) one in work; *etākkō khon s.e dqr darsaka*, he is superior to the others in running.

sqr jamin, v. *sqr jumin*.

sqr jumin, n. The locality, the spot, the particular place (where anything has happened, or about which there is a dispute); adj. Level, even and open; v. a. To level. *S.j.bon ngl qguia*, we shall go and have a look at the place in dispute; *s.j. khelle todaroketa, phalnawak kana*, we investigated the locality of the rice-field in dispute, it belongs to so and so; *s.j. laṅḍi kana*, an open and level plain; *khethko s.j.keta*, they made the rice-field level. (P. H. sar-zamin.)

sqrjut, adj., v. a. m. Prepared, ready; to prepare, make ready. *Daka do s.gea, emakope*, the food is ready, serve it out to them; *jotako jurqu s.keta*, they have procured everything and have it ready (cf. *mohjut*).

sqrkar, n. The Government, court; a man who knows how to read and write. *S.reāk hukum kana*, it is the order of Government; *s. then noa kagoj idime, parhao ocoyeabon*, take this to the man who knows how to read and write, we shall let him read it; *s. then lalisme*, bring a suit to the court. (B. *sorkār*.)

sorkar bahadur, v. *sorkar bahdur*.

sorkar bahdur, n. The authorities, the Government. *S.b. reāk hukum akūjom hocoktabona*, we have to obey the orders of the authorities; *hakim hqr do s.b.ge*, the magistrates are the government (v. *sorkar*; v. *bahdur*).

sorkari, adj. Belonging to the government or any superior authority, institution, estate, etc., public; v. a. m. To make, become public. *S. sprogk*, a public road; *s. baṅgla*, a bungalow belonging to the government (here generally what is called an inspection bungalow); *s. jaega*, a place belonging to the landlord (not settled with anybody); *noa do s. guḍu*, this is a public river (i. e., anybody may catch fish there); *s. kuḍi kana*, it is a kodali belonging to the owner of the place (frequently the same as nobody's); *khethko s.keta*, they have made the rice-field the property of the landlord (the tenant has left or given it up, and no fresh tenant has been settled); *noa oraḱ do syena*, this house has become public property (the owners have left, so that anybody may go in); *nui qūnqi*

- dpe s.yema*, this woman has become public (no one's property, i. e., left by husband, a bad character). (P. H. *sarkarti*; B. *sarkari*.)
- sorkos*, adj. Inquisitive, pert, forward. (P. H. *sarkash*; now getting obsolete.)
- sorkos*, n. Circus-performers, acrobats. *S. bajiko heç akana*, acrobats have come; *s.ko dı tımbu bhitire emanteakko tamasaa, taruñko, sadomko, gariko emanten menakkotakoa*, the circus people give different performances inside a tent, they have leopards, horses, monkeys, etc. (Devi *sarkes*; probably Engl. circus.)
- sorkof*, v. a. To sip, sniff up. *Lolo iqleye s.keta*, he sipped it because it was hot; *suluçe s.et kana*, he is sniffing the mucus up into his nose (cf. *sokor*; onomat.)
- sorkof sorkof*, adv., v. a. m. Sippingly; to sip, to sniff, snuffle. *S.s.e nüyeta*, he is drinking sippingly; *ca dake s.s.et kana*, he is sipping his tea; *mandateye s.sphodok kana*, he is snuffling, having a cold (v. supra).
- sorkof*, v. a. m. To have sexual intercourse (illicit; also animals; *s.kedaa, s.ketakin, s.enakin*). Not used before women.
- sorkof sorkof*, adv., v. a. Sippingly, to make a sipping, sucking sound, also used about the sound of fish splashing. *S.s.e nüyet kana*, he is drinking, making sucking sounds; *dak mañdiye s.s.eta*, he is sucking the gruel (onomat.)
- sorkof sorkof*, adv. The cry of a certain small owl (*bhul kqkor*) (onomat.)
- sorlok*, v. m. To push oneself sidewise in, intrude, be pierced with a thorn (not straight, but slantingly in). *Horko talureye s. boloyena*, he pushed himself in sidewise among the people (not straight forward, but turning so that one shoulder is pushed forward); *janumteñ s.ena*, I was pierced by a thorn (e. g., getting in below the skin slantingly) (cf. *sarlak*; Muñdari *sorlo*).
- sor mante (-marte, -mente)*, adv. Straight along, with a rush, with a rapid impetuous movement. *Gađa s.m.le paromena*, we crossed the river with a rush straight across; *hako s.m.ye dqrketa*, the fish slipped away straight off; *sarag bañi s.m. coñte rakapena*, the rocket went straight up with a rush; *s.m. calno godokme ar ruq godokme*, go straight along there and come back quickly. (cf. Kurku *sar*; cf. B. *spräsor*.)
- sorma surmi*, v. *sorma surmi*.
- sorq berp*, adv., v. a. m. Mixing well together; to mix well, moisten, soften. *Daka utu s.b. sipikate jomme*, eat having mixed the rice and curry well together; *tiar daka dı dididgea, khub leka utu dul s.b.kataepe, adq kuryut kuryute uda*, dried (boiled rice) will choke, mix it well pouring curry in, then he will gulp it down; *hasare dul s.b.kalpe*, pour water into the earth to soften it (about earth used for building a wall, etc.); *dakteh lqhol s.b.yena*, I was soaked by the rain.
- soryc hako*, n. A certain fish, *Barilius bendelisis*, var. *Cocsa*, Ham. Buch. They are short and thick and round. Considered excellent food.

sprōc laka, adj. Sleek, fat, rotund (i. e., like the *sprōc* fish). *Lāren dāngra dō s.l. sōhltakin benao akana*, my two bullocks are built sleek all over like the *sprōc* fish; *nui hōra dō s.l.e hara akana*, this young man has grown up sleek and rotund; *s.l. sōmōrko qgu akala*, they have brought rafters fine and equally thick all over (v. *supra* and *laka*).

sprōc potōc, adv., v. a. m. Hurriedly, somehow, anyhow, slovenly; to prepare in a hurry, badly (food). *S.p.ho utuheta*, they prepared the curry in a hurry (so that it was not good); *cel hō bōnūttakoa, s.p. dal māqōdiko joma*, they have nothing, they eat any gruel they happen to have; *dakale s.p.keta*, we prepared the food somehow (it is not very good); *tehehāk daka utu dō s.p.ena*, to-day's rice and curry have been badly cooked.

sprōc hōe, adj. Slovenly, slatternly, dirty (woman). *Nui s. qimqi dō orāk sophae hō bae baqaea ar ad hō s. māiqi tahena*, this slatternly woman does not know how to clean her house, and she herself is also always dirty (cf. *sprōh potōh*).

sprōg, the same as *srag*, q. v. (Very rarely used.)

sprōm, n., v. a. m. Modesty, diffidence, shame, shamefacedness; to make, be ashamed, be modest, diffident. *S. bōnūttaea, bae lajōka*, he (she) has no modesty, he does not feel ashamed; *māiq kicriē hōrōkkate bolōh dō s.gōi qikaueta*, I feel ashamed to go in having put on dirty clothes; *qōi s. katha kana, alope rōra*, it is a very shameful matter, don't mention it; *nuiak s. dō setse jōmkeltaea*, shame, a dog has eaten what this one had; *alo hōr māhjhiko s.kedea*, the village people put the headman to shame; *mārē hōr samānc rōrōre s.ōh kana*, he feels diffidence in speaking before the village council. (P. H. *sharm*; B. *shōrom*.)

sprōmia, adj. Modest, bashful, diffident, unassuming. *Aqī s. hōr kanae, bae sor godōka*, he is a very modest person, he will not come near quickly (push himself forward); *s. hōr dōe bāhkana*, he is not a bashful person (*sprōm + iq*).

sprōmjam, the same as *sprōmjaē*, q. v.

sprōmjan, the same as *sprōmjaē*, q. v.

sprōmjaē, n. Ingredients, all necessaries for a marriage, a sacrifice, etc. *Bōngak lōgit s.l.e jurgu akala*, we have collected all the necessaries for sacrificing; *bapn reak s.l.e anamōketa*, we have procured and have ready all necessaries for the marriage; *orāk reak s.l.e jurgu akala*, we have collected all that is necessary for building the house; *duka utu reak s.*, the ingredients needed for preparing rice and curry. (P. H. *sarānjām*.)

sprōmjem, v. *sprōmjaē*. (Desi *sprōmjami*.)

sprōñjam, v. *sprōmjaē*.

sprōh potōh, adj., adv. Dirty, grimy, soiled, untidy, unclean, slovenly. *Noako thōri bōqi dō s.p.goa, cedak bape māhjaeeta*, these brass plates and cups are soiled, why don't you scour them; *nui gidra dō qrisge s.p.e hōlōk hana, mōca qōut saphakape*, this child is looking disgustingly

- grimy, wash and clean its mouth; *s.p.ko jerepeketa kharqi*, they have plastered the threshing-floor carelessly; *gidra daka s.p.e jomboketa*, the child ate its food in a careless way (dirtying itself and its surroundings).
- sqrqñ sqroñ*, adv., v. m. Out of sorts, suffering from a bad cold (with a little fever, snuffling, etc.); to suffer from a bad cold. *Mandate s.s.in qihquet kana*, I am feeling out of sorts from a bad cold; *s.s.ok kanañ, jut bañ qihqueta*, I am suffering from a bad cold, I do not feel well (cf. *dorqñ sqroñ*).
- sqrq pofo*, adv., v. a. m. Watery, wet, mixed; to mix, make pulpy, become wet. *S.p. dakae qričketa*, she poured out the water from the boiled rice, leaving it pulpy; *dakte s.p.n lohqolena*, I became wet from the rain (clothes wet here and there); *dakare utu sipi s.p.kateye bagia'a*, having mixed the curry in the rice so that it was a pulpy mass, he left it; *dak daktin kečena, s.p.yenañ*, I came in the rain and became wet (cf. *sere pefe*).
- sqrqs*, adj., v. a. m. Precious, excellent, the best kind of, superior, better, preferable; to make, deem better; to become the better, be superior. *Ato hor khon nui dqe s.gea*, this one is superior (more wealthy) to the village people; *s.geye jom dareakka*, he eats better than others (both as to quality of food, and as to quantity); *nuiak orak dq s.getaea*, this man's house is superior (excellent); *orakko s.keta netar*, they have made their house superior now (better than it formerly was); *olok parhaoreye s.ena*, he became superior in reading and writing; *marahid khon huđinič dqe s.ena*, the young one has become superior to the big (older) one (also about growth); *enčereye s.ena*, he gained in the game. (B. *sqrqs*.)
- sqrq sqrq*, adj. Raw, green (firewood); v. m. To splutter (water oozing out); to make a spluttering sound, to hiss. *Non sahan dq s.s.gea, rohopak agupe*, this firewood is raw, bring something dry; *nonka s.s. jolokte daka dq tinre isinoka*, with burning and spluttering in this way, when will the food be cooked; *sahan s.s.k kana*, the firewood is spluttering (does not burn, water oozes out and it makes a spluttering sound) (v. *sere sere, sara sqrq*; cf. *sirq sqrq*).
- sqrqf sqrqf*, adv., v. a. m. Sniffingly; to sniff (in colds). *S.s.e sorkofeta*, he is sniffing, drawing the mucus up into his nose; *s.s.etae*, he is sniffing (onomat.).
- sqrqf sqrqf*, adv., v. a. m. The sound of breaking wind (onomat.; v. *sqrqf sqrqf*).
- sqrqpañ*, adj. Dirty, mucus dripping from the nose, snivelling. *Nui s.maru gidra, suluč thokre akanac*, this dirty snivelling wretch of a child, it has its nose full of dried-up mucus.
- sqrqpf*, v. a. To sip, sup, suck in. *Lolu iqte kačid kačideye s.eta*, because it is so hot he sips a little again and again; *taruř dq mayame s.keta*, the leopard sucked the blood (onomat.; v. *sorkqf*).
- sqrqpf mante (-marte, -mente)*, adv. With a sipping sound. *Dak s.m.ye nuketa*, he drank the water with a sipping sound (v. supra).

sorpoŋ sorpoŋ, adv., v. a. Sippingly; to sip, suck in (repeatedly). *Nui kaḍa dō qđi āf daŋ tetan akadea, aema daŋ s.s.e nūkefa* (or *-e s.s.kefa*), this buffalo is very thirsty, it sucked up a large quantity of water (v. supra).

sorpoŋ, the same as *sorpoŋ*, q. v.

sorpoŋ mante (*-marte, -mente*), adv., the same as *sorpoŋ mante*, q. v.

sorpoŋ sorpoŋ, the same as *sorpoŋ, sorpoŋ*, q. v.

sorr mante, v. *sor mante*.

sor sipahi, n., v. sub *sipahi*. The personal peons of a zemindar (cf. P. H. *sar*).

sor sor, adv. Straight along, rushing along. *Daḅgra s.s.kin calaŋ kana*, the (cart) bullocks go rapidly along; *sar s.s. calaena*, the arrow went straight away (v. *sor mante*).

sor sor, adv., v. a. Snoringly; to snore. *S.s.e udureta*, he is snoring loudly; *japit torae s.s.kefa*, he snored as soon as he fell asleep (onomat.).

sor sorao, v. m. To move impetuously, with a rush. *Mit mohḅḅae s.s. calaena*, he went straight along impetuously; *kuril sim qkire laḅite uḅan s.s.ena*, the kite came flying impetuously to carry a chicken away (v. *sor sor*; cf. H. *sarsarāḅ*).

sorwa, v. *sorwa*.

sornga, v. *sornga*.

soro, v. m. To run, flow in or through; obtrude oneself, intrude. *Sarim khon daŋ s. joryk kana*, water is running in from the roof, leaking; *phuruk khon rase s.k kana*, the soup is running out from the leaf-cup; *horko talareye s. boloyena*, he forced himself in among the people; *horo cakere daŋ s. boloyena*, water soaked into the paddy-sheaves stack.

soroḅ poḅoḅ, the same as *soroḅ poḅoḅ*, q. v. (Rare).

sorok, n., v. a. A highway, a road (made, not a track only); to make do. *Ona s. dō khub paki hor kana*, that road is a very solid one; *s.te calakpe, baḅ eskara*, follow the highway, it is not lonely; *khub pakiko s. akala*, they have made a very solid road; *rel s.*, the railway. (B. *sorok*.)

sorom, adj., v. a. m. Tasty, savoury, nice, delicious, pleasant (words), seasoned; to make, become do.; v. a. impers. To feel tasty, etc. *Jel utu s. aikauk kana*, meat-curry feels delicious; *utuko s.kefa*, they have made the curry savoury; *teheḅ utu dō s.ena*, to-day the curry has become tasty; *onko thenak daku utu s.edin kana*, rice and curry from them is savoury to me; *s. katha banuktaea*, he has no pleasant words.

soroh soroh, adv., v. m. Harmoniously, in unison (flutes, dancing-drums); to sound do. *Juri tiriokin oronet kana s.s.*, they are playing paired flutes harmoniously; *tumdaŋ s.s.oŋ kana*, the dancing-drums sound in unison.

sorū soḅ, adj. Slim and straight, equally thick (tree, pole; animals). *S.s. dare*, a slim and straight tree; *s.s.e jelaḅa nui kaḍa dō*, this buffalo is equally thick all over (v. *soḅ soḅ*).

sorpoŋ, v. *sorpoŋ*. (C.)

sorpoŋ mante, v. *sorpoŋ mante*. (C.)

sərpət sərpət, v. *sərpət sərpət*. (C.)

sər, sər, adv., v. a. m., the same as *sar sər*, q. v.

sər sərəo, v. a. m. To rustle. *S.s. parvomenae qhə qəñ*, something (e. g., a snake) passed rustlingly; *cele cə s.s.ət kana*, someone is making a rustling noise (v. supra; cf. H. *sarsarānā*, rustle).

sərla, v. *sorta*.

Sōs, n. The name of the house-bonga of the Kisku sept.

sō sō, adv. Breathing heavily (people, animals, particularly when having eaten). *Jom bikate sō sōe gitič akana*, he is lying down breathing heavily after having had his fill; *kađa dō sō sōe sahetel kana, khube bi akana*, the buffalo is breathing heavily, it has had its fill (onomat.).

sosə, n. The Marking Nut tree, *Semecarpus Anacardium*, L. The hypocarp that is orange coloured (called *sosə* or *sosə gabetel*) is eaten raw or roasted; of the drupe (called *sosə jañ*, and purplish-black when ripe) an oil (*sosə sunum*) is distilled that is much used in Santal medicine as a vesicant on animals. The *sosə jañ* is used as a vesicant on human beings against pain. The oil is used to mark houses (e. g., when a census is taken); it is painted round the stem of a tree on which silk-worms are feeding, to prevent ants from climbing up; also used to oil cart-wheel axles, v. a. To mark with this oil. *Bhidi dō dekere upreko s.koa hēl orombo lağıl*, they mark sheep on the hair of their hindquarters (just above the tail) to be able to recognize them; *s. sunumte barahiko s.akā*, they mark a rope with this oil (here and there to show ownership). (Munđari, Ho *sosə*.)

sosə cukqāñ, n. A *sosə* oil-container, made of the scrotum of a buffalo (v. supra and *cukqāñ*).

sosə dereñ, v. m. To get budding horns (rams), to be reaching maturity (about girls when their breasts commence to develop) (v. infra).

sosə dereñ bheđa, n. A ram whose horns are just sprouting and resembling the pericarp of the *sosə* fruit, protruding about an inch. *Nui bheđa dōe s.d. akana*, this ram has got horns as big as a *sosə* nut (formerly, a ram of this size was priced eight annas) (v. *sosə*; v. *dereñ* and *bheđa*).

sosə lha, v. perform. of *solha*, q. v. *S.ič*, a counsellor.

sosəñ, v. perform. of *səñ*, q. v. *Jumi s.koko hēč akana*, the rice-land measurers (surveyors) have come; *s.akā*, a measure, anything which may be used as a measure.

sosərip, n. A reptile. (B. *sərtsrip*; only in books.)

sosəroč, n. A grasshopper. The Santals distinguish:

Bəngə sosəroč, *Acridium peregrinum*.

Budhi sosəroč, *Acridium agrionoidea*.

Deñca sosəroč, a kind having very long legs.

Dhinkhi sosəroč, the same as *jhəñkər sosəroč*, q. v.

Gwəđri sosəroč, a small kind, said to make a sound like flying quails when they fly off.

Guli sgsrōc. (C.)

Jhakkar sgsrōc, *Acridium peregrinum*. When children hold one in their hands, it makes movements that reminds one of the *hūking-machine* when worked; hence also called *khinki sgsrōc*.

Kāṭid sgsrōc, a small kind.

Poko, sgsrōc, a kind in shape very much the same as the locust.

Pong sgsrōc, a light-coloured kind.

Sṭe sgsrōc, so called, because they make a sound like *sṭe sṭe* (q. v.) when flying. (Ho *somsor*; Muṇḍari *somsoro*.)

sgsrōc khoda, n. A black blotch on the skin, a mole, mother's mark, naevus. C. says, "it is said that when a certain kind of grasshopper alights on the unprotected surface of the body, it spits out an acrid fluid which causes a black blotch." *Johare s.kk. menakṭaea*, he has a mother's mark on his cheek (v. supra and *khoda*).

sgstor, n. Holy scriptures, sacred books; v. a. To make a precept, make customary. *S.re nonka ol menalla*, it is written so in the scriptures; *s. puthi*, the Bible; *mare hapramkoko s. akafa*, the ancestors have made it a precept; *noa atoreko s. akafa, bapla piche miffan badiḥ lagnaoka ato hor bhḥjako lagif*, in this village they have made it a precept that at every marriage a castrated pig is to be given as a feast for the village people. (H. *sāstra*.)

so sunum, n. A sweet-smelling oil (cosmetic). Usually bought, but Santal girls are known to make such an oil by grinding *nḥgrauta*, *akar bahu*, *mackunda baha* and *mīthi* (qq. v.) and mixing it in mustard oil. *Adi jul so hana, gḥe kḥri coḥ s.s.e oḥḥ akawana*, there is a very sweet smell, some girl has anointed herself with perfumed oil (v. *so* and *sunum*; C. gives as the first meaning "ghee, clarified butter," not so used here).

sot, n. A low, sunken place, a hollow (in the ground). Often the top of a *sokra* (q. v.), where a rice-field may be made. *Noa s. do jumi loeoka*, this low land will become rice-land; *noa s. cḥḥḥ do gḥḥḥ akafa*, who has taken possession of this low-lying land; *s.s.ṭeye calaena tarup*, the leopard went following the low places; *gaḍa s.*, a hollow piece of ground near a river. (Desi *sot*; cf. H. *sot*, rill, channel.)

sot, v. m. Go down (die). Used in ceremonial talk at marriages. *Garḥak han, s.oh han, aleak eleha bḥḥḥḥḥ*, if it goes into a hollow, goes down (i. e., she dies), it is no responsibility of ours (v. supra).

sot, n. Faithfulness, trustworthiness, truth; adj. True, faithful, reliable, trustworthy, real. *S.re menara*, he is in trustworthiness (he is always reliable, not liable to commit any fault); *s. baye rḥṣṣe*, speak the truth; *amaḥ s.ih ḥḥḥḥḥ emoka*, I shall give it, if I see your trustworthiness; *s. hor hanae*, he is a faithful, true man; *s. katha rḥṣṣe, eḥ alom mesala*, speak what is true, don't mix up false matters in it; *nitoḥ do boḥga reak s. do bḥḥḥḥḥ*, now there is no trustworthiness in the bongas. (H. *sot*; cf. *sota*; B. *sot*.)

- sqtasqñ*, n., adj., v. m. Intimacy, intimate friend; intimate, familiar, companion; to become do. *S. menakkina*, they are intimate; *qñin bochñge qñi s. gule menakkina*, the two brothers are intimate companions; *mit jankhaole s. bon calaka*, we shall go all together in close fellowship; *s. taken dq qñi dil bunjhauka*, when you are in company with close friends you feel great courage (B. *sqtasqñ*).
- sqtbhñb*, adv. Always there; always following. *Okare parwa, s. gharwako takena*, where the pigeons are, there the sparrows will always be; *okare Sahebbko takena, qñdege s. Dekom ingkoa*, where there are Europeans, you will always see Dekos following (cf. H. *sabbhñv*).
- sqtca*, v. *sotra*.
- sote*, postp. Together (preceded by *sqñge*). *Sqñge s. bon calaka*, we shall go together; *sqñge s. neqdebo gitica*, we shall lie down (spend the night) together here. (cf. H. *sath*; cf. B. *sol*, existing; cf. *sāote*.)
- Sqtq-duru*, n. One of the Panjab rivers. (In books.)
- sqtqr gqtor*, adj. Related, consanguineous. *Mit khutren s.g. menakkoa*, they are related to the same family (v. *sqi*; B. *gqtor*).
- sotra*, v. *sotra*.
- sqtq*, n., adj. Truth, virtue; true, real, sincere. *S. jug*, the golden age; *s. banuktaea*, he has no virtue (no truth in him); *s. hor*, an honest man. (B. *sqñyo*; word little used and known to educated people only.)
- sqtqoyak*, adv., v. m. Uncovered (women sitting), ajar; to become dry, crack, split. *S. duruñ akama, kicrid bae saohayettaea*, she is sitting uncovered, she does not arrange her cloth properly; *khqt añjet s. ena*, the rice-field has become dry and fissured; *sanum daka añjet s. ena*, all the (boiling) rice has become dry (boiling water having evaporated) (cf. H. *safkna*, vanish, sheer off; cf. *safkao*).
- sqtmal*, the same as *sqtmel*, q. v.
- sqtme*, the same as *sqtmal*, q. v. (Women's abuse.)
- sqtmel*, the same as *sqtmal*, q. v.
- sqtqoyak*, the same as *sqtqoyak*, q. v. *Sitpiñ dq s.ge menaka*, the door is standing half open (ajar).
- sqt sqto*, adv., v. m. Uncovered, indecently, sticking out, protruding; to become do., stand open. *S. s. duruñ akama*, she is sitting uncovered; *seuer s. s. hqlok kama*, the rafters are seen sticking out; *jerer hasa ban hñkaolena s. s. yena*, the plastering earth has not adhered (parts) are sticking up; *ghao soudre dq s. s. akana, ma chadaome*, the cicatrix of the sore is standing up, remove it (cf. *sqtqoyak*).
- sqtqal boyol*, adj., v. a. m. Tall and slim, straight; to become do. (young people, animals, trees). *Nuiren hoponko s. b. ko hara akana*, this man's children have grown up tall and slim; *s. b. dangru bae qñriñkon*, he will not sell his tall bullocks; *dare s. b. hara akana*, the tree has grown tall and straight; *nui kapi dq enqat lehae s. b. akana*, this girl has grown tall and straight like her mother (v. *boyol boyol*).

soyot, v. a. m. To steam, cook by steam. *Udri hoyko s.hoa*, they steam people suffering from dropsy; *janumem roklenkhan culhare s.me*, if you have been pierced by a thorn, steam it at the fire-place; *khiydi s.kateho lena*, they press (oil from) the mahua kernels after having steamed them; *dombolko s.kela*, they steamed the flour-balls; *khiydi isin s.ena, ma potompe*, the mahua kernels have been steamed ready, cover them up in bundles (to be pressed); *tiyin s.ena*, I got my hands steamed (when taking the cooking-pot down from the fire) (v. infra).

soyot, v. a. To produce a sound like whistling (by air rushing out). *Capuqi s.el kana*, he is blowing the bellows (of a blacksmith) (may also be used about the air coming audibly out through a fissure); *tirio s.oik kantaea, bae safa ocoyeta*, his flute is only whistling, he does not make it sound (onomat.; cf. *posot*; cf. *hoyot*).

soyot mante (-marte, -mente), adv. With a whistling sound. *Noa silpih bhugok khon hqe s.m. bolok kana*, wind is blowing in through a hole in the door, making a whistling sound (i. e., now and again) (v. supra).

soyot soyot, adv., v. m. The sound of air rushing in or out of an opening; whistlingly; to whistle. *Hqe s.s. bolok kana*, the wind is coming whistling in; *hqe s.s.oik kana*, the air is making a whistling sound (v. supra).

soyot mante (-marte, -mente), adv. Straight along (with obstruction). *S.m. karko shor argoketa*, they pushed the piece of wood straight down (it passed down without being obstructed) (v. infra).

soyot soyot, adv., v. a. m. Superficially, along the surface (ploughing); strongly felt (wind); to go on the surface (plough), to blow hard. *S.s.e siyet kana*, he is ploughing superficially; *s.s.e hoyet kana, gnlodgr bolok kana*, it is blowing very hard (through an opening and felt on one's body), it comes in like a ball; *nahel bae otayeta, s.s.el kanae*, he does not press the plough down, he lets it go on the surface; *hasa kefed iqte nahel s.s.oik kana*, the plough goes on the surface, because the soil is hard; *tehehe s.s. akala*, it has been blowing hard to-day (v. *hoyot hoyot*; cf. *suyur suyur*; when referring to wind, it is very likely onomat.).

soyot, v. a. To smoke with a smacking sound (cheroot). *Cufiye s.el kana*, he is smoking the cheroot smackingly (onomat.).

soyot mante (-marte, -mente), adv. With a smack. *S.m. cufiye or keta*, he made a smacking sound, drawing in the smoke of the cheroot.

soyot soyot, adv.; v. a. Smackingly; to make smacking sounds in smoking. *S.s.e niyet kana cufi*, he is smoking a cheroot, making smacking sounds; *s.s.el kanae*, he is making smacking sounds (smoking); *kuhare dak ban takenkhan s.s.ge safae*, when there is no water in the hookah, it gives a smacking sound (onomat.).

spesto, v. *posfo*. (C.; few Santals will be able to say *spesto*.)

spekj, n. A sponge (in books; from Engl.; A. H. *isfan*).

su, v. a. To hiss, snort. *Noa gajarre bike su gotheta*, a snake suddenly hissed here in the thicket; *tuyel kanae imi gai, rorok lagite*, the cow

is snorting, it is going to butt; *kaḍae suadina*, the buffalo snorted at me (onomat., Ho *su*; v. *sū sū*).

sū, n. A certain kind of fish, a dolphin, porpoise, *Delphinus gangeticus*. Said to be so called, because they make a sound like *su*, when rising to the surface. (H. *sūs*.)

suḡni, n. A cricket. (C., not here.)

suḡ puka, n. A hairy caterpillar; fig. a bear. When passing through a forest where there may be bears, Santals will not mention *bana* for fear that it might call the bear, but say *suḡ puka*; these caterpillars have long dark hair all over them. (H. *sūḡ-poka*.)

suḡr bai, v. *sukri bai*.

suḡr jaṅgiḡ, n. A kind of buffalo having short legs (lit. hog-legged). *S.j. kaḍa kanabin, aḍikin dapeana*, these two are short-legged buffaloes, they are very strong. (H. *sūar*, a hog; cf. *jaṅga*; also by some called *suḡr jaṅgiḡ*.)

suba, n., v. a. Resolution, decision, will; to decide, resolve. *Amak s. tele calaka*, we shall go as you decide; *sahab s. ḍo sorokko benaosa, relko baḡsana*, according to the resolution, the Europeans build a road, they fix the rails (from a Santal song); *aḍak mon s. lekae kamia*, he works as he himself pleases (v. *sub mon*); *orak benaoko s. keta*, they decided to build a house; *nonḍe khet lagitko s. keta*, they decided to make a rice-field here (? cf. *infra*).

suba, n., v. m. A leader; to become do. *Hulreko mamak kan lahḡkana s. ḍo*, during the Santal rebellion the leaders were killing; *Tilabḡnire Binude s. lena*, in Tilabani, Binod became a rebel leader.

Suba Thakur, n., v. m., the same as *suba*. The *subako*, the rebel leaders, are among the Santals who started and led the rebellion of 1855, directed mainly against the Hindu money-lenders. The people looked upon them as inspired by the spirits. They acted as such, were possessed by spirits, and their commands were obeyed as such. In a certain place (*Layo gar*) a *suba* appeared in a girl who acted as leader. The principal leaders were Sido and Kanhu. *Sido bheste Thakure durup akunu; uni samahre taberkate disom hoḡko sewawdea S. Th. ḍo*, Thakur is sitting there in Sido's shape (appearing like S.); the people threw themselves down on the face before him and worshipped him, the inspired leader (v. *ad hul*; v. *Thakur*; cf. A. P. H. *ḡaba*, a governor).

subedar, n. A centurion, a captain (of Indian troops, also police); v. a. m. To appoint to be do. *S. ḍo palḡone pareḡshoa*, the captain is drilling the (Indian) soldiers; *phalnako s. akadea*, they have appointed so and so to be a captain. (A. P. H. *ḡubedār*.)

subitḡ, adj., adv., v. a. m. Convenient, fit, suitable, orderly, proper, useful, excellent; to make, become do.; n. Auspicious time, opportunity, satisfaction. *ḡom realḡ s. baṅkitaloa*, we have no satisfactory food; *kami realḡ s.*, an opportunity for working (leisure, ability); *noa sorok ḍo s. gea*,

this road is excellent; *khub s. hōr kanae ato māñji do*, the village headman is a very fit person (for his work); *noa khētho s. akafa*, they have made this rice-field excellent; *katha galmarako s. keta*, they finished the (council) talk of this matter well (satisfactorily); *sahēbko kehate disom do s. akana*, after the Europeans (British government) have come, the country has become orderly. (H. *sublā*.)

subod, the same as *subud*, q. v.

suborig, v. *suburiq*.

subud, adj., v. a. m. Tame, quiet, good-tempered, docile, upright; to make, become do., to tame. *Māñji dōe s. gea*, the village headman is good-tempered (gentle); *s. dāhgra*, a good-tempered bullock; *uni kuriko s. kedea*, *qāiye egerel tahēkana*, they have made that girl gentle-mannered, she was abusing a good deal; *uni gāi do qāiye phandayel tahēkana*, *nitōk dōe s. ena*, the cow was kicking a good deal, now she has become docile; *hotiko s. kedea*, they tamed the elephant. (H. *su*, good, + *bud*; B. *subodh*, sensible, docile.)

subudiq, adj. Good-tempered, gentle. *Adi s. hērele tahēkana*, he was a very gentle husband (v. *supra*).

suburi, the same as *sobori*, q. v.

suburiq, adj. Meek, mild, chaste, quiet, soft, sober; v. a. m., the same as *sobori*, q. v. *Adi s. hōr kanae*, he is a very mild (quiet) person; *s. kate tahēme*, stay patiently.

subur subur, adj., v. a. m. Watery, thin (rice, curry); to make, become do., to add too much liquid. *Toa sōngē s. s. dakan jōnhēla*, I ate some rice, made very thin with milk; *gāi dākre s. s. e qtiū kana*, the cow is grazing in the water, mixing the grass with water; *dāl mqudiko s. s. keta*, they have made the gruel watery; *ulu s. s. ena*, the curry has become liquid (too much soup).

subhāq, n., v. a. m. Suspicion, doubt; to suspect, accuse. *Phalnare s. menā-talen*, we suspect so and so; *s. tegeko metān kana*, they accuse me on suspicion; *bāsi atena*, *nūile s. wae kana*, a brass-cup has been lost, we suspect him of having taken it; *nūiye s. yena*, this one was suspected (accused). (A. H. *shubha*.)

subhāb, the same as *subhāq*, q. v.

sāc, n. The Mulberry tree, *Morus indica*, L., and its fruit. Not seen wild. *Tud*, q. v., is possibly the more common name.

sucq, adj. m. True, faithful, upright, honest. *S. hōr kanae*, he is an honest man. (H. *sacā* and *suc*; rare, v. *sāc*.)

suci, adj. f., the same as *sucq*, q. v., applied to women. (Rare.)

suci, n. Table of contents, index. *S. re hēme*, *puhīre oha nombor kana sereh*, look in the table of contents, what number in the book the song is. (H. *sāct*.)

suc, n. A certain bird, the Purple Sun-bird, *Aruchnechthra asiatica*. Also called *sakwa suc*. Another small bird is called *suc* or *jugi suc* or *gadde suc*. (Onomat., name due to their cry *suc suc*, as the Santals render it.)

sud, v. a. To clean the mahua flower, to pick off the stamens (*pipni*) of the raw (undried) flower preparatory to cooking it. It is done when the flowers are picked up and are to be cooked; they are eaten as they are, together with gruel. *Matkəm sujtabonpe, teke jomabo*, clean some raw mahua flowers for us, we shall cook and eat them; *qher dq alom rpra, s. marsamealan*, don't speak (too) much, I shall clean you bright (women's abuse).

sud, v. a. d., v. n. To inform, tell, disclose. *Senkate kathae s.atkha*, having gone there he told them of the matter; *qhe coko's.kel*, somebody has told it; *kupi koru reak katha s.ena*, the case of the young girl and man was disclosed. Here the word is used about disclosing matters that should not be told. C. gives the meaning as "to act as an intermediary, to explain, inform, inform one party of the views or intentions of another, to still, allay excitement;" not so here.

sud, v. a. d. To make a sign to, say *sud*, to. *Behget ocaye lagite s.adea*, he called out hist to him to make him look (onomat.).

sud gubli, n. A certain small bird (the same as *tic tic*, q. v.).

sud sud, adv., v. a. Chirping (the chirp of the *sud* bird), whistling (to call attention); to chirp. *S.s.ko raga sud cery dq*, the Sun-birds cry chirpingly (cry *sud sud*); *s.s.e golet kana*, he whistled to call attention; *cerytho s.s.et kana*, the birds are chirping (onomat.).

sud sutrud, adv. Minutely, thoroughly. *Hana ofak nhoa ofak s.s. nahamin heletmea*, I see you are searching minutely for something, uncovering this and that (cf. *sak sutrud*).

sud, n., v. a. Interest on money; to charge do. *S. lagaok kana*, interest is charged; *takare car anakateye s. akata*, he is charging four annas in the rupee as interest. (P. H. *sud*.)

Didhi sud, n. 50 pct. interest; mostly charged on paddy lent out in May and June and paid back in December. Also charged by certain money-lenders for one year or less (v. *didhi*).

Khorali sud, the same as *randqri sud*, q. v.

Mas korari sud, n. Interest charged per month, generally one anna in the rupee, sometimes even two annas (v. *mas*; Desi *korari*). Usually only when a loan is taken for a short period.

Kudqri sud, n. A interest of six annas in the rupee for the year when a loan is taken during the off season; or two annas for the period if paid back during the hot season. It is a kind of hot-season interest (v. *randqri*).

Siki sud, n. An interest of four annas in the rupee, 25 pct. (v. *siki*). This is considered a fair interest in the year.

sud, v. *sod*. (C., not here.)

sudq puchq, v. a. To inquire, ask. *Oqakre s.p.kom, pasel oqakre menak*, inquire at home, perhaps it is there; *s.p.kelkwan, qke kj bako laiyeta*, I inquired of them, no one can give any information (cf. B. *shudhan*; v. *puchqu*).

sud bandki, v. *sud bundki*.

sud bundki, n. Land mortgaged for the interest on the money borrowed.

S.b. jumi, rice-land given to the money-lender instead of interest on money borrowed; *s.b.te jumiñ em akawadea*, I have given him some rice-land to pay the interest on money I have borrowed (v. *sud* and *bandki*; v. H. *bandhak*).

sude mule, n., adv. Interest and principal; in full. *S.m.ñ em cabakeltara*, I have paid him back principal and interest; *s.m. baki menaka*, principal and interest are unpaid (v. *sud* and *mud*).

sudgu budgu, the same as *sodo bodo*, q. v. *Noa boy do s.b.gea*, this straw-rope is rough (ends of straw standing out).

sudi budi, n., adv., the same as *sude mule*, q. v. *S.b.te jumiñ em akawadea*, I have given him rice-land to pay for principal and interest (land being returned when one crop is harvested); *s.b.ñ kala akawadea*, I have repaid him principal and interest. (P. H. *sudi*; Desi *sudi budi*.)

sudrau, the same as *sutrau*, q. v. (Inquire, investigate; cf. H. *sodhnā*.)

sudrau, v. *sudhrau* (put to rights).

sudri, v. a. m. To make known, publish, bring to light, expose. *Kathae s.lata*, he made the matter known; *kombro syena*, the theft has been made known; *s.teye idjeketa*, he took it away openly (v. *sodre* and *sodor*).

sudro budro, the same as *sodro budro*, q. v.

sudu sudu, adv. Empty-handed, without anything, without getting anything.

S.s.i calaoena, he went away empty-handed; *s.s.geye ruqrena*, he came back without anything (having got nothing, e. g., from the money-lender); *peya horoke senlena*, *s.s.i heerna*, he went on a visit, he came without having got anything (no food was given). (Desi *sudui sudui*.)

sudh, v. *sod*. (C.)

sudh, v. *sudho*. (C.)

sudha, postpos. adj. Inclusive of, also, as well; the whole of. *Ata s. horoke calaoena*, all the people of the village went; *uniren gidra s.i dohokedea*, he took (married) her with her child; *am s.gem tahkana*, you yourself were also there; *rehel s. dare papupena*, the tree was uprooted, roots and all; *majjhi s.le galuwaroketa*, we talked over the matter, the head-man included.

sudha, v. *sudhan*.

sudhar, v. *sudhrau*. (C.; Mundari *sudhar*.)

sudhan, v. a. m. To scratch, stroke, to soothe by stroking. *Kada s.eu. canqbole tula nahak*, scratch the buffalo, it will presently raise its tail (being pleased); *setae s.keden*, he stroked the dog (gently) (cf. H. *sodhnā*).

sudhe, adj., adv. Empty-handed, without any fixed purpose. *S.gen ruqrena*, I came back empty-handed; *s.gen dāra barae kana*, I am walking about without any fixed purpose; *s. do cedakem dāra barae kana, a'r then kamime, adq daham namu*, why are you wandering about without doing anything, work with us, then you will get food (cf. H. *sudhe*, artlessly; v. *sudho*).

- sudhet*, v. a. To calm a cow by patting her and saying *sudhet sudhet*. (C., v. *sudhq*; some Santals here say that cattle-herds, when rubbing the buffaloes, say *sudhet sudhet* to them to make them lie down; others deny this use.)
- sudho*, v. a. m. To purify, cleanse; adj. Being without. *Men tobe dharti nun ghari bond akan tahkana, nit dole s.kam kana*, mind then, so long the earth was closed, now we are purifying thee (expression used when a body has been cremated; the place is purified with cow-dung mixed in water); *tehen dole s.ketnea*, to-day we have cleansed you (said to a man who has been formally taken into society again); *gurič dak chiqualpe, adp daka jomket then s.kā*, sprinkle cow-dung-water on it, then the place where the food was eaten will be cleansed; *tehen doh s. ulargea, cel thamakur hō banuktina*, to-day I am absolutely clean, I have no tobacco. (H. *sudh*; Desi *sudhq*; cf. H. *sudhna*.)
- sudhrqu*, v. a. m. To put to rights, make right, correct, bring to a proper state of mind. *Kurhiq dangrae s.kedea*, he made the lazy bullock docile; *bahui s.ena*, the daughter-in-law has been brought to a proper state of mind. (H. *sudharna*; rare here; Munjari *sudhrao*.)
- sudhrqu*, v. a. m. To investigate. *Noa katha or pheč s.le enč jutoka*, only when this matter is investigated to its sources, will it do (v. *sutruq*; rare).
- sudruq*, v. *sudhrqu*. (C., not here.)
- sudruq*, v. a. m. To pour down, spout, to pass loose stools (djarrhoea). *Chat khon dake s.keta*, water poured down from the flat roof; *mâyāme s.keta*, he passed loose stools with blood (dysentery); *dak nurok thele s. gudaketa*, it made a pit by pouring down where the water falls; *makenan, mayām s.š kana*, I cut myself, the blood is spouting; *darān khon dak s.š kana*, water is pouring down from the precipice; *s. lekae daketa*, it rained like being poured down (v. *sudur*; cf. infra; ? onomat.).
- sud sudqu*, adv., v. m. Splashingly (the sound of water falling down); to splash. *Dak qdi āt qtuk kana, s.s. sadek kana*, the water is flowing strongly, it makes a splashing sound; *sate khon dak s.s.š kana*, water is falling splashingly down from the eaves (onomat.; it is not used here about dripping (so C.), but about the sound of a stream of water reaching the ground; v. *sudu sudu*).
- sudur*, v. a. m. To pour down, spout forth, fall into. *Hudur torae s. gol-keta*, it poured down just as it thundered; *mâyāmegeye s.keta*, he passed a bloody stool; *tukud khon dak s.ena*, water is spouting forth from the pot; *datromieye getente mayām s.ena*, the blood spouted forth because she cut herself with the sickle; *manda iqte mū khon dak s.ok kana*, because of the cold, water is running down from the nose (v. *sudruq*, *sudu sudu*).
- sudur budur*, adj. Watery, thin (gruel) (v. *sudur budur*).
- sudur sudur*, adv., v. m. Splashingly, to splash (the sound of a thin stream, less than *sud sudqu*). *Sgrim khon s.s. jorok kana*, water is running down from the roof (leaking) making a splashing sound; *kanda khon dak s.s.ok*

kana, water is running splashingly out from the pot (from a hole) making a splashing sound (v. supra).

suḍur suḍur, adj. Watery, too thin. *Netar do s.s.bo dall magḍiyettalea*, at present they are preparing watery gruel for us; *s.s.gva noa vase do*, this soup is too thin (v. supra).

suḍu suḍu, the same as *suḍ suḍu*, q. v. *Bkugāl khon dall s.s. jorāl kana*, water is running down from a hole, making a splashing sound (of a thin stream of water falling) (v. *soḍo soḍo*).

sug, v. a. To inquire, inquire for someone lost or wanted. (C., not here; v. *surah, sufik*.)

sugam bai, v. *sugum. bai*.

suga sarq, n. A parakeet (heard in a *Dasā* song). (H. *sugā*.)

sug batra, n. News, intelligence (of circumstances). *S.b.lim kupuliyena, eḷāl jāhānāl do baā*, we asked each other the news of how we are, not anything else; *s.b. do bale baḍae akattakoa*, we have not got any news of how they are. (Rare; cf. *katha batra*.)

sug bugu, v. a. To bite (vermin); v. m. To swarm (maggots). *S.b.ediñ hanako se*, the lice are biting me; *ghaore tejoho s.b.ñ kana*, larvae are teeming in the sore (v. *sugu bugu*).

sugi eḷrī, n. A certain bird (? *Eumyias melanopa*). Name due to its call: *sugi sugiho raga*, they cry *sugi sugi*. *Sugi* is also used as a name for a cow (onomat.).

sugu bugu, adv., v. m. Swarming; having a creeping sensation; to swarm; v. a. To bite (vermin). *S.b. sukri hōpōnko busāl akana*, a swarming crowd of pigs have been given birth to; *ma gosēkhanme, goḷa bohāl s.b. seho jameñ kana*, do pick the vermin off me, the lice are swarming and biting me all over my head; *hakoko s.b.ñ kana noa ḍobhāḷre*, the fish are swarming in this pool; *seho s.b.ediñ kana*, the lice are biting me (v. *sug bugu*). C. gives the meaning "to move or struggle, as shrimps out of water or as a swarm of ants, to be cowed or speechless"; v. *usku pusku*.

sugud bugud, adv., v. m. Disorderly, here and there; to be disordered, to move here and there. *S.b.pe duruñ akana, thāḷte duruḷpe*, you are sitting disorderly, sit in a row; *horo s.b. binday akana, iroñ baā jutālā*, the paddy has fallen down in all directions, it will not do to reap it (while so); *hoete horo s.b. akana*, the paddy has been disordered (thrown down in all directions) by the wind; *s. bugujāl hanape, duruñ thiroḷpe*, you are moving in all directions, sit quiet (v. *sogud begun*).

sugui sugui, adv. Continually (wind blowing), gently; v. a. To blow do. *Mil hinda s.s.ye hōyēt kana, boḷete rabānediñ kana*, it has been blowing continually the whole night, I feel very cold; *koka mahnder khone s.s.ye'o*, since yesterday and the day before it has been blowing gently (v. *sogye sogye*).

sugum bai, n. A form of convulsions in which the patient is unconscious and does not move. *S. bai āsm āhadea*, he is in an unconscious and

quiet state of convulsions. *Sugum dqi* may possibly also be coma (so C.); but people recover from this (v. *sugum sugum*).

sugum sugum, adv., v. m. Noiselessly, stealthily; to move about stealthily.

S.s. ad eshara calaema, he went away stealthily, himself alone; *qhp cpe s.s.all kana, bah dqa hombro kan*, somebody is moving about stealthily, perhaps it is a thief.

sugur bugur, the same as *sogor bogor*, q. v.

sughor, adj. Handsome, beautiful, excellent, well-behaved. *S. baki*, a well-behaved daughter-in-law. (H. *sughar*; very rare here.)

suh, v. a., the same as *su*, q. v. (hiss, snort; onomat.). *Balacakin jopohar johhen balat eras s.goda*, when co-parents-in-law (here, one's father and the other's mother) greet each other, the mother (of the girl or man) will at once hiss.

sū hako, v. *sū*.

suhī, n., v. a. m. Proof, testimony; signature; to prove, test, agree on, ratify, attest, sign. *Noa hagogre s. bah hqlettasa*, I don't see his signature on this paper; *hombro reah s. banukanah*, there is no proof of a theft (having been committed by somebody); *katha reah s. banuka, qhpoyem saba*, there is no proof in the matter, whom will you make responsible; *adal hutume s.keta*, he signed his name; *rug tunum s.taeme*, feel his pulse and make out what kind of fever he has; *katha s.allihma*, attest my word; *paiho s.keta*, they tested the *pai* measure; *s. pai kana*, it is a tested *pai* measure; *s. ran bas hamelle bae phariqh kana*, he is not recovering, because he is not getting medicine proved to be efficient; *s. girako aguketa*, they brought the string with the fixed number of knots (from the bride's house, giving a final and agreed date for the marriage); *renged hore s.yena*, he was proved to be poor; *rengedteye s.yena*, he was brought down by hunger (said about a man who was proud when well-to-do, and now is equal to others); *dandom s.kedako*, they proved and fined him (also used in the sense of bringing to one's bearings by a fine); *isi bhugakih rol s.keta*, I cut the plough-beam hole to its proper size; *noa katha panja s.lem, qnhante qhobme*, follow this matter up and prove it, then commence (take action). (B. *suhī*; A. H. *suhī*.)

suhī bhagao, v. a. m. To convince. *S.bh.kethoas*, he convinced them (brought full proofs) (v. *bhagao*).

suhī bhorao, v. a. To prove sufficiently, give sufficient evidence (against). *Onako s.bh.adekhane tsvstema*, when they had proved it against him he was silenced (v. *bhorao*; *bharao* is also used).

suhī juhi, v. a. m. To settle, agree on; to prove. *Kathako s.j.keta, mabon baplaku*, they have settled all, so let us have the marriage; *s.j.yena, nui kungeae*, it was proved, it is he (who is the responsible one) (v. *suhī*; *juhi* is a jingle).

suhīs, n., v. a. m. A syce, groom, horse-keeper; to make, become do. *S. kanae*, he is a groom (also *nadom s.*); *phaina shene s.ema*, he has become a groom with so and so. (A. H. *sū'is*.)

sukit, v. a. m. To soothe, mitigate; to appease. *Ojha ruqi s.hellaa*, the ojha brought his fever down; *edre s.entaa*, his anger was soothed; *bul s.entaa*, his intoxication is gone (he has become sober).

sukit, the same as *sakit*, q. v.

sukni, adj. Patient, delicate. (Word uncertain; some say it is used about females, connecting it with *sahaol*.)

sukri, n. A kind of weevil that attacks rice (different from *surhi*, q. v.).

sukn, v. a. m. To praise, boast, take the credit of, deck oneself in borrowed plumes, ingratiate oneself. *Kisq̄r d̄q̄ phalnae s.yede kana*, *ale d̄q̄ bañ*, the master is praising so and so, not us; *ato h̄q̄ kombroko saphedea*, *d̄oroḡas s.k̄ kana*, the village people caught the thief, the policeman is taking the credit for it; *tarup̄ goje johked̄ bañ tah̄kanre h̄q̄ ad̄geye s.k̄ kana*, although he was not present when the leopard was killed, he is boasting of it himself; *kami reake s.k̄ kana*, he is boasting of his work (? cf. H. *sohd̄*, shine, impart grace to).

sui, n. A needle. *S.te rogme*, sew it with a needle; *s. leka ñelok̄ kantaen d̄eren̄*, its horns look sharp like needles; *s.te janum odoktiime*, prick the thorn out for me with a needle; *jãhã sed̄ge sui*, *entege sutam calaka*, where the needle goes, there the thread follows (Santal saying, with special reference to a wife following her husband); *s. lekae boloka*, *pal lekae daroka*, he will get in like a needle, he will become broad like a ploughshare (about the money-lenders and about a poor man settling in a village and becoming a big man); *s. bhugak̄*, the eye of a needle. (H. *sãt*.)

sui, v. m. To come up like needles, sprout, spire. *Horo aphq̄r s. akana*, the paddy seedlings have sprouted (come up like needles); *jonq̄ra s.ok̄ kana*, the Indian corn (sown) is spiring (v. *supra*).

swiḡ, adj. Ill-tempered, quarrelsome, intolerant (mostly women). *Nui s. d̄q̄ q̄h̄q̄e tutud̄ h̄q̄ bañ suhok̄ka*, this ill-tempered woman is not on friendly terms with anybody; *am s. d̄q̄ landa r̄q̄r h̄m̄ s̄q̄riaga*, you quarrelsome one, you take even a joke in earnest (v. *suipak̄*; cf. *sui*).

Suid̄en, n. Sweden.

sui gutu en̄c̄, n. A children's game (v. *gutū*).

sui il, n., v. m. A feather just begun to grow (like a needle, especially of the wings); to get do. *S.i. janam akana*, the needle-like feathers have come out; *s.i. akanae*, it has just got feathers thin like needles (v. *sui* and *il*).

swik̄r, v. a. m. To inquire, find out, ascertain, make private inquiry. *Celem s. aguketa*, what information have you brought (by your inquiries); *phalna h̄q̄ram d̄q̄ bahui s.alla*, so and so old man (marriage-broker) made inquiries for us about a bride; *h̄q̄miye s. akawatae*, he has found out for us about work (to be had). (H. *sũh̄r*, assent, acceptance.)

swik̄rd̄ar, n., adj., the same as *swik̄riq̄*, q. v. *Nui s. d̄q̄ ato ato d̄ar̄an h̄ana*, *sanam h̄uri h̄oyne idiyethoa ca disom̄te*, this inquiring man is

wandering from village to village (to find workers), he is taking all the young people away to the tea-garden country.

swihqriq, adj. One who makes inquiries. *Kamireu s. kantaleae*, he is a man who makes inquiries for us about work; *nui s. hor do okaren kanae*, this man who is making inquiries, from where is he (v. *swihq*).

swilo, adj. m. Having long and sharp-pointed horns (bullocks, buffaloes). *S. kaqa*, a buffalo with long and pointed horns (cf. *soete*).

swili, adj. f., the same as *swilo*, q. v., but applied to cows. *Nui s. gei then alope soroka, rorqgeas*, don't go near to this cow with the long and sharp-pointed horns, she butta.

sui mante (-*marte*, -*mente*), adv. Through the nose; with a rush, swish. *S.m.ye sahefela*, he is breathing through his nose; *hawa gaqi s.m. paromana*, the motor-car passed with a rush; *bandung guli s.m. calaena*, the ball from the gun passed along, swish (onomat.).

sui parjat, n., adv. Not even a needle, nothing at all. *Cet ho bannitaea, milted s.p. ho bah*, he has nothing, not even a needle; *nui swipak hor s.p. ho bae gmoika*, this ill-tempered man will not give even so little as a needle (v. *sui* and *parjat*).

swipak, adj. Ill-tempered, quarrelsome, malicious. *Nui s. do boge rap ho bae sahaoa*, this ill-tempered fellow will not stand even good words; *nui s. mara qimqi jolo hor tulude jhograkq*, this quarrelsome wretch of a woman is at loggerheads with everybody (v. *swiq*).

swipic, adj. Mischievous, quarrelsome (children). *Nui s. mara gidra do hekateye dal rakhedea*, this mischievous wretch of a child came and beat him, so that he cried (cf. supra).

swipul, adj. Flat-nosed. *Nui s. mara gidra bae thiroka heo akadera ho*, this flat-nosed wretch of a child will not stop crying, even when it is taken to be carried on one's hip.

sui sagak, adv., v. m. At loggerheads; to be do., fall out, be at feud. *S.s. menakkina*, they are at loggerheads; *qahil do qdi gatekin tahkana, nitokkin s.s. akana, moca mocate ho bakin rorjona*, formerly, they were great friends, now they have fallen out, they will not even speak to each other (v. *sui* and *sagak*).

sui sui, adv. Whistlingly, pantingly, through the nose. *S.s.ye sahefela*, he is breathing through his nose audibly; *gaqi s.s. calak kana*, the car passes along whistlingly (onomat.; v. *sae sui*).

sui sui, v. m. To pout. *Usq s.s. akanae, bae rorfo*, she is sulky and pouting, she does not speak to anybody; *callem s.s.oh kana*, why are you pouting (cf. *sui*).

sui sui, v. m. To impregnate; be enceinte. *Ajiye dard tahkana, netar do s.s. akana*, she was constantly running away, now she has become with child. (Not used before women.)

switin, n., adj., v. m. Co-wife; to become do; to be at enmity (only used about co-wives). *S. hanakin*, they are co-wives (of the same man) (also,

they are at enmity); *s.oñ kanakin*, they are becoming co-wives (or, at enmity). (Desi *suitin*; the common word is *hirom*.)

suĵ, v. *suĉ*.

suĵat, adj. Docile, good-tempered. (C.; not used here.)

suĵ buĵ, the same as *buĵ suĵ*, q. v. *S.b. banuktaea nui hoĵaŋ do*, this man has no understanding.

suĵoñ, v. *suĉ*.

suĵĵu, v. m. To be visible to, to see (women's abuse). *Mŋt bañ s.ñ han tama*, can't your eye see; *kārā cudi herel, ban s. marsalata, mŋt do tokhate ġurentama*, you blind wretch of a man, are you unable to see at all, have your eyes been moved to your neck. (H. *suĵna*.)

suĵĵu, the same as *buĵĵu*, q. v., and only heard as a jingle to *buĵĵu*. *Opakrele buĵĵu s.lenge*, we must first come to an understanding in the family (v. *buĵ suĵ*).

suk, n., v. a. m. Pleasure, happiness, comfort, ease, tranquility, easy circumstances; to give ease, etc., to, to be at ease. *S. banuktaea, ĵao hilokko ruĵka*, they have no ease, they get fever every day; *s.re menakhoa*, they live in easy circumstances; *s.te ĵomme*, take your food comfortably (don't hurry); *s.teñ ġitidena*, I slept comfortably; *s. disomteye calaocna*, he went to the land of ease (he died); *apaikho s.kedea*, they have given their father ease (he has no trouble or work); *ĵawāe then bae s.oñ kana*, she has no comfort with her husband; *ruĵk kanae, bae s.oñ kana*, he is (constantly) ill, he is not at ease; *nitoñ doko s.ena*, now they are at ease (no poverty, illness, etc.). (H. *sukh*.)

Suk used as second part of a compound denotes that the act or state is done with pleasure, to one's heart's content, to one's satisfaction.

Inañ edro s.teñ dalkedea, I beat him to the satisfaction of my anger; *eger s.kedea*, she abused him to her heart's content; *ĵom s.kedeaoko aleren sukri*, they ate our pig with pleasure (thieves); *ĵom s. ĵoñ kanae*, he is eating with pleasure (i. e., has no trouble getting his food); *ere s.kidiñae*, he deceived me to his heart's content.

sukĵ, v. *sukĵĵ*.

sukĵl, v. *akal sukĵl* (bad and good seasons).

sukĵar, n. The planet Venus as an evening star; Friday. (Only in books; H. *suhar*.)

sukĵardom, v. *sokĵordom*. (C.)

sukĵu, v. *sukĵu*.

suk barag, n. Leisure; adv. Leisurely. *S.b. ĵokĵeĉ bako nĵotalen, netar kami din do ĵkĵe calaka*, they don't invite us when there is leisure, who will go now in the working season; *s.b. leka alom dārā barua*, don't wander about as if there were leisure (nothing to do); *s.b. ĵeye kami kana*, he is working leisurely; *s.b.te ĵomme*, eat leisurely (don't hurry) (v. *suk* and *barag*).

suk barak, the same as *suk barag*, q. v.

suk bhog, n., adv., v. a., v. m. d. Enjoyment of life, easy circumstances, luxury; luxuriously, in comfort and at ease; to enjoy life, to live in luxury. *S.bh. menaktaea, jotpakta hulgu menasa*, he is in easy circumstances, he is full up with everything; *s.bh.(te) din calak kantaea*, his days (life) pass in luxury; *akin eskargekin s.bh.et kana*, those two live in ease and comfort, being alone (have no trouble with children); *jomakko, kicricko jotpak menaktaete s.bh. jon kana*, he is living, enjoying life, having food, clothes and everything (v. *suk* and *bhog*).

suki, v. *sukhi*.

suki, v. *siki*. (C., not here.)

sukol, v. *sukul*.

sukolwar, v. *sukulbar*. (C.)

sukor, v. *sukul*.

sukorwar, v. *sukulbar*. (H. *sukurār*; C., not used by Santals here.)

sukraj, adj. Indolent, ease-loving; adv. Leisurely; v. m. To become at ease, free of work. *Adi s. hor kanae, jahlanak bac kamia*, he is a very indolent man, he does no work (may also be used about lack of ability); *s.geve durup akana*, he is sitting at his ease; *hoponko harayentacteye s.ena*, he has become at ease, because his sons have grown up (he does not need to work); *babu bhajiq lekam s.ena*, you have become indolent like the superior baboos (v. *suk* and ? v. *raj*).

sukri, n. A pig; v. a. To keep pigs. *S. jet bac joma*, he does not eat pig's flesh (most Santals prefer the flesh of pigs to any other kind of meat, but some will not touch it on account of the way pigs feed, eat human excrements, etc.); *nes doe s.kelhoa*, he has kept pigs this year; *pañhi s.*, a female pig (before littering); *s. enga*, a sow; *ato s.*, a village pig (domesticated); *bir s.*, a wild pig; *kudu s.*, a boar; *s. hopon*, a young pig, piggy; *s. badhia*, a castrated pig, hog (nearly all male pigs are castrated); *dātela s.*, a boar with large tusks, especially wild boars; *rata s.*, a full-grown boar (too old to be castrated, also a wild boar). (Mundari, Ho, Kurku *sukri*; H. *sakart*.)

sukri bañda, the same as *sukri bāñā*, q. v. Mostly used about the pigsty. *Bañda sukri*, a hog, the tail of which has been cut short (hogs' tails are generally cut, because the Santals believe that the animals will then become fatter).

sukri bāñā, n. A pigsty; a kind of ringworm or eruption of the skin, v. a. To put in a pigsty (as a punishment). *S.b. benape, sukribon dohqhoa*, build a pigsty, we shall keep pigs; *s.b. ghao janam akadiia dearc*, I have got an eruption on my back; *raebaricko s.b.kedea, kathae okokel iqte*, they put the marriage-broker into the pigsty, because he kept certain matters hidden till it is done by the bride's people on the day when the marriage takes place, because the man has not told all there was to tell, e. g., about the number of people coming with the bridegroom, or all customary presents have not been given; *jog mañjhiko s.b.kedea*,

- kombro bae sap dayeako kante*, they put the custos morum into a pigsty, because he is unable to catch the thieves (i. e., because he is unable to, or will not, tell who is responsible for a girl being enceinte; he is kept there until he agrees to find out) (v. *sukri* and *bārā*; Desi *bārā*).
- sukri bai*, n. lit. Pig convulsions, a kind of convulsions in which the patient foams and makes a smacking sound like pigs when eating (v. *sukri* and *bai*).
- sukri gali tol*, v. a. To tie with a double knot (or loop). So called because this method is especially used when the legs of a pig are tied with a cord to make it possible to carry the animal hanging down from a pole. *S.g.te igleme*, tie it with a double knot; *kombro s.g.teko tpkedea*, they tied the thief with a double sling (hands behind). The cord is taken twice round the thing to be fastened, so arranged that when the two ends are drawn they automatically tighten the sling (v. *gali* and *tol*).
- sukri itil*, n. Pig's fat, also the same kept melted and used as a medicine. *S.i.te iskirepe*, give him massage with pig's fat; *s.i. sunum*, melted pig's fat (v. *sukri* and *itil*).
- sukri kahji*, n., v. sub *kahji*.
- sukri mutha ghās*, n., the same as *mutha*, q. v. Called *sukri mutha*, because the pigs eat the tubers.
- sukri sagak ghās*, n. A certain kind of grass, the same as *toyo sagak ghās*.
- sukro*, n. The planet Venus as an evening star. (H. *sukr*; only in books.)
- suk sphitte*, the same as *suk sukte*, q. v.
- suk suk*, the same as *sak sak*, q. v.
- suk sukqu*, the same as *sak sakao*, q. v. *Rabañen s.s.k kana*, I am shivering with cold; *ruq s.s.edin kana*, I am shivering in ague (first stage of fever).
- suk sukte*, adv. Quietly, leisurely. *S.s. calakme*, go leisurely *s.s. jomme*, take your food at your ease (v. *suk*).
- suktan*, v. a., v. m. d. (added to *kuli*). To inquire accurately, carefully. *Kuli s.jonpe, cel lekan hor kanako*, inquire carefully what kind of people they are. (Rare.)
- suktan*, v. m. To be pleased with. (C., not here.)
- sukti*, the same as *sakti*, q. v.
- sukul*, n. Friday. *S. hilok hijukme*, come on Friday. (H. *sukar*.)
- sukulbar*, n. Friday. (H. *sukvār*.)
- sukur*, v. *sukul*.
- sukur dum*, v. *sokordom*. (C., not here; Muḡari *sukur dum*.)
- sukur ipil*, v. *sukro*. (In books only.)
- sukurrai*, n., adv. Happiness and security. (Word doubtful.)
- sukn suku*, adv., v. m. Shivering; to shiver (from cold). *S.s. rabañedin kana*, I am shivering from cold; *ruqteye s.s.k kana*, he is shivering in fever (ague) (v. *suk sukqu*).
- sukwqr*, adj. Accustomed to ease, sedentary. (C.; H. *sukvār*, soft; not here.)

sukh, v. *suk*.

sukhā, adj. Dry, in cash. *Noa ot dō s.gea*, this soil is dry; *noa s. jinis dō mił suli dorteñ emama*, I shall give you this dry mustard seed at ten seers for the rupee; *s. koro*, dry paddy (not recently reaped); *s. takan emam kana, dharte dō bañ hataoea dañgra*, I am giving you the money in cash, I shall not buy the bullock on credit. (H. *sukhā*; cf. *oda sukha*.)

sukhāu, v. m. To dry up, become emaciated, to be parched with thirst. *Rəñgečeye s.ena*, he has become emaciated from lack of food; *khet s.ena*, the rice-field has dried up; *teñante s.k kana*, he is parched with thirst. (H. *sukhnā*.)

sukhi, n. Ease, easy circumstances; adj., v. m. Indolent, ease-loving, unused to work, accustomed to ease; to be or become do. *S. hōr kanae, āt bae kāmī dāraaka*, he is a person unused to work, he is unable to do any hard work; *s.re manaea*, he is at ease; *s. kāmī kantaea, durušteye kāmīa*, his work is of an easy kind, he works sitting; *s. akanac nețar dō*, he has become at ease now (has no need to work); *s.yenan, kāmī ađin asketokgea*, I have become ease-loving, I feel too lazy to work. (H. *sukhi*.) *Sukhi* is a fairly common nickname for girls.

sukhle, adj., adv. Empty-handed, having nothing; only. *S.ñ ruqrena*, I came back empty-handed; *teheñ dole s.gea, jomañ bānuktalea*, we are empty to-day, we have no food; *s. bađgetiña*, I have only high-lying rice-land (cf. *sudhe*).

sukhu, adj., adv. Fair, right, just; fairly. *S. hōr kanac, meľāhā helte bae bicara*, he is a just man, he does not judge looking at the face of people (is no respecter of persons); *s.i sqñeta*, he measures justly (right); *s.i bicareta*, he judges justly. (Desi *sukhu*.)

sukhwar, v. *sukwar*. (C.)

sul, n. Dysentery. (C., not used here; cf. *sol*; H. *sāl*, acute pain; Munđari *sul*.)

sulā, n., v. a. A tenon, end of piece of wood fitted for insertion into a corresponding cavity in another piece; to cut into a tenon. *S. lakka te gñđo lagaome*, cut (the pole) into a tenon and fit the carrying-piece of wood on; *s. nanha nāgme, kuthere bañ bolok kana*, make the tenon (end of *pareare*) a little thinner, it does not go into the bedstead leg; *mat sime borlomre gotao lagil*, cut the bamboo into a point to fit it into the spear-head; *s.te sukri sobogem*, stab the (wild) boar with the spear (*sulā* is here used about a round, pointed spear-head, not a flat one; it is fixed into a bamboo in the same way as an arrow-head (cf. H. *sālā*).

sulā, n., v. a. (d). Slander, slandering report; to calumniate, carry tales, backbite. *Kathako cabaleta, phalna s.i lagaokette arhōko ghopketa*, they had settled the matter, but as so and so brought some slandering report they took the matter up again; *đandom ocaye lagite s.wadea*, he calumniated him to cause him to be fined (v. supra; cf. use of *kruca*.)

- sulak*, n., v. m. A hairpin, bodkin, a large kind of needle used for getting the cord through when thatching; to put on a hairpin. *Rupa reak s.leye s. akuna*, she has put (in her hairknot) a silver hairpin; *kamar s.*, an iron hairpin made by blacksmiths (for strengthening the hairknot); *jhur jhuri s.*, a hairpin (of brass) with a couple of small chains dangling to which small bits like tamarind leaves have been attached; *baha s.*, a hairpin (mostly of silver) with a "flower" at the top; *orak dap s.*, a thatching-needle (made like a needle, some 40 cm long having an eye through which the string is taken, of iron or bamboo); *s. te baber paromme*, pass the string through with the thatching-needle. The hairpins used by Santal women are fashioned like ordinary hairpins, not like a single pin with a head, the form used by Hindu women (cf. H. *salat*, needle, and H. *salakh*, a probe).
- sulān*, v. a., v. m. d. To make fun, make a noise; to enjoy oneself, be at ease. *Dāngwaregem enē s. keta*, nitok jāwāekate dō cabayena, bagime, when you were a spinster you were dancing and made fun, now you are married this is at an end, give it up; *bulhate emanteakko s. eta*, being drunk, they are making all kinds of fun; *baluako s. jon kana*, the co-parents-in-law are enjoying themselves (with different kinds of fun); *enējon s. jonpe*, hor tulul alope neo jhogoroka, play and have fun, don't be at variance with people.
- sulgan*, the same as *salgao*, q. v. *Sehgel s. me*, make the fire burn well; *ere ere kathae s. keta*, he made the joking words important (took offence and complained); *jhogra s. ena*, the quarrel blazed up. (H. *sulgānā*; rare.)
- suli*, n. A measure of twenty *pai* or ten seers. *Pou s. dō mit mon*, four suli make one maund; *bar s. caole*, twenty seers of rice; *pon s. khāclāk*, a basket taking four suli, i. e., one maund; *s. s. sōhpe ar sola dōhpepe*, measure it how many suli there are and put tallies down. The *suli* varies in size acc. to the size of the seer, also as to the number of *pai* in one *suli*. Of the *cohga pai* (v. *cohga*) fifteen make one *suli*. (Desi *suli*; cf. H. *solah*, sixteen.)
- suli*, n. A kind of raft made of *sql* (q. v.) for crossing a river. It is common in the flat parts of Bengal. Two big bundles are tied up and joined together; two are needed, as one bundle would turn round. *S. te gadale paromena*, we crossed the river by raft (v. *sql*).
- suli*, η. A piece of wood fitted to each end of a yoke, standing down some 30 cm, to prevent the bullocks from losing the yoke. These *suli* are fitted to the yokes used by other races, but not to the yoke used by Santals who have *paṭ samble*, q. v. (Desi *suli*; H. *sūli*.)
- suli*, n. A pole some 3 to 3½ m long. *Mit s. dal calak kana*, water some three to three and a half m deep is running (v. *infra*; expression very rare).
- suli*, n., v. m. A gibbet, an impaling stake, a stake; to be killed by do; be hanged. The Santals have an idea that before hanging was intro-

duced, criminals were executed by an iron stake being impaled from the throat up through the head. The word is now used as shown. *Sedaere khūniñhi s.teko goḍelko tuhēkana*, formerly they killed murderers with an impaling stake; *phāsikre hññ s.kre hñ bañ paçoka*, whether I be hanged or impaled, I will not draw back; *s. leka jalqi*, a nail long like a stake (in song). (H. *sññ*.)

sulo, v. *solo*. (Both forms are heard.)

sulok, the same as *suluk*, q. v.

suloman, adv. Equally; v. a. m. To make equal, treat equally. *S.(te) haññkatahope*, divide it equally between them; *mōrē hoḥko s.kelkina*, *qkoē hñ bako sajqiletkina*, the village council treated both as equal (deemed both equally responsible), they did not punish any of them (cf. *soman*; v. *soloman*).

sulo sae eñeç, n. A sixteen hundred game (mentioned in a folk-tale) (v. *sulo*, *sae* and *eñeç*).

sulo rukhiq, v. *solo rukhiq*.

sulo soñjok, v. *solo soñjok*.

sulqñ, n., adj., v. m. Friendship; friendly; to be do. *Ađi s. menaktakina*, they have great friendship for each other; *s.geakin*, *khubkin goporoa*, they are friendly, they help each other much; *nețar dokin s.ena*, they have become friendly now (cf. *suluk*, *sulqñ*.)

sultq, n., v. a. A wick for a lamp, a twisted rag; to twist a rag so as to make it serve as a wick, to make a wick; to twist a rag and introduce it into the anus (to cause evacuation); to twist a rag into a point to use it for introducing medicine into a sore. *S. uskurme*, raise the wick; *s.re ran lagaokute ghaō bhugakre pețer adermc*, apply medicine to the twisted rag and twist it into the sore-hole (used when a person has been bitten by a tiger or any dangerous animal, or hit by an arrow); *mqli s.wakme*, put a wick in the lamp-cup; *puțiyenae, ma s.yepe*, he is constipated, put a twisted rag in (to make him pass stool). (B. *sholita*, a wick; cf. H. *sññ*.)

suluç, n., v. a. m. Mucus from the nose, snot; mucus; to discharge mucus, to blow the nose. *S. joroķ kantama, sulujoķme*, mucus in running down from your nose, blow your nose; *s.gelor s. lekaye ođokoķ kana*, he has mucus (like) discharges (as in dysentery); *qkoē çoñ nondeye s.kel*, somebody has discharged mucus here; *sulujoķ kanae mandaķ kan iate*, his nose is running on account of his having a cold. (Muñđari *suli*, *sulmi*.)

sului hundui, adj. Fine, thin (hair); adv. Very many (small). *Uḥ dō s.l.getaea*, his hair is very fine; *pusi s.lye ñeloķ kana*, the cat looks glossy (haired); *hoñ hoḥoñ s.l.ko ñir baḥae kana*, the young rats run about, a crowd of them.

sului hundui cēre, n. A certain bird, the small Minivet, *Pericrocotus peregrinus*.

suluk, n., adj., v. a. m. Peace, concord, harmony; in harmony, at peace, to make peace, reconcile; to be at peace. *S.te tahepe*, live in peace; *ona arakre s. banukanañ*, there is no peace in that house; *noa atoren hor doko s.gea*, the people of this village are at peace with one another; *haray budhile s.kalkina*, we reconciled husband and wife; *raj tulud s.okpe*, live in peace with your landlord (or, become at peace); *disom s.ge menaka*, the country is at peace (no disturbance); *lqrhqi horko s.ena*, the fighting people have made peace (cf. A. H. *şulh*, peace).

suluk muluk, adv. In peace, at peace, in harmony. *S.m.em tahepkhan disomem joma*, if you live in peace, you will eat the land (will find friends everywhere) (also *s.te m.em joma* in the same meaning) (v. supra; cf. A. H. *mulk*, rule; cf. B. *muluk*, a country; expression rare; *muluk* may also be taken as a jingle; in Desi *suluke muluk khae* is said).

sum, adj. Niggardly, parsimonious, miserly. (C., A. H. *sūm*; not used here.)

sum, v. *sam sum*.

sum, n. A mine, a pit, the opening into a mine, the shaft of a mine. (C., not known here.)

sumqñ, v. a. m. To send away (a possessing spirit), to bring to, to finish; to come to after having been possessed by a bonga. *Tin gharipe rum ocoyea, s.kaepe*, how long will you let him be possessed, bring him to; *bam thirolkhanlan dal s.mea nahak*, if you will not be quiet, I shall beat you and bring you to your senses; *hanđiko ññ.s.kela*, they drank up the beer; *dakale jom s.kela*, we have eaten up all the food; *kami s.ketale*, we finished the work; *s.ena*, he came to (after being possessed; it may be effected by beating the supposed possessed person on the back with the hand, on the wrist with the *car cari*, q. v., or by pulling at his hair).

sumqr, v. a. m. To finish, make an end of, annihilate. *Mil thengateye s.keden*, he finished (killed) him by one stroke of a stick; *dakako s.kela*, they finished the food (ate all); *hamile s.kela*, we finished the work; *ruqteye s.ena*, he was finished (killed) by the disease; *noa atoren horko god s.ena*, all the people of this village have died; *noa darharen hakoko s.ena*, the fish in this pool have been eradicated.

sumbrqu, v. a. To endure, suffer, bear, go through, get well. *Ađi duke s.el kana*, he is enduring much grief; *qđi harkhete s. akata*, he has suffered much hardship; *joto lekate s. hor kanae*, he is a man who has gone through all kinds (of experiences); *roge s.kela*, he went through the disease and got well; *nukin kađa dđ abo disom reak dalkhin s. akata*, these two buffaloes have endured the water of this country (have become acclimatized).

sumbh, n. A mine, pit. (C., not here.)

sumbkrqu, the same as *sumbrqu*, q. v.

sumdhi, n. A co-parent-in-law, the father-in-law of one's child (son or daughter), especially used in address, but also when mentioning the other. *Henda ho s., okakolebon dđrđ barae kana*, I say, co-parent-in-law,

whereabouts are we (i. e., you) walking; *phalna do inren s. kanae*, so and so is the father-in-law of my child. (H. *samdht.*)

sumdhin, n. The mother-in-law of one's child. Used like *sumdhi*, q. v. (not common; H. *samdhin*).

sumjhau, v. a. d. To give over, make over to, deliver, entrust to, explain to, impress on. *Hoponihii s. akawadea jotq karbar*, I have made all business over to my son; *bar serma lagit khet mohajone s.adea rin babotte*, he gave some rice-fields over to the money-lender for two years on account of debt; *orakre s. akope, gotid do ohoe ruarlana*, explain it to the people in the house, that the dead one will not come back (i. e., show them sympathy); *sulukte taken s. akope*, impress on them to live in peace (v. *samjhao*).

sumjhauui, n. A present given to the workers (cooks, etc.) when the cooking-pots and other implements are given over to the owner, generally a pot of beer, or some food-stuffs. *Sap dapho lagit s. lagaolla*, a present is to be given to the serving-men; *tukuc s. haqdi ar daka emakom*, give them a pot of beer and food as a present when they give over the cooking-vessels, as a reward for their work (v. *supra*).

sumtu buku, n. A certain kind of grass, Eleusine ægyptiaca, Pers. The ears are used by children playing (v. *buku buku*).

sumudini, n., the same as *sumdhi*, q. v. (only used in certain songs).

sumuk, v. *sonmuk*. (C., not here.)

sumuk, adj. Sober, temperate. *S.re noa kathalañ galmaraoa*, we shall talk over this matter when we are sober; *s.re laiaeme, nitok dpe bul akana*, tell him when he is sober, now he is drunk (cf. H. *sumukh*, handsome faced).

sumukh, adv. Exactly, precisely, just as much, accurately, suitably, properly.

Jom s.ge dakaeme, barti do alo, prepare just as much as will be eaten, not more; *lohof s. ihenga aguime*, bring a stick exactly as big as you can grasp; *khaciqk s. bhoraome*, put in exactly as much as the basket takes (no topping); *hohok s. dak bhoraome*, fill in water up to the neck; *gada s. dak calak kana*, the river runs full; *dauza s. dak perec akana*, it is full of water reaching to the waist; *aqrup s.e moza akana*, he has grown so fat (big) that you can just reach round him with your arms; *purus s. dak*, water just as deep as the height of a man with arm lifted up; *hor s. hore dare akana*, the paddy has grown so high as the height of a man; *lehha s. gai menakhoa*, the cattle are just the number counted (belonging to different members); *taka s.te hui merom emohme*, give this goat for exactly one rupee; *ayup s.e seferana*, he arrived when it was just evening (after sunset). *Sumukh* is also used as second part of a compound verb. *Jotokote sap s. godpe*, all of you at once take hold of the different kinds of work; *hain s.kelala*, we have divided it all (among those present); *hore hatao s.kela*, he took all the paddy (finished it with the money he paid) (? cf. *soman*).

- sumurguɔ*, adj., adv., v. a. m. Round (so that it is difficult to grasp); huddled up, a compact mass; to make do. *Noa dhiri dɔ s.gea, sasap at banuŋa*, this stone is round (and large), it is not possible to lay hold of it (e. g., no edge to lay hold of, when they are to turn it); *s.e gitid akana*, he is lying huddled up (in a heap); *s.e lo akata daka*, she has ladled the rice (on the plate) in a compact heap; *noa nahel dɔm laɛ s.kela*, you have cut this plough round (it is not broad and flat below); *s.e sul akana*, she has arranged her hair in a round, compact knot; *sauri bhariko tol s.kela*, they have tied the thatching-grass load compactly (round); *noa pukud dɔ s.ema*, this pot has become round (top rim broken off).
- sun*, n., adj., v. a. m. Space, atmosphere (in this sense only in books); quiet, empty, void; to empty. *Noa orali dɔ s.gea, bako gikaku kana*, this house is empty, no people are felt to be present; *kulhi dɔ s.gea*, the village street is empty (no one seen or heard); *dison dɔ s.gea*, the country is quiet (no noise heard, e. g., no drumming at festivals); *kulhiko s.kela*, they have made the village street quiet (no dancing); *gora s.ema*, the cattle-shed has been emptied (cattle died); *odok s.enne*, he has become empty by evacuations (about diarrhoea or cholera, when the patient is very weak). (H. *sun*, void, empty.)
- sunɔ*, adj., v. a. m. Empty, untenanted; to make do., leave empty. *S. orakite cakem boloka*, why will you enter an empty house; *s. ato*, an empty village (no people left); *kati bɔlorte atoko s.kela*, they have deserted from the village (left it empty) fearing the elephants; *bir s.yena*, the forest has become empty of people (all gone home, as at night). (H. *sunɔ*.)
- sunɔn*, v. a. m. To cause to hear, have effect, give effect to; v. a. d. To give notice, inform, tell. *Hakime s.kela, nil dhaote sɔhraokpe*, the magistrate issued a notice, viz., have the Sohrae all at the same time; *niɔ ranteye sunɔn akata*, by this medicine he has recovered (made the disease hear, respond); *khajnao s.allea*, they announced the amount of rent to us; *mohajune s.adiina, gel taka baki menaka*, the money-lender notified me, that there is a balance of ten rupees to be paid; *dame s.allea*, he told us the price (he would take); *rai s. akana*, the judgment has been announced; *s. akana, bir bagahi akuna mente*, it has been announced that the forest has become infested with dangerous animals. (H. *sunɔn*.)
- sunɔni*, v. a. m.; v. a. d., the same as *sunɔn*, q. v. (cf. H. *sunɔni*). *Katha bah s.lentiina*, my story was not listened to (they did not listen to my case).
- sunɔt*, n. Circumcision. (C.; A. P. H. *sunnat*; not used here.)
- sun baji*, v. m. To turn a somersault in the air. (C., not here; v. *sun* and *baji*.)
- sund*, n. A subterranean passage, a mine, pit, a large, deep hole; v. a. m. To make, become do. *Noa s.re taruɔ menara*, there is a leopard in this pit; *pukhri roak s. nɔndɔ hɛd akana*, a subterranean passage (carrying water) is coming here from the tank; *s.re haboko bɔlɔyena*, the fish have entered the cavity; *kpela la lalako s. akafa*, they made a deep pit by

digging for coal; *la late s.ena*, by constant digging it has become a large pit.

sundar, adj. Beautiful, pretty, fine. *Maha sundare igeloh kana*, he looks very handsome; *maha s. bəini gəi*, very good is the wild cow (from a *baha* song). Word is little used, except as a name of men. (H. *sundar*.)

sundar mukhi hoɽo, n. A variety of paddy (v. *supra* and B. *mukhi*).

sundor, adj., the same as *sundar*, q. v. (B. *sundor*.)

Sundorbən, n. The Sunderbans, part of the Ganges delta.

sundor mukhi, adj. Good-looking, beautiful. (C., not used here.)

sundor mukhi hoɽo, v. *sundar mukhi hoɽo*.

sundɽə sundri, the same as *sondra sundri*, q. v.

sunduc, v. a. m. To put away, put down, into or under something, to hide. *Bəndire pon ann ghəkkateh s.laku*, I had put four annas tied up in a rag into the (paddy) bundle; *un maraḥ (həi menaḥ tuluc nɽlege bəhoḥe s. əguyela*, although he has such a large space, he is pushing his head over here (people lying down); *ruḥel s.kedeako*, they scolded him, so that he bent his head down (ashamed); *cəpḥ gajarreye s.ena*, the bird hid itself in the thicket; *hoɽko talareye s.ena*, he pushed himself in among the people (cf. *solgat*; v. *suruc*).

sunduk, n. A box, chest, trunk. *Məpḥel s.*, an iron trunk; *taka s.*, a cash box. (A. H. *ṣundāq*.)

sundur gasuc, adj. Lonely, sad; adv. Diligently, always at work. *S.g.e igeloh kana*, he looks lonely (downcast); *s.g.e kəmia. ajare dɽ bac dāpḥ bəpjoḥu*, she works industriously, she does not gad about (cf. *ugur sunduc*).

sundur gusuc, the same as *sundur gasuc*, q. v.

Suni, n. The planet Saturn. (H. *sant*; in books; v. *sunibar*.)

sunia, n. A present offered to a superior. (Word doubtful; not known to present-day Santals.)

sunibar, n. Saturday. *S. hiloḥ*, Saturday. (H. *sanibār*.)

sunkal, v. *sunkal*.

sunsən, the same as *sun sun*, q. v. (also pronounced *sun sant*. *Sun sange gikəuk kana, bəp rɽpḥ dɽ*, it seems quiet, you don't speak.

sun sun, adj. Empty, untenanted, desolate, quiet. *Ato s.s.ge gikəuk kana*, the village feels desolate. (H. *sunsən*.)

sun suni, n. Two plants so called, viz., *daḥ s.s.*, *Marsilia quadrifolia*, L. and *ṭəpḥi s.s.*, *Desmodium triflorum*, DC.

sun suni, the same as *sur surəu*, q. v. (Rare.)

sun suni, v. *sun sunia*.

sun sunia, n. A kind of beetle, *Sternocera sternicornis* (or, acc. to C., *S. chrysis*, Fab.). Used in Santal medicine (cf. H. *sunsunḥ*, a mole).

suntu bukuc, the same as *suntu bukuc*, q. v. One form of the traditions states that the first human pair lived on the grain of this.

sunuc, the same as *suluc*, q. v.

sunndur, n. A waterfall (smaller than *ghag*; water falling in one stream, not over a large space). *S.te gadayena*, the falling water has made a ditch; *pærf s. gadayena, etak sebbon pærfæ*, the outlet waterfall has become too deep, we shall make an outlet (from the rice-field) elsewhere; *pærf s.re aema hakole saphetkoa*, we caught a number of fish in the pool of the outlet waterfall (*suður* with infixed *n*).

sunnkud, the same as *sürakud*, q. v.

sunum, n., v. a. m. Oil; to make, become oil. *De se s. nqleahme, ojogak*, please bring some oil here, I shall anoint myself; *umhate sunum bat ojoklekhad bat jut aikakka*, if, after a bath, oil is not anointed, one feels not well (uncomfortable); *divhe s.*, lamp oil (kerosene); *jom s.*, oil used in preparing food; *gotom s.*, clarified butter, ghee; *itil s.*, oil made from melted fat; *kündiko s.keta*, they pressed oil from the mahua kernels (lit. made do. into oil); *gotom s.ena*, the clarified butter has melted; *kasa s.*, petroleum; *koela* (not *kulq*) *s.*, coal tar; *tarpin s.*, terpentine; *sq s.*, the same as *gotom s.* (not commonly used); *s.ko lena*, they press oil; *s.lelen* (or *lenok*) *paða*, an oil-press (v. *paða*).

The Santals extract oil from a large number of seeds and kernels, the different oils being named in accordance with the tree or plant that is used (e. g., *kündi s.*, oil from the mahua kernels). To press out the oil they have the *paða*, q. v.; before pressing out the oil, the stuff is steamed and then enclosed in a wrapping made of straw, date-leaves, etc., and finally placed in the press. They extract oil mostly from the following seeds: *bando, baru, boŋga sarjom, bhernda, eraðom, kudrum, kündi, kujri, lopoh, musna, nim, tilmiñ, lutni, surguja, turi, tisi* (*thisiq*) (qq. v.), the oils being used for cooking, medicine, anointing and lubricating purposes. For cooking and anointing, they use especially what is called *utñ s.*, lit. barter oil, an oil made of mustard and other seed mixed. (Muñdari, Ho *sunum*; Kurku *shunum*.)

sunum biñ, n. A small burrowing snake, two species, of which one is *Typhlops braminus*. By Santals believed to be poisonous. (Muñdari *sunum biñ*.)

sunum boŋga, n., v. a. Divination by means of oil and leaf; to perform do. A full description of the proceedings is found in the author's "The Santals and Disease, Memoirs," A.S.B., vol. X., pp. 16--20. It is resorted to, to find out the cause behind disease and death. *Ruak kanale, bale bogek kana, s.b. agualepe*, we are ill, we do not get well, bring us (the result of) divination by oil on leaves; *möræ ghañ then khon s.le b. agu akala, orañren boŋgageye reñgejuk kantapea*, we have brought the result of oil on leaf divination from five different places (that) your house-bonga is feeling hungry (is the cause of the disease) (v. *sunum* and *boŋga*).

sunum duba, n. An oil-container made of wood with a spout. The sides are often carved. It is used for anointing-oil, but is now very rare. *S.ite perakoak jaŋga ojoklakope*, anoint the feet of the visitors with (oil from a) spouted oil-container (v. *sunum* and *duba*).

sunum jor, v. *sunum jhor*. (C., not here.)

sunum jhor, n. A large tree, *Ficus cordifolia*, Roxb. Not common.

sunum mut, n. A certain kind of large black ant. *S.m. dō dēketeko totoṛa*, *aḍi haḷsoa*, the oil-ants sting with their hind-quarters, it is very painful; *babēr lekako toṅge calaka*, they go along like a rope, following close together (v. *sunum* and *mut*; Muṅḍari *sunum mui*).

sunum paṅja, n., v. a., the same as *sunum boṅga*, q. v. *Birhiḷ kanale*, *ṅinda cele cōe hijukḷ kan*, s.p. *agualepe*, we are being frightened, somebody or other is coming at night (a witch, etc.), find out what it is by divination by oil and bring us the result (v. *sunum* and *paṅja*).

sunum piṅḡa, n., v. a. A kind of cake cooked in oil; to prepare do., also called *dul piṅḡa*. The batter is poured into boiling oil. Considered finer than most other cakes. *S.p.ko emadiṅa*, they gave me oil-cooked cakes; *sakratreko s.p.ia*, they prepare cakes cooked in oil at the Sakrat festival (v. *sunum* and *piṅḡa*).

sunum sakam, n. An oiled leaf, the leaf used when performing the *sunum boṅga*. *S.s. ṅel ocoṛpe*, make them look at the oiled leaf (divination) (v. *sakam*).

sunum sindkāl (or *s.sindhet*), n. Oil, the kind of oil. *S.s. caba akantalea*, anything in the shape of oil is finished for us; *s.s. baṅuḷa*, there is no trace of oil. Always used with negation.

suṅ, n. A mine, pit. (C., not here.)

suṅḡa, n. A sting (lit. and fig.), an awn. *Kidiṅ kaḷḡom s.teye torḡidiṅa*, the scorpion stung me with its sting; *susurbaṅ doḡo s.wana*, wasps have sting; *nui hoṛaḷ dō s.m rapulleṭaekhangeye kaḡuḷa*, if you break the sting of this man he will be brought into subjection (when used fig. about people *suṅḡa* has reference to anything that makes a person feel superior); *s. hoṛo*, a kind of paddy that has awns; *s. hoṛo dō jṅnum leka paḷḷia*, the awn-paddy stings like a thorn. (Desi *sūṅ*; B. *shuṅḡa*, awn; cf. H. *sūṅḡa*, clitoris, protuberance.) *Hat suṅḡa*, v. *hat s.*, an insect.

suṅḡa aḡḡami, n. A pitchfork the prong of which is made of iron (v. *supra* and *aḡḡami*).

suṅḡraṅ, the same as *sumbrāṅ*, q. v.

suṅḡāl, n. The Shell Ibis, *Anastomus oscitans*. Fairly common during the rainy season.

suṅḡḡāl, v. *suṅḡāl*. (C.)

suṅḡ, n. An elephant's trunk. *Hḡi s.*, an elephant's trunk. (H. *suṅḡ*.)

suṅḡ, n. The uvula. *Khḡel kanae*, s. *sosokataeme*, he is coughing, apply marking-nut oil to his uvula (cf. *supra*; also pronounced *sūṅḡ*).

suṅḡi, n. A distiller or seller of liquor or beer. The Sundis are a degraded Hindu caste; in these parts some of them are licensed brewers and sellers of beer, others are agriculturists or small shop-keepers. *S. dō haṅḡiḡo benaṅa arko ḡriṅa*, the Sundis brew beer and sell it; *s. bḡḡi*, an oven on which the Sundis boil the grain from which beer

- is to be brewed; *s. gadi*, a beer-shop; *s. sal*, a beer-shop; *s. salte senkate haṅḅiko nūin*, they go to the beer-shop and drink beer. (H. *sūṅḅi*.)
- sūṅḅi kurkuria potam*, n. A small kind of dove, so called because their call is heard like *sūṅḅi kur kur kur*, the same as *barge potam*, q. v.
- suparbhayar*, n. Supervisor (in census operations). (Engl.)
- supotiq*, adj. Quiet, gentle, peaceable (v. *sapof*; rare).
- supof*, adj., adv. Satisfactory, tasty, good. *Onko then do bah calalla, rar reak se jāhān katha reak s. bañ aṅkarōḷē kana*, I will not go to them, nothing satisfactory is felt there in connexion with talk or any matter; *khub s. daka utule jomketa*, we ate very good and tasty rice and curry; *dhurup tēngon hō qdi s.le qikquketa*, we thought it very nice the way in which we were treated in connexion with sitting and standing (i. e., polite behaviour); *orak dūr khub s.ko benao abata*, they have built their house nice and comfortable (clean).
- suptid*, n. The instep, the upper surface of the foot between ankle and toes. *Jāngu s.in māḷi akana*, I have cut myself on my instep; *jāngga talkare jannūin rākenā, s.re parom akana*, I got a thorn into the sole of my foot, it has passed right through to the surface of the foot.
- suptic*, n. A small winnowing-fan (of the same shape as *haṅḅak*, q. v.; mostly intended for children). *S.le gidra dhuriko gum enēḅa*, children play, sifting dust with a small winnowing-fan; *minil s.kate ṅakako nidereta kisār hor do*, rich people take money in by small winnowing-fans (as much at a time as a *suptic* can take).
- supṭau*, v. a. m. To prosper, do well, grow or yield well, settle satisfactorily, come to a satisfactory conclusion. *Nēs do oka leka cyle caskel, bale s. darcatu*, who knows how we did our agricultural work this year, we were unable to make any good crops; *uni do bese s.keta, rin bae jomketa*, this man has done very well, he does not borrow; *bad dole s.leta, baihar do bale s. darcatu*, we have made the high-land paddy yield well, we were unable to make the low rice-land yield good crops; *jondra s. akana*, the Indian corn has given a good crop; *bicārko s.keta*, they settled the matter (before the village council) satisfactorily; *katha s.cua*, the matter has been satisfactorily arranged (cf. Muṅḅari *supṭao*).
- supuē supuē*, adv., v. a. Suckingly; again and again (fetch water); to suck, sip. *S.s. dak māṅḅiyē nūyeta*, he is sucking the gruel; *nūi kuri do s.s. dake lo qguyeta*, this (small) girl is constantly fetching water from the pool (without being ordered); *toae s.s.eta*, he is sucking the milk (v. *hupuc' hupuc', pusuc' pusuc'*).
- supud*, v. *supul*. (C.)
- supul*, adj. Gentle, quiet, peaceable. *S. baḅu kantaleae*, our daughter-in-law is gentle-mannered (v. *sapof*).
- supuluk*, v. recipr. of *suluk*, q. v.
- supurd*, v. *soprot*. (C., form not Santali.)

sur, n. Voice, melody; v. a. To sing in tune. *Nui do acha s. teye serene*, this one sings with a good voice; *noa sereh reah s. dhoroape*, follow the melody of this song; *mit leha joto hor s. pe*, sing all in the same tune. (H. *sur*.)

sur, n., v. m. Excitement, frenzy; to be excited, frenzied. *Edre reah s. deđ akawadea*, he has become frenzied with anger; *bgi reah s. menahgetaea*, he has the excitement of convulsions (he has a violent fit); *hū hūteye s. akana*, he has become frenzied by continual drinking (is excited, boisterously drunk). (P. H. *shor*.)

sur, adj. Level; v. a. m. To make, be level. *Noa khēt do s. gea, hanatak do gurjko s. a*, this rice-field is level, that one they have not levelled as yet; *s. sorok*, a level road. (Desi *sor*; v. *sariqu*.)

sura, v. *surqi*.

surqg, n., v. a. Search, inquiry, trace; to inquire for, search, ascertain. *Mahuder hilokre kadakin at akantalea, unkinak s. bangeko laiyeta*, the day before yesterday two buffaloes of ours have been lost, people cannot give us any information of them; *berhaetele s. akata*, we have made inquiries everywhere round here; *noa katha s. aguipe, sari se naseko ror akata*, ascertain this matter, whether they have really said so or it is false; *laiyeta, godenae mente, do s. aguipe*, they say that he has died, please inquire and bring word; *kombro akan reah s. ko lagao akata*, they have started an inquiry about the theft committed. (P. H. *surqg*.)

surqhi, v. *surqi* (the common form here).

surqhi ghās, n. A certain kind of grass. *Mare hapramko do, katha, durup durupe s. gh. sanambo nitaketa*, the ancestors, people tell, disordered all the *surqhi* grass by continually sitting on it. Possibly the same as *surki*, q. v. Not used about any grass now. (H. *surahi, surki*.)

surqi, n. A porous decanter-shaped earthenware water-bottle, a goblet. *S. re dak dgholekhan rearolka*, if water is kept in a goblet, it becomes cool. (A. P. H. *surahi*.)

surqj, n. The sun. (Only used in compounds; H. *sūraj*.)

surqjkant manik, n. Jasper (v. *supra* and *manik*; in a book).

surqj mukhi, v. *suruj mukhi*.

surq matha, v. *matha surq*.

Sura nahgin bongu, n. The name of a Santal bongu. (C.)

surqs, v. a. m. To absorb, finish; to die, become dry. *Ape dope tuyomema, jom s. ketale*, you have come too late, we have finished all the food; *puhil dak teke s. pe, enkhante mosola lagoape*, boil so that the water first used is absorbed, then add the spices (when preparing meat-curry); *phalna doe s. ena, Sikhqr sece bohokheta*, so and so was finished, he turned his head towards Sikhqr (the South, the region of death); *khēt s. ena*, the rice-field has become dry; *iqrupko dal s. kedea*, they beat the leopard so that no life was left in him; *kqmi s. ketale tehai*, we finished the work to-day.

surbañ, n., v. m. Anger, fury; to become furious. *S. dçc akawadea*, anger has taken possession of him; *s.m qikqueta*, I feel very angry; *guti uperteys s.ena*, he became angry with the servants (cf. *sur*; also pronounced *sorbañ*).

surburuc, adj., adv., v. a. m. Half-done, part not properly boiled (food); half-wet (on one side); to boil, prepare unsatisfactorily, be only partly boiled; to become partly wet. *Bgru dakko dulatte daka dç s.gç qikquk hana*, the rice is felt to be only partly boiled, because they added un-boiled water (when it was being prepared; half of the rice cooked, half raw); *tehenak dakako s.keta*, they prepared to-day's rice unsatisfactorily; *dakien s.ena*, I have become wet on one side through the rain.

surgi baha, n. A wild flowering plant, *Anisomeles ovata*, R. Br. (C.)

surguja, n. A cultivated plant and its seed, that yields the Niger oil, *Verbena sativa*, Roxb. (or *Guizotia abyssynica*, Cass). Also called *qandi s.* to distinguish it from *bir surguja*, q. v. Very commonly cultivated by the Santals for its oil. (Desi *surgunja*, or only *gunja*; v. H. *sur*, sun; Muqðari *surguja*.)

surki, n. A kind of weevil that attacks the horns of cattle. (C. "which infest stored dhan;" these are here called *suhri*, q. v.). *S.ko jomeltaea nu kadawak deren*, the weevils are eating the horns of this buffalo. (Muqðari *surki*.)

surki, n. Blotches on the skin supposed to be caused by parasites that are too small to be seen. *S.ko jom akadea*, the parasites have eaten him, caused his skin to be blotched; *s. jom ngelok kantaea*, his parasite-eaten spots are seen (he has light-coloured blotches on his skin) (cf. supra).

suriq, the same as *sariq*, q. v.

surik, n. Manner, mode; v. a. m. To make straight; postp. Like, equal to. *Noa s. baqi kirih aguime*, buy and bring a brass-cup equal to this; *amem roqel dam s. dç bau emoka*, I will not pay anything like the price you mention; *bicqr s. bae em akata*, he has not paid like what the judgment was; *noa s. oyak henaome*, build a house like this; *hana dare sojhete s.pe*, make it straight in the direction of that tree; *horko s.keta*, they made the road straight (in a certain direction) (cf. H. *sarikha*, similitude).

surikte, postp. According to, equal to, following the direction of. *Niq s. sime*, plough in this direction; *niq s. khet hatinpe*, divide the rice-fields in accordance with this; *noa s. nahel bensime*, make a plough like this (in size); *niq s. calakme, atom nama*, go in this direction, you will find a village; *niq s. gaqa paromokpe*, cross the river, following this direction (v. supra + *te*).

surjahi, n. The sun (-god, -festival). (C., not used by Santals here, but by Doms, Bhūyas, etc.; it corresponds to the Santal *jou sim*; cf. H. *sūraj*.)

surjakanto, n. Jasper. (B. *suryakānta*; in books.)

- sur'ju muni*, n. A certain plant, used in Santal medicine. Said to be two kinds, *nanha* and *moŋa*, thin and thick (cf. *suruj muni*).
- surkq*, v. *surkqu*. (C.)
- surkq baber*, n. A piece of rope used in setting a net for hares; the net slides down this rope when the top support falls. (C.)
- surkqu*, v. a. To sniff, suck up (through the nose). *Ran mure s. aderaepe*, put medicine in his nose and make him sniff it; *bhqh hakis jkhqet ranle s. adera*, when we have a headache, we sniff medicine; *oŋqm hqŋ do utih sunumko s. aderjona, aloko mandaki lagil*, some people sniff up barter-oil to avoid getting a cold. (H. *suruknā* and *suruknā*.)
- surkqu*, v. a. To strip off as the leaves of a switch, etc., by running through the hand (C.); v. m. To jump out of the sheath (a sword). The Santals have a curious belief, that a sword may jump out of its sheath when it feels a tiger or leopard near; a battle-axe is in the same way believed to make a sound when dangerous animals are near. *Bhage tarware do taruŋ qikaukte bhokar khqn s. oŋokoka, pocra tarware do ban, ona do gŋre hū ban oŋokoka*, a good sword will, when a leopard is felt near (of itself) jump out of its sheath, not, however, a cowardly sword, even when such a one is pulled, it will not come out (v. *supra*).
- surki*, n., v. a. Powdered burnt bricks, mortar; to make do. *Gathao jkhqet s. ar cunko lagaoa*, when building with bricks they use powdered bricks and lime; *iŋa huruŋ gundqiteko s.a.*, they prepare mortar by pounding burnt bricks fine. (P. H. *surkhi*.)
- sur mante* (-*marte*, -*mente*), adv. With a rush or dart, with a swish. *S.m. dhiriye capalketa*, he threw the stone with a swish; *cole bih coŋ s.m. noŋeye dalketa*, some snake or other ran away in this direction with an audible rush; *banduk guli ale cetante s.m. parqmena*, the ball from the gun passed over us making a hissing sound (onomat.; cf. H. *sur*).
- surmq*, v. *surmqn*.
- surmqn*, v. *surmqn*. (C., possibly a printer's error.)
- surmq surmi*, adv., v. m. Excited, in a fury; to become excited. *S.s.ŋe hir hecna dadal lagil*, he came running in a fury to beat someone; *s.s.ŋe calaena*, he went off in the height of passion; *celpe metadeteŋe s.s.k kana*, what did you say to him to make him be so excited (cf. H. *sarm*, exertion; v. *infra*).
- surmqn*, v. m. To be or become excited, eager, frenzied, fly into a passion; adj. Excited, in a passion. *Dangra s.gye qikauk kana*, the bullock feels excited; *s.k kanae, qkqc celpe men akawadea*, he is excited (angry), who of you has said what to him (v. *supra*).
- surngqu*, v. a. m., the same as *sarngao*, q. v. *Ruŋel s.kedeako*, they scolded him, so that he flew into a passion; *boge kalhateŋe s.ena*, he flew into a passion hearing a good word; *seŋgel s.ena*, the fire blazed up.
- surd lundul*, n. A certain small bird (reddish, like sprouting mahua).

surpiti, adj. Harsh, rough, hot-tempered, abusive, malicious (women). *S. cudi qimqi, bogeyeye gngera*, the ill-tempered wretch of a woman, she is very abusive (v. *suig, suipid*).

surput, v. *sorpot*. (C.) (Also for *surput mantle* and *surput surput*.)

surpha, the same as *sorpha*, q. v. (Rare.)

surpha, v. *sorpha*.

surruc surruc adv. Warblingly (the *lipi cēri*, bird) (onomat.).

sursq, n. The sharp ends of a bow; the sharp point of a shield. *Ak s. ten spollena*, I was jabbed by the end of the bow (what is outside where the string is fastened); *phiri s. qreya bitkela*, he pushed the sharp point of the shield down in the ground (made it stand). (H. *sursq*.)

sursq, n., v. m. Perforation of the palate (a cattle's disease); to get this, suffer from do. *Aleren gniko s. nam akatkoa*, our cattle have got perforation of the palate; *hadae s. akana, khadar khaqoretac*, the buffalo suffers from perforation of the palate, it is making a rattling sound (when drinking).

sursudialē, adj., adv., v. m. Scowling, virulent; scowlingly (looking down); to become furious. Word refers to the look of the person; mostly about women (somewhat like *kur kurdac* about men). *Nui qimqi dce s. gea, cello coe edre akana*, this woman is scowling, who knows what she has become angry for; *s. pondgeye bengtel kana*, she is looking scowlingly, showing the white of her eyes; *monre cel coe edre akana, s. enae*, who knows what she has become angry for, she has become furious-looking (cf. *sur sunduc*).

sur sunduc, adj., v. a. m. Dejected, cowed; to cow, daunt, intimidate. *S. s. durup akana*, he is sitting cowed (unable to say anything); *eger s. s. hadae*, she abused her so that she became cowed; *daē dahleye s. s. hellea*, we become wet and miserable through the continual rain; *rubahleye s. s. ena*, he shrunk within himself from cold.

sur sur, adv., v. m. Eagerly, rushingly; to rush about. *S. s. e nir hijuk kana dadal lagit*, he is coming rushing along to beat someone; *goiye s. s. bayac kana rorok lagit*, the cow is rushing about to butt (v. *infra*; cf. H. *sursur*).

sur suran, adv., v. m. Rushingly, eagerly; to rush, burn fiercely, be eager, to dart. *Kada s. s. c hijuk kana rorok lagit*, the buffalo is coming rushing along to butt; *hakoko s. s. calaena*, the fish darted away; *edretye s. s. bayac kana*, he is rushing about angrily; *sqngi calte s. s. vahapena*, the fire leapt up to the roof; *gidiko s. s. Argoyena*, the vultures came down with a rush. (H. *sursurana*.)

sur suri, n. Inclination, desire, irritation, anger. *Hola edre menahgetasa, s. s. baē cabe akantaea*, his anger of yesterday is still with him, his irritation has not ceased; *jom reak s. s. bhahgaentaea*, his desire for food has been lost (may also be said of having been satisfied); *lqhqi reak s. s. cabayentaea*, his desire for fighting has ceased. (H. *sursuri*.)

surti, v. *surki*. (C., not here.)

surti thamakur, n. lit. Tobacco of Surat; a kind of tobacco. It is not chewed by Santals; smoked as *cuti*, q. v., or in a hookah. *S.th. dō bah laga, eken cuti nūige ganoka*, the Surat-tobacco is not pungent, it is only good for smoking as a cheroot. (H. *surti* and v. *thamakur*.)

surua, n. Soup, broth; v. a. To prepare do. *Jolha dō jah reak s.ko leara*, the Jolhas make soup from bones; *ḍaḅgra jaḅko s. akata*, they have made soup from ox-bones. (P. H. *shorbā*; Desi *surwa*.)

suruḍ, n., v. a. Sniff, sob; to sniff, snuffle, sob. *S.in añjomleṭtaea*, I heard her sob; *gōḅ katha añjomkateye s. gōḅkela*, hearing the report of the death she sobbed; *mandateye s.ṭ kana*, he is snuffling on acc. of a cold (cf. *suluḍ*).

suruḍ supuḍ, v. m. To run copiously (mucus from nose); adv. Running (mucus). *Mandateye s.supujoḅ kana*, due to a cold his nose is running with mucus; *gidry dō s.s. dakae jomjoḅ kana*, the child is eating while the mucus is running (v. supra; v. *supuḍ supuḍ*).

suruḍ suruḍ, adv., v. a. m. Sobbingly, sniffingly; to sob, sniff, snuffle. *S.s.e rakjoḅ kana*, she is crying sobbingly; *mandateye s.s.ṭ kana* (or *s.surujōḅ kana*), he is snuffling because of his cold; *bhabnateye s.s.ṭa*, she is sobbing from grief; *haso jalateye s.s.ṭa*, she is blubbering because of the pain she feels (v. *suruḍ*).

suruj bai, n. A kind of convulsions, sunstroke. (C.; not here; H. *sāraj*; v. *bai*.)

suruj lever baha, the same as *suruj mukhi baha*, q. v. (v. *lever lever*).

suruj mukhi, n. The Indian Scaly Ant-eater. (C.; here called *harba*, q. v.)

suruj mukhi arak, n. A certain plant, used in Santal medicine.

suruj mukhi baha, n. The Sun-flower, *Helianthus annuus*, L. So called because the flower is turned towards the sun. Used in Santal medicine. (H. *sāraj mākhī*.)

suruj mukhi maric, n. A variety of pepper (so called because the pods are turned upwards). Cultivated by the Santals (v. supra and *maric*.)

suruj muni (horō), n. A variety of paddy. (H. *sāraj*; cf. H. *muni*.) Also used as a name for girls.

suruḅ, n., v. a. A hole bored in a rock for blasting; to bore do. (C.; H. *surāḅg*.)

surusuḍ, v. a. m. To huddle up, to become huddled up with wet and cold, shiver. *Dak s.ḅelleae*, we became shivering wet (exposed to rain); *dakṭeye s.ena*, he became huddled up, being wet (and cold), (cf. *jhory jhōc*).

suru suru, v. m., the same as *sere sere*, q. v. (*nū s.s.*, drink so that one's stomach is distended; rare).

surutal, v. *suruthal*.

suruthal, v. a. m. To level, settle, adjust, pacify. *Khetko s.ḅela*, they have levelled the rice-field; *kathako s.ḅela*, they have finally settled the matter (nothing is left); *disom s.ena*, the country has become peaceful (no disorder or fighting, as after the *hul*, insurrection); *bebakle s.ḅela*,

bidako rean baki menaka, we have finished all, it is only left to say good-bye to them (at the end of a marriage).

suru, n. A sedge, *Cyperus tegetum*, Roxb. Mats are woven with the culms of this plant. *S. sugenem sagenoka*, you will sprout like the sedge sprouts (in *bakhar* when branches have been fixed in the ground near water to find out who is responsible for illness and death; v. *dhaurak bil*) (cf. *Muqari sura*, short new leaves).

Gaija s., *Cyperus tegetum*, Roxb.

Nanha s., a smaller species, *Cyperus Iria*, L. (?)

Nahgruata s., *Cyperus rotundus*, L. Particularly this kind is used at cremation. The thread of one end of the cloth of the dead person is drawn out and twisted round the end of the culm; this is set fire to, and the *oaris* (q. v.) applies this to the mouth of the deceased; thereupon the pyre is set alight.

suru matha, the same as (the more commonly used) *matha suru*, q. v.

sure, n., v. a. Rice and any stuff cooked together; fig. a conglomeration, medley; to cook along with rice; to make a hotch-potch, medley. *Tehai s. dakako emallea*, to-day they gave us rice and curry cooked together; *arak s. akaltaleako*, they have cooked rice and vegetables together for us; *sim sure*, fowls' flesh and rice cooked together; *sukri* s., pig's flesh and rice cooked together (especially when a trespassing pig has been killed); *bhok s.*, rice cooked together with the head of an animal (especially of a sacrificed animal, in this case only eaten by men who have fasted previous to the sacrificing); *dol ar cnoleko s.keta*, they cooked split peas and rice together; *ona kathako s. akata*, they have made a medley of that matter (brought in irrelevant matters); *sakhiko s.keta*, the witnesses made a medley of it.

Sure Baske, n. A sub-sept of the Baske sept. Said to be so called, because their ancestors offered *sure* once.

suriaq, the same as *sunduc*, q. v. (C., not here.)

surput, the same as *sorpot*, q. v. (Rare.)

surput mante (-*marte*, -*mente*), adv., v. *sorpot mante*.

surput surput, v. *sorpot sorpot*.

sur suria, adj., v. a. m. Narrow, strait; to make, become do. *Noa s.s.*

daharte sagur do ban calaka, the cart will not pass along this narrow road; *s.s. khel*, a narrow rice-field; *noa s.s. bhugakre marak utar bine boloyena*, a very large snake entered into this narrow hole; *pinclieko s.s. akata*, they have made the rice-field ridge narrow; *deal s.s.yena*, the wall has become too narrow (cf. *Desi suru*, narrow).

surud, n., adj. Path; narrow (road). *Noa s.te calalime*, follow this path; *noa s. hor do sojhegea*, this narrow path is straight; *s. hor do bolorgra, bir namoka*, the path is dangerous, forest is met with (one has to pass through) (v. *supra*; v. *suru suru*).

- suruc*, v. a. m. To put away, into, to hide, to push oneself into, conceal oneself. *Poesae dghu s.keta, bañ namoñ kana*, he has put the money away into something, it cannot be found; *horko talareye s. bqlak kana*, he is pushing himself in among the people (to hide or to get warm); *gumdri okare coe s.en*, the quail has hidden itself somewhere (v. *sundud*).
- Ere suruc*, v. a. m. To dupe, cheat, fool. *E.s.kidinako, bako emadina*, they duped me, they did not give me (although they had promised).
- sũrũkũl*, n. A certain tree, *Salix tetrasperma*, Roxb. *S. bir*, a forest of *S. trees* (mentioned in the earliest traditions); fig., the male pubes (used by co-parents-in-law).
- sũrũsuc*, adj. Thin and straight (tree). *S. dare akana, qñi coñre qar menaka*, it has grown into a thin and straight tree, branches are only very high up; *s. theñga*, a slender, very straight stick.
- surusuc*, n. A certain tree, *Parkinsonia aculeata*, L. (Very rare and only planted.)
- surusuc*, v. m. To become huddled up with cold. *Dak dakteye tukunkellea, rabanteye s. utarena*, the continual rain caused us to become numbed, he became utterly huddled up with cold (cf. *koklosa*).
- suru suru*, adv. With a chirping, shrill sound; adj. Narrow (path). *Ore cẽrẽ s.s.ko raga*, the quails cry chirpingly; *eneñ jokheñ s.s.ko qroña*, when they play (especially football) they whistle; *bir talate s.s. hor sen akana*, a narrow path is running through the forest (onomat.; v. *suruc*).
- susãñ*, adj. Of a fine quality (tea). Word learnt in tea-gardens. (From Souchong; Chinese *hsiao chung*.)
- susãñ*, adj. Dreary, desolate. (C., not used here; H. *sunsãn*.)
- susar*, n., v. a. Emergency; to manage, effect, accomplish, finish; to take care of. *Gor sre gopora jarurgesa*, it is necessary to help one another in difficulties and emergencies; *s.e calaokellina*, he helped me through the emergency (laid out money for me); *kaniye s.keta*, he finished the work; *mit thari dakae jom s.keta*, he finished one plateful of rice; *galmarako s.keta*, they finished the talk.
- susãri*, n. The man who functions as priest at the *Jatra* festival; only in a few Santal villages. *S. do jatrareye bongawaõoa*, the *Susari* preforms sacrifices to (worships) the (*Jatra*) *bongas* during the *Jatra* festival; *s. man*, rent-free land held by the *Jatra* priest (now done away with); *s. era*, the wife of the *Jatra* priest.
- susãriq*, n., the same as *susãri*, q. v.
- susãriq*, n. A dresser, an assistant in a hospital. *S.ko do ghaoko saphayelkoa ar ranko lagooa*, the dressers clean the wounds and apply (external) medicine to people (v. *susãr*; Mundari *susar*, to nurse, *susari*, one who nurses).
- susi*, n., v. a. m. A pretext, excuse; to pretend, use as an excuse, make an excuse, be the (not understood) cause of. *Dapõome reak s. bako namlaka*, they did not find a pretext for fining him; *s. karpnte bac*

tahflena, he did not stay pretending something (as an excuse); *baku do nasenalle roqkadekhan inageye s.kela, are dorhela*, when we spoke, just a little upbraiding our daughter-in-law, she used that as a pretext and ran away; *jənum rolige s.yena, marah utar mōyentaea jahga*, a thorn having pierced (him) this became the cause, (why) his leg swelled immensely; *bəkol haso s.yenteye gələna*, he died, a headache being the (not understood) cause. (Munqari susi.)

susluʔak, v. *susulʔak* (both forms equally used).

susmar, n. A certain kind of larvæ, having long hairs all over, said to be poisonous (? *Adolias garuda*). *S.e torhidina, uhui uhui hasoyedin kana*, a *susmar* stung me, I have a throbbing pain (cf. P. H. *sismār*).

susni, n. A certain tuber, *Dioscorea fasciculata*, Roxb. Fairly common wild, sometimes planted. (B. *susni āh*.)

susrar, v. *sqsrar* (not considered Santali, although heard).

susta, v. *sustq*. (Slowly.) *S.i taramet kana*, he is walking slowly. (H. *sustā*.)

susti, adj., adv. Slow, idle; slowly, lazily. *Aqi s. kəmi kantaea nuiaik do, usqra do bənuktaea*, his work is very slow, there is no speed in him; *s.ye jomela*, he eats slowly (at ease); *nəri do s. hijul kantaea*, his pulse is coming slowly (regularly, not as in fever). (P. H. *sustf*.)

sustq, adv., v. m. Slowly, at one's ease; to recover, get better, improve. *S.e kəmi kana*, he is working at his ease; *s.e jomela*, he eats slowly; *ruq s.yentaea*, his fever (illness) is less; *naqka s.yentaea*, his pulse has become slower; *s.(te)bon galmaraoa*, we shall talk (over the matter) quietly. (H. *sustha*.)

susʔa, n. A certain tuber.

susʔa, the same as *sustq*, q. v. (some pronounce it so).

susʔob, n., adj., adv., v. a. m. Kindness, absence of anxiety; fine, nice; kindly, amiably, pleasantly, agreeably; to make, be excellent, savoury (food). *S.te bako dəhqolidina*, they did not treat me with kindness; *s. bac namelle bae taqen kana*, she does not stay, because she does not get kindness; *s.teko jomela*, they have their food without anxiety (also, have good savoury food); *cas aqi s. həloik kana*, the crops are looking very fine; *s. katha*, kind, friendly words; *s. daka utuko emadina*, they gave me excellent rice and curry; *noa utuko s.kela*, they have made this a very fine curry; *onko thenak daka utu do s.ena*, the rice and curry (we had) with them was savoury.

susʔok, the same as *susʔob*, q. v. *Bes jomakite jivi s. taqen kana*, when having good food, one's soul feels well (i. e., life is pleasant); *s. katha*, pleasant, kind words.

susʔop, the same as *susʔob*, q. v.

sū sū, adv., v. a. m. Breathing heavily; to breathe heavily, snort, sniff. *Mandate s.s.i sahefela*, he is breathing sniffingly owing to a cold; *jom bikate dangra s.s.i sahefel kana*, the bullock is breathing heavily, having eaten to satisfaction; *gaiye s.s.yela rorok lagil*, the cow is snorting, on

the point of butting; *kaḍa rororē laḡile s.s.ḥ kana*, the buffalo is snorting to butt (onomat.; v. sḥ).

su su, v. sḥ sḥ.

susu, v. a. To make a hissing sound (to child to make it pass stool).

Gidra s.yem, ij laḡile, make a hissing sound to the child, it is going to stool. The child is taken on the lap and kept with its back turned outwards, so that anything may fall down between the legs of the mother; then the mother (or other woman) says *sss; s.mealaḥ*, I shall make you pass stool (a threat) (onomat.).

susu, adv. Whistlingly, making a whistling sound. *Gupi gidra s.s.i goleta*, the cattle-herd boy makes a whistling sound (no melody, irregular sound) (onomat.).

susuq, v. m. To produce a hissing sound resembling *susu susu*. (C.; Muṇdari *susuan*.)

susuq susui, adv., v. a. m. Snortingly; to snort, sniff (cattle). *S.s.ye rororē laḡidoḥ kana ḡai*, the cow is snorting, on the point of charging to butt; *kaḍae s.s.yel kana* (or *s.s.ḥ kana*), the buffalo is snorting (angrily) (onomat.).

susuqu, the same as *susuq*, q. v. (C.)

susultāḥ, adj. Lively, bright, cheerful, in good condition; v. m. To become do., recover, brighten up. *Phalna do ḡai beḡide ruq osoklena, netar do s.e moḡa jarwaḥ kana*, so and so was very ill and meagre, now he is gradually putting on flesh and looks well; *gidra doḡ s.gea*, the child is in very good condition; *nihū do netare s.ena*, the calf has become fine-looking at present; *jomko nam ahalle ato hoḡho susultagoḥ kana*, the village people are brightening up because they have got food. (Muṇdari *susultai*.)

susum, adj., v. a. m. Tepid, lukewarm; to make do., to heat. *Ruḡid s.dak hū ocoyem*, let the ill one drink warm water; *toa s.kalme*, heat the milk; *dak s.ena, ma caole khadleme*, the water is hot (before boiling), put the rice in: *ado daklaḥ s.tama*, I shall make your urine hot (threatening).

susurbaḥ, n. A wasp. The Santals distinguish; *Bana s.*, a large black kind; *carḡe s.*, a kind of wasp (C.); *khudig s.*, a brownish, small wasp (? *Odynerus punctum*); *seḡel s.*, the common wasp (? *Pollstes hebraea*). (Ho *surpaḥ*.)

susurfaḥ, adj., v. m. Fat, plump, in fine condition; to become do. *S.e moḡaḥ kana*, she is becoming plump and fat; *susurtagoḥ kanae ḡaḡra*, the bullock is getting into fine condition (v. *susultāḥ*).

susu susu, adv., v. a. Making a hissing, whistling sound; to make do. *S.s.i golet kana*, he is making a hissing sound whistling; *gidraḡi s.s.yedo kana*, she is making a hissing sound to the child (to make it pass stool) (v. *susu*).

susu susu, v. m. To shiver. *Rabakḡe s.s.ḥ kana*, he is shivering with cold (both from cold and in the ague stage of fever) (v. supra; Muṇdari *susu susu*, shiver with cold).

suswə susvi, v. *suswə susni*.

sutaləh, in a marriage song. *Kukur songe s.*, she lay down with a dog (sung when the village girls receive the bridegroom with satirical abuse). (B. *skoyon*.)

sutəm, n., v. a. m. Thread, yarn, any thread-like substance; to spin thread, make do. *Dhera s.*, thread spun on a hand-spindle; *takoe s.*, ordinary thread spun in a *carhka* (q. v.) from cotton; *jāri s.*, thread made of hemp; *guli s.*, a ball of thread; *parkəm s.*, bedstead string (generally *parkəm baber*); *kashəm s.*, cotton thread; *luməm s.*, silk thread (of the Tasar silk); *rel* (or *ril*) *s.*, thread that is sold on reels (a reel of cotton); *arəh s.*, red thread; *tope s.*, gossamer (v. *tope*); *bindi s.*, thread spun by a spider; *kashəmko sketa*, they made the cotton into thread; *gira s.ko talhəla*, they tied the thread-knots (to show number of days remaining); *hicri' ləh laqil s.ko qrela*, they are preparing the warp for weaving a cloth. (H. *sət*.)

sutəm or carhki, n. A reel for winding thread on. It consists of a piece of bamboo that is cleft into four outstanding "legs," the joint being entire. It turns round on a stick the end of which goes into a hollow of the joint. It is particularly used for the thread when they arrange it for preparing the warp. It is light and easily kept in one hand (v. *supra*; v. *or* and *carhki*).

sutəm qorəh gneč, n. A children's game.

sutni, n. A certain tuber (the same as *susni*, q. v.; in a book).

sutrau, v. a. m. To search, investigate, ferret out, find out, draw out, inquire. *Katha bes lekate s.tabonme, sari se nase kana*, investigate the matter well, to find out whether it is true or false; *gođo bhugəh sme, oha seč caləh kana*, investigate the rat-hole and find out in which direction it goes; *katha bah s.lenkhan galmarao bah hoələka*, if the matter is not properly inquired into, no talk (in council) can take place (cf. *sutur*).

sutri, n. A certain kind of pulse, *Phaseolus calcaratus*, Roxb. Cultivated together with Indian corn, or with *ghəngra*. It is also called *sutri ghəngra*. (Desi *sutri*.)

sutri bih, the same as *tutri bih*, q. v.

sutru, n., the same as *sətru*, q. v. (Very rare.)

sutruč, adj. Small, insignificant. *S. mara gidro*, a small wretch of a child. (Rare; cf. *soł sutruč*.)

sutur, v. a. To search, find out. *Soł caole bagay caole s.kel gatarhəthhan*, when cleaned rice, not cleaned rice was searched for, was found (from an answer given by a bonga that has possessed a man; meaning uncertain).

suturaləh, v. *nase suturaləh*. *Nase s. do alom tūneə*, don't shoot it ineffectively.

sutur murgəh, adj. Uneducated, illiterate. (In a book; not here.)

sutur na galar, adv. Badly, improperly, ineffectively, opposite of what is fit and proper. *Noə piəđə do s.n.g.pe jərərhəka, bah thik nələh kana*,

you have plastered this verandah improperly, it looks badly; *s.n.g.e* *royel kana, oka hō ban bujhanū kana*, he is speaking nonsensically, it is not possible to understand anything; *s.n.g.e* *ñtlok kana*, he is looking bad (dirty, slovenly, untidy).

suf, n., v. a. A cavity excavated in the sand to allow water to percolate into it; to make do. *S. khon dañ lo uguime*, draw water from the hollowed out cavity and bring it; *nun din ajante s.dañ dadi dakpe nūketa*, so long a time you have, because we were not known to each other, drunk water from a hollowed-out cavity, water from a pool (from the formal talk when the bride is to leave for her husband's home); *s. arejpe*, bail out the water from the hollowed-out cavity; *gaḍareko s.keta*, they have hollowed out a cavity in the river (sand). Santals will not readily drink water from a river-stream; whenever possible they will dig a small cavity in the sand with their hands; here the water quickly percolates, and this is clean. (Munḍari, Ho *sud*, pit, well.)

suf, n., v. m. A hair-knot, long hair that may be tied up; to dress or tie up the hair in a knot. *S.re bahae reḅel akata*, she has stuck a flower in her hair-knot; *netar dō s. namok kantaea*, at present her hair is long enough to be tied up in a knot (it does not necessarily mean that it is tied up); *uḅ s.kokme, alom arakkaka*, tie your hair up in a knot, don't let it hang loose; *s.re bahae reḅefadea*, he stuck a flower into her hair-knot (married her; a widow is married in this way; a flower on which sindur is smeared is stuck in the hair); *bahohhartet samahre s. alom araga*, don't let your hair get loose in front of your husband's elder brother. Santal women always have their hair in a knot; formerly, when men also used to have their hair long, they tied it in a knot, generally on the right hand side of the head behind the ear. Nowadays, very few Santal men have long hair. (Munḍari, Ho *supid*.)

Laya suf, a hair-knot on the right-hand side of the head behind the ear (used by men).

Lari suf, the same as *laya suf*, but used by women.

Peter suf, a hair-knot made by twisting the hair into a coil and fixing it at the back of the head.

Rok suf, v. *roy suf*. (C., not here.)

Rof suf, a hair-knot; the hair is combed; the hair is tied into a knot with *caurid* (q. v.) or without, if long; a *sulok* (q. v.) is generally stuck in.

Tikin suf, a hair-knot, the hair being tied up on the crown of the head, standing up (mostly elderly men and a few old women).

Tuqa suf, a loose kind of hair-knot, the hair being twisted (but not tied) into a nest-like shape on one side of the head (women).

Totka suf, a hair-knot fixed at the neck.

suthar, adj. Fine, grand, beautiful (used mainly in sarcasm). (C., apparently not here; cf. H. *suthra*.)

suthil, the same as *sotel*, q. v.

- suthni*, n., a plant, the same as *susni*, q. v. (C.)
- suthni*, n. A little, a pinch, a grain. (C., not heard here.)
- suthrai*, adv. Well, nicely, neatly, properly. *Sye oraik akala*, he has built a nice house; *s. gitikhaeme gidra*, lay the child nicely down (to sleep); *parhom s.ye benao akala*, he has made a fine bedstead. (H. *suthrai*.)
- suf*, n. Dry ginger (what is called *adhe*, when fresh). *Jel uture s. lagaome, ado labidoka*, apply dry ginger to the meat-curry, then it will become tender. (H. *sufh*.)
- sufi*, n. A long pod of certain trees or plants; v. m. To be not quite free of seed. *Mungga s.* (also only *sufi*), the pod of the *mungga* (horse-radish tree), used for curry; *raher s.*, a pod of the *raher*, q. v., in which some kernels are left (cleaned out by beating); *turi s.*, the siliqua of the mustard plant when not quite emptied of seeds; *noa turi do s. akana, dalabon*, these mustard siliquæ have got some seeds left in them, we shall beat them.
- sufiq*, n. A narrow strip of deep rice-land. *S. sokra menaktalea*, we have a narrow strip of rice-land; *ona s. jumi reak do tingk horo hooaka*, how much paddy will there be from a narrow strip of rice-land. *Sufiq* is narrower than *sokra* and has prepared rice-fields.
- sufik*, v. a. m. To investigate, ascertain, make sure, inquire. *S. namkelkoah, onkoge horoko jom oco akala mente*, I inquired and found out that they have let the paddy be eaten; *kathue s. barayeta*, he is investigating the matter (ascertaining who is at the bottom); *al mihü reane s.el kana*, he is inquiring about the calf that has been lost.
- sufruk*, v. a. To crunch. *Seta jahe s.el kana*, the dog is crunching a bone (onomat.).
- sufruk mante* (-*murte*, -*mente*), adv. With a crunching sound. *S.m.ye togoçkela*, he crunched it with his teeth (v. supra).
- sufruk sufruk*, adv., v. a. Making crunching sounds; to crunch. *S.s. cel jah coh nui seta doe jometa*, this dog is eating some bone or other, making crunching sounds; *but alae s.s.eta*, he is crunching roasted gram (onomat.).
- sufuc*, v. a. m. To use one or more fingers to find or get something out. *Janteye diç akana, s. odoktaeme*, he is choking with a bone in his throat, get it out with your finger for him; *kaythar kosa s. odoktabonme, jomabo*, scratch the Jack fruit seeds out for us, we shall eat some; *jel kufiye s. barayet kana*, he is picking the meat bits of the curry out with his fingers; *luture sufujok kana*, he is scratching himself in his ear.
- sufuc* v. a. m. To ask after, care for, take to heart about. *Unqk pera menakkotamre hã okor bako s.elme*, although you have so many relatives, as you see, they do not ask about you (v. supra).
- sufuk*, v. a. To drip (rain). *S. ahgaketae*, it has been dripping the whole night until dawn; *s. dake lagao akala*, it has set in with dripping rain (drops may be large, but not pouring) (v. *sufuk*).

- sufuk sufuk*, adv., v. a. Drippingly, with large drops; to drip (rain).
S.s.e daketa, haram japute lagao akata, it is raining drippingly, a long spell of rain has set in; *s.s.et kanae, bae asoyeta*, it is raining a few large drops, it does not clear up (v. *suprak*).
- sufuk*, v. a., the same as *sufuk*, q. v. *S.etae tehen*, it is raining big drops to-day.
- sufuk mante (-marte, -mente)*, adv. With a drip. (Very rare.)
- sufuk sufuk*, adv., v. a., the same as *sufuk sufuk*, q. v. *S.s.e dak ayupketa*, it rained drippingly the whole day until night (onomat.).
- sufur*, v. a. To crunch, nibble. *Jondra ata se cel cqe s.et kana*, he is crunching roasted Indian corn or something; *hon jondrako s.eta*, the rats are nibbling the Indian corn (hanging in the house) (onomat.).
- sufur sufur*, adv., v. a. With crunching, nibbling sounds; to crunch, nibble (mostly rats). *Hon jondrako jumeta s.s.*, the rats are eating the Indian corn, making crunching sounds; *but atae s.s.eta*, he is crunching roasted gram (onomat.); v. *safar sufur*).
- suyq*, v. *suiq*.
- suyur*, v. a. To whistle (loudly). *S.et kanae okqe kora con*, some boy or other is whistling; *s.adeae benget ocoye lagil*, he whistled to him to make him look (onomat., cf. *sayar*).
- suyur mante (-marte, -mente)*, adv. With a whistle, with a rush. *S.m. mit dhaoe goketa*, he gave one loud whistle; *s.m. duar khon hqe boloyena rearge*, the wind came in with a rush through the door, very cold (v. *infra*).
- suyur suyur*, adv., v. a. Whistlingly, rushingly; to whistle (loudly), to blow rushingly. *S.s.e goleta*, he is whistling loudly; *s.s. rabañ bolok kana bhurni bhugok khon*, a cold rushing wind is coming in through the opening at the door-post; *s.s.et kanar*, he is whistling loudly (or, it is blowing rushingly) (onomat.; v. *sayar sayar*).
- swabhab*, v. *sobhab*. (C., not Santal pronunciation.)
- swabhao*, v. *sobhao*. (C.)
- swadhin*, v. *sadhin*. (C., not Santal pronunciation.)

T.

t is the unaspirated voiceless post-dental or inter-dental explosive sound.

With the post-dental pronunciation, which is the most common, the point of the tongue is placed against the back of the upper front teeth. With the inter-dental pronunciation, which is most frequently observed in women, the tip of the tongue may be distinctly seen between the front teeth. The difference is individualistic. The Santal *t* is different from the English *t*, which is supradental and by Santals rendered by the cacuminal *t*; also from the Scandinavian *t*, which is a little aspirated. *t* is in sung Santali prefixed to the interrogative pronouns and to the negation *qho* (*toka*, *tokge* and *tqhq*).

-*t*, suffixed pers. pr., denoting possession. His, her, their. Suffixed to words having final vowel. *Bahuttet*, his wife; *bokot*, his, her, their younger brother (sister); *enqat*, his, her, or their mother.

-*t* (or *-ta-*), a prefix to the personal pronouns, when suffixed to base-words or infixed in verbal constructions, denoting possession. The personal pronouns with prefixed *-t-* consequently function as possessive pronouns. When suffixed to a base-word that has a suffix, the pronoun follows the other suffix. When used in verbal constructions, it follows the verbal suffixes (or what functions as such), an infixed pronoun, but comes before the finite *-a* or the subject pronoun in the Imperative; v. *tiñ*, *tam*, *tae*, *talan*, *taliñ* (or *taliñ*), *taben*, *takin* (or *takin*), *tabo(n)*, *tale*, *tape*, *tako*. *Oraqtiñ*, my house; *niggetako onkoak khet*, this is their only rice-field; *meromko jamkedetalea*, they ate our goat; *iditam*, take your (property) away; *amge rortabonme*, you speak for us; *duruftabonme*, please sit down. There has been some difference of opinion, whether it should be taken as *t* prefixed to the full personal pronoun, or as *ta* prefixed to the suffixed or infixed forms of the same; in this last case one will have to take it as only a *t* before the pers. pr. 1st pers. (*tiñ*, not *tañ*). In Munđari and Ho both explanations will suit, as there we hear *tañ*, *t* added to *añ* (which is the form for *iñ* there), or *ta* prefixed to *iñ*.

ta, n. A sheet of paper. *Bar ta kagoj kirin aguime*, buy and bring two sheets of paper. (B. *ib.*)

tab, v. *taþ*.

tabe, n., adj., adv., v. a. m. Dependence, subjection; dependent, subject; in subjection to, under; to subject, render or be subordinate to. *Uniak t.re menaea*, he is under him; *qkpe t.re menama*, on whom are you dependent (in whose service); *hakim t. hor*, a person under the (authority of a) magistrate; *mi do bahu t.yiç kanae*, this one is a man under the rule of his wife (domineered over by his wife); *majjhi do ato hore t.kelkon*, the village headman made the village people obedient to him; *raj t. akanae*, he has become dependent on the zemindar (has taken service with); *t. hor*, a person under (someone's) orders, a servant. (A. H. *tabe'*.)

tabedar, n. A subordinate, subject, underling, follower; authority. *Rajren t. kanae*, he is a subordinate of the landlord; *qkperen t. hün bak kana*, I am not a subordinate of anybody (am my own master); *ceç t. menaktama*, what authority have you; *dqs jonako jimq akawadiüte t. menaktiña*, I have authority, because the village council has given me charge. (H. *tabe'dar*; the meaning of authority is often heard.)

taben, poss. pr. 2nd pers. dual. (suffixed or infix). Your, belonging to you two. *Ona kant.a oraç*, that is your (you two's) house; *çagant. dqe okayena*, where has your mother gone; *nuiget. boha*, this one is your (only) brother; *gqi idiyet.*, take your cow away (*ta + ben*).

tabe-daran ipil, n. A satellite planet. (In a book, v. *daran* and *ipil*.)

taben (or *taben*), n. Flattened rice; v. a. To prepare do. The *taben* is prepared by soaking rice in hot water and boiling it a little; it is then roasted a little and finally pounded in a *taben çhinki*. This is a *çhinki* that has a broad pestle and no iron ring; the bottom of the mortar (*kandj*) is also broad and even, so that the rice is pounded flat. One person treads the *çhinki*, while a woman works at the mortar. With her left hand she roasts one handful of rice, while with her right hand she keeps the rice in the mortar, until the portion is flattened, when she roasts the next handful and continues the work with this. *Mit bar hor hqko t.a, çhertel dq Bhüyqko t.ko huruña*, a few Santals also prepare flattened rice, mostly Bhüyas pound flattened rice. (Munçari, Ho *taben*.)

taben oraç, n. A certain plant, eaten as curry, mostly mixed with split peas. Found especially in rice-fields. The leaves resemble *taben*, hence the name.

taben il, n., v. m. The feathers (of the wings) just forming (resembling *taben* in shape); to get do. *Parwako t.i. akana*, the young pigeons have got feathers forming on their wings; *auriko t.i.oka*, they have not as yet got formed feathers (v. *il*; v. *taben*).

taber (or *taber*), v. m. To prostrate oneself, fall on the face. *Lac hasoyede kanteye t. akana*, he has prostrated himself, because he has a stomach-ache; *t.kollme, ady qhoko uel namlema*, prostrate yourself, then they will not catch sight of you; *müçç hor samadreye t.ena*, he fell on his face before the village council; *majjhiall jaha phedre t.kate ikqi kpeheta*, he

asked to be forgiven, having prostrated himself at the headman's feet. *Taberte*, adv. On one's face, stomach, prostrated. *T. ye gitič akana*, he is lying on his face; *t. gidrači hoeyena, qđiye bhagana*, the child was born in a procumbent position, he is very lucky; *biñ t. ko lqñ calakka*, snakes move along on the stomach (Mupđari *taber*).

tab kir, interr. Who else, what else. *T.k., miñ jaskela*, who else, I hit it; *qđi marañ katem gqkkela*; *t.k. algagem metañ kana*, it is a very big piece of wood you are carrying, what then, do you call me a poor wretch. (Word is not common; cf. H. *tab* and Desi *ki*.)

tabla, n. A small drum. The *tabla* is made of wood or earthenware, covered at one end and drummed with the fingers. Not common with Santals. Used by Dekos at marriages and festivals. *T. ko ruyela arko serēhela*, they drum the small drum and sing. (A. P. H. *tablah*.)

tabla, n. A small hatchet or axe. (C.; not here.)

tabo, poss.pr. 1st pers.pl. inclusive (suffixed or infixd). Ours, our, (belonging to us). *Daka quria t.*, our food is not as yet ready; *kicrič bañ t.*, we have no clothes; *orañ t. miñčgea*, our house is only one (we have only one house); *gąiko idiketko t.a.*, they took our cattle away (*ta + bo*).

tabon, the same as *tabo*, q. v. *Tabon* is possibly the more common form; it may be a little broader than *tabo*, including all possibly belonging. *Hečlen t.me*, come here at once; *qpuñ t.e gqłena*, our father is dead; *amge lqj t.me*, tell you our case (*ta + bon*).

tab tabao, v. a. m. To urge, hasten; surround, beset. *Kami calak lqđit t.t.kom*, urge them to go and work; *perako heč t.t.allea*, visitors have come and beset us; *heč t.t.enako*, they have come and surrounded us. (Word rare now; cf. *jab jabao* and *tah lahao*.)

tadarat, v. *todarot*. (C.)

tadarot, v. *todarot*, the form commonly used here.

tae, poss.pr. 3rd pers.sing. (suffixed or infixd). His, her. *Emka t.me*, pay him (his dues); *bahut t. banugic t.a.*, his wife is not with him; *gidrači idikede t.a.*, she took his child away (with her) (*ta + e*).

taenqm, the same as *tayqm*, q. v. *T.re menaea*, he is behind; *ale t.te hijukme*, come after us; *t.kedeako*, they left him behind; *t.enako*, they have been belated;

taesan, v. *jaesan*. *Jaesan apattel t. hopon hq*, just like the father, so the son also is. (H. *taisan*.)

tae toe, adj., adv. Oblique, askew, distorted (mostly about bedsteads); disorderly. *Parkom hq ar mači hq t.t. getakoa*, both their bedsteads and their stools are oblique in shape; *t.t. orañ*, a house, the walls of which are askew; *t.t. ko gitič akana*, they are lying disorderly (not in a straight line with their heads).

tae tolas, n. Search, investigation; v. a. m. To search for, make inquiries. *Nwi ruqkič reañ t.t. banukmanah*, there are no inquiries about this ill person (no one asks for him); *miñtañ qđi nonđeje heč akana, okqe hq*

bako t.tede kana (or *nui reah bako t.t. barayeta*), a cow has come here, no one is making inquiries about her. (T. B. *tolās*.)

tagat togot, v. a. To chew quickly; make to do. *T.t.hgdme*, eat quickly; *alom t. toggojen, jom oconeme*, don't make him eat too quickly, let him eat (at ease) (v. *togot*).

tagada, v. a. To demand, to dun or press for payment; urge. *T.e kef akana*, he has come to demand payment; *t.kom, kami ocokom*, urge them, make them work. (B. *tāgādā*; word is used by some, but understood to be Bengali; C., inquire into; not so here.)

tagaja, adv. Briskly, quickly; v. a. m. To dun or press for payment, urge. *T. calakme, bañkhan qhom tioklea*, go quickly, else you will not reach there (in time); *t. kampe*, work briskly; *kami lagile t.yelhoa*, he is urging them to work; *mohajon qdiko t.yellea*, the money-lenders are pressing us much for payment. (A. P. H. *taqāqā*.)

tagam tugum, v. *tugum tugum*. (Rare.)

tagar matua, v. *tañgar matua*.

tagar, n. A trough. (C., not known here.)

tagar nacar, adv., v. a. m. Tearing away, off, snatching away; to tear off, away quickly, to snatch away. *T.n.e ređkidina kicrič*, he snatched the cloth away from me; *arak t.n.ko sil idiketa*, they took the vegetables away gathering them, tearing them off; *muñga arake t.n.keta*, he tore the leaves of the Horse-radish tree off; *gidrañin repeçena t.n.*, they were forcibly taking the child away, the one from the other; *kathako t.n.eta*, they are quarrelling violently; *t.n.e kami kana*, he is working slapdash; *kicričkin t.n.oš kana*, they are snatching the cloth from one another.

taga tuga, the same as *taga tusa*, q. v.

taga tusa, n., adj., adv., v. a. Disorder, rubbish; disorderly, dirty, littered; confused; to make do., to disorder. *T.t. gidikakpe*, throw the rubbish away; *raca dq t.t.gea*, the courtyard is dirty (littered); *t.t.getina bqhok, bah nqbič akana*, my head is tangled, I have not combed my hair; *t.t. horoko emallea*, they gave us some dirty paddy (straw, etc., among the grain); *busuñko t.t.keta*, they shook the straw out (to lie on) (cf. H. *šāgā*, thread, and *tusā*, chaff, dry straw).

tagol, n. A certain vegetable, *Gnaphalium indicum*, L. *Tehon t. arakko utu akattalea*, to-day they have prepared our curry of *tagol* (v. *togol*).

tagol tagol, adj., adv. Hard, tough. *T.t.ge qikquk kana noa jel dq*, this meat feels very tough; *burn mal of dq t.t.gea*, the mushroom growing on hill bamboo is very tough (v. *togol togol*).

tagoj, n., v. a. Might, right, authority, power; possession; to assume do. *Nonqe cel t. hñ bñnuktaea*, he has no authority here; *jumi jaega reah t. menaktaea*, he has possession of the agricultural and other land; *apat reah t. akala*, he has assumed possession of his father's properties. (A. H. *šaqat*; M. *qari tagol*.)

tagojdar, n. One who has the right, possession. *Phalnawalā gidqri hatao legit t. dje nui kana*, this one is the man who has the right to take over so and so's possessions (*tagoj + dar*).

tah, n., v. a. Bottom, footing; means, opportunity, possibility; to feel the bottom, depth; feel one's ground. *Pered gadare t. bañ namoñ kana*, no bottom can be felt in the full river; *tahen reak t. banullatae noakore*, there is no possibility for him to stay (live) in these parts; *t. qikau aguime, bhoj dakako emabona se bañ*, go and feel how it is, whether they will give us anything of the feast-food; *t.kefan, babo nama*, I made some quiet inquiries, we will not get anything; *gada dalle t.kefa*, he tried to find out the depth of the river water. (P. H. *tah*.)

tāhā, adv. Likewise, too. *Am hō t. onqem tahākana*, you were there too; *iñge phasiqrae metan kana, adge t. phasiqra kanna*, he calls me a deceitful person, he himself is a cheat too (v. *infra*). Also pronounced *tahā* (v. *infra*).

tāhā, adv. Certainly, there. *Sunqdi salre t.m tahākana, arem menela, orakregem tahākana*, you were certainly in the beer shop, and you say you were at home; *t. onqem senlena*, you certainly (also) went there. (H. *tahā*.)

tāhā, indef. pr. and adv. (correlative of *jāhā*, inanimate). That, the same, there, in that place (v. *jāhā tāhā, jāhā man tāhā*). *Jāhā t.e tahena*, he stays here and there; *jāhā ayup t.m angyena*, wherever you were at night-fall, there you were at dawn (i. e., stayed the night); *jāhārege enec t.rege amgem calaka*, wherever there is a dance, there you go (v. *supra*).

tāhāe, indef. pr. Such, the same (correlative of *jāhāe*, animate). *Jāhāe t.ko emakoa, ale dq bako emallen*, they gave some, they did not give us; *jāhāeko hijuk, t.geko nama*, whoever will come, the same will get (v. *jāhāe tāhāe, jāhāe man tāhāe*).

taham tukud, adv. Stumblingly, feeling one's way; v. m. To flounder along. *Nindayenale, t.t. bariqrele seterena*, we were benighted, we arrived here with difficulty feeling our way; *t.t. hūt akana*, it has become pitch dark so that one has to feel one's way; *nūtreye t.tukujok kana*, he is floundering along in the dark (v. *tahao* and *tukud*).

tāhān, v. *jāhān tāhān* and *jāhān man tāhān*.

tahao, v. a. To feel one's way (in the dark), to fathom water, try the depth. *Hor horte t. aguime, qdi garte alom tarama*, feel your way as you come along, don't walk very quickly; *gada dak t. qikguime, tingal dak calak kana*, sound the depth of the water in the river, how much (deep) water there is flowing; *t.t.te taramme*, walk feeling your way; *t.t.te royme, alom tirinokn*, speak deliberately, don't flare up.

tahao tahaoe, adv. Feeling one's way, deliberately (v. *supra*).

tahap tapup, adv., v. m. In a hurry, head over heels, headlong, hurry-scurry; to move along headlong, etc. *T.t. anqigeye calak kana*, he is going headlong without following any road; *t.e hir hecena*, he came running in a hurry (not minding where); *mlhūi al ahantaeteye t.tapubok kana*, he is running about hurriedly, because a calf of his has been lost.

tahã reta, adv., v. a. Humming; to hum a tune. At certain festivals (marriage, marriage-preliminaries, *karam*, q. v., etc.) it is customary to sing the tune using words commencing with *tahã reta*, and when the tune is ended, to sing the verse that has a meaning; the same meaningless singing is repeated before every verse sung. E. g., *tahã reta na ha nanare, tahã retare na*, etc. *T.r.ko sereñeta*, they are singing, humming the melody; *phaina orañreko t.r.yet kana, horogol kanako*, in such and such a house they are humming, they are having a betrothal.

tãhã reşel, adv. On the contrary, really. *Iñ dõñ meñoana, menaagea, t.r. tinre coe caluon*, I thought that he was there, on the contrary, he had gone away some time during the day; *iñ moqogeye laiyek kana, t.r. ad salakgelin agukedea*, he says that I was alone, really we were together, he and I, when we brought it (the animal); *ad hõ t.r.e jomketgea*, he himself also ate it, contrary to what he says (v. *tãhã* and *reşel*).

tãhãr bihãr, adv. Carelessly, heedlessly, disorderly, here and there. *T.b.ko gitiã akana*, they are lying in disorder (here and there, wherever they may); *horo biñã t.b.ko dõho akata*, they have put the paddy-sheaves down disorderly; *kudi tanmi bako bae akata, t.b.ko gifi akata*, they have not put the kodalis and pick-axes properly away, they have thrown them heedlessly down.

tahar tahar, adv., v. m. Quickly, with long steps; to walk rapidly. *T.t.e calak kana*, he is going very quickly along; *t.t.õñ kanat, okate unakã ate calak kana*, he is hurrying along, where is he going so rapidly (v. *dahar dahar*).

tahas nahas, v. a. m. To waste, squander, scatter, to be scattered; adv. Squandering, unheeded, spread. *Dhõn dõlõt nui koyae t.n.keta*, this young man squandered the wealth and property; *t.n.ko jomketa*, they ate, wasting the food (let much be left or thrown away); *mikũ merom t.n.ko taken kana bin gupiyiã*, the cattle are staying unheeded without a cattle-herd; *ato horko t.n.ena, kamiko calaoena*, the village people have become scattered (not to be found together), they have gone to work. (H. *tahas nahas*.)

taha tahi, adv. Quickly, energetically, industriously. *T.t. aseye laketa*, he is trimming the rice-field ridge, working hard; *t.t.ye calak kana*, he is going rapidly (at full speed) (cf. *tara tãri*).

tahã, v. m. To stay, remain, live, dwell; to become a wife; (in certain cases) to be; (with gen.) to have. The form *tahã* is not used in the Indeterminate, Future, Present and Imperfect tenses, where *tahen* is used. *Bae t.lena*, he did not stay (also about living, he died); *Asamreye t. akan tahãkana*, he was living in Assam; *phaina thens t.yena*, he stayed with so and so (or, she became staying, i. e., became the wife of so and so); *orañreye gitiã t.yena*, he remained lying in the house (at home); *gõi okare coe goã t.yena*, the cow has died and remained somewhere. When first part of a compound, *tahã* is used in all tenses. *T. hatayõñus*; stay so

long; *t. ŋūgōŋ kanae, teheñ bae ruŋra*, he is staying a short time, he will not return to-day; *t. ulqroŋme*, stay for good; *t. thiroŋ kanae*, he remains quiet. (Munḍari, Ho *lain*; Kurku *ṭhar, taka*.)

tahē, v. a. d. impers. To stay with, to conceive, become pregnant. *T. akawadea*, she has conceived (v. supra).

tahēkan, v. a kind of Past tense of *menañ* or of the verb. Substantive, denoting a continuous state or action, the Past. It generally corresponds to our Imperfect was, were. It is also used added to the verbal suffix to form the Imperfect and Pluperfect tenses. *Nonḍeye t.a, okayen ege*, he was here, who knows where he has gone; *ale then miŋ sermae t.a*, he was with us one year; *harhalge t.a*, it was bitter; *rabrñ din t.a*, it was the cold season. (*Tahē + kan*, a *kan* different from the verb Substantive, the same *kan* that is found in the Intentional Simple Past, Middle Voice; cf. *akan*; Munḍari, Ho *taiken*, Kurku *dan*.)

taken, the same as *tahē*, q. v., used in the Indeterminate, Future, Present and Imperfect tenses, and in the Imperative. *Teheñ t.me*, stay to-day; *oraŋreye t. kana*, he remains at home; *ale thene t. kan tahēkana*, he was living with us; *t. kangeae bahu, bae dər barae*, the young wife is staying, she does not run away now and then; *khajnae emette jumi t.getaca*, his rice-land will remain his, as he is paying his rent; *t.okaŋ hō bae emōka*, even what he has he will not give; *t.okaŋ bənuŋtaca*, he has no place to stay in (*tahē + n*).

takenoŋkaŋ, n. What is with one; habitation, dwelling-place (v. supra).

taher, n. A certain cucumber, *Cucumis sativus*, Willd. Commonly cultivated by Santals. *T. bele leka hormo ŋelōŋ kantaca*, his body looks like ripe cucumber (said about fair-skinned persons). (Ho *taer*.)

tahka bahka, adv., v. m. In a hurry, in haste; to be in a hurry. *T.b.e calaena, poesae hiriñketa*, he went off in a hurry, he forgot the money; *t.b.e jomketa*, he ate in a hurry; *t.b.yenale, kicriŋle hiriñ oŋokata*, we were hurried, we forgot to take the cloth with us (cf. *taha tqhi*; cf. H. *thakā bahkā*, perplexed).

tahor mahor, adv., v. a. Bolting, gulping; to bolt food, eat hurriedly. *T.m. dakaē jomel kana*, he is eating, gulping his food down; *seta jañe t.m.əl kana*, the dog is biting a bone (chewing it, but without being able to crush it) (cf. *tahur*).

tahtakao, v. a. m. To be on the alert, eager, to stand in readiness to act. *Dadal laŋile t. barae kana*, he is ready to thrash (somebody); *lqi t.ħedeako*, they made him eager (angry) by telling him; *calaŋ laŋtko t. akana*, they have made themselves ready to go (eager to start); *emoŋko doko t. akana, ti bako gbuk akana*, they who serve (the food) are ready (on the alert), the (guests) have not washed their hands (cf. *taha tqhi*).

taj, n. Crown. (In a song; P. H. *taj*.)

taj, v. *taja*. (C.)

taja, adj., adv., v. m. Fresh, in good condition, fat; energetically; to become do., recover. *Teshñ reañ jel kana, t.gea*, it is meat of to-day, it is fresh; *t.geae nui ðaŋgra ðo*, this bullock is in good condition; *noa haŋði ðo t.gea*, this beer is fresh (strong, intoxicating); *dañ nurhøyenkhhan ghäs ðo t.yena*, when rain fell, the grass became verdant; *ruq osollena, netar ðye t.yena*, he became lean through fever, now he has recovered (is in good condition); *bes t.ko kami kana*, they are working energetically well. (P. H. *tāsa*; B. *tājā*.)

tak, n. Opportunity, time, season moment; v. a. m. To make, find, be time, season, opportunity; *T.in hamlekhanñ calaka*, if I get an opportunity I shall go; *t.re caste eñeð hoosoka*, only when you cultivate at the proper time (season) will there be a crop; *squpi iroñ t.kana*, it is the season for cutting thatching-grass; *hoedañ t.kana*, it is the season of thunderstorms; *jojom kan t.veye heçena*, he came at the moment when they were eating; *guyuk t.reñ senlena*, I went there at the time (he was) dying; *jondra eroke t.keta*, it is the time for sowing Indian corn; *kombroc lagile t.keta*, he found an opportunity of stealing; *horo rohge t.ena*, it has become the time for planting paddy; *t.ðo ouðeñ sen akan tahk kana*, I had (accidentally) gone there at the time.

tak, n. Thread, strand. *Pe t. sutame pak akata*, he has twined a thread of three strands; *pe t. baberte joteko ni akata*, they have twisted the neck-rope, using a three-strand string. (H. *tāg*.)

takañ tukud, v. a. To shake, push, stir. *Gidruñ t.t.kedea, bae thirok kante*, she shook the child, because it was not quiet; *haŋði t.t.kate tahme*, stir the beer (with a broom in the pot) and pour out (cf. *tekeð tekeð*; cf. *taham tukud*).

takao, v. a. To look at, observe, watch. *T.epe, cel cpe idiyel kan oyo pofoŋkate*, look at him, what it can be that he is taking away covered up in a bundle; *peya t.kotabonme, linreko seşerok*, watch for our visitors (to know) when they will arrive; *kul tim khoc ðaŋgrae t.akadea*, the tiger has been watching the bullock for who knows how long a time; *enah khoniñ t.akadea, bae heç akana*, I have been looking for him for a long while, he has not come. (H. *taknā*.)

takaş takaş, adj. Hard, tough; adv., v. a. Gobblingly, noisily; to gobble. *Noa jel ðo t.t.gea, bañ lahudoka*, this meat is tough, it will not be chewed; *t.t.e jomjon kana*, he is eating gobblingly; *jele t.t.el kana*, he is gobbling the meat (cf. *tokoş tokoş*; ? onomat.; the word has special reference to meat). *takar*, dem. pr. Of that, of this. *T.adhako ðaŋðomkedea*, they fined him half the ordinary; *t.karombo sapkedea*, they took hold of him for that reason (Very rare; *ta + kar*.)

taka tqbi, v. a. m. To watch, look at; (also) to observe mutually. *Eneçkoko t.t.yelkha*, they are watching the dancers; *t.t.k kanakin, cel katha ceh menaitahin*, they are observing each other, who knows what there is between them (v. *takao*).

- tah batar*, n., adv. The proper time; at the proper time (of agriculture).
T.b.re kəmipe, work at the proper time (agricultural work); *jonḡra poe reak t.b. bale hamlalla*, we did not get the proper time for hoeing the Indian corn (it rained when the plants should have been hoed); *t.b. kəmipe*, do your work at the seasonable time (v. *tah* and *batar*).
- tak dama*, v. *thak dama*.
- takin*, v. *takin*.
- takmas*, n. The night hawk. Hebr., Lev. 11, 16 (no Indian name).
- tako*, poss. pr. 3rd pers.pl. (suffixed or infix). Their. *Ato t.*, their village; *idi t.pe*, take their (property) away; *lqikel t.ae*, he told their case (*t+a+ko*).
- takoe*, v. a. m. To spin (on the spinning-wheel, the *carhha*). *T. lagit kaḡ reak carhhale benaoa*, to spin, we make a spinning-wheel of wood; *miḡ ser kashqmko i.kela*, they spun one seer of cotton; *tulqm t.lenkhan sulqm hoosa*, when cotton is spun, it becomes thread. (Muḡdari, Ho *takui*; cf. H. *takvā*, a spindle.)
- takoniq*, adj. Starer, staring. (C., not here; cf. *takao*.)
- takrar*, the same as *tohrar*, q. v. (A. H. *takrūr*.)
- tak roqm*, n. Method, state, condition, character. *T.r. ḡelme, ḡoḡ ganoka se baḡ*, see what the condition (state) is, whether it will do to sow or not; *disom reak t.r. do besge bujhaḡ kana*, the state of the country seems well (may be both about climate and conditions); *rog reak t.r.e ḡam tokela*, he found out the character of the disease; *chulqr kəmi reak t.r.e baḡaea*, he knows the ins and outs of the work of a carpenter; *kəmi reak t.r. quriye saba*, he has not as yet learnt the method of work (v. *tak* and *roqm*).
- takroḡ*, v. *sae takroḡ*.
- takta*, v. *tokta*.
- tak torḡ*, the same as *tak roqm*, q. v. (v. *torḡ*).
- tak trom*, the same as *tak roqm*, q. v. *Disom reak t.t.*, the state, condition of affairs, custom of the country.
- takurte*, adv. Thereupon. (Desi *takurte*.)
- takhas*, n. Tahas (? seal). (Hebr., only in the Bible.)
- tal*, n. Misfortune, disaster, difficulties. *T.e sambraokellaea*, he helped him through his difficulties (e. g., paid a fine for him); *miḡ t. khigne paromena, arhḡ miḡ t. hijḡ kantaca*, he passed through one difficulty, again a difficulty of his is coming.
- tal*, n. Kind, topic, subject, air, way. *Seren reak tingḡ t.em baḡaea*, how many kinds (of airs) of songs do you know; *t.e uḡḡu akata, acma horḡo jarwa abana*, he has started a subject (a talk, story), a large number of people have come together; *noa ḡneḡ reak t. do cel laka*, how is the way in which this is danced. (B. *tāl*; v. *taḡ*.)
- tala*, n. A storey. *Niq do bar t. oraḡ*, this is a two-storeyed house. (H. *tala*; v. *mahla*, the more common word.)

- tala*, n. A padlock; v. a. To lock. *T. lagaome baksare*, put the padlock to the box (lock it); *duqr t.kakme*, lock the door. (H. *tālā*; v. *kulup*, the common word.)
- tala*, n. The sole of a shoe. *T.tet orqdena*, the sole has been torn; *panahire t.n lagao ocoea*, I shall let them put a (new) sole on my shoe. (H. *tala*.)
- tala*, v. a. (d.). To assist, help (used as second word of a compound.) *Kamive t.yet kana ale thec*, he is assisting in the work here with us; *rak t.e sen akana god orakite*, she has gone to the house where a death has occurred to assist them in lamentation (to cry with them); *em t.watkoac, onate baplako paromketa*, he gave them some assistance, thereby they got through the marriage; *onko ar ale dole jom t.yeta*, they and we help each other eating (i. e., when there is anything special we invite each other (v. *tala*, middle)).
- tala*, v. a. To pound rice (or other grain, except Indian corn) the second time. *Noa caote doko t. akala*, they have husked this rice the second time; *horole huruh t.kela*, we have husked the rice the second time; *t. caote bako dakaea, sokle enec*, they do not make *daka* (rice boiled ready for eating) of rice that has been pounded twice, only when it has been finally cleaned (v. sub *huruh*; v. infra).
- tala*, n., adj., v. a. m. The middle, centre; middle; to put in the middle, be do. *T.tette spome*, measure following the middle (or, diameter); *hor reak t.tet do okare*, where is the half-way (equal distance between two places); *hor reak t.tet* may also mean the middle of the road; *t. setoureko dharna akadea*, they have made him sit in the hot sun (in the middle of a place where exposed to the sun); *t. katurf*, the middle finger (or toe); *t. baba*, the younger brother of father's eldest brother (or of father, if father the elder one); *t. mamq*, the younger brother of mother's eldest brother (or of mother's younger brother, if no one older than she is); *t. bahu*, the wife of the second son (*tala kora*); *t. jawae*, the husband of *tala kuri*; *t. kora*, the middle son, i. e., the second son (not e. g., the third, in case there are five brothers); fig. the stomach; *t. kora quriu bahuaea*, I have not as yet got a wife for my middle boy (i. e., I have not as yet had food, this is a common expression, it may naturally also mean lit. that the second son is not married); *t. kuri*, a second daughter (when there are three or more daughters); *t. kurile jawarkedea*, we have married away our second daughter; *t. go*, the wife of *tala baba*, q. v. (note, *tala enqa* is not used); *t.(ic) honhartel*, a father-in-law's younger brother (next in birth to the *honhartel*); *t.ic*, the second (son or daughter); also, the middle one (of any three); *t.wak*, the middle one (of things); *t. bohokrru ghao akana*, I have got a sore in the middle of my head; *t. canilo*, the middle of a month (also half a month); *t. serma*, the middle of the year (also half a year); *sengetko t.kela*, they have put the fire in the middle (i. e., they are sitting round it, e. g., to warm themselves);

dareko kulhi t.keta, they let the tree stand in the middle of the village street; *ato tyena sorok*, the road runs through the village; *noa khunji orak tyena*, this post has become (is) in the middle of the house; *dhiri do khet t. akana*, the stone is in the middle of the rice-field. (Munqari, Ho tala; Kurku talan.)

Bonga tala, v. a. m. To put between the bongas, i. e., formally adopt. *Agu darayid kopae b.t.kedea*, he formally adopted the boy brought along (by the widow he married). It is performed like *janam chaqiar*, q. v., only, that instead of the name (given to a child) here the *paris*, sept-name, of the adopting man is given out. Henceforth, the adopted child has the same rights to the property of the adopter as the natural sons have. Girls are not adopted in this way; they are not supposed to have anything to do with bongas.

Pera tala, v. a. m. To take in among relatives, make a relative, i. e., to receive an outcasted man (and his family) into society again, giving him the ordinary social rights. *Tehenle p.t. akadea*, we have to-day taken him into society again (reinstated him in his social rights and privileges) (v. *jom jati*).

Tala orak, n., v. a. m. The middle of the house; to put in the middle of the house. lit. and fig. to give charge of the household or household duties. *T.o.reye durup akana*, he is sitting in the middle of the house; *bahuko t.o.kedea*, they have put their daughter-in-law in charge of the household; *hopontelko t.o.kedea*, they have put the son in charge of the house (all dealings with outside and other matters); *phalna do nite hecena*, *t.o. gofenae*, so and so came just now, he was at once put in charge (e. g., serving out food and drink at a feast).

tala, adj. Half. *T. tukud daka bar hortekin cabaketa*, two people finished half a pot full of rice; *t. poesa*, half a pice; *t. khqclqk*, half a basket (not full); *t. ser*, half a seer; *mit din t.*, one and a half day; *mit cando t.*, one and a half month; *t. bochore tahyena*, he remained for half a year; *t. baqi dakh maqiko emadiha*, they gave me half a cup of rice-gruel (v. supra; v. *tara*).

tala enetel, n. A partition wall, partition. *T.g.re thamakurih dohqolela, okope okakeltina*, I put some tobacco on the partition wall, who of you has taken it away and whereto (v. *tala* and *enetel*).

talalak, n., v. a. Obstruction, evil influence; to make do., destine for destruction. *T. menaka, ona baq rapullenkhan qhoe beslena*, there is an evil influence, if this is not done away with, he will not recover; *gujuik reakko t. akafa dan*, the witches have predestined (him) for dying. Mostly used by ojhas; *pe thqet t. menaka*, there is a sign of doom at three spots (cf. II. *talak*, a bolt, lock).

tala kora, v. sub *tala*.

tala mala, n. The middle, midat, centre; adj. Middling, middle-sized.

T.m.re kicrid kutraqime, divide the cloth at the middle; *t.m.re blungqil*

menaka, there is a hole in the centre; *t.m. hor*, a middle-sized man (or, a man of the middle class); *t.m. dangra*, a middle-sized bullock (or, of a middle character, not wild and not tame); *ato t.m.re mañjhi than menaka*, the *mañjhi than* (q. v.) is in the middle of the village; *hor t.m.re taheñ da bogege*, it is good to live among (surrounded by) people; *hormp t.m. jeliñ tuñkedeá*, I shot the deer, the arrow hitting in the middle of its body; *t.m.re gađa menaktalea, ona bale bhalao dareak kana*, we have a hollow in the middle, we are unable to fill it up (fig. about hunger) (v. *tala*; *mala* is possibly a jingle).

tala ñinda, n. Midnight; v. a. m. To keep, be kept until midnight. *T.ñ.i seferena*, he came here at midnight; *perako t.ñ.ketkoa*, they kept the visitors until midnight; *hijuk hijuktele t.ñ.yena*, it became midnight for us while we were coming (v. *tala* and *ñinda*).

talañ, poss. pr. 1st pers. dual inclusive (suffixed and infix). Our, ours belonging to us two. *Niğe t. daka da*, this is the food we two have; *orak t.regelañ taheña*, we shall stay in our own house; *gidra orakte idiye t.me*, take our child home; *ene t. alañak khet*, this here is our rice-field (rice-land) (*t + a + lañ*).

talañ, n. A little, a bit. *Ne katič t. jomme*, please, take a little food (v. *katič talañ*).

talao, v. *mit talao*. *Mit t. horko hijuk kana*, people are coming uninterruptedly. *talao*, v. a. To warn. (C., unknown here.)

talare, adv. In the midst, middle, among. *T. khuxi bidpe*, fix a post in the middle; *t. kutraime*, cut it at the middle; *horko t.*, among people; *gađa t. dhiri menaka*, there are stones in the middle of the river; *pukhri t. upal baha menaka*, there are Lotus flowers in the middle of the tank; *t. orečgea noa kicrič*, this cloth is torn in the middle (*tala + re*).

talate, adv. Through, along the middle. *Sorok t. gađi lagaeme*, drive the cart along the middle of the road; *ato t. sorok paromena*, the road runs through the village; *sendra phad t. jela dərəketa*, the deer ran away through the crowd of hunters; *phosqi t. kadako lagaketkoa*, they drove the buffaloes through the standing crops (*tala + te*).

talatef, v. *tala*.

tala tawdi, n., adj., v. a. m. The middle of the plain; out in the middle, exposed, friendless, helpless; to cause to be helpless, to leave or be left in the lurch. *T.t.re mišet dare menaka*, there is a tree in the middle of the plain; *t.t.geae, oaris banukhotaen*, he is friendless, he has no helpers (relatives); *dandom bae emok karonte ato horko t.t.kedeá*, the village people left him alone (would not have anything more to do with him), because he does not pay the fine; *jotoko rechedeteko t.t.kedeá*, they made him helpless by taking everything from him; *mohajon nui horko t.t. ahadea*, the money-lenders have left this man in the lurch; *herete gočentasteje t.t.yena*, she has been left without resources by her husband's death (v. *tala* and *tawdi*).

- talbagus*, n. A certain fish. Dark in colour; considered excellent food. Also called simply *bagus*, or *talbokos*; the same as *kal bagus*, q. v. (Desi *halbosh*.)
- talbhañ*, adj., v. m. Unconscious, senseless; to become do. *T.e gitiñ akana*, he is lying unconscious (in fever or drunk); *bulleye t. akana, cel hō bae disayela*, he has become senseless being drunk, he is unconscious of everything (v. *bhañgu*).
- talbhañ*, n. Respite, pause, interval, cessation: (C., not here.)
- tale*, poss. pr. 1st pers. pl. exclusive (suffixed or infix). Our, ours. *Ađi sañgñre ato t. do*, our village is very far (from here); *apuñ t. do banugidan*, our father is no more; *đañgrae qkriñkede t.a*, he sold our bullock (*t + a + le*).
- tale*, v. *tale dare*.
- talebor*, adj. Mighty, powerful, influential, wealthy, affluent. *Uđi marañ t. hoř kanae*, he is a very great wealthy man; *disomre t. hoř kanae*, he is an influential man in the country. (B. *talebor*.)
- talebori*, n. Might, power, influence; a mighty person (v. supra; very little used).
- tale buluñ*, n. A kind of salt (now obsolete). Used formerly in medicine.
- tale (dare)*, n. The Palmyra palm, *Borassus flabelliformis*, L. The most common palm in the Santal country, practically always planted on embankments, at boundaries, at the end of village streets, etc. The fruit (*tale* or *tale jo*) is eaten; the pulp is eaten when fruit is ripe; the seeds are also eaten by children; the hard enclosure of the seeds is used for making small bells (hung on goats). The outer wood is used for rafters, the leaves are used for many purposes (thatch, umbrellas, hats to protect against rain, etc.). A sweet sap runs from the peduncles that are cut before flowering; the sap is collected in pots and fermented into toddy (*taři*). *T. seņer do ađi din lahena*, rafters of the Palmyra palm remain for a very long time; *t. sakam reak chupi ar (supriko benaoa)*, they make rain-hats and hats of Palmyra palm leaves; *t. bele nũrena ho, okayenape*, the ripe Palmyra palm fruit fell down, what has become of you (also fig., when a child has fallen down from a bedstead); *t. bagra*, the stem of the leaf of this palm; *t. bhañi*, the unripe seed of the P. palm; *t. tořko*, a bell made of the shell of the seed; *t. pañia*, a mat made of the leaves of this palm; *t. daka*, food prepared with the ripe fruit (the seeds are rubbed against the strings of a bedstead, the stuff being received in a cup; it is poured into boiling rice; the result is a somewhat sweet porridge); *t. piha*, cakes with palm stuff (prepared as for *tale daka*) added to the flour. (H. B. *tal*.)
- tale ghađri*, n. An implement made for rubbing the seeds of the Palmyra palm to prepare *tale daka* (v. sub *tale*). It is made of split bamboo, two long pieces with a number of bits fixed between these two (used instead of the bedstead strings) (v. *ghađri*; also called *tale gharri*).

tale (hako), n. A certain fish, *Anabas scandens* (?). Said to be so called, because during rain they will mount a *tale* tree.

tale sin, n., the same as *tale dare*, q. v. Only heard in a *doh* song. (*Nhule sin t.s. rghoealahme, gujukre gurokre hutum tahma*, plant for us two a mango tree, a Palmyra palm, when we die, when we fall away our name will remain. Santals sometimes plant the seed of this palm to be remembered by (v. *tale*; cf. Kurku *tschinga*, tree).

tale tal, adv. Repeatedly, again and again, constantly, continuously. *T.t. tinakem joma*, how much will you eat continuously; *t.t. hore koletkoa*, he is constantly sending people; *noa bhit do t.t. dhasaok kana*, this wall is again and again falling down; *t.t. lace odokok kana*, he continuously has diarrhoea; *t.t. horoko gujuk kana*, people are constantly dying (v. *infra*; v. *tattle tal*).

tale tale, the same as *tale tal*, q. v. (Rare.)

tale talpi, adv., the same as *tale tal*, q. v. *T.t. dahae jometa nui gidra*, this child is eating rice constantly (cf. *talpi mar*).

tale tulpi, adv., the same as *tale talpi*, q. v.

talgu tquak, v. a. m. To crush, break into pieces, lacerate, become powerless. *Dal t.t. kedeako*, they beat him into a pulp; *ger t.t. keltaea hofook tarup*, the leopard bit its neck asunder; *hornko lbel t.t. keta*, they trampled the (standing) paddy down, breaking it; *dangra kicride togol t.t. keta*, the bullock chewed the cloth into pieces; *bul t.t. akanae*, he is lying drunk, unable to stand up; *dare khone hur t.t. akana*, he fell down from a tree and has got his limbs broken; *sagarie jahga ten t.t. akantaea*, his foot has been broken, being pressed down by a cart (cf. *tawaok*).

talhor, v. *talhur*.

talka, n. The palm of the hand, the sole of the foot. *Ti t. ghao akantaen*, he has got a sore on the palm of his hand; *ti t. leka dariq menaka itil*, there is fat so thick as the palm of the hand; *jahga t.in soba akana hurutte*, I have got a splinter of a root-stump into my sole; *gofa t. gitilko jomen kana*, sand is wearing the whole of my soles. (H. *tala*; Muṅdari, Ho *talka*.)

taloe, v. a. To overflow, overspread. *Gofa baikhore t. dygoketa*, all the lowland rice-fields have been overflowed with water; *sendra hor gofa birko t.keta*, the hunters have been spread all over the forest (hunters everywhere) (v. *talqi*).

talqm, v. a. m. To overflow, overtop, inundate. *Pipdheye t.keta dalle*, the water overflowed the rice-field ridge; *gafa dalle dhirikoe t. idiketa*, the water in the river overtopped the stones; *huqinié dadate hars t.kedea*, the youngest one overgrew his elder brother; *dhip hē t.ena*, even the embankment was inundated.

talsa, n. Bran, meal, flour; v. a. To make into do. The common *talsa*, called *lobok talsa*, is prepared as follows: when rice has been pounded the third time (v. *sook*), the husk-flour (v. *lobok*) is roasted and eaten;

preferably, it is mixed with mahua flowers (that are dried and roasted) pounded in a *ghiniki* (this is called *mathom lathe* and is used as food on the road). Indian corn is also made into *talsa*, the corn being roasted and pounded (generally called *jondra sattu*). During times of famine the husk of paddy (*herye*) is also roasted and pounded and used as food; this is called *herye talsa*. *T. jomkate menaklea tehen dg*, we have to-day had bran for our food; *jondrate t. akata*, we have prepared Indian corn meal.

Loa talsa, n. A kind of meal made from figs. The ripe figs are dried and finally pounded; eaten mixed in water. Not roasted.

Bambaro talsa, n. Flour prepared of the roasted kernels of the *bambaro* (q. v.), used as a spice.

Jari talsa, n. A flour prepared of the roasted seeds of *jari*, q. v., used like *bambaro talsa*. They also prepare *talsa* of *surguja* and *tlimin*, qq. v. (*Munqari talsa*.)

talsa, n., v. m. Measles; to get, suffer from do. *T. teye godena*, he died from measles; *t. bolq akana noa atore*, measles have broken out in this village; *t. rakaf akawadea*, measles have broken out on him (about the eruptions); *ona orakrenko t. akana*, the people of that house have got measles.

talse, v. *tarse*. (C.; here heard in a Dasie song, *talse rakaf*, about splashing water.)

taltalao, v. a. m. To urge, hurry on, drive on. *Kamiqko t. akako tahana*, *mit ghari hq bas thir ocoakoa*, he is constantly hurrying the workers on, he will not let them rest even a short while; *quritege aleye t.kellea*, he urged us (to work) before it was time to commence; *khajna reakko t.kellea*, they urged us to pay the rent quickly (cf. H. *taltalanä*, to shake, storm).

tal tul, v. a. m. To prepare, make ready; to get ready. *Gidraqi t.t.kethoa calak lagit*, she made her children ready to go; *jawae dakram letre kurye t.t.kethoa*, he (the custos morum) made the anointing girls ready to meet the bridegroom; *bariqtho calak lagitko t.t.ok kana*, the bridegroom's party are getting ready to start; *calak mako royet, t.t.ge ban qikauethoa*, they say they will go, it does not seem to me that they have made themselves ready.

-tam, poss. pr. and pers. sing. (suffixed or infix). Thy, thine. *Nakke t.*, see, here is your (thing); *hicrit t. aguime*, bring your cloth; *gidraq t. idiye t.*, take your child away (*t + a + m*).

tam, v. a. m. To take hold of, take round the body, seize with both hands, throw down, push down (inimical act). *Baku hanhartale t.hedea*, the daughter-in-law took hold of her mother-in-law and pushed her down (when used about women it does not mean to take round the body, but is used about taking hold of the other's hands, inter-twining the fingers and in this way to push); *t. bindqrhedeas*, he took

- hold of him and threw him down; *t. gitid gohkedeae*, he took hold of him and laid him down in a trice; *jhograkatekin t.ena*, having quarrelled, they seized hold of each other and fell down; *setako t.oka*, dogs will fight pressing each other down (standing on their hind legs and trying to push each other down; the same expression is used about horses fighting, standing on their hind legs) (v. *lapam*; Muṇḍari, Ho *lam*, beat).
- tam*, v. m. To rub oneself in bathing. (In this meaning now obsolete.)
- tamadi*, n., v. a. m. The legally specified period beyond which action cannot be brought (in law); cause to be barred; to be barred, lapse. *Rin reak t. hoeyena*, the debt is barred by limitation; *mohajon rine t.keta*, the money-lender let the period for bringing a suit pass (let the debt lapse); *mokordoma t.yena*, *qphil ban calak kana*, the lawsuit has become barred, no appeal lies. (A. H. *tamādi*.)
- tamae tomos*, v. *tambae tomboe*.
- tamakkur*, v. *thamakur*.
- taman*, adj. The whole, all of it; adv. Exactly, precisely. *T. birle dāpā-keta*, we walked all over the forest; *t. goḍako er akata*, they have sown the whole high-land field; *t. orakko saphaketa*, they cleaned the whole house; *t. am lekañ ṅelledae*, I saw one exactly like you; *t. horo leka ṅelok kana*, it looks exactly like paddy.
- tamao*, v. m., the same as *tawao*, q. v. (In these parts *tawao* is the word used, although *tamao* may be heard.)
- tamardaḅ*, v. a. m. To detain, weary out, worry. *Lalis lalisteye t.kidiña*, he wearied me out by constantly bringing lawsuits against me; *ṅel kor ocokilinteye t.kidiña*, he wearied me by letting me wait for him; *kami kamitāñ t.ena*, I have been wearied out by constant work; *ruq ruqetele t.ena*, we have been worn out by constant illness.
- tamar tamar*, v. *tawar tawar*. (Rare.)
- tamasa*, n., v. a. m. Entertainment, exhibition, sight, show, spectacle, fun; to give, make do. *T. ṅelko calak kana*, they are going to see a show; *t.ko lagoaketa*, they have started an entertainment; *qdi lehako t.eta noko gunidar do*, these magicians are giving a very varied entertainment; *dqn reake t.keta*, he gave a show of jumping; *celko t.eta*, *unqḅ hōpko jarwa akante*, what are they making an exhibition of, since so many people have come together. (P. H. *tamāshā*.)
- tamasig*, adj. One who carries on *tamasa*, a juggler, clown, buffoon. *Khub t. kor kanae*, he is a great juggler (v. supra).
- tamasuk*, the same as *tomosuk*, q. v.
- tamba*, n. Copper. *Mitāñ t. poesa banuktaea*, *are bhakayet kana*, he has not a copper pice, and he is boasting; *t. mundam*, a copper ring; *t. sulqḅ*, a hair-pin of copper. (H. *tambā*.)
- tambae tomboe* adv., v. m. In a crowd, thronged together; to crowd together; (*bayae*) to loaf about. *Bhidi leka t.t.ko calak kana*, they are going in a crowd (close together) like sheep; *kulhire korako t.t. akana*,

the young men have crowded together in the village street; *orañ orañe* *i. i. barae kana*, she is loafing about from house to house.

tamba ghās, n., the same as *pōsa ghās*, q. v.

tamba tuisi, n., v. a. m. Copper and the holy Basil leaf (in taking an oath); to make one swear, to swear, touching these. *T. i. jōtēkate rōrme*, touch a copper coin and a holy Basil leaf and speak; *i. i. kedoako, en hō bae kabullaka*, they made him swear touching a copper coin and a leaf of the holy Basil, still he did not confess; *i. i. yēnae*, he swore touching do. (v. *tamba* and *tuisi*; the proceeding is as follows: the person touches the two things mentioned and is told that if he (she) speaks what is not the truth some calamity will befall him (her), e. g., a snake will bite him, a tiger will eat him, etc.).

Tamboli, n. A member of the caste that sells betel-leaf. (H. *tamboli*.)

tambor, v. *tambōrae*. (C.)

tambor, v. *asor tambor*.

tambōrae, adj. Broad-faced, ugly, uncomely. *T. gae, bae mōñja*, she is broad-faced, she is not beautiful; *nui t. mara gidra*, this ugly wretch of a child.

tambhao, v. a. m. To make secure, maintain, to quieten; to stay, tarry, remain, settle, stop, be secure, at rest. *Nāhāñ dō orañ duare t. keta*, at present he has made his household secure (as to support); *kul tayom disomko t. keta*, they made the country quiet after the rebellion; *mōñ t. entaea*, his mind has become quiet (at peace); *noa ran dō bañ t. k kana*, this medicine does not stay (in the patient, is vomited or passes through); *nir barae hoj dō okare hō bako t. ka*, run about people will not stay (settle down) anywhere; *rayotko t. akana*, the tenants have settled down (are at ease); *laē odok bañ t. ktaea*, his diarrhoea will not cease; *jōmañ bañ t. k kantiaea*, his food is not retained; *bañ t. aea nui bahu dō* (also *t. ktaea*), this daughter-in-law does not conceive. (H. *ihāmbhāñ*.)

tam tamao, v. m. To become excited, angry. *T. i. akanae dadal lōgōl* (or *t. i. barae kanae*), he is angry and excited to beat (somebody) (cf. *tah tahao* and *tan tanao*; H. *tamtamāñ*, to flush).

tamtase, v. a. m. To scatter about, disperse. *T. ko dōhō akata thari bañi*, they have put the brass plates and cups spread about; *horo binōdoko t. akata*, they have scattered the paddy sheaves here and there; *gōiko t. akana*, the cattle have been dispersed (v. *tase*).

tamtaseē, the same as *tamtase*, q. v. (Rare.)

tan, n. The wild dog, *Cuon rutilans*. They are still found in the forests of these parts; they live in crowds; they are known to have killed and eaten cattle. *T. tuluc kul tōrup hō bako darcañka*, even tigers and leopards cannot stand up against the wild dogs. (Munḍari, Ho *tani*.)

tan, indef. pr. (postp.). Some, any, such, the like. *Sukri t. bōmūkkotapea*, have you no pigs or the like; *mōrom t. bape qhriñhoa*, will you not sell a goat or any such (animal); *caole t. pe hiriña*, would you buy

anything like rice; *sim t.ko*, anything like fowls. When used attached to the base of a verb, it conveys the meaning of likely, possibly. *Hg'e t.enae nitok dɔ*, he has likely come now; *qkriñ t.kedeeae*, he has likely sold it; *ruhel t.kedeteeye dɔrkela*, she has run away, because he likely scolded her (v. *iqniɔ*, *tanak*; ? cf. *Ho tanga*, separate, different; cf. *Kurku tonce*, which).

tana bhana, v. a. To prepare, make preparations (mostly in connexion with food). *Jom reaŋko t.bh.yel kana*, they are making preparations to cook the food (both about collecting what is necessary and about cooking); *pithqi laqitko t.bh.yefa*, they are making preparations to make cakes. (Munđari *tana bhana*.)

tanaja, v. a. m. To claim, record objection (in a court or before authority). *Jumiye t.akata*, he has laid claim to some rice-land; *gaiye t.yelkoa*, he claims the cattle (e. g., before the village council); *noa gođa tyena*, this high-land field has been claimed. (Desi *tanaja*; A. II. *tanāsa*, dispute, contention, also *tanāzā*.)

tanak, indef. pr. (postp.). Such, any such, the like, such things. *Guli t.dohokom*, keep some servant; *phalna t.idiyem*, *eskar dɔ atom calaka*, take so and so or some one along with you, don't go alone; *pera t.ko onđe menakkolaeae*, has he relatives or the like there; *horo t.aguabomme*, bring us some paddy or something similar; *jel t.*, meat or something similar; *god t.enae*, he is likely dead; *calao t.enae*, he has likely gone; *jarga t.enako*, they have likely gone to bed (v. *tan*).

tanak, indef. pr. Whatever there may be (postpositional). *Jolo t.emahme*, give me all whatever there is; *jolo em t.ahme*, *apeak dɔ menaktapeu*, give me all whatever there is, you have (while I have nothing) (v. *supral*).

tanak birak, the same as *tarak birak*, q. v.

tanak burak, the same as *tanak busak*, q. v.

tanak busak, adv., adj. Numerous; in great numbers, in crowds, in heaps; v. a. m. To fell, kill numbers; to die in heaps. *Gai kadage cel, horge cel, t.b.ko gočena*, both cows and buffaloes, and people, they died in great numbers; *t.b.ko ruak kana*, they are ill, a large number; *larhagireko t.b.kelkoa*, they killed heaps of people in the war; *mihū meromko t.b.ena*, a large number of cattle died. (Munđari *tana busa*.)

tan kurte, adv. In the meanwhile. (C., not here.)

tanŋha, n. Wages, monthly pay. (P. II. *tanŋhāh*; rare.) *Tinŋk t.menak-tama*, what monthly salary do you get.

tan man, adv. Closely, minutely, carefully, intently. *T.m. ŋelpe, cel lekan hor kanae*, look closely at her, what kind of a person (girl) she is; *t.m. ŋeŋye beŋŋelan kana*, he is looking intently at me; *kombro t.m.ko ŋela, oka sel khonko bolo daraka*, thieves look carefully (to find out) where they will be able to enter.

tanok, v. *tanok*.

- tan tanao*, v. m. To be ready for, prepared, eager, ready. *Phalna egere lagife t.t.k kana*, she is eager to abuse so and so (keeps herself ready to abuse when she gets the opportunity); *kami lagitko t.t. akana*, they are ready to start work; *in dadale t.t. harae kana*, he is keeping himself ready to beat me (cf. *dan danao*; cf. H. *tantanānā*, to sound, tingle).
- tan*, v. a. m. To pour out into some cup, etc., by tilting the vessel containing the liquid. *Dakko t.keta, qbukokabo*, they have poured water into the cups, we shall wash our hands (to eat); *thitire dakko t.keta ca tear lagit*, they poured water into the narrow-necked pot to make tea; *celan khon toae t.keta*, she poured milk out from the pot; *hanqi t.na*, the beer has been poured out. Word is only used about pouring into something, not about tilting a vessel to let the liquid fall down on the ground (*tarkud*).
- tan hanqi*, n. Poured beer, the first brew that is poured out of the pot when the beer is fermented, considered the most intoxicating (cf. *doja*, about which *tan* is not used, but *renjel*) (v. *supra* and *hanqi*).
- tahgam*, v. a. To clutch, hug (bears). *Banae t.kema, onte do alom calaka*, the bear might clutch you, don't go there. (Word getting obsolete; cf. *tagum*.)
- tahgar maluq*, adj., v. m. Slightly intoxicated, elevated, jolly; become do. *T.m.gae, serehelae, ropelae, landayelae*, he is slightly intoxicated, he sings, talks, laughs; *t.m. akanae, adisa do bae bul akana*, he has become slightly intoxicated, he is not unconsciously drunk (v. *maluq*).
- tahgat*, adv. Fortunately, luckily, unexpectedly, accidentally. *T. in onden tahkanteh bacloakedea*, by my fortunately being there, I rescued him; *ban badae kan tahkana, t.iin sen gotema*, I did not know of it, accidentally I went there; *t. ona takre bae tahkana onde*, accidentally (fortunately) he was not there at the time.
- tahgat*, adv. Precisely (at the time). (C.; not here; v. *supra*.)
- tahge*, v. *tahgi* (in marriage *binti*).
- tahgrao*, v. a. To reproach, upbraid, take to task, chide. *Kamri kuriye t.kedae*, she took the servant girl to task; *gidrae t.kelkoa*, he chided the children.
- tahgra tahgri*, adv., v. a. Upbraidingly; to upbraid, reproach, take to task. *T.t. gutiye ropkelkoa*, he scolded the servants, taking them to task; *kamiakoe t.t.kelkoa*, he took the workers to task.
- tao*, v. a. m. To heat (to a white heat). *Kamar do mērhēlko ta*, the blacksmiths heat iron to a white heat; *t.kate mērhēlko joraoa*, they join iron, having heated it. (H. *tao*; v. *tawao*.)
- taoao*, v. *tawao*.
- taoa tqvi*, v. *tawa tqvi*.
- taogar*, adj., v. m. Suitably elastic or bending; firm, suitably heavy; to be do., to rebound, spring back suitably; adv. Firmly (walk). *Noa marar do bes ta*, this shoulder-yoke is suitably elastic; *t. aš*, a suitably

elastic bow; *t. thega*, a suitably heavy stick; *t. dhiri dō capallekhan qđi sęęgiñ calađa*, if you throw a suitably heavy stone it will go very far; *noa bęnduk dō t.ęva*, this gun does not kick unduly (against the shoulder); *noa thega dō t.ena*, *męrhęłko tołkette*, this stick has become suitably heavy and firm by having been furnished with iron hoops; *ał t.ena*, the bow has become suitably elastic; *noa marę t.olł kana*, this shoulder-yoke rebounds suitably; *bękki horołkate khub t.e taramefa*, having put on anklets she walks firmly (heavily).

tao hurte, v. *takurte*.

tao marao, v. a. m. To make, become cool again, to cool. *Męrhęł realł t. m. ocoałme*, let the heat of the iron be extinguished; *edreko t.m.kettaea*, they made him cool again; *niloł dęe t.m.ena*, now he has cooled down (v. *tao* and *marao*).

tap, n. Moment, instant. *Tikin t.veye hečena*, he came just at noon. (Rare here; v. *tak*.)

tap, n. Anger, indignation, impulse, force; adv. Intensely; v. m. To become angry. *Ađi t. sanakidiņa*, I felt very indignant; *qđi t.veye hurhęyena dre khon*, he fell down from the tree with great force; *edre t.veye ropheta*, he spoke through the impulse of anger (in heat); *t.łen tophlena*, I struck my foot forcibly against something; *qđi t.veye serehel kana*, he is singing very loudly; *qđi t.e ruqł kana*, he has a very high fever; *thora kathateye t.ena*, he became angry on acc. of a few words. (H. *tap*.)

tapahę, v. recipr. of *tahę*, q. v. To come to live together, to cohabit. *Mil serma t.kalekin bapagena*, having lived together for a year, they were separated (divorced); *niloł dokin tyena*, now they have come together (live together).

tapahęn, v. recipr. of *tahęn*, q. v. *Sulukte t.ben*, live together in peace.

tapakił, v. recipr. of *takił*, q. v. *Ađi gartekin t.ena*, they collided with great force.

tapakł, v. a. To throw (dry things) into the mouth; to throw (anything that will stick) on or at. *Hęr hęrte khajęriye t. idiyela*, he is throwing parched rice into his mouth as he walks along the road; *thamakure t.keta*, he threw tobacco into his mouth (to chew); *dealre kasa t.łłpe*, *pařall akana*, *bińko bęłokoka*, throw some earth on the wall, it is cracked, snakes might get in; *duři rane t.keta*, he threw powdered medicine into his mouth (cf. *Muřđari thabri*, slap; cf. *thapa*).

tapam, v. recipr. of *tam*, q. v. To take hold of one another, wrestle, scuffle, jostle, fight. *Cel ięte cękin t.ena*, they had a fight for some reason or other; *harym buđhikin t.ena*, husband and wife had a fight; *unķinķin t.enre phalna dęe tam bindęrkedea*, when those two had a fight, so and so threw him down.

tapam dał, n. fig. Beer (used in an invocation to the spirit of a dead person at the last funeral ceremonies). *Phal dał t. dał uř tora areł*

- torawam kanale*, we pour out "shield water," fight-water (both expressions for beer), we bale it out after you (about libating) (v. *supra* and *daġ*).
- tapam tapakiċ (leka)*, adv. Jostling against one another, very crowded.
- T.t.ho jarwa akana*, they have come together, a large crowd; *i.t. lekako hijuġ senok kana*, they are coming and going so many as to jostle each other (v. *tapam* and *tapakiċ*).
- tapan daġ*, the same as *tapam daġ*, q. v.
- tapan*, v. recipr. of *tañ*, q. v.
- tapanġi*, v. recipr. of *tañġi*, q. v. *T.ġpe, alope bapagia*, wait for each other, don't leave each other.
- tapaf*, v. recipr. of *taf*, q. v. To go right through, pass through; adj. Going through. *T. bhugak kana*, it is a hole going through; *kombro bhitho la, i.kefa*, thieves dug through the wall; *cel leka bako dap akal, sqrim hepel tapabok kana*, how have they thatched (the house), one can see through the roof; *noa pipdhe dq t.gea, daġ dq ban teŋgon kana*, this rice-field ridge has a ditch right through, water is not standing (runs out).
- tape*, poss. pr. 2nd. pers. pl. (suffixed or infix). Yours, your. *Ato t.*, your village; *one t. idi t.*, take away what you have there; *okor t. ofuk t. dq*, why, where is your house (I don't see any) (*t + a + pe*).
- taper agu*, adv. In a rage, in anger. *T.q.n rof laka*, I spoke in anger; *t.q.leh rof akalgea*, I have really said so in rage (v. *tap* and *agu*).
- tapol*, n., adj. Low-lying, low piece of ground, flat ground at the foot or base of a hill or high place; low-lying (and not as yet cultivated). *Buru t.re ato menaka*, there is a village at the foot of the hill (in the flat country); *noa t.re khub khet hoekoka*, there might become fine rice-fields in this low-lying part; *jahakore t. jaega nel thikkute of arejoŋpe*, wherever you see low-lying ground, prepare fields there, making embankments.
- tapos*, v. a. To take care of, nurse. (Very rare; B. *tāpos*, a devotee.)
- taposol*, v. a. To chose. (Word uncertain.)
- tapra*, v. To be half cooked, part uncooked. *Noa daka dq t.yena*, this rice is part uncooked (v. *tara*; word is mostly used preceded by *tara*, q. v.).
- tapse*, v. a. m. To spill, drop; to part one's legs. *Jolpe t. hiricketa*, she spilt all; *jaŋga t.kateye gugum kana*, she is sifting with the winnowing-fan, sitting with legs wide apart (v. *tase*; and *tarse*).
- tapse koġaf*, the same as *tarse koġaf*, q. v.
- tapseġ*, v. a. m. To jerk, push off, spill off a winnowing-fan. *Caoteye t. hirid goġeta*, she suddenly spilt some rice from the winnowing-fan; *khode ar maŋteko dq t. begarkape*, jerk the broken rice and the peduncles off the winnowing-fan separately; *t. hiricena*, it was spilt off the winnowing-fan (when sifting) (cf. *tapse*).
- tapte*, adv. With force, loudly. *T.ye roŋeta*, he speaks very loudly (in anger); *l.teko serciet kana*, they are singing loudly (v. *tap + te*).

taṣi, v. a. m. To put through, go, pass through, penetrate. *Sutaṃe t.kela*, he took the thread through; *babar tabme*, put the string through; *bhugali t.ena*, the hole has passed through; *hakoko t.ena (oroḍan khon)*, the fish passed through from the fish-trap; *bir talale hor t. akana*, the road runs through the forest; *sar t.ena*, the arrow went through; *moca t.entaea*, his mouth has been perforated (e. g., by disease); *baṣi khon daki tabok kana*, the water is running through (a hole in) the cup. *Taṣi* is very frequently used as part of a compound verb, in the meaning that what the other part of the compound signifies, passes through. *Paṣi t.ketae*, he bored through; *daṣ t.ketae*, he ran away (through whatever hindrance there might be); *joṣ t.ena*, it ran through; *nel t.ketan kicriḍ*, I saw through the cloth (it was so thin); *cel leka coko daphel, ipilko nel tabok kana*, who knows how they have thatched (the roof), the stars are seen through it; *nel t.kel lekam roḍel kana, cekatem baḍaea*, you are talking as if you have seen through (into what will happen), how do you know (said to an ojha who, e. g., has "seen" by divination that the patient will die); *sukriye tuṅ t.kedea*, he sent the arrow through the pig; *sar t. calaena*, the arrow went through.

taphat, v. *tophat*.

tar, n. Wire; telegraph; v. a. To wire, send a telegram. *T. do mēphat sutam kana*, wire is an iron thread; *peresaṅre t.ko lagoo akala*, they have put (metal) strings on the string instrument; *t.anak banam*, a stringed fiddle; *hor mocarele anjomela, bahma, t.te katha hijuk sṅon kana, baṅdo sari kan, baṅdo nase kan*, we hear it from people's mouth (said), that words come and go by wire, whether it is true or not; *L.akawadean*, I have sent him a wire. (H. *tār*.)

tar, n. Proper way or method, meaning, import. (C., not here.)

tar, adj., v. a. m. Tasty, tasteful, savoury (curry); to make, be do. *Tehen do adi t.ko utu akala*, to-day they have prepared some very savoury curry; *utuko t.kela*, they made the curry tasty. (P. H. *tar*.)

tara, n. A red, cotton-like stuff, used in Santal medicine.

tara, n., adj., v. a. m. A half; half; to do, be half, be half done. *Kohṅḍa reaḍ t.tel emainme*, give me the half of the pumpkin; *t.telko kḁmi akala*, they have done half the work; *miḍ din t. reaḍ kḁmi*, one and a half day's work; *t. goḍa do inak kana*, half the highland field is mine; *tehenle si t.kela*, we did half the ploughing to-day; *joṅḍra popo t.yena*, the hoeing of the Indian corn was half done (not finished); *t. seton, t. umul*, half sun and half shade; *t. loḅol*, half wet (v. *tala*; Muṅḍari, Ho *tara*).

tara antar, adv., v. a. m. Partially, in part; to do in part; be enough for only a part. *T.a.ko emathoa, joṅḍ bako apṣalena*, they gave to part of them, there was not enough for all; *emathreko t.a.kela*, in giving out, they did it in part (they could not give to all); *daha t.a.ena*, the rice gave out when part only was served (v. *tara*; cf. H. *antar*, interior, within).

- tara atra*, adv., v. a. m. Half; to do half, part, leave unfinished. *T.a.ko sibeta*, they ploughed half (of what is to be done); *rprako t.a.keta*, they did a part speaking (i. e., they kept back part of what they might have told); *korō rālhōe t.a.yena gashi banie*, the planting of the paddy was only partially done, because they had not (enough) seedlings (v. *tara* and *atra*).
- tara bochor*, n. Half year.
- Tara cāora*, n. The family bonga of the Tuḍu and Hembrom sept; also a bonga of the ojhas and witches (also called *Dhara cāora*).
- tara din*, n. Half a day. *T.d. hamime, adom chufika*, work half the day, then you will be free (v. *tara* and *din*).
- tarae toroe*, adv. One after the other, in succession. *Kami jokheḍ do okure coko tahkan, jom jokheḍ do onte notē khon t.t.ko heḍ jarwahenge*, when there was work to do, they were who knows where, at meal time they would come one after the other from different sides; *perako t.t.ko calaomena*, the visitors went away one after the other (not together).
- taraḡ garaj*, adv., v. a. m. Loudly; to call out, cry very loudly, to shout, wail. *T.g.ko huḡḡyet kana*, they are shouting very loudly; *t.g.ḡ kanaḡ gidra*, the child is wailing; *enaḡ khone t.g.oḡ kana*, he has for a long while been shouting loudly (cf. *garjao*).
- taraḡu*, the same as *tarju*, q. v.
- tarak*, n., the same as *torok*, q. v. (Season, time.)
- tara kaguj*, n. (1) Half a sheet of paper; (2) a stuff used in Santal medicine, bought from *hiḡḡuḡ*, q. v.
- tara hecaḡ*, n., adj. A half, a broken half (part of anything); left alone (a widow, widower); v. m. To lose husband or wife (by death). *T.b. jomme, t.k. bahu aguame, toḡe nāḡiye tahena*, (you) eat a half (of any fruit you may find), bring a half to your wife, then only she will stay (admonition to the bridegroom when they leave after marriage); *iḡe t.k. menana*, I am living a broken half (i. e., a widow or widower); *nui kuri doḡ t.k.ena*, this girl has become a widow (v. *tara* and *hecaḡ*).
- taraḡ birqḡ*, adv., v. a. m. Here and there, scattered; to scatter, to trouble (by making people go in vain). *T.b. orakiele heḡena*, we came home one after another; *kaki eḡgat reaḡ sikiḡie baḡhi hoponko doḡo t.b. cabayena*, on acc. of the antipathy of the step-mother, all the children of the first wife have been scattered (dispersed); *nahaguko t.b.kallea, oha hō buḡ hoelena*, they gave us the trouble to no purpose, nothing came to pass.
- tarul basal*, adj., adv., v. a. m. Scattered, dispersed, all over; to scatter, spread. *Goḡa raca t.b. sḡḡriko hirid akata*, they have let remnants of food be scattered all over the courtyard; *t.b. gḡiko pasnao akama*, the cattle have been dispersed all over; *iḡri baḡhiko t.b.keta*, they have put the brass plates and cups down scattered (not in one place); *korḡo t.b.ena*, the people have gone here and there (to their work).
- tara mace*, n. The seat on which the devotees sit in the *hiḡḡol*, merry-go-round at the *jatra* (q. v.) festival. *T.m.re duruḡḡhateko qurorḡ kana*,

sitting on the seats (of the merry-go-round) they go round. (Desi *tara maca*, also used about the whole *hinqol*; H. *itrs*, star, and *mčs*.)

tara mara, adv. Half and half, inefficiently, partially; v. a. m. To do half and half, etc. *T.m.ko qamiketa, baho purqulaka*, they worked only partially, they did not finish it (being lazy); *horo iroliko t.m.keta*, they reaped the paddy inefficiently; *qami t.m.yena*, the work was only half done (v. *tara* and *mara*; *mara* may be a jingle; Muq̄ari, Ho *tara mara*).

taranak, adj. Stringed (instrument) (*tar + an + ak*).

tarar, v. a. m. To tear, rend, rip up, asunder. *Kaqae ruik t.kedea*, the buffalo butted and ripped him; *qemnte kicrič baik t.ena*, the cloth was caught in a thorn and rent; *jañgareñ qel t.ena*, my feet were gashed; *ceferle dare t.ena*, the tree was rent by the lightning; *gidra bqtije t.keta*, the child made a great fissure in the brass cup.

taras, n., v. a. Roaring; to roar, boast. *Taruš reak t. anjonte hořko bindarena*, hearing the leopard's roar, people fell down; *kul do bořorgeye t.el kana*, the tiger is roaring fearfully; *onka dq alom t.a, ořom bořor ocolea*, don't brag in this way, you will not be able to frighten us; *noa bhugakre bihe t.eta*, a snake is hissing angrily (? cf. *toras*).

tara seč, adv. On one side, in one part. *T.s.e oyo akana, t.s. dq bañ*, he is covered with a cloth on one side and not on the other; *t.s. hoř menakkoa noa atore, t.s. Deko*, in one part of the village there are Santals, in another, Dekos (v. *tara* and *seč*).

tarasiñ, n., v. a. m. The middle of the afternoon; to become do. The Santals distinguish *marak t.*, about 2 p.m. and *hudiñ t.*, about 3 p.m.; the expression refers to the position of the sun in the western heaven; at *hudiñ t.* the sun is about half-way down from due South. *T. qeñ mañjanko emallea*, only in the middle of the afternoon they gave us our midday meal; *qami qamitele t.keta*, we kept working until the middle of the afternoon; *belae t.ena*, it has become middle afternoon (v. *tara* and *siñ*; Ho *tarasiñgi*).

taraste, postp. On account of, owing to, fearing. *Uni t.te hořko bilbilquenu*, owing to him the people were scared; *bisphor t.te hasoyediñ kana gořa hořmo*, on account of the carbuncle I have pain in my whole body (*taras + te*).

tara tapra, adv. Half, partially done, incomplete, inefficiently; v. a. m. To do half, incompletely, inefficiently. *T.t. vacako guricketa*, they have plastered the courtyard partially with cow-dung; *t.t. isin akana, mił seč dq berełgea*, it has been only partially cooked, it is raw on one side; *siołko t.t.keta*, they have ploughed only a part; *qami t.t.yena neš dq*, the (agricultural) work has been only partly done this year (unable to finish all) (v. *tara*; v. *tara mara*).

tara tara, adv., v. a. m., equal to *tara tapra*, q. v. *T.t.ko poketa*, they hoed half; *cas t.t.yena*, the crops were only about half (of what might be expected); *t.t.e. dalketa*, it ruined in parts (not all over).

- tarbuĵ*, n. The melon, *Cucumis Melo*, Willd. (P. H. *tarbās*; v. *tarbuĵ*.)
- tarcha*, adj. Slanting, obliquely, off the straight. (C.; v. *tercha*.)
- tarchao*, v. *tarcha*. (C., not here.)
- tardham*, v. a. m. To snub, snort at, snarl, snap at, bark at, fly into a passion with, scold, speak harshly to. *Gupikoa t.hethoa*, he snubbed (took to task) the cattle-herds; *hakime t.kidinte jotoĥ hiriĥketa*, I forgot all (I had to say), because the magistrate snubbed me; *jotoĥ t.allea*, *horge bae metalea*, he flies into a passion with us all, he does not call us human beings.
- tardhan*, the same as *tardham*, q. v.
- taren*, n., v. m. The shoulder; the neck of an animal on which the yoke rests; to get a shoulder, i. e., be hardened, indurated; to get a swollen shoulder (or, in yoked animals, neck). *Herel kopon do t.tako goga*, men carry on their shoulders; *phalma kora do inaĥ t.ete karayena*, so and so boy has grown so big as to reach my shoulder; *hoĵ t.ete jondra hara akana*, the Indian corn plants have grown so high as the shoulder of a man; *inaĥ t. menakina*, *alom as chuĥakula*, I have my shoulder, don't lose courage (I shall help you through); *leĥga t.re maejiuko gonogoka*, women put their breast-cloth over their left shoulder; *kaĥa reaĥ t. goĥentasa netar*, the buffalo's neck has become dead now (i. e., is inured to carrying the yoke); *t.ete bandi dhakaeme*, push the paddy-bundle with your shoulder; *t.re daĥgra aruĵ ladeaeme*, put the yoke on the bullock's neck; *gok goĥete t.ena*, he is inured to carrying constantly on the shoulder; *taren akanakin*, the necks of the two (bullocks) are swollen (inured) through carrying the yoke. (Muĥdari, Ho *taran*.)
- targal*, v. a. m. To strew about, throw about, make a litter; adj. Littered. *Kacako t. akata*, they have littered the courtyard; *kulki do t.gea*, the village street is full of rubbish.
- targalaĥ*, n., adj., v. a. m. Litter; spread about, confused, in disorder; to strew about, scatter disorderly, make a litter. *Bogete t.in ĥeĥeta*, I see a good deal of litter; *t. mathom iur akana*, an immense amount of mahua flowers has fallen (lying in thick layers all over); *kathako eĥpiketa*, *t.ketako*, they commenced to discuss the matter, they confused it (made a mess of it); *dakas lo t.keta*, *bae haruĥlaka*, she took the rice out (of the pot) and left it in a heap, she did not cover it up; *ĥhinki t.ko bogiata*, they left the husking-machine in disorder (did not clean the place after husking); *um narĥa t. akanan*, *sunum ma banukitale*, I have bathed and washed my hair so that it is bristling, we have no oil as you know (v. supra).
- targhar*, n. Method, procedure, habit, custom, way, particulars, condition, circumstances. *T. nellape*, *cel lehan hoĵ kanae*, look at his behaviour, (to find out) what kind of a man he is; *homi reaĥ t. quriye saba*, he has not as yet acquired the proper way of working; *alo reaĥ t.ete celĥeta*, he learnt the customs of the village; *isin aro reaĥ t. khube baĥava*,

she knows very well the proper way of preparing food (? cf. A. H. *tarq* or *tarh*).

tarka erka, adv., v. a. m. In a hurry, in a fuss; to hustle, bustle, be in a hurry, fuss. *T.e.k hekena, onate posesan hirin ofokala*, I came in a hurry, therefore I forgot the money and left it; *songetenko t.e.k keda*, her followers made her bustle; *pera nelteye t.e.k kana* (or *t.e. barae kana*), seeing the visitors (coming) she is in a fuss (cf. H. *tarkhd*, rapid; v. *tarkao*).

tarka erke, the same as *tarka erka*, q. v.

tarka irki, the same as *tarka erka*, q. v.

tarkao, v. a. m. To get warm in a thing, be in the middle of doing, be in full swing; relish. *Kami t.kelae, bae bagiak kana*, he is engrossed in the work, he is not leaving it (also *kami t.enae*); *ror t.enae, bae thirok kana*, he has got warm speaking, he does not stop; *jom t.enar, bae bik kana*, he is in full swing eating, he is not getting satisfied; *jom t.akanar taruf*, the leopard has become accustomed to eat (animals) (v. *raktao*; Munḍari *tarkao*).

tarkari, n., v. a. Materials for curry; to procure do. *Eken dalpe utu akata, jähän t. do banuka*, you have made curry of split peas, have you no other materials for curry (vegetables, fish, etc.); *celpe t. akata? qlule t. akata*, what have you got to make curry of? We have procured potatoes for curry. (H. *tarkari*.)

tarka tarqi, adv., v. m. In full swing; to get in full swing, warmed up. *T.tye kami kana*, he is in full swing working; *kami kamiteye t.t. akana, orak hō bae disayeta*, by working along he has become warmed up, he does not even think of his house (v. *tarkao*).

tarko, v. a. m. To frighten, intimidate; to shake, jolt, quiver, tremble. *Majhiye t.kedeteye thirena*, he stopped speaking, because the village headman rebuked him; *noko hor do qdi calahiko qikuk kana, thora dobon t. nōkkoa*, these people seem to be very bullying, we shall frighten them a little; *tiñ t.yena kañin makel tahkanrc*, my hand was shaken (so that it pained) when I was cutting wood; *dhirin togod nam-kelle qata t.yentina*, my teeth were shaken as I happened to chew a stone (in the food); *sagar bogete t.k kana*, the cart is jolting a good deal (cf. *tarkao*).

tarkur, n. The kernel of the fruit of the Palmyra palm. (C., not here.)

tar khqbor, n. A telegram (v. *tar* and *khqbor*).

tarof, n. A certain tree, *Buchanania latifolia*, Roxb., and its fruit. *Bele t.le joma*, we eat the ripe fruit of the T. tree. (Ho *tarob*.)

tar por, adv. Thereupon. *Uniye lqisketa, t.p. nui hō lqisketa*, he brought a lawsuit, after that, this one also did the same. (B. *tar por*.) Also pronounced *tar pore*.

tarsul torsol, adv., v. m. Feeling one's way (blind or dim-sighted people); to feel one's way. *T.t.e calak kana*, he is walking feeling his way (very slowly); *bhage bae nehela, t.torsodok kanae* (or *t.t. barae kanae*), he does not see well, he is feeling his way.

tarse, v. a. m. To spill, drop, scatter. *Horos t. kirizheta*, she dropped and scattered some paddy; *sanam khajari tyena*, all the parched rice was spilt and scattered (v. *tase*, *tapse*).

tarse kotap, n. A small bush, *Grewia villosa*, Willd. Used in Santal medicine.

tarse kotap (cēṛē), n. A kind of vulture.

tar sutam, n. A thin wire, string, especially a telegraph wire. *T.s.te katha hijul senok kana*, words come and go through the thin wire (v. *tar* and *sutam*).

tar taria, adj., v. a. m. Clear, clean, without admixture, fresh; to make, become do. *Noo caole do t.t.gea*, this rice is clean; *noa haxdi do t.t.ge nēlok kana*, this beer looks clear; *t.t. jel*, clean, fresh meat; *jonḍra t.t. qmḡn akana*, the Indian corn plants have come up well (all looking strong); *horoko t.t.keta*, they have cleaned the paddy (all of one kind); *thamakur t.t.yena*, the tobacco leaves have become (are) fine (looking).

tarwa, v. m. To become sore-footed. *Janḡa tyentiinte baṅ tarām darcaḡ kana*, I am unable to walk, because I have got sore feet; *kaḡako t. akana*, *bako sen sen darcaḡ kana*, the buffaloes have become sore-footed, they are unable to go quickly (cf. H. *talwā*, also *tarbā*, sole of foot; Munḡari *tarwa*).

tarwape, n. A sword (the curved, not the straight sword; v. *dhup*). *T. calaome*, use the sword; *bhokar khon t. bojḡain*, draw your sword from the sheath; *tye ḡadiḡu akata*, he is wearing a sword. (H. *talwār* and *tarwār*.)

tar, n., v. a. Talk, speech, story, (occasional) song, subject, topic; to make talk. *Cel t. cpe ulḡau akata*, *hor maḡhoko ḡḡil*, he has started telling a story to fascinate the people; *ḡḡriḡ t.e ḡaḡoḡet do*, *mucalḡe baṅ mucadoḡ kana*, he has commenced an awfully long-winded talk, it will not come to an end; *khub t.e baḡuea serenḡ reaḡ*, he knows very well to sing what fits the occasion; *kaḡniye t. akata*, he has started telling a folk-tale; *serenḡ t.keta*, he started the song of the occasion (what is to be sung at a marriage, etc.) (v. *tal*).

tara, n., v. a. A faggot, bunch, bundle; to tie into a bunch, bundle. *Sahan t. ḡḡuime*, bring the firewood faggot; *sakam t. ḡḡukate patra roḡpe*, bring the bundle of leaves and stitch leaf-plates; *ḡḡ t.kalpe mḡṛḡ ḡuḡḡakate*, make the straw-sheaves up into bundles of twenty sheaves; *sahane t. akata*, she has tied the firewood up into a bundle. (B. *tārā*.)

tarak mante (-marte, -mente), adv. Quickly, forthwith, immediately, speedily; at once. *T.m. heḡ ruḡḡ ḡodoḡime*, come back immediately; *t.m. jomne*, take your food at once; *t.m.ye ḡoḡena*, he died suddenly; *t.m. daka hoḡpe*, prepare the food speedily; *bela t.m. ḡḡḡo ḡodoḡa*, the sun goes speedily down (during the cold season) (v. *infra*).

tarak tarak, adv. Quickly, speedily. *T.t. daka emakom*, give them food speedily; *t.t. kaḡuime*, work quickly.

- tārāk*, v. a. d., v. m. To lie in wait, in ambush (the watcher keeping himself hidden from those he watches). *Kombroē t. akawadea*, he is watching the thief; *jēle t. ae kana*, he is lying in wait for the deer; *tarupe t. akana gvi jome lagil*, the leopard is lying in wait to catch a cow and eat it.
- taram*, n., v. a. m. A step; to walk, step. *Mil t. pharakre duruṣme*, sit down one step distant (from others); *t. piche ghaṭ menaka, alom mena, bañ ghaṭa mente*, there is a fault for every step, don't say, I shall not commit any fault; *pe pon t. e lahu akan tahkama*, he had got three to four steps in advance; *gidrai t. eta nitok da*, the child walks now; *t. ruqketae*, he has commenced to walk again (after illness); *hāti lekae t. eta bai baite*, he walks like an elephant, very slowly; *ma t. t. pe, bañ-khanbon ayuboka*, walk quickly, or else we shall be benighted; *janḡa bañ t. oḡ kantina*, my feet will not move (being tired).
- taram gaṇḡe*, v. a. m. To pass the elder sister and marry the younger one; to be stepped over by younger sister; n. A compensation for being stepped over (demanded and paid to the girl passed). It is customary among the Santals to marry daughters away commencing with the eldest; when a younger daughter is married before the elder one, the husband of the younger daughter has to pay two rupees to the girl passed over; some even demand three; formerly, one rupee was paid. This "consolation" is considered a right. If more than one girl should be passed in this way, the *taram gaṇḡe* is only paid to one. *T. g. pe emokkhan talaiḡ dole gonaṣea, bañkhan do bañ*, if you pay the compensation, we shall give you our middle daughter in marriage, otherwise not; *ajittele t. g. kedeā*, she passed her elder sister (when being married); *marahiḡ doḡ t. g. yena*, the elder sister was stepped over by the younger one (v. supra and *gaṇḡe*).
- taram parom*, v. a. m. To pass, walk past. *Perae t. p. kethoa*, he went past the relatives (did not go in to them); *biṇe t. p. kedeā begor hette, biṇe goḡena*, he walked past the snake without seeing it, the snake died (Santal superstition that if one passes a snake on the road without seeing it, the snake will die then and there); *soḡoḡ t. p. me sontoṛte*, step carefully over the brook (v. *taram* and *parom*).
- taram paṛom*, the same as *taram parom*, q. v. (used by some).
- taraṇ mante* (-*marte*, -*mente*), adv. With a loud sound (beating the dancing-drum once). *T. m. tumdaḡe ceṭakketa*, he beat the dancing-drum making it sound loudly (v. infra).
- taraṇ taraṇ*, adv., v. a. m. Loudly, noisily; to drum loudly (the dancing-drum). *T. t. ko ruyel kana tumdaḡ*, they are drumming the dancing-drums loudly; *t. t. elako*, they drum loudly (onomat.; cf. *taraṇ taraṇ*).
- taraṇ tiriṇ*, the same as *taraṇ tiriṇ*, q. v.
- taraṇ tiriṇ*, adj., adv., v. m. Passionate, snappish; angrily, snappishly; to fly into a passion. *T. t. geae, alope etjeae*, she is hot-tempered, don't provoke her; *t. t. e roṛa*, he speaks snappishly; *t. t. enae, daka hō bae jomela*,

she became passionately angry, she will not even take food (cf. *tirih tarah*; v. *tarah tarah*).

tarah turah, the same as *tarah tirih*, q. v.

tarao, v. a. m. To dig, break the ground, tear up the roots; to drive away. *Rehet sindhelle t. akala*, we have dug out the roots and such (cleared the country); *hurul khuntul t. kaleye khet akala*, he has prepared rice-fields digging out roots and stumps; *dan iqte ato khonte t. kedea*, we drove him away from the village because of witchcraft (his wife or daughter being a witch); *phalna orakre khuble t. akala haqdi daka*, we have had all we could take of beer and food in so and so's house (cf. H. *tarnā*; beating, punishment).

tarao, v. a. To catch a person up, put down, scold. *Tehen muniskoe t. akalhoa, hola bako kamilete*, to-day he has taken the hired workers severely to task because they did not work yesterday; *gutiye t. nirkedea*, he scolded the servant, so that he ran away (cf. *supra*).

tara t̄ri, adv., v. a. m. In haste, hurriedly; to hurry on, pursue hurriedly. *T. iye calaena, daka h̄e bae t̄ngilaka*, he went away in a hurry, he did not even wait to get food; *kami lagitko t. t. kedea*, they hurried him on to work; *kombroko t. t. kedea, bako sap dareadea*, they pursued the thief hurriedly, they were unable to catch him; *tioge lagitko t. t. yena*, they hurried on to reach him (but did not). (Desi *tara tari*; cf. *taha t̄hi*.)

tara toyo, adv. In company. (C., not here.)

tara tura, the same as *tara t̄ri*, q. v. *T. t. ko kami kana*, they are working quickly (hurriedly).

taraste, the same as *taraste*, q. v.

tarbarao, the same as *turburao*, q. v.

tarbariq, adj., v. a. Energetic, active, brisk; to act quickly. *T. hor kanae*, he is an active man; *ma jel gegel hor, t. godpe*, now you who are cutting up the meat, act quickly (be quick) (cf. *tara t̄ri*; cf. H. *tarā bhari*, haste).

targad torgod, adv., v. a. Discordantly, ill-soundingly; to blow the flute discordantly (one who does not know). *T. t. e oroheta, celet kanae*, he is blowing the flute discordantly, he is learning; *tirioe t. t. et kana*, he is blowing the flute ill-soundingly (v. *tirgod torgod*).

tarikkao, v. m. To be restless, fidgety, be convulsive (at death). *Jom lagite t. k. kana*, he is restless to get some food; *ruq lagite t. k. kana*, he is fidgety to return; *gujuk lagite t. k. kana*, he is convulsive (kicks), being on the point of dying (about people, but more particularly about animals).

tarikka t̄r̄kki, adv., v. m. Spasmodically; to be restless, fidgety, seized with spasms. *T. t. ye ruq̄ kana q̄i āf*, he has very high fever with spasms; *l̄t̄he t. t. hijuk̄ kantaea*, his pulse is coming spasmodically; *calañ lagite t. t. k. kana*, he is restless to go (v. *supra*).

taroyak̄, adj. Black, very dark-complexioned, having a broad running mouth; v. m. To become, be do. *Nui t. re dq̄ bañ r̄bena*, I am not

willing to be married to this black fellow; *moca dō t.gelaea*, he has a broad mouth (he cannot shut it properly, also used about a mouth running with saliva); *nui gidra dōe t.ena*, this child is dark.

tar tarao, v. a. m. To do in a hurry, rise in a hurry. *Mit gharite kamiye t.t.kela*, he did the work in haste; *nui kolepe, t.t. ruq̄ godokae*, send this one, he will come back quickly; *ayan̄ bih reak̄ bis dō t.t. rakap̄ godok̄a*, the poison of a cobra rises very rapidly (spreads from the foot) (cf. H. *taratānā*).

tas, n. Playing cards. *T.ko enet̄ kana*, they are playing cards. (H. *tas*.)

tas, n. A stewing-pan. (Used by servants in European houses.)

tasak̄, v. *dhubi tasak̄*, n. A bunch of *dhubi* grass used at *cumqura*, q. v.

tasak̄, v. *tumq̄ tasak̄*.

tasar bajar, adv., v. a. m. Disorderly, in confusion; to put down disorderly here and there. *T.b.ko gitit̄ akana*, they are lying disorderly; *tharī bap̄tikoe t.b. akala*, she has put the brass plates and cups down here and there (not in their proper place).

tase, v. a. m. To spread out to dry, hang (clothes) to dry. *Horo t.me rohor̄ ocoe laqit̄*, spread the paddy out to dry; *kicric̄e tase akala baberre*, she has hung the clothes on a cord spread out to dry; *jeđer-reko t. akana rabañ iqte*, they are sitting (lying) in the sun owing to the cold; *q̄le t. rohora*, we spread the unbroken straw out to dry; *gq̄i hart̄a t. rohor̄hak̄me*, spread the cow-hide out to dry; *kisq̄r hor̄ dō horo herq̄ho t. rohora*, *ale dō peragele t. rohor̄et̄hoa*, wealthy people spread paddy-husk out to dry, we are spreading our friends out to dry (i. e., we let them wait for food; expression used at marriages). (Muq̄dari, Ho *tasi*.)

tasla, n. A broad and not deep vessel (of brass or iron), used for cooking purposes. Rare with Santals. (H. *tasla*.)

tas pas, n., the same as *tas*, q. v.

tasrao, v. a. m. To throw, sling down; to let fall on the ground. *Khaq̄q̄k̄ reak̄ horoē t.kela*, she threw down the paddy in the basket (by falling); *gidraq̄i t.kedea*, she let the child fall down (herself falling); *hanq̄ae t. raput-kela*, she let the earthenware pot fall down and be broken; *bulkat̄eye hijul̄ han lah̄khana, soq̄q̄breye t.ena*, he was coming along drunk, he slipped and fell down in the brook. Word is used about accidents, what is not intentionally done.

tasra tasri, adv., v. a. m. Falling down, disorderly, scattered; to throw down repeatedly. *T.t.le hq̄cena h̄ut̄ iqte*, we came falling down again and again owing to the darkness; *t.t.ko dōho akala horo*, they have put the paddy down, scattered here and there; *dall̄ hanq̄dako t.t.kela*, they let the water-pots fall down (several); *tharī bap̄i t.t.yena*, the brass plates and cups have been thrown about (v. supra).

t̄t̄i, v. *t̄i*. (C.)

- tata* (-*n*, -*m*, -*t*), n. (My, etc.) grandfather (both father's and mother's father). *T.ñ bidal khən noqde menaklea*, we have been living here since my grandfather's time; *t.t let kanae, uni ehgaten apat harām*, he is his grand-father, his mother's old father. Corresponds to *jiq*, grandmother. (Muṅdari, Ho *tata*.)
- tataea*, n. pl. The grandfather and his grandchild (boy or girl). *T. hqtekin calak kana*, a grandfather and his grand-son (or grand-daughter) are walking along the road (*tata + ea*).
- tatala*, v. *talla*.
- tatam*, v. *tata*.
- tatañ*, v. *tata*.
- tatañ*, v. *jiqñ taldñ*.
- tatao*, v. m. To get hot, warm; to move, stir. *T. akana ol*, the ground has become hot; *setohte gtil t.ena*, the sand has become hot through the heat of the sun; *dak t.ena, caole khadlepe*, the water has become hot, throw in the rice; *bam t.ñ kanteho posrayebona*, they are looking down upon us, because you don't bestir yourself; *emañ khqniñ royet kana, qhpe hō bape t.ñ kana*, I have been speaking (to you) for a long while, not one of you is making a move. (H. *tāt*, hot.)
- tatāo*, adv. Still more. *Jāhō tinañtem lulu bəchuye t.geye raga*, however much you try to soothe the child, it will cry still more; *manayede kanam, t.geye rahgaok kana*, you are warning him, so much more angry he becomes. See example sub *koñak sahan* (v. supra).
- Tatar*, n. Tartary. (In books only.)
- tatal*, v. *tata*.
- tataya*, v. *tataea*.
- tata*, distrib. adj. Each a half, by halves. *T. khəcləñ qguime*, bring each time half a basket; *t. juñkəte daka dañ condaeme*, fill each pot half full of water to boil the rice and put them on the fire; *t. poesakate hañinakom*, give them each half a pice; *t. pəi khəqəriko emallea*, they gave us each half a *pəi* of parched rice (v. *tata*).
- talle*, adv. Repeatedly, perpetually, incessantly. *T.geye jometa*, he is incessantly eating; *t.geye daketa*, it is constantly raining; *t.geye guroñ kana*, it is repeatedly falling down (as a child learning to walk) (v. *tale tal*).
- talle mər*, adv., the same as *talle*, q. v. *T.m.ko gujuñ kana gəi*, the cattle are dying the one after the other; *t.m.e eñger kana*, she is constantly abusing (people).
- talle tal*, adv., the same as *talle* or *tale tal*, qq. v. *T.t.e hijuk kana*, he is incessantly coming; *t.t.e bəioñ kana*, he is again and again getting convulsive fits.
- taver*, v. a. m. To bend, bow, hang down over. *Orañ cetante qər t. akana*, the branch is bent down over the house; *hqeta hoqoe t.keta*, the wind made the paddy bend down; *məiqər boñgae t. akana, onateko ruqñ kana*, the bonga of the wife's family is bent down (here; has moved here), therefore they are ill (v. *ləvər*).

tawa, n. A flat vessel (of iron; C., of earthenware). Used by Dekos to fry in. (Desi; H. *tawā*; not used by Santals.)

tawaḥ, v. a. m. To dash to the ground, throw down. *T.kede lekae bindqrena*, he fell, like having been dashed to the ground; *gidraḥ t.kedea*, she threw the child down (accidentally); *tukude t. posakkela*, she let the earthenware pot fall down so that it went to pieces; *leñjel t.enar*, he slipped and fell down; *sukriye t. gočkedea*, he killed the (small) pig by dashing it against the ground.

tawaḥ tarḳo, adv., v. m. Tumbling, jostling; to be dashed hither and thither, stumble and fall, be jostled about, toss from side to side. *T.t.ñ nír hečena hqe daḳ bolorte*, I came running, tumbling, fearing the thunderstorm (running without paying attention to how); *t.t.e rakela gidraḥ gočentaete*, she is crying, tossing herself from side to side, because her child died; *sagarreye t.t.ḳ kana*, he is being jostled about in the cart; *gađa daḳ t.t.ḳ kana*, the water in the river is running, being tossed up and down (v. supra and *tarḳo*).

tawaḥ taťuť, v. m., adv. To be tired, exhausted; floundering. *Daranteye t.t.ena*, he became exhausted by wandering (walked stumblingly); *t.t.e hečena*, he came floundering (tired) (v. supra).

tawaḥ taťuť, adv., v. m. Stumblingly, flounderingly; to stumble, flounder exhausted. *T.t.e nír calaena*, he ran along stumblingly; *dāřā dāřāteye t. taťugolḳ kana*, he is floundering along exhausted by continuously wandering (v. supra).

tawaḥ taťuť, adv., v. m., the same as *tawaḥ taťuť*, q. v.

tawani, n., adj. v. m. Anger, wrath, rage; passionate, angry; to become angry. *Tawaniteye dolkedea*, he struck, being angry; *t. ḳor*, a hot-tempered person; *señgel lekae tyena huđin kathate*, he flew into a passion, hot like fire owing to an unimportant remark. (P. H. *tawāni*, retaliation.)

tawao, v. a. m. To heat; to get hot, angry, be incensed, excited, get up steam. *Kamar nēřhḳo t.a*, the blacksmiths heat iron (to a white heat); *hawa gađiko t.kela*, they made the motor-car go full speed; *señgel t.ena*, *oḳo iřičlena*, the fire has blazed up, it will not be possible to extinguish it; *raḳgaoleye t.ena*, he became white hot with rage; *qamireye t.ḳ kana*, he is getting up steam in his work (works intensely) (cf. H. *tāř*, heat, rage, speed; H. *tāñḳ*).

tawar tawar, adv., v. m. Dangling, hanging down; to dangle, sway, hang and swing. *Suluđ joraḳ kantaea t.t.*, its mucus is running down, dangling from the nose (child); *jambroe goḳ akadea t.t.*, he is carrying a rock snake dangling down; *mal t.t.oḳ kana*, the (carried) bamboo is bending up and down; *haťi sūñđ t.t.oḳ kana*, the elephant's trunk is swaying; *jōḳ t.t.ḳo paeraḳ kana*, the leeches are moving in the water wrigglingly; *malhan uđři t.t.oḳ kana*, the bean climber is hanging dangling down (v. *tiwqr tuwar*; cf. *tiwqr tamar*).

- tawa tqvi*, adv., v. m. In great haste, excitedly; to excite oneself, be incensed, angry. *T.t. bahu' panjakedea*, he followed after his wife in great haste; *t.t. kqmiye calaena*, he went off to work in anger; *bqgiadeleye t.t.yena*, he became excited (put on great speed), because they had left him behind; *kqmiqhoreye t.t.k kana*, he is getting angry against the workers (v. *tawao*).
- tayan*, n. The broad-headed crocodile, *Crocodilus trigonops*. (Munḍari *tayan*; Ho *taen*.)
- tayar baha*, n. A wild plant, *Justicia Betonica*, L. (C., not known here.)
- tayo*, v. a. To clap the hands, beat the time (in music). *Ti t.kateye calaena*, he went off clapping his hands (i. e., empty-handed); *t.adeako, bako emadea*, they clapped their hands to him, they did not give him anything; *jotq horqo t.keta*, all clapped their hands; *raqskqlako sereneta arko tayoyeta*, they are singing and clapping their hands in joy. It should be noted that clapping of hands as an applause is a recent introduction from the West; formerly, clapping of hands mostly meant to show the opposite of applause, except when young people were dancing and singing and clapping hands to make a joyful noise. The clapping was a sign of empty hands; *rqko t.koa*, they kill flies by striking them between the hands (also *t. horupkoa*). (Ho *tapiñ capra*.)
- tayo sarap*, adv., v. a. Slapping hands together; to clap one's hands, also clap the hands (of another) together. One takes hold of the hands of a child and strikes them together saying *tayo sarap sarap mama ghor jabi*, clapping, clapping hands, it will go to uncle's house (this to keep the child pleased). *T.s.ketae, bqnukanan*, he clapped his hands, there is nothing left; *t.sarabem, thirokne nahak*, clap its hands together, it will become quiet presently (v. *tayo* and *sarap sarap*).
- tayo tayo*, n. A certain children's game. A number of children stand together and clap their hands once all at the same time; anyone who is late in clapping "dies" and goes out (v. *tayo*).
- tayom*, adj., v. a. m. Behind, after; to leave behind, surpass, outstrip; to be left behind, be after or in the rear, drop to the rear, fall behind, be late. *In t. hor*, the person after me; *nuiho t.kedea*, they left this one to the end (or, put him in the rear); *kara t.kedee kora*, she grew taller than the boy; *daka jomko t.kedea*, they left him behind at eating (ate quicker than he); *sendrah t.ena*, I was left behind going to hunt (or, was belated); *t.oñ kanae, lahgayenae*, he is dropping to the rear, he is tired; *bela hqsur t. orakiñ seferena*, I reached home after sunset; *kul t. in janam akana*, I was born after the insurrection; *hor t.e siok kana*, he is ploughing, following others. (Munḍari, Ho *taiom*; v. *taenom*; Kurku *taulen, taunen*.)
- tayom darom*, n., v. m. The future, the hereafter; to become behind, be late. *T.d. qhobon men darelea, cel leka coñ hoeoñ, nil dole boge hatargea*, we are unable to say anything about the future, how that will be, now for the present we are well; *t.d. hor laqit sarqchalpe*, leave something

for people who are late in coming; *cel lekatepe t.en d.ena*, how were you belated (used in the formal talk between the parties at marriage) (v. *supra* and *daram*).

tayom marah, adv., v. a. m. One after the other, in sequence, gradually, not at once; to do, be some after, some before. *T.m.ko hečena*, they came gradually (not all together); *aphorko t.m.keta*, they sowed the paddy (for seedlings) some later than the others; *banar boeha t.m.kin gočena*, the two brothers died, the one after the other; *nešak jondra do t.m.ena*, *mamo bhagnayena*, this year's Indian corn has grown unequally (some coming earlier than the rest), it has become like maternal uncles and nephews (Santal saying); *alope t.m.oka*, *mitte calakpe*, don't some fall behind and some go in advance, go together (v. *tayom* and *marah*).

tayom re, adv. Behind, after, in the rear, afterwards. *T. menakhoa*, they are in the rear, behind; *t. noa do sodoroka*, later, this will become known; *t. hapenem bujhaua*, you will feel it (understand it) afterwards; *hor t. menaea*, he is behind some people (*tayom + re*).

tayom tayomte, adv. Behind, following behind, after. *Horko t.t.ye rakel kana*, she is crying, following some people; *t.t.le kamiketa*, *bañ hoelena*, we did our agricultural work afterwards (belated), it did not come to anything; *ale t.t.ye hijuk kana*, he is coming, following after us (v. *tayomte*).

tayomte, adv. Afterwards, behind, after. *T. noa don lajama*, I shall tell you this afterwards; *t. m don joma*, I shall eat afterwards; *t.ye calaena*, he went afterwards (*tayom + te*).

tayomten, adj. Who is behind, after. *T. horbon tañgikoa*, we shall wait for those who are behind; *t.ič dpe kora kana*, the last one (born) is a boy; *t.ič do manjhi era kana*, the one going behind the others is the headman's wife (*tayomte + n*).

tabij, n. An ornament, amulet. (C.; not used by Santals here, where *mandoli* is used; Desi *tabij*.)

tabuč, adj. Half-dry, moist, damp, dank. *Horu t.gea*, *hukruk oho jutlena*, the paddy is only half-dry, it will not do to husk it; *noa kicrič do t.gea*, *taseme*, this cloth is moist, spread it out to dry; *t. sahan*, half-dry firewood.

tačbir, n., v. a. m. Judgment, opinion; to investigate, deliberate. *Ape t.re celpe mgneta*, in your opinion what have you to say; *kathale t.keta*, *cel barič hō bale namlača*, we investigated the matter (talked over, deliberated), we did not find any fault. (A. H. *tačbir*, very rare.)

tačidar, n. An overseer. (C.; unknown here.)

tačgum, v. a. m. To gulp down, devour. *Moca perečkatete t.el kana*, he is gulping down what he fills his mouth with; *gačatege pičai t.keta*, he devoured the cake, the whole of it at once; *gqi kicrič t.keta*, the cow devoured the cloth. (Munđari *tačgum*; cf. *toğoč*.)

tačgur našur, adv., v. a. Greedily; to eat greedily, large quantities and hurriedly, devour. *T.n.e jomel kana*, he is eating greedily; *dahač t.n.el kana*, he is devouring great quantities of food (cf. *supra*).

taḡur taṣur, the same as *taḡur naṣur*, q. v.

taḡu taṣu, the same as *taḡa taṣu*, q. v.

taḡbi, adv. Quickly, without delay. *T. ye ruḡ ḡeṣena*, he returned without delay. (Very rare.)

taḡhir, dem.pr. That. *T. maḡjhe*, between those. (Desi *tahir*; only heard in marriage songs.)

taḡkiḡt, v. a. To look after, take care of, keep an eye on. *Cedaḡ baḡe t. letkoa*, *aboak daḡ lo baberko idikela*, why did you not keep an eye on them, they took away the rope we have for drawing water; *pera t.kom*, *jemon joto ḡoḡko nam*, keep an eye on the visitors, that all may get (food) (cf. *taḡkhi*, *takao*).

taḡsil, n., v. a. m. Collection of revenue; to collect revenue, dues. *T. ḡami menakṡnea*, he has the work of collecting revenue; *khajṡako t.kela*, they collected the rent. (A. H. *taḡsil*.)

taḡsildar, n. A collector of revenue. (H. *taḡsildār*.)

taḡuḡ taṡuḡ, the same as *tahaḡ taṡuḡ*, q. v.

taḡuḡ, v. a. To tear, devour, consume, eat greedily. *Eskar do alope calaḡa*, *taṡuḡe t.keḡea*, don't go alone, the leopard might devour you; *kul do jaḡ ḡo jaḡko t.a*, tigers devour all, even the bones; *kul ḡaiye t.kede*, the tiger tore the cow to pieces, and ate her; *ḡuḡria taḡakle aḡjomkela*, *okare ḡoḡ kule t.kede*, we heard the alarm drumming, a tiger has killed somebody somewhere.

taḡur maḡur, the same as *taḡur*, q. v. (*maḡur* is a jingle).

taḡi, adj., v. m. Lustful, lecherous; to be, become do., in heat. (People, animals). Word considered obscene and is not used before women.

taḡi marao, the same as *tao marao*, q. v. Also used about satisfying lust.

taḡisan, v. *taesan*.

taḡisan, v. *taesan*.

taḡi taḡi, intj. to pigeons. Come!

taḡbij, v. *toḡbij* (the common form).

taḡji, adj. Bright, fresh, energetic, spirited, strong. *Khub t. daḡgra*, *paḡeṡ ḡo bue laḡe ocaḡa ḡoḡḡe*, it is a very spirited bullock, it will not even let the goad be laid on its body; *t. thamakur*, very strong tobacco; *t. ḡoḡ*, a spirited man (easily roused). (P. H. *taḡi*; v. *taja*; note, the Santali *taḡji* is used about both sexes.)

taḡjiḡ, adj., the same as *taḡji*, q. v.

taḡjiḡ, n. A representation of the shrines of Hasan and Husain, carried in procession at the Moharram, generally called *daha*, q. v. The Santals do not regularly use *taḡjiḡ*, the name used by the Mohammedans. (P. H. *ta'niya*.)

takiḡ, n. A cushion. (B. *taḡiḡ*; rarely used here.)

takiḡ, n., v. a. m. An obstacle, hindrance; to hinder, keep back, make to stumble or fall, oppose, contradict, withstand; to strike, dash or run against, hit oneself, be hindered, kept back. *T. menaḡa*, *nit ḡalmarao*

bah hooola, there is a hindrance, there will not be any conversation (judging) now; *t. hoeyena, tehen babo bohgaka*, an obstacle has occurred (e. g., death), we shall not have any sacrifice to-day; *cel t. coko janam akal, bako khusik kana*, they have brought forward some obstacle, they are not pleased; *kathako t.kela*, they opposed the matter (did not let them speak); *baplae t.kela*, he raised objections against the marriage (forbade it); *kandako t.kela, jorok kana*, somebody pushed against the pot, it leaks; *boghokin t.ena bolok kanre*, I struck my head against something when I was entering; *tumdakko t. bhugakkela*, they made a hole in the dancing-drum by striking it against something; *perako t.ena, bako hijulu*, the friends have been hindered, they will not come; *noa kathareko t.ena*, they became offended by this word; *dhiriren t.ena*, I hit myself on a stone. (Ho taki.)

takijokak, n. A stumbling block (v. *takid*).

takin, poss.pr. 3rd pers. dual (suffixed or infix). Their, theirs, belonging to those two. *Gidra t. bae thiroka*, their child will not be quiet; *nukin tak khet*, a rice-field belonging to these two; *gidra kin idikede t.a*, they took their child away (*ta + kin*, or *t + qhin*).

takit, the same as *takid*, q. v. (Not considered correct.)

tal, adj. Equal, without change; v. m. To become equal, of same size, full-grown. Mostly used in compounds, especially with *mit* prefixed. *Nukin dahngra dokin t.gea* (or *t.enakin*), these two bullocks are equal (have grown to the same size); *bahu jawakkin t.gea*, the bride and bridegroom are equal (in size, age, etc.); *t.kate kadakin hofekede*, they emasculated the buffalo when it was full-grown; *t.kate bahule agubede*, we brought our daughter-in-law home when she had become full-grown.

Mit tal, adj., adv., v. m. Of same age, size; uniformly, in one manner, unceasingly, unintermittently; to grow uniformly. *M.t.geakin*, they are of the same age, size; *m.t.kin kani kana*, they are working uniformly (or unceasingly); *m.t.e ruak kana*, he is unintermittently ill; *m.t.e jomela*, he eats unceasingly; *m.t.e dakela*, it rains unceasingly; *m.t.kin hara akana*, they have grown uniformly.

Hara tal, v. m. To be grown, full-grown; *quriye h.t.oka*, he is not yet full-grown (cf. *H. tul*, equal).

talbi, adv., v. a. Promptly, quickly; to hurry, to cause to act without delay.

Tye khoj akalmea, he has asked for you to come at once; *t.yetkoe*, he is hurrying them on. (Rare.)

talhur, v. a. To override (in words), contradict, gainsay, run down, disparage, deny, reject. *Adiye bhakayel tahkhana, phalnae t.kede*, *adje thir golena*, he was bragging a good deal, so and so contradicted him, then he became quiet; *kemi hore t.kelkoe*, he took the workers to task (showed them that they had no cause for complaint). (Rare.)

tali, n. A patch, piece, fragment of cloth, rag, scrap; v. a. To patch.

Kicrid orelma, t. lagaokame, the cloth has been torn, put a patch on;

t. kicridteye oyo akana, he has covered himself with rags; *ahgropho t.keltasa*, they have patched his jacket. (B. *talii*.)

iqli, n. The bottom, foundation, the underneath, sole; v. m. Become well off. *Khaqlak real t. rapulena*, the bottom of the basket has been broken; *kisi t.*, the bottom of the well; *panahi t.re mipphlko lagao akata*, they have put iron on the sole of the shoe; *t.re daka rohgoyena*, the rice was burnt at the bottom (of the vessel); *netare tyena*, he has become well off now. (H. *talii*; v. *tuli*.)

iqli, n. A branch on which the Tasar silk-worms are transferred from one tree to another. (C., not used here; C. says: when the silk-worms have consumed all the leaves of a tree they are collected on a small branch; this branch (*iqli*) is fixed on to another tree and the caterpillars spread themselves over it. The *iqli* is never used as firewood, as there is a superstition that if it is burned the silk-worms will die from disease.)

iqliq, adj. Well-to-do; what is at the bottom; v. m. Become well-to-do. *Udi t. hor kanae*, he is a very well-to-do man; *khub t. realiko emadina handi*, they gave me beer of what is at the very bottom (of the pot, i. e., strong beer); *pahil rehgole tahkana, netar doe t.ena*, formerly he was poor, now he has become well-to-do (v. *iqli + an*).

iqliq, adj., v. m. Well-to-do, rich; to become do., to get on, prosper, increase in wealth. *Khub t. hor kanae*, he is a very wealthy man; *din kalom khone t.k kana*, he is getting on (becoming well-to-do) since from last year (v. supra).

iqlik, v. a., v. a. d. To take care of, mind, look after. *Perae t.ethoa*, he is taking care of the visitors (looking after them that they get food, etc.; or, he is looking out for them, waiting for their arrival); *mihū merom t.kope*, look after the cattle; *gai t.akom*, keep an eye on the cows (that they do not trespass); *t.re dohoyem gidra*, keep an eye on the child (cf. B. *talika*, an inventory; v. *talhhq*).

iqlika, v. *talhhq*.

iqlikokak, n. What is to be looked after, a charge (v. supra).

iqlim, n., adj., v. m. Learning, knowledge, science; learned; to become, be learned; v. a. To teach, instruct. *Kami t.e cel akata*, he has learnt how to work; *qlokh parhao t.*, the knowledge of reading and writing; *khub t. hor kanae*, he is a very well instructed person (also, learned); *ūren gidra t.kaeme*, instruct my child; *qlokh parhaoe bese t. akana*, he has been well instructed in reading and writing. (A. H. *ta'lim*.)

iqli marao, v. a. To botch, patch, mend. *Kicride t.m.kela*, he mended the cloth (v. *iqli* and *marao*).

iqliin, poss. pr. 1st pers. dual exclusive (suffixed or infix). Our, ours, belonging to him (her) and me. *Gidra t.e ruqk kana*, our child is ill; *kurqi emae t.me*, give him our wages; *daka jom t.me*, take food with us (*la + kin* or *t.qliin*).

- təlkhə*, n., v. a. Inventory, list; to count, number. *T. hoeyena*, an inventory was taken; *t.reye qI carhaeana*, he was entered in the list; *jon sonkhare horko l.hoa*, during the census they count people. (P. H. *ta'liqa*.)
- təlpi*, v. a. m. To spread over, overspread, overflow, fill. *Mit nindqi dakheta, piqdhakoe t.keta*, it rained the whole night, it overflowed the rice-field ridges; *sendra hor birko t.keta*, the hunters spread over the whole forest; *gai casho t. idiheta*, the cattle spread over the crops; *poko disomko t. idiheta*, the locusts overspread the whole country; *rog gofa disomre tyena*, the disease spread all over the country (v. *taloe*).
- təlpi*, v. a. To do repeatedly. *T.kedee*, he struck him again and again. (Very rare.)
- təlpi mqr*, adv. Repeatedly, again and again. *T.m.e hijuk kana*, he is coming again and again; *t.m.e daketa*, it constantly rains (v. *supra*; v. *tale tal*).
- təluk*, n. A county, estate, a sub-division of a county. *T. do mit raj reak disom kana*, a taluq is the estate of one zemindar; *disom t.t. hqin akana*, the country is divided into counties. (A. H. *ta'alluq*.)
- təlukdar*, n. A holder, possessor of an estate, landlord. (A. P. H. *ta'alluqdar*.)
- təlukdari*, n. The tenure or the status of a *təlukdar*, q. v.; the holder of an estate. (P. H. *ta'alluqadart*.)
- təmqi*, n. Respect, reverence, deference. (C., not here.)
- tambu*, n., v. a. A tent; to pitch a tent. *Hola t.ko berqketa, tehenko u(hqidor rapu)keta*, yesterday they pitched a tent, to-day, they took it down; *hakim lagisko t.keta*, they pitched a tent for the magistrate. (H. *tambū*.)
- təmil*, n. Authority, possession, reign; v. a. m. To take possession of, lay under, subdue, subject; v. a. d. To appoint. *Raj reak t. kana*, it is the possession of the zemindar; *əga apa t.re tahenme*, remain under the authority of your parents; *noako khet dq phabiawak t.*, these rice-fields are so and so's possession; *disome t. akata*, he has taken possession of the country; *qimqiye t.kedee*, he took possession of the woman; *noa juripre noa khet dq t.ena*, in this settlement, this rice-field was assessed (made subject to the landlord, while it had up to that time not been so); *jumiko t.adea*, they gave him possession of the rice-lands (appointed him); *parganako t.adea*, they appointed him to be over-chief. (A. H. *ta'mil*.)
- təmur*, v. a. m. To make soft, break, plough up; to finish (food). *Jome t. cabaketa*, he finished (ate up) all the food; *godako si t.keta, grolge baki menaka*, they have ploughed the high-land field ready, only the sowing is left; *khet dq t. (hik akana*, the rice-field is ready ploughed; *niok jel t.ena*, now the meat has become soft (cooked).
- təndur*, n. An oven for baking. (A. P. H. *tandur*; not with Santals.)
- tənīc*, indef. pr. (postp.). Some such like (used only about an animate, sing.); (in verbs). Likely, perhaps. *Kombro t. kanae*, it is a thief or

some one of that kind; *toyo t.e jomkadea*, a jackal or the like has eaten it; *jom t.ketae*, he has likely had this food; *god t.enae*, he is likely dead; *sefer t.enae*, he has likely arrived (now); *ir t.ketae nitoll do*, he has likely reaped by now (v. *tan + id*).

tanikki, v. a. m. To observe, watch, keep an eye on, see that all is right. *Gai t.kom, khet sed alom sen ocoakoa*, keep an eye on the cattle, don't let them go into the rice-fields; *gidra tyem, khireye narkoka*, keep an eye on the child, it might fall into the well; *meromko t.ketkoa, jotoke takhana*, they observed the goats, they were all there (they counted them); *orak t.hatarpe, peralle calak kana*, keep an eye on our house, we are going on a visit. (A. H. *tanqik*.)

tanti, n. A Hindu weaver. *T. kicric*, a cloth woven by a Hindu weaver. The *tantis* are considered superior to the *Jolhas*, Mohammedan weavers; they are especially known among the *Santals* for weaving a kind of silk cloth (*lumam kicric*). (H. *lit*.)

Dak tanti, n., the same as *ghurni*, q. v. (word used in the northern parts of the district).

tangi, v. a. m. To wait for, await, tarry for. *T.lem*, wait for us; *gaqa thele t.pea*, we shall wait for you at the river; *bam hijuk kana, qdi ghorile t. akatme takhana*, you are not coming, we were waiting for you a long while; *bae t.lediha, god tebakanae*, he did not wait for me (who was on my way to him), he died before my arrival; *tapangilpe, eskar do alope calaka*, tarry for each other, don't go alone; *phalna jaegarsale tyena*, we waited for each other at such and such a place. (Mundari, Ho *tangi*.)

tangrau, v. a. To stop the mouth of, shut up, silence, take to task, rebuke. *Gutiye t.ketkoa*, he rebuked the servants (for not working); *t. hirkedeako*, they scolded him, so that he ran away; *t. thirketkoa, cele hu bako roreta*, he silenced them, no one is saying a word (v. *tangrao*).

tangur, v. a. To tear into pieces, devour. *Kule t.kedea gai*, the tiger tore the cow to pieces and devoured it; *dakae t.keta*, he devoured the food. (The same as *tangur*, q. v.)

tanikki, v. *tanikki*.

tapia, v. a. m. To knock, beat against something; beat the forehead in great grief, against the ground when kneeling, to get a blow from the *qhinki*; to reverberate. *Gaqa dak dhirire t.ok kana*, the water in the river beats against the rock; *bhite t.el kana, apattele golenie*, she is beating her head against the wall, because her father died; *ote t.eta salkwa jokhac*, he is knocking his forehead against the ground during worship; *bolok jokhac cakatrui t.ena*, I knocked my head against the door-frame when going in; *qhikkite bohalle t.ena*, she got a blow on her head from the husking-machine (when it fell down); *boholl boholl kadakin t.ena*, the two buffaloes knocked their heads together; *araktel qhangrivi t.all kana*, the voice is reverberated from the hillock. (Ho *tapia*.)

tapis, n. Force, influence, violence, rage, impetuosity; v. m. To be enraged, furious; adv. Violently, forcibly. *Edre t.leye ropkela*, he spoke in the vehemence of anger; *ruqñ t.leye baiyena*, he got convulsions due to the violence of his fever; *qđi t.leye dąrkela*, he ran with great speed; *t.le daleme*, beat it forcibly; *t. sanan kana*, I am feeling enraged; *thora kathaleye t.ena*, he became enraged by a few words; *t.eneye ođok calaoena*, he went off enraged; *qđi t.e dakela*, it is raining heavily; *horo qđi t. hoe akana*, the paddy has grown luxuriantly; *qđi t.e hudurkela*, there was a violent clap of thunder (cf. P. H. *tapish*, heat; cf. *tap*).

tapsic, the same as *tapset*, q. v.

tapuñ, v. m. To alight, stop in a place, settle on bottom, form a sediment; to fall down (not be raised in weaving). *Cęř sęuri godareye t.ena*, the bird alighted in the thatching-grass field; *okare cęe t. tahęyena*, *hijuk kan tahękanae ale sęęe*, who knows where he has stopped and remained behind, he was coming together with us; *alom t. baraca*, *usaratebo kęmi koda*, don't sit down anywhere, we shall work quickly; *qđi at pąk t. akana noa pukhrere*, very thick silt has settled down in this tank; *jel ulu kuři t. akana rasere*, the pieces of meat-curry have settled at the bottom of the soup; *noa hicre dher sutam t. akana*, a good many threads have fallen down in this cloth (not been raised when weaving and consequently outside the proper cloth).

tapus, v. a. To inquire (after state of health, etc.). Used in connexion with *khoj*; v. *khoj tapus*.

tapus, a jingle to *apus*, q. v. *Apus t. banukkotina*, I have no relatives, anyone who will inquire after me.

taphim, v. *tuphin*. (C.)

taphin, v. *tuphin*.

tar, v. *tar*. (C.)

tarbuj, the same as *tarbuj*, q. v.

tarbhuj, v. *tarbuj*. (C.)

tar gum, v. a. d. To scold, snub, speak snappishly to. *Calak jokhece t.atkoa*, when they went he spoke snappishly to them; *kulikedeale, t.atlea*, we asked him, he answered us snubbing us, (v. *tergen*).

tari, v. *tari*. (C., a misprint?)

tari, n. Subjection, dependence, protection, guardianship; v. a. m. To surpass, leave behind (in growth, getting rich, etc.); to get under. *Maharaj t.re menallea*, we live under the King-Emperor; *kisęř t.re taken hor do harkhet bako qikweta jom selet*, those who live under the protection of a master feel no hardship as to getting food; *mamot t.re menaca*, he lives with his maternal uncle; *pera t.le calakme*, go and stay under the protection of your relatives; *pkhil do reęęe tahękana, niwė do joto ato hore t.kelkoa*, formerly he was poor, now he has left all the village people behind in wealth; *haprakhoe (hara)t.kelkoa*, he has outgrown his elder brothers; *ad juri dąęęe t.kelkoa*, it has grown bigger than the

other bullocks of its own age; *māñjhi t.yenako*, they have become subject to the headman (under him, on his side) (cf. *tabe*).

tāribos, adj. Savoury, tasty; v. a. m. To make, become do. (food). *Noa utu dō khub t. qibquē kana*, this curry is very savoury; *jolo jomalkko t.keta*, they have made all the food tasty.

tāribos, v. a. m. To train, break in. (Rare; v. *bos*.)

tāribot, the same as *tāribos*, q. v. (Tasty.)

tārik, n. Date of the month. *Tshēn dō Pus reak 27 tārik kana*, to-day it is the 27th day of Pus (Dec.—Jan.). (A. H. *tārikh*.)

tārik, n. Feeling, understanding; v. a. To understand, recognize, perceive, diagnose. *Iū dō dādre t. menaktina dāk reak*, in my ringworm, I have a presentiment of coming rain; *t.reh nameta, bae bogelka*, in my understanding he will not get well; *lāgrajiko dō bārid t.ko baqaea*, the Englishmen know awfully well how to prognosticate; *roge t.keta*, he diagnosed the disease; *bah t. dāreae kana, cel lehan hōr kan cōe*, I am unable to understand (perceive) what kind of a man he is. (P. H. *tāritq*, mode, manner.)

tārikh, v. *tārik*.

tārire, adv. In subjection to, under the protection or guardianship of (v. sub *tāri*).

tārite, adv. Into subjection, under the protection of (v. sub *tāri*).

tāri tūphān, v. a. To blow down; v. m. To be exhausted from hunger.

Hōle jolo case t.t.keta, all the standing crops were blown down by the storm; *reñgēteye t.t.ena*, he became exhausted through hunger (v. *tāri* and *tūphān*).

tārju, n. A balance, a pair of scales. *T. aguime, tulqīabo*, bring the scales, we shall weigh it. (P. H. *tārjūā*.)

tārjuā, n. The Black Ibis, *Geronticus papillosus*, Semm. Fairly common; eaten.

tārjuā, n., a certain insect, the same as *hat suñgu*, q. v.

tārjuā tulā, the same as *tārju*, q. v.

tārjuma, v. a. m., v. *tārjoma*, the here used form. (P. H. *tārjama* or *tārjuma*.)

tārju tulā, n., the same as *tārju*, q. v. (v. *tulā*).

tārnuj, the same as *tārnuj*, q. v.

tārpin(dare), n. The Terebinth, *Pistacia Terebinthus*, L. Not known to Santals except in books.

tārpin sunum, n. Turpentine. Very commonly used by Santals as a remedy against pains in the muscles. (Desi *tārpin*, Muñdari *tārpin sunum*.)

tāru, n. The palate (hard). *T. lānduṣṣgetaea*, his palate is collapsed (i. e., he suffers from a fallen-in nose and palate, due to the effects of syphilis); *dahgra t. tapāṣ ahantaea, dāk pāromōk kana*, the bullock's palate has become perforated, water passes through. (H. *tārā* and *tārā*.)

təruβ, n. The leopard. The Santals distinguish the following:

Poŋa təruβ, the small kind, also called *degra*, q. v.

Sona ciŋ təruβ, the middle-sized leopard; both these are very common.

Kurse baka təruβ, a very large kind of leopard (name due to the colour).

Lar sakam təruβ, a large kind of leopard (of a light colour, like the leaves of the *jəm lar*, q. v., when sprouting); very rare in these parts.

Ad boghin təruβ, lit. half-tiger leopard, a large kind. A tiger is also called *nəprak t.* or *maran t.*, a large leopard. *T. do baro ghao hōr kamako*, the leopards are beings having the means of inflicting twelve sores (referring to the teeth and claws); *t. leka jembekate dake nūyeta*, he is drinking water, putting his mouth down in the water like a leopard.

T. ajgara (or *t. argara*, or *t. bara*; also *t. hoar* or *khawar*), a trap for catching leopards, arranged with a shutter that falls down when the leopard enters the trap. Now very rare.

təri, n. The juice of the Palmyra or date palm, toddy; leaven; yeast; v. a. m. To prepare do., to leaven, ferment with do. *Khijur t. teye bul akana*, he is drunk from the toddy of the date palm; *taleko t. yeta*, they are preparing toddy of the Palmyra palm; *t. leko pūhgia*, they make bread leavening (the dough); *hōlōhko t. akawata*, they have leavened the flour; *khijur t. reakko gura*, they prepare molasses from the juice of the date palm. (H. *təri*.) The juice of the *khijur* (*Phoenix sylvestris*, Roxb.) is extracted during the cold season, the juice of the *tale* (*Borassus flabelliformis*, L.) during the hot season.

təri, n., v. a. A bundle; to make a bundle. *Sakam t.*, a bundle of leaves; *suhan t.*, a firewood bundle; *or t.*, a bundle of straw (of twenty sheaves); *sahan t. pe, akriŋabo*, make some firewood bundles, we shall sell. (B. *təri*; v. *tara*.)

təriq, v. *ek təriq*.

təri ghəri, adv., v. a. m. Hurriedly, hastily; to hurry, be quick. *T. gh. kami hōdpe*, work quickly; *jel g: getko t. gh. gotketa*, they did the cutting up of the meat very quickly; *t. gh. yeuae, miŋ ghəri teye ruŋrena*, he was quick, he came back in a moment (v. *tara təri*; v. *ghəri*).

tərkəila, v. *tərkəila*.

tərkud, v. a. m. To tilt, bend down; pour water (into a cup, etc.) by tilting the pot. *Dak tərkujme*, pour out some water (into a cup); *dak t. jōnme ar qbukōkme*, tilt out some water and wash your hands; *dare t. kefa kaŋa*, the buffalo drew the branch down; *summ t. hiričena*, some oil was spilt by the pot tilting (cf. *taŋ*).

tərkəhəi, adj. Strong, forceful, vehement; v. a. To threaten, speak threateningly. *Noa ran do t. gea, baŋ udogok kana*, this medicine is strong (bitter), it cannot be swallowed; *uniak vōr do adī t. getaca*, his speech is very vehement; *hōre t. keŋkoa*, he spoke threateningly to the people (Santals explain: he made them angry); *kathae t. kefa*, he spoke vehemently; *t. hənđi*, strong beer.

- ṭarḡḡaṭa*, adj. Sharp, strong, hot-tempered vehement. *T. ḡoṭ*, a hot-tempered person; *t. ṭhamakur*, strong tobacco; *t. mḡric*, hot pepper (v. supra).
- ṭasil*, adj. Strong, sharp (liquor, tobacco), energetic, assiduous, keen, rich; v. a. m. To make, be strong, etc., to rouse. *T. ḡaṭṭi do pon ana baṭitege bubula*, a four-anna cup of strong beer will make one drunk; *ḡṭi t. ḡaṅgra kanae*, it is a very energetic bullock; *ḡṭi t. ḡimḡi*, a very energetic (scolding) woman; *ḡḡub t. seta*, a very keen dog; *t. ḡasare ḡḡub ḡoṭoḡa*, in rich soil one gets fine crops; *utu ḡḡubḡo t. akala*, they have made the curry very hot; *ṭitoḡ ḡoṭe t. ena, alope ḡalmaraoaea*, now he is roused (angry), don't speak to him.
- ṭasil*, v. *ṭaḡsil*. (C.)
- ṭasildar*, v. *ṭaḡsildar*. (C.)
- ṭasu*, n. A finger's breadth. (C., not used by Santals here, but by local Mohammedan weavers, Jolhas.)
- ṭasu*, v. *ṭaḡa ṭasu*.
- ṭaṭbir*, the same as *ṭaḡbir*, q. v.
- ṭṭi*, n. Catgut, a string for a fiddle or a cotton-cleaning bow (made of twisted intestines or sinews of cows or bullocks). *T. do ḡṭi ḡaṅgra reak paṭ sirko benaoa, pon moka jelen t. reak miṭ poesako hataoa*, they make catgut of the sinews of cows and bullocks, they take one pice for a length of four cubits; *ṭiṭṭel akre t. ko ṭaḡaoa*, they fix catgut to the cotton-cleaning bow. (H. ṭṭ.)
- ṭṭi*, n., v. *ṭanti*.
- ṭṭiḡaḡa*, adj. m. Slim, thin, lanky, slender (men, animals). *T. kanae, bae moṭaka*, he is slim, he does not become fat; *t. ḡaṅgra*, a lean bullock.
- ṭṭiḡi*, adj. f., the same as *ṭṭiḡaḡa*, q. v., applied to females. *T. kuri*, a slender girl; *t. bḡṭi*, a lean sheep.
- ṭṭiḡ*, an intensive particle. (C., not here.)
- ṭṭiḡaṭi*, v. a. To be busy in, be occupied with. *Cetem t. t. yelle oṭaḡṭe ban hijuḡ kana*, what are you occupied with, since you don't come home (v. infra; rare).
- ṭṭiḡaṭi*, v. a. To do, be occupied. *Okue t. et uni do*, what is he doing.
- ṭṭiḡid*, v. a. To bluster, brag, to challenge. *ṭaḡil do ḡṭiye t. et ṭaḡḡkana, ṭitoḡ do seta caṅḡbaṭ lekae ḡaṭṭuṭ utarena*, formerly he was bragging a good deal, now he has become humble (drawn in) like the tail of a dog; *kaḡae t. et kana ṭaḡḡai ṭṭiḡiṭ*, the buffalo is pawing the ground (challenging another) to fight. (Also written *ṭṭiḡid*.)
- ṭe*, v. a. m. To winnow (grain) by letting the grain fall down from a winnowing-fan, clean. When paddy, etc., has been threshed, a good deal of stubble will be mixed in. The grain is taken in a winnowing-fan that is kept high up, the grain falling down as the worker moves along on the threshing-floor. The wind will blow much of the stubble away. This is what is called *te*. When the contents of one winnowing-fan have been treated in this way, the worker (generally two) will winnow the

long heap with the fan, blowing away all impurities. *Dher nîk koro menakkhan bar hoṛtekin t.a, onakatekin evera*, when there is a fairly large quantity of paddy there are two men to clean it by letting it fall down from a winnowing-fan, thereupon they winnow it; *janheko tete kana*, they are cleaning the millet.

te, v. a. d. To apply sindur to the forehead of a girl, making her one's wife (forcibly; v. *itud*); v. m. d. To strew dust in one's hair (children). *Pata ũandireye t.adea*, he applied sindur to her forehead at the hook-swinging place; *gidra dhuṛiko t.joṇa*, children will strew dust on their heads.

-te, postp. to express instrumentality, association with and movement towards. Because of, owing to, by, through, with, to, into. It is now always written *te*, but, except when this is demanded by the law of harmonic sequence, it is pronounced *tē*. *Ruṇṇeye laṅgayena*, he has become tired (weak) from fever; *aṭeye roṛketa*, he said it of himself (his own accord); *sagarṭeye heṭena*, he came by cart; *raṣkateye donketa*, he jumped with joy; *gel ũakate daṅgrae hataokedea*, he bought the bullock for ten rupees; *ale soṅṅte*, with us; *oraṭeye bōḷayena*, he went into the house (inside); *okate*, whereto; *ot otte*, along the ground, on foot; *hoṛte roṛme*, speak Santali. *-te* is frequently added to a name or a word denoting relationship, with *hin* or *ko* added to denote a pair or a company together with the person or relative mentioned. *Kakallekinkin heṭena*, uncle and nephew (or niece) came; *Kandmateko oraṭire menakkha*, they are in the house of Kandna's family; *bahu jāwāetekin*, both husband and wife.

-te is also very frequently added to another word to form a compound postposition; v. *iqte, hoṭete, hūyāte, hutumte, karonte, ũente*, etc. Suffixed to a demonstrative pronoun it forms an adverb denoting direction (*noṭe, hante*, etc.) or quality or manner (*nonkate, onka lekate*, etc.).

When used as a postposition in verbal constructions, it denotes instrumentality or cause, the attending circumstances, the means or manner, and may be rendered by as, since, when, because. *Hape hapete berṭenteye calaena*, having stood quietly up he went; *amtem heṭentele raṣkayena*, we became glad, because you came of your own accord; *calak calakṭeye gurena*, he fell down as he went along. (Munṇari, Ho *te*.)

teag, v. a. To leave, abandon, give up, risk (life), forsake, quit. *Hṇṇṇi nîṇ t. akata*, I have given up drinking beer; *khete t.keta*, he gave up the rice-field (did not cultivate it); *oraṭte t.keta*, he abandoned the house; *jivi t.kateye rukhiqkedeā*, he rescued him risking his life; *jivi t.kateye oḍok calaena*, he went away risking his life (giving up all expectations); *oraṭ hoṛe t.kedeā*, he abandoned his wife. (H. *tyāg*.)

tear, v. a. m. To prepare, make ready; become ready, finished, in good condition, fully developed; adj. Ready, complete, prepared, willing, wealthy. *T. hoṛ kanae*, he is a man ready (to go, etc.), or, he is a wealthy man; *t. daṅgrān kiriṅkedeā*, I bought a fully developed (or, trained

to work) bullock; *t. bađhiqi agukeden*, he brought a well developed (fat) castrated pig; *khele t.kela*, he has prepared (made ready) a rice-field; *oraŋe t.kela*, he has finished his house; *daka utu t.ena*, the rice and curry are ready; *calak lagite t. akana*, he is ready to go; *baplak lagite t.ena*, he has become ready for the marriage (made all preparations); *dađgrae t.ena*, the bullock has become ready (is in proper condition); *jonđra t.ena*, the Indian corn is ripe; *gqchi t.ena*, the paddy-seedlings are ready grown; *perae agu t.kelhoa*, he has brought the visitors in readiness (for the occasion); *jom t. ocokelkooe*, he let them eat themselves satisfied (let them have food once). (A. P. H. *taiyār*.)

tebaġ, v. a. m. To catch, surprise, overtake, detect in the act. *Bar pe horte kombrole t.kedea*, two, three of us caught the thief in the act; *t.kelkinako*, they caught those two in the act; *kombroe t.ena nitok do*, the thief has been caught in the act now (especially a man who has had intercourse with another's wife). *Tebaġ* used as second part of a compound denotes that the act of the first word is done, finished. "beforehand, in advance" (or, earlier). *Kami t.kelale, adqe setonkela*, we did our work in advance (or, earlier), then it became sunny weather (no rain); *jom t.kelale, adq perako heċena*, we had finished our food, then the visitors came; *amem heċ t.ena*, you came in advance (before us) (may also mean, you came home, left before the others); *sqn t.enako*, they went before (the others arrived, so that they did not meet). (Muqđari, Ho *teba*.)

tebra, adj., adv. Threefold, thrice. *T.e adqikidiņa*, he made me pay thrice (what I had borrowed); *dobra t. sude hataoa*, he will take double or threefold interest (v. *tebor*; cf. H. *tehrā*).

tega, n. A cutlass, scimitar, a small sword or large knife. *T.te merome makkedea*, he beheaded the goat with a small sword. (H. *tega*; very rare with Santals.)

tegar, v. a. To mar in trying to improve. *Egarkateye t.kela*, trying to make it, he marred it. (Rare.)

-tege, postp., the same as *-te*, q. v., intensified. Positively, indeed. *Calak t. hocoktama*, you will positively have to go; *uniye heċen t. katha baricena*, by his coming the matter was spoilt; *am t.*, of your own accord; *ona t.*, therefore. As a rule not different in translation from *-te* (*te + ge*).

tehara, n. A pillar or mark placed at the junction of three boundaries. (C., not here, where *tin simqna* is used; v. *tehra*.)

tehen, n., adv. This day, to-day; the present time; v. a. m. Fix for to-day. *T. din do bhage ain*, the present time is a good time; *t.re nonbo kami cubaea*, we shall finish this work to-day; *t. khon bagime*, give it up from to-day (don't do so any more); *t. dhabic besge menallea*, we have been well until to-day; *t. gapa qđi řana řani din*, the present time is a very difficult time (full of hardship, as to food); *t. gapa*, the present time, during these days; *t.ak jom do beska tear akala*, they have prepared to-day's food well; *đorbarko t.kela*, they fixed the council meeting for

to-day; *t.ena galmarao lagil*, the council-talk was fixed for to-day; *bapla t.ena*, the marriage was fixed for to-day. (Muṇḍari, Ho *tisiñ*; v. *siñ*; Kurku *teñg*.)

teheñok, adv. To-day. *T. perako hečabona*, to-day visitors will come to us; *t. kana se bañ? hē, t. kangea*, is it to-day? Yes, it is (to be) to-day (*teheñ + ok*).

-te hē, postpos. By all means, positively, absolutely. *Hijuk t.h. hijukne*, you must by some means or other manage to come; *taka em t.h. emauv.c.*, you must under all circumstances give me money; *jom t.h. jomme*, you must in any case take some food; *calao t.h.e calaoengea*, he would absolutely go; *goc' t.h.e gocengea*, he had to die (no other possibility). This *-te hē* is suffixed to an infinitive of the verb that is construed; it must not be confounded with the same used in other constructions, especially also not when followed by a negation, e. g., *okate hē bañ*, etc.

tehya, n., the same as *tehara*, q. v. (C.)

tehya, ord. num. Three times. *Bicarem namkhan t.h. emama*, if they will give judgment for you, I shall give you three times as much; *bloj dakako emallea dohya t.*, they gave us food at the feast twice and thrice (cf. *tebra*).

tej, n., adj., v. m. Vigour, strength, briskness; strong, sharp, pungent, spirited; to become, be strong, etc.; adv. Quickly, rapidly. *Noa thamakur reak t. dō banuka*, there is no strength in this tobacco; *t. dō khub menaktaea*, he is very spirited (has a temper); *noa holat dō barič t.a.*, this razor is very sharp; *nui seta dō khube t.a.*, this dog is very spirited (attacks quickly); *t.ko idikela gađi*, they took the car along at great speed; *gađi t. banduk kana*, it is a very hard-hitting gun; *t. paura*, a strong spirit; *noa thamakur dō t.ena*, this tobacco is pungent. (P. H. *tes*; v. *taji*; also H. *tej*.)

tejal, adj. Sharp, spirited. *T. churi*, a sharp knife; *t. đahgra*, a spirited bullock; *t. kor*, a spirited, energetic man (v. *supra*; B. *tejal*).

tejalo, the same as *tejal*, q. v.

tejo, n., v. a. m. Creeping, crawling insects, maggot, the larvæ of insects; to fill or be filled with larvæ, maggots. *T. dō sanam laṇḍire menakkoa, darere, cas abadre ar otkore hē t. dō menakkoa*, worms are found everywhere, in the trees, in the crops, and also in the soil, worms are living; *rengol mit lehan t. kanako*, the beings causing caries in teeth are a kind of worm; *mungu t.*, larvæ feeding on the *mungu* (q. v.) trees; *lumom t.*, the silk-worm; *ghao t.*, maggots in sores; *kūṇḍi t.*, a kind of caterpillar in the ripe mahua fruit; *gurid t.*, caterpillars living in cow-dung; *asāe t.*, the maggots of the bluebottle; *asāe roko t.koa*, the bluebottles breed maggots; *ghaoreko t.kedea*, he got maggots in the sore; *mshūko t.kedea bubare*, the calf has been attacked by larvæ on its navel; *kađako t.keden māre*, the buffalo has got maggots inside its nose; *jel t.ena, g.đikalpe*, the meat has gone bad (maggots seen), throw it away; *beṅgar t.ena*, the

egg-plant fruit has been attacked by maggots; *bako sikqenkhan hana purire muqđhal lekan t.ko kqbrakoa*, if they (boys) have not been burnt-marked, they will in the next world put caterpillars as big as a log in their arms. (Muqđari *tiju*.)

tejo arak, n. Worm-eaten vegetable. *Am then too dakañ jomet hana, apwi then t.a.wi namgea*, with you I am eating milk-rice (i. e., excellent, best food), at my father's, I shall get worm-eaten vegetables to eat (is this your opinion, said by wife scolding her husband); *t.a. hq aloe nam ma*, may he not get even worm-eaten vegetables (a curse); *t.a. dq bako joma*, people do not eat worm-eaten vegetables (v. supra and *arak*).

tejo ganthar, n. A plant used in Santal medicine.

tejo mala, n. A certain creeper, *Cissampelos Pareira*, L. The root is much used in Santal medicine. *Laç hasore t.m. rehetko nu ocokoa*, in stomach-ache they make them drink the roots of the *t.m.* (v. *tejo* and *mala*).

tejpat, n. The leaf of *Laurus Cassia*, Roxb. (L. *Tamala*, Nees.). Much used in curry, also in Santal medicine. (H. *tej-pat*.)

teke, v. a. m. To boil. *Horoko tkela*, they have boiled the paddy; *arakko tkela*, they have boiled the vegetables; *jel hqko t.a.*, they also boil meat; *hicriko tkela*, they boiled the clothes (to wash them); *hicrid tyena*, *sobol aguima*, the clothes have been boiled, go and wash them; *arak lellheyid hawampe, oqoye t.aña*, find me a vegetable-boiler (i. e., a wife), who will cook for me. (Muqđari, Ho *tiki*.)

teke meke, v. a., the same as *teke*, q. v. (*meke* is a jingle). *Hako pakole t.m. gohketa*, we cooked something in a hurry.

-teko, postp. They along with, they of the family or company where someone is mentioned. It is very frequently used for mentioning a family in this way, often naming the youngest member. *Mañjhi tkoko heç akana*, the headman and his party have come; *Hupi t. opakre*, in the family of Hupi (possibly the youngest daughter) (*te + ko*; v. sub *-te*).

tekon, n. A triangle. (B. *tekon*; only in books.)

tekrao, v. *tekkrao*.

tekray, v. *tekkray*.

tekra tikri, v. *tekkra tikhri*.

tekre, v. *tetre* (v. *teve*).

tekkar, n. Time. *Pq te heçlena*, he came three times; *bar pq t.iñ kulikeda, bae lajala*, I asked him two or three times, he did not tell; *bar t. bqhui dqpketa*, his wife ran away twice.

tekkrao, v. a. m. To inquire of, examine, cross-examine, question, ask over and over. *T.kedeale; bae lajala*, we asked him over and over again, he did not tell (would not confess); *khub leba t.epe, oqoye idiketa*, question her minutely, who has taken it away; *guru gidraqi t.ltkoa*, the teacher catechizes the children.

tekkray, n., v. a. Dispute, altercation; to dispute, question minutely. *T.e lagaoketa*, he commenced an altercation; *t.el kanae, kalha bae hür*

- ocoak kana*, he is disputing, he will not let the matter fall (i. e., agree to its truth) (cf. *tokray*).
- tekhra tikhri*, v. m. To dispute, question minutely. *T.t.kedeale*, we questioned him minutely (v. *tekhrao*).
- tekhrao*, the same as *tekhrao*; q. v. (not ordinarily used).
- tel*, n. Oil, by Santals used in mantars, particularly by the ojha when performing divination with oil on leaves. *T.t., rae t., etc.*, oil oil, mustard oil, etc. (H. B. *tel*.)
- tel*, v. a. To manage, effect, succeed (ironical). *T.kidinam, nēkēkinam*, you managed me nicely, you did this much to me (showing the thumb in defiance); *ghom t. dapelea*, you will not be able to manage it.
- tela*, v. a. To accept, receive. *Khusite khusitte atanke t.keam*, may you receive it, accept it with pleasure, with delight (from a *bakhēṛ*); *alantape sunum sindur, telape naenom roya*, receive your oil and vermilion, accept your eye-paint and red-coloured wood (from a *baha* song). Word is here exclusively used in connexion with invocation. (Muṅḍari, Ho *tela*, to spread out the hand to receive.)
- telao*, v. a. d. To procure for. *Mil anar tadiha*, he got me one anna (cf. supra; Muṅḍari *telao*).
- tele*, n. A small louse, a nit, the young lice of the *Pediculus capitis*. *T. do nahiete bako orogoka*, the young lice cannot be combed out.
- tele*, v. a. (d.). To sweep rice together with the hand when it is pounded, to stir grain when pounded into the mortar; to put in a word, assist by putting in a word. *Berhaete t. qcurakme*, sweep (the rice) into the mortar round about; *husiqarte t.me, bānkhanem sobokkoka*, sweep the rice into the mortar with care, otherwise you might be stabbed; *kathae tyette* (or *tak kante*) *bah mucqdoḷ kana*, the matter is not coming to an end, because he (a helper) is putting in words.
- tele*, postp. We along with. *Phalna t.le heḍena*, we have come together with so and so; *maṅjhi t.le bicarkela*, we judged together with the headman (v. sub *-te*; always written *tele*, but mostly pronounced *teḷe*).
- tele bele*, n. Lice and nits. *Goṭa bohok t.b. se menakkotaea*, he has got his whole head full of lice, lice and nits (v. *tele* and *bele*).
- tele bele*, n. Big and small ones, mother and children. *Enḡa hopon t.b. ko heḷ akana*, the whole family, big ones and small ones, have come (v. supra).
- tele bete*, v. a. To hasten, press, be impatient. *Calak logite t.b. barae kana*, she is impatient to go. (Word now getting obsolete.)
- elgar*, adj., v. m. Fat, plump; to become do. *Noa jel dq bes t. ṅeloḷ kana*, this meat looks properly fat; *bahiqi t. goḷ akana*, the castrated pig has become fat quickly; *phalna hopon kuri dge t. akana*, so and so's daughter has become round and plump.
- telhan*, n. A cess paid in oil (to the zemindar; now obsolete) (v. *tel*).
- teli*, v. tiki.

Tel kupi barni ghat, n. One of the places on the *nāi*, the Damuda river, where the Santals take the bones of their dead ones.

tel khār, n., v. a. m. A ceremony observed three days after a death; to observe do. (C.; not used here; v. *tel* and *khāri*.)

tel khāri, the same as *tel khār*, q. v.

tel nahān, n., v. m. A ceremony performed five days after a death; to perform do. It is a kind of purification when the first parents and *Marāñ buru* are invoked for the dead one. Finally, the bones (that will ultimately be taken to the Damuda river) are carried beyond the village boundary by three men, who, after having eaten flattened rice and cakes, return with the bones that are now put into a fresh vessel and hung up inside the house. *Mōrē māhāreko t.n.ōka*, after five days they have the purification ceremony (v. *tel*; H. *nahān*, bathing).

telngā, n. A soldier. (H. *tilāgā* or *tilingā*; word not commonly known.)

telñjo, v. a. m. To stretch one's legs out, to die, to be stretched out.

T.ketae tehen, *Sikhār sece bphōkketa*, he stretched his legs out to-day, he turned his head towards Sikhār (the direction of death); *t.kateye giit akana*, he is lying with his legs stretched out; *kaḍa dereñ t.getae*, the horns of the buffalo are stretched straight out; *kāmba t.ena*, *bañ jutōk kana*, the plough-handle has been stretched out, it cannot be used (v. *teñjo*; cf. *teñga*).

teñga, adj. Straight and long, tall; v. m. To prevaricate. *Khub t. juān kanae*, he is a very tall and straight young man; *t. hōr*, a straight road; *pāhil dō sojheye rōrēl tahk kana*, *mitōk dōe t.k kana*, at first he was speaking straight-forwardly, now he is prevaricating (trying to make straight what is crooked); *t. mōt ākōye idia*, who will take the long bundle along (v. *teñga*).

tel sādār, adj. Fairly fair (in complexion), not very dark and not quite fair (people). *Nuiren gidrako dōko t.s.gea*, this one's children are all of a fairish complexion (v. *tel*; cf. *sādār*).

-ten, postp. Along with (with determin. suffix), towards. *Hōrt.īc*, one passing along the road; *sohggē.ko*, the followers; *mit t.ko*, those who are together; *orāñ t.āk hōr*, a path towards the house (*-te + n*).

tena (*e*, *-m*, *-ko*, etc.) *gañdhe (rapak) herel*, n. This (you, etc.) wretch of a man. Women's abuse; lit. to be pressed upon him (you, etc.) a log of wood, the (cremated) man, i. e., he is a man upon whom logs of wood should be put to be cremated (v. *ten*).

teñ, v. a. m. To weave, to string a bedstead (or stool-seat), to net a fish-net. *Kicriñ t.e cekketa*, he has learnt to weave clothes; *parhōme t.keta*, he strung the bedstead; *noa jhāli dō bas leka t. akana*, this net has been well made. (Munḍari, Ho *teñ*.)

teña (*-ñ*, *-m*, *-t*), n. (My, etc.) elder sister's husband. *T.m dō okateye calaoena*, where has your elder sister's husband gone; *t.ñ kamae, eñāñ hōr dōe bañ kana*, he is my elder sister's husband, he is not an unrelated man. (Munḍari *teñjāñ*; Ho *teñga* and *teña*; cf. Ho *teña kon* and *teña kui*; v. *teñaea*.)

tenaea, n. pl. A man and his wife's younger brother or sister; v. m. To be do. *T. hattekin calak kana*, the brothers-in-law (or, brother and sister-in-law) are going to the market; *tyenakin*, they have become brother and sister-in-law. The relationship between a man and his wife's younger sisters and brothers is what is called *landa sagoi*, q. v.

tena era, n. A man and his wife's younger sister or brother; v. m. To become do. *T.e. akanakin*, they have become brother and sister-in-law (v. *tena* and *era*).

tenam, v. *tena*.

tenan, v. *tena*.

tenan, n., the same as *tena*, q. v., used in address, but also in mentioning.

Henda t., look here, my brother-in-law; *aleren t. kanae*, he is our brother-in-law (elder sister's husband); *onkoren t.*, their elder sister's husband (cf. *n* in *qpuh*).

tenat, v. *tena*.

tenaya, v. *tenaea*.

tenjao, v. *tiñju*. (C.)

tenjlo, the same as *tenjo*, q. v.

tenok bürä, n. The price paid for weaving. When the weaving is done, the price is paid to the worker; now it is very rare; formerly, when there were no Jolhas in the country, it was common to let a *telchid*, weaver, weave and pay him one pice per cubit of cloth and *niñgyani caole*, q. v. (v. *ten*).

tenok gada, n. The pit in which a weaver keeps his feet when weaving. The weaver sits on the ground and has his feet in a hole dug for the purpose. *T.g.reys bolq akana*, he has entered the weaving-hole (is at full work) (v. *ten* and *gada*).

tengen, v. *tengen*.

tengo, v. a. m. To put forward, raise, establish, appoint, stop; to stand up, on one's feet, raise oneself; (in Perfect) to stand. *Oyakho t.keta*, they raised (built) a house; *jamin t.kom*, make somebody stand surety for you; *phalnako t.kedea*, *mahjihik lagil*, they put so and so forward to be their headman; *jawäeko t.kedea*, they made him stand for a husband (of a girl who is enceinte by a man who cannot marry her); *orak duqko t.keta ntar*, they have established their household at present (become fairly well off); *onqeye tyena*, he stopped there; *onqeye t. akana*, he is standing here (note the use of the Perfect); *dak tyena*, the water has become standing (is kept within bounds); *jamine t. akantiina*, he is standing surety for me (or, gone bail for); *tyenakin*, those two have left off, ceased getting children. (Munqari, Ho, *tiñgu*; Kurku *tengen*.)

Tenigo dak, n. Standing water (in a tank, etc.); rain without wind and with heavy drops.

Tenigo ruq, n. Standing fever, i. e., starvation. *T.r. ät kana ntar*, we suffer hard from starvation at the present time; *ruq haso dolo bogebra*,

t.r.ge bah cabak kana, goja disomge menaka ona do, so far as fever and pain are concerned we are well, but the hunger is not ceasing, this is the same all over the country.

Tengo kepeč, v. m. To stand firm. *T.k.kate dalema tgruš*, stand firm and strike the leopard; *t. kepejokme, alom labrugolka*, stand firm, don't be feeble.

Tengo daram, v. a. To stand up against, withstand. *Banae t.d.kedea*, he stood up against the bear; *kombroe t.d.ketkoa*, he withstood the thieves.

Tengo thak, v. m. To stand firmly. *T.th.okepe, alope pocolka*, stand firmly, don't give way (backslide).

teŋgon, adj., v. n. Standing; to stand up. *Tiš bamgitiŋa*, I have no one who stands up for me; *orač t. khunši*, a post keeping the house standing (v. *kham khunši*); *ma se t.me*, please stand (stop); *t. kan tahk-kanae, arhče duruš ruqrena*, he (the child) was standing, then he sat down again; *t. kan tahkkanahin, nešgakin gidrawana*, those two were standing (did not get any children), this year they got a child (*teŋgo + n*).

teofaha, adj., m. Ill-tempered, angry, wild, violent. *T. kor kanae*, he is an ill-tempered person; *t. dašgra*, a violent bullock (v. *teofao*).

teofahi, adj., f., the same as *teofaha*, q. v., applied to females.

teofao, v. a. m. To irritate, make, become angry, get into a rage.

Ruhakedeteje t.kedea, he made her angry by scolding her; *bogegeye tahkkanana, daka bae hamletteje t.ena*, he was in a good temper, as he did not get food he became irritated. (Rare; cf. H. *teorūna*, be giddy; cf. H. *teorš*, scowl; B. *teorā*, awry.)

teofa tiuri, adv., v. m. Reelingly; to reel, to show irritation, to wobble.

T.i. gačae paromkedea, he brought her across the river reelingly (as she moved now upwards, now downwards, in fear); *t.i. ye calak kana*, he is reeling along (drunk); *t.i. barne kanae, calak bae reben kana*, she is wobbling, she is unwilling to go (v. supra).

terah, v. a. To shoot an arrow upwards in a curve, let fly upwards; to pass urine; n. A bow-shot. *Sarko t.keta*, they let their arrows fly; *tiŋak saŋgin t. calaka sar, ona do miš bihqako metak kam tahkkanana*, so far as an arrow would go when shot, this they (the Paharias) called one *bihqa* (q. v.); *kana dareje t. tiolketa*, he reached that tree with his arrow; *bejka miš t. saŋginko bida*, they fix the target one bow-shot away; *okoe nončeye t.keta*, who passed urine here. The *terah* is used about shooting an arrow so far as it will go, also about hitting anything at a distance (cf. P. H. *ter*, arrow; cf. Ho *ter*, throw a stone).

terah macha, adv. Slightly upwards. *T.m. tušme, kor paromre nūroka*, shoot slightly upwards, it (the arrow) will fall down on the other side of the people (v. supra and *macha*.)

terah merah, the same as *tiruh miruh*, q. v.

tercha, adj., adv. Aslant, awry, crooked, oblique; v. a. m. To make, become do. *Parkom parocyte t.gea*, the bedstead frame is slanting; *šrgom do t.gea*,

the clod-crusher is crooked (bent); *dealho t.keta*, they have built the wall slanting; *isi bhagpā t.yema*, the hole for the plough-beam has become slanting; *t.geye behgufata*, he looks aslant. (H. *tirchā*.)

tercha tirchi, v. *tircha tirchi*.

tere, v. a. To anoint the bride and bridegroom with oil and turmeric at marriages. *Bāhu jāwādeko t.yelkina nitok dō*, they are anointing the bride and bridegroom now. There are three girls (spinsters, called *tetre huri*) who rub the bride and bridegroom in with oil and turmeric all over the body (except in the hair, where only oil is used). Before the bridegroom starts from his home three *tetre huri* rub him in; the same is done with the bride in her village, before the bridegroom's arrival. When the *sindradan* (q. v.) has been gone through, both are again anointed in the same way sitting together (? cf. *tel*).

terel, n. The Ebony tree, *Diospyros Melanoxylon*, Roxb. Common. *Delabon t.jombon calaka*, come along, we shall go to eat Ebony (fruit); *t.mānj dō hendage*, the heartwood of the Ebony tree is black; *parkom kuthe dō t.kat realge bhagea*, bedstead legs of Ebony wood are good; *t.bele*, a ripe Ebony fruit; *t.bhāti*, the kernel of the unripe Ebony fruit (taken out, rubbed, washed and eaten); *t.lobok*, Ebony flour (the ripe fruit is squeezed open, spread out to dry, and when dry, pounded into a kind of flour. It is mixed in water into a sherbet and drunk); v. *gaḍa terel*. (Mupdari, Ho *tiril*.)

terel opal, n. An Ebony sapling. Often used for making a stick (v. *opal*).

tere potor, v. a. m. To anoint, to clean oneself by anointing. *Bāhu jāwādeko t.p.kelkina*, they anointed the bride and bridegroom with oil and turmeric; *Deko qimāi dō dalā ghatreko t.p.oēa*, Deko women anoint themselves with oil and turmeric at the bathing place (tank, river) (whereupon they bathe) (v. *tere* and *potor*).

teroh meroh, the same as *tiruh miruh*, q. v.

terpal, v. *tirpal*.

tērga, v. v. *terga*.

terga, adj., adv., v. m. Crooked, awry, perverse, insincere, petulant; to be, become do. *Noa tokta dō t.gea*, this board is warped; *adi t.e royeta*, he speaks very perversely; *nui hor dōe t.gea*, this man is insincere; *jom akal tulucē t.k.hana*, although he has eaten, he is perverse (he denies having got anything); *hala dō besgeye roret lahāhana*, *teheñ dōe t.yena*, yesterday he was speaking well (truthfully), to-day he has become perverse (cf. *tercha*; cf. H. *terhā*).

tergaha, adj., the same as *terga*, q. v. *T.hor kanae*, *alope emaea*, he is an insincere man, don't give him.

tergahi, adj. f., the same as *tergaha*, q. v., applied to women.

terok berok, adv., v. a. Incessantly, repeatedly, again and again; to ask repeatedly. *T.b.s kahpe kana*, he is incessantly begging; *t.b.hidiāae*, *bae bujhauet kana*, he asked me again and again, he does not understand (v. *terel borel*).

tesar, ord. num. Third. *T. dhao*, the third time; *t. hiloŋ*, the third day; *t. serma*, the third year; *t. id dpe okayena*, what has become of the third one; *t. all dpe okpeak khet hana*, to whom belongs the third rice-field. (H. *nsrā*.)

-te se, postp. Owing to, because of. *Ruq t.s. ban senema*, owing to being ill I did not go; *cel iqte se bam gateh hana*, why are you not keeping company (v. *-te* and *se*; not very common).

tesra, the same as *tesar*, q. v. (Desi *tesra*.)

tesrao, v. a. m. To scold. *T. kidiŋae, bae emadiŋae*, he scolded me, he did not give me anything.

tesra hisri, the same as *tesrao*, q. v.

tetaŋ, n., adj., v. a. impers., v. m. Thirst; thirsty; to thirst, feel thirst.

Dak t.eye loraena, he has become exhausted through thirst (no water); *tetaŋ dpe baŋge cabaktiŋa, reŋgec ar t. dpe jiwel bhorge tahena*, my thirst will not cease, hunger and thirst will remain all life long; *matkom ata dpe t. jinis kana* (or *tektan jinis*), roasted mahua flowers cause thirst; *dak t.ediŋ kana*, I am thirsty; *mit talaoe t.oŋ kana*, he is constantly feeling thirst; *setaŋ khonko hecena, t.oŋ kanako*, they have come in from the hot sun, they are feeling thirsty; *t.oŋko wuŋpe, ar bin t.ko dpe alope nuŋa*, you who are thirsty, drink, and you who have no feeling of thirst, don't drink; *reŋgec t. sahaokateye kqmi kana*, he is working, enduring hunger and thirst. (Munḍari, Ho *tetaŋ*; Kurku *taŋg* and *tataŋg*.)

tete tele, intj., v. a. To call fowls (v. *titi titi*).

tetet mokor, adv. Determinedly, forcibly; v. a. m. To work do., be energetically occupied. *T.m.e kqmi kana*, he is working determinedly; *t.m.e chuŋau akana*, he has set to work determinedly; *t.m.e rerŋc kana*, he is taking (e. g., the child) to himself by force; *t.m.el kanae, bae leŋgec dapeak kana*, he is working (applying himself) determinedly, but is unable to manage it; *jonḍra papoye t.m.oŋ kana*, she is energetically occupied hoeing Indian corn.

teto beŋgar, n. A variety of the egg-plant (v. *beŋgar*; in a book).

tetre kuri, n. The anointing girls (v. sub *tere*). *T.k. dpe baŋu jawae tayom tayomie maḍwa khunŋi ŋhenko qeuroka*, the anointing girls walk round the post in the marriage-shed following the bride and bridegroom.

tetha, v. a. m. To inquire, question, ask repeatedly. *Bariem tethayeta, kalageam se*, you are asking again and again, are you deaf or how; *t.kedene*, he asked him repeatedly; *baḍageae, t.k. kanae*, he knows it, he is asking again and again; *kuli t.kam kanaŋ, pasetem baḍae*, I am asking you repeatedly, perhaps you know (cf. *hoŋg*).

tetha titi, adv., v. a. Repeatedly, minutely; to question minutely. *T.t. ye kulikidiŋa, bae bujhanlaka*, he asked me repeatedly, he did not understand it (catch it); *t.t.yede kanae*, he is questioning him minutely (v. *supra*).

teve joro, n., adv. A (pregnant) mother with a flock of children of different ages. *T.j.e idihetboa*, she (the mother) took her flock of children along with her; *t.j.ko calaena*, the mother with her flock of children went

away (v. *joro joro*; the big stomach may refer to the children or to the mother).

tevelgak, the same as *tevelgat*, q. v.

tevelgat, adj., v. m. Unconscious, poor, feeble; to become do. *T.e giti' akana*, he is lying unconscious (e. g., drunk); *gidra bih ban do celeko usicade*, *t.geho heo oguhedea*, a snake or something has very likely hissed at the child, they brought it on the hip unconscious; *renggeteye t.ena*, he became feeble from lack of food; *ruqteye t. akana*, he has become unconscious through fever.

teveh, v. a. m. To lift up or carry suspended from the hand. *Mofra t. idika-tiime*, take my bundle and carry it along hanging suspended from your hand; *botple t.keta*, he took the bottle and carried it hanging down from his hand; *gupi gidra horoko jom ocoyeta*, *tutur t.kope*, the cattle-herding children let the paddy be eaten, take hold of their ears (and drag them along); *bhagwa t.kateye dorketa*, he ran away keeping his loin-strip hanging down from his hand (i. e., in great fear); *boghkian t.tama*, I shall carry your head hanging down from my hand (i. e., kill you).

teveh jivel, v. m. To support life in the meantime, eke out a bare subsistence. *T. jivedok legil jondrale laha akata*, we have cultivated Indian corn in advance to support ourselves in the meantime; *gundilele t.j.ena*, we kept ourselves alive (in the meantime) by the millet; *nahateko t. jivedok kana*, they are eking out a bare subsistence by working for wages (v. supra and *jivel*).

-te, v. -te.

tebor, the same as *tebra*, q. v.

teged masak, n. High-land crops (not rice); (adv.) all kinds of things, indiscriminately. *Netar do t.m.le jometa*, at present we are eating high-land crops (Indian corn, millets, etc.); *t.m.e emallea*, she gave us all kinds (abusing us); *t.m.e roreta*, he is speaking all kinds (v. infra).

teged tegum, adv., v. a. All kinds; to abuse in an insulting way, to snap at. *T.t.le jometa*, we are eating all kinds (whatever we may get); *t.t. rror hor then guti bako tahena*, servants will not stay with people who speak insultingly (snappishly); *manjhi erae t.t.elkoa*, the headman's wife speaks insultingly to people (v. infra and *tegun*).

teged teged, adv., v. a. Snappishly, woundingly; to snap at, insult, speak insultingly. *T.t.e ekger kana kami tulud*, she is abusing (us) in a wounding way even when we work; *bahui dorketa hanhartela t.t.kede iqte*, the daughter-in-law ran away, because her mother-in-law spoke insultingly to her (onomat.).

tege neri, adv., v. a. m. Tugging, pulling; to pull about, scramble for, drag, tug, tear. *T.n. gidra kin reped kana*, they are trying to take the child, both tugging it; *okoreren seta coe god akan*, *aema gidite t.n.ko cirq jome kana*, somebody's dog has died, a large number of vultures are tearing it to pieces and eating it; *t.n. jelko gegel kana*, they are cutting up the

meat, cutting and pulling (when using a blunt knife); *t.m.k hanako*, they are pulling each other (fighting); *ɔata banuktaete jale t.m.yel kana*, he is tearing the flesh, having no teeth; *seta huliqiko t.m.kedea*, the dogs tore the hare to pieces between them (fighting to eat it).

tegeá, v. *tegeá tegeá* (cf. *tergeá*).

tege tege, adv., v. a., the same as *tege nêrê*, q. v. *T.i.ye jojom kana*, he is eating, pulling the stuff (v. *tege tege*).

tegeak, adj. Whitish (a number of small white things). *Boghê nê t.ge nêloê kantaea se belete*, his hair looks white owing to the nits; *malae hgorê akata t.*, she has put on a necklace looking white (beads); *sakome hgorê akata t. miê ti*, she has covered one lower arm with bracelets so that it looks white.

teg teg, v. a. To pull, stretch out. *Alom rora, bankhan mocatah or t.t.tama*, don't talk, else I shall pull your mouth out; *hartako or t.t.keta rohor ocoe lagil*, they stretched out the hide to dry it; *tapam jokheêko or t.t.kedea*, while he was having a fight they pulled him away.

tehel bohêl, adv., v. m. Helpless, powerless; to become do. (only about people lying, whether incapacitated from illness or from drunkenness). *Janhe daka jomkate t.b.ko gitic akana*, they are lying helpless, having eaten boiled millet (and become intoxicated from it); *ruê hako lekako t.b.oh kana*, they are lying powerless like poisoned fish.

tehel buhel, the same as *tehel bohêl*, q. v.

têkê mêkê, v. m. n. To dawdle, loiter, linger, hang back; adv. Loitering. *Alom t.m. baraea, jãwãe ikdiye heê akana*, don't linger, your husband has come to take you (home); *t.m.k kanae, bae sãtoê kana*, he is dawdling, he is not getting ready; *t.m. bae oðokoh kana*, she is loitering and is not coming out.

tehe tehe, adj., adv. Snowy white, shining white; extremely (white). *Nui gai do t.i.ye pondgea*, this cow is pure white; *t. caole*, pure white rice; *ɔata t.t. pondgetaea*, his teeth are shining white; *rupa sakome hgorê akata t.t.*, she has put on a silver wristlet, shining white; *serma t.t. nêtoê kana*, the sky looks shiningly clear (no clouds).

-te hã, v. *-te hã*.

teh teh, the same as *tehe tehe*, q. v. *Kicriê t.t. pond akana*, the cloth is shining white.

tej, v. *tej*.

teket, v. a. To hit with a crash. *Dhiriteye t.kedea*, he hit him with a stone so that it made a crashing sound; *toadeae, bae gujuê kante*, he hit the (animal) with a crash, because it was not dying (quickly) (onomat.).

teket mante (-mente, -marte), adv. With a cracking, crashing, jingling sound. *T.m. shehgate dhiriye sobohketa*, he pushed his stick against a stone, so that it made a sharp sound; *t.m. sakom salake kofêchedea*, she struck him with her wristlet so that it made a cracking sound (v. infra).

teket teket, adv. With cracking, snapping, jingling sounds. *Hulbruk jokheê sakom t.t. saðek kantaea*, when she is pounding (with the *ghihhi*) her

wristlets make jingling sounds; *kulqi bohqñ t.t.ko hoqetketa*, they broke the head of the hare with cracking sounds (hammering it with a stone) (onomat.).

təkēñ, the same as *təkēd*, q. v.

təkēñ manie (-*marie*, -*mente*), the same as *təkēd mante*, q. v.

təkēñ təkēñ, the same as *təkēd təkēd*, q. v.

tək tēbe, adv. The whole (arm, neck) full (of ornaments). *T.t. sakome horok akata moka dhābid*, she has covered her arm with ornaments up to her elbow; *t.t. hoqok perēd malae horok akata*, she has put necklets on, covering the whole of her neck.

tēthēd, n. A certain tree, *Sterculia urens*, Roxb.

tēpēñ, adj., v. m. Shallow (water, vessels), low; to become, be do. *Noa qāqi dō t.gea*, this pool is shallow; *noa kket reñk piyñhe dō t.gea*, onare *dāk bañ tengon kana*, the ridge of this rice-field is low, water will not stand in it there; *nokoak thari bañi dō t.getakoa*, *sērā hor dō qñm bilena*, the brass-plates and cups of these people are shallow, a grown-up man will not get enough food (in them); *gādiq t.ena*, *thora la khāndripe*, the water reservoir is shallow, dig it a little deeper (cf. *Ho tembe*).

tēn, v. a. m. To press, keep down, fasten down, to put on top of. *Patra t.kakpe*, *kami din lagit jogaope*, put something on the (bundle of) leaf-plates, to keep them down, lay them by for the working season; *orak t.kakpe*, *hoe dakle sauri oñāñkōka*, put something (pieces of wood) to keep the house firm, the thatch might be carried away by storms; *bul hor gidrañ t. gočkēdea*, the drunken man lay on top of the child and killed it; *sagarteyē t.ena*, he was pressed down under the cart; *dealleye t. gočena*, the wall fell down on him, so that he was killed; *jivi t.tam*, *alom raga*, *qñm ruarlea*, control your spirit, don't cry, you will not be able to bring him (the dead one) back. †*lo tēn*; v. *pañja tēn*.)

tēna (e, -m, etc.), v. *tēna*.

tēndor, adj. Wicked, mischievous, revengeful. *T. hor kanae*, he is a wicked man; *nui t. māñji dō hore posrakoa*, this wicked headman bullies people.

tēngēn, n., adj. That which presses down, a weight. *T. kat māñ gūñip*, cut and bring some pieces of wood to press down the roof; *busupre t. lagaope alo oñāñk lagit*, put some weight on the straw to prevent it from being blown away (*tēn* with infixed *n*).

tēñgen, v. a. m. To sacrifice, kill for sacrifice by cutting head off. *Sohraerre sim subriko t.ketkōka*, during the Sohrae festival they sacrificed fowls and pigs; *Pindraren Bhogon pargana aqi hore t.ketkōka*, Bhogon the pargana of the village Pindra sacrificed many men; *t.okkoko jurāñ akatkōka*, they have collected ready the animals to be sacrificed; *t.hoko rō gēletko kana*, they are singeing and cutting up (the flesh of) the sacrificed animals. (Mundari *tēñgen*.)

tēpēñ, v. recipr. of *tēn*, q. v. To press together, be crossed over one another, to rest on each other, be entangled. *Gupi thēnga alom t. oçora*,

bankhan gqiko adoktamu, don't let the cattle-herd sticks be laid across each other, or your cows will be lost; *jaŋga t.katekin gitiŋ akana*, they are lying with their legs thrown across each other; *babar t.ena, bah qroŋ kana*, the cord has been entangled, it cannot be pulled out (expression used about the cord with which the thatch-saplings are tied together; when these cross each other, they cannot be firmly tied).

tepet, v. a. m. To fill, stop up (a hole), close, block up; to stop. *Non paraŋ tepedme, biŋko bolokoka*, fill up this fissure, snakes might get in; *piŋdhe reaŋ bhugaŋe t.kela*, he filled up the hole in the rice-filled ridge; *oraŋe t.kela nes do*, he has filled his house (with rice-bundles) this year; *godoko t.kela bhugaŋ*, the rats have blocked up their hole; *t.enaŋ netaŋ, bae hijuka*, he has stopped at present (coming), he will not come (owing to a quarrel, etc.); *tutur t.entaea*, his ears have been blocked up (will not hear, abuse); *mū t.entaea mandate*, his nose has been blocked up by a cold; *rane jomkelle laŋ oŋok t.entaea*, his diarrhoea was stopped by his having taken some medicine; *sedae do akhparegeye aŋga ayubok kan takk kana, bokuade khon ekhateye t. utarena*, formerly he was spending the time to dawn or to evening on the dancing ground, since he has got a wife he has at once stopped. (Munŋari *teped*.)

terdeŋ, n., v. a. m. Moonlight; to shine (the moon), to be moonlight. *Setoŋ din jākate daŋan do t. jokhedge bogea*, during the hot season it is better (advisable) to go about when there is moonlight; *kunqmi jokhed do siŋ marsal lekae terdeja*, at full moon there is moonlight like daylight; *netare t. akala*, there is moonlight at present; *thora layom terdejoŋa*, in a little while there will be moonlight (the moon will rise); *t. seta, hinda dorbar*, a dog in moonlight, a council-meeting at night (Santal saying, as a dog will bark continually and without reason when there is moonlight, so will there be any amount of scolding and unnecessary talk if a council meets at night). (Ho *tete*.)

tere, v. *terom*. (Word doubtful.)

terę teŋ, adv. Profusely, abundantly, thick, numerously (applied to mahua flowers or fruits fallen from a tree). *Ti. matkom nūr akana*, the mahua flowers have fallen abundantly (in thick layers); *hoŋ dakle ul ar künŋdi nūr akana t.t.*, owing to the storm, mangoes and mahua fruit have fallen down in large quantities (cf. *tase*).

teręŋ, v. m. To become full ripe, over-ripe. *Ul bete t.ena, got hodpe*, the mango fruit is over-ripe, pluck it quickly. (Not common.)

tergeŋ, v. a. To snap at, bark at, chide angrily, vituperate; adj. Snappish (word is especially used of women). *Kulikedeŋ, t.adinae*, I asked her (something), she snapped at me (in answer); *uniaŋ ror do t.getaea*, her talk is snappish.

tergeŋ manŋe (-marŋe, -mentŋ), adv. With a snap. *T.m.ye ror ruŋradika*, she answered me with a snap (v. *supra*).

tergeñ tergeñ, adv., v. m. Snappishly, snarlingly, irritatingly; to speak snappishly. *T.i.e roreta*, she speaks snappishly; *bes oboctem kuliyekhane t.t.oka*, even when you ask her in a nice way she will snarl (at you) (v. *tergeñ*).

terges, v. *tergesak*. (C.)

tergesak, adj., v. a., the same as *tergeñ*, q. v. *Ror do t.getara*, her talk is snarling; *bes kamite hōe t.am kana*, even when you work well, she is snarling at you.

tergesak mante (-*marte*, -*mente*), adv., the same as *tergeñ mante*, q. v.

tergesak tergesak, adv., the same as *tergeñ tergeñ*, q. v.

terheč, n., the same as *telheč*, q. v. (C.; not considered proper pronunciation here.)

terom, n. A kind of bee, *Apis florea*. *T. rasa*, honey of the *terom* bee; *t.ko totora*, the *terom* bees sting.

terpal, n. (-*māphēl*). A form of iron. (Word uncertain; cf. Ho *ter*, beat out a ploughshare after it has been worn away.)

terējhak, adj. Huge, enormous, monstrous, immense (people, animals, logs; when lying on the ground). *T.e gitid akana*, he is lying there immense; *t.ko goč akaden baqhia*, they have killed an enormously large castrated pig (lying there); *t.katko mak bindar akata*, they have cut down an enormous log (lying there); *tarupe obor akana t.*, a leopard is lying down there huge.

tereh goreñ, adv. Heaped together, irregularly, all over, everywhere. *T.g.ko gitid akana*, they are lying heaped together (all over the place); *t.g.kohnda jo akana sarimre*, there are pumpkins lying all over the roof (grown there); *t.g.hakoko goč akana*, fish have died in heaps (poisoned in the water); *t.g.ko bandi akata*, they have made paddy-bundles all over the place (filled the courtyard with bundles, before taking them in).

teref borel, adv., v. a. m. Repeatedly, continually, over and over again; to pump, question closely, minutely, repeatedly. *T.b.e kulikidina*, he asked me over and over again; *t.b.edih kanae, kami hō bar kami ocoan kana*, he is asking me again and again, he does not let me work even; *t.b.e kokoe kana*, he is begging again and again (v. *terok beroki*).

teref burel, the same as *teref borel*, q. v.

teref gorel, the same as *teref borel*, q. v.

teron, postp. Because of, on account of, owing to (showing the cause, reason or motive, generally with inanimates, also added to a sentence).

Bae halaea, ona t.ban emaea, he does not pay back, therefore I will not give him; *uniye hecen t.ban sen dareafa*, I could not go, because he came; *ruq t.bale senlena*, we did not go owing to illness; *egerkidin t.daka ban jomlaka*, I did not touch food, because she abused me.

tese, the same as *hesē*, q. v. (In this meaning getting obsolete.)

-te se, v. *-te se*.

tese, v. *tere tese*.

tesɛ tesɛ, adv. Protractedly (young cocks when learning to crow). *Sim sqidiye rak celɛta t.t.*, the cock is learning to crow, crowing protractedly (onomat.).

tesnɛk, adv. Entire, untouched, intact, unaltered, as before, as it was, without change or detriment. *T.ge menakka daka, bae jomlakka*, the food is here intact, he did not eat; *t.geye tahɛyena, bae lolena*, he (the corpse) remained entire; he was not burnt; *t. tahɛyena kamɪ*, the work remained intact; *mihl t.ko namkedeɛ*, they found the (killed) calf entire. It seems as if many Santals nowadays take *tesnɛk* as being equal to "half and half," something or most left.

tesɔr, the same as *pesɔr*, q. v. (Very rare, perhaps not correct language.)

tɛtɛn, v. perform. of *tɛn*, q. v. *T.ak*, what presses down, a weight; *tuhuc t.ak dɔ okayena*, what has become of the cover for the pot (anything put over the mouth of a pot); *t.ak tulpe, potombon dohgea*, lift the upper part of the oil-press (that presses down), we shall put in the wrapper (from which oil is to be pressed); *ndiye t.gea, uni t.iɛ then dɔ baɛn gitica*, he is constantly pressing down (superimposing himself on others), I will not lie with him who lies on top of others; *katha t. hor kanae*, he is a man who suppresses matters (will not allow matters to come up).

-tɛt, postp. suffix, used to emphasize, especially the identity, also to form an abstract noun. The, the very, self. *Aɛ t.*, he himself; *noa t.*, this very; *dɔr t. agume, dare t. ikakume*, bring the branch, let the tree be; *nũkũ bodmas t. dɔ*, this one here is the very rascal; *kami t.reɪ tebakkedeɛ*, I caught him in the very act; *apat t. laiaeme*, tell his father; *ɛɛ t.hũ baɛn namlakka*, I did not get anything at all; *gidra t.kve emalkoa, aɛ dɔ baɛn*, he gave only to the children, not to us; *nũroɔk t. dɔ algage, rakaboɔk t. dɔ moskilgea*, it is easy to fall, to get up again is difficult; *dadal t.gen hɛlketa*, I saw the beating; *dher t.ko doko calaena*, the most of them have gone; *qdi t.e lahga nkana*, he is very tired (exhausted); *qdi t.ko goɛna*, the greater part of them has died; *qdi t.e daketa nes*, a very great deal of rain is falling this year.

tɛthor, adj., v. m. Obstinate, self-willed, refractory; to be do. *Bejayem t. kan dɔ. aijom tuhuc hũ bam goɛna*, you are very self-willed, you will not answer even though you hear; *t.ak kanae*, he is acting refractorily (cf. *phɛpɔr*; v. *tɛtha*).

ti, n. The hand, the arm. *Jojom* (or sometimes *ɛlom*) *t.*, the right hand; *lehga t.*, the left hand (also called *iɛ t.* or *moela t.*, because the left hand is used for ablution after stool; for this reason the left hand is never used for eating; to give the left hand to anybody would be a great insult); *kɔnɛ t.*, left hand (rarely used); *iɛ t.e qhoɪ sindur ocolena, borom baɛn baplakka*, I will not be given sindur with the dirt-hand, I would rather not be married (refers to the custom that a widow or divorced woman on marrying again gets a *dĩmbu baha*, q. v., to which sindur has been applied, put into her hair-knot by the left hand of the man who marries

her); *hañtao t. do jehəgetaea*, *əmoñ t. do khaŋgetaen*, his receiving hand is long, his giving hand is short (about stingy people); *jos t.*, the left hand (but only of a man; obscene expression); *əhən t.*, empty-handed; *t. bəisəu akantaea*, he has got an expert hand (is an expert worker); *t. alom calaəa*, don't use your hand (don't strike); *uniak t. ol do bəh kana*, it is not his handwriting; *t. jaŋga nūr* (or *nurha*) *akantaea*, he has become feeble (lost all strength); *uniak t. jaŋgare gidikme*, throw yourself at his hands and feet (i. e., implore him to be merciful); *budhi harəam reak t. jaŋga nūrentakina*, the hands and legs of the old woman and man have fallen (the old pair have lost all strength); *t. jaŋgawəh enəc kəni hoəəka*, only when you apply your limbs (move) work will be done. *t. l.kin epem akana*, they have given each other hands; *t.(re) səpkedeteje* or *bəreŋkedeə*, he took his hand and raised him up; *t. luha*, the wrist; *t. moka*, the underarm; *t. sopo*, the upper arm; *t. hasoyediñ kana*, my arm pains me; *t. rapulentaəa*, his arm was broken; *t. kaŋuŋ*, a finger; *t. thopa*, the whole hand; *t. talka*, the palm of the hand; *t. phəri*, the shoulder joint; *mił t.ko ɬəndəmkedeə*, they fined him one hand (i. e., five rupees). (Kherwari *tí*; Semang *tiğ'n*; Sakei *tik, t'hi*; Besisi, Stieng, Bahnar, Old Khmer, Lave, etc., *tí*; Annam *tay*; Nikobar *el-tí*; Khasi *kh*).

tiəg, v. *teag*. (C., not here; Munđari *tiag*.)

tiəg, v. *tiəh*.

tiəh, v. a. m. To lead by the hand (also by a stick, a rope, etc.). *Kərə harəme lede kana*, he is leading the blind old man by the hand; *merome t. idikedeə*, he led the goat by a string; *sendrako calak kana, setako t. akalkoa*, they are off to the hunt, they are leading the dogs (on string); *sədomə t. akadeə*, he is leading the pony; *bul hoje t. ocəyena*, the drunken person was led away; *t. tapkedeə hoj talu khən*, he led her away through the people (v. *tí*).

tiəh, v. a. To draw or pull the bow. *Ah tiəgme*, draw the bow; *ontə t.kakme, adə bəe hiŋjuka təruf*, draw the bow in that direction, then the leopard will not come (cf. supra; v. *həmbuc*).

tiəh, v. *sim tiəh*. Used in a certain *bəkhəŋ*, at marriage. *Nə tobe khan Jaher era, phalna nənjihiye maŋdwayel nūtumte sim t.iñ emam calam kana*, please receive then, Lady of the Sacred Grove, so and so gentleman is erecting a marriage shed and for this, I am giving thee, handing thee, a sacrificial fowl.

tiəŋ, v. a. m. To stretch; to stretch oneself; to die. *Ti Ltam*, stretch out your hand; *bisi mucətbən t. nūga*, we shall stretch the end of our spine a little (i. e., stand up; co-parents-in-law's ceremonial talk); *jəm bikate thərabən t. bəralenge*, let us stretch ourselves a little now after having had our food; *baber t.kate pəhpe*, twist the string after having stretched it out; *parhəmrəye t. akana*, he is lying stretched out on the bedstead; *hicriđ t.kate mokaəme*, stretch out the cloth and measure it (how many

cubits it is); *hoiae t.ena*, he stretched himself (i. e., died) yesterday; *t. babere osok akana*, he has become thin like a stretched-out string; *daka t.ena*, the rice has become cold; *t. dakako emallea, bogetele didena*, they gave us cold rice, we were choked a good deal (it stuck and could not be swallowed) (cf. *tid*).

Tibot, n. Tibet.

tié, v. a. m. To stretch out, distend, extend. *Boj t.kam*, stretch out the straw rope; *biñe t. akana hōrre*, a snake lies stretched out on the road; *hōj parkomreye t. akana*, the man has stretched himself out on the bedstead; *taruf dō taberkateye t. akana*, the leopard is lying on its stomach, stretched out.

tié, v. m. To belong to, be equal, of the same kind, be counted as, be comprised under, come in under the species, be like, similar to. *Hōrte hō bac tijok kana, Dekote hō bañ, cele jat kan ege*, he does not look like a Santal nor like a Deko, who knows what race he is; *dakate hō bañ tijok kana, dañ mañdite hō bañ, tite hō bañ jomok kana, cukruete hō bañ*, it cannot be called rice, and not gruel either, it cannot be eaten with the fingers, nor with a leaf-spoon; *noa tuluc bañ t. akana*, it is not like this; *uniak khel tuluc noa dō bañ tijokka*, this one cannot be compared to his rice-field; *nui dañgra tuluc onko dosra dañgra dō bako tijokka*, those other bullocks are not equal to this one (v. supra).

tihōé tohōé, adv., v. m. With long ears, fruit; to walk about in long clothes (men). *Hōro t.t. gele akana*, the paddy has set very long ears; *nui babu dōe t.tohōjok kana*, this baboo is walking about in long fluttering clothes (v. *tihōé tohōé*).

tihōn, n. A kind of creeper, *Canavalia ensiformis*, DC. Fruit eaten in curry.

tihō tohō, adv., v. m. Loitering; to dawdle, loiter, be dilatory. *T.t.e tayom-ok kana*, she is being left behind by her loitering; *orakreye t.t.k kana* (or *t.t. barae kana*), she is dawdling inside the house (v. *hitō hōtō, tēhē mēhē*).

tij, n., v. m. d. Things, goods, property; to acquire do. (Refers to goods of all kinds, also to animals.) *T.e jurau akawana*, he has acquired property; *cel hō bañ tahkantaava, mitok dōe t.kefa*, he had nothing, now he has acquired property; *t.kelkoae*, he has acquired property in cattle; *apatak t.e cabakefa*, he squandered the property left by his father; *L.an hōj*, a man who has property (v. *cij*).

tij basut, n., v. a., v. m. d. Goods and chattels, property of all kinds (also cattle); to acquire do. *T.b. jōtoko kurhikelkotaea*, they attached all his property, also cattle, under a warrant; *t.b. akawanae*, he has acquired property (v. *cij basut*).

tij durib, the same as *tij basut*, q. v. (v. *durib*; not very common).

tik, n. A tick, a parasitic insect infesting animals; v. a. To infest with do. *Ggi t.*, cattle tick; *kaḍa t.*, a tick infesting buffaloes; *mērom t.*, a tick infesting goats; *seta t.*, dog tick; *setako t. akadea*, the dog has been

infested with ticks; *məromko t. ahadete bac moʔaʔ kana*, the goat is not getting fat, because it is infested with ticks; *bhidire t.ko baɖnuoena, onateko gujuʔ kana*, the ticks have become very numerous on the sheep which are therefore dying. (Ho *tiki*.)

tik ghās, n. A certain kind of grass.

-tihin, postp., (the same as *-tehin*). He or she along with, those two making a pair, the two together. *Mqñjhi t.*, the headman and his wife; *phalma t. hin heçena*, so and so and his companion came (*-te + hin*).

tihin, n. dual. The hands. *T. noqtam*, come here with your hands. (Note, the first *i* is long.)

tihin, n., adv. Noon, midday; at noon; v. a. m. To keep until, to become noon, reach the meridian. (Note, first *i* is short.) *T. johgeç hijuñne*, come at about noon; *t.reye heçena*, he came at noon; *t. dhaɖile nel horea*, we shall wait for him until noon; *t.t. opaʔreko takena*, about midday they will be at home; *t. eneç sioʔko araʔketa*, only at noon did they stop ploughing (let the bullocks loose); *t. tarasiñ mañjanle joma*, we have our midday meal from about midday to the middle of the afternoon; *t.kelleako*, they kept us till noon; *t.ena*, it has become noon; *candoe t.ena*, the moon has reached first quarter; *adratiqi t.lenkhan aŋgaka*, when the *adratiq* (q. v.) star reaches the meridian, it becomes dawn; *candoe moloʔ t.ena*, the moon has reached first quarter; *siñ candoe t.ena*, the sun is in the meridian (due South); *saprao barakiete t.ena*, (or *t.keta*), making ourselves ready it became midday (Muñçari, Ho *tihin*.)

tihin dag, n. Meridian (only in books) (v. *supra* and *dag*).

tihin epaʔ, n., adv. A little past noon, about 2 p. m. *T.e. eneç dakako emale kana*, only now a while past midday they are giving us food; *cando tihin khon thoraç hoçç ñoʔlenkhan t.e.le metaʔ kana*, when the sun has gone a little away from the noon (site) we call it *tihin epaʔ*.

tihin ñoʔaʔ, the same as *tihin ñoʔaʔ*, q. v.

tihin ñoʔaʔ, the same as *tihin ñoʔaʔ*, q. v.

tihin ñoʔaʔ, n., adv. A little past noon, about 1 p. m.; v. a. m. To keep until, to become past noon. *T.ñ.le seferena*, we arrived a little past noon; *t.ñ.ketkoale*, we kept them until a little past noon; *calak calakitele t.ñ.ena*, we were kept (on the road) until a little past noon by walking along (v. *ñoʔaʔ*; pronunciation varies between *ñoʔaʔ* and *ñoʔaʔ*).

tihin suf, n. Who has his hair-knot standing up on top of head (formerly fairly common when men kept their hair long; now very rarely seen). *Voa atore do eken t.s. kora kanako*, in this village there are only young men with their hair-knot standing right up on the top of the head (v. *tihin* and *suf*).

tikor tikor, adv., v. m. Running, hanging down (from nose or mouth), snivelling; to run down from nose or mouth. *Suhul jorqʔ kantara t.t.*, mucus is running down from his nose; *ukdaʔ t.t.oʔ kantara*, saliva is hanging down from his mouth. A little less than *tikor tikor*, q. v.

- tikto*, adj., v. a. m. Bitter, pungent; to worry, annoy. *Uniak katha do t.gelasa*, his speech is bitter; *ror rorteko t.kidina*, they worried me by their talk; *ror rorten t.yena*, I became annoyed by having to speak continuously. (B. *tikto*; not commonly used by Santals.)
- til*, the same as *tilmîn*, q. v. (H. *til*.)
- tilqi (dars)*, n. A certain tree, *Wendlandia tinctoria*, DC. Santal women like to adorn themselves with the flowers.
- tilqi potam*, n. The ring dove (mostly called *mala potam*, q. v.). (Munđari *tilai putam*; Desi *tilai*.)
- tilqk*, the same as *tilok*, q. v.
- tilq sgr (koro)*, n. A variety of paddy. (Munđari *tila sar*.)
- tili*, n. A member of the Hindu caste of oilmen. *T. sunumbon kirina*, we shall buy oilman's oil. (H. *teñ*.)
- tili jor*, n. An oilman's servant, appendant (only used as an abuse). *T.jem hocoka am do, bam kami kana, bam anjomela*, you will become an oilman's slave, you don't work, you will not listen (v. supra and *jor*).
- tilin*, postp. I and he or she; together with me. *Apuñ t. peraktin sentena*, my father and myself went on a visit; *bekon t.*, my younger brother and myself (*-te + tin*).
- tili topar*, n. Blinkers, of leather, used by oilmen to blindfold the bullock that turns the oil-mill; v. a. d. To apply do. to. *Lenok dahgra t.t.e lago akawadea*, he has put blinkers on the oil-mill-turning bullock; *t.t. akawadea*, he has applied blinkers to the bullock (v. *tili* and *topar*).
- til kancan*, n. A variety of paddy. (C.)
- tilki bilki*, adv., v. m. Eagerly, restlessly; to be eager, restless, elated. *T.b.ye odohok bolok kana*, she is going in and out restlessly (in great expectation); *calak lagitko t.b.k kana* (or *t.b. barae kana*), they are eager to go (showing their eagerness) (cf. *chilki bilki*).
- tilmaq talmaq*, the same as *tilpaq talpaq*, q. v. *T.t.e calak kana*, he is walking with flowing clothes.
- tilmîn*, n. A certain kind of oil seed, *Sesamum indicum*, L. Commonly cultivated; (fig.) a girl (sought in marriage). *Turi t.tele khajnayeta*, we procure our rent by (selling) mustard and Sesame seed; *ape do cet jinispe agu akata, turi se tilmîn*, what goods have you brought, mustard or Sesame (a young man or a young girl to be married; from the ceremonial conversation at marriage); *mil t. leka emaeze thamakur*, give him some tobacco, as much as the size of a Sesame seed; *mil t. do tingk hocoltabona unqñ hqr do*, how much will one Sesame seed (this is very little) be for us, so many people; *powd t.*, a variety of the Sesame having white seeds; *hondq t.*, a variety with black seeds. (H. *til*; Munđari, Ho *tilmîn*.)
- tilmîn tejo*, n. A certain larva, so called, because found in fields where the *tilmîn* is cultivated (v. *tejo*).

- tilok*, n., v. a. m. A mark on the forehead, also on the wrist, made with flour or lime, seen on Hindu mendicants (*babaji*); to mark with this. *Babaji dge t. akana*, the Hindu mendicant has applied a mark to his forehead. (B. *tilok*; H. *tilak*.)
- Tilok Besra*, n. A sub-sept of the Besra sept. These and the other sub-septs called *tilok* have to put a white mark of flour across the forehead and down the nose-bridge when performing a sacrifice.
- Tilok Murmu*, n. A sub-sept of the Murmu sept (v. supra).
- Tilok Ţudu*, n. A sub-sept of the Ţudu sept (v. supra).
- tilpañ talpañ*, adj., adv., v. a. m. Having long clothes hanging down to the ground, flowing robes; to provide with do. (only about men). *T.t. angrope horok akata*, he has put on a long flapping coat; *t.t.e daran kana*, he is walking about dressed in flowing robes; *t.t.e dhuti akana*, he has a long flapping loin-cloth on; *apattete t.t. akaden*, his father has provided him with long flowing clothes; *t.t.enae nitok do*, now he has put on clothes hanging down to the ground (? cf. H. *talapnā*, flutter; cf. *tilmaq talmaq*; cf. *tiwar tamar*).
- tiwar tamar*, adj., adv., v. m. Long, hanging down, flowing (cloth, especially loin-cloth); to dress in flowing clothes. *T.t. dhutiye horok akata*, he has put on a loin-cloth hanging down to the ground; *t.t.e bande akana*, she has dressed herself in a flowing (trailing) cloth; *teheñ dge t.t. akana*, to-day he has dressed himself in trailing clothes (cf. *tiwar tawar*; *tawar tawar*).
- timi hako*, n. A whale, a dolphin. (B. *tūni*.) Santals have never seen whales, but some apply the word to the dolphins seen in the large rivers as, e. g., the Ganges.
- timin*, interr. adv. How much, how large, how many, how. *T. sangin(re) pera orañ*, how far away is the home of our relatives; *t. marahe*, how big is he; *t. marañ hor hanteye bhakayet kana*, how big a man is he, since he is bragging; *t. tirif hoeyentabona*, how much did we get (v. *tin*, probably with infixed *mi*; Muṇḍari, Ho *cimin*).
- timin*, interr. adj. When, at what hour. *T. johhece hecena*, at what hour did he come; *t. reye calaena*, when did he go (v. supra).
- timinañ*, interr. adv. How much, at what hour. *T. con dah dge jari*, how much will it rain, I wonder (from a song); *t. reye seferena*, at what hour did he come (*timin + añ*, also pronounced *timinañ*).
- timinañ* (or *timinañ*), the same as *timinañ*, q. v.
- tin*, num. Three. Now frequently used. (H. *tin*.)
- tin*, interr. pr., adv. How many (big, far, etc.), when, at what hour (of day). *T. korpe calaku*, how many people of you will go; *t. din*, how many days; *t. marañ*, how big; *t. gharicem joma*, how long a time will you eat; *t. dhobi(ōr, -dharic, -hobi, -haricem gitiča*, how long will you be lying; *t. johhece hecena*, at what time was he seen; *t. tirife hqinhalpea*, how much did he give to each of you; *t. titil hoeyentakoa*, how much did they (each)

get; *t. hqbid amall khet do sen akantama*, how far do your rice-fields go; *t. uqi* (or *t. uqid*) *dakape emadiña*, how much rice did you give me (only just a little); *t. uqi hor*, a few people; *t. uqi fakae emallea*, he gave us a few rupees; *t. sangin*, how far away; *t. re*, at what time (of the day); *noa do tin renah daka kana*, from what time (to-day) is this rice. (Kurku tone.)

tingk, interr. adv. How much, how many, how. *T. merqm menalkhotaea*, how many goats has he got; *t. khet menalktaea*, how many rice-fields has he; *t. marah hor kanae*, how big a man is he; *t. gan*, about how much; *t. teko emafmea*, at how much did they give it to you; *t. gan dak calak kana goqars*, about how much water is running in the river; *t. in namketa*, *unaqin khroqketa*, I have spent as much as I got; *t. dhqbid*, up to how far (much); *t. ten hor unaktenin emalkoa*, as many people as there were, so many I gave (*tin + alk*).

tingk uqid, interr. adv. How little, just a little, something (v. supra).

tingk, the same as *tingk*, q. v.

tin bhar, v. a. m. To make, become heavy, harass, tire. *T. bh. kedee*, he made him tired; *noa goqtem t. bh. utqroka*, you will be utterly tired by carrying this (v. *tin*, three, and *bhar*).

tin bhqbon, v. a. m. To oppress, maltreat, hurt, injure; be tired out. *In tubu' alom lagnoka*, *baqkhan lan t. bh. mea*, don't get into conflict with me, or I shall do for you; *dara darpiten t. bh. ma*, I have been utterly tired by constant wandering; *mghordqmareh t. bh. kedee*, I tired him out in the court-case (made him spend much money).

tin dhqbid (-*dhqid*), v. sub *tin*.

tiner haf, n. A market held at three days' interval. *T. h. pe cahaa se pacer haf*, do you want a market held after three days or a market after five days (from the ceremonial talk at marriage, here referring to the money to be paid in bride-price). *Tiner haf* and *pacer haf* are terms used for two weekly markets, v. *pacer haf*. (B. *tiner*; v. *haf*.)

tin hqbid (*t. hqid*), v. sub *tin*.

tini, v. a. To control, restrain oneself (preceded by *ngl*). *Bae ngl t. a*, *qthir godae*, he cannot control himself at sight of it, he runs away with it; *bae ngl t. koe*, he cannot restrain himself seeing them.

tinik, num. (in play). Three. Of the series *ekam*, *dukam*, *tinik*, *likip*, etc. (v. *tin*; H. *tin*).

tinik likip, n. Certain pieces of a killed animal, such as the brains, tongue, the third stomach, and the genitals, eaten only by old people (v. supra). *T. l. gidra do alope emakoa*, *paqullako*, don't give the "three four" parts to the children, they will become white-haired.

tinik likip, the same as *tinik likip*, q. v. (Rare.)

tinik tikip, v. a. m. To worry, plague, harass. *Gqri eng lekako t. l. hidina*, they worried me like a monkey dance.

tinre, v. sub *tin*.

tin renak (t. *reak*, -*renak*, -*renak*), v. sub *tin*.

tin tera, v. a. m.; the same as *tin bhobon*, q. v. *T.t.hidiinae kuli kulite*, he worried me by asking over and over again; *dal dalteko t.t.kedea*, they maltreated him by beating him again and again.

tin tiril, v. sub *tin*.

tin titil, v. sub *tin*.

tin torlad, the same as *tin torlat*, q. v.

tin torlat, v. a. m. To harass, injure, cause distress, be tired of. *Kami kamiteko t.t.kedea*, they harassed him by making him constantly work; *raak rakteye t.t.ena*, she became distressed by continual crying (v. *torlat*).

tin toppor khana, v. a. m. To harass, injure, give trouble to. *Dandon dandonteke t.t.kh.kedea*, they gave him much trouble by fining him again and again (cf. *tin bhobon*).

tin tumba, equivalent to *tin tera*, q. v. *Alom thoka, t.t.mealan*, don't be impudent, I shall harass you.

tin tuphan, v. a. m. To harass, worry, trouble, injure; be weary of, get tired of, be disgusted with. *Ruhel ruhetteke t.t.kedea*, by constantly scolding they made him disgusted; *dal dukteye t.t.ketlea*, by constant rain we became disgusted; *kami kamiteko t.t.ena*, they became utterly tired by constant work (v. *tin* and *tuphan*).

tin udi (t. *udil*), v. sub *tin*.

-*tiin*, poss. pr. 1st pers. sing. (Suffixed or infix.) My, mine. *Beta t.*, my son; *oraak t.*, my house; *gidrako dalkede t.a*, they struck my child; *simko kambroketkotiina*, they stole my fowls; *meromko aten t.a*, my goats were lost (-t + *in*; v. -t).

tiin, v. a. m. To stone, to throw stones (or any heavy thing) at; to knock against (buffaloes fighting). *Terelko t. hura*, they throw stones at the ebony fruit to make them fall down; *t. sombotkedeako*, they stoned him so that he fell down; *t. golkedeako*, they stoned him to death; *qhelakteko t.kedea*, they threw a lump of earth at him; *kadabin tipinena*, the two buffaloes knocked their heads against each other (v. *merka*). (Kurku *tiin*, cast.)

tiinun, v. *tehan*.

tiinqu, v. *tiinju*.

tiinja tiinji, adv. In practice. *T.t.ge menalkoa*, they are in practice (v. *infra*).

tiinjan, v. m. To accustom oneself, habituate oneself to, be in practice, to be refreshed, inured. *Kami t. hor kanae, bac lanqaka*, he is a man accustomed to work, he does not get tired; *sagor t. kada kanakin*, they are two buffaloes accustomed to go in carts; *dara daruteye t.ena*, he was refreshed by walking about; *dor t. hor*, a person accustomed to run.

tiin na jangai, n. Neither hands nor feet. *In do t.n.j., cekateni calaka*, I have neither hands nor feet, how shall I be able to go (*ti + in*).

tiinyan, v. *tehan*. (C.)

tiingi, v. a. To put fuel on the fire. *Sahan t.me* (or *t.akme*), put fuel on the fire; *qanko t. bylayeta, onate bac pharigak kana*, the witches are keeping

the fire going (constantly add fuel), therefore he does not get well; *okpe coko t. sehgel akadea, onateye rukhet kana*, somebody has kindled his ire, therefore he is scolding. (Muṅdari, Ho tiñ.)

tiñgil, v. a. m. To deafen, tingle, to be stunned, lose hearing. *Ror ropetko t.kidiña*, they made me deaf by constant talk; *thapa t.kedeat*, he slapped him, so that he become deaf; *hoē t.kedeac*, the storm deafened him; *lutur tiñgidok lekako ruyefa*, they are drumming so that one's ears become deaf; *hudurte lutur t.entina*, my ears were deafened by the thunder; *sen senteye sen t.ena*, by going along (very far) he became stunned (tired so that he lost the sense of hearing).

tiñgu, v. *tēgo*. (C., apparently not used here; it is the Muṅdari form *tiñgu* and *tiñgun*.)

tiok, v. a. m. To reach, reach up and take down; to overtake, arrive. *T.ketkoan*, I reached them; *hara t.kedeañ*, I grew up to his size (reached his size); *hel t.kedeañ*, I caught sight of him (far away); *sen t.kedeañ orañre*, I went and reached him (found him) at home (before he went anywhere); *jonḍrale jom t.keta*, we have reached the time for eating Indian corn; *anjom t.ketan*, I have heard (it reached my hearing); *tun t.kedeañ*, I hit him with my arrow; *lebet t.kedeañ*, I reached him with my foot; *terel t.ko calak kana*, they are off to pluck ebony fruit; *baha t.añme*, stretch out your hand and pluck the flower for me; *ban t.ketko*, I did not overtake them; *kami din t.ena*, the working season has come; *manḡolbar tiogokre hañ hoeok*, when Tuesday comes, there will be market; *duruñ din t.entara*, her sitting day (i. e., confinement) has come (? cf. *ti, tiak*; Ho tiñ).

tipiqk, v. recipr. of *tiqk*, q. v. To join hands, go hand in hand. *T.calaenukin*, they went hand in hand (also used about one being led by a stick); *perel gada dañre haran budhikin t.parmena*, husband and wife crossed the full river hand in hand.

tipiok, v. recipr. of *tiok*, q. v. To reach one another. *T.enakin*, those two reached each other; *nihote jamikin tipiogok*, by this time they will likely have met.

tirał, n. A tray. (Word doubtful.)

tirañ, adj., v. m. Hard up, very poor, without sufficient food; to become do. *T.geako, hamuktakoa jomali*, they are hard up, they have no food; *nes do adiko tok kana, bogeteko osok akana*, this year they are becoming very badly off, they have become very lean; *adi t. hor kanako*, they are very poor people.

tiraś, v. *tiraśa*; v. *upas tiraś*.

tiraśa, n., adj. Thirst; thirsty. Only used preceded by *upasa*. *Upasa t.menaklea*, we are fasting and thirsty (without food or drink); *upasa t.le kami kanu*, we are working without having had food or drink. (H. *trishā*.)

tircha, the same as *tercha*, q. v.

tircha tirchi, adv., v. a. m. Aslant, at an angle, crooked; to make, become do. *T.i.ko dealketa*, they have built the wall slanting (so that it stands at an angle); *sprqkko t.i.keta*, they have made the road crooked; *khēt piqdkeko t.i.keta*, they have made the rice-field ridge crooked; *gaḍa t.i.yena*, the river flows bent (winding). (H. *tirchā* and *tirchī*.)

tirchaḡu, v. *tirchaḡ*. (C., not here.)

tire juge, adv. For ever, always, eternally, all life long. *T.j.lak apasuloḡo*, *ursiḡ barsiḡ laḡit dḡ baḡ*, we shall support one another for all life, not for a couple of days; *t.j.lak tapahena*, we shall live together all our life; *t.j. apañjomtalah ma katha*, let us listen to one another's word all our life (i. e., I shall do as you say and you as I say). Word is particularly used by married people (v. *jug*).

tireḡḡ boreḡḡ, adv., adj. Smooth, soft, delicious. *T.b. caole realkko daka akata*, they have cooked food of smooth rice (rice that has been polished and cleaned); *noa narhan hasa do ḡḡi mōñj t.b. leñjer ḡikḡḡ kana*, this soapy (hair-wash) earth feels very nice, smooth and glabrous (cf. *leñjer boreḡḡ*).

tirkol, the same as *tirkol*, q. v.

tirkol, v. a. m. To grind out, crush out (in the hand), twist (string) by rubbing in the hands, rub the eyes with the fingers. *Hoḡo t. jaḡketac*, he rubbed some paddy out in his hand; *baber bes leka t.me*, twist the cord well, rubbing it between your hands; *mēle t.oḡ kana, raketaḡ*, she is rubbing her eyes with her hand, she is crying; *adom hoḡ dḡ thama-kurko t.a*, some people prepare tobacco by rubbing the leaf between their hands (this is different from the ordinary way, when the leaf is rubbed by the thumb).

tiri, n. Mate, partner, companion, wife, woman. Used by young women even about their husband, or intimate male friend. *Akinge t. kanakiu*, those two are intimate friends (or, husband and wife); *ḡḡ hañḡha t. hañḡha*, mother's large earthenware pot, woman's large earthenware pot (from the ceremonial talk at marriage). (H. *istri*, Orissa *tiri*; Desi song *tiri*.)

tiriḡu, v. a. m. To stretch out, extend, to file, make to go in Indian file; to walk in Indian file. *Palḡonko t. akalkoa*, they have filed the soldiers; *jokkha babere t.keta*, he stretched out the measuring-cord; *ḡḡi dḡ ḡḡam t.ketkoa*, you have let the cattle spread themselves all over (the field); *sendra hoḡko t. akana*, the hunters have spread themselves (over the forest); *kicriḡko t. akata mokae laḡit*, they have stretched the cloth out to measure it; *sulḡm t.ena*, the thread has been stretched out; *t.kateko calak kana*, they are going in Indian file.

tiri miri, v. a. To scold, to call one a woman. *Deko dḡe t.m.kidiḡa*, the Deko scolded me (v. *tiri*; *miri* is a jingle; word is used about Dekos, not Santals, who do not call a man *tiri* when scolding).

tiriḡ ḡoriḡ, adv., v. m. Whimperingly; to whine, whimper. *T.ḡe kokḡe kana*, he is begging whiningly; *jḡm laḡite t.ḡ.oḡ kana*, he is whimpering to get food. (Word rare; cf. *tiruk miruk*.)

tirio, n. A flute. *T.e gqhet kana*, he is playing the flute; *tqkute t.ko balkaka*, they burn holes in the flute with a (red hot) *taku*, q. v. The Santal flute is made of a special kind of bamboo by Santals; a flute has six holes for the fingers and one hole through which it is blown. The flute may be said to be the national instrument of the Santal boys; those who are out at night herding buffaloes may very frequently be heard playing it. The flutes are always made in pairs. (Mupdari, Ho *vutu*.)

Tirio ghat, n. One of the places on the *nqi*, the Damuda river, where the Santals take the bones of their dead ones.

tiri purus, n. Husband and wife. *Akin t.p. reak katha bah apahjontakina*, what those two, husband and wife, say, does not agree (v. *tiri* and *purus*).

tiri riti, n. A certain pulse or vegetable. Found in rice-fields. The leaves are used for curry. It grows during the cold season found with *kesari*, q. v.

tiris bqris, adv. All the year, always. *T.b. dañ tahena wopde*, there is always water here; *t.b.e ruqka*, he is always ill; *t.b. nqiharreye tahena*, he stays all the year in his wife's old home. (B. *trish*, thirty; B. *borso*, year.)

tirisi, n. A kind of weight. Used in the formal conversation at marriages; v. sub *chutisi* (cf. *supra*).

tiris jug, adv. For ever, always. (B. *trish*; v. *jug*.) Here rare.

tiris kal, adv. For ever, always. *T.k.le kamia ale dq*, we are always at work; *nui dagra reak hormo bah osogoktaea*, *t.k. mil lehage menaka*, this bullock's body never becomes lean, it is always the same; *t.k. gadi hijuk senoka noa sgrakte*, carts are always coming and going along this road (v. *supra* and *kal*).

tiril, n., v. a. Quantity, much; to insist, persist. *T.kateho kami kana*, they are working persistingly; *nuiqeyi t.keta*, *aleak bae sen ocoala*, this one insisted (on his matter, opinion), he would not let our (meaning) pass (would not listen to us). *Tiril* is mostly used as second word preceded by an adverb or a demonstr. or interrogative element. *Adi tiril*, a large quantity, very much; *khub t.*, do.; *khub t. alom emaea*, *hisqbkale emae me jom*, don't give him a very large quantity, give him food estimating (how much he can eat); *in t.bon joma nqtar*, at present we shall eat (only) this much (must be satisfied with only a little); *nin t. jo akana*, it has grown so big as this (fruit); *nin t.ko hara akana*, they have grown so much as this (shown; not used about only one); *nin t. gachi dare akana*, the paddy-seedlings have grown so big as this; *un tirilko hara gotena*, they have grown to such a size (only about several): *nun t. dakako emallea*, they gave us so much food as this; *nun t.ko dandontketkoa*, they fined them so much as this; *tin t.ko aguketu*, how much did they bring; *tin t. hqim hoeyentapea*, how much did each of you get; *tin t.pe bandiketela*, how large paddy-bundles did you make. It should be noted that *tiril* is used about quantities and numbers, not about one only (cf. *lilil*).

tiril leka, adv. Vehemently, exceedingly, breathlessly, persistingly. *T. le raketa*, he is crying vehemently; *t. le qarbeta*, he ran breathlessly; *t. le roreta*, he speaks insistingly; *t. le kami kana*, he works persistingly (v. supra and *leka*). It might be noted that many Santals take the word as referring to a bird called *tiril*, that no one has ever seen.

tiriyau, v. *tiriqau*. (C.)

tirkot, v. *tirkut*. (Also *tirköt*.)

tirkut, adv. Very many, a great crowd; everywhere. *Hor t. ko jarwa akana*, people have come together in large crowds; *t. dārakatenē nel baraketa*, I looked going about everywhere; *t. in sendra barakodea bhiqi*, I hunted everywhere to find the (lost) sheep (cf. *car khus*).

tirkhut, v. *tirkut*.

tirlik, v. m. To spurt out, as blood from an artery. (C.; not here; v. *tirri*.)

tirmirau, v. m. To reel, stagger, swoon, droop, faint; to fade, wither, bleach, be enfeebled. *Rəhgətəye t. ena*, he has become faint from hunger; *dal t. etəhtəye t. ena*, he has become faint from thirst; *mihūi dal t. kedea*, he struck the calf, so that it became reeling; *hopo t. k kana*, the paddy is withering; *hakoko t. k kana, bisle lagao akata*, the fish are becoming weak, we have put poison (in the water); *sinke t. k kantalea, rog nam akathoa*, our fowls are drooping, they have got some disease. (H. *tirmirānā*.)

tirmil, v. a. m. To twine, twist, rub between the fingers (finger and thumb), to rub one's eyes. *Sutəm t. coeloeme sui bhugāḥ paromōḥ loḡit*, twist the (end of the) thread, so that it can get through the eye of the needle; *roe t. goḥkadea*, he squeezed the fly between his fingers and killed it; *mētre cele cōe bōḷo akawadea, tirmidōḥ kanae*, he has got some insect into his eye, he is rubbing himself with his fingers (cf. *tirkot*).

tirmuti, v. *tirmuṭi* (the common form).

tirpal, n. A tarpaulin. (H. *tirpāl*; B. *tripāl*, from Engl.)

tirpit, adj., v. a. m. Satisfied; to satisfy, to be contented, gratified.

T. monṭeys ruqrena, he returned with a satisfied mind; *t. bae qikweta*, he does not feel satisfied; *jom jomṭeys t. ena*, he has been satisfied having had a full feed; *t. kedeaḥo, bae kḥoj kana*, they have made him satisfied, he does not ask for anything; *dal t. kedeaḥe*, he beat him so that he had enough; *uniak kathate dō baḥ t. oḥ kana*, I am not satisfied by what he tells. (H. *tirpit*.)

tirpōl, the same as *tirpāl*, q. v.

tirra, n. A very large creeper and its tuber, *Pueraria tuberosa*, DC.

T. dauṭ dō gai kaḍako gurmilēnrele rana, we use the tuber of the *tirra* as a medicine when cattle (lit. cows and buffaloes) suffer from black quarter.

tirri, v. m. To gush, spurt, spout out. *Mhyan t. k hantalea*, his blood is spurting out; *tukuc parakēna, dal t. k kana*, the earthenware pot has got a crack, the water gushes out.

- tirrot torrot*, adv., v. m. Slipping away; to slip, glide away. *Dürt hako t.t.ko burud godola*, the dürt fish slip easily away from one's fingers. (Rare; cf. *tirrot torrot*.)
- tirrot torrot*, adv. Discordantly, shrilly (about young boys learning to play the flute). *T.t.e proket kana*, he is blowing the flute shrilly (onomat.; cf. *riq royo*; v. *torrot torrot*.)
- tirsə*, v. impers. To be thirsty. *Dak t.edih kana*, I am thirsty for water. (H. *trishā*; only rarely used; v. *tetah*.)
- tirsət torsət*, adv. Unsteadily, shufflingly; v. m. To walk unsteadily, ahufflingly. *Ceka haram hor leka t.t.em taramefa* (or, -m *t.torsədək kana*), how is it, you are walking unsteadily like an old man; *andhuq iqteye t. torsədək kana*, he is walking shufflingly owing to dim-sightedness (v. *cirhot corhot*.)
- tirsul*, n. A trident, a three-pointed spike or spear. *Dom, kamar ar emanten jat t.ko bida boŋga than (həc*, Doms, blacksmiths, and several castes fix a trident in the ground at the place where they perform their worship. This Siva emblem is not used by Santals. (H. *trishāl*.)
- tirsul*, v. *tirsur* (not common).
- tirsur*, n., adj., v. m. Ophthalmia, an inflammation of the eye; blear-eyed; to get ophthalmia, running of the eyes. *T. iqte mēt dak jorok kantaen*, his eyes are running owing to ophthalmia; *nui hor dge t.gea*, this man is blear-eyed; *Lenae natar*, he has got running eyes at present. (Munđari *tirsul*.)
- tir tirau*, v. a. m., the same as *tirmirau*, q. v. *Capal t.t.kedeae*, he threw something at him, so that he reeled; *t.t.enac dak tetahle*, he became faint from thirst; *jonđra setohle t.t.ena*, the Indian corn withered owing to the hot sun. (H. *tirtirānā*, trickle.)
- tirtho (həi)*, n. A place of pilgrimage. (B. *tirtho*; v. *(həi)*; used about Hindus, not about Santals.)
- tirusjəst*, v. a. m. To deprive of all, make, become utterly poor, feeble. *Mohajonko t.kedeae*, the money-lenders carried off all he had; *rogteye t.ena*, he lost all strength through illness. (Rare.)
- tirus miru*, adv., v. a. m. Importunately, whimperingly; to importune, entreat, beseech, cry to get. *Rəngəc jalate t.m.e kpeyeŋ kana*, he is begging importunately of me, suffering from hunger; *itə horo lagite t.m.kidina*, he importuned me to get some seed paddy; *gidrai t.m.ok kana, daka emaepe*, the child is whimpering, give it food.
- tirus*, v. a. m. To prop, lean on; to hang, bow the head, look down. *Silpiŋ t.kakme, seta jemon alako bolok*, put a stick up against the door (to keep it shut) to prevent dogs from getting in; *obaren haram kan coe, (həŋga t.kateye calak kana*, who knows from where the old man is, he is going, leaning on a stick; *khərgire kumbəle t.keta horo həkhep lagit*, we raised a hut on the threshing-floor to watch the paddy (put sticks up like a tent); *cal t. hatarkəpə*, prop up the (falling) wall in the meanwhile; *roy t. kedeako*, they spoke to him, so that he bent his head

(became quiet); *t.ena*, *bae ror dureak kana*, he bent his head down, he is unable to speak; *lajaoteye t.ena*, he bent his head down (looked down) being ashamed; *t.kateye sewayel kana*, he is worshipping, bowing his head. (Munqari, Ho *tirub*.)

tira nica, adv., v. a. m. Hard-pressed (for workers), short-handed; to make, be do., snatch away, wrest out of the hands of one another, strive, contend for. *Netar kami dinre qqi t.n.le qikauela*, at present during the working season we feel very hard-pressed for workers; *t.n.kelleako*, *begariko idiyellele*, they have made us short-handed by taking us away to do forced work; *kamiko t.n.yena*, they became short-handed for their work; *kami horko lagitko t.n.k kana*, they are snatching away each other's working people; *bengar hatlen idilaka*, *t.n.ka reckidina*, I took egg-plant fruit to the market (to sell), they snatched all away from me striving with each other.

tira tiri, the same as *tira nica*, q. v. *T.t.ko kami kana*, they are working hard-pressed for help; *netarko t.t.yena ruq iqte*, they have become short-handed at present owing to illness.

tirgoc torgoc, adj., adv., v. m. Smooth, slipping away; to slip away, be soft. *T.t. lehjergea noa jel do*, this meat is soft and slips down; *hako t.te paskaoena*, the fish slipped away, being slippery; *hakoe t.t.ena*, the fish slipped away (v. *tirgoc torgoc*).

tirgoc torgoc, adv. Discordantly, shrilly (playing the flute); the same as *tirgoc torgoc*, q. v.

tirin, v. m. To be excited, fly into a rage, flare up. *Boge kathateye t.golena*, he flew into a rage on acc. of good (sensible) words; *t.okte haj do ban haeoka*, work is not done by getting into a passion.

tirin tarah, adv., v. m. In a rage, furiously; to flare up, become furious. *Nonka t.t. ror do ikakatam*, give up speaking angrily like this; *bejaeyem t.t. golen do, cel bartin ror akala*, you flew suddenly into a rage, what have I said more (than is proper) (v. supra; v. *tarah tirin*).

tir: c toroc, adj., v. m. Viscid, slimy, mucilaginous; to slip away. *Hlor do t.t.gea*, the road is slippery; *t.t. jel*, soft, glib meat (that glides down at once); *hakoe t.t.ena*, the fish slipped away (v. infra; v. *tirgoc torgoc*; cf. *tir: c toroc*).

tire toro, adv., v. m. Viscously, slimily; to drivel, slaver, slobber. *Uli dak jorok kantaea t.t.*, his saliva is running down; *sulu: t.t.k kantuea*, he is slavering (from nose); *kadakin lahgayena*, *uli dak t.t.k kantakina*, the two buffaloes have become tired, saliva runs down from them (v. supra).

tis, interrog. adv. When (referring to time in general, not to the same day). *T.ko he:ena*, when did they come; *t. dhabid ondeko tahena*, up to when (how long) will they remain there; *t. dhabid nonnem tahen un dhabid jomle emama*, as long as you will stay here, so long we shall give you food; *t. khonem ruq kana*, since when are you ill; *t. khonem kami kana*, since when are you working; *t.re noape kamiketa*, at what

time did you do this; *t.repe jom cabaketa noa jowdra do*, when did you finish eating this Indian corn crop; *t.reye gōcena, bape iqiallea*, at what time did he die? You did not inform us (cf. *tin*).

Tis hō alo, adv. Never, at no time (prohibitive). *T.h.a.m laia*, never tell it.

Tis hō bañ, adv. Never, at no time. *Noude t.h.bale hej akalkoa*, we have never seen them here. Also *tis hō qho*, never at all (assuring).

Tisre hō bañ, adv. Never at any time. *T.h. bañ jom akala noa*, I have never at any time eaten this.

Tiskote (-re), adv. At what time, about when.

tisañ, interrog. adj. From what time (inanimate). *T. daka kana noa do*, from what time is this food; *t. caole kana*, from what time is this rice; *t. kicrić*, cloth from what time; *t.ko kana noako oṛañ*, from what time are these houses (*tis + añ*).

tisañ, the same as *tisañ*, q. v. *T. ror kana*, from what time is this saying.

tisic, interrog. adj. From what time (animate). *T. kanae nui qañgra*, from what time is this bullock; *tisño kanako noko hoṛ do*, from what time are these people (*tis + ic*; *tis-kin*, *tis-ko*).

tisi tulq, n., the same as *tirisi*, q. v. (Marriage conversation.)

tisoñ, interrog. adv. When, at what time. *T.ko hečena*, when did they come; *t.ko calaka*, when will they go; *t. coñko calaka*, who knows when they will go (*tis + oñ*).

Tisoñ hō alo, adv. Never (prohibitive). *T.h.a.m calaka onko then*, never go to them.

Tisoñ hō bañ, adv. Never, at no time:

Tisoñ hō qho, adv. Never, at no time, certainly never (assuring).

T.h.o.e emlena, he will certainly never give you.

Tisokre hō alo (-bañ, -qho), adv. Never at any time.

tisoñ, the same as *tisoñ*, q. v. (*tis + oñ*). *T. coe calak, bae ror barayeta*, who knows when he will go, he does not say anything.

tisoñ and *tisqñ*, the same as *tisoñ* and *tisoñ* (pronunciation varies).

tit, n., v. *util*. (C., not here.)

tit, v. a. m. To worry, annoy, irritate, hurt. *T. lapaokidiñae*, he utterly worried me; *uniak rapteye t.ena*, he was annoyed by his talk. (H. *tit*, bitter.)

titq titi, adv., v. a. m. Annoyingly, worryingly; to worry, annoy, irritate.

T.t.ye roṛeta, he speaks annoyingly; *kuli kuliteye t.t.kidiña*, he worried me by his asking over and over again; *t.t.yenañ, bañ sahañ hantaea uniak ror*, I became irritated, it is not possible to endure his talk (v. *supra*; v. *tit*).

titqñ, v. a. m. To weary, worry, annoy, irritate, tire. *Dak daliteye t.ketto*, we became wearied by the continual rain; *jel jom jomtele t.ena*, we became tired of constantly having meat to eat (v. *tit* and *supra*; H. *tit*).

- ti ti*, intj. to fowls. Come! v. a. d. To call to fowls to come. *T.t.alkhoe, kopoe emalkoa*, she called to the fowls, she gave them paddy (onomat.; H. H H; cf. *te te*).
- titi*, v. *titq*. (C., not used here.)
- titik*, v. a. m. To disgust, make, be depressed, dejected, disgusted, sick, weary, tired (of life), to feel bitterness of heart. *Ruhel ruhetteye t.kidiha, onateh odok calaena*, he disgusted me (made me feel tired of life) by constantly scolding, therefore I went away (from there); *bahui t.enteye dapheta*, the daughter-in-law ran away, having become sick of life there; *tenteye phasi godena*, he hanged himself, having become tired of life (cf. *ti*; cf. *dhik*).
- titika*, v. a. m., the same as *titik*, q. v. *Kisqr era gutiye t.kedea*, the master's wife made the servant weary (tired of staying); *t.kateye unum godena*, she drowned herself being tired of life; *sukri jel jome t.yena*, he became tired of eating pig's flesh; *bon gareye t. akana*, he has become tired of the bongas (and has abjured them); *qimqiteye t. akana*, he has become disgusted with women (and has forsworn to have anything to do with them).
- titikkak*, v. *titika*. (C., not here.)
- titil*, n. Quantity, much. Always used as second word, preceded by an adv. or an interr. or demonstr. adv. *Aqi t.ko emallea*, they gave us very much; *khub t.*, very much; *in t. emakom, qdi utar do alo*, give them just so much, not very much; *nin t.*, so much (as shown); *un t. do atom emalkoa*, don't give them as much (as you are giving); *nun t. ko emallea*, they gave us as much as this (shown); *tin t.ko emalpea*, how much did they give you; *gidra do tin t.ko kara akana*, how big have the children grown; *tin t. bojako goh aguketa*, how big burdens did they carry here. *Titil* is not used about only one (v. *tiril*).
- tit mantar*, n. An invocation (by ojas when exorcising); v. a. To make do. *T.m.kate jangateko jhaya*, they exorcise them with the leg, uttering an invocation ("with the leg" is only a saying, it is not done) (v. *mantar*).
- titq*, adj., v. a. m. Bitter, acrid; to make, become bitter, unpleasant, not liked, displeased. *T. utu*, bitter curry; *pahil do sebelgen tahkha, nitok don t.yena* (or *-ko t.kidiha*), formerly I was sweet (to them), now I have become bitter (not liked; or, they do not like me; e. g., a wife); *perako t.yena, jum nure bako khusilena*, the friends (i. e., people with whom a marriage was to be arranged) have become displeased, they were not satisfied with the food and drink. (B. *titq*.)
- titq miho*, adj. Bitter and sweet. *Mocarege t.m. menaka*, in the mouth there are bitter and sweet (words); *t.m. jolo aguime*, bring all (e. g., fruit) bitter and sweet (v. *supra* and *miho*).
- titiril*, the same as *titil*, q. v. *Aema t.ko emallea*, they gave us great quantities; *tin t.pe namheta*, how much did you get; *nin t.ko kara akana*, they have grown so big

tivər tawar, the same as *tawar tawar*, q. v.

toa, n. Milk, the female breast; v. a. To give, yield milk. *Gəi t.*, cow-milk; *bitkil t.*, buffalo cow's milk; *t. anjetentaea*, *pəhil də bese t.yet tahə-kana*, the milk has dried up (does not flow any longer), formerly she was giving a good supply of milk (said both about animals and women); *t. beleyentaea*, her breast is inflamed; *t. gurentaea*, her breasts have fallen (said about an unmarried girl who is getting elderly; also about married women, but not commonly, because with them it is what may be expected, as Santals explain it); *t. jəroŋ kantaeta*, her milk is running; *horo t. perəd akana*, the paddy is filled with milk; *joŋdra t. perəd akana*, the Indian corn is filled with milk (expression used about all grains, but especially about the paddy and the Indian corn, because it is here most easily observed); *kaçəde tahər leka t.*, a breast, like a half-ripe *tahər*, q. v.; *hiç leka t.*, *sihjo bele leka t.*, different names for woman's breast. (Kherw. *toa*; Besisi *tuh*; Mon *toh*; Stieng, Bahnar *toh*; Nicobar *toah*, breast.)

toa arak, n. A certain plant, eaten in curry; name said to be due to a juice exuding when broken, looking like milk.

toa baha, n. A certain garden shrub with white flowers, *Tabernæmontana coronaria*, Willd (v. *baha*).

toa daka, n., v. a. Rice cooked in milk; rice to which milk is added when boiling; to prepare do. *Tehehko t.d.yettalea*, to-day they are preparing rice cooked in milk for us; *Monsa jəkhəd ar Jitiə karma jəkhəd Deko də t.d.ko boŋgəea arko jəma*, at the Monsa and Jitiə Karma (qq. v.) festivals the Dekos offer and eat rice cooked in milk (v. *toa* and *daka*).

toa dare, n. The milk tree, i. e., the mother (used by women when lamenting the death of their mother). *Haere haere, t.d.tiŋ də, t.d. də, gə, gurentiŋ də; toka hənđiŋ dərəlere t.d. reak rup dəŋ həl nantaea*, alas, alas, my milk-tree, my milk-tree, mother, fell down; where wandering about shall I catch sight of the form of the milk-tree (one form of the lamentation) (v. *toa* and *dare*).

toa kaŋəm, n. A white species of crab (v. sub *kaŋəm*; v. *toa*).

tobaŋ, v. a. m. To peck, pick with the beak; to prick or burn, cauterize with a hot pointed iron (especially of a sickle or a needle). *Simko t. jəma*, fowls peck and eat; *kaçəe ghao akana deare, hahu then alope t. ocoyee*, the buffalo has got a sore on its back, don't let it be pecked by crows; *bəhəŋ hasoyediŋ kana, datrom dhipəuhate t.kəŋpe*, I have a headache, heat a sickle and brand me (on the forehead); *bale gidra də suiteko t.koa*, they brand babes with a red-hot needle; *deahoreye t. akana*, he has been cauterized round about on his back.

tobre, the same as *tombre*, q. v. *Joŋ t. akatako, bako giŋi akata*, they have swept it into a heap, they have not thrown it away; *həŋko t. akana*, people have assembled in one place.

tod, v. *tof*.

todarok, n., v. a. m. Investigation, inquiry; to investigate, inquire into.

T.re cel hō bah hamlena, nothing was found out in the investigation; *kombro realiko t.hela*, they made an investigation in connexion with the theft; *cas abad real t.ge jarura*, it is necessary to investigate about the agriculture; *quri toka*, it has not been inquired into as yet. (B. *toḍāroḥ*; A. H. *tadāruk*; the Santal stress is on the first and last syllable.)

todas of, the same as *todarok*, q. v. (*todarot* is quite as common as *todarok*).

toe, v. *toe*. (C.)

toe, adj., v. a. m. Oblique, awry, askew, skew, distorted; to make, become do., off the square. *Noa parkom do t.gea*, this bedstead is oblique (not square); *oralko t.akata*, they have built the house askew; *kicriko t.ocoketa*, they let the cloth become slanting (at the end when weaving); *caubaf tyena*, the door-frame has become (is) off the square (one side lower than the other); *ningha tyente mit cak bahrete gudraqul kana*, the cart-axle is askew, therefore one wheel turns round outwards (cf. *Munḍari toe*).

toe toe, adj., adv., v. a. m., the same as *toe*, q. v. *Parkom t.t.ko ten akata*, they have woven the bedstead askew; *dealho t.t. akata*, they have built the walls askew; *sagar t.t.ko jut akata*, they have repaired the cart awry.

togo, v. *lar togo*.

togol, n. A kind of wild cat. (C., not here; *Munḍari togo*.)

togol, adj. Tough (wood, meat, certain food-stuffs; not hard). *Noa kaḍ do t.gea, bah paragok kana ar bah rogogok kana*, this wood is tough, it will not be cleft and not be cut through (it is wood soft in this way that it cannot be cut properly); *budhi suhri real jel do t.gea*, the flesh of an old sow is tough; *maf of do t.gea*, mushroom growing on bamboo is tough. (C. gives meaning as "soft, very soft;" this is so, if it is only properly understood.)

togol arak, the same as *tagol*, q. v.

togol togol, adj., the same as *togol*, q. v. *Noa jel do t.t. qikok kana, bah lakudok kana*, this meat feels tough, it cannot be chewed fine.

tohhit, the same as *tukhit*, q. v.

tojahi, adj. Slovenly, lazy, strengthless (women).

tok, n. A wooden pestle shod with iron for pounding in the large wooden mortar (*ukhur*). *Ukhurre t.te huruape*, pound with the wooden pestle in the mortar; *t.teye spokhedeo*, he stabbed him with the wooden pestle; *okoe badae, t.tam cak ukhuratam cak*, who knows whether it is your pestle or your mortar (i. e., whatever it may be, we don't know; Santal saying); *bah do ukhur bah do t.*, it may be right, it may be wrong (Santal saying). (*Munḍari*, Ho *tuku*.)

toka, poetical form of *oka*, q. v. *Tohareben takhan, manewa, tokareben sorolen*, where were you, you two human beings, where did you two hide yourselves (*t + oka*).

- toka thiq*, adv. Splashing (walking in mud). *T.th.le hq̄ena*, we came splashing along.
- toke*, v. a. m. To shove into (slightly), insert, put in (slightly), drive in or hit (slightly); to enter slightly, get adhered, stick. *Noa kocare jobrako jōk t. akala*, they have swept some rubbish into this corner; *ghēl calreye t. akala*, he has put the (small) bundle (e. g., money tied up) into the (thatched) roof; *nahel ghāste t.ē kana*, *bañ lagaok kana*, the plough is getting grass adhering to it, it does not work; *apq̄ri t.yena*, the arrow-point entered only slightly; *guli banare t.yena*, the ball did not enter the bear (was pressed flat against the head); *kudire hasa t.ē kana*, the earth sticks to the kodali (cf. *soḡe*).
- toke*, adj., v. a. m. Loosely inserted (hair); to insert the ends of hair (without tying into a knot). The hair is twisted and the end of it stuck in on one side; it is only a temporary arrangement (e. g., after a bath) with women; young men are said to have used it formerly, when they kept their hair long. *T. sut menalkatae*, she has her hair loosely put up; *ufe t. akala*, he has put up his (long) hair, inserting the ends (v. supra; v. *tuk̄e*).
- tokor*, poetical form of *okor*, q. v. *T.tam cel*, why, where is it what you have (*t + okor*).
- tokor tokor*, adv., v. m. Trembling, shivering; to shake, tremble, shiver (with cold). *T.t.e duruf̄ akana rabahte*, he is sitting there shivering with cold; *kicriē banuk̄taeyē t.t.ōk̄ kana*, he is shivering, because he has no clothes (v. *tokor tokor*, from which *tokor tokor* differs in not being used about trembling from fear).
- tokrar*, n., v. a. m. Altercation, dispute; to dispute, wrangle, squabble, ask repeatedly. *Cel t. cōn menalkatōa*, they have some altercation, whatever it is about; *katha kathateko t.ena*, by one word following the other they squabbled; *t.kidināe*, he asked me over and over again (to make me tell); *mōhordomarekin t.ena*, they wrangled in the court-case. (B. *tokrār*; A. H. *takrār*.)
- tokra tukri*, v. a. m. To ask repeatedly; to dispute, wrangle, squabble. *T.t.kedeān*, *bae lq̄ilaka*, I asked him repeatedly, he did not tell; *bic̄arrekin t.t.yena*, they squabbled in judging (i. e., the persons who had to judge) (v. supra).
- tokre*, v. a. m., equivalent to *toke*, q. v. *Poesae t.keta okare cōn*, he has stuck the money in somewhere; *dak̄hin disomren hūriko dō q̄kēn t. sut- getaka*, the girls of the southern countries have only rolled up and stuck in hair-arrangements; *sar t.yena*, the arrow only stuck (did not go in); *jet̄ke hasa jahgare t.ē kana*, clay earth sticks to the feet.
- tokta*, n. A plank, board, shelf. *T.kirm̄ aguime*, *duq̄rrebon lagōa*, buy and bring some boards, we shall put them in the door; *t.re jinisko dōq̄ akala*, they have put some goods on the shelf; *baksa benao lq̄gil t.*, boards for making a box. (P. H. *takhta*.)

- tol'rao*, v. perform of *torao*, q. v. *Ti'è kanae nui dō*, this one is the one who helps us out.
- tola*, n. A tola, the weight of one rupee (equal to 11.6638 grammes), one eightieth part of a seer. *Mit poesate mit t. gōtome kirūhela*, she bought one tola of clarified butter for one pice. (H. *tolā*.)
- tola*, n., v. a. A depository for grain; to make do. A grain *tola* is made as follows: boards are placed on the ground and posts are fixed in the ground round the boards; straw is placed inside and a straw-rope (*boṛ*) is taken round the posts outside; thereupon the paddy is poured in. The *tola* is not very large, it may take some 50—60 maunds, i. e., some two to three tons. As a rule, it is made inside a house, but may also be in the courtyard, although not during the rainy season; when outside, it is covered by straw; when inside, it is generally open. The *tola* is some 1½ to 2 m. in diameter and about the same height (the height of a man). It is very rare with Santals, but seen with Dekos. *T're horoko pere' akata*, they have filled the depository with paddy; *t. oraṅreko jaegayena*, they went to bed in the house where the paddy depository is; *phalna dō horo lōgitko t. akata*, so and so has made a depository for the paddy (cf. *gola*).
- tola*, n. The sole of a shoe. *Panahi t. heṛ bhugākena*, the sole of the shoe has been worn and got a hole (v. *tala*; B. *tolā*).
- tola mambla*, n. Information, intelligence, news, report. *Onho reaḷ t.m. bānuḷa*, there is no information about them; *disom disom reaḷ t.m. janicem baḍaea*, you have likely information about (the state of) the different countries (cf. *tolao*; v. *mambla*; also written *tola mamla*).
- tolandar*, n. One who collects duty (v. *infra*).
- tolani*, n. Customs, duty. *Haṭre t.ko uṭhuela*, they collect a duty at the market place; *khāclāḷ piche mimil cupukate t.ko hataca*, they take one handful (e. g., of paddy) from each basket in duty. (B. *tolā*; v. *tolao*.)
- tolanidar*, n., the same as *tolandar*, q. v.
- tolao*, v. a. m. To collect or gather dues in kind or money contributions, to assess, tax; to collect (shares to be given). *Haṭre jāhān jinisko idiyel onae t.ēf kana*, he is collecting dues of anything (they are bringing to be sold) at the market; *oraḷ oraḷ mimil paikateye t.ēf kana*, he is collecting one *pai* from each house (e. g., milk); *sendrare t. jarwakate dakako emadea*, during the hunt they gave him food having collected it from the others present (a share from each for one who had brought no food); *joṅḍra gadar raj lōgitko t. jarwaea*, they collect ripening Indian corn pods (a share from each house) for the zemindar; *ahar kisōṛ hakoe t.kou*, the owner of the *ahar* (q. v.) collects fish (from each who fishes a certain number) as dues (cf. H. *tolnā*, weigh, estimate; v. *tolani*).
- tōlas*, n., v. a. m. Search, inquiry; to search, investigate, look for. *Daṅgra reaḷ t. dō bānuḷanaḥ*, there is no inquiry about the bullock (no one has searched for the strayed animal); *noko dō cel lekan hoṛ kan cōko, adolē*

todoġ bako t. baraa, who knows what kind of people these are, they never make any inquiry about anything lost or mislaid; *t.kedeako, bako namledea*, they made inquiries about him, they did not find him; *bako tea daka jom*, they do not search for him to come and eat. (B. *tolās*; P. H. *talāsh*.)

tolgoyam, n., adj. Fluff, down; fine, soft, downy. *T. menaktasa parwa hopon*, the young pigeon has downy feathers; *t. uŋ hoyo gidikataeme*, shave off his soft hairs; *busaq tora potam t. il menaktakoa*, the doves have downy feathers when they are hatched.

tolgoyam ghās, n. A certain kind of grass with very fine leaves and ears (v. supra).

toli, v. *tuli*. (C.)

toloke, n. A uterine disease (prolapsus uteri). (C. translates: proud flesh, granulations.)

tolok molok, v. *torio morio* (seen in a song).

tolšan, v. a. m. To fell, stretch down; fall, tumble, topple over. *Em t.kedeako*, they gave him (beer) so that he tumbled down (made him dead drunk); *bul t. akanae*, he is lying on the ground drunk; *dal t.kedeako*, they struck him so that he fell down (dead); *okaren hoy cōn nōa dōyān-eyē nūr t. goč akana*, a man from who knows where has fallen down in this steep place and is lying dead.

toltolao, v. *toltolao*.

tomboe tomboe, adv. In a crowd (go). *Bhiđi leka t. t. alope calaka*, don't go like sheep crowded together and looking down; *noko kupi do t. t. nēnēlko calak kana*, these girls are going in a flock to attend a festival. Word implies that they do not look about, but are intent on what they are out for (v. *tambae tomboe*; cf. *tumbul*; cf. *tomboh*; cf. *tombre*).

tomboh, v. a. To take or put close to, in contact with. *Sahan seņgelre t.kakme*, place the firewood close together in the fire; *t.kate tuheme*, shoot it, putting the arrow near the animal (also said about *ŋhu*, putting the gun close); *t.kate laiaeme*, tell it to him, putting your mouth close to his ear; *janwar ekenko t.ata dak, bako nūlaka*, the animals only bent their mouth down to the water, they did not drink; *duruf t.kate cel cōko galmarao kan*, they are sitting very close together talking who knows what (cf. supra).

tombol tombol, the same as *tomboe tomboe*, q. v. (Rare.)

tombrol, adj., v. m. Short-necked, bull-necked, fat with high shoulders; to become do. *T.e ŋelok kana moŋate*, he looks bull-necked due to being fat; *moŋateye t. akana*, he has become short-necked owing to his being fat. (Word is used about people and (rarely) about pigs and buffaloes.)

tombre, v. a. m. To crowd together, huddle, gather together. *Gai mił (heŋpe t. akalkoa, apan epin bape gupikoa*, you have crowded the cattle together in one place, should not each of you herd them separately; *duruf t. akanako*, they are sitting in a crowd close together; *haruf t. akanae*, he is sitting huddled up with his arms across his chest (v. *tobre*).

tombre, v. *liŕa tombre*. A kind of wasp.

tomol, n. Marrow (v. *tumul*).

tomol daŕ, v. a. m. To weary, tire out; be annoyed, worried. *Si sile daŕgrakin t.d.kedea*, they tired the bullock by constantly using it for ploughing (so that it died); *nui hor doe t.d.kidiŕa*, this man has made me utterly wearied; *kami kamiteye t.d.ena*, he became wearied by continual work (v. *tomol* and *daŕ*; the marrow becomes water).

tomosuk, n., v. a. A bond, promissory note, writing, document; to give do., write a bond. *T.le qkhefa, ŕakale hataoleta mohajon theŕ*, we wrote a bond, we had taken some money from the money-lender; *horo nutumtele t.adea*, we executed a bond for him on acc. of paddy (borrowed). (A. B. *tomosuk*.)

tom tom, adj., v. m. Sulky; to become sulky, keep quiet, silent. *T.le duruŕ akana*, he is sitting there silent and sulky; *kafiŕ talahiŕ roŕkedeteye t.t. akana*, she has become silent and sulky, because I used a few words scolding her.

tondehi, v. *tondohi*. (C.)

tondohi, v. a. m. To investigate, inquire into. (Very rare here; used like *tondari*, q. v.)

tonkha, n. Wages, salary (mostly about persons in service of the state).

T.le namela, he receives a salary (monthly pay). (B. *tonkhä*; P. H. *tankhäh*.)

tonor, n., v. a. (d.). An addition to a house (always at the gable end); to add to, build on to, make an addition to a house; (fig.; also v. m. d.) to make room for additional food, eat beyond what one usually does. *T.re meŕomko dohqoyetkoa*, they are keeping the goats in the addition to the house; *gorako t. akala, bako sahqŕlente*, they have lengthened the cow-shed because (the cattle) had not sufficient room; *oraŕkko t.ala baŕdi dohqe laŕit*, they made an addition to the house to keep the paddy-bundles in; *jomko nam akalteye t. akawana*, he has eaten beyond what he usually does, because they have got food-stuffs. The *tonor* is only added to *baŕgla oraŕk*, houses with a gable end.

toŕge, n., v. a. m. A splice, knot; to join, unite, knit, tie two ends together; adv. In a row. *T.leŕ varaeme*, untie the knot; *baŕ tiogaŕ kana baber, t.akme*, the rope does not reach, tie some (rope) to it; *hicride t.keta*, he sewed a piece to (the end of) the cloth; *piŕdheko t.keta*, they joined the rice-field ridges (so that two became one long); *kaliŕae t.yel kana*, he is making additions to the matter (the statement; generally what is wrong or unnecessary); *laŕ kaŕale t.yel kana*, we are tying (something) to the stomach-legs (i. e., we are working to get food-stuffs); *laŕ topaŕ akantalea, t.ale*, our intestines have snapped, we shall join them together (i. e., we shall get food-stuffs); *miŕ t. peŕako hijuŕ kana*, visitors are coming in a row (very many); *haŕte miŕ t.ko calaŕ kana*, they are going in a long row to the market.

toñge toñgete, adv. Succinctly, gradually, little by little. *T.t.ye lañgañ kana*, he is gradually becoming tired; *t.t.ye galmaraoela*, he is speaking succinctly (v. supra).

toñgra lañgri, adv., v. n. Anxiously, in a hurry. *T.t. gidrañ nam barayede kana*, she is anxiously searching for the child; *mihñi t.t. barayede kana*, he is hurriedly searching for the calf.

top, v. *top* (the more common pronunciation).

topa, n., v. a. m. A grave; to put, dig into the ground, bury, cover over. *Hqñ t. kana*, it is a grave; *holale t.kedea*, we buried him yesterday; *ñakae t. akafa*, he has buried the money (put it into the ground); *khet talare dhiriko t.keta*, they covered a stone in the rice-field with earth (too big to be removed, hence a large hole is dug to take the stone); *rinteye t. akana*, he is buried in debts; *kicricleye t. akana*, he is buried in clothes (is covered with a heap of clothes); *jobrale t.yena*, it was buried in rubbish; *dñonteye t. akana*, he is buried in wealth; *joñdrako si t.keta*, they ploughed the Indian corn (seed) down (so that it was covered). (H. *topnã*; Muñdari *topa*.)

topañ, v. a. m. To snap, sever, break. *Babere t.keta*, he snapped the string; *baplako t.keta*, they broke off the marriage negotiations (marriage not carried out); *kohñda nãñiko t.keta*, they have broken the pumpkin creeper; *rine t.keta neñar*, he has paid off all debts at present; *pañom baber t.ena*, the bed-string snapped; *katha t.ena*, the negotiations were broken off; *holot t. ñurhayena*, the *holot* (q. v., a kind of pumpkin) snapped and fell down; *merome mañ t.kedea*, he cut off the head of the goat; *dareye mañ t.keta*, he cut the tree down; *roy t.ketae, bae dñoyea*, he spoke and broke off (said finally), he will not keep her (any longer as his wife) (cf. Ho *topañ*, cut into pieces).

topañ topañ, adv., adj. Hesitatingly, in separate particles, broken here and there. *T.te roñeta*, he is speaking hesitatingly; *t.t. pañomreñ gitidena tehen*, I slept to-day (i. e., last night) on a bedstead the strings of which were broken in several places; *lenoñ sunum t.t. joroñ kana*, the oil that is pressed out runs down in dribblets (v. supra).

topa mundil, n. A tomb (especially Mohammedans') (v. *topa* and *mundil*).

topa ore, adj., v. a. Buried for a long time; to bury away, for good.

t.o. ñaka, money buried for a long time (old buried rupees); *ñakae t.o. akalu tisre coñ*, he has buried money away who knows when (v. *topa* and *ore*).

tope, v. a. m. To cut (off, short), dock (a horse), tear out the tail (of a fowl); adj. Short. *Sim cupiko t.keta*, they tore out the tail of the fowl (believed to fatten the fowl); *sadomiko t.kedea*, they docked the pony (cut tail short); *sedaere kuri iskulre joto kuriko t.yetko tahñhana*, formerly, they cut the hair of all the girls in the girls' school short; *nuniak up do t.getaea*, this one's hair is (naturally) short; *noa sañuri do t.g:ñ*, this thatching-grass is short (grown); *sateko t.keta*, they have made the eaves short; *t.t. upine*, his hair is short (cf. *topañ*).

- lope sarjom*, n. A certain tree mentioned in the traditions (not known now; said to have small leaves) (v. *lope* and *sarjom*).
- lope tope*, v. sub *lope*.
- lope urid*, n. A certain bird, the Indian shama. *T. u. banđia kabra sat bare menamkhan do ingen jos ma*, short-tailed *urid* tail-less lizard, if you are true, let me hit (children's talk when shooting at target) (v. *urid*).
- topo*, v. a. To put under water, dip, immerse, bathe. *Kať t.kakpe, huti aloko jom lggit*, immerse the pieces of wood, to prevent the weevils from eating it (commonly done and is effective); *jãrko t. akata sea ocoe lggit*, they have put the hemp (plants) in water to decompose (the bark); *noa bandre hore t. gočena*, a man was drowned in this water reservoir; *t. dakako emadiña*, they gave me immersed rice (when boiled rice is left, it is put in a vessel and water is poured on; the rice is kept fresh in this way; v. *basheak*); *sihiredin kana, t. hečlengen*, I feel an uncomfortable itch, I must before anything go and have a bath; *din hiloť hãđire t. akane takena ale herel do*, our man stays every day immersed in beer (women's abuse) (cf. *topa*; Ho *tupu*; Kurku *tupu*).
- topolas*, v. recipr. of *tolas*, q. v.
- toponđ*, n. The mark made by the goad, especially on buffaloes. (C., not here.)
- topol*, n., v. a. The exit of a subterranean passage, egress; to make do. *T. esedpe, bankhanko dora*, shut up the exit, or else they will run away; *urid honko t. akata*, the large rats have made an egress from their hole; *kombro phalna oraľko t. kefa*, thieves have made a subterranean passage into so and so's house (? v. *tof*).
- topol*, n., v. m. A pimple, acne (appearing on the face of a boy or girl reaching maturity); to get do. *T. omqenitaea, harayenae*, his (her) pimples have come out, he (she) is full-grown; *t. enae nes do*, he has got the pimples of maturity this year; *ãđia t. kana noa do*, this is a suppurating pimple (the same as *topol*, only larger and suppurating). (Muđari *tupud*.)
- topol*, n. A kind of insect living in the ground; their bite is very painful. *Otreť gitič kan takhana, t. ko gerkidina siđiđ siđiđ*, I was lying on the ground, the *topol* insects bit me smartingly.
- topol*, n. A cock-fight; v. m. n. To fight like cocks, to fight. *Sikhãr disomre sim t. reaľ akhya menaľtakoã, robibar hiloľko t. ocokoa*, in the Sikhãr country they have a cock-fight-place, on Sundays they have cock-fights; *sqãđihin t. enã*, the cocks had a fight; *ako boehage dingekin topodoľ kana sim sqãđi leka* the brothers are daily fighting among themselves like cocks (v. *tof*).
- topol sqãđi*, n. A fighting cock (v. supra).
- tophad*, the same as *tophat*, q. v.
- tophat*, n., adj., v. a. m. Distance, difference, disparity; distant, different, separated, remote; to separate, put aside; differ, move aside. *Uniaľ oraľ do t. re menaľtãea*, his house is at a distance (also, separate from

other houses); *ale khon doko t.gea*, they are at a distance from us (or, different); *jom nu do t.getakoa*, their food and drink is different (or, differently prepared); *unkinañ goha do t.getakina*, the witness of these two is different; *ato hopyo t.akadea*, the village people have put him aside (will not associate with him for some reason or other, especially because he has not complied with the order of the village council); *fan iate noa ato khonko t.kedea*, they drove him away from this village because of witchcraft (in his family); *oralle t.kettaea*, he removed his house to a distance; *noa folo do hana khon t.ena*, this part of the village is (too) distant (e. g., to be able to hear a call); *uniañ katha do t.ena aboañ khon*, his statement is (became) different from ours; *sakhiko t.kelkoa*, they removed the witnesses from each other (put them apart, so as to prevent their talking together). (A. B. *tophat*.)

tora, postp. (when added to a verb). Along (with, when going, going along).

Idi t.eme, take it along with you; *perae hiri t.kelkoa*, he looked up the friends on his way (going further); *sen t.yenae*, he went along with (others); *jom t.kelac*, he ate and went (he took "eating" along); *aijom t.eme*, hear and go along (take "hearing" along with you); *iqi t.wakom*, tell them as you pass along (cf. use of *daral*). (Munđari *tora*; *torsa*; Ho *torsa*.)

tora, adverbial postp. Just after, immediately after, as soon as. *Heç t.*

lgiaeme, tell him as soon as he comes (just after having come); *roy t.geye heçena*, he came just as (something) had been said; *huður t.sudurena*, just after the thunder, it poured (rain); *setak t.hijukme*, come as soon as it is morning; *nielkelko torae dapkela*, he ran away as soon as he had seen them; *iqrup nel t.e bindqrena*, he fell down as soon as he saw the leopard. Used as shown, *tora* is added to the bare base or to the verbal suffix: *Nelko t.calakme*, go as soon as you see them; *lgiaho t.hijukme*, come as soon as you have told them (v. supra).

tora, postp., added to a personal or certain demonstrative pronouns, also

to *qhon* or *qhqe*. Off, off and away, just (like, now). *Jomken, nuken, hñi t.e calaena*, he had his fill of food and drink, then he went off; *nũññi t.e calaena*, this one here, he is off; *hani t.*, there he went off; *hanko t.*, there those are off; *hanç t.*, *gaçi calaena*, there, the car went away; *iñ t.lekan hor*, people just like myself; *am t.ko hñ menakkoa*, there are also people like you (age, size, etc.); *ale t.hor do bale durupa*, people like us will not sit down (e. g., in the presence of a superior); *ape t.dohaete bes barage menaklea*, by your and your ones' blessing we are well (a common formula); *qhon t.ñ calaka*, I shall go at once; *hohqan kanako, qhqe t.ñ joma*, they are calling me, I shall go at once and have food (note, all Santals will not acknowledge the use of *qhqe*, only *qhon*) (v. supra).

toran, postp. adj. Like, of the same kind. *Ape t.koge hijukpe*, you and

people of your kind come; *onko t.hor hanae*, he is a man of their kind; *nui t.id hanae*, he is just like him (*tora* + *n*).

toraju, n., the same as *tqrju*, q. v.

torajut, v. a. To prepare, repair, choose. (C., not here.)

torao, v. a. m. To help out, assist, accommodate with, do for, get through, carry through, overcome (a difficulty). *Baplareye t.kedea*, he assisted him in connexion with the marriage (expenses); *mohajon khone t.kedea*, he assisted him (so that he was rescued) from the money-lender; *kakat kolte gar khone t.ena*, he was assisted out of the difficulty through his uncle; *kqi khone t.ena*, he was rescued from his sin (helped out); *hqmile t.kela bariare*, we got through the work with difficulty; *bale t.laBa nes dq cas*, we did not get through (all) our agricultural work this year. (cf. H. *tarānā*, save; B. *tqrān*, pass over, save).

toras, n., v. a. m. Fright, terror, alarm; to frighten, be alarmed. *Tqrup t.tele dārkela*, we ran away because of the fright caused by the leopard; *rimil t.tele boloyena*, we got in frightened by the clouds (otherwise staying outside); *raje t.kellea*, the zemindar frightened us (by his demands or threats); *hudurteye t.ena*, he was frightened by the thunder; *qt laraoentele t.ena*, we became alarmed by the earthquake; *rog reaṅ anjomkatele t.ena*, we became frightened hearing of the disease. (H. *trās*.)

toret, v. m. To grow, develop a little, be undersized. *Nui kuri dqe t.ena*, this girl has grown a little; *dare dq t.ena*, *baṅ harak hana*, the tree has become undersized, it does not grow.

jom (*nū*) *toret*, n., v. m. Surfeiting; to surfeit, take too much food or drink. *Jom t.te lač bariēntaea*, his stomach was disarranged by surfeiting; *nū t.enaē*, he drank too much; *nui dqe jom toredoḳa*, this one will take too much food.

torkal, adj. Active, brisk, prompt, light-sleeping. *Aḳi t. hqṅ kanaē, larao godoḳae*, he is a very brisk person, he makes a move at once; *t.geae, hqḳo torae gṅṅ goda*, he is a light sleeper, he answers at once when called.

torkaliq, the same as *torkal*, q. v.

torkari, n., v. a. Curry, esculent vegetables; to prepare do. *Noa t. do aḳi sebela*, this curry is very savoury; *bareaḳo t.akata*, they have prepared two kinds of curry (may also include meat and fish). (B. *torkārt*.)

torka turki, the same as *tokra tukri*, q. v.

torko morko, adv., v. m. Quickly, eagerly, in a hurry; to be eager, in haste, assiduous (in spite of difficulties). *T.m.e berel oḳokena*, he got up and came out quickly (readily); *ruq khqṅ berelkate t.m.e calaoena ḳaṅgra jom theč*, having got (recently) up from his illness he went eagerly to where they were eating a bullock; *jomaḳ laḳite t.m.ḳ kana*, she is assiduously working to prepare the food.

torla, the same as *torela*, q. v.

torlad, v. *torlai*.

torlat, adj., v. a. m. Feeble, seedy, unstrung, dull, languid; to make, be, become do., to cause trouble. *Ruq karānteye t.gea* (or *t.ena*), he is feeble

owing to fever; *nui t. hōr dō alope idiyea*, don't take this seedy person along with you; *dal t.hedeako*, they beat him, so that he became faint; *dāyā t.enas*, he wandered about so that he became languid; *qāi lekateko t.kedes*, they caused him many kinds of trouble (v. *tin torlat*).

torlao, v. a. To melt, fuse. (C., not here.)

torlo marlo, adj., v. a. m. Feeble, faint, unstrung, seedy; to make, be, become do., distress. *Gitiē khōn t.m.e berel akana*, he is up after having been lying (asleep) and is confused (is not quite awake); *hōe dahleye t.m.kellea*, the storm made us very uncomfortable (covered us with dust, etc., so that we look miserable); *dal t.m.kedeako*, they made him miserable-looking by beating him; *rueteye t.m. akana*, he is feeble (looking) owing to fever (cf. *torlat*).

tormak, v. *jarmak tormak*.

tormar of, n. A kind of mushroom. Edible.

torma tukū, the same as *torma tukū*, q. v.

tormal, v. *jarmal tormal*.

tormuj, n., the same as *tarbuj*, q. v.

toro, v. a. m. To raise the height of a basket, etc., by putting sticks, leaves, etc., round the brim in order that it may hold more. *Sakam ar kaqēle khāqlāē t.akme, adō sahōboha*, heighten the brim of the basket with leaves and small sticks, then there will be room for it; *matkhōm t.kateko aguketa*, they brought the mahua flowers having raised the brim (of the basket with leaves, etc.); *laē t.atele jomketa*, we ate having made our stomach capable of taking more (fig., about loosening the loin-string); *sakam ar goēha dō t.k jinis*, leaves and dried cow-dung are things that can be used for heightening the brim.

toro, v. m. To sprout (about *sih arak* and *mattha arak*, qq. v.). *Sih arak tyena, sil aguitabonpe*, the *sih arak* (*Bauhinia purpurea*, L.) has sprouted, pluck and bring us some (v. supra).

torphan, n., v. a. m. A flock, company; to divide into flocks. *T.kē t. uoa sroqleko calaoena*, one flock after the other went along this road; *t.kē t. marakho heēna*, flock after flock of pea-fowls came; *paltōnko t.kethoa*, they divided the soldiers into companies; *sendra hōrko t.ena*, the hunters divided themselves into separate parties. (C. also "side, heap, pile," not here; cf. *infra*.)

torpha turphi, v. a. m. To divide into parties, to make to take sides; adv. In parties, taking sides. *T.t.ko calaoena*, they went in separate parties; *ato hōre t.t.kethoa*, he caused the village people to take sides; *t.t.yenako, adom doko manjhi sēna, adom doko paranih sēna*, they were divided into parties, some took party for the headman, others for the deputy headman. (B. *toroph*; A. H. *toraf*.)

tor, n. A squirrel, *Sciurus triatriatus* (or, *S. palmarum*). Very common, (*Mupāri toru*; Ho *tu*.)

- tor*, v. a. To sting. *Kidin kabhōme t.kidina*, a scorpion stung me; *hēlēko totora*, the bees sting; *susurbah tēcin t. ocoyena*, I was stung by a wasp. (Munḍari *tur*; Ho *tu*.)
- torā*, n. A purse of thread or cloth for holding money, long and narrow, carried tied round the waist underneath the clothes. *Mil t. fakae idikēsa*, he took along with him one purse full of money; *kape thirokme, t. faka qurilah toraotam dhābid' balañ bagiam kana*, wait, be quiet (don't speak), I shall not leave you until I have emptied your money-purse. (H. *torā*.)
- torā bānduk*, n. A match-lock. A few such are even now seen; they have a cock to which a slow-match has to be fixed. (H. *torā*; v. *bānduk*.)
- tōrāhēt*, n., v. a. Embellishment, fictitious addition; to embellish, to mimic, imitate, ape, bring up again, repeat. *Phalma dō t. kathae rpreta*, so and so speaks, adding fictitious matter; *kathae t.efa* (or *t.añ kana*), he is embellishing the story; *mare kuthae t.ēf kōntakoa*, he is bringing up old matters about them; *rañ t.añ kanae*, she is mimicking crying (satirically); *sereñ t.ēfge*, she is mimicking singing; *pake dōn t.ēf kana*, he is aping the sword-dance, jumping.
- torao*, v. a. m. To break, manage, finish, accomplish, demolish, spend. *Ale dō hurut khunḍulle t. akata, sedāeren hōr kanale*, we have demolished the stumps and roots (cleared the jungle), we are people living here from old; *birle t. akata*, we have cleared the jungle; *sule t. akadea*, we have finished with the money-lender (have repaid all debts); *khajnale t.keta nesañ*, we have paid up the rent of this year; *baplah t.keta eshartege*, I managed the marriage (expenses) alone; *hamile t.keta*, we finished the work; *mohqordomare aema fakā t.ena*, a large amount of money was spent in connexion with the court-case. (H. *torā*.)
- torao*, v. a. To pause to indicate that a fresh start is to be made (dancing, drumming, singing). *Sereñko t.keta*, they paused singing to start anew; *gucēko t.keta, paclateko hilqulla*, they made a pause in the dance, they are going to move backwards swayingly; *t. t.ēye daketa*, it is raining intermittently (v. supra).
- torani*, v. *gonōñ torani* (cf. H. *turānā*).
- torāoni*, v. *gonōñ torani*.
- torā sar*, n. A kind of cross-bow (not seen anymore nowadays; said to consist of a bow fitted to a piece of hollow bamboo; released by person lying on the ground) (v. *torā* and *sar*).
- Tore Pokhori*, n. A place mentioned in the traditions (probably a tank so called), where the ancestors altered some of the old customs (v. *Bāñ Bandela*; v. *puhhri*).
- tor caḍḍōl*, n. A squirrel's tail; (fig.) a variegated strip of cloth (used as an ornament on the upper arm, or to tie round the head) (v. *tor* and *caḍḍōl*).
- torā sulam*, v. *torā sulam*.
- torhalig*, v. *torhalig*.

torṃḃyok, adj., v. m. Silent; to be mute, dumb (when one should speak).

T.e durup akana, he is sitting there mute; *ceham t. akana, roṃme*, how is it, you have become dumb, speak (cf. *momomyof*).

torok borok, adv., v. a., the same as *torok berok*, q. v.

toroḃ, v. a. m. To fill, stuff, cram; get full up of. *Ghaḃlak hasateko t.keta*, they filled the hollow with earth; *bḃndite oraḃko t.keta*, they have filled the house with paddy-bundles; *kakorke agu t. akata*, they have brought heaps of gravel (on the side of the road, to be spread); *khet t.ena gitille*, the rice-field has been filled with sand; *jam t.ena, alope emaea*, he has crammed himself with food, don't give him (any more); *phalna do dhḃṃteye t. akana*, so and so has got full up with property (v. *turuḃ*).

torphar, v. *torphar*.

toskar, v. *eskar toskar* (*toskar* is a jingle).

tosot morgot, v. *tosot morgot* (C.)

tosot morgot, adj. Awkward, clumsy, out of sorts, slovenly, down-hearted; v. m. To be do., act in a dispirited way. *Gitiḃ berelkate t.m.ge bujhquka*, when just up from sleep one feels sluggish; *t.m.e ḃeloḃ kana*, he looks out of sorts; *uni qimqi dpe t.m.gea, kicriḃ hḃ bac saphaea ar horṃo hḃ baḃ*, that woman is slovenly, she does not clean her clothes and not her body either; *aloben t.m. baraea, ona iqte miseratale bac laḃu kana*, don't act in a dispirited way (go about sad), that is why our sister will not stay (with you; said by *bahḃḃhar*, q. v.); *alom t. murgodoka, cekra laḃenme*, don't be down-hearted, be cheerful.

totka, n. The lower back part of the head, the occiput, the nape of the neck, the scruff of the neck. *T. seḃ mḃl qeurentama, bam ḃeleta*, have your eyes come round to your neck, can't you see (women's abuse!); *t.e kilqukadea, onateye jhin jhinquena*, he struck him in the neck, thereby he became faint; *t.re saphateḃ idimea*, I shall take you by the scruff of your neck and take you away; *gai t.reko kulḃmhedeteye goḃena*, the cow was killed by their giving it a blow on the back of its head (a common way of felling, especially at *bhaḃḃan*, q. v.). (Munḃari *tutka*.)

totka gaḃa, n. The hollow just below the occipital protuberance. *T.g.reye thapakedea*, he struck him in the hollow of the occiput (v. *supra* and *gaḃa*).

totom thorok, v. *thotom thorok*.

totoṃ, adj., v. m. Mute, dumb; to become do., not be able to open one's mouth; to stand and stare. *T.ko durup akana*, they are sitting mute; *mḃrḃ hor ḃelleye t.yena*, he became dumb seeing the village council; *t. barae kanae*, he is standing staring and dumb. (cf. *totra*).

totot mahor (or *t. mohor*), adv., v. a. m. Energetically; to work assiduously; be energetically occupied (v. *telet mohor*).

totro, n., v. a. m. A scroll (of paper, leaf); to roll up into a scroll. *Tale sakam reaḃ t.e qroḃeta*, he is playing with a rolled up leaf of the Palmyra palm; *kagoje t.keta bac laḃil*, he rolled the leaf of paper up to put it away for keeping; *sakam t.yena*, the leaf has been rolled up (cf. *toro*).

totra, adj. m., v. a. m. Who speaks inarticulately or imperfectly, lisping, having a defect in speech; to speak inarticulately. *Nai gidra doe t.gea, pustau bae rora*, this child is lisping, it does not speak clearly; *bejaeyem t.yel kau do, pustau rorome*, you are speaking very inarticulately, speak clearly; *qata nãrentate uni harãm doe t.yena*, the old man has become defective in his articulation, because his teeth have fallen out (v. *tutri*; v. *thotri*; cf. H. *tolla* and *totar*).

tot, v. a. m. To bring or come out, tear out, extract, pick. *Gochiko t.et kana*, they are pulling out the paddy-seedlings (preparatory to planting); *qatae t.kettaea*, he pulled out his tooth; *khupfiko toda*, they will pull out the post; *alake t. akasa*, she has put her tongue out; *jom baã todok kantaea, etak hor them cahap idiu*, no food of his comes out (he will not give to others), when with other people he opens his mouth all along (eats as much as he can); *korak ñelte nilf todok kantaea*, seeing what other people have, his eyes come out (in envy); *ror baã todok kan lama*, you cannot get a word out; *bin blungak khone t.cna*, the snake came out of the hole. *Tot* is very frequently used as part of a compound; when the last part, it may always be translated by the word out. *T. gidime ghãs*, pull out the grass and throw it away; *goqoe ñir t.cna*, the rat ran out; *gutiko laga t.kedea*, they drove the servant out and away; *kashom t.ko sen akantaea*, our (women) have gone to pick cotton (from the bush). *Tot* is used about the harvesting of certain crops where the plants are pulled out of the ground, such as *janhe, hopec, turi, lufni*, qq. v. (Munqari, Ho *tud*.)

tot, v. a. To peck (fowls). *Sim eugac t.kidina*, the hen pecked me; *sim mlfreye t.kedea gidra*, the hen pecked the child in the eye (v. *supra*; cf. *tobak*).

tot racak, adv., v. m. At loggerheads; come to blows (women). *T.r.kiu kapharigak kana*, they are quarrelling, using their fists; *t. mcagok kanakin*, they are using their fists (pulling out hair).

totha, v. *thota*.

tothea, v. *thotea*.

tothna, v. *thotna* (here the more common form).

tothof, v. *thotof* (C.).

toyo, n. The jackal, *Canis aureus*. *T. leba sean banukhoa janwar*, there are no animals so cunning as the jackal (the jackal plays the same role in the Santal folk-tales as the fox in European ones). (Munqari, Ho *tyu*.)

toyo bare, n. A tree so called (not known to all).

toyo capdbol, n. A jackal's tail; a certain shrub, *Desmodium gangeticum*, DC. *Nanha toyo capdbol*, the same as *maha jafa*, q. v.

toyo hodgor potam, n. A certain kind of dove, so called, because it seems to call *toyo hodgor*.

toyo karla, n., the same as *gurlu*, q. v.

- toyo sagak ghās*, n. A certain kind of grass; very common and has a troublesome kind of awn (*sagak*). The same as *seta sagak ghās*.
- toyo sagar*, n. lit. A jackal's cart; adv. On foot. *T.s. tele hecena ale do*, we came on foot (walking) (v. *sagar*).
- toyo tofko potam*, n., the same dove as *toyo kodgor*, q. v. So called on acc. of its call (v. *tofko*).
- to*, correl. pron. (always preceded by *jo*). So (much, long). *Jo jivet to ing duk tahentiña*, as long as life lasts, so long shall I have this sorrow. (Bihari *to*.)
- to*, postposit. particle. By all means, naturally, do; as is seen; surely. *Calakne to*, do go; *jomme to*, by all means eat; *unige to bae hijuk kana*, he, as is seen, is not coming; *dakge to bae asoreta*, the rain is not clearing up (how then can we go); *dakage to bae emok kana*, she does not give any food, as you see; *oho to*, by no means; *amge to dayek kanam*, you are, as we know, responsible. Frequently not literally translatable. The particle is used in appealing to the candour, knowledge, discrimination of the person addressed. (B. *to*.)
- toḅe*, adv. Then, indeed, in that case. *T. celbon cekaea*, then what shall we do; *t. ani calakne*, in that case you go; *toḅeko dandommea*, then they will fine you; *t. ban calaka*, in that case I will not go. (B. *toḅe*.)
- toḅe eron*, the same as *toḅe teron*, q. v. *T. e. in edrena, acuaḅ bae anjoma*, for this reason I am angry, he will not listen (obey) when he is asked to do anything.
- toḅe khaḅ (toḅe khaḅ)*, adv. Then, in that case, thereupon, consequently. *T. kh. celbon cekayea*, then what shall we do to him; *bae emok kana, t. kh. bon lalisaea*, he is not paying, then we shall bring a suit against him; *t. kh. e dakealea*, thereupon he struck him (v. *toḅe* and *khaḅ, khaḅ*).
- toḅe nāhī*, adv. Then only, only in that (such a) case. *Kamime, t. n. dakam joma*, work, only in that case you will get food; *bes okote bahu dahoyefe, t. n. ye, tahena*, treat your daughter-in-law well, then only she will remain (with you); *calaḅ nāhī, t. n. m. nana*, only in case you go, you will get (*toḅe + nāhī*).
- toḅe teron*, adv. Therefore, for that reason, owing to, because of that. *Nindqi ened kana, t. t. bae beret kana*, he is dancing during the night, therefore he does not get up; *rukethedeako, t. t. daka bae jometa*, they scolded him, therefore he does not take food (*toḅe + teron*).
- toḅo*, v. a. m. To choke up, fill to excess, give much; adv. Overmuch, abundantly. *Khub t. daka utuko ematlea*, they gave us abundantly rice and curry; *khub t. dakare toako dulattina*, they poured milk abundantly into my rice; *taban khajjirre gurko t. keta*, they put an abundant amount of molasses (overmuch) on the flattened and parched rice; *jel jomte moca t. yentaea*, his mouth was choked by eating meat-curry (he got more than he wanted); *jom t. yenaē*, he has eaten so that he is more than satisfied.

- tobo tobo*, v. a. m. To glut, fill, give to excess, surfeit, overdo. *Dak dakteye t.t.ketla*, we have had overmuch of rain; *dak dakte ole t.t.keta*, the soil was satiated with rain (became mud); *jom jomtele t.t.yena*, we have become cloyed with eating; *khet dakte t.t.yentalra*, our rice-field has been filled to excess with water (has become only mud) (v. *tobo*).
- toč*, n., the same as *toč*, q. v. (C., not here.)
- toč*, v. a. m. To stretch out; (fig.) to die. *Tehēn dpe t.keta* (or *t.enal*), he stretched himself to-day (he died); *gitičkateye tehojo t. akafa*, he is lying and has stretched himself (cf. *tič*).
- toč toč*, v. a. m. To stretch out, to die; adj. Stretched out long. *T.t.e gitič akana*, he is lying stretched out; *t.t.e tič akafa baber*, he has stretched the rope out to its full length; *t.t.ketae*, he stretched himself out (died); *bihe t.t. akana*, the snake is lying stretched out; *toruř cauđbole t.t. akafa*, the leopard has stretched its tail straight out (v. *supra*).
- toč tođroč*, adv., v. a. m., the same as *toč toč*, q. v. Fall one's full length. *T.t.e gurena*, he tumbled down stretched to his full length; *t.t.ketae* (or, *t.t.enae*), he stretched himself out (died).
- toč toj*, v. *toč toč*. *T.t.e nāhāk*, he will die presently.
- toč toreor*, adj., v. a. m., the same as *toč toč*, q. v. *T.t.e gitič akana*, he is lying stretched out his full length; *noa khet do t.t.gea, tiurem si cabaeu*, this rice-field is very long, when to-day will you be able to finish ploughing it; *t.t.kateye jopil akafa*, he is sleeping lying stretched out to his full length (v. *toč* and *toeor*).
- toč torroč*, the same as *toč tođroč*, q. v.
- todarok*, v. *todarok*.
- todarot*, v. *todarot*.
- tođonto*, n., v. a. m., the same as *todarok*, q. v. *Kombrokotako, t. horyena*, there was a theft, an investigation has been held; *mihū reačko t.keta*, they investigated about the (lost) calf. (B. *tođonto*; not much used.)
- toehōr*, adj. Longish, long, tall; v. a. m. To make long, elongate. *T. hor kanae*, he is a tall man; *t. kuri*, a tall girl; *t. jhiŋgo*, a long *jhiŋga* (q. v.) fruit; *khetē t.keta*, he made the rice-field longish; *orahe t.keta*, he elongated his house; *noa dare do khub t.enā*, this tree has grown to be very tall (cf. *toč*).
- toehōr goŋgha*, n. A kind of snail with longish spiral shell (v. *supra* and *goŋgha*).
- toehōr toehōr*, adj., adv., v. a. m., the same as *toehōr*, q. v. (generally understood too long). *T.t.e hara akana uni kuri do*, that girl has grown up tall (taller than nice); *t.t.em benaoketa khet*, you have made this rice-field longish; *orakem t.t.keta*, you have built the house too long.
- toenal*, adj., v. a. m. Ready, prepared; to make ready, prepare. *Joto t.gea, nenđatekhan bapla*, everything is ready, if you fix a date for the marriage (i. e., you may fix a date); *daka utuko t.keta, peya smakope*, they have prepared the rice and curry, serve it out to the visitors; *gitič*

juega lena, the place for lying down has been made ready; *jom lenako*, *adobo calaka*, they are ready with eating, now we shall go; *ad qsulok lagit besi t. akawana*, he has prepared for himself what is necessary for his support; *qrokkoe t. akawana*, he has procured and has ready, ploughing bullocks. (B. *toindl.*)

logoc, v. a. m. To chew, masticate, gnaw, grind the teeth, crunch. *Dafatele togoja*, or *begor t.te do bale uda*, we chew with the teeth, and without having chewed we do not swallow (anything); *t. biyemae*, he has become satisfied having masticated (the food); *datquniye t. gejerkefa*, he chewed the (end of) the toothbrush (twig) into a brush; *jomdra ata bae t. darenk kana*, he is unable to crunch the roasted Indian corn; *sela do jafe t. rajuket kana*, the dog is crunching the bone. (Mudjari, Ho *tagoe.*)

logoc, v. a. impers. Without listening and determined to follow one's own wish (women's abuse). *Mana bae anjomlaka*, *t. idikede*, he did not listen to remonstrance, he would absolutely go; *cele t.efmete bam calak lagit*, who has influenced you so that you will not go (fear of somebody).

logoc dafa, n., v. a. Gnashing of the teeth; to gnash the teeth. *T.d. bui sup akadea*, he has got convulsions with gnashing of the teeth; *bateye t.d.yel kuna*, he is gnashing his teeth in convulsions; *edreleye t.d.wadiha*, he gnashed his teeth at me in anger; *dhinuk bateye t. d. akata*, he has fixed his teeth firmly together owing to tetanus; *t. d. akatae*, *bae nui lagit*, he is keeping his teeth firmly together, he is not going to drink it (v. supra and *dafa*).

logoc mogoc, adv., v. a. m. Gnashing the teeth; to gnash the teeth, chew. *T.m.e egerkitiha*, she abused me, gnashing her teeth; *ad eskargeye t.m.eta*, *hor bae emako kana*, she is masticating by herself alone, she is not giving others anything; *celem t.mogojok kuna*, *jomgeale*, what are you gnashing your teeth for (scolding), we shall certainly eat (*mogoc* is likely a jingle).

toho, poetical form for *oho*, q. v.

tphoc tohoc, adv., v. m., the same as *tihoc tohoc*, q. v. *Horu t.t. gele akantaea*, his paddy has got long ears; *up t.t. jhqf akantaea*, her hair has become exceedingly long; *t.t.e dahri akana*, he has put on a turban with an end hanging long down; *dhuti t.t. akantaea*, his loin-cloth is hanging long down (reaching the ground); *t.t.e taraneta*, he walks taking long steps.

tphop, n. A handful, as much as one can grasp; v. a. To grasp, encompass with the hand, clutch, clasp in the hand. *Bar t.kate or qhipe*, make the straw into sheaves of two handfuls each; *mal do mofa akana*, *adom do nil t.kate*, *adom do bar t.katege*, the bamboo has become thick, some as much as can be grasped by one hand, some so thick as can be grasped by two hands; *nil t. sursi bof agnipe*, pull out and bring one handful of thatching-grass (taken from above the door of the house where a person is dead, to the place of cremation and there used for

kindling the pyre); *khub leka tqobme*, take a big handful; *t. sumuh hakoñ sapledea, paskaenae*, I caught a fish so big as I could clasp in the hand, it escaped; *hoqobe t.kedea*, he grasped him by the neck.

tqhor, poss. pr. Thine. (Only in marriage songs.) *T. beta*, thy son. (Desi *tqhor*; v. *tor*.)

tqhol, v. m. To stumble, strike the foot against (anything on the ground).

Hurutre qđi đtin t.ena, rama hđ t. chadzoentina, I struck my foot very forcibly against a root-stump, even a nail was knocked off; *t. gurenah*, I struck my foot against something and fell; *t. tqhile calak kana*, he is going along stumbling and hitting against anything (about people in great hurry or drunk). (Muđdari *tođ*; Kurku *tohođ*.)

tqhol horol, adv., v. m. Stumbling, flounderingly; to stumble and sprain.

T.h.le helena, we came floundering (in darkness); *t.h.enah*, I stumbled and sprained my foot (v. *infra*).

tqhol hurel, v. m. To stumble against and sprain one's foot. *T.h.enah*,

bañ taram darcañ kana, I stumbled and sprained my foot, I am unable to walk; *tqkhol kukret hor kana*, it is a way full of obstacles that cause stumbling and spraining (v. *supra* and *hurel*).

tqj, v. a. d. To be sorry for (ironically), shirk. *Dareye t.ak kana, kami bae larak kana*, he nurses his strength, he does not move to work.

tqjbij, n., v. a. m. Investigation, estimate, judgment; to examine, investigate, estimate, consider. *Amak tre cel hoeoka*, in your estimate (opinion) what will it be (come to); *aleak t.reye hajotoka*, in our judgment he will be sent to prison; *khqroc reakle t.ke'a, niqle do bañ hoeoka*, we estimated the expenses, this will not be sufficient; *t.kate oyagme, okare jutoka*, build your house having investigated where it will be feasible; *t. akatañ, noa dare do nahel hoeoka*, I have estimated this tree, it will do for a plough; *mihule t.kedea, aboren dpe bañ kana*, we examined the calf, it is not ours; *t.ketan, nonđe khub jumi hoeoka*, I have estimated that very good rice-land might be got here; *t.katebon hañinkatakoa*, we shall divide (the property) between them making proper estimation; *t.ena, nonđebon kecallekhan somange hoeoka*, it has been estimated that, if we make an end here, it will be equal. (B. *tqjbij*.)

toke, the same as *torke*, q. v. (also pronounced *tqkkq*).

tqkqe, poetical form for *okqe*, q. v.

tqkop, v. a. To make a snapping, smacking, splashing sound; to bolt, stab.

Thehgaleye t.kedea, he stabbed him with the stick; *noa bhugakre toyo menaca, t.guñ qihqukedea*, there is a jackal in this cave, I felt it by pushing in a stick; *sukri do sim hopone t.kedea*, the pig bolted the chicken; *pifhai t.keta ad eskarge*, he bolted the cake himself alone (did not give others) (onomat.; cf. *sqbok*).

tqkop mante (-*marte*, -*mante*), adv. With a soft, smacking, splashing sound.

T.m.ye tuhkedea sukri, he shot at the pig, making a flapping sound (only)

(arrow did not enter); *t. munte bihe sɔbɔk̄kɛdeɛ*, he stabbed the snake, making a soft sound (v. supra).

tɔkɔp̄ tɔkɔp̄, adv., v. a. m. With soft sounds, smackingly; to smack, to chew audibly; adj. Soft, tough. *T.t.e jɔmjɔh kana*, he is eating, making smacking sounds; *t.t.e lɛbɛk̄kɛdeɛ*, he kicked him, making soft sounds; *jɛk̄ t.t.ɛf kana*, he is chewing the meat smackingly; *jɔndrako huruhɛt kana*, *t. tɔkɔbɔk̄ kana*, they are pounding Indian corn (in a *d̄hink̄i*), it makes a soft plashing sound; *noa jɛl dɔ t.t.gɛa*, *bah̄ tɔgɔd̄ lɔhudɔk̄ kana*, this meat is tough, it is not chewed to pieces (v. *tɔkɔp̄*).

tɔkɔr tɔkɔr, adv., v. m. Snivelling, running from the nose or mouth, hanging down; to run, hang down. *Suluɔ t.t. jɔrɔk̄ kantɛaɛ*, the mucus is running down from his nose; *ulidɔk̄ t.t.ɔk̄ kantɛaɛ*, the saliva is running down from his mouth; *ḡḡi awar t.t.e asɛn barayɛfɛ*, the cow is carrying about (walking about with) the placenta hanging down (v. *tikɔr tɔkɔr*).

tɔkrɔ, the same as *tɔrkɔ*, q. v. (Rare.)

tɔk̄ tɔrɛḡr, the same as *tɔd̄ tɔrɛḡr*, q. v.

tɔl, v. a. m. To tie, bind, fix, fasten; to make firm with brickwork, to build a bridge with bricks. *Kombɔrɔkɔ t.kɛdeɛ*, they tied the thief; *kuɔɔa t.kɛmɛ*, bind the buffalo; *silpiɛ t.kɛk̄mɛ*, fasten the door; *k̄hɛtrɛ dɔk̄ t.mɛ*, make the water stand in the rice-field (prevent it running away); *nahɛlko t.kɛfɛ*, they fixed the plough (made it ready for use); *sahan bojɔhɔkɔ t.kɛfɛ*, they bound the firewood bundle; *bah̄uko t. akɛdeɛ*, they have bound a bride (i. e., they have made binding arrangements with a prospective bride, so that she is no longer free); *rintɛyɛ t. caba akana*, he is utterly involved in debt; *hɔrmo t.ɛntɛaɛ*, he is full-grown; *ɔrɔk̄ t.ɛna d̄liɛk̄tɛ*, the house has been blackened by smoke; *mɔca t.ɛnt̄ina it̄it̄e*, my mouth has got fat sticking to it; *kis̄ɔr hɔr dɔ d̄af̄akɔ t. ɔcoɛa sɔnatɛ*, rich people let their teeth be filled with gold; *t̄ɛngɛ t.kɛfɛ*, he bound the stick (fixed metal hoops to it); *panahiye t.kɛfɛ*, he put calkins on his shoes; *k̄ɛiko t.kɛfɛ*, they built the well with bricks; *ḡɔɔakɔ t.kɛfɛ*, they bridged the river (any kind of bridge); *sah̄ɔkɔ t.kɛfɛ*, they have built a bridge; *puk̄hri gh̄af̄ d̄hir̄it̄ekɔ t. akɛfɛ*, they have built the way down to the tank with stones (or, plastered it with stones); *buru nalakɔ t. akɛfɛ*, they have dammed up the hill-ravine (with earth, to make an *ahar*, q. v.); *lumq̄mko t.ɛna*, the silk-worms have pupated. (Munɔari, Ho *tol*; Kurku *tol*.)

tɔl, adj. What is under, below. *T. maɔi sitɔl p̄ni*, earth below, cold water (in a marriage *binti*). (B. *tɔl*.)

tɔlbic, adj., v. m. Different (size, meaning), opposite, disagreeing; to differ, disagree. *Nukin d̄ah̄gra d̄ɔhin t.gɛa*, *bakin jur̄ik̄a*, these two bullocks are of different size, they will not be a pair; *bah̄u j̄aw̄ɛs d̄ɔhin t.gɛa* (or *t.ɛna*), husband and wife are of different size (one much smaller than the other); *balɛɛakin t.gɛa*, the co-parents-in-law are unequal (one wealthy, the other poor); *ato hɔr ar maɔjhial̄ katha dɔ t.gɛt̄akɔn*, what the village

people and the headman say does not agree; *katha t.entakina*, their statements differed. (Desi *tolbic*.)

tolhāt, n. Neighbourhood, environs, surroundings, country-region. *Niā t.ren dārā bayaketa, bañ namledea*, I walked round in this neighbourhood, I did not find him; *ona t.ren hor dō reñgečteko latpačao akana*, the people of that part of the country are in great straits owing to lack of food. (B. *tolhāt*.)

tolmōč, adj., v. a. m. Withered, faded; to wither, fade, wilt, droop. *Dare dō setošte t.ge űeloč kana*, the tree is looking withered owing to the heat of the sun; *horo setašteye t.keta*, the paddy withered owing to the heat of the sun; *gachi t.ena*, the paddy seedlings have withered; *reñgečteye t.ena*, he is drooping from lack of food.

tolob, v. *tolop* (the more common pronunciation).

tolōč, v. a. m. To squeeze or press out (the stone of a fruit); (fig.) to get the better of one (ironically); (v. m.) to slip out, away. *Kāñdi jañ toljme*, squeeze out the stone of the mahua fruit; *t.kidiñam, nehalkidiñam*, you got the better of me, you managed me beautifully (women's abuse); *nič t.entama*, have your eyes been squeezed out (women's abuse); *tahkangeae, okate čoe t.en*, he was here, who knows where he has slipped away.

tolōč moloč, v. a. To speak about hanging oneself, or binding. *Celko t.m.en rořeta, tolōčme tho*, what are you talking about hanging yourself, well hang yourself; *celem tol lagit onatem t.m.eta*, what are you going to tie up, since you are saying, tying, binding (v. *tol*; not commonly used).

tolona, v. a. To weigh, judge (a matter), examine. *Katha t.ape, okoe thikkin rořeta*, weigh the matter, which one of the two is speaking correctly (the truth); *t.ketako, nuige dusi kanae*, they judged that this one is guilty. (B. *tolonā*.)

tolōč, n., v. a. A piece of the loin-cloth or loin-strip, a flap hanging down in front; to let do. hang down. *T. arākate johor johore dhuti akana*, having let the front-flap hang down, he has put on a loin-cloth reaching down to the ground; *deñganake t.keta, neñele calak lagit*, he has arranged his loin-cloth so as to hang down in front, he is just going to attend a festival. (Muqđari *tolōč*.)

tolop, n. Wages, pay, salary. *T.le ıamketa*, we have got our pay. (B. *tolop* and *tolob*; A. H. *talob*.)

tolop, v. a. m. To call, summon; v. a. impers. To feel the call of nature. *Cel lagit čoe t. akadiñ, bañ dō tolop eman lagit*, who knows for what purpose he has summoned me, perhaps to give me my salary; *māñjhiye t. akalmea*, the headman has called you; *atoren horko t.ena raj then*, the village people were summoned to the zemindar; *dak seč t.ediñ kana*, I feel the call of nature (v. supra).

tolločao, v. a. m., the same as *taltalao*, q. v. *T.ediñ kanae, raj then calak lagit*, he is hurrying me on to go to the zemindar.

tomqsuk, v. *tomosuk*. (Pronunciation varies.)

ton, v. a. d. To heed, mind, trouble oneself about, take to heart, listen to. *Katha bae t.all kana*, he does not pay heed to the word (does not listen, obey); *bicqr bae t.all kana*, he does not trouble himself about the judgment; *jom bae lata*, he did not mind the food. (Word getting obsolete.)

tondari, n., v. a. Supervision, inquiry; to take up or entertain a case, take notice of, look after, investigate. *Mihū mqrnko realk t. bpnuktanañ*, there is no supervision of the cattle; *cas ujqrak han sq bes menaka. onako realk t. dq bpnuktama*, whether the crops are going bad or they are good, you have no thought (make no inquiries) about these matters; *kombroyen realko t.keta*, they made an inquiry into the theft committed; *orak realk bam t.yel kana*, you are not making any inquiries about your home (said about a man being away from home); *gidra rean t.me*, make inquiries about the child (cf. *todaros*).

tondori, v. *tondari*. (Pronunciation varies.)

tonpl, n. A knot, tie, bond, binding, mounting; v. m. To be tied, bound. *T. tirio*, a mounted flute; *t. dare*, a tree encircled by climbers; *t. ravaeme*, untie the knot; *mon t.entakina*, their hearts have been bound together (they are of one mind); *lumqmkō t.ok kana*, the silk-worms are pupating (*opl* with infixed *n*).

tonor, the same as *tonor*, q. v.

toncok, n., adj., v. a. m. Suspicion, doubt, fault, defect; suspicious; to treat as suspicious, refuse assent; to be suspicious, disagree. *Mamblare t. tahnkhan bako cabasa*, if there remains any doubt in a case, they will not finish it; *ona katha reah t. menaktina*, I have some doubt about that matter; *guti realk t. hamkatete ruhekodea*, having found a fault with the servant he scolded him; *uniak katha dq t.gea*, his statement is suspicious, doubtful; *kathako t.ketasa*, they treated his statement as suspicious; *hapid talah logite t.keta*, owing to a trifle he refused; *jom hūire peraho t.ena*, *onate bapla bah hocolla*, the friends (i. e., people who were trying to arrange a marriage) became doubtful in connexion with the food and drink (got too little), therefore there will be no marriage; *balasakin t.ena*, the co-parents-in-law became suspicious of each other. (B. *toncok*.)

top, n. A cannon, big gun. *Surgujate senlen hōrko qpiale kana t. realk hal dq*, *menkhan malle t. dq qurile neta*, Santals who went to Mesopotamia (during the war) tell us what a cannon is, but we have not as yet seen a cannon with our eyes; *t.ko orak(or jqr)keta*, they fired a gun. (P. H. *top*.)

top, n. The part of a post in the earth. *Khuqfi realk t. seayena*, the part of the post in the earth has become rotten; *t.re hasae jomketa hūqfi*, the earth "ate" (caused to rot) the post below (in the earth) (cf. *topa*).

topol, v. recipr. of *tol*, q. v. *Mqn Lentakina, bakin chapafnoha*, their hearts are tied together, they will not be separated.

toporkkana, v. a. m. To tire, weary, make mellow, pliant, supple, to humble. *Am qurilan t.mie dhabid balah baggama*, I shall not let you off, until I have humbled you; *dal t. kedeako*, they beat him so that he became tired; *dalko lofa l.keta*, they stirred the water so that it became muddy (to catch fish); *khet si tyena*, the rice-field has been ploughed up into a mire (for planting); *qandom qandomteko l.kedeo*, they wearied him out by continually fining him.

tor, poss. pr. Thy. *T. mae*, thy mother (in marriage songs). (Desi *tor*.)

toras, v. *toras*.

toreta, adj. Tall and straight, lanky, lofty (people, trees), straight (road).

Noa do khub t. dare akana, this has become a very tall and straight tree; *khub t.geae nui kupi (kopa)*, this girl (boy) is very straight and tall; *khub t. hor kana, mit ghurite tiogoka*, it is a very straight road, one reaches (destination) in a short while.

torer, adj. Slender, tall, slim (people, trees); adv. Straight out; v. a. m.

To stretch out, die. *Te hara akana*, he (she) has grown up tall and slim; *t. dare*, a tall tree (not broad); *te telijo goketa jahga*, he stretched his legs straight out (lying); *teheh dor l.keta (or t.ena)*, he stretched himself out to-day (died) (cf. supra; v. *lod torer*; cf. *torrod torrod*).

torhol, n. The iguana, *Varanus monitor*, and *Varanus flavescens*. The

Santals distinguish *bad t.*, *V. flavescens* (also called *qandi t.*) and *bqihq t.*, *V. monitor* (also called *pinhq t.*). Eaten. The skin is used for covering part of the Santal fiddle. *T.ko lambetena*, the iguanas' (stomach) has shrunken in (fig. we feel hungry); *t. dea leka cacarhat hormo helok kantaca*, his body looks rough like the back of an iguana. (Mundari *torod*; Ilo *tor*.)

torjoma, v. a. m. To translate, interpret, compose; n. Translation, com-

position. *Serehe t. akafa*, he has translated a song (also used about composing); *noa Deko katha hurte t.waleme*, translate for us this Deko word into Santali; *hakim fheu t.kate sqhliho soalketa*, they deposed before the magistrate, having their statements translated; *t.kate alom rora. sarialke rorue*, don't speak inventing anything, speak the truth; *uniak t. kana noa sereh do*, this song is his composition; *torjokmaid do nui kangae*, this one is the interpreter, translator or composer. (B. *torjomä*, A. P. H. *tarjama*.)

torko, v. a. m. To wrangle, gainsay; be impudent; n. Argumentation,

opposition. *In sahe t. alom lagaoa*, don't commence to wrangle (be impudent) with me; *kuthae tyeta*, he is gainsaying; *am sahe bau t.k kana*, I am not wrangling with you. (B. *torko*.)

torlat, v. *torlat*.

tormar of, v. *tormar of*.

- torma tukuč*, adv., v. m. Stumblingly; to flounder along, stumble and fall.
Ninda ūitre t.t.le hečena, we came stumbling along in the dark night;
ŋūt iqeye t.tukujok kana, owing to the darkness he is floundering along
 (v. *taham tukuč*).
- tormuj*, v. *tormuj*.
- torugor*, adj., v. a. m. Straight and tall or long; to stretch out, elongate.
Khub t. dare, a very tall and straight tree; *t. hor*, a tall and straight
 person (both sexes); *t. orač akufa*, he has built a long house; *janğae*
t.keta, he stretched out his legs (not used about dying); *orače t.keta*, he
 elongated his house (cf. *torēūr*; cf. *tonor*);
- torugor jambro*, n. A species of rock snake (v. supra and *jambro*).
- toroč*, n., v. a. m. Ashes; to reduce to ashes. *Sedae bir jokheč kicrič teke*
lagil hešel t.ko banijet tahčkana, formerly when there was (only) jungle they
 were (going round) selling the ashes of *hešel* (q. v.) for washing clothes;
t.te kicrič tekekatcho soboda, having boiled clothes with ashes they dump
 and wash them; *goethabon toroja bargere lagao lagil*, we shall reduce
 the cow-dung to ashes to use them (as manure) in the homestead field;
busup t.cna, the straw was burnt to ashes; *hore t.cna*, the man has been
 reduced to ashes (cremated), (Muḡdari *toroe*; Ho *toroe*.) *Jārč toroč*, n. lit.
 Hemp-ashes; fig. Old, white-haired person.
- toročaḥ*, v. *toročaḥ*. Some pronounce *toročaḥ*, but this is not considered
 correct.
- torok*, n. The right way or time (of cultivation). *Oka t.re cpe erlaḥka, khub*
hoe akantaea, he sowed it at some right time, he has got a very good
 crop; *noa reak t. do baḥ bačaca*, I don't know the proper way (of
 cultivating) this; *tak t.em badaele eḡč dom cas dapaḥka*, only when you
 know the right time and way of doing it, will you be able to cultivate
 it (cf. A. H. *jarh*).
- torql*, the same as *torqla*, q. v. *Khub t. kuri kanae*, she is a very straight
 and tall girl; *t. hor*, a straight road.
- torqm*, n. Manner, way; preceded by *tak*; v. *tak torqm*.
- torqp*, adj., v. a. m. Tasty, delicious, tasteful; to make, be do. (curry).
Ađi t. utuko ematlea, they gave us a very tasteful curry; *noa utuko*
t.keta, they made this curry delicious; *t. soyena noa utu*, this curry smells
 deliciously; *t. akana utu*, the curry is tasteful (cf. H. *tarpan*, satisfaction,
 pleasure).
- torqp*, n., v. a. m. Side, party, direction; to bring over to one's side; to
 make acting for; to be on one's side. *Oka t. menama am dę*, on whose
 side are you; *iḥ dę asami t.*, I am on the side of the defendant; *sqisre*
nuiko sorkari t. akadea, ar phalna dę bađi t., in the arbitration they have
 made this one the representative of government, and so and so of the
 complainant; *nd t.kedcae*, he brought him over to his side; *maqjhi t.cnae*,
 he is on the headman's side; *iḥ t. roqme*, speak for me (on my side, in
 my defence). (A. H. *jaraf*.)

- tōropdar*, n. A partisan; v. a. m. To make, become do.; adj. Partial. *T. kanae nui dō*, he is a partisan this one (of somebody); *t. bicār kana*, it is a partial judgment (not just); *parganako t.kedea*, they brought the over-chief over to their side (bribed him) (*tōrop + dar*).
- tōropdāri*, the same as *tōropdar*, q. v. *Bicārko t.keta*, they made a partial, prejudiced judgment. (A. P. H. *tarafdar*.)
- tōropṭe*, adv. On the part of, for. *Asani t.ko sākhi akadiña*, they have cited me as a witness on the part of the defendant; *uni t. alom calaka*, don't go on his side; *māñjhi t. hoe akana*, it has been done on the side of the headman (through influence from his side) (*tōrop + te*).
- tōroph*, v. *tōrop*.
- tōrphan*, v. *tōrphan*.
- tōrpha turphi*, v. *tōrpha turphi*.
- tōrof*, only used preceded by *sombol* or *tōhof*, qq. v. *Sombol t.iñ hečena nūt iqte*, I came stumbling and falling owing to the darkness.
- tōrre*, n. A trumpet, bugle (the same as *bakea*, q. v.). *T.ko orōhet kuno*, they are blowing the bugle (at marriages). (Rare.)
- tōrre khunṭi*, n. One of the four posts fixed at each corner of a pyre. *Gogok hōr t.kh.ko bida*, those who carry the dead body fix the four corner-posts of the pyre; *nūt t.kh.re simko pañi jaladea*, *tōbe anañ māñiko rakaba*, they nail a fowl to one of the corner posts, then only they lift the dead body up and place it (on the pyre; this nailing is done with a sharpened bit of wood; and to make this possible the pyre-post is split a little with an axe; the pyre is built in the direction of North and South; the head of the body is turned to the South, and the chicken is fixed to the post on the right-hand side of the dead, at the south-eastern corner of the pyre) (v. *khunṭi*).
- tōrroḍ tōrroḍ*, adv. Discordantly, shrilly (playing the flute, about boys who are learning). *T.t.e orōhet kana tirio arisge*, he is playing the flute shrilly, it is a nuisance (v. *tirroḍ tōrroḍ*).
- tōr*, n. Part, portion, length. *Noa tale dō bar t. hocōka seṅer lagit*, this palm log will be two pieces for rafters (when cut into two or cleft, both parts will do for rafters); *kutraqate noa mat dō pon t.ge hocōka*, when cut into pieces this bamboo will be sufficient for four lengths. (B. *tōr*.)
- tōr*, v. a. To master, conquer, get the better of, finish, accomplish. *Dakae t.keta*, he finished the food; *khajōri bar parase t.keta*, he ate up two portions of parched rice; *noa bicār dō alele t. akala*, *banñhan qōpe hō bako t. dāreah han tahñkana*, we have mastered this judging, otherwise no one was able to manage it; *nes dō kaniñ t. akala*, this year I have got through my (agricultural) work (cf. *tōrao*).
- tōr*, n. Force, velocity; adv. Forcibly. *Dañ aḍi t. calak kana*, the water is running very forcibly (quickly) (v. *supra*).
- tōrahēl*, v. *tōrahēl*.

toré sutqm, n. Gossamer (when seen floating in the air, like a piece of white thread). *Siökpe joraolekhan t.s. topagoka*, if you yoke to plough, the gossamer will anap (you will die; said to be used as a threat during the Santal rebellion); *t.s.te Sih-sadome argoyena dah nã*, the Day-horse came down on the gossamer to drink water (from the story of the creation of the world in the Santal traditions); *t.s. lekae ror idiyeta*, he speaks like a gossamer thread (no end to his talk) (v. *sutqm*).

torgod torgod, the same as *tigod torgod*, q. v.

torok borok, the same as *teret borel*, q. v.

torok torok, the same as *teret borel*, q. v.

torphar, adv., v. a. Keeping nothing back, openly, unreservedly; to scold inconsiderately. *T.e ropkeda*, he scolded him unreservedly (also *t.kedae*); *t. joloe laiketa*, he told all, keeping nothing back; *guti kampiye t.ketkoe bako kami hante*, he gave the servants and servant-girls a scolding, because they were not working.

tor tor, adj., v. m. Viscid, glutinous, tenacious; to be do., run down. *T.i. moea khon nli dah jorok kantaea*, the saliva is running down glutinously from his mouth; *atnak sakam sipikate dah t.t.oka*, *ado holok lagaokate gora duwrreko ola*, kneading leaves of the *atnak* (q. v.) (letting it fall into water) the water becomes glutinous; thereupon they add flour and (with this) write (make marks, strokes, also a figure representing the cattle-herd) in the door (i. e., on the floor) of the cattle-shed (this is done during the Sohrae); *eraom sunum do t.t.gea*, castor oil is glutinous.

totnopak, n. A certain tree, *Eugenia operculata*, Roxb. The fruit is eaten. C., gives the name as *totonapak* or *tolonopak*, forms not heard here.

totom thorok, v. *thotom thorok*. (Pronunciation varies.)

tethel, v. *thotol*.

treta jug, n. The second or silver age of the Hindus. (H. *treta* and v. *jug*; heard only in a certain expression.)

tran tran, v. *tarak tarak*. (C.; *tran* is not pronounced by Santals.)

tnak, v. a. m. Reduce to pulp, bruise, contuse, make soft; be reduced to nothing. *Dal t.kedeako*, they beat him to a jelly; *lebel t.kedeako*, they kicked him, so that he was bruised; *dakako isin t.keta*, they boiled the rice into a dough (too soft); *kami kamiteye t.ena*, he was reduced to no strength (powerlessness) by constant working; *en emiteye t.ena*, he became utterly poor by constantly giving away; *eger t.kedae*, she abused him, so that he became weary.

tubel (or *tubel*), v. a. m. To stuff, plug, fill up, stop. *Bhugok t.kakme*, *binko bolokoka*, fill up the hole, snakes might get in; *silpiñ tubedme*, *ke bolok kana*, fill up the (holes in the) door, wind is coming in; *lutur t.kate tahenme*, stay having plugged your ears (i. e., don't listen to anything said to you); *gel bar pahate luturbo t.eta*, *jähän katha*, *hufinak se marakak babo mfl luturaka*, we are plugging our ears with twelve balls of cotton, we shall not see or hear anything, big or small (said at the

commencement of the Sohrae; immorality will not be noticed); *hōr dō bae emako kana, adgye t. bi akana* (or *t. jōh kana*), she (the wife of the owner) is not giving others (any food), she herself is stuffed to repletion (or, stuffing herself); *oyāhre t. hōhpe, alope oḍohōhō*, keep yourselves stuffed in the house, don't get out (scolding to servants who will not go out to work); *t. rēbēl bāndiko ader akala*, they have brought paddy-bundles in, filling the whole house (cf. *tuhēl*).

tude, n., the same as *tul cērt*, q. v., only used in songs. *Hesāk ma cōtere t. dōe rage kan*, high up in the Pipol tree the *Tul* bird is singing.

tudrā, n., v. m. Crowd, multitude; to crowd together, cluster. *T. hō then alom calākā*, don't go to the mob; *kana tādīre qdī hōrko t. akana*, a large number of people have crowded together on the field over there; *t. hōr dō babon bāḍae ocokoa*, we shall not let the crowd (the common herd) know it; *seḥgēl thenko t. akana*, they are crowded together at the fire.

tudrā tudri, adv., v. a. In a crowd; to crowd together. *Kōra hūri t. t. hō jarwa akana*, the young men and girls have assembled in a crowd; *ceḥ ya hāḍe nḥāḍepe t. t. bārae kana*, what are you crowding together for here and there, you fellows (v. supra).

tuel, adj., v. m. Dead drunk; to be do., to be full. *T. geas*, he is dead drunk; *hū t. enae*, he has drunk so that he is unconscious; *but t. akanae*, he is dead drunk; *gāḍa pēḥ t. akana*, the river is full (overflowing) (v. *tuhel*, *tuwel*).

tugum tugum, adv. Heavy, dull in the head; throbbing. *T. t. bōhōḥ hēsōyediḥ kana*, I have a dull pain in my head; *gōḥa bōhōḥ t. t. aḥarōḥ kana*, my whole head feels heavy; *cele cōe bōḷo akam, lutur t. t. qihquḥ kana*, something or other has got into my ear, I have a throbbing feeling.

tuhel, the same as *tuel*, q. v.

tuhēl, v. a. m. To fill full, cram, stuff. *Oyākko t. akala, thāi bānukā*, they have filled the house (e. g., with paddy-bundles), there is no room; *bōḷo t. kelako* (or *-enako*), they have gone in and filled the house; *jēm t. akanae*, he has stuffed himself with food; *kōpōnerate em t. hēḍea*, she gave her daughter full up (of goods); *sendra hōr buruko t. hēla*, the hunters filled the hill (were spread all over); *pēraho hēl t. ena*, visitors have come and filled the place (more than they can manage); *gōraho t. hētū gōi*, the cattle have filled the cattle-shed (cf. *tubel*).

tuhkīl, v. a. To observe, keep an eye on, look after, recognize, know for certain. *Npōḍe khqclāḥiḥ bāḡiāl kana, t. hātārtiḥme* (or *t. alḥme*), I am leaving the basket here, keep an eye on it for me in the meanwhile; *gōi hāḍa t. hātārtiḥme*, look after my cows and buffaloes for me (while I am away); *pēralle calāk kana, oyāl t. hātēpe*, we are going away to visit friends, look after our house so long; *nūi hōr dōm t. hēḍea*, did you recognize this man; *t. gūnima, thēri bāḡiḥo hūḥ akala se bāḥ*, find

out whether they have brought brass plates and cups to the market for sale (cf. *tunkhi*).

tūibul, n., adj. Dunce, idiot; stupid, fool, silly (women, also men); stooping, with bent head. *Nui t. māra qimqi*, this silly wretch of a woman; *nui t. dō cel kami hō bae baḍaa*, this dunce, he does not know any work; *t. bhīḍi leka tumbul tumbule calaḥ kana*, he is walking, hanging his head like a stooping sheep (cf. *tumbul*).

tūigul, the same as *tūibul*, q. v. *T.geam, bam budana*, you are a dunce, you have no understanding.

tuisil, v. a. m. To collect (rent, debt). *Khajuko let kana*, they are collecting the rent; *mohajon rin takae t.keta*, the money-lender collected the debt money. (A. H. *taḥṣṭl.*)

tukq, n., v. a. m. A nest, home, the hard core of a boil; to make or build a nest, to have a home; to form a core. *T.reko belea*, they lay their eggs in the nest; *hisi tukq*, the nest of the weaver bird; *okaretam t.*, where have you your nest (i. e., where is your home); *ayup jokheḥ apan apin t.tebou calaḥa*, when it is evening we go to our several homes; *ojo reak t. baḥ oḍoklenkhan baḥ bogeka*, if the core of a boil is not got out, it will not get well; *coṭre gidi t. loḥ kan, pḥeḍre ma bumbuc hakoe bhur bhurquḥ kan*, above, a vulture's nest is burning, at the foot, a *bumbuc* (q. v.) fish is bubbling (Santal conundrum, a hookah); *jobrako jok t.keta*, they have swept the rubbish together in a heap; *jiḡm cārē dō sakam rok miḥateko tia*, the tailor birds make their nest sewing a leaf together; *am dō okarem t. akala*, where have you built your nest (home); *ojo tyena, baḥ bogek kana*, the boil has formed a core, it is not getting well. (Muṅḍari, *Ho tuka.*)

tukq sul, n., v. a. m. A loose hair-knot; to make up the hair by inserting the ends (without tying). *T.s. menakṭaea*, she has made up her hair in a loose way by inserting the ends; *umkateye t.s. akana*, she has tied up her hair loosely after having had a bath (v. *toke*).

tukuc, v. a. To thump, punch, push with the hand, touch, nudge. *Roret lahḥkanan, t.hidiṅae*, I was speaking, he nudged me (to stop); *cel iqtem t. oḍokadiṅa*, why did you push me with your hand when you passed; *tukujem, dudrum kanae*, nudge him, he is dozing; *t. ganeme, bae diṣayela*, nudge him again, he is not conscious (sleeping) (cf. Muṅḍari *tukui*, to sew, bore).

tukuc gaḥ, v. a. To punch forcibly (with the fist). *Mocae t.g.kedea*, he punched his mouth with his fist; *nom roya nonkan moela katha, thoinaluḥ t.g.tama*, don't use such filthy language, I shall punch your snout (v. supra).

tukuc, v. *takan tukuc*.

tukun, adj., v. m. Numb, unfeeling, insensible, callous; to become do. *Mil kar goḥ kar reak harmo dō miḥ nakhate t.getakoa*, the body of people who suffer from hemiplegia is numb on one side; *bhabnate mon t.getaea*, owing to griet his mind is insensate; *rabaḥte ti jahga t.antiṅa*, my arms

and legs have become numb from cold; *biñ biste hq̄mq̄ t.ōka*, the body becomes numb through the poison of snakes; *h̄ami h̄amiteye t.ena*, he has become numb (tired, unfeeling) through continual work (cf. Muṇḍari, Ho *tukun*, cold).

tukup̄, adj., v. m. Old and feeble, decrepit; to become do. *T.gea nui h̄aram d̄q̄*, he is decrepit this old man; *t. buḍhi kanae*, she is a toothless and frail old woman; *h̄aram t.enaē n̄tar*, he has become old and feeble now.

tukup̄ tukup̄, adj., v. m., the same as *tukup̄*, q. v. *H̄aram buḍhi d̄ohin t.t.gea*, the old man and woman are decrepit; *n̄h̄āē d̄q̄ disomre baho h̄aram t. tukubōē h̄ana*, nowadays people do not live to become old and feeble in this country (they die while they are still fairly young).

tul, v. a. m. To lift up, bear up, raise; (v. m.) to go (scolding expression). *Bae tul d̄ayēē h̄ana*, he is unable to lift it; *b̄ohōē t.tam*, raise your head (said to one lying down flat, not standing); *t.te bahuko agukedeē*, they brought the bride carrying her (in a palanquin); *ti t.pe, nuipe kh̄usiac̄khan*, lift your hands, if you are pleased with this one; *h̄ana tolate ōrakko t. uc̄arefa*, they are carrying (the roof of) the house to the other part of the village (expression used about the roof of a gable house); *ḡvi t. beretk̄aspe, th̄ali akanae*, lift up the cow, she is sticking in the mud; *t.kede lek̄ae q̄ik̄uheta*, she felt as if she had been lifted (i. e., great joy); *cal hoete t. idiyena*, the roof was lifted up and carried away by the storm; *okatem t.lena*, where did you go; *oka kh̄onem t. hijuk̄ h̄ana*, from where are you being carried (coming) here; *okaren p̄era c̄oe t. h̄ēē akana*, a visitor from who knows where has come; *ḍh̄inki t.me*, raise the husking-machine (pestle). (Muṇḍari, Kurku *tul*; cf. *tulqu*.)

tulq̄, n., v. a. m. Scales, balance; to weigh. *Kask̄qm̄ t.*, a balance for weighing cotton; *buluh t.*, scales for weighing salt; *m̄aricho t.keta*, they weighed the pepper; *th̄ari t.yena, miē s̄er hamala*, the brass-plate was weighed, it is one seer in weight. (Hindu *tulā*.)

Tulq̄ ḍaṇḍom, n. fig. Penis.

Tulq̄ ḍaṇḍil, n. The beam of scales.

Tulq̄ sakam, n. The scale of a balance.

K̄asi tulq̄, n. A steel yard.

Nikti tulq̄, n. The same as *k̄asi tulq̄*, but may also be used (like in Hindi) about small scales (v. *nikti*).

T̄arju tulq̄, n. A pair of scales (v. *t̄arju*).

tul̄am, n. Ginned cotton, cotton from which the seeds have been separated; v. a. To gin cotton. *Allē t.ko p̄ūeda*, they card cotton with a bow; *riē t.*, ginned cotton; *kask̄qm̄ko t.ēē h̄ana*, they are ginning the cotton (cf. H. *tul*, cotton).

tul̄ani, n., v. *tolani*. (C.)

tul̄qu, v. a. m. To raise, repair (a rice-field ridge); to set right (a statement), compare, correct, weigh (a statement); copy out, withdraw (a case). *M̄arēēē*

pipphaho t.beta, they raised the old rice-field ridge (by putting earth on); *katha t.batalinpa*, *phye thiklin roreta*, *uni se in*, compare our statements, who of us two speaks correctly, he or I; *katha t.katha roreta*, speak weighing your words; *noa khata real di do etal hagejre t.me*, copy out on another paper what is written in this ledger; *nophordoma bam cakso darsalkhan t.am*, if you are unable to carry on your lawsuit, withdraw it (cf. H. *tulanā* and *tolos*; C. also gives the meaning of collect; this is here *tolao*, q. v.).

tuliguna katha, n. Figurative speech, a concocted story. *Noa katha do t.k.hano*, *asqi katha do bah hano*, this is a concocted story, it is not a statement of what is real (v. supra).

tuligu phen katha, n. A comparison, a parable (v. *tuligu* and *phen*; rare).

tuli, n. Bottom, foundation. *T. do dhirigea*, the foundation is stone; *khub t.lama*, dig a good foundation (deep); *baksa real t.tetren nambeta*, I found it at the bottom of the box; *cetan real do tyentiha*, *t. real do menaliga*, what was above (ground) was burnt, what is at the bottom (i. e., buried in the ground) is there; *kai real t.*, the bottom of the well; *t. dgon menaliga*, he has old property (inherited). (H. *tah*.)

tuli, adj., v. a. m. Full, rich, well-to-do; to stand, settle, remain full, be filled; to become well-to-do, rise. *Gada do t.ge menaba*, the river is full; *atara nui dge t.ge*, in the village this man is well-to-do; *horos agu t.beta*, he brought paddy and filled (the house); *caoleys idi t.betha*, he took rice and filled them (gave them full up); *daktye t.beta khet*, the rice-fields were filled with water; *dak mil t.ge tahqua dak dinre*, during the rainy season the water remains standing; *netar doko tyena*, they have become well-to-do now; *jom tyenas*, *adq bas joma*, he has had his fill eating; he will not have any more; *nit kh gurim jom t.kā*, *Bhador tiollena*, have you not as yet got enough to eat (all you want), the month of Bhador has been reached (when there is food to be had); *t.gon qikweta*, I am feeling full (satisfied) (cf. supra; cf. *tul*).

tuligani, n. What is on the bottom, best (especially beer), bottom. *T. real hqadi do bubula*, the beer that is at the bottom (of the brew) intoxicates; *tre cini takhyena*, the sugar remained at the bottom (of the tea); *tre daka boisquena*, *rengoyena*, the rice stuck at the bottom, it was burnt (v. *tuli*).

tuligu, v. a. m. To make well-to-do, to become do., get on well, rise in life. *Kemi hamitye t.holesa*, by constantly working (for him) he made him well-to-do; *nqihar khon agu aguteye t.betha*, by bringing again and again things from her old home she made them well-to-do; *nahal doko t.ena*, at present they have got on well; *jom t.ena*, *rengel banulthaha*, they have eaten their fill (have enough to eat), they are not hungry (poor) (v. *tuli*).

tuli tulpi, the same as *tuli tulphi*, q. v. (v. *tulpi*).

tuli tulphi, adv. Repeatedly, again and again. *T.tye jometa nui gidre*, this child is eating again and again; *onko opakre t.kho ruqi hano*, in their family they repeatedly have illness (fever) (v. *tulphi*; cf. *tah tulpi*).

tul jal, n. A very large net. It is a net fixed to four pieces of wood or a bamboo square; worked by four men, one at each corner. It is put down on the bottom and thereupon raised with the help of a rope at each corner. *T.j. te hakoko jhaliyethoa*, they are catching fish with a lift-net (v. *tul* and *jal*).

tulkuṣ, adj., v. m. Short and full of branches (tree), short and bent (ears of paddy, and a few other grains), well rounded off (hair); to become do. *T. maikṣm dare*, a short and branchy mahua tree; *t. dare akana noa ul dṣ*, this mango tree has grown short and full of branches (flow down); *noa hōro dṣ t. geḷe livel akana*, this paddy has short and full ears bending (used about grain, the word means something that is good, although not the very best); *uṣ t. dare abantaea*, his hair has grown to a fair size round his head (not as yet long enough to be tied up in a knot); *noa dare dṣ t.ena*, this tree has become short and branchy; *gundli geḷe t.ena*, the millet has set ears that are hanging down; *uṣ t.entaēa*, his hair has grown to be short (as yet).

tulni, adj., v. a. m. Equal to, like, similar, partisan; to make, be, become do. *Am t. hōr kanae*, he is a man equal to you (or, on your side, of your party); *ona hū noa t. khet kana*, this also is a rice-field equal to that one; *nui t. dāngra kanae*, it is a bullock equal to this one; *bataea miṣ t. gakin*, the two co-parents-in-law are equal (in all respects); *god t. ye tahḷhana*, *baṛiqrele baṅcao akadea*, he was like dead, we have with great difficulty pulled him through; *sahēb t. hōr kanae*, he is a man like the Europeans (acts, dresses, etc., like them); *ako t. kedēako*, they made him one of themselves (of their party); *uni sṃgē alope t.ia*, *uni t. hōr dṣn baṅ kana*, don't take me to be one like him, I am not a man like him; *jotoko miṣ t.yena*, they have all become equal (are of the same mind, party) (cf. *tulqu*; cf. B. *tulyo*, like, equal).

tulok samānokak, n. A heave offering. Used in the Old Test. as translation of Hebr. *terumah*.

tulona, v. a. m. Weigh, examine, compare. *Unkinak katha t.ēpe*, *gkṣe ḷhike rōref*, weigh their statements, which one is speaking correctly. (B. *tulonā*; rare.)

tulpa, adj. m., v. a. m. Round, short and branchy (tree); short-cut hair; to trim, clip, cut, become short (branches, hair). *Bare ma t.*, *hesak ma dalecaṅ (n)umulanme*, *mṣi na*, *(n)umulanme*, the Banyan tree is short and branchy, the Pipol tree is branchy, take shelter, girl, take shelter (from a *dṣn* song); *ulko t.keta*, they lopped the mango tree; *uṣ dṣ t.getaca*, his hair is cut short; *t.kedēae*, he cut his hair; *nitoḷ dṣe t.yena*, now he has got short hair (cut); *dare t.yena*, the tree has got short branches (an old tree not flourishing).

tulpi, adj. f., v. a. m., the same as *tulpa*, q. v., but only used about females. *Uṣ dṣ t.getaeu*, her hair is short; *t.kedēako*, they cut her hair short; *ruḷeye t.yena*, she has got short hair owing to illness

tulpi, adv. Repeatedly, again and again. *T.geye bəioŋ kana*, he is repeatedly getting convulsions; *t.ŷe senoŋ hiŷuka*, he is repeatedly going and coming; *t.dakŋe n̄ia*, he drinks water again and again; *t.dakae jometa*, he is taking food again and again (v. *tale talpi*).

tulphi, the same as *tulpi*, v. supra.

tul samaŋaŋ, the same as *tuloŋ samaŋoŋaŋ*, q. v., but about the performed heave offering.

tulsi dare, n. The Holy Basil, *Ocymum sanctum*, Willd. Held in great veneration by Hindus; some Santal oŷhas plant it. (H. *tulst*.)

T.sakam, a leaf of the Holy Basil. Chewed by Santals when suffering from hoarseness.

tulsi phul hoŷo, n. A variety of paddy (v. supra and *phul*).

tul tulau, v. a. m., the same as *tal talao*, q. v. *Kanikoe t.t.elkoa*, he is urging the workers to work quickly; *t.t.bayae kanako calak laŷit*, they are hurrying to go.

tuluč, postp., v. a. m. With, together with, along with, in company with; to take with, side with, cohabit with. *Iŋ t.e hečena*, he came with me; *jel utu t.dakaŋ jomketa*, I ate rice with meat-curry; *uni t.alom laŷhqiŋa*, don't fight with him; *roror kan t.e gočena*, he died as he was speaking; *phalna t.menaea*, he lives with him (when used about two of opposite sex it is generally understood as referring to illicit intercourse); *hoŷ t.e lahŷkana*, *onatele baŷiadea*, she was together with other people, therefore we left her there; *ako t.kedeako*, they took him along with them (made him their companion); *biŷlghaletkoako*, *niŷ doŷo t.ketkoa*, they had outcasted them, now they have taken them up (again); *alom kombro tulujoŋa*, don't keep company with thieves; *phalna t.enae*, he sided with him (or, she cohabited with so and so); *mŷoŷordomareko t.ketkoa*, they took them along (to attend) the court-case; *nui do uni t.bae somanoka*, he will not be equal to this one.

tuluč bukuč, v. a. To shake, toss (a child). Word now getting obsolete (cf. *bukuč bukuč*).

tuluč bulkuč, adj. Disorderly; v. a. m. To bring into disorder (mostly about standing crops). *T.b.enkagele samtaoketa*, we collected it (harvested it) disorderly as it were; *noa hoŷo do t.b.gea*, *sukriko t.b.keta*, this paddy is lying down in all directions, pigs have brought it into disorder.

tuluč tukuč, adj., v. m. Decrepit; become do. (old age). *Harām buŷhi doŷin t.t.gea* (or *-ena*), the old man and his wife are decrepit (have become do.) (v. *tukuŷ tukuŷ*).

tuluč tupuč, adj., v. m. Uneven, small; to become do. (crops). *Nesak cas do t.t.gea*, *baŋ hoelena*, this year's crop is uneven, it did not come to anything; *jaŷhe do t.t.ena*, the millet became poor.

tuluna, the same as *tolona*, q. v.

tuluaŋ, n. A little bit (preceded by *kaŷič*). *Kiŷič t.emanime*, give me a little (cf. *tulaŋ*, *culuaŋ*).

tuluŋ tukuŋ, adj., v. m., the same as *tuluŋ tukuŋ*, q. v.

tuməl, v. a. m. To collect ears after reaping, to glean. *Reŋgeŋ hoŋ do nalha t.kate dinko ŋalaoa*, poor people spend their day working for wages and gleaning; *irokko layonte t.me*, collect ears, following the reapers; *t.joh kanae*, she is gleaning. *Tuməl* is to pick up ears that have fallen down during reaping, or ears from straw that has not been cut; it is done during reaping or just after. (H. *tumbal*.)

tuməl tasaŋ, the same as *tuməl tosaŋ*, q. v.

tuməl tosaŋ, v. a., v. m. d. To glean and work for others (i. e., with great trouble). *T.t.tele asulok kana*, we support ourselves by gleaning and working for others; *t.t.joh kanako*, they are gleaning and asking for work with others (support themselves with difficulty) (v. *supra*).

tumba, n. A gourd shell used as a bottle or container. The *tumba* is the whole shell of *hotol*, the bottle gourd, with a hole made near the stalk-top; it may hold from one to three or four seer. It is used for taking water in when going, e. g., hunting, also for keeping seed (mustard, millet, etc.) in. Water kept in this is said to be kept cool. *T.te dak idime*, take water with you in a gourd-shell; *t.re tuŋi itaŋ bac akata*, I have stored mustard seed in the gourd-shell. (H. *tumbā*.)

tumba dak, n. Water in a gourd-shell; fig. urine. *T.d. buŋ ŋiŋhaka*, water in a gourd-shell is not defiled (i. e., if one has drunk from a *tumba*, others may drink from the same without having to clean it; this refers to men only; if a woman should drink from it, it would become defiled); *t.d. joro akantaea*, his gourd-water (urine) has leaked out (about unconscious passing of urine by males, not females); *hoŋ jiri t. d., dūrūcēn dō cabayena*, a man's soul, water in a gourd, when tilted it is finished (Santal saying) (v. *supra* and *dak*).

tumba of, n. A kind of mushroom. Large and round; eaten (v. *tumba* and *of*).

tumba ŋole, n. Gourd shells of different sizes. *T.re t.re ŋa baekame*, store the seed in gourd shells, big and small (v. *tumba* and *ŋole*).

tumberac, adj. Broad-faced, ugly (mostly used by women). *Maraŋ t. herel kanae*, he is a big broad-faced man; *nui t. dō cele bae idiyea*, who will take this ugly girl away (marry her) (? cf. *tumba*; cf. *tumbraŋ*).

tumbraŋ, adj. Broad-faced, ugly, unshapely (people, vessels). *Nui t. mara herel dō ohoē khusiaea*, who would like (to be married to) this wretch of an ugly man; *noa tukuŋ dō t.gea, baŋ dhoŋana*, this earthenware vessel is unshapely (has a low neck), it is not shapely (v. *supra*; mostly used by women).

tumbri, v. *tumbri*. (C.)

tumbri, n. A small gourd-shell; a snake-charmer's pipe (made of a gourd).

Bii ened t. menaktaea, he has a snake-charmer's pipe. (H. *tumŋi*.)

tumbul, v. a. m. To bend, hang the head, bow the head; to put close to, on; adj. Bent, hanging the head. *T.kateye jomela*, he is eating, bending his head down; *lajaŋteye t.ema*, she bent her head, feeling ashamed; *ruhel t.kedeae*, he scolded him, so that he hung his head; *qgu t.kedeako bahu*, they brought the bride with bent head (expression is used about a bride being brought to her future home without the prospective parties having seen each other, the marriage to be gone through in man's home); *t.kateye calak kana*, he is going with bent head; *sahan t.kakme, seŋgel alo ɪɾjok laŋit*, put the firewood on the fire to prevent it from going out.

tumdaŋ, n. The dancing-drum. The Santal dancing-drum is made of burnt clay and is conical in shape. The narrow end is covered with hanuman or goat's skin, the broad with bullock's, buffalo's or goat's hide. Round the earthenware body (the *khəl*), leather lacing is wound (called *girhi baŋhi* or *jirhi baŋhi*; v. *baŋhi*); the end coverings are kept in position by long leather strips (*tan baŋhi*, v. *baŋhi*) running lengthwise from one end to the other, a ring made of *backom*, Sabae grass (v. *muruŋ*), being fixed at each end just outside the covering skin that has a lacquer covering (v. *kharen*). The dancing-drum is kept hanging on the shoulder or round the neck by a string of leather thongs or (rarely) cord (called *taŋna haber*) fixed at the two ends of the drum, under the left arm, the narrow end in front, so as to be beaten by the right hand. The narrow end is beaten more than the broad end, the latter being drummed with the left hand. The covering skin is called *pura* by some. When dancing, the *tumdaŋ* (generally two) are kept and drummed by young men who jump in front of the girls dancing. *T.gokkateye ruyeta are doneta*, carrying the dancing-drum, he drums and jumps about. (Munŋari, Ho *dumaŋ*.)

tumdaŋk, the same as *tumdaŋ*, q. v.

tumi, pers. pr. 2nd pers. sing. Thou, you. (Only in songs; Bihari *tumi*.)

tumsaŋ, adj. Broad-faced, corpulent, ungainly (women's abuse of men).

T.mara herŋl. pante harae kanae, this over-fat wretch of a man, he is putting himself beside (us girls) (cf. *tumoraŋ*).

tumul, n. Marrow (of bones). *T.gutu oŋokme, lafkatebo joma*, pick the marrow out, we shall pack it in leaves and fry it in the fire and eat it; *t.dabena*, the marrow has become liquid; *t.dabentaea kamí kamite*, his marrow has become liquid by constantly working (used about men and bullocks that have become feeble).

tumusuk, v. *tomosuk*.

tunkhi, the same as *tanŋhi*, q. v. *Nawa daŋgra kanae. tyem*, it is a bullock new here, keep an eye on it; *oraŋ tatalape, pera horokle calak kana*, watch our house, we are going away on a visit; *pera t.kope, oka seŋ khonko hijuk kana*, look after the visitors, to see from which side they are coming.

tunum, v. a. To feel (with the hand). *Kañthar t. qikqume, bele akana se bañ*, feel the Jack fruit with your fingers, whether it is ripe or not; *doka t. qikqume, isin akana se bañ*, feel the rice, whether it is cooked or not; *ti t.taeme, cel lekæ ruak kan*, feel his hand (pulse), what kind of fever he is suffering from; *hakoñ t. namkedeæ*, I felt a fish with my hand; *t.t.teñ heçena*, I came feeling my way (in darkness); *t. rakap t. argokedeañ, phalna kanae*, I felt him up and down, it is so and so; *cele coñ reaygeye t.kidiña*, someone or other touched me with a cold hand; *t. jopille heçena*, we came feeling our way (it was so dark that it was like having closed our eyes).

tunuh, n. A self-shooting bow to shoot rats. The *tunuh* is something like a cross-bow; the bow is fixed to a piece of wood at the top-end of which a hole is made; an arrow with a sharp piece of iron is so arranged that when the rat touches the bait in the hole, the bow goes off and the arrow is shot into the hole and through the head of the rat. It is fairly effective. *T. oçaome, goçobon goçhoa*, set the self-shooting bow, we shall kill rats; *t. ak*, the bow fixed to the *tunuh* (v. *tuh* with in-fixed n). *Tunuh* is also used for *bag dhinuk*, q. v., called *kul t.* or *tarup t.*, a self-shooter to kill tigers or leopards.

tuh, v. a. m. To shoot with an arrow; fig. to kill by witchcraft (this last meaning being rare); throw oneself along (tree-snakes). *Sukriye t.kedeæ*, he shot the pig with an arrow; *tuñite cãrteye t. goçkedeæ*, he shot the bird dead with a blunt arrow; *jete t. tapkedeæ*, he sent an arrow through the deer; *hawal murum hiñ do niq dare khon hana dareteye t. calaena*, the tree-snake passed from this tree to that by throwing itself along. (Ho *tuiñ*; Muñdari *tuiñ*.)

Tuñ dhār disom, n. A country mentioned in the traditions. To the south-west of the present abode of the Santals.

tuñgqu, v. *tuñgqu*.

tupuç, v. a. m. To push down, to bend down, lose one's balance, fall on the head, fall headlong; adv. (-te). Headlong, head foremost. *Horo hoeteye t.keta*, the wind bent the (ears of the) paddy down; *dhaka t.kedeako*, they pushed him down, so he fell on his head; *nũ t. akanae*, he has drunk so that he is sitting bent; *dak loe jokheç kãireye t.ena*, when drawing water he fell headlong down into the well; *dare khon t.teye nurhayena*, he fell headlong down from the tree; *t.teye bajiyena*, he turned a somersault head foremost.

tupuñ, v. recipr. of *tuh*, q. v. To shoot at one another with bows and arrows. *Aimqi rapç karontekin t.ena*, they shoot at each other with bow and arrow having a quarrel over a woman (one trying to rob another of his wife, or, fighting for a girl).

tuphan, n., v. a. m. A storm, typhoon; to blow down; to harass, be tired of, weary of, disgusted with. *T. dara hana*, a storm is coming; *dak dakteye t.kettea*, we were harassed by the continual rain; *calañ calakitele*

- t.ena*, we got tired by walking along; *jonḍra hqete t.ena*, the Indian corn was blown down by the wind. (A. H. *tufān*.)
- tuphim*, the same as *tuphin*, q. v.
- tuphin*, v. a. To recognize, observe, perceive, discover, become sensible of, to mark. *T.kedeān, uni kangeae*, I recognized him, it is he; *aleren bahu jimpe t.ledea, okate coe calaoen*, did you observe our daughter-in-law, in which direction she may have gone; *uniak̄ kathale t.kettasa, ereye mesalkela*, we perceived that he mixed false matters into his statement; *tukuc̄ bañ t.laka, raput kana mente*, I did not observe that the earthenware pot is broken (has a fissure); *colonreye t.ok̄ kana*, he is recognized by his behaviour.
- tur*, n. The beam on which the cloth is rolled in weaving. *T.rege teñ idiak̄ kicričko samtaoa*, they roll the cloth up on the roller as it is woven. (H. *tur*; the local Mohammedan weavers use this word.)
- tur*, n. Age. *Nukin dō miñ t.koṛa kanakin*, these two young men are of the same age; *ač t.kuṛi dō jōṭoko jāvāyena*, all the girls of her age have been married (v. *infra*).
- tur*, n. Species, breed. (C.; not here, A. H. *taur*.)
- turam*, n. A certain tree. Used in Santal medicine.
- turāt*, adv. Speedily, directly, forthwith, instantly, at once. *T.ge ruar̄ hijuk̄me*, come at once back; *baḍhiq̄ jome rean̄ko sirjan̄ goṭheta t.ge*, they at once brought up the matter of eating the castrated pig; *sendru calaḥ reah̄ t.geho q̄hōḥkela*, they commenced on the spur of the moment to talk about going to hunt. (H. *turant*.)
- turbita*, n. A certain climber. Used in Santal medicine.
- Turi*, n. A non-Aryan caste of cultivators and workers in bamboo, chiefly found in Chota Nagpur. In these parts Santals take them to be a kind of Dom (cf. H. *turi*, a trumpet; Santals have an idea that the name is due to these people blowing a trumpet; Muṇdari *turi*).
- turiq*, n. Age. *Uni t.haram dō banuk̄koa noa atore*, there are no old men of his age in this village (v. *tur*).
- turi torkari*, n., the same as *torkari*, q. v. *T.i haṭ khq̄le kirin̄ aḡuketa*, we bought and brought curry vegetables from the market. (Desi *turi torkari*.)
- turli*, adj. f., the same as *torta*, q. v., applied to females.
- turmuḡ*, n., the same as *tarbuḡ*, q. v.
- turmul*, n. A kind of lac-like insect living in trees (so said; but the statement may be doubtful). *Turmul rasa*, n. A kind of white stuff appearing on the sal leaves when they fall in the spring; collected by children, and eaten; very sweet.
- Turosko*, n. Turkey. (H. *turushka*; word known since the war of 1914—18.)
- turpi*, v. *turphi*.
- turphi*, n. A side, party; v. a. m. To bring to one's side. *Miñ t.teko ḍigriadea*, they decreed the case in his favour *ex parte*; *miñ t.menaḥkoa*,

they are of one side; *ako t.kelkoako*, they brought them over to their side; *manjhi t.yenako*, they became of the headman's side (went over to) (v. *torop*).

tursi, the same as *tulsi*, q. v. *Tursi* is the form mostly used by Santals in these parts. *T. pinča*, a small structure made of earth, put up in the courtyard or near the house, in which the Holy Basil is planted (among Santals seen with ojhas); *t. dak*, a kind of holy water (a branch of the plant is placed in water; with this branch some of this water is sprinkled on persons, by which they are made clean; especially the young men who are possessed by the *jatra boŋga* are sprinkled in this way). *Buru* (or *moŋa*) *tursi*, n., the same as *ghārā ghārī*, q. v. (quite different from the *tursi*).

tursi phul hoŋo, n. A variety of paddy (v. *tulsi phul*).

turtā, v. a. m. To add, exaggerate, overstate, colour, garble, concoct, fabricate. *Kathae t.yeta, iñ dō nonka dō bah men akata*, he is exaggerating, I have not spoken thus; *noa dōe t.yel kana*, he is concocting this; *t. katha dō alom laialea, asolakeŋe laime*, don't tell us 'a fabricated story, tell what is the real thing.

turtā turti, v. a. m., the same as *turtā*, q. v. (also mutually to exaggerate). *T.t.yel kanae*, he is exaggerating; *t.t.ñ kanakin*, they are mutually exaggerating.

turte, adv., the same as *turāt*, q. v. *T.ñ ruqhatama*, I shall return it to you at once; *t. calak hocokgetama*, you will have to go immediately; *t.ge sen heč godokme, pera orakre alom duruŋa*, go and come back without delay, don't be sitting in the house of friends. (H. *turti*.)

tur tumbuc, v. a. m. To humble, put down, make pliant, meek; adj. Listless. *Ruheŋ t.t.kedenko, bae ror darsata*, they scolded him and humbled him, he was unable to say anything; *t.t.enaē lajaoke*, he became silent and meek from shame; *nui t.t. dō bae ror darsaka*, this listless person is unable to say anything (cf. *tumbul*).

turu, n. A certain tree. The Santals here have heard the name, but not seen the tree.

turudhum, adj., v. a. m. Unsightly, dirty, full of grass; thick, dense; to make, become unsightly, etc., dense. *Raco dō t.gea, babo sapha akata*, the courtyard is full of rubbish, they have not cleaned; *t.iñ qihqeta, bañ um narka akana*, I am feeling dirty (unsightly); I have not had a bath and washed my hair; *hoete orakke t.kela*, the storm has made the house unsightly; *bir dō t.ena netar*, the forest has become dense (with undergrowth) at present (cf. *turu tukq*).

turui, num. Six. *T. boshawale*, we are six brothers; *t. din*, six days; *t. pōsa*, six pice.

Turuiak, ord.num. The sixth (inanimate). *T. orak dō nteak kantalea*, the sixth house is our one.

Turuiyit, ord.num. The sixth (animate). *T. gidro dpe koya kana*, the sixth child is a boy.

Turui gal, num. Sixty. *T.g.ak(-ic)*, the sixtieth.

Turui sae, num. Six hundred. (Kherw. *turui*, *turua*; Mon, Alak, Kaseng, Boloven *teran*; Lave, Niahon *trou*; Sedang, Bahnar *tödrou*.)

turu lota, n. A certain creeper. Used in Santal medicine. (H. *lati*, creeper; B. *lyta*.)

turu ruru, the same as *turu ruku*, q. v.

turu ruku, adv., v. a. Tunelessly; to play the flute do. (children who are learning). *T.r. hrioko qrophel kana*, they are playing the flute tunelessly; *qrisgeye t.i.yel kana*, he is playing the flute tunelessly, it is a nuisance (onomat.).

turu tukq, n., adj., v. a. m. Rubbish, litter; dirty, full of rubbish, unsightly; to make; become do. *Goŋa racare t.i. menaka*, there is rubbish all over the courtyard; *oŋak t.i. neloŋ kana*, *bako sapha akata*, the house looks unsightly, they have not cleaned it; *kulhiko t.i. akata*, they have made the village street full of rubbish; *goŋa raca bogete t.i. akana*, the whole courtyard has become very full of litter (cf. *turudhum*; cf. *tukq*; cf. Muṅdari *turu tuha*, a squirrel's nest).

turburq̄u, v. a. To drive, hurry on, hasten, urge. *Dharao akallaecale*, *dingeye t.ellea*, we owe him some money, he is daily urging us to pay; *rajren sipq̄hiye t.kellea*, the zemindar's peon drove us (out to do some work); *khajna legite t.ellea*, he is urging us to pay the rent (fallen due); *gutiye t.e'koa*, he is hurrying the servants (to work) (v. *tarbarao*; v. infra). *turburq̄i*, the same as *tarbarq̄i*, q. v.

turi, n. The mustard plant and seed, *Brassica campestris*, L.; fig. a boy, bridegroom. The Santals distinguish the following varieties:

Badam (or *badom*) *turi*, having black seed.

Lutni turi, having black seed.

Man turi, (cf. Ho, Muṅdari *mani*, mustard).

Rai turi, having yellow, small seed.

ŋaq̄diq̄ (or *ŋaq̄riq̄*) *turi*, having yellow seed. All these are cultivated by the Santals for the sake of the oil. A common name for them all is *jimis*, q. v. They do not, as a rule, extract the oil themselves; this is done by the Hindu oilmen (*siŋi*). By selling the mustard seed that ripens in the cold season, they frequently get the money needed for paying their agricultural rent. The leaves of the plant are eaten in curry. *T. d̄o rabaŋ din cas kana*, the mustard plant is a cold-weather crop; *t. d̄o sisir cas*, the mustard is a dew-crop (dew gives the necessary moisture); *badom t. ar ŋaq̄diq̄ t. d̄o datromtele ira usul iq̄le*, or *dosra t. d̄ole toda*, we reap the *badom* and *ŋaq̄diq̄* mustard with the sickle, because they are high, and the other mustard plants will pull out; *turi s̄e t̄im̄it̄pe sordayeta*, are you buying mustard or Sesame seed (a girl or a boy).

- turi baha beḡgeḡ*, v. a. To see yellow (when fainting, etc.). *Jhaeyenie t. b.ā b.keta*, I fainted and all looked yellow to me (v. supra, *baha* and *beḡgeḡ*).
- turi cīrē*, n. A certain small bird, so called because frequently seen in the mustard field.
- turi ghuri*, the same as *tari ghari*, q. v. (also pronounced *turi ghari*).
- turi jhara*, the same as *turi sim*, q. v.
- turi parhao*, v. a. To recite an incantation. *Ojha dō t.p.kate bai hōḡko evakoa*, the ojhas recite an incantation over mustard seed and scatter this on persons who are in convulsions; *ojha dō t.ko p.a, ar gendrette ghēḡkate dorare se malareko tḡlakoa, jemōn aloko ruḡkē*, the ojhas recite an incantation over mustard seed some of which is wrapped up in a rag and tied to the loin-string or to a necklace, in order that the person may not become ill (it is done both as a prophylactic against an evil eye, witchcraft, etc., and to keep fever down) (v. *parhao*).
- turi ruri*, adv., v. a. Discordantly; to play the flute shrilly (one who does not know) (onomat.; cf. *tiri riri*).
- turi sim (baha)*, n. A certain plant, *Orobanche indica*, Ham. In the Santal country, it is found growing in well-manured mustard fields.
- turi tilmiḡ*, n. Mustard and Sesame seed; fig. girl and boy, bride and bridegroom (v. *turi* and *tilmiḡ*).
- Turuk*, n. A Turk, Mussulman, the Mussulman cavalry. *T. Musḡ dō bako rapalkhoa, topakoako*, the Turks and Mohammedans do not cremate people, they bury them; *noa disom dō T. disom, bhāḡḡ disom*, this country is a country of the Turks, a defiled country. (P. H. *turk* and *turuk*.)
- Turuk ara*, n. The Turk's measure of capacity. The expression is heard in the *gui cumqura* during the Sohrae. No Santal has been able to explain the real meaning to the writer; v. *ḡaḡ ḡaraḡ*.
- turuḡ*, n. The stocks (for prisoners); v. a. To put in the stocks. The *turuḡ* is not seen any more; it comprised two heavy pieces of wood with holes, one leg being inserted and the pieces pressed together, there thus being no possibility of getting away. It was used before there were prisons. The writer has seen one man who had been punished in this way; he had marks on his legs from this punishment inflicted on him after the insurrection in 1855. *Lubin haramko t.leda*, they put old Lubin in the stocks.
- turuḡ*, v. a. m. To fill, cram, stuff; the same as *toroḡ*, q. v.
- tuska*, n., adj. Such and such, so and so (person). Used when name is not mentioned for some reason. *Phalna t. hḡḡakom*, call so and so people; *tren kanae nui dō*, this one belongs to such and such a person; *t.tehoi hiriletkoa*, I paid so and so's family a visit. (Munḡari *tuska, phalna tuska*.)
- tuskil*, n., v. a. Fault, misconduct, offence, crime; to commit do. *Mitḡḡ t. hoe akantalea*, a bad thing has happened for us (a not intended crime); *begor t.te dō bako ḡakḡḡma*, they do not fine without there being an

offence; *amak t. kana, amlege tpijme*, it is your fault, extinguish it yourself (pay the fine); *amem t.lekhan amgeko sapmea*, if you commit a fault, they will catch you (punish you); *t. nir barnea*, fault runs about (Santal saying, one never knows when one may be implicated); *t. akal hoy do bah jaluyede kana, abogebo jalak kana*, the person who has committed a fault is not distressed, we are distressed (i. e., he sits quiet, while they of the village council have to do everything (cf. A. H. *taqstr*).

tuskud', adj. Plump, fat and round, well-fed (people, animals). *Dabi, hofoh ar bqhokko mofole t.e nglok kana*, he is looking plump because his back (shoulder), neck and head are fat; *nui bqdkiq do t.e mofo akana*, this hog has become plump and fat.

tut, n. The Mulberry tree, *Morus indica*, L. Only planted. (H. *tal*.)

tutiq, n. Blue vitriol, bluestone, sulphate of copper. *T. reak misiko benaou dafa hende ocoo lagil*, they make *misi* (q. v.) with bluestone to blacken the teeth. (H. *tatiya*.)

tutiq, v. *tutiq*.

tukuriq, n. A small hut. *Hudir hudin t.re menallea, qurile oraga naprak do*, we live in a small tiny hut, we have not as yet built a large house; *noa t.re nunak horko sakof kana*, can so many people find room in this tiny hut (v. *kuriq*).

tutri bin, n. A certain snake, Russell's earth-snake, *Eryx conicus*. Non-poisonous. A potsherd found in the hole where this snake lives is taken and put in the vessel in which paddy is boiled, in the belief that this will increase the rice. *T.b. do hinda jokhed parhomre dechate nunurdo gerolla orho nunua, ar gidra candbolko copotakoa, jemom aloko rag*, the Russell's earth-snake during night-time climbs up into the bed and bites the nipple, and sucks, and it gives the child its tail to suck to prevent it from crying (so they tell).

tutpi, adj. f., the same as *totra*, q. v., but applied to females. Who speaks imperfectly, lisping.

tutu pefa, adv., v. a. m. Crammed, crowdedly; to stuff, overfill, cram, crowd. *T.p. oralko holo pored akala*, they have gone in and filled the house cram-full; *t.p.ko oder akala bandi*, they have overfilled (the house) with paddy-bundles; *fukud hicriciteko t.p.keta*, they crammed the earthenware pot with clothes (to be boiled); *tumom t.p.yena, caole dherente*, the small pot was overfilled, there being too much rice (cf. *pefe pefa*).

tutur, distrib.num. Each six, by sixes. *T. fakakateko emallea*, they gave us each six rupees; *t. gofekho bandi akala*, they have made up six paddy-bundles each; *t.kate klist koeyentakoa*, they got six rice-fields each; *t. dinkateko kumi ocokellea*, they made us work six days each of us (v. *turwi*).

tutu tutu, adv., v. a. Tootingly; to toot, to blow a horn. *Sakwako qrohet kana t.t.*, they are blowing the horns, making tooting sounds; *kundi chgae t.t.yefa*, he is blowing the conch shell (onomat.).

tuf, v. a. d. To cry into the ear, tell distinctly. *Tinḡkiin t.ama, bam anjomet kana*, how much am I to cry into your ear, you do not hear (or, listen); *ghari gharin t. ocoḡ kana*, it has again and again to be shouted into your ear; *holah t. oḡoadea, baḡ kamilakka*, I told him distinctly yesterday, he did not do it (onomat.).

tuf cḡṛḡ, n. The Crimson-breasted barbet, *Xantholæma hæmatocephala*. *Setoh din tioklenkhan t.c. ḡo tuf tulko raga*, when the hot season comes, the Crimson-breasted barbets call *tuf tu'* (onomat.).

tuf kuriḡ, the same as *tulkuriḡ*, q. v. (*tuf k.* is the more common form).

tuf tuf, adv. In large volumes, in clouds (smoke). *T.t. dhūḡ rakaḡ kana*, smoke is rising in large volumes; *orak t.t. dhūḡ perḡ akana*, the house is full of dense smoke; *ḡoḡha seḡḡelko jol akata, t.t. dhūḡḡ kana*, they have made up fire with cow-dung fuel, there is a heavy smoke.

tuwḡn, v. *tuḡn*.

tuwel, v. *tuel*.

tuwel, the same as *tuhel*, q. v.

T.

is an abruptly checked *t* without the off-glide. The tongue is put into position for articulating a *t*; the air current is cut sharply off and permitted to pass on only when the off-glide and all traces of the *t* have been eliminated. When changed to its full consonant *t* becomes *d*. The *t* is found preceded by all vowels; it is naturally only final. It is found closing verbal suffixes of the Active Voice. E. g. *at, nucaḡ, -el, ṡel, mḡl, kel, -leḡ, akal, -al, -kaḡ, biḡ, ol, ḡol, ṡohol, ul*. It might be noted that present-day Santals (especially men, much less women) have commenced to exchange the *t* with *d* before the finite *a* in the verb; this is naturally due to the *a* being taken as belonging to the same stress-unit as the preceding verbal suffix, which it originally was not. Where no vowel follows, the *t* is always sounded.

Th.

th is the aspirated voiceless inter-dental or post-dental explosive sound. What is written about the dental *t* also applies to this sound. It is found initial and medial. It must not be confused with the sound represented by *th* in English.

tha, n. Bottom (of water), settling place; v. a. m. To fathom, find a place, settle. *Th. bañ namok kana*, no bottom is found (too deep water); *nukin reak th. bañ namok kana*, *bañ do jivul menakkin*, *bañ dohin gočen*, any place where these two are, cannot be found, who knows whether they are alive or dead; *gođa th.ems*, *parom dayeakabon sa bañ*, fathom the river (find out how deep it is), whether we shall be able to cross or not; *ato lagitko t.kesa*, they found a place for a village (and decided to settle there); *nopdeko th.yena*, they settled down for good here; *nopde taken reak th. bañ qihquk kana*, it does not seem to be a place to stay here (also occasionally) (v. *tah*; B. *thā*; H. *thāh*, bottom).

thabali, v. *thalbali*.

thaeppak, v. m. To sit down exhausted; adj. Exhausted. *Th.e durupema*, he sat down dead tired; *gođa hore t. hijuk kana*, he is coming, sitting down exhausted again and again the whole way; *sefer torae th.ena*, as soon as he arrived he sat down exhausted.

thagat, v. a. To peck, bite. *Biñe th.kidina*, the snake bit me (v. *thagtao*, the more common form).

thagat thagal, adv., v. a. Drawing and sucking; to draw in sucking. *Seta hopon ehgat th.th.ko nunuyede kana*, the pups are drawing the teat, sucking their mother; *gidru ehgattele th.th.ede kana*, the child is drawing (the nipple) in sucking its mother (v. *thagtao*).

thagtao, v. a. To peck, bite (and let go), bite and tear (off). *Setae th.kedea*, the dog bit him (and let go); *gidi gođ qangrako th. jame kana*, the vultures are eating the dead bullock, pecking and tearing; *huril sim hopone th. idiana*, the kite carried the chicken away, tearing it asunder.

thagla thaghi, adv., v. a. m. Picking and biting; to bite, pick into many pieces; to bite at each other. *Toyo qangra th.th.ko jame kana*, the jackals are eating the bullock, biting and tearing; *gidiko th.th.yede kana gođ seta*, the vultures are picking and tearing the dead dog; *sim saqđikin th.th.k*

kana, the two cocks are pecking; *th.th.jom kanako gidi*, the vultures are pecking and tearing (to get food).

thah, v. *tha*.

thak, n. A portion, part, lot, pile, batch, group; v. a. m. To put in a lot, pile, heap. *Itq th.ko dghq akata*, they have put the bricks in a pile; *horo biñdq th.th.ko dghq akata*, they have put the paddy sheaves in separate piles; *th.th.duruppe, herel kopon mit sed ar mejiuko mit sed*, sit down in separate lots, the men on one side and the women on one side; *ngelko calak kana th.th.*, they are going one flock after another to attend a festival; *hharqire biñdako th.keta*, they piled the sheaves on the threshing-floor; *palponko th.kelhoa*, they placed the soldiers in groups; *nir haparool lagit korako th.ena*, the young men were placed in a group preparatory to running a race. (H. *thak*.)

thakaman, adj. Well-to-do, rich. (C.)

thakam thikum, v. a. To order to be quiet. *Th.th.kelkoale, bako bataolaka*, we ordered them to be quiet, they did not obey; *th.th.bah bataoa, dalegeah*, I will not obey your order to be quiet, I will thrash him (cf. *tham thum*).

thakao, v. a. m. To tire, weary; to be tired, exhausted. *Kami kamite kadako th.kelkina*, they exhausted the two buffaloes by constant work; *dal th.kedeako*, they beat him, so that he became exhausted; *ruqteye th.ena*, he has become exhausted through fever; *darya darateye th.ena*, he became tired through walking about; *jom th.enako*, they became tired eating (could not eat any more). (H. *thakanā*.)

thakar bakar, adj., v. a. m. Besmeared, greasy; to besmear, sully, make, become dirty. *Th.b.e lospt akana*, he has become besmeared with mud; *dal mayamkedeteko th.h.kedea*, they besmeared him, beating him, so that the blood flowed; *horo rohqteye th.b.ena*, she was besmeared with mud, planting paddy (v. *thqor boqor*).

thakar bakar, adj. Tired, wearied. (C., not here.)

thaka thaki, adj., v. a. m. Tired, exhausted; to tire, weary, exhaust. *Th.th.n kani kana*, I am working myself tired; *asq barakidiñteko th.th.kidiña*, they exhausted me by dragging me round everywhere; *durup th.th.yenai*, I became tired sitting; *ruqtefe th.th.yena*, we have become exhausted by constant fever. (H. *thakā thakt*.)

thakdama, v. a. m. To keep back, retard, detain, restrain, dissuade. *Th.hidiñte esharge calak hoeyentiña*, because he detained me, I had to go alone (the others going in advance); *cedakem th.yelhoa*, why are you restraining them; *daha utereye th.akana*, he has been delayed by the rice and curry (not being ready) (cf. *dqm*; cf. *thakao*).

thak daman, v. a. m. To subdue, put down, quell, suppress, tranquillize, pacify, quiet, allay, check, stop. *Th.d. hataykom*, stop them in the meanwhile; *th.d. bako bataoa*, they will not heed the efforts to keep them quiet; *th.d.enako*, they were checked (v. supra; v. H. *daman*, subduing; cf. *hak daman*).

- thak doma*, the same as *thakdama*, q. v.
- thake thak*, the same as *thak ke thak*, q. v.
- thak ke thak*, adv. In portions, lots, parts, groups, batches. *Th.k.th.ko doho akafa*, they have put it down in separate lots; *th.k.th.ko calak kana*, they are going in batches (separate parties) (v. *thak*).
- thakra thukra*, v. a. To hunt for, nudge, search (with the hands); adv. Feeling round (with hands), butting. *Nut orakre bali th.th.ni nam baraketa*, I tried to find the brass cup, feeling with my hands in the dark house; *caoleni th.th. aguketa*, I brought some rice, having hunted for it here and there; *nunu guriko ger nam dhabic seta hopponko th.th.eta*, the pups are butting with the snout until they get hold of the teat.
- thakra thukri*, the same as *thakra thukra*, q. v. *Th.th. do cetem nam barayeta*, what are you trying to find feeling round with your hands; *merom hopone th.th.yel kana nunu nam lagit*, the kid is nudging with the snout to get hold of the teat (v. *thukra thukri*).
- thak thak*, adv., v. a. m. In groups, lots; to put in groups, assort. *Th.th. jinisko doho akafa*, they have put the things down in separate lots; *adwanak ar tekeak caole th.th.pe*, put the sun-dried and boiled rice in separate groups (v. *thak*).
- thak thakao*, v. a. To hinder, impede. (C.)
- thala*, n., adj., v. m. Marsh; marshy, boggy, spongy; to sink, stick in do. (also in debt). *Sagar th.re thaliyena*, the cart sank down in the bog; *th. din kana netar*, it is boggy time at present; *noa hor do th.gea*, this road is marshy; *rinreye th. akana*, he is sunk down in debt. (Munqari *thal*; v. *thali*.)
- thalak thuluk*, the same as *thalak thuluk*, q. v.
- thalak thuluk*, adv., v. m. Stumblingly, unsteadily; to stumble, walk unsteadily (children learning to walk, old, feeble people). *Th.th.e caco barak kana gidra*, the child is toddling unsteadily; *th.thulugok kanae budhi do*, the old (feeble) woman is walking unsteadily (v. *thaluk thaluk*; Munqari *thala thulu*).
- thal balao*, v. a. m. To frighten, scare, excite. *Rorteye th.b.kelkoa*, he frightened them by what he said; *ona katha anjomkateko th.b.ena*, they were scared having heard of that matter.
- thal balao*, v. m. To be near bearing, parturition (especially used about cattle, not considered proper about women). *Bithile th.b. akana, thora din khangeye busgoka*, the buffalo cow is near bearing, in a few days she will give birth to a calf.
- thal bali*, adj., v. a. m. Near parturition; to make visibly pregnant; to be near parturition (animals, also women). *Th.b.geae nui gai do*, this cow is near parturition; *phalna hoponeratho th.b.kedea*, somebody has impregnated so and so's daughter (now far gone); *merome th.b.yena*, the goat is near kidding.
- thale*, v. jale *thale*.

- thalhalao*, v. m. To be laid low, stricken, ravaged (by illness, about many). *Phalna ato do bogeteko th. akana, qdi horoko gōcena*, the people of such and such village have been hard stricken, many people have died; *rengēteko th. akana*, they are laid low by hunger (dying from famine).
- thalqē thalqē*, the same as *tharqē tharqē*, q. v.
- thalqē thapqē*, the same as *tharqē thapqē*, q. v.
- thalpe*, adj., v. a. m. Short (hair, branches); to cut, become do. *Phalna do up th.gētaea, sudoē baē jutōlāsa*, so and so's hair is short, she cannot get it tied up in a hair-knot; *noa dare do th. dare kana*, this tree is a tree having short branches (hanging down); *upho th.kētāsa*, they cut her hair short (so that it does not reach farther down than to the neck); *bare th. akana*, the Banyan tree has grown up with short branches (and not high). (C. gives the meaning as "slow, sluggish, inactive;" not so used here.)
- thal thal*, n., adj., v. a. m. Deep mud; boggy, muddy; to make, become do. *Kaqa th.th.reye jobē akana*, the buffalo is lying down in the deep mud; *kulhi do th.th.gētakoa*, their village street is boggy; *gora th.th. akana*, the (floor of the) cattle shed has become muddy; *horō khetko th.th. akata*, they have made the rice-field boggy (preparatory to planting). (H. *thal thal*, soft, squashy.)
- thal thal*, v. thol thol. (C.)
- thal thalao*, v. a. m. To make boggy; to shake, heave, quake, undulate. *Kaqa gorako th.th.keta*, the buffaloes have made the cattle-shed into a bog (by urinating and trampling); *qī laraoenre dalahi th.th.ena*, when there was the earthquake, the marsh heaved; *iqsqf th.th.ē kana*, the mud is quivering; *toa th.th.ē kantaca tarām jkhqē*, her breasts quake when she walks. (H. *thalthalānā*; cf. *daldalao*.)
- thal thol*, n. A place to stay. *Okare hō th.th.gu bānuka*, there is nowhere a place to stay; *th.th. bānuklakoa*, they have no place to live in; *th.th.ē nām akata*, he has found a place to stay (cf. H. *thal*; v. *thol*).
- thal thol*, v. a. m. To provide, collect, make ready. *Bapla loqite th.th. akata*, he has provided for the marriage (all things necessary for the feast); *daka wtu th.th. akana, ma durup ocohope*, the rice and curry are ready prepared, now make them sit down (cf. supra).
- tham*, v. a. m. To settle, stop; to dwell, stay; n. Abode. *Enēd horoko th.ketkōa*, they stopped the dancers; *calakho th.ketkōa*, they prevented them from going (forbade); *noa atoreko th. akana*, they have settled in this village; *okare th. manaktabon qūqēbo ruqra*, we shall return to where we have our abode (v. infra).
- tham*, n. A pillar, pier (of bricks or stone); v. a. To make do. *Sako reālī baroa th. manakka*, the bridge has two piers; *piyda reālī th.*, the verandah pillars; *th.ko bēmao akata*, they have built a pillar; *simq areteko th. akata*, they have put up masonry pillars along the boundary. (H. *thamb*.)

thamak thakur, adv., v. m. Unsteadily, slippingly; to walk do. (owing to the muddy state of the ground). *Th.th.le kacena, bale hec hec dareata*, we came slipping and skidding, we were unable to come quickly; *ami harama th.th.oli kana*, the old man is walking unsteadily.

thamakur, n. Tobacco, *Nicotiana tabacum*, L. *Th.bon jomlege*, let us before anything else chew some tobacco; *th.e rphge akata*, he has planted tobacco plants; *de th. emahope perako*, do give the visitors tobacco. Practically all Santal men (now also a few women) chew tobacco. The dried leaf is mixed with mussel-lime and, in the left hand palm, ground into a mass with the thumb of the right hand; a pinch of this stuff is thereupon given to each one present, who throws it into his mouth and commences to chew it; it is kept in the mouth until the taste of the tobacco is no longer felt (they say, one to two hours), when the stuff is spat out. When people meet anywhere and wish to have a talk, they will ask for tobacco and use this as an excuse. This is the most common way of using tobacco; they will also smoke it rolled up in a leaf (v. *cuti*); very few have commenced to smoke the hookah. The Santals may cultivate tobacco themselves but as a rule they buy the dried leaf in shops. They distinguish a large number of different kinds, the different names having relation to where the tobacco is supposed to have grown, or the way in which it is made up, also by whom it is used. (H. *tambaku*; Mundari *thamaku*.)

Bilati th., a kind of tobacco supposed to have originally come from Europe; stronger than other kinds.

Bambako th., a kind of tobacco with very large leaves.

Bhambakhur th., the same as *bambako th.* (v. *bhambakhur*).

Bhifuak th., leaf-stalk tobacco (v. *bhifuak*).

Chatati th., tobacco cut in the month of *Chat*, q. v.

Deko th., tobacco sold by Dekos (black).

Deko bilati th., a light-coloured tobacco.

Ganja th., not tobacco, but *ganja*, q. v.

Har th., tobacco cultivated by Santals.

Har bilati th., the *bilati* kind, cultivated by Santals.

Jam th., tobacco that is chewed.

Kacri th., tobacco that is chewed while still fresh, consequently locally produced.

Khaera th., tobacco with lime.

Mohgra th., tobacco prepared for the hookah (mixed with molasses).

Mqera th., lit. tobacco smoked in the hookah or as *cuti*, q. v.

Sartal th., tobacco leaves of the young plant.

Surti th., lit. tobacco from Surat, tobacco smoked in the hookah or in *cuti*.

Tirom cupi th., small leaves of tobacco.

Tirom phakrak th., the same as *tirom cupi*.

Tirom sakam th., the same as *tirom cupi*.

thamakhur, v. *thamakur*.

thamao, v. a. m. To quieten, allay. *Th.kelhoako*, they quietened them; *jhograkko th.ena*, they ceased quarrelling. (H. *thamānā*; very rare.)

thamar, n. Tobacco. (C.)

thambhao, v. *tambhao* (the ordinary Santal pronunciation).

thamgaḡi, v. a. m. To settle, settle for good, dwell; n. Residence, abode, dwelling place. *Nitoḡ doḡo th.kedea*, *bae dḡr baraea*, now they have made (the young wife) settle down, she does not run away; *okarepe th.yentabona*, where have you settled down (found a place to live); *ḡurile th.ba*, *haḡḡe nḡaḡḡe menaḡ katarigea*, we have not as yet settled down for good, meanwhile, we live here and there; *aleaḡ th. dḡ noa atoreḡ*, our dwelling place is in this village (v. *tham* and *ḡaḡi*).

tham khunḡi, the same as *kham khunḡi*, q. v. (v. *tham*). Not commonly used.

tham thum, v. a. m. To quieten, appease, become free from. *Uni aloe th.th.kinkhan cel cḡn cehakea*, if he had not quietened me, who knows what I might have done; *nitoḡ doḡo th.th.ena*, *bako mḡḡordomaea*, now they have been appeased, they will not bring lawsuits against each other; *ruḡkle th.th.ena teheḡ ḡapa dḡ*, we are free from illness at the present time (cf. H. *thām*, support, pillar).

than, n., v. a. A sacred place for worship, where an emblem of a bonga is placed; to make such a place. *Bonga th.*, the place where a bonga is worshipped; *jahḡr th.*, the sacred grove; *th. dare*, a tree in the sacred grove where a stone is placed as an emblem of the bonga worshipped; *mḡḡjhi th.*, the erection where the original village headman's spirit is worshipped (v. *mḡḡjhi than*); *Kali th.*, a place where Kali is worshipped and where her image is; *noa dare buḡare Jaher era nuḡunteko th. akata*, they have made a place for the worship of the Lady of the Sacred Grove at the foot of this tree. The bonga is supposed to reside at such a place. (H. *thān*.)

than, n. A piece of cloth. *Th. sudḡḡe kirinketa kicriḡ*, we bought the whole piece of the cloth; *th. ke thanko haḡ akata*, they have brought whole pieces of cloth for selling; *th. kicriḡ menaḡka*, *bako ḡkriḡ akata thora hḡ*, the whole piece of cloth is there, they have not sold even a small bit of it. (H. *thān*.)

thana, n. A police station; v. a. To set up do. *Dumkareko th. akata*, or *ḡḡḡenaḡ th.re aema pulis menaḡkon*, they have set up a police station in Dumka, and in the police station there is a great number of policemen. (H. *thānā*.)

thanadar, n. The person in charge of a police station. (H. *thānādar*.)

thanak thḡḡur, the same as *thamak thḡḡur*, q. v.

thanak thḡḡur, the same as *thamak thḡḡur*, q. v.

than bathan, n. The abode, residing place (used in *bakhḡr*; very rarely about people). *Jāhā th. tāhā b. cakḡme*, go to wherever your abiding place may be (said to a bonga that is supposed to have possessed a

man, whereupon they slap the man on the back); *inañ th.b. dō phalna alore*, my abode is in such and such a village (may be said to a stranger, but very rarely); *okare th.b. memaŕtama, pōdē qyur idilem*, lead us to the place where you have your abode (said to a bonga which is being exorcised) (v. *than* and *bathan*).

than bōisqu, v. a. To set up a place for worship (used about Hindus).

Dibi th.ko b. akafa, they have set up a place for worshipping Durga (placed the idol there) (v. *than* and *bōisqu*).

than bōtkōč, n. A hillock, on or at the foot of which a place for worshipping a spirit is set up (v. *than* and *bōtkōč*).

thanel, n. The udder of an animal (except the teat). *Sukri reañ th. dō alope gēl mesala*, don't mix the udder of the sow when you cut it up (cf. H. *than*, udder; cf. H. *thanelā*).

than orañ, n. A (Hindu) temple, a house where an idol is set up (v. *than* and *orañ*).

thangal thungul, adv., v. m. Heavy, heavily, dizzy; to be, feel do. *Ruqte th.th.e qikqueta*, he is feeling heavy owing to fever; *holae bullena, th.th. akanae*, he was drunk yesterday, he has become heavy (hot coppers); *bah japillaka, th.th.in qikqueta*, I did not sleep, I feel dull (heavy).

thangla thungla, adj. Heavy, dull, stupid. *Th.th. geae, cet bud hō bānuñ taea*, he is stupid, he has no sense at all; *niq orañren herēl hoponko dō jotoko th.th.gea, qami reañ dhejge bānuñtakoa, dundharen ses kanako*, all the men of this house are dull, they have no ability to do any work, they are the limit as fools (cf. supra).

thap, n. Respect, honour; reservation, restraint, embargo. *Th. uthquentaea*, his honour has gone (he is no longer respected); *phabna dō nui mal reañ th.e dōhō akafa*, so and so has reserved the right for himself to buy this piece of cattle (rare).

thapa, v. a. m. To slap, strike, smite with the flat of the hand (on the head); to hit with the horn (buffaloes); be struck. *Edroteñ th. gothadea*, I gave him a slap in anger; *kaḏae th.kedea*, the buffalo hit him with its horn (slightly or severely, even to gore); *pajhar sime th.kedea*, the eagle struck the hen with its wings (and killed it); *hoete ḏar rapulente orañ th. bhugakena*, as a branch was broken off by the wind, the house was struck and got a hole (in the roof); *ḏarteñ th.yema*, I was struck by a branch; *hōe jōkhēḏ ḏar ḏar th.ka*, when there is wind the branches (of a tree) will strike against each other; *orañ th.eme gitiiko tejoko hūr gidiko laḡil*, strike the vegetables with your hand to make sand and larvae fall down; *alope sorōka, haḡakṭeye th.kepea*, don't go near, he might hit you with the winnowing-fan (cf. H. *thāp* and *thāpna*).

Moca thapa, n. lit. Mouth-slap; parched rice. *M.th. kirin aguime*, buy some parched rice and bring it (expression due to the way in which the parched rice is thrown into the mouth).

Uṣ thapa, v. a. Beat the hair (to dry it after bathing). *U.e th. roḥoreta*, she is drying her hair, beating it with her hand.

thapa, v. a. Strike (in certain connexions about dying). *Celañe th.keta kaḍa*, the buffalo struck the vessel (i. e., died; *celañ thapa* is used only about buffaloes and bullocks or cows); *daṛañe th.keta*, he struck the incline (died; used especially about buffaloes); *do calakme, oka daṛañem th.ea, cel hā bam cekaña*, do go, where will you strike the incline, you will not be able to do me any harm (in this expression *daṛañ thapa* is used about doing harm by bringing a complaint against someone before an authority); *haṣaḷe th.keta teheñ*, he (she) struck the winnowing-fan to-day (died; only used about human beings).

thapak thupuk, adv., v. m. Unsteadily and slowly; walk do. (old, feeble people). *Theṅga tirupkateye calak kana th.th.*, he (she) is going slowly and unsteadily leaning on a stick; *th.th.oñ kanae*, he is walking slowly and unsteadily.

thapak thupuk, adv., v. a. m. With a splashing sound; to splash, move with splashing sounds. *Ryṣṣe dañ cetan cetante th.th.e ḍarketa*, the frog jumped away along the surface of the water splash, splash; *dañre taramkateye th.th.eḷ kana*, he is making splashing sounds walking in the water (onomat.).

thapa thapi, v. a. n. To slap repeatedly, to slap one another. *Th.th. barakedeae*, he slapped her repeatedly; *th.th.yenakin*, they slapped each other (v. *thapa*).

thapa thopa, v. a. m. To slap (repeatedly) on the head, slap slightly; to slap each other. *Pahil ḍo bogeḷekin inḷḷkana, roṣṣṣe raṅgaontekin th.th.yena*, at first they were friendly, as they, by gainsaying each other, became angry, they slapped each other; *bahuttete th.th.kedeae ḍṣṣe kante*, he slapped his wife again and again because she was running away (v. *supra*).

thapna, v. a. To deposit, place, locate, introduce; n. A buried bonga. *Tala oraḷreko th. akadea bongga*, they have deposited (buried) a bonga (a stone, etc., with sindur smeared on to represent the bonga) in the middle of the house; *th. oḷgeḷe, adṣṣe phariḷka*, remove the buried bonga, then you will get well; *ḍan ḍo bongako th.koa hṣṣe oraḷre, goṛa duṣṣe, kulhi choḷhare ar eḷaḷ eḷaḷ thāire*, witches bury bongas in people's houses, at the entrance to the cattle shed, in the village street outside a courtyard and in other places. (C. says, it is done by incantations; such may be muttered at the time, when the burying is done; here the burying of an object representing a bonga is a supposed necessity.) (H. *thāpnā*.)

Thapna bongga, n. A buried bonga; fig. cunnus. *Apum bidḷ khṣṣ th.b. manaḷetapea, uni baḷe emae kanteḷe ruḷḷ kana*, since your father's time you have had a buried bonga, you are ill, because you don't give him (any sacrifice).

thapna thapni, v. a., the same as *thapna*, q. v. *Bongako th.th. akawalpea*, they have deposited (buried) bongas with you; *jaḷṣṣe bongako th.th.kelkoa*,

they deposited the bongas in the sacred grove (half-buried the stones representing the spirits); *th.th. menakkholapea*, you have bongas buried (in your place).

thapo, v. a. m. To pat (to make quiet). *Th.yem, jemøn aloe ror*, pat him, that he may not speak (any more); *gidraꝑi th.kedea japit ocaye lagit*, she patted the child to make it sleep; *gidra th.yem, raket kanae*, pat the child, it is crying (cf. *thapa*; cf. H. *thäpnä*, pat).

thapo thapo, the same as *thapo*, q. v. (repeatedly). *Darte godo bhugã th.th.epe, jemøn dhũã alo oꝑokoll*, pat the rat hole with a branch to prevent the smoke from getting out (when they try to smoke out a rat).

thapo thapo, n. A children's game (played with a small bit of stick pushed down in water; when it rises to the surface, all there beat it down again) (v. *thayo thapo*).

thapod thapod, adv., v. m. Languidly, in a flagging manner, heavily, tired out; to become languid (mostly men). *Th.th.e taramel kana*, he is walking languidly; *cekam th.thapojok kana, userate taram taramme*, how is it, you are lagging languidly behind, walk quickly (cf. *thapak thupuk*).

thapra thopro, n., adj., v. m. Small brushwood; to become do., grow small, stunted. *Th.th.le ogu akata sahan lagit*, we have brought small brushwood for fuel; *th.th. birre kulꝑiko tahena*, in forests with undergrowth there are hares; *noa saꝑi do th.th.ge dareyena*, this thatching-grass has become stunted in growth; *bir do th.th.yena, laꝑu dareko maliketa*, the forest has become low jungle, they have cut away the big trees.

thapra, v. a. To make flat, clap flat, flatten. *Gurid th.kakine, sahan hoeoka*, clap the cow-dung flat, it will be fuel; *deatre gurid th.kakme, roꝑoroka*, beat the cow-dung flat on the wall (make it stick there; a very common way of preparing fuel from cow-dung), it will dry there. (H. *thapra*.)

thapra piha, n., v. a. Flattened, a wafer; to prepare do. *Th.p. do sakam-reko isina*, they prepare flattened cakes on leaves (the batter is made into a flat piece on one leaf, another leaf is put on top and the whole is placed on glowing embers to roast); *sunum thoyagea, ma th.p.wabonpe*, there is only a little oil, make us some flat cakes (the batter is clapped flat in the hands and put in the oil to be cooked) (v. *supra* and *piha*).

thapre, v. a. m. To slap, beat slightly, cuff (also on the body), come slightly in touch with. *Deareye th.kidina, thih ban roꝑlette*, he slapped me on my back, because I did not speak correctly; *jãogeye th. mangalina*, he constantly slaps me and disgraces me (cf. *thapra* and *thapa*).

thapreã, v. a. To sling away, down (on the way), let fall down (when calving in the field); v. m. To stay behind, sit down exhausted. *Oꝑakite bae idi seferlaka, atrareye th.kafa*, he did not take it along to the house, he flung it away on the road; *bitkil teꝑohate hãdrui th.kedea*, the buffalo cow let the calf fall down, standing; *horreye duruã th.ena*, he sat down exhausted on the road; *bapla oꝑakreko th. akana*, they have thrown themselves down tired in the house where there is a marriage (having got no food).

thapse, v. a. m. To touch slightly (when passing). *Oqoken jakhēc th. torakidiña*, when going out he touched me slightly (with cloth or body). (The same as *jak*, q. v.; cf. *thapa*.)

thap thop, v. a. To slap, beat with the hands; to pacify for the time, to put to rest for the moment. *Bqndiko th.th.keta*, they beat the paddy bundle (used about a small bundle that is made firm in this way when the *sikol*, q. v., is put on); *jkogra hōrie th.th.kalkoa*, we pacified the quarrelling persons for the time being; *kathako th.th.keta*, they dropped the matter for the moment; *mohajone th.th.kedea thora emkate*, he pacified the money-lender having paid a little (cf. H. *thāp*).

thap thop, the same as *tham thum*, q. v.

thar, n., v. a. m. A row, line, rank; to place in a line; adv. In line, in a row. *Th.teko teho akana*, they are standing in a line; *th.te dōhōpe hōro biṅḍa*, put the paddy sheaves in a row; *noa th.ren hōr laha ocokope*, make those sitting in this line move forwards; *paṅṅko tharkelkoa*, they lined the soldiers up; *daka jomko th. akana*, they are sitting in a row to take food; *hōro iroḷko th. akana*, they have placed themselves in a line to reap the paddy; *th.ko teho akana*, they are standing in a row (cf. H. *dhār*; v. *thar*).

thara, v. *thari* (the form used here). (C.)

tharam thurum, adv., v. m. Tottering, staggering; to totter, to walk unsteadily. *Bulkate th.th.e calak kana*, having become drunk, he walks unsteadily; *nūtremo th.th.ōk kana*, they are stumbling along in the darkness; *ruqteye th.th. akana*, he has become tottering owing to illness (cf. *tharat thoro*).

thara thar, adv. In lines, in rows. *Th.th.ko duruṅ akana*, they are sitting in rows; *th.th.ko teho akana*, they are standing in lines (v. *thar* and *thar*).

tharat thoro, adv., v. m. Tottering, staggering, hobbling; to become do. *Janume roḷente th.th.e tarameṭa*, he is walking limpingly, because he has got a thorn in his foot; *haram hōr leka th.th.em tarameṭa*, you are walking, dragging your feet along like an old man; *taram tarameṭe th.th.ena*, he became tottering by walking (being very tired). (Possibly onomat., about the sound of feet dragged along; cf. *tharsat thorsot*.)

tharbasao, v. m. To be astounded, astonished, amazed, terror-stricken; v. a. To astound, terrify. *Bqtorṭen th.ena*, I was frightened out of my senses; *unqk hōr nēṭteye th.ena*, he was astounded seeing so many people; *acak roṭteye th.kidiña*, he astounded me by his talk (so that I was unable to say anything); *tarupe th.kidiña*, the leopard terrified me (so that I did not know what to do.); *dolan nēṭen th.ena*, seeing the large masonry building, I was filled with astonishment (cf. *thar tharao*).

thar bhasao, the same as *tharbasao*, q. v. (Not common.)

thare mare, adv., v. a. m. Eagerly, quickly, impatiently, of one's own accord; to hurry on; be impatient, in a hurry. *Th.m. saprao hōdōkpe*, make yourself ready quickly; *th.m.ve jojom kana*, she is eating eagerly

(before others are served); *th.m. hamiko calaoena*, they went off in a hurry without being ordered to work; *daka jomko th.m.ketkoa*, they hurried them on to take food; *calalko th.m.yena*, they became impatient to go.

thare torphan, adv. Separately in lines and regularly; v. a. m. To place do. *Th.t. patra dolo idipe*, put the leaf-plates in lines (regularly before those who are to eat); *hapre fukud celalko dolo akata th.t.*, on the market they have put the earthenware pots and vessels down in separate rows; *darekoko th.t.keta*, they planted the trees in separate rows; *horko th.t.ena*, the people placed themselves in rows (v. *thar* and *torphan*).

thare thar, adv., v. a. m. In lines, in rows; to place in lines. *Th.th.ko duruf akana*, they are sitting in rows; *jojomkoko th.th.ketkoa*, they placed those who should eat, in lines; *palonko th.th.ena*, the soldiers were lined up (v. *thar*).

tharhar, n., adv., v. m. Anxiousness; with anxiety, fear; to be, become anxious, tremble. *Toruf rak anjomie th. paraoadina*, hearing the cry of a leopard, I became anxious; *th. noa buru horteh paromena*, I passed along this mountain road in fear and anxiety; *dalen botorteh th.ena*, I became trembling, fearing they would beat me (v. *infra*).

tharharao, v. a. m. To make, become anxious, dismayed, afraid, astounded. *Dekoe th.kedea*, the Deko made him anxious; *aema perako heleneye th.ena*, she became dismayed seeing so many visitors coming (did not see how she could give so many food); *hakime hijullele th.ena*, we became anxious hearing that a magistrate would come; *palon hetleh th.ena*, seeing the soldiers, I became afraid (cf. *thar tharao*; H. *tharharana*)!

thar ke thar, adv. In lines, in rows. *Th.k.th. dareko rohoe akata*, they have planted trees in rows; *th.k.th.ko lengo akana*, they are standing in lines (v. *thar*).

tharao, v. *thorao*.

tharsal thorsol, adv., v. m. Feeling one's way, groping; to get indistinct vision; to walk feebly. *Andhuq iqte th.th.e calak kana*, he is walking, feeling his way owing to dim-sightedness; *haram papiereye th.th.ena*, he became dim-sighted when he became old; *ruqeye th.th. akana*, owing to illness he has become feeble in walking (has to move with difficulty) (cf. *tharat thorsol*).

thar thar, adv., the same as *thar ke thar*, q. v. *Th.th.ko duruf akana*, they are sitting in rows.

thar thar, adv., v. m. Trembling, quivering, shivering; to tremble, shake. *Ruq ghopedin kante th.th.in qikqueta*, I feel shivering owing to an attack of fever coming on; *dharti laraoenre th.th.in botorena*, when the earthquake happened, I trembled with fear; *hpe dak hijull kantele th.th.ena*, we trembled (with fear) owing to the thunderstorm coming. (H. *tharthar*.)

thar tharao, v. a. m. To cause trembling; to tremble, shake, shiver. *Ruhel th.th.ketleae*, he made us tremble by his scolding; *sipahiye th.th.ketkoa*

ato hqr, the (zemindar's) peon made the village people tremble; *rumoñ jokheç pahil th.th.boa*, when a person is being possessed he at first gets a trembling; *botqrotele th.th.ena*, we trembled from fear; *rabañteko th.th.ñ kana*, they are shivering with cold. (H. *thartharññ.*)

thar tharao, v. m. To tremble with eagerness, be intent on, anxious about. *Calak lagite th.th.ñ kana*, he is trembling with eagerness to go; *jojow lagitko th.th.ñ kana*, they are eager to get food; *dadal lagite th.th.ñ kana*, he is intensely eager to thrash (somebody) (v. supra; cf. *thur thuru*).

tharoc thapoc, adv., v. m. Languidly, tiredly; to become tired. *Th.th.ko heçena*, they came tired; *hijuk hijukteko th.th.ena*, they became tired coming along (v. infra; v. *thaloc thaloc*, *thaloc thapoc*).

tharoc tharoc, the same as *tharoc thapoc*, q. v.

thasao, v. a. To mix by kneading, to press clay into a crack of a wall, floor, etc. (C.; v. *thasao*.)

thasar bajar, adv., v. a. m. Disorderly, anywhere; to put down anywhere (out of a proper place). *Thari bafi th.b.e dophketa*, she put the brass plates and cups away in disorder (anywhere); *caoleye th.b.keta*, she let the rice fall down all over the place; *hicriç th.b.ena*, *samtaokaliye*, the clothes have been thrown down in disorder, collect them; *th.b.ko gitil kana*, they are lying spread about wherever it may be (especially about the way people lie during the hot weather, not in one place.)

thasrao, v. a. m. To sling down, or away, throw down, fall down. *Gurente gidraqi th.kedea*, she threw the child down as she (herself) fell; *ñññ gidraqi th. ofokadea*, *adpe ofok calaoena*, she flung her sucking child down, thereupon she went out and away; *th.kate dakaç emaç kana hqrteç*, she gives her husband food, flinging it down; *bul akanteye th. hijuk kana*, being drunk, he comes tumbling (and getting up again); *dayahweye th.ena*, he fell down at the steep incline.

thasra thasri, adv., v. a. m. Throwing, falling here and there; to sling down, fall down (again and again). *Th.th.le heçena*, we came falling and tumbling; *hoçoe th.th.keta*, she threw paddy down again and again; *th.th.ye durup barnea*, she flings herself down here and there (not caring how she looks); *bul iqteye th.th.ñ kana*, he (she) tumbles down again and again owing to being drunk (v. supra).

thasroñ, v. a. m., the same as *thasrao*, q. v. *Khaçlañ th.keta*, she flung the basket down; *heç toraç th. gotena*, as soon as he came he threw himself down.

thasroñ mante (-marte, -mente), adv. With a dash, flinging down. *Th.m. gidraqi gidikedeç*, she threw the child down with a dash; *th.m.ye durufena*, he sat down with a dash (v. supra).

thasroñ thasroñ, adv. Flinging oneself down again and again. *Th.th.e durup hijuk kana*, he is coming, flinging himself down to sit again and again; *bana ale then th.th.e seferena geger lagil*, the bear came up to us, sitting down (tired) again and again, to bite (v. *thasroñ*).

thata thoto, adv., v. a. Stutteringly, stammeringly; to stutter; adj. Stuttering. *Th.th.e roreta*, he speaks stammeringly; *uniañ ror do th.th.getaea*, his speech is stuttering; *bae pusqau dapeañ kana, th.th.eae*, he is unable to speak distinctly, he stutters (onomat.; cf. *thotra*).

that thot, v. *thata thoto*. (C.)

that thot, adv., v. a. m. Stutteringly, indistinctly, with difficulty; to stutter; become stuttering. *Th.th.e roreta*, he speaks stutteringly (indistinctly); *th.th.eae, cel cpe dos akat*, he is stuttering, who knows what fault he has done; *mühinre do sanam ror th.thodoñ kana*, when there is danger all speaking becomes stuttering (v. *thata thoto*; onomat.).

thayo, the same as *tayo*, q. v.

thayo thapo, adv., v. a. m. Hobbling, lumbering, toddling; to hobble, lumber, totter (bears, old people). *Bana do th.th.ko calañ kana*, bears walk lumberingly; *budhi do th.th.e keçena*, the old woman came toddling; *harame th.th.yel kana*, the old man is toddling along (also *th.th.k kana*) v. *thiq thape*).

thayo thapo, the same as *thapo thapo*, q. v. (Children's game.)

thayot thapol, adv., v. a. m. Hobbling, toddling; to hobble, toddle (the same as *thayo thapo*, q. v.). *Banae th.thapodol kana*, the bear is hobbling along; *budhi hor hijulñ hijulñteye th.th.ena*, the old woman became hobbling (being tired) coming along (v. *thoyot thopol*).

thaiq, v. a. To kick sideways, inwards (with the sole or side of foot); accidentally step on. *Th.kedee*, he kicked him with his foot inwards; *guride th.keta*, he kicked the cow-dung (accidentally); *losofe th.keta*, he trampled on some mud; *lo birre parganako th.kedee*, in the burnt forest, they kicked the overchief (at the annual hunt, as a punishment).

thaiq, n., the same as *cario kati*, v. sub *kati*. The *kati* is kicked along.

thaiq than, v. a. To kick one tired, browbeat. *Phalnako th.th.kedee, barice rorkele*, they kicked him severely (several people and repeatedly), because he spoke something bad; *mocateko th.th.kedee*, they browbeat him (v. *thaiq*).

thaiq thaiyi, v. a. m. To kick repeatedly, to kick one another. *Aema horteko th.th.kedee*, a good many people kicked him; *jhograyentekin th.th.yena*, they quarrelled and kicked each other (v. *thaiq*).

thaiq thoka, adj., v. m. Muddy, covered with mud; jogging along in mud; to be covered with mud (on the feet). *Hor do th.th.gea*, the road is full of mud; *th.th.e keçena*, he came his feet full of mud; *hor horteye th.th.yena*, his feet became covered with mud as he went along the road (v. *thaiq*; v. *thoka thaiq*).

thaiqañ, n. A cloth bag. *Th.re caoleye bhoraaketa*, he put rice in the cloth bag; *poesa* (or *taka*) *th.*, a money-bag; *jugi th.*, a mendicant's cloth bag. (H. *thaiñ*.)

thaiqili, n., the same as *thaiqañ*, q. v. *Th. do mosolateye perç akata*, she has filled the (small) cloth bag with spices. (H. *thaiñ*.)

thaiqipulñ, the same as *thapoolñ*, q. v.

thai thai, adv. In masses, in crowds. *Th.th.ko jarwa akana*, they have come together in crowds; *th.th.ko senok hijuk kana*, they are going and coming in crowds (v. *thoe thoe*).

thaiya, v. *thaiya*.

thaiyo karup, n. A game so called. (C.; v. *layo* and *layo layo*.)

thali, v. a. To keep back, make to stick; v. m. To sink, stick (in mud, bog, etc.). *Nqiharreko th.kedea*, they made him stay in his father-in-law's house (kept him back for a day or two, not for good); *pera opakreko th.kedea*, they kept him back in the family he visited; *mamotteko thene th.yena*, he stuck (was kept back) with his maternal uncle and his family (not for good); *sagar losotre th.yena*, *daagra bakin or dareaka*, the cart stuck in the mud, the bullocks are unable to pull it; *gai dalakireye th. akana*, the cow is stuck in the bog; *daka jomteye th. akana*, he is stuck (kept) by taking his food; *rinre* (or *rinte*) *ye th. akana*, he is submerged in debt; *bicqreye th.yena*, he has stuck in the judgment (is immersed in his court-case, or, did not get through successfully. (Munqari *tali*; v. *thala*.)

thaluk thakur, the same as *thaluk thapuk*, q. v.

thaluk thapuk, adj., adv., v. m. Exhausted, weary, fatigued; to become do., stumble. *Budhi th.th.e hijuk kana*, the old woman is coming exhausted; *th.th.ko kqmi kana*, they are working fatigued; *kofo rohqeteko th.th.ena*, they became fatigued, planting paddy (v. *infra*).

thalu thaluk, the same as *thalak thuluk*, q. v. *Th.th.e cacok kana*, (the child) is toddling stumbingly; *moja haram th.th.e calak kana*, the fat old man is waddling along.

thalu thapuk, the same as *thaluk thapuk*, q. v. *Bul hore th.thapugok kana*, the drunken person is stumbling along.

thani, n. Place; v. a. m. To collect in a place. *Inak jonom th. do nonde kantina*, my birthplace is here; *niq th. khonle pasnaena*, we have been spread from this place; *noa opakre taben khajariko th. akata*, they have collected the flattened and parched rice in this room; *phalma opakreko th. akana*, they have come together in so and so's house. (H. *thant*.)

thanidar, n. A receiver of stolen goods. *Noa atore th. menaea oqoc con*, *bakkhan oq kombrolena*, in this village there is a receiver of stolen goods, whoever he may be, otherwise thefts would not be committed. (H. *thogdar*.)

thanidar, the same as *thanidar*, q. v.

thanit, n., v. m. A place, resting-place, residence; to stay or pass the night, stay for a short time, rest on the road; v. a. To collect. *Jonom th.*, birthplace; *th. jaega kantina*, this is my resting-place (where I have been staying since birth); *ondoko sen th. akana*, they have gone and collected there (meeting-place); *hakim ondeve th. akana*, the magistrate is in camp there; *raj lagit idi th.pe*, take and collect it (in that place) for the zemindar (v. *thani*).

- thapi*, n. A wooden implement for beating earth, etc., down (mason's, potter's). *Th.te gai gorako dal baisyuhuta*, they beat the floor of the cattle-shed firm with a patten. (H. *thapi*.)
- thapni*, n., the same as *thapi*, q. v.
- thapni*, the same as *thapna*, q. v. *Th. bongga*, v. *thapna bongga*.
- thapna*, adj. m. With a small shrivelled posterior, flat-backed. *Dekoko th.getasa*, his posterior is small and shrivelled (cf. *dhapna* and *khapna*).
- thapni*, adj. f., the same as *thapna*, q. v., applied to females.
- thapuñ thapuñ*, the same as *thapul thapul*, q. v. *Th.th.e langayena*, he is tired and exhausted; *hijuk hijukteye th.th.ena*, he became very tired coming along.
- thar*, n., v. a. m. A row, line, rank; to put in rows, lines; place oneself in line or rank. *Th.te duruppe*, sit down in a line; *tala th.ren hanako*, they are of the middle row (also, of the middle class, neither poor nor wealthy); *th.th. teñgonpe*, stand in lines; *hatre gōiko th.ketko*, they placed the cows in a line on the market-place; *tukuko th.keta*, they placed the earthenware pots in a line; *perako th.enn bidak lagil*, the visitors placed themselves in a row to be taken leave of (v. *thar*).
- thari*, n. A brass plate or dish. *Th.re dakako emallea*, they gave us rice on brass plates (also *th.th. dakako emallea*); *th. cagorok leka dakako emallea*, they gave us rice so much as if the brass-plates might be broken; *dal th.*, a brass-plate that has been made by hammering; *dul th.*, a brass-plate made by casting. (H. *thari*.)
- thavi*, v. a. m. To put or place a thing somewhere on the road to be taken farther by and by, take a thing a stage; to put (horses) in relays or stages; to go a stage and rest there in order to proceed farther. *Sahan ondeko th.keta*, they put the firewood down there to be taken on; *sakamle odok th.keta bir khon*, we took the leaves out from the forest (to a place, where they were put until they were tied up and carried on); *onde sadomko th. akatko*, they have put horses in relays there; *phalma thenko th.yena*, they stayed for a while (e. g., over the night) with so and so to go farther; *goda thenko sen th. akana*, they have gone to the river and are waiting there for their companions to go on.
- thawi*, v. supra.
- thaya*, v. *thgia*.
- thegrao*, v. a. To beat, lick (with the fist, or a stick). *Th.bedae acren herletel*, she beat her husband (with her hand); *okoe con aleak kbindiko th. idiketa*, somebody or other has beaten our mahua fruit down and taken it away; *ul th. gguime*, beat some mango fruit down, and bring it here; *munga aralko th. idiketa*, they beat some Horse-radiah leaves down and took them away.
- thete thete*, adv. Ample, more than sufficient, as food. (C., not known here.)
- themsok*, v. *themsok*.
- theta*, the same as *tetha*, q. v.

- thetha*, v. *theta*. (C., not Santal pronunciation.)
- thethmet*, adv. Again and again. (C., not here, not Santali pronunciation.)
- thethramu*, v. *thetamü*. (C., not Santal pronunciation.)
- thethramu*, v. *thetamü*. (C.)
- thekreč*, v. a. m., the same as *lethreč*, q. v.
- thekreč mante* (-*marte*, -*mente*), adv., the same as *lethreč mante*, q. v.
- thepeč thepeč*, adv., v. m. Languidly, in a flagging manner, tired out; to become languid (the same as *thapoč thapoč*, q. v., but applied to women).
Th.th.e taramel kana, she is walking languidly; *gitlire taramteye th.th.ena*, she became tired out by walking in the sand.
- thepreč*, adj., v. m. Small, low, stunted, puny; to become do. (trees, plants). *Nes do ghen th. gachile rohoč akala*, we have this year planted only small paddy-seedlings; *sauri th.ena nes do*, the thatching-grass has become stunted this year.
- thepreč thepreč*, adj., the same as *thepreč*, q. v. *Th.th. por kana*, it is a stunted bush.
- there thepe*, adj., adv. Too thickly, very close together, unevenly; v. a. m. To make, become do. *Th.th.ko rohoč akala*, they have planted (the paddy) very close together; *gufi th.th. ruhaš akawadea*, the small-pox pustules have come out very thickly on him; *th.th.ko jereč akala*, they have plastered (the floor) unevenly (thick here, thin there); *jočdra th.th. omon akana*, the Indian corn has come up very thickly; *aphorko th.th.kela*, they have sown the paddy (first sowing) too thickly; *dareko th.th.yema*, *onate bah darek kana*, the trees have become too close together, therefore they are not growing well (cf. *tere lese*).
- there thepre*, the same as *there thepe*, q. v.
- thesor*, v. a. m., the same as *pesor*, q. v. *Nowdeye tahk kana, tinre coe th.en*, he was here, some time or other he has slipped away. (Rare.)
- thetor*, the same as *thetro*, q. v.
- thetro*, adj., v. a. m. Disgusted, tired of; to make, be sick of, tired, disgusted. *Ror th. kor kanae*, he is a person tired of hearing (who will not listen); *jom th. akanae, alope emaea*, he has eaten, so that he is tired, don't give him any; *ror rorteko th. akadea*, they have made him disgusted (obstinate) by constantly talking (he will not listen) (cf. *techor*).
- thio thape*, adv. Toddling, lumbering, hobbling, waddling (children, bears, geese; old people; walking in mud); v. m. To walk do., lag behind. *Nui bučki do th.th.ye taramela*, this old woman is walking, waddlingly; *loptre th.th.ye kamiyela*, she is working, toddling in the mud (a woman planting paddy who can move only with some difficulty); *cet lekam taramela lanğa bana leka*, how are you walking lumberingly like a tired bear; *heč hijukme, alom th.th.ka*, come along, don't lag behind (cf. *thayo thapo*; cf. *thepeč thepeč*).
- thio thapo*, the same as *thio thape*, q. v.
- thio thoyo*, adv. Leaking (sound, sight). *Noa baši do th.th. joroč kana*, this brass cup leaks a little (cf. *dhio dhoyo, khio khoyo*).

thiq̄l thop̄ol, the same as *thiq̄l thoyol*, q. v.

thiq̄l thoyol, adv., v. m. Languidly, tiredly, in a flagging manner; to become languid, tired out. *Th.th.e tarameta*, he is walking languidly; *haram iq̄leye th.th.ena*, he has become languid owing to old age (v. *thoyol thoyol*).

thip̄oċ thapeċ, adv., v. m. Slowly, languidly; to lag behind, walk languidly (v. *thiq̄ thape*).

thip̄oċ thop̄oċ, the same as *thip̄oċ thapeċ*, q. v.; used like *thiq̄ thape*, q. v.

thir, adj., v. a. m. Still, quiet; to still, quieten, hush; to cease, subside, be still, at rest, stop. *Th.ge menaea*, he is quiet; *th. banukanan*, there is no quiet (there is always work to be done, or always some noise); *disom d̄o th.gea teheñ gapa*, the country is quiet these days; *ato d̄o th.gea, ruq̄ banuka*, the village is quiet, there is no illness; *ma th.kom, q̄diko gulmaleta*, do quieten them, they are making a great noise; *baiko th. keltaea*, they stopped his convulsions; *rarañe th.kelkoa*, he made them stop crying; *eneċko th.ena*, they stopped dancing; *lq̄rh̄aiko th.ena*, they ceased fighting; *lq̄llisko th.ena*, they have stopped (given up the thought of) complaining; *jom̄dra daka jomko th.ena*, they have stopped eating Indian corn porridge; *rorore th.ena*, he stopped speaking. *Thir* is very frequently a part of a compound, generally the second word, giving the result of what the first word denotes. *Tetgo th.ena*, he stood still; *gitiċ th. akanae*, he is lying quiet; *ruh̄el th.kelkoa*, he scolded them so that they became quiet; *durup̄ th.ena*, he is sitting quiet. (H. *thir*.)

thirol thop̄ol, the same as *thirol thorol*, q. v.

thirol thorol, adv., v. m. Limpingly, shufflingly, tiredly; to become tired.

Th.th.e taramet kana, he is walking limpingly (owing to old age or some pain in the feet); *heċ heċteye th.th.ena*, he became tired coming slowly along (v. *tharat thorol*; v. *infra*).

thirsol thorsol, the same as *tharsat thorsol*, q. v.

thit, n., v. a. m. Pledge, pawn, security for a loan; to pawn, pledge, mortgage. *The uduk̄adea*, he showed him a pledge (e. g., a piece of cattle); *ŋaka nutumte th.in emadea*, I gave him security for the money (borrowed); *geċ ŋakae hataokhan bis ŋaka reaċ th.e uduga*, if he takes a loan of ten rupees, he will show a security worth twenty rupees; *ŋangrah th.keċea* (or *th.adea*), I gave a bullock as security (or, gave him as security); *mai mal d̄e th.ena*, this piece of cattle has been made a pledge (shown as security); *th. mal*, a piece of cattle shown as security. The *thit* remains with the owner until the date of payment; if the loan is not paid then, the creditor will take the pledge. (Desi *thit*.)

thito thoto, adv. Indistinctly, stutteringly; v. a. To speak indistinctly.

Th.th.e roreta, *bañ bujh̄auñ kantaea*, he speaks indistinctly, it cannot be understood what he says; *bul iq̄leye th.th.yel kana*, he is stuttering owing to his being drunk (v. *thata thoto*).

tho, n., v. a. m. Spittle, saliva; to spit, expectorate. *Th. rghoyentaea, dall tetakte*, his saliva has dried up owing to thirst; *th. kauqiyentaea*, his saliva has become clotted; *mâyame th.yefa*, he spits blood; *młłhäreys th.adaa*, he spat on him in the face; *ma th.eme ar kutum numme*, spit and mention the name (that is taboo, but may be mentioned when the precaution of spitting is taken); *okafalem emketa, ona do th.yena*, what you gave, that was spat out (i. e., the giver gave it with pleasure, would not take it back) (cf. H. *thā*; Muḡdari *thu*).

thobla, n. A bunch, cluster; v. a. m. To grow in a cluster, to tie up in a bunch. *Sq th.*, a bunch of *sq* (q. v.) fruit; *loa th.*, a cluster of figs; *joḡdrako th. akala*, they have tied the Indian corn pods into a bunch; *hakoko gusu th. akalkoa*, they have bunched the fish together on a branch; *suiho th. akala qerim lagit*, they have put needles in a bunch to sell; *mala hōko th.ea*, they also put necklaces in bunches (to sell); *khijer jo th. akana*, the dates have grown in bunches; *jōkko th. akana kaḡa hoḡmōre*, the leeches have fastened themselves in clusters on the buffalo's body (v. *thopa*, which is more of a round bunch).

thobla thobla, adv. In clusters, bunches. *Kūiqi th.th. jo akana*, the mahua has set fruit in clusters (v. supra).

thobre, the same as *tombre*, q. v.

thoe, the same as *to* (the particle), q. v. (considered imperfect pronunciation).

thoe thoe, adv. In masses, crowds, swarms. *Th.th. hoḡko jarwa akana*, people have come together in crowds; *ro th.th.ko uḡquł kana*, flies are flying in swarms; *poho th.th.ko āygo akana*, locusts have come down in masses.

thogol thogol, the same as *thūgul thugul*, q. v.

thoka, n., adv. The whole amount; in one sum, in a lump. *Th. kalaoge bogea, ona do qher din calaka*, it is good to take (buy) in a quantity that will go for a long time; *th.ñ halakattaea*, I repaid him the whole amount; *th. do baē emolla, eken thora thurige*, he will not give a large amount at one time, only small amounts; *ḡel faka reak th.ñ hiriñ akala caole*, I have bought rice for ten rupees in one lump. (H. *thakkā*.)

thoka thqi, the same as *thqi thoka*, q. v.

thoka thuki, adv., v. a. m. Clogged to the feet, languid, exhausted; to make, become exhausted, tire out, weary. *Th.th.le ḡeḡena*, we came exhausted; *th.th. hoḡoko rghoyel kana*, they are planting the paddy with mud clogged to their feet; *daka em emleho th.th.kelloa*, they wearied us by giving us food again and again; *ḡami ḡamitale th.th.yena*, we became utterly tired by continuously working (v. *thaka thaki*).

thol, the same as *thol*, q. v.

thol, v. a. m. To heap together; (in comp. as second word) together. *ḡaiko th.kelloa*, they collected the cattle in one place; *ḡeḡ th.enale, ḡalmaraoben ehoḡa*, now we have come together, we shall commence our talk (deliberations) (*thol* is the more common pronunciation).

- thom thorol*, adj. Thick, stout and short, bull-necked, like a log of wood.
Th.th.e moŋa akana, he (she) has become fat and thick (and short); *noa dare dō phēd sēd th.th. moŋa akana*, this tree has become very thick near the ground a short way up; *th.th. kaŋa*, a fat and short-necked buffalo (v. *thotom thorol*).
- thongra thugri*, the same as *tohgra tuhgri*, q. v.
- thopa*, n. A bunch, cluster; a paw; hand or foot (with fingers or toes); v. m. To form into cluster. *Ul th.*, a cluster of mango fruit; *kaŋhar dō qōi etah th.ka*, the Jack tree very rarely gets clusters of fruit (too big for it); *kūngēdi dō laŋu laŋu th. akana*, the mahua has got big clusters of fruit; *seta th.*, the paw of a dog; *bana th.reko dallekhane dōra*, if they beat a bear on its paw it will run away; *qhihkiye ti th.reye sōbōl akana*, she was punched on her hand by the *qhihkiye*; *jaŋga th. mō akantata*, his foot is swollen.
- thopa thopa*, adv. In clusters, in bunches. *Ul dō th.th. jō akana*, the mango has got clusters of fruit; *loa th.th. menaka*, there are clusters of figs (v. supra).
- thopa thupi*, adv., v. m. In bunches, in clusters; to get clusters of fruit. *Sō dō th.th. jō akana*, the Black plum tree has got clusters of fruit; *kūngēdi th.th. akana*, the mahua has got bunches of fruit (v. *thopa*).
- thopat*, the same as *tophat*, q. v.
- thope*, v. m. To crowd, cluster together. *Ona dare buŋare aema hoŋko th. akana cel laŋil cōn*, at the foot of that tree many people have crowded together who knows for what purpose (cf. H. *thopnā*, to heap).
- thope thope*, adv., v. m. In clusters, bunches; to cluster together, to get clusters of (small) fruit. *Th.th.ko jarwa akana*, they have clustered together in several places; *th.th. jō akana ambra*, the Hog-plum has fruited in clusters; *hoŋ haŋde nhandeko th.th. akana*, people have collected in clusters here and there; *loa th.th. akana*, the fig tree has got clusters of fruit (v. supra).
- thopnāl*, n. A bunch, cluster; the crown of a tree when the branches have been lopped off. *Ul th. baŋ nurhame*, pull the cluster of mango-fruit down with the hook; *dare th.re susurbanko chata akata qāhē leka*, in the top of the tree, wasps have made their nest (looking) like a small flat basket; *th.th. jō akana*, it has fruited in clusters (v. *thopa*; C. gives as a meaning also "the hand from the wrist;" this is here *thopa*).
- thopram*, v. a. m. To bedaub, smear on, fill up holes or fissures. *Betha akanae, paŋjar thēd ran th.aepe*, he has got pneumonia, smear some medicine on at the ribs; *bhōhō hasoyede kana, dārig th.aeme*, he has a headache, bedaub him thickly (with some medicine); *deal paŋak akana, hasa th.aŋpe*, the wall has got cracks, cover it with earth; *mal silpih th.aŋpe gurichē*, give the bamboo door a coating of cow-dung (to shut up the many openings).
- thopra*, adj. Low, short brushwood; v. a. m. To cut low, become only brushwood, become stunted. *Noa bir dō th.gea, naprak dare dō bōnuka*,

this forest is only scrub jungle, there are no big trees; *birko mañ th.kefa*, they have cut the forest, so that only scrub jungle is left; *squri th.yena*, *nes do bañ darelena*, the thatching-grass has become stunted, it did not grow to any size this year.

thopro, v. a. m. To collect, surround, crowd together, assemble. *Hakim hore th.akaska*, the magistrate has assembled the people (Santals); *ro ghaoreho th.akana*, the flies have collected on the sore; *gerih lagit susurbanko th.kidiña*, the wasps surrounded me to sting me; *gud sela ðan gidi hurilho th.akana*, vultures and kites have assembled at the dead dog.

thor, the same as *thur*, q. v.

thora thuri, adj., v. m. Scanty, too little, wanting; to come short of, fall short of, be in want of, lack. *Kami lagille th.th.gea*, we are too few for our work; *utu do th.th.gea unah hor lagit*, there is too little curry for so many people; *jomalle th.th.yena*, we have become in want of food-stuffs; *adile th.th.akana jotakitege*, we have fallen very short of everything; *orokotele th.th.yena*, we lack ploughing-cattle (cf. *thora thuri*; Bihari *thorā*; Muṅdari *thora thuri*).

thorio, adj., v. m. Feeble; to become do. *Buðhi dge th.gea, bañ tarām dareña*, the old woman is feeble, she is unable to walk; *ruqteye th.akana*, he has become feeble through illness.

thormboñ, the same as *sormboñ*, q. v. (Rare.)

thoro thopo, the same as *thopro*, q. v. (Stunted; C.)

thorçao, v. m. To become tired, fatigued (especially by walking). *Merom nam namteñ th.ena*, I became tired by searching (everywhere) for the (lost) goat; *tingkem rora, ror rortek th.ena*, how much must you speak, I have become tired by speaking again and again (without effect).

thora, n., adj.; v. a. m. A little, a few; little, small, few, scanty, short; to give too little, only a little, less than fair; to become do. *Th. aguine*, bring a little; *th. kor*, a few people; *th. jomme*, eat a little; *noa joro do efañ joro khon th.ge ñgloñ kana*, this portion looks less than the other portions; *th. daka jufucanme*, give me a little more rice; *th. adhikam*, make it a little less (take off a little); *iñ doho th.kidiña*, they gave me less (than the others; or, only a little); *unial bahhrako th.keftaea*, they made his portion small (gave him less); *noa do thorayena*, this is less than the other; *poesa th.yentiña*, my money became less than needed. (H. *thorā*.)

thora bokul, v. *thora bokul*.

thora bokul, adj., v. a. m. A little; to give only a little; get little, less than needed (or, others). *Th.b. iñ hñ emanme*, give me also a little; *th.b. doñ namheta iñ hñ*, I got a little, I also; *th.b.kidiñako, taymentek* they gave me only a little, because I was late; *phalna dge th.b.ena*, so and so got only a little (v. *thora* and B. *bokul*).

thora thora, adv. A little. *Th.th. jompe*, eat a little; *th.th. ho emallea*, they gave us a little; *th.th. cas menallalea, nalhatele qsuloñ kana*, we

have only a little agriculture, we support ourselves by working for others (v. *supra*).

thora thuri, adj., v. a. m., the same as *thora*, q. v. *Th.th.ko emallea*, they gave us a little; *th.th. poesa menaktina*, I have a little money; *ale doko th.th.kellea*, *ako lagit doko dherketa*, they gave us only a little, for themselves they arranged much (large portions). (H. *thort*.)

thoskol morgol, v. *thosol morgol*.

thosol morgol, adj. Slovenly, dirty, untidy, dejected, cheerless. *Jawde ualle dubuna*, *bale khusilena*, *th.m.geae*, we went to see the prospective bridegroom, we were not pleased, he is untidy and cheerless (v. *morgol*; v. *tosol morgol*).

thota, adj. Without a head or point (arrow), and also often without feathers. *Th. sar do qdi sangin calaka*, an arrow without a point goes very far. The *thota* arrow generally has a little bit of the root or something similar as a head. (H. *thotha*.)

thota, adj. Stammering, having a defect in speech (males). *Th.geae, bae pustana ror*, he is stammering, he does not speak distinctly. (H. *totla*; cf. H. *thotha*; v. *thotra*.)

thotea, adj. m., adv. Stammering, deficient in speech; lispingly, imperfectly. *Nui th. do cele badaca*, what does this stammering fellow know; *th.geae, nui do qhoe galmarao darslea*, he is deficient in speech, he will not be able to talk (carry on for us); *gidra do th.ko roya*, children speak imperfectly; *dafa nur ahantae the roya*, he speaks lispingly because he has lost his teeth. *Thotea* often implies weak intellect (v. *thota*; cf. H. *totla*).

thotma, v. *thutma*.

thotmbo, adj., v. m. Blunt, without point (an implement that should be pointed); dull, dull-witted; to be, become do. *Noa pal th.gete nahel ban lagaok kana*, this plough does not work, because the ploughshare is blunt; *th. apari*, a blunt (pointless) arrow-head; *bud bamuktaca, th.geae*, he has no sense, he is dull-witted; *noa kuqi her th.yena*, this kodali has been worn blunt; *tehgod th.yena*, the axe has become blunt; *th.e mofo akana*, he has become exceedingly fat (cf. *thota*).

thotmo, the same as *thotmbo*, q. v. (cf. *thutmq*).

thotmol, adj., equivalent to *thutmq*, q. v. (short and thick, short-necked).

thotna, n. Snout, mouth; v. a. To speak, say. *Afiye th.wana*, he has a big mouth (abuses); *noa th. do ban sebela, nit gharitaga bhagaoka*, this mouth (what is in the mouth) is not savoury, in a moment one spits it out; *th. do alope arak gidia*, don't let your tongue run; *wure do bam th.laka, nit dom befeh befenok kana*, you did not open your mouth then, now you speak impertinently. (H. *thothna*.)

thoto, v. perform. of *tho*, q. v.

thoto, n., adj., v. m. A fool, idiot; silly, weak-headed, imbecile, stupid; to be do. *Nui th. do cel hū bae badaca*, this fool knows nothing; *th. hor*

dq alom larcaesa, don't make use of a foolish person; *boshako modre nui dqe th.yema*, this one is the (more) stupid one among the brothers (cf. *thotea* and *thotmbo*).

thoto moto, adv., v. a. m. Hurriedly, superficially, perfunctorily; to do in a hurry, rush through, hurry on. *Th.m.e ropet kana*, he is speaking hurriedly; *noa arar dq th.m.ni benaoketa*, I made this yoke in a hurry; *kamiqhoe th.m.yetkoo*, he is hurrying the workers on; *rolikheko th.m.keta*, they rushed the planting through; *hijuli jokhecin th.m.yema*, *ban disalala*, when coming I was in a hurry, I did not remember it.

thotom thorok, adj., v. m. Thick, stout, short and thick, stubbed, dumpy; to be, become do. *Noa kat dq th.th.gea*, *okoye goga*, this log is very thick, who will be able to carry it; *nui th.th. hargire ban rɛbena*, I am not willing to be married to this dumpy man; *netare th.th.ena*, he has become very fat at present (v. *thom thorok*).

thotofo, adj., adv. Quiet, silent, without speaking. *Murɛ hor samahreye th.gea*, he is silent in the presence of the village council; *th.e durup akana*, he is sitting there without saying a word (cf. *thotra*).

thotoraok, the same as *thotofo*, q. v. *Nui dqe th.gea*, *alope idiyea*, this one is quiet (he will not speak), don't take him along.

thotra, adj. m., v. a. m., the same as *totra*, q. v. (H. *totā*.)

thotha, v. *thota*. (C.)

thothca, v. *thotea*. (C.)

thothiq, v. *thotea*. (C.)

thothma, v. *thutma*. (C.)

thotho, v. *thoto*. (C.)

tho tho, intj. when seeing quails, etc. Settle down, don't fly away! *Th.th. laɕ kafa rɔngokoktae ma*, down, down, may its intestines and legs be burnt (this is a common expression, but apparently conveys no real meaning).

thotho motho, v. *thoto moto*. (C.)

thothom thorok, v. *thotom thorok*. (C.)

thothot, v. *thotot*. (C.)

thothot, v. *thoto*. (C.)

thothra, v. *thotra*. (C.)

thoya, the same as *thaya*, v. *tho* and *ya*. *Do th. aguime*, do bring it, you young fellow.

tho, postpos. particle, the same as *to*, q. v. *Hijulme th.*, come by all means; *ropketam th.*, you spoke surely.

thok, n., v. a. m. Party, division, batch, lot, group, corps, band; to form into parties, lots. *Aema th. horo menaka*, there are many kinds of paddy; *th.ge dɔhɔkalɛpe*, *alope mesala*, put it in a separate heap, don't mix it with others; *aema th. hɔrko calal kana buru sendra*, many batches of people are going to hunt over the mountain; *in dq Khaɔɔa Sɔren th. kanaɔ*, I belong to the sub-sept of *Khaɔɔa Sɔren*; *mil th.te ɛnoɔme*,

give it in one lot (sum); *sendra horho th.helhoa*, they divided the hunters into batches; *sauriko mit th.keta*, they collected the thatching-grass into one lot; *alorengo bar th.ena*, the village people became two parties; *th.th. takempe*, stay in separate parties; *noko do Taljhari th. kana*, these belong to the Taljhari community (T. is the headquarters of the C.M.S.). (H. *thok*.)

thoke thok, adv. In groups, heaps, separately, apart. *Th.th. takempe*, stay in separate groups; *th.th. dohoepe*, put it in separate lots; *th.th.ko calak kana*, they are going along in batches (v. *thok*).

thoko bok, adj., v. a. m. Soiled, besmeared, stained, polluted; to make, be, become do. *Ti jaega th.b.gea losofte*, his hands and legs are besmeared with mud; *gidraho th.b.kedea losofte*, they besmeared the child with mud; *suluete mofaha th.b.yentaea*, his face was besmeared with mucus; *jel gegal jokked ti th.b.yentaea* (or, -e *th.b.yena*), when he was cutting up the meat, his hands (or, he) were besmeared (with blood) (cf. B. *thok*).

thokor bokor, the same as *thoko bok*, q. v.

thokre, v. m. To be besmeared; polluted, encumbered, burdened, to adhere to, stick to. *Cidir th.yenae*, he was besmeared with diarrhoea-dirt; *suhul th. akanae, bako sapha akadesa gidra*, the child is besmeared with mucus, they have not cleansed it; *rinteye th. akana*, he is encumbered with debts (cf. *thokor bokor*).

thok thak, adv. In separate heaps, lots, parties. *Th.th. binde horo dohoepe*, put the sheaves of paddy in separate heaps (not the different kinds together); *th.th.ko calak kana*, they are going in separate parties (v. *thok*; H. *thak*).

thok thok, adv., the same as *thok thak*; v. *thok*.

thol, n., v. a. m. Resting or abiding place; to give do.; rest, remain, stay, abide. *Nokoak th. banalitakoa*, they have no abiding place; *noa atore th. menalitalea*, we have our abode in this village; *nitol do nopedie th.helhoa*, we have given them an abiding place here; *okare ho bako th. dareak kana*, they are unable to settle down anywhere; *ale thecho th.ena, th. jaegako hambeta*, they took up their abode with us, because they got a place to settle in (cf. H. *thal*).

thopod thopod, the same as *thapod thapod*, q. v.

thor, postpos. particle, the same as *to*, q. v. As you see, know, evidently.

Unige th. bas khusi kana, as you know, he is not satisfied; *dahge th. bas dalleta*, as you see, it does not rain; *hedge th. bas hijul kana*, as you see, he is not coming; *jomge th. bas jometa, cakateye pharigla*, as is seen, he does not take any food, how will he get well.

thoro bok, the same as *thoko bok*, q. v. *Th.b.e losol akana*, he is besmeared with mud.

thorok thoran, adj., v. a. m. Rough, dirty, muddy, besmeared; to make, become do. *Th.th.geae, bas abuh sapha akana*, he is besmeared (on his face with particles of food), he has not been washed; *pindeho th.th.keta*,

they have made the rice-field ridge muddy (by throwing earth on to it); *gidra'i th.th.ena, umeme*, the child has become besmeared, bathe it (v. *thoro thopo*).

thorot thopot, the same as *thorot thorot*, q. v.

thorot thorot, adv. With a clattering sound (of old shoes); languidly, feebly; v. m. To become languid. *Mare panahi dhil akante th.th. sadek kana*, the old shoes make a shuffling sound, because they have become loose; *th.th.e hijuk kana*, he is coming languidly (dragging himself along); *dära därateye th.th.ena*, he became tired by continuous walking (v. *tharat thorat*; possibly onomat.).

thorot thosot, the same as *thorot thorot*, q. v.

thoro thopo, adj., adv., v. a. m. Rough; roughly muddy; to make, become do. *Th.th.ko jerer akata kharqi, ban rghar akana*, they have plastered the threshing-floor roughly, it is not dry as yet (particularly used about the first, rough plastering of a floor); *kada siok jokhet gofa korino th.th.e losol akadina canqholle*, when ploughing, the buffalo made me muddy all over with its tail; *gai gorako lebel th.th. akata*, the cattle have trampled the (floor of the) shed into a morass; *kuriko th.th.kidina losol dakte*, the girls made me dirty, flinging muddy water on me (for fun); *mäyämteye th.th.yena*, he was besmeared with blood (v. *thoron thopon*).

thoro thoro, the same as *thoro thopo*, q. v.

thoro thoto, adv., v. a. With a loud sound; to blow a horn. Used about the sound of *ram siaga* and *bakea* (qq. v.) (also of the military bugle). *Th.th.ko pröheta baplare*, they are sounding the horn loudly during the marriage; *palhonko th.th.keta*, the soldiers sounded the bugle (onomat.; cf. *tutu tutu*).

thoren, adv. Very, extremely. *Ban kamilekhan th. lajao*, if I do not work, it will be a great shame; *th. titilko bhari akata*, they have made an exceedingly large load. (Rare; used about like *heran*, q. v.)

thosot morsot, the same as *thosot morgot*, q. v.

thotoc, v. a. To manage, succeed, get the upper hand of (ironically); adj. Inefficient, useless. *Th.kidnam*, you managed me (quite the opposite); *qhom th.lea am eskarte do*, you will not be able to manage it by yourself alone; *th. mara gidra cakpe oguketkoa*, why did you bring these useless wretches of children (i. e., too young to be able to do any work).

thotot, adj., adv. Smelling of urine (particularly of clothes wetted). *Nui th. mara gidra, bhagwae jorea akata*, this badly-smelling child, he has wetted his loin-strip (during the night); *th.ge so kana, qkoe con nondeko ado akata*, it smells of urine here, somebody has urinated here.

thota thora, the same as *thoro thoto*, q. v.

thoyot thopot, adv., v. m. Tired, languidly, draggingly; to become fatigued. *Th.th.in hijuk kana*, I am coming, dragging myself along; *dära därateye th.th.ena*, he became fatigued by continual walking (v. *thorot thopot*).

thoyot thoyot, the same as *thoyot thopot*, q. v. (v. *thiof thoyof*).

- thubrā*, n. An old bachelor (abuse); v. m. To become do. *Nui th. dō tisren kan cōe, ohoŋko rebenaea*, this old bachelor, who knows what age he is, who will be willing to marry him. (B. *thubrā*.)
- thubre*, v. m., v. a. d. To stick to, adhere to (mud, grass to implement, cart). *Hasa th.k kana sagayre, bañ gudrañk kana*, earth is sticking to the wheels, they do not turn round; *nahatre ghās th. akana*, grass has stuck to the plough; *jañga th.yentiña jetke hasate*, my feet have been clogged with clay-earth; *guriñ th. akawadea*, cow-dung is sticking to him (cf. *tombre*).
- thubri*, n. An old maid (abuse); v. m. To become do. *Hara th. akanae, cele hō bako beñgetae kana*, she has grown into an old maid, no one looks at her (v. *thubrā*; B. *thubrā*).
- thugul*, v. m. Not to take effect, be ineffectual, not enter. *Apari th.ena, bañ bololena*, the arrow-head became ineffectual, it did not go in; *hapi dō th.ena, bañ bololena*, the battle-axe was ineffectual, it did not cut (when performing a sacrifice, owing to being blunt).
- thugul mante (-marte, -mante)*, adv. Ineffectually, ineffectively. *Bana th.m.ye daikedea*, he beat the bear ineffectively (owing to its heavy fur, it had no effect); *dave mage menlaña, th.m. qte mañketa*, he intended to cut the tree, (instead) he cut the ground without hitting the tree (v. *supra*).
- thugul thugul*, adv., v. a. m. Ineffectively; to hack, cut ineffectively (with a blunt implement). *Th.th. hasae mañketa, ŋamni bañ laserte*, he is digging the ground ineffectively, because the hoe is blunt; *hoj haron th.th.th māmañ kana*, I am cutting (digging) ineffectively only to have the trouble; *th.th.el kanani, bañ sefejok kana*, I am hacking and hacking, it does not go in; *noa bhoŋko ŋeñgoŋte dō ohoñ mañketa, th.th.ok kana*, I will not cut using this blunt axe, it is only hacking without going in (v. *thugul*).
- thuk*, v. *thok*. (C., not here.)
- thukit*, adj., v. a. m. Left for a while; to defer, put off, adjourn, postpone, leave for a short time. *Nui dō th. mal kanae, aleren dōe bañ kana*, this is a piece of cattle left with us for a short time, it does not belong to us; *perako th.kelkoa*, they postponed (the coming of) the friends; *nui dañgra ale ŋene th. akana*, this bullock has been left with us for a short time (v. *thukum*; cf. H. *thakit*, stopped, wearied).
- thukit*, v. m. To be tired, weary, perplexed. (C.; it may, very rarely, be heard here in this sense, but *thakao*, q. v., is the common word here; v. *supra*).
- thukra thukri*, adv., v. a. Nudging, pushing against; to knock against, push against (in searching, when going to suck). *Th.th.ye ŋam barayel kana*, he is searching (for something) knocking against things (in the dark); *mihū th.th.ye nunuyel kana, quriye panhaoa*, the calf is sucking, pushing and pushing, it has not as yet got the milk to flow; *datrom logife th.th.ye kana*, she is searching for a sickle, knocking against everything (v. *thukra*).

thukryu, v. a. To knock, push, shove, nudge, butt; to ask for. *Hakoe th.kidina*, a fish knocked against me (in the water); *mihii thukryu kana*, the calf is butting (with its snout, sucking); *perako heč ahana, caole lqgitiñ th. barayeta*, some visitors have come, I am asking people here and there for some rice; *fakañ th. barayeta, bako laiyeta*, I am trying to get some money from people, no one says that he has any (cf. H. *thukrānā*, knock against; Muṅdari *thukrao*, knock against).

thukryi, v. a. To butt (with the snout), push, shove, touch, nudge. *Phalnae th.kidina, bujhukelan*, so and so nudged me, I understood; *sukryie th.kedea jome emade jokheč*, the pig butted her with the snout when she gave food to it; *gidra engate th.yede hana nunu jokheč*, the child butts its mother when sucking (v. supra).

thukum, v. a. m. To stop, pause (in play, work); intj. Stop, out (in the *bet bet* game). *Perale th.ketkoo*, we stopped the visitors (in coming); *daka emokkole th.ketkoo*, we stopped the servers of food (told them not to give more); *calable th.ketkoo, misfeč gidra qchimket iqte*, we stopped them in going, because a child sneezed (a bad omen); *th. hape alom jočedina*, stop, wait, don't touch me.

thul, the same as *thur*, q. v. (*thur* is the common word here).

thuli, n., the same as *thailak*, q. v. *Th.re poesa menaktina*, I have money in the cloth bag. (Desi *thuli*; H. *thaili*.)

thuluk thukur, the same as *thuluk thukur*, q. v.

thuluk thukur, adv., v. m. Decrepit, feeble; to become do. (from old age). *Th.th.e haram akana*, he has become old and decrepit; *th.th. ende moče dārd barae kana*, he is walking feebly about there only (cannot go farther); *haram iqteye th.th.ena*, he has become decrepit owing to old age.

thuluk mante (-marte, -mente), adv. With a dull sound (also seen). *Th.m.ye dalkedea*, he beat him making a dull sound; *th.m.ye donkela*, he jumped (down) with a dull sound (fat body also seen vibrating) (v. infra).

thuluk thukel, adv. With dull sounds (especially when hammering on something soft); totteringly. *Kačako kočede kana th.th.*, they are hammering the buffalo (to emasculate) making dull sounds; *maejju sakanko makela th.th.*, women cut firewood, making dull sounds (not loudly, like men); *th.th.e calak kana haram*, the old man is going, tottering along (v. *thalak thuluk* and *thqul thqul*; onomat.).

thum, v. a. To prepare eye-paint. *Aengmko th.kela*, they prepared eye-paint. They do it as follows: a number of kernels of the ricinus are put on a bit of straw; it is set fire to and the smoke is made to touch a kodali kept over this fire; the sediment of the smoke is scraped off; this is the eye-paint.

thum, n. A palisade, a high, round chimney (as in factories); a boundary mark, pillar. *Th.ko bit qurkela*, they made pillars round the boundary (v. *tham*, the form usually heard here).

thum, n. A kind of game. (C.)

thum, v. a. m. To put in abeyance, pause, suspend operations, stop a little, break off. *Th.kedeah, teheh jemon aloe calak*, I stopped him (kept him back) that he might not go to-day; *necho th.kelhoa*, they stopped them dancing; *gidra th.epe, jemon aloe rag*, make the child quiet, that it may not cry; *joto hor th.oipe, ingeh ropa*, be quiet all of you, I shall speak; *th.kimpe, alope haphariqu ocoakina*, stop them, don't let them quarrel; *th. thar thar, bihar thar, coqgod bohok rakapkok*, be quiet all in the rows, quiet in the row, may the head of the *coqgod* fish come up (expression used when they have made the water muddy to catch fish) (cf. H. *thamb*, and *thambhnd*).

thumsqa, the same as *tumsqa*, q. v.

thum tham, the same as *tham thum*, q. v.

thuŋgla, adj. m. Dull, stupid, simple. *Am do aqim th.gea*, you are very stupid (cf. *thuŋgul muŋgul*).

thuŋgli, adj. f., the same as *thuŋgla*, applied to females. *Nui oraŋren do jotoke thuŋgla th.gea*, all the people of the family of this one are stupid.

thuŋgul muŋgul, adv., v. m. Heavy, heavily, dull; to feel do., be do. *Holan bullena, teheh th.m.in qikqueta*, I was drunk yesterday, I am feeling heavy to-day; *ruŋteh th.m.akana*, I have become out of sorts (feeling heavy) owing to fever; *th.m.e tarameta*, he walks heavily (v. *thaŋgal thuŋgul*).

thupi, n., the same as *thapi*, q. v. (Rare.)

thur, v. a. m. To finish, terminate, get ready, close, end (mostly used as second part of a compound, giving the meaning of together, entirely, completely, wholly). *Joto th.lem*, get all ready first; *daka utu th.ena, pera emakom*, the rice and curry are ready, serve the visitors; *daka th.kelako*, they have cooked the rice ready; *horole ir th.keta*, we have finished reaping all our paddy; *horole en jaŋ th.keta*, we have threshed all the paddy; *heŋ th.enako*, they have all come (none left); *duruŋ th. akanako daka jom laqil*, they have all sat down together to take food; *horo kharaitoko rakap th.keta*, they have brought all the paddy up to the threshing-floor; *japil th.kelako*, they have all fallen asleep; *duruŋ th. ocoakom*, let them all sit down (none be left standing).

thurig ukhur, n. fig. A girl (used in the formal conversation at a marriage).

Sahab, th.u. do ninak, Sir, girls are so many (v. sub *laŋid thaŋga*).

thur thurqu, v. m. To be eager, desirous, solicitous. *Calak laqite th.th.k kana*, she is eager to go. (Rare; cf. *thar tharao*.)

thutba, v. *thutmba*.

thuti, n., v. a. Mouth; to amuse, to speak. *Ape do puti, ale do th.*, you have books, we have mouth (all with us is oral); *puti khon th. do sorosa*, the mouth (to be able to speak) is superior to the book; *ale hor haponak do th.kangea asolak do*, what we Santals really have is the mouth (oral speech); *game th.yel kana*, he is telling a folk-tale (cf. H. *thoth*).

thutmə, adj. m. Stout, fat, plump, blunt-pointed; v. a. m. To make blunt-pointed; become fat. *Thi nqolə kana*, he is looking very stout; *noa qəri də th.gea*, this arrow-head is blunt; *th. kađa*, a fat buffalo; *tut tute noa qəriye th.kəfa*, he has made this arrow-head blunt-pointed by continually shooting with it; *bədhəqi th.yəna nqar*, the hog has become plump and fat at present; *ruq hən phəməchəteye th. akana*, after having recovered from his illness he has become stout.

thutmbə, the same as *thutmə*, q. v.

thutmi, adj. f., the same as *thutmə*, q. v., but applied to females (women and animals).

thutri bih, the same as *tutri bih*, q. v.

thutri, adj. f., the same as *thotya* or *totya*, q. v., but applied to females.

thutwə, n. A small bundle (of grain); adj. Stout and small; v. a. m. To make up into a small bundle; grow fat, plump. *Noa th. də itə kana*, this small bundle contains seed; *janhəle th. akəfa*, we have put the millet up in a small bundle; *uni phəba də th.i bənao abəna*, so and so has grown short and stout; *qəmə nəm kəteye th. akana*, he has grown fat and plump by having got food (also written *thutwə*; cf. *thutmbə*).

thutki, v. *thuti*. (C.)

thutki kəfə, adj. Loquacious, prating, glib. (C.)

ʃ the voiceless cacuminal unaspirated stop, in Santali produced by placing the underside of the inverted tip of the tongue against the front palate (behind the gum), thereby shutting the air passage, and then opening this by releasing the tongue tip which goes down and forward, automatically straightening out the tongue. The Santals render the English ʃ with their cacuminal ʃ, like other Indians.

-ʃa, postp. particle, the same as -ʃaʃ, q. v.

ʃa, n., the same as *bəʃa*, q. v., used in address as a term of endearment.

Son, sonny. *Dəʃa ʃa, hiʃuʃme*, come, my son, come here; *okaynam, ʃa*, what has become of you (where are you), sonny. It might be noted that *bəʃa* is also used in the same manner.

ʃabaʃ ʃabuʃ, the same as *ʃabaʃ ʃabuʃ*, q. v.

ʃabaʃ ʃabuʃ, adv., v. a. Splashingly; to splash in water. *ʃ.ʃ. hoʃoko roʃoʃyɛʃa*, they are planting paddy, making splashing sounds; *hako dakko ʃ.ʃ.ɛʃa*, the fish are splashing in the water; *ʃ.ʃ.ɛ paeraʃ kama*, he is swimming splashingly (onomat.; cf. *ʃabaʃ ʃabuʃ*).

ʃabaʃ ʃabuʃ, v. *ʃabaʃ ʃabuʃ*.

ʃabaʃ ʃabuʃ, adv., v. a. Splashingly; to splash (in water). *ʃ.ʃ.ɛ paeraʃ kama*, he is swimming, splashing in the water; *dakre ʃ.ʃ.ɛ taramɛʃa*, he is walking in water, making splashing sounds; *areʃ dakre ŋuʃroʃ kama ʃ.ʃ.*, hail is falling down in the water, splash, splash (also *ʃ.ʃ.ɛʃaɛ*) (onomat.; v. *ʃabaʃ ʃabuʃ*; v. *ʃabuʃ ʃabuʃ*; Murdari *tabak tubuk*).

ʃaba ʃabu, adv., v. a. Splashingly; to splash (about the sound produced with hands and feet when swimming Santal fashion). *ʃ.ʃ.ɛ paeraʃ kama*, he is swimming, making splashing sounds with his hands and feet; *ʃ.ʃ.ɛt kamaɛ*, he is splashing (swimming; the Santals swim using hands and feet like animals swimming) (onomat.; cf. *ʃabaʃ ʃabuʃ*).

ʃaʃ ʃaʃ, adv., v. a. Breaking wind; to break wind (a peculiar sound).

ʃaʃ, n. An armband, large, worn on the upper arm by women. Now very rare (cf. *ʃaʃaʃ*).

ʃaʃ, n. A ditch, channel (possibly the same as *ʃaʃaʃ*, q. v.; very rare).

ʃaʃa, n., v. a. A carrying pole; to carry suspended from a pole. The pole is carried on the shoulders of two men (or more), the thing to be

carried being slung on the pole. In certain cases, a cross-piece is tied at each end of the pole, the cross-piece resting on the shoulders of two men; the long pole is the *faða*; *faða* is also a long-lever used for prizing up big stones. *T.te muṇḍaḥko sañ idiyeta*, they are carrying a log away slung from a carrying-pole; *mārheḥko t. aguketa*, they brought the iron, carrying it slung from a carrying pole.

faða, n., v. a. A piece of wood used to force open the mouth; to break open the mouth with a small bar. Used when having to force medicine or food into the mouth of cattle or children or insensible persons. *T.te kaða moca cahabaepe*, force open the mouth of the buffalo with a piece of wood (in such a case a piece some 50 cm. long); *t. cahabepe, ranbon qinuaa, bagor t.te do ketupe gegera*, open his mouth with a small stick, we shall give him some medicine to drink, without using a bar he will bite your finger; *mocale t.kedea*, we forced his mouth open with a small stick (cf. *Muṇḍari fara*, cross-bar to fasten a door).

Faða disom, n. A country or taluq in the south-western part of the district. Also called *Toḍo*. *T. Jalai disomren kanaan*, I am from the Tada Jalai country. (*Jalai* is the name of an adjoining part of the country.)

faḍe, v. a. m. To lean against, put up against; to prize with a lever; lean upon (a stick, crutch, etc.). *Silpiñ t.kalme, siniko baḷoḷḷ kana*, put something up against the door (to keep it shut), the fowls are coming in; *kaṭ t. ukhaṇpe*, turn the log over, using a lever; *theṅgareye t. akana*, he is leaning on a stick; *kaṭ t. oḷḷkalme*, remove the log by a lever.

faḍe faḍete, adv. Sideways, to one side. *Janum do t.t. paramokpe, bañ-khaṇpe bañ farhaoka*, pass by the thorn (bush) sideways, otherwise you will be caught and kept there (v. supra).

faḍa (tuḷa), adv. Here and there, far between; adj., v. m. Uneven; to become do. *Dareko do t.t. menaka*, the trees stand only here and there; *t.t.ko muṇḍra akadea*, they have cut his hair short and unevenly (so that long hair stands out here and there); *nesak cas do t.t.gea*, this year's crops are uneven; *joṇdra t.t.yena*, the Indian corn has grown unevenly (far between the plants).

faeni theṅga, v. *ṭaini theṅga*. (C.)

faḅḅn, n., v. a. m. A prop, support; to prop, support, rest, recline, lean against; to stick, be entangled. *T. lagaome, silpiñ alo sinok loḡit*, put a prop to prevent the door from closing; *ḍhiñki t.akme*, put a prop to keep the *ḍhiñki* raised (while the grain is scraped out of the mortar); *ḍhirite saḡar t.kalpe*, put a stone at the wheel (to prevent it from moving); *saḡar tuṇḍi t.kalpe*, put a piece of wood under the front of the cart (to keep it up while yoking when there is no *sirpa*); *dare t.ena gaḍare*, the tree stuck in the river (caught in something); *akare coe t.en perako theḷ*, he has been stuck somewhere with friends (been detained); *mihūi t. akana*, the calf has stuck (somewhere, about the birth); *naḍḍire jañ t. akana*, a bone has stuck in the throat; *t. sakom sankha*

duqrrako krogga, they put a guard wristlet in front of the bracelet (to keep it in place).

takaha, adv. Distinctly, nicely, in tact, clearly, easily, in unison. *Khub t.e rorofa*, he speaks very distinctly; *t.e taramefa*, he walks easily (quickly); *t.ko serehel kana*, they are singing in unison; *t. ruife*, drum in unison; *bahu jawda khub t.kin calah kana*, husband and wife are walking nicely (in tact and quickly one behind the other) (v. *thaha*).

takalao, v. *tahlao*. (C.)

takap tatus, the same as *takap tatus*, q. v. *T.t.le hecema*, we came floundering along.

takarao, v. *takrao*. (C.)

tahlao, v. a. m. To lead to and fro, cause to walk to and fro; to give an airing. *Sadome t.ede kana*, he is leading the horse up and down; *gidro t.em niqhore*, let the child move up and down hereabouts; *t.Me ofok sen akana*, he has gone out to take an airing; *t.kin hec akana*, I have come walking about. (H. *tahlana*.)

takrao, v. a. m. To keep firm, prove or show itself true, settle, decide, appoint, establish; hold out, keep one's ground, maintain oneself, make, be a fixture. *Niqakile t.kela*, we decided this (came to this decision); *phalna do manjhiko t.kedea*, they appointed so and so to be headman (or, confirmed him as); *kombroko t.kedea*, they proved him to be the thief; *bhejako t.kela*, they fixed the cess (or, a cess); *qanko t.kedea*, they decided that she is a witch; *daka jom bongako t.kedea*, they decided that the rice-eating bonga (i. e., a woman) was the cause (of the death; i. e., a witch); *gadale ars t.kela*, we made a firm dam across the river; *tarus caydbolreya sap t.kedea*, he caught the leopard's tail firmly (did not let it loose); *uniuk katha do bah t.lena*, his word (statement) was not shown to be true; *aboaik bicar do bah t.lena*, our judgment did not stand (was upset on appeal); *deal bah t.k kana*, the wall is not standing firm; *ona atore hor bako t.k kana*, people are unable to stay in that village; *kamiyeteye t.k kana*, he is maintaining himself by working; *jeryr hasa bah t.lena*, the plastering did not stick. (H. *takrand*; v. *takrao*.)

tak, adv. Immovable, stock still (mostly used as second word of a compound verb). *T. leka tehgoume, atom pacoaka*, stand immovable, don't move backwards; *ona nelle t. lehas tehgoyena*, seeing that, he stood stock still (in wonder); *khuyti bil t.kakme*, fix the post absolutely firm; *teho t.kate larhqime*, fight standing firmly; *tarus korreya teho t.lena*, the leopard stood stock still in the road.

taka, n., v. a. m. A rupee, money; to make money; to impose a fine in money. *Pe t.e emadiha*, he gave three rupees; *nui do oqi afe t.yeta*, this one is earning a great deal of money; *t.wan hor*, a wealthy man; *t.kedeuko*, they fined him (some) rupees; *alali mocataye t.yena*, he was fined because of his mouth; *natha senkataye t.kela* (or, *t.wana*), having gone to work for wages he made (acquired) some money. (H. *takal*.)

- taka**, v. m. To rise, become firm (the nipples, in both sexes, when maturity is coming). *T.yentaea natar do, juqnoh kanae*, his (nipples) have risen, he is becoming full-grown (cf. *tak*).
- takar takar**, v. (*takar tokor* (the common form)).
- takar tokar**, the same as *hakar tokar*, q. v. (calling out).
- takar tokor**, adv., v. m. Jinglyly; to jingle (the sound of a wooden cattle bell, *toko*). *Totko t.t. saqel kana, qkoeren gai coko hec akana*, the wooden bell is heard jingling, somebody's cows have come here (also. *t.t.oh kana*) (onomat.; v. *tokor tokor*).
- takar tukur**, adv., v. m., v. a. impers. Shivering; to shiver (with cold). *T.t.in qikuefa*, I feel shivering (from cold, also in ague); *rabahteye t.t.oh kana*, he is shivering with cold; *t.t.edin kana, ruq ehopedin kana*, I am shivering, I am getting an attack of fever (cf. *tukur tukur*).
- taka siropa**, n. A gift of a rupee and a piece of cloth (to a medicine-man, or to a tenant). *Boge hutumte ojha t.s.ko emadea*, having got well they gave the ojha a rupee and a piece of cloth (v. *taka* and *siropa*).
- take toke**, adv. In a low tone, in an undertone. *T.t. rorme, etak hor jemon aloko anjom*, speak in a low tone, in order that others may not hear.
- taklak tiklak**, adj., v. m. Spotted, stained; to become do. *Taruq doho t.t.gea*, the leopards are spotted; *murhud jom rog ehof ahadeteye t.t. akana*, he has got whitish spots (all over) because he is in the first stage of leprosy (v. *tiklak*).
- taknal**, n. A small earthenware vessel (v. *toklak*, the more common word).
- taknal toknal**, n. Small earthenware vessels of different sizes. *Kukak then khon t.t. kirin aguime*, buy small earthenware vessels from the potter and bring them; *rehged hor kanae, t.t.re mil bar cupuse bae akata*, he is a poor man, he has laid aside a few handfuls in small earthenware vessels.
- takra tukra**, n., v. a. m. Pieces, fragments, bits; to break into pieces. *T.t. khet menakalea*, we have some small pieces of rice-fields; *gidra logit t.t. kicric kirin aguime*, buy and bring some bits of cloth for the children; *sahanko t.t.kela*, they cut the firewood into bits; *begarentele khetko do t.t.yentalea*, as we were separated (setting up separate households) our rice-fields were broken up into bits (v. *katra kutra*; *Murdari takra tukru*).
- tak rog**, n. A disease in which whitish spots appear on the body, incipient leprosy (cf. *taklak tiklak*).
- takra tukra**, v. *takra tukru*. (C., not here.)
- taksal**, n. A mint. *T.re, kathae, takako benaoa*, in the mint, it is told, they make rupees. (H. *taksal*.)
- tak tak**, adv., v. m., v. a. impers., the same as *takar tukur*, q. v. Shiver. *T.t.edin kana*, I am shivering; *rabahtei t.t.oh kana*, I am shivering from cold (cf. H. *tak tak*, rapping, knocking).
- tak takao**, v. m., v. a. impers. To shiver, feel shivering from cold. *Umenteh t.t.edin kana*, I am feeling shivering from cold, because I had a bath (v. *supra*).

ʔak ʔaki, n., v. a. Striking the ground with a stick; to strike the ground repeatedly with the end of a stick, as done by ojhas to find out where *ʔ.* "bonga" or something causing an injury is buried. Enemies are believed to bury things, in order to cause injury to the person that is to be hurt. Milk is believed to be buried near the cattle-shed (also ghee, clarified butter) to cause the cows to cease giving milk; rice is buried near the rice-fields to hinder the crops growing; an egg may be buried, e. g., at the *maqjhi than*, to cause the fowls to die; a bone (human) may be buried (anywhere) to cause a person passing over it to die, and so on. All such things are believed to be done by witches, and when any misfortune, etc., happens, the Santals are liable to believe such burying to have been done. An ojha is brought in; he proceeds to tap the ground, naturally guided by spirits, and finally finds something (put there by himself). *Ojha do ʔ.ʔ. callaoe baqaa*, the ojha knows how to divine by tapping the ground with a stick; *ʔ.ʔ. kette bongae nam-kedea*, he found the bonga by beating the ground with a stick; *ʔ.ʔ. ketre kō cel kō bae namlako*, although he performed the divination by tapping the ground with a stick, he found nothing (as sometimes happens for reasons known to the ojha) (cf. H. *ʔak ʔak*).

ʔak ʔaki, v. a. m. To disconcert, make staring; to be dumbfounded, petrified. *Onako ʔiadeteko ʔ.ʔ. kedea*, by telling him that, they dumbfounded him; *ʔaruf ʔelleye ʔ.ʔ. yena*, seeing the leopard, he became petrified (stood stock still in fear). (H. *ʔak ʔak*.)

-ʔak, a suffix pointing out, signifying, determining. It is added to demonstrative and interrogative pronouns, ordin. numbers and also to nouns. It may be translated by one (ones), but is often not literally translatable. *Nui ʔ. kanae kuḍiniḥ*, this one is the youngest one; *noko ʔ. noa atoren doko bah kana*, these ones do not belong to this village; *okpe ʔ. am qkriṇea*, which one will you sell; *turuiyic ʔ. ge*, the sixth one; *koṛa ʔ. le baḥuadea neṣ do*, we procured a wife for the young man this year; *kuri ʔ. e ruak kana*, the girl is ill; *haram ʔ. e baḡiallea*, *budhi ʔ. do menae hatargea*, the old man left us (died), the old woman is still alive (cf. B. -*ʔa*).

ʔaknao mumdqm, n. A ring for tightening the skin of a *ḡhol* or *tabla* (qq. v.). The rings are of brass and applied to pairs of the thongs that run along the side of the drum; when pulled from the middle of the drum towards one of the ends, the cover is tightened. There is a number of such to each drum (v. *ʔanao* and *mumdqm*).

ʔak ʔak, adj. Open, bare, wide, extensive (plain). *Marah okod ʔ.ʔ. goḡa*, a very large high-land field; *ʔ.ʔ. ʔauḡir gai idikope*, take the cattle to the open field.

ʔak ʔak, adv., v. a. With a clicking sound; to click (to bullocks, etc. to make them go). *ʔ.ʔ. ḡaṅgrai ʔaḡayekina*, I am driving the two bullocks, making clicking sounds; *ʔ.ʔ. atkinah*, *adokin doṛeta*, I clicked to them, so they are running (onomat.).

ʔak ʔak, v. a. To click, as a clock. (C.; here *ʔʔ ʔʔ*.)

Ƨalao, v. a. m. To spend, pass (time), pass in idleness; to help through (a time). *Netar do din Ƨalaobo jama, kami banuka*, at present we shall eat to get us through the time, there is no work; *bar candobo Ƨekhan kami din tiogola*, when we have passed two months, the working season will be reached; *rengere phabae Ƨakallea*, during the hunger (famine-time) so and so has brought us through (supported us); *din Ƨalkaoi*, a loafer, idler, hireling, whose only aim is to pass the day; *din Ƨalkao hor do bako kurumuŋua*, hirelings do not work exerting themselves; *setoh bhor noa unmlrebo Ƨ.a*, as long as this heat lasts we shall pass the time in this shade. (H. Ƨalana.)

Ƨalao, v. a. To let pass, break (an order), disobey. *Hukum Ƨaleye calaema*, he went off disobeying the order; *amaŋ hukum ohoh Ƨlea*, I shall certainly not break your order (v. supra).

Ƨalka, n. A small stick, used for throwing at small game, or for knocking down fruit, etc. (C., not here.)

Ƨalka filha, adj. Uneven, not level (rice-field). *Noa khet do Ƨ.gaa, daŋ bak laŋgon kana*, this rice-field is uneven, the water will not stand; *noa Ƨ.Ƨ.khetbon karha sarigua*, we shall level this uneven rice-field with the *karha* (q. v.) (cf. *filha*).

Ƨal mal, the same as *Ƨol mol*, q. v.

Ƨalmalao, the same as *Ƨolmolao*, q. v.

Ƨamak, n. A kettle-drum. The *Ƨamak* is made of iron, shaped like a big bowl, covered with the hide of a bullock or buffalo. The *Ƨamak* is used for signalling (v. *guhria*), on the hunt, and also at dancing (then always together with the *tumdak*). *Jawae horokko calakre Ƨ. ar siŋgakor idia*, when they go to perform the ceremony of *jawae horok* (q. v.), they take a kettle-drum and a horn with them; *guhria Ƨ.ko ruyeta, tarupko ham akadca*, they are drumming alarm, they have met a leopard (on the hunt); *sendru Ƨ. sade kana*, the hunting-drum is sounding (people are hunting); *Ƨ.khol*, the iron part of the kettle-drum (only used when the hide is not on); *Ƨ.e dapiketa*, he covered the kettle-drum; *lig*, he has eaten his fill. (H. Ƨamak.)

Ƨamak tumuk, the same as *Ƨamak tumuk*, q. v.

Ƨamak tumuk, v. m. To convalesce, get better, improve in health, recover. *Rua khone Ƨ.Ƨ.gol akana, quriye dareŋa*, he has just recovered from his fever, he is not strong as yet; *Ƨ.Ƨ.e dāra barae kana*, he is wandering about convalescent.

Ƨambad Ƨambud, adv. Sauntering, strolling, leisurely (walk); poorly (Indian corn pods); v. m. To become fatigued, walk leisurely, tiredly; to get poor, small pods (Indian corn). *Ƨ.Ƨ.e dāra barae kana*, he is walking leisurely about; *Ƨ.Ƨ.e calak kana khet het*, he is strolling about to have a look at the rice-fields; *Ƨ.Ƨ.jondra phol akana*, the Indian corn has got poor cobs (very small); *laŋguyehae, Ƨ.tumbujok kana*, he is tired, he walks in a tired way; *jondra Ƨ.Ƨ.ena nes do*, the Indian corn has got only small cobs this year (cf. *Ƨambud Ƨambud*).

tambak jombok, adv. At a fair pace. (C., not here.)

tamdao, v. a. To grope (in the dark or in water), to explore, spy out, reconnoitre, make inquiries. *Baqiye t. baraketa*, he felt about for the brass cup (in the dark house); *goja ade pase bqhule t.ketkoa, bale namletkoa*, we have reconnoitred the whole neighbourhood for a wife, we were unable to find any suitable; *cary dangran t. barayetkoa*, I am making inquiries to get some hire-bullocks; *jhinuke t.ketkoa*, he groped for mussels (in the water); *disomko t.el hana, berelok thai nam lagit*, they are reconnoitring the country to find a place to settle down.

tamda tamdi, the same as *tamdao*, q. v. *Hakoe t.t.hedea*, he groped for the fish.

tamka takur, adv. Profusely, in clusters, plentifully; v. a. m. To hang do.

Ul do t.t. ja akana, the Mango has fruited profusely; *jomak t.t.e goli idiyeta*, he is carrying food in clusters (hanging down from a stick) on his shoulder; *bardurak t.t.ko aka akana*, the bats are hanging (from the branches) in clusters; *kicrit t.t. ppecentaea*, her clothes are torn in many places (hanging in rags all round); *hisi tukko t.t. akata*, the weaver-birds have arranged their nests so that they hang down in clusters; *kohoda t.t. akana*, the pumpkins are hanging in clusters. (Mundari *tamka takur*.)

tamna, n., the same as *tamni*, q. v.

tamna kuqi, v. *tamni kuqi*.

tampar, adj. Tall and thin, lanky (people, trees). *Khub t. kor kanae*, he is a very tall and slender man; *t. dare*, a tall tree.

tampar, n. A certain bush. Roots used in Santal medicine and in *ranu* (the fermenting stuff).

tampar tampar, adv. With quick sounds (of the *dhikki*). *T.t.ko huruhel kana*, they are pounding (the *dhikki*) making quick dumping sounds (onomat.).

tampa tura, adj., adv. Long-legged, tall and lanky; having spreading crooked branches. *T.t.geae, janga jelm jelingetaea*, he is lanky, his legs are very long; *koh doho t.t.geae*, the paddy-birds are long-legged; *noa t.t. sahan bhakri ban jutoka*, it is not possible to load this branched and crooked firewood on the cart; *t.t.geae bahu do, bakin juritena*, the bride is tall and lanky, they are not well mated (as to size); *arak t.t.pe gel akata*, you have cut the vegetables up into very long pieces; *t.t.ko tehatlea, bako pepaletlea*, they boiled some long bits of vegetables for us, they did not treat us (gave us only some vegetables to eat, but did not kill a fowl for us) (cf. *rampa rura*; v. *tampar*).

tam tim, adv., v. a. Unintelligently, not to be understood, in a quiet way, leisurely, superficially; to speak, work do. *T.t. cel cokin galmarakel qhin moto*, they talked between themselves something not possible to understand (also about something in another language; *t.t.e kami jarwayeta*, he is working leisurely to be done with it; *cel coko t.t.el hana*, who knows what they are saying so quietly (not to be understood by others).

- fan*, n. The leather thongs arranged lengthwise on a *dhqi* or *tumduk* (qq. v.) to keep the covering-hide at both ends firm. *T.ho uricketa*, they stretched the leather thongs taut (v. *fanao*).
- fan*, n., v. a. m. Scarcity, drought; to be do., be in lack of, be badly off for, be insufficient; adj. In lack of, wanting. *Aqi marak f. takhana calaocn serma*, there was a very great scarcity last year; *dak realk f. menaka noakore*, there is a scarcity of water in these parts; *nes doe f.heta*, there is a scarcity this year (little rain, so that much of the paddy did not come to anything); *dake f.heta*, there was little rain; *jomakte, faka possate, kamihotele f. akana*, we are lacking food, money, workers; *nes do Lena*, there was a scarcity this year; *orokhotele f.gea*, we are in lack of plough-cattle; *hicricle hyle f.gea*, we are also wanting clothes (cf. B. *fan*, a pull, strain; cf. *fanao*).
- fana*, n., adj., v. a. m., the same as *fan*, q. v. *Nes realk f.tele rehgedena*, we became lacking in food owing to this year's drought; *dak realle f.gea*, we are in need of water (or, of rain); *belak jokhede f.heta*, when the crops were ripening, a scarcity arose (not enough rain to make them ripen); *hicricle f. akana*, we have become in want of clothes.
- fana din*, n. The time of scarcity (when there are no crops; i. e., the three months *Phagun*, *Cet* and *Beisah*, from about February to April; the money-lenders are unwilling to give loans during these months). *T.d. kana, thora thorabo joma*, it is the time of scarcity, we shall eat only little (v. *fana* and *din*).
- fanak tumuk*, the same as *famak tumuk*, q. v. Also used about small, helpless children. *Baroa ppa f.f. gidra menakholasa*, he has two or three small children.
- fanao*, v. a. m. To stretch, draw out, pull, drag; to be drawn. *Parhom baber f.hakme*, stretch out the bedstead string; *berel hartako fa ryhor ocoe lagit*, they stretch a raw hide out to dry it; *raqiko f.heta*, they fixed the judgment order; *hoya do ngiharteko f.hedea* (or, -e *f.ana*), they drew the young man towards his wife's old home (or, he was drawn); *hakim shenko f.ana*, they were dragged to the judge (i. e., had to go to be judged); *marak paitye sahel kana, qdi koroe f.el kana*, he is measuring with a large *pai*, he is drawing much paddy to himself; *ca bagan set dher horko f.h kana*, many people are drawn towards the tea-gardens (attracted to go). (H. *fannā* and *fannā*.)
- fana fan*, v. a. To make insufficient, lacking. *Dakleye f.f.helbona, chatebon kamia*, we have had insufficient rain, how shall we be able to work (v. *fan*).
- fana fani*, adj., v. a. m. Scarce, insufficient; to be do., lack; n. Lack, dearth, scarcity, need. *Kami realk f.f. menaka*, there is little work done (too few workers); *dak realk f.f.te bale kami darsak kana*, owing to the scarcity of rain we are unable to work (agriculture); *f.f. din*, the time of scarcity (about the season of no crops, the hot season); *faka possa. realk*

- qñi t. akana*, there has come a great scarcity of money; *dake t. keloo nes*, we have got an insufficiency of rain this year (v. *tan*; v. *infra*).
- tanana tan*, n., v. m. Pulling in opposite directions; to pull do., to fight, be at loggerheads, at variance. *T. calali kantahina*, they have a dissension going; *tangra t. ho* or *idihedeo*, they dragged the bullock away, pulling in opposite directions; *karam budhikin t. k kana*, husband and wife are at variance (v. *tanoo*; B. *tan* (*ani*)).
- tanu puka*, n., v. a. Bits, small pieces; to cut into pieces. *T. khet menalileo*, we have only small bits of rice-fields; *t. wall halah jarwaepo, sahan karoko*, collect the bits (of wood), they will do for fuel; *katko t. keta*, they cut the wood into pieces; *khetho t. keta*, they divided the rice-field into small fields. (H. *pukra*.)
- tan badi*, v. sub *badi*. Leather thongs used for strengthening the *tumda* (v. *tan*).
- tanhao*, v. m. To be strengthened, refreshed, relieved (v. *tonko*, the word mostly used here; B. *tonka*).
- tan korya*, n. A burning sensation when urinating. *T. k. sap akadeo*, he has got the affliction of burning (due to heat) (v. *tan* and *korya*).
- tanuk*, n., v. a. m., the same as *tan*, q. v. *T. iqte koro gudena*, owing to the drought the paddy died; *neso t. keta*, there was a scarcity of rain this year; *jomallele t. ena*, we became lacking in food.
- tan pangla*, v. *tan pangla*. (C. describes it as a disease which affects old people, senile decay; not so here.)
- tan pangla*, n. A kind of fever, mostly of a rheumatic character. *T. p. ruq kantao, botorawal ruq do bak kana*, he is suffering from fever combined with muscular pain, it is not a dangerous illness; *t. p. lekae ruq k kana*, he suffers from something like a rheumatic complaint (cf. *tan*).
- tan ruq*, n. A continuous fever (cf. *supra*).
- tan tan*, adv., v. a. m. Tightly, firmly, securely; tense, pressing (feeling); to tighten, straighten, stretch. *T. t. or urijme*, pull it firmly taut; *t. t. ojo hasoyedin kana, bele akana*, I have a feeling of tense pain in the boil, it has ripened; *t. t. hasoyedin kana jnumin rollente*, I have a throbbing pain, having been pierced with a thorn; *baberko* or *t. t. keta*, they pulled the rope taut; *tol t. t. ena*, it has been securely tied. (B. *tan*, pull, tension; v. *tanoo*.)
- tan tanoo*, the same as *tan tan*, q. v. *T. t. ho tolkedeo* (or, *tol t. kedeo*), they tied him firmly; *tambu bered lagil barberko* or *t. t. keta*, they pulled the ropes tight to raise the tent; *vacate lagil t. t. edin kana*, I feel a pressing need to pass water; *dalkhete baber pufi t. t. ena*, the rope has been tightly contracted by the rain (v. *supra*).
- tan*, suffix, the same as *-tan*, q. v. Not so commonly used, except added to *mil* and *go* (*mitan* and *gotan*). *Nwi t.*, this one; *noko t. doko aleren kana*, these ones are ours; *mil t. hor*, a man; *turai got. merom*, six goats. The meaning of *tan* when suffixed to *mil* and *go* is attenuated.

faŋga, n. An axe (large). *Ƴte dareko mak bindara*, they cut down trees with an axe; *Ƴte samakel lekae egerela nui qimqi do*, this woman is abusing like cutting (bones) to pieces with an axe (v. *faŋgot*; cf. H. *fāgt*; B. *fāngf*).

faŋga bet, n. A variety of paddy.

faŋgadar, n. The cut made with an axe. (C.)

faŋgao, v. a. m. To stop, hinder, obstruct, stay, suspend, hang up.

Parwanako Ƴ. ofokala, they affixed the paper with the order to the wall; *dake Ƴ. kela*, the rain stopped (or did not come at the usual time, either before or after); *lumamko Ƴ. koo*, they hang up the silk-worm cocoons (that the moths may come out in good condition); *mit faŋgrae goçente nahel Ƴ. entalea*, our plough(ing) has been suspended, because one bullock died (cf. H. *fāgnā*, hang up; B. *fāngā*, hanging).

faŋgna, n. Something on which to hang things, a peg, hook. *Ƴ. re tumdak Ƴ. amable akaea*, we hang the dancing-drums and kettle-drums on a peg; *Ƴ. re miruko apkahoo*, they make the parrots sit on a hook; *mat reak Ƴ. re arāyle dohoœa*, we place the yoke on a hanging support made of bamboo (v. *supra*).

faŋgna baber, n. The strap or thong by which a dancing-drum is carried (or hung up) (v. *supra*).

faŋgon, adj. Stunted, thin and small (tree). (Very rare.)

faŋ faŋ, adv. With a loud thin sound. *Rahar Ƴ. Ƴ. sadel kana*, the *rahar* (q. v.) drum is making a loud thin sound; *kuŋi se thari piçante Ƴ. Ƴ. sadeka*, when you hammer a kodali or a brass plate, there is a thin metallic sound (onomat.).

faŋ faŋ, the same as *faŋ faŋ*, q. v.

faŋ faŋ, n., adv., v. a. Drought, dry weather; dry, rainless; to be dry, rainless. *Ƴ. Ƴ. iqte bale cas dareata*, owing to the drought we were unable to do any agricultural work; *Ƴ. Ƴ. setoŋ akala*, there is a dry heat with a hot sun; *qdi dine Ƴ. akawatbona, neç dake kulquabon baŋ do baŋ*, we have for many days had hot dry weather, who knows whether we shall this year have sufficient rain or not.

faŋ faŋ, adv., v. a. A few words, briefly; to speak briefly, say a few words. *Ƴ. Ƴ. le galmarao goŋketa*, we had a few words; *Ƴ. Ƴ. le mucqketa*, we ended it in a few words; *kathako Ƴ. Ƴ. keta*, they spoke only briefly (did not go properly into the matter).

faŋda, v. a. To straddle, part the legs. *Ƴ. kateye gitiç akana*, he is lying with his legs widely parted; *soçoŋke Ƴ. paromketa*, he stepped across the brook (one step); *duçre Ƴ. eçel akala*, he is standing in front of the door, hindering entrance by his straddling legs; *durup Ƴ. kate dakao jumel kana*, he is taking his food sitting with his legs wide apart. (Munçari *faŋda*.)

faŋdao, v. a. To do sufficient to bar the claims of others without committing oneself. (C.)

tanqha, adj., v. a. m. Cool, pleasant, comforted, assuaged; to refresh, assuage, gratify. *T.ge qikauk kana ntar, dak ban tetaha*, it feels cool and pleasant at present, one does not feel thirsty; *perako em t.kope*, give the visitors food and drink to refresh them; *jom t.yenale*, we have been refreshed by food; *monko t.kellakoa*, they assuaged their mind (made them feel pleasant). (H. *kaqda*.)

tdoge, v. *tanngi*. (C., not here.)

tdokz, adv. Densely, close together. *T.ko orak akata*, they have built their houses close together; *t.ye doka idi akata*, he has put it down at short intervals; *noa barge do t.t.ko gurid akata*, they have manured this homestead-field with little space between each heap; *t.ye jirau hijuk kana*, he is coming, resting at short intervals (cf. H. *thdo*).

tdongar, adj. Healthy, vigorous, tall and strong, strapping (people, animals, trees). *Nui hoga do khub t.e benao akana*, this young man has developed into a tall and strong fellow; *noa birre qdi t. dare menaka*, in this forest there are many tall and fine trees; *t. dakra*, a tall and strong bullock.

tapa, n. A bamboo hen-coop, woven openly like a basket (under which chickens or ducklings are kept to prevent kites from carrying them away). *T.te sim hopon harufkope*, put the bamboo hen-coop over the chickens. (H. *tapa*.)

tapač tipid, adv., v. a. In a few drops; to rain in drops. *T.t. dak nurok kana*, a few drops of rain are falling; *t.t.etae*, it rains in drops (cf. H. *tap*; cf. H. *tapak* and *tipka*).

tapač tupud, adv., v. m. Weakly, feebly; to totter, to be feeble. *Rua berethate t.t.e darā barae kana*, he is walking about totteringly, being just up from an illness; *t.t.e aikaueta lahgate*, he is feeling feeble, being weak; *heč hečteye t.tupujok kana*, he is tottering, having come a long way; *ručteye t.t.ena*, he has become enfeebled by illness (v. *tapan tupuh*).

tapak tipik, the same as *tapač tipid*, q. v. (H. *tapak*, dropping.)

tapak tipik, the same as *tapač tipid*, q. v.

tapan mante (-marte, -mente), adv. With a clang, a metallic sound. (Here very rare; v. infra.)

tapan tapan, adv. With clanging, metallic sounds (when metallic objects come in contact). (Here very rare; cf. *tan tan*.)

tapan tupuh, the same as *tapač tupud*, q. v.

tapar, v. *tuq tapar*.

tapok, n. A kind of bird-trap. (Here mostly *tepok*, q. v.)

tapok tapok, adv. With crashing sounds (of waves beating against). *T.t. dak chilkuik kana*, the water breaks with crashing sounds (v. *tup tap*).

tapra topra, adj. Very small (rice-fields). *T.t. khet baki menaka, bakhiau jole rohor akata*, a few tiny rice-fields are left, otherwise we have planted all (v. *topra tupri*; cf. *takra tukra*; Mundari *tapra topra*).

tap tap, adv., v. a. m. With quick tapping sounds, at a trot; to run about, trot (audibly); to spread a rumour. *Panahi horokhate t.t.e calaena*,

having put shoes on, he went, making tapping sounds; *sadome kamsaede kana t.t.*, he is making the horse run *tap tap*; *t.t. barae kanae*, he is running about making trotting sounds (with his shoes); *kathae t.t. barayela*, she is spreading the tale all over. (H. *tap*; onomat.)

(ap tapa, adv., v. a. m. Straddlingly, sprawlingly, with legs wide apart; to straddle, part the legs, sprawl. *T.t.e teŋgo akana*, he is standing with legs wide apart; *nui kaŋa do t.t.e derei akana*, this buffalo has spreading horns; *ti jaŋgae t.t. akata*, he has spread his arms and legs out; *ghao iate jaŋga t.t.k kantaea*, owing to a sore his legs are straddling; *kasra iate ti haŋup t.t. akantaea*, owing to scabies his fingers are standing spread out.

(ap tip, adv. In big drops; one after the other. *Dak t.t. nurok kana*, rain is falling in drops; *matkom nurok kana t.t.*, the mahua flowers are falling one after one (slowly, not many at a time, as when in full swing); *pepa t.t.ko hecena*, the visitors came separately one after the other (cf. *tapač tipic*; H. *tap*).

tap tap, the same as *tap tap*, q. v.

(arač turuč, adj. Very small, little, small fry. *Aema t.t. mihū menakkolaea*, he has a great many small calves; *jonŋra t.t. phot akana*, the Indian corn has got only small pods; *t.t. gidra*, tiny children.

(arao, v. a. m. To sweep away, shove or push aside, deflect, turn aside. *Horō t.kakme, lebet odokok kana*, push the paddy aside, it is being trodden on and spread; *hasa t. gidikakpe*, shove the earth away; *horko t. oco-ketkoa Dibi duar khon theŋgale*, they pushed people away from the entrance to the Durga idol with a stick; *inač kathako t.kela, bako sen ocoata*, they swept my statement away, they did not let it apply (would not listen to it); *t. saharakme*, keep aside; *sagar mit sa t.pe*, turn the cart aside to one side (of the road); *tala hor khone t.ema*, he turned aside from the middle of the road; *dak t.katabonpe*, turn the rain aside for us. (When rain is coming and for some reason is not wanted, they will ask a person who "knows" to turn the rain in another direction. Persons who were born in an upside down position or with legs first, are supposed to have this ability. The person operating spits on the little finger of his left hand, and while whistling he (or she) turns this left hand, with the little finger standing out, in a semi-circle in the direction to which the rain (cloud) is wanted to go. This is practised sometimes even now.) (H. *arnā*, turn aside.)

(arat torol, adv., v. a. Croakingly; to croak; break wind. *Bah do roŋem gocha ggukelko, mit talaoem rak ocoyelko t.t.*, I wonder whether you have brought some frogs in your cloth-fold, you are making them croak incessantly; *dak sorok hante roŋeko t.t. et kana*, the frogs are croaking because (they feel) rain coming (onomat.).

(areal turinč, the same as *arač turuč*, q. v.

(arhao, the same as *farhao*, q. v. *(arhao* seems to be the easier form; perhaps more used than the other). *Nuige kounbroko t.kedra*, they decided

that this one is the thief; *khajnao t.kela, bighare mōrī sikkhate*, they fixed the rent at one rupee and four annas per bigha. (Kurku *tharba.*) *farhao, v. a. m.* To caution, give warning, warn off, advise to escape, send away (or, out of the way); entice away. *Mañjhi do hore t. gotkathoa, ad do bae senlena*, the headman sent people off, but did not himself go (e. g., he told them to go in advance, he would follow, but did not); *nui hor dom t. gotkadea, baikhhan adle do ghoq senlena*, you gave this man a warning to be off, otherwise he would not have gone of his own accord; *orak khone t. idikedea, horreye hir bagiadea*, he enticed her away from her home, on the road he left her; *mañjhi kombroo t.kedea*, the headman sent the thief out of the way (e. g., having received a bribe). (H. *farhānā.*)

farak turuk, the same as *turuk turuk*, q. v.

farak turuk, adv., v. a. With hard sounds; to pound with hard sounds (expression used when there is little in the mortar, so that the contact of the pestle and the mortar bottom is heard; or when pounding certain soft kinds). *Reñgeñ horak dhiñki do t.t. saḍeka*, the *dhiñki* of poor people produces hard sounds (because there is little in it); *matkomko t.t.el kana*, they are pounding mahua flowers making hard sounds (stuff being soft, so that the pestle makes more noise); *sukri jah t.t.ko samakela*, they are cutting the pig bones into bits, making hard sounds (onomat.).

farah mante (-marte, -mentle), adv. With a loud, ringing sound. *Kuli tora t.m.ye gonkela*, as soon as he was asked he replied loudly; *ghonṭae rukela t.m.*, he rang the bell loudly; *bañi t.m.ye pashaokela*, she let the brass cup fall so that it made a ringing sound (v. infra).

farah farah, adv., v. a. m. With ringing, tinkling sounds, loudly; to produce do., sound loudly, ringingly. *T.t.e rorēt kana*, he is speaking loudly; *bañi thari t.t. saḍek kana*, the brass plates and cups are giving ringing sounds (when knocking against each other); *ghonṭae t.t.el kana*, he is ringing the bell loudly; *ghañṭi t.t.ok kana*, the small bell (on the neck of an animal) is making ringing sounds (onomat.).

farah turuk, adv., v. m. With tinkling sounds; to sound tinklingly (small bells). *Ghañṭi t.t. saḍek kana* (or, *t.t.ok kana*), the small bell is making tinkling sounds (onomat., v. supra; cf. *haḍuñ haḍuñ*, about large bells).

fasaha, adj., v. m. Brittle, fragile; to be, become do. *Matkom qar do t.gea*, the branches of the mahua tree are fragile; *tukuc do t. jinis kana*, an earthenware pot is a fragile thing; *kasa do t.gea, kasa* (q. v.) is liable to break; *kac bañi do t.yena*, a glass cup is easily broken (and cannot be repaired) (cf. H. *fasnā*, burst).

fasak, v. a. m. To stir, move, affect, make an impression, shake. *Hoete bae t.laka noa sarim do*, the storm did not shake this roof; *aenna daka sarē menalla, bako t.laka bariqtko*, a great deal of food is left, the bridegroom's party did not manage it (all); *iñ do ghoḍe t.hina*, you will not be able to shake me; *bañ t.oka mit harte do noa ganḍke*, this log

- cannot be moved by only one man; *noa akatre nui dō bae tōka*, in this famine this man will not be shaken (he will not suffer). (H. *ʔasak*.)
- ʔasak ʔohrom*, v. a. m. To remove (a disease). *Rog bale ʔ. dārcata*, we were unable to rid (him) of this disease.
- ʔaskao*, v. a. m., the same as *ʔasak*, q. v. *Noa dhiri dō ohope ʔ.lea*, you will not be able to move this stone; *noa bōndi dō ohō ʔ.ena bar hōrte dō*, this paddy-bundle cannot be moved by two men alone. (H. *ʔasaknā*.)
- ʔas mante (-marte, -mente)*, adv. With a crack or snap. *T.m. raput gōlena noa dōr*, this branch suddenly broke with a crack (onomat.; cf. H. *ʔhas*).
- ʔat ʔof*, adv. Breaking wind (onomat., *roʔe rak leka*, like the croaking of a frog).
- ʔat*, n. Gunny cloth. *T.re durupme*, sit down on the piece of gunny cloth. (H. *ʔat*; rare.)
- ʔatak*, adv. Suddenly, unexpectedly. *T.e gōlena, bogegeye tahākana*, he died suddenly, he was quite well; *ʔ. dōr rapulena*, the branch suddenly broke down; *ʔ. hōdāl hēʔ gōlena*, a thunderstorm came unexpectedly. (H. *ʔatak*; v. *ʔatka*.)
- ʔatak*, n., the same as *ʔatōk*, q. v. (H. *ʔatak*.)
- ʔatao*, v. a. m. To make, be too dry, parched (in the sun); be numbed, stiff, seized with cramp. *Horoʔe ʔ.eta, hōr samtaope*, you are letting the (boiled) paddy become too dry, gather it; *horo ʔ.ena*, the (boiled) paddy has been parched (too dry); *sir ʔ.entaeta*, his muscle is standing out stiff (in cramp); *jāhā tingle edre akan miʔ sir dō ʔ.igetata*, however much he is angry, one nerve of his will stand stiff (i. e., he will feel compassion); *reʔgeʔleko ʔ. akana*, they have become numbed with hunger; *reʔgeʔleko ʔ. ocokelhoa*, they let them (visitors) become numb with hunger (here about not giving food at the proper time). (H. *ʔatānā*.)
- ʔatao*, v. a. m. To stick to a place, remain, continue. *Noa oʔalre ohōe ʔ.lea* (or, *ʔ.ena*), he will not be able to remain in this house; *noa atore hōr baho ʔ. dārcāl kana*, people are unable to remain in this village (out of fear). (H. *ʔatānā*, stand, endure.)
- ʔāʔārbak*, the same as *ʔatārbak*, q. v. Heard in a song in a folk-tale. *Tilmih ʔ.*, a tall mustard plant. (Meaning uncertain.)
- ʔāʔārbak*, adj. Lanky, tall and slim, slender (people, trees, animals). *T.e hara akana*, he has grown tall and slim; *ʔ. dāre*, a tall and slender tree; *nui ʔ. dāngra ʔ.āl tuluʔ bae jurika*, this tall and slim bullock cannot be mated with any other (to go under a yoke).
- ʔatka*, adj., adv., v. a. m. Fresh, new, recent; hurriedly, unsatisfactorily; to do perfunctorily. *T. khajarige sebela*, fresh parched rice is savoury; *ʔ. jel*, the meat of an animal just killed; *ʔ. geye gōlena, hola dō bese tahākana*, he died unexpectedly, yesterday he was well; *horo roʔgeho ʔ. keta*, they planted the paddy hurriedly (not in a satisfactory way); *ʔ. ʔyentinte bāi jōsledeā*, I did not hit it, because my hand was unprepared (so that I could not shoot well). (H. *ʔatka*.)

- taʃka*, v. m. To be stupefied, stunned (with fear). *Taruʃ helleye t.yena*, he was stunned with fear seeing the leopard; *caʃerteʃe t.yena*, he was stunned by the stroke of lightning (v. supra).
- taʃka birki*, v. m. To be frightened, alarmed. *Cela coe botor ocokedeteʃe t.b. akana*, something or other frightened him, therefore he became alarmed; *boŋga keteʃe t.b.yenteʃe ruayena*, he got fever, because he was frightened by a spirit; *t. alo b. alo hoook ma*, may there not be any sudden fear or alarm (from a *bakker*). The expression has particular reference to fear caused by a supposed supernatural apparition (v. *taʃka* and *birki*).
- taʃka maʃka*, adj., adv., v. a. m., the same as *taʃka*, q. v. *Noa khet dote t.m.keta, khet anjedok kana*, we finished (planted) this rice-field in a hurry, because it is becoming dry; *t.m. sahan baŋ joloŋ kana*, fresh firewood will not burn; *t.m.ko nfoʃakellea*, they invited us unexpectedly (we had no time to make any preparations) (*maʃka* is a jingle).
- taʃka mar*, adv. Suddenly, unexpectedly, quickly, without delay. *T.m. ruq ehoʃkedeʃe*, he got an unexpected attack of fever; *t.m.e sen heʃena*, he went and returned very quickly; *sefer tora t.m. dabako emallea*, they quickly gave us food, just as we came (v. *taʃka* and *mar*).
- taʃok*, n., v. a. A juggler, conjurer, trick; to juggle, impose upon. *T.ko keʃ akana*, some jugglers have come; *t.ɛlako, kelhalho ʃaka ocoyeta*, they are juggling, they are turning potsherds into rupees; *miŋ ghariteʃe t. goʃkidiŋa*, he imposed on me in a moment (promised, but disappeared); *t.ɛe hoʃe andhayefhoa*, he deceives people by tricks (v. *taʃok*).
- taʃokdar*, n. A juggler, conjurer (*taʃok* + *dar*).
- taʃhao*, the same as *taʃao*, q. v. (endure; H. *thaʃhna*).
- taʃhe*, v. a. m. To strike with a stick. *Alom ʃhoka, baŋkhanlaŋ t.meʃe*, don't be insolent, otherwise I shall thrash you with a stick; *ona ʃar do alom gr livet baraca, khaʃige molohrem t.ka*, don't pull that branch and bend it, you will surely be struck in your forehead by it (if it breaks) (cf. H. *thaʃhna*, strike, beat).
- taʃhra*, v. *taʃra*. (C.)
- tawak tawak*, adv., v. m. Moving up and down (hanging); to move up and down (anything carried), to strike against (the body of the carrier). *Rin hoʃo t.ɛe goʃ ggujoŋ kana*, he is carrying (hanging on a shoulder-pole) borrowed paddy home; *ul jo t.tawagok kana*, the mango fruit is moving up and down (in the wind); *mal t.ɛe goʃ idiyeta*, he is carrying a bamboo that is moving up and down (at both ends).
- tawak ʃaʃak*, v. *tawak ʃaʃak*.
- tawal*, v. m. To dangle, hang dangling. *ʃoke t.ena kaʃare*, a leech is dangling on the buffalo; *hicriʃ t.entaea, ɛʃak kiriŋaeme*, her cloth is hanging, dangling (and torn) on her, buy her another one.
- tawal mante* (-*marte*, -*mente*), adv. Dangling, floundering, wriggling. *Kurif biŋ t.m.ye qtkirkedeʃe*, the kite carried off the snake, dangling (from its

claws); *jǝk* *ʃ.m. ye paera kečena*, the leech came swimming, wriggling along (v. *infra*).

ʃawal *ʃawal*, adv., v. m. Dangling, sprawling; to dangle in the air, trail, wriggle. *ʃǝk* *ʃ.ʃ.ko paerak kana*, leeches swim wrigglingly; *sim* *hoppu kuril* *ʃ.ʃ.c. aʃhirkedeə*, the kite carried off the chicken, dangling it in the air; *ul* *ʃo* *hote* *ʃ.ʃ.o* *kana*, the mango fruit is dangling in the wind; *o* *reč* *kicrič* *ʃ.ʃ.o* *kana*, the torn cloth is dangling; *bardürüč* *ʃ.ʃ.ko aka akana*, the bats are hanging, dangling (v. *ʃawal*).

ʃayal *ʃuyul*, adj., adv. Scattered, sparse, here and there; thin, watery. *Netar do* *ʃ.ʃ. dak maṅdile jometa*, at present, we are eating only watery rice-gruel; *horo* *ʃ.ʃ. gele akana*, the paddy has set ears only here and there; *ʃ.ʃ. jel utuko emalleə, eken rasege*, they gave us some thin meat-curry, only sauce; *ʃ.ʃ.c. ciđireta*, he has a watery diarrhoea; *hako* *ʃ.ʃ.ko doṅel kana*, the fish are rising here and there (above the surface of the water); *gncə up* *ʃ.ʃ. janamok kantaeə*, his beard is coming out here and there.

ʃayal *ʃuyul*, adv. Scattered, here and there.

ʃayok, v. *asok* *ʃayok*.

ʃabuk *ʃabuk*, the same as *ʃabuk* *ʃabuk*, q. v.

ʃabuk mante (*-mante*), adv. With a splash. *Ro* *ʃe dakre* *ʃ.m. ye doṅkela*, the frog jumped with a splash in the water (v. *infra*).

ʃabuk *ʃabuk*, the same as *ʃabak* *ʃabuk*, q. v. *ʃukučre dak eken adha perēč menaka*, onate *ʃ.ʃabugok kana*, the pot is only half full of water, therefore it is splashing (when carried) (onomat.).

ʃagri (*hṅṅdi*), n. Rice-beer, especially what is brewed by the Sunḍis; v. a. m. To add (hot) water to beer. *Noə hṅṅdiko* *ʃ.kela, baṅ sebela*, they have added hot water to this beer, it does not taste well.

ʃahri, the same as *ʃahri*, q. v.

ʃahludar, n. A middleman, intermediary, go-between, negotiator, a temporary servant or assistant. *ʃ. kolepe, dakə aguī ma*, send the intermediary, let him bring water; *ʃ. bar hor dhuraukinpe*, appoint two men to assist. (H. *ʃahlu + dar*; rare.)

ʃahri, n., adj., adv., v. a. m. Slowness, sluggishness; slow; slowly, gently; to do slowly, be slow. *ʃ.ʃ. ye kamiyeta*, he works slowly; *kami* *ʃ.getaeə*, his work is slow; *ʃ.getaeə ror*, his speech is slow; *ʃ. ye tarama*, he walks slowly; *serēne* *ʃ.kela*, she made the song long-drawn; *ʃ. eṅč*, a slow dance; *ʃ. ye ruyeta*, he is drumming slowly; *horo rohge* *ʃ.yena*, the planting of the paddy became slow; *jom* *ʃ.yena*, the eating became slow (they took a long time over it); *tale tal dak hijuk kante jondra po* *ʃ.k kana*, the hoeing of the Indian corn is slow, because rain is constantly coming (cf. *ʃahrao*).

ʃahri mar, adv., the same as *ʃahri* *ʃahri*, q. v.

ʃahri *ʃahri*, adv. Slowly, gently. *ʃ.ʃ. ye rapeta*, he speaks slowly; *ʃ.ʃ. ye dakela*, there is a gentle rain; *ʃ.ʃ. ye taramel kana, tinre cge tiog*, he

is walking slowly, who knows when he will reach his destination (v. *qabri*).

qhud qhud, adv. Striding, taking long steps; v. m. To become fatigued.

T.te calak kana, he is striding along; *calak calakten t.t.ena*, I became fatigued by walking along (v. *qhusf qhusf*).

qhud qpuč, adv. Totteringly; v. m. To become tottering, tired (from walking). *T.te calak kana*, he is walking totteringly (with the knees giving way); *hijul hijultele t.t.ena*, we became totteringly tired coming along (the long way) (cf. supra).

qhusf qhusf, adv., the same as *qhud qhud*, q. v. *T.te tarameta*, he walks striding along.

qhusf qtuš, adv., v. m. With a stumbling gait; to roam about, tumble about. *T.te hedena*, he came stumbling along (in darkness, or over a bad road); *t.tatubok kanae, hor bae nam darak kana*, he is tumbling about, he is unable to find the road; *mihun akheda, t.t. gotah sendrayede kana*, I have lost a calf, I am stumbling along and searching for it all over (v. *takap qtuš*).

qini, v. *bonga qini* (the plant).

qini, n. A stick with small iron rings on an iron head-piece inserted in the top end of the stick. The head-piece consists of three pieces of twisted iron, joined at top and bottom, the middle part being bent outwards. This stick, called *qini thega*, was formerly used at certain dances (by men only), the dancers striking the ground with the bottom end of the stick at each pace, the small rings at the top making a tinkling noise. It was also used by the ojhás when hunting for buried (*thapna*) bongas. The *qini* is now practically obsolete. The writer once in Japan saw a Shinto priest carrying and using a stick that looked like a *qini thega*.

Qini eneč, n. A kind of dance by men who move and strike the ground with this stick. Now obsolete.

Qini seroh, n. Songs sung by the men dancing (*t. eneč*), at a *qini rar*, a certain melody. Not heard nowadays,

Qini thega, n. The stick itself.

qku, n. A spindle, the spinning axle of a spinning-wheel. *T.re sutamko bedhaoa takoe jokheč*, when spinning they wind the thread round the spindle. (H. *takua*.)

qku, v. m. To be stunted, backward in shooting forth ears. *Geleš jokheče hudurhette adom horo do tyena*, some paddy did not let the ears come out because there was thunder when the ears were forming (cf. supra; name probably due to the look of the plant).

qku, n. The erectile spines of a porcupine. *Jhik t. real kolomko benaon*, they make quills of the porcupine spines (v. *qku*).

qku ghás, n. A certain kind of grass (resembling *surə*, q. v., growing in marshy places).

- ƒali*, n. A tile (more or less flat). *Kacahƒri oraƒ ƒ.teko daƒ akata*, they have put a tiled roof on the court-house. (B. ƒli.)
- ƒambud*, v. a. To stride, go quickly. *Fera hoƒe taƒƒkana, tehoƒ selakreye ƒ.kela*, we had a visitor, this morning he strode away.
- ƒambud ƒambud*, adv., v. m. Quickly, rapidly; to stride along; to be fatigued (by walking). *ƒ.ƒ.e calak kana*, he is striding along (quickly); *calak calakreye ƒ.ƒ.ena*, he became fatigued by walking (cf. *ƒambud ƒambud*, that has a somewhat different meaning).
- ƒambuk ƒambok*, v. *ƒimbod ƒimbod*. (C.; not here.)
- ƒamkiq*, adj. Who is an adept *ƒamak* (q. v.) drummer. *Ale atore phalna do ƒ. hoƒ kanae*, in our village so and so is an adept at beating the kettle-drum (*ƒamak + iq*).
- ƒamkur*, v. a. m. To hang up, dangle. *Baberko ƒ. akata darete deƒjok lagil*, for climbing the tree, they have made a rope hang down; *kohnda ƒ. akana*, the pumpkin is hanging, dangling; *kicriƒ oƒeƒ ƒ.entaea*, her cloth is torn and hanging down (in rags) (cf. *ƒamka ƒakur*).
- ƒamni*, n. A mattock, hoe. *ƒ.te hasale la utƒqua*, with a hoe we dig up the earth. The Santal *ƒamni* is locally made by the blacksmiths. (Desi *ƒamna*.)
- ƒamni kuƒi*, n. A hoe with a broad and short blade, fixed to the end of a long handle and worked like a *ƒamni*. *ƒ.k.te pogarko maga*, with a flat hoe they cut drains (v. supra and *kuƒi*).
- ƒampur*, n. A small bush so called; roots used in Santal medicine.
- ƒampur*, v. *ƒampur*. (C.)
- ƒampur*, adj. Lanky, long-legged. *ƒ. sim menalkotalae*, we have long-legged fowls; *mi hoƒ do ƒ.e usul akana*, this man has grown tall and long-legged; *ƒ. ƒimai*, a lanky woman (v. *ƒampa ƒura*).
- ƒampu ƒaruƒ*, the same as *ƒampa ƒura*, q. v. *Garur do adiko ƒ.ƒ.gea*, the Adjutant birds are very long-legged.
- ƒamuƒi*, v. a. To cut off the top of paddy (or other crops) before the general harvest, eat a little (before the general harvest; threshed at home with one's own feet). *ƒomak bamukle ƒ.katele ƒomela*, as we have no food-stuffs, we eat cutting off the top of some paddy; *gundite ƒ. ƒomela*, we are eating millet, cutting off ears before the ordinary harvest.
- ƒanuq*, adj. Liable to become dry (rice-fields, wells, etc.); not nourishing. *Noa kƒei do ƒ.gea, hoƒo gujuƒgea*, this rice-field does not keep water (dries up), the paddy dies; *noa kuƒi do ƒ.gea, setoƒ dinre dak bah takena*, this well is liable to dry up, there is no water during the hot season; *janhe do ƒ.gea, janhe daka ƒomte do oksolla*, the *janhe* millet is not nourishing, by eating *janhe* boiled, one becomes thin (v. *ƒau*).
- ƒanuƒa*, adj., the same as *ƒanuq*, q. v.
- ƒangi*, v. *ƒanggi*. (C.)
- ƒankur*, v. a. m. To hang, suspend (from something). *Daka ghƒi theƒgareye ƒ. akala*, he has hung the bundle with the food on the stick (carried

on his shoulder); *ul jo t. akana*, the mango fruit is hanging down (v. *tamkur*).

taŋdi, n., adj., v. a. m. A plain, field, meadow, an open field; bare; to clear, bare (jungle); be laid bare. *Tre gaiko ŋtiŋ kana*, the cattle are grazing in the open field; *ona t.reho atokela*, they founded a village on that plain; *t. hor kana*, it is a road through bare country (no forests); *birko t.kela* (or, *maŋ t.kela*), they cleared the jungle; *sauriko ir t.kela*, they reaped the thatching-grass and cleared the ground; *racako jok t.kela*, they swept and cleared the courtyard; *apate gocenkhan bohok uf ar gocoko hoyo t.keltaaa*, when his father died they shaved his hair and beard off; *simko potor t.kedea*, they plucked the fowl bare; *burnu pator t.yena senŋelle*, the mountain was burnt bare; *oraŋ loyentacteye t.yena*, he was laid bare (lost everything) by his house burning down; *sukriko ro t.kedea*, they singed the (killed) pig bare; *barŋeko halan t.kela*, they plucked up and cleaned the homestead field (Muŋdari t̄ar).

Taŋdi, v. m. d. To clear land for oneself; to go to stool.

Taŋdite, adv., v. a., v. m. d. To the field (i. e., to ease the bowels); to go to stool. *Tye sen akana*, he has gone to ease his bowels; *t. jon kanae*.

Taŋdi set, used like *taŋdite*, q. v.

Gota taŋdi, n., adv. The whole plain; everywhere. *Netar do g.f. cas menaka*, at present there are crops everywhere; *g.f.ko ruŋk kana*, they are ill everywhere.

Tala taŋdi, v. *tala t.*

Sanam taŋdi, the same as *gota taŋdi*, q. v.

taŋdi aŋdiŋ, n. An idler, sluggard, one who idles away the time outside (used as an abuse of lazy women, not about men; it hurts). *Ale baŋu do oraŋ real kqmi qdi ate aikqua, taŋdi real kqmi qdiye khusiaŋa mi t.g.*, our daughter-in-law feels the household work to be very hard, she likes work of the plain, this field "male" (women's abuse) (v. *aŋdiŋ*).

taŋdi bhiŋi janatet, n. A small wild plant, *Desmodium gangeticum*, DC. (v. *bhiŋi janatet*).

taŋdi catom oraŋ, n. A wild plant, *Oxalis corniculata*, Willd., or *Desmodium triflorum*, DC. Used in Santal medicine (v. *catom oraŋ*).

taŋdi horo, n. A small kind of tortoise, *Morenia ocellata* (v. *horo*).

taŋdi jhapni, n. A small plant, *Zornia diphylla*, Pers. Used in Santal medicine (v. *jhapni*).

taŋdi kisari, n., v. *kisari*.

taŋdi khode baha, n. Two small plants, *Indigofera linifolia*, Retz., and *Evolvulus alsinoides*, L. (acc. to C.) (v. *khode baha*).

taŋdi meral, n. Two small plants, *Phyllanthus simplex*, L., and *Phyllanthus urinaria*, L. (acc. to C.) (v. *meral*).

taŋdi poraeni, n. A plant resembling the Lotus, but growing in the forests on dry land. Used in Santal medicine (v. *poraeni*).

- taŋdi sol*, n. A small plant, *Ionidium suffruticosum*, Ging.
taŋdi sunsumi, the same as *taŋdi catom apak*, q. v. (C.)
- taŋdi sura*, n. A sedge, *Cyperus rotundus*, L.
- taŋdi tikur*, adv. Everywhere (in the open). *T. t. of janamak kana*, mushroom rooms are coming up everywhere; *t. t. e dakketa*, it rained all over the country; *t. t. cas bele akana*, *bale samtao dareak kana*, the crops are ripe everywhere, we are unable to gather in all (too much).
- taŋdi tukur*, the same as *taŋdi tikur*, q. v.
- taŋdi upal*, n. A certain plant, *Hibiscus mutabilis*, Willd. Used in Santal medicine (v. *upal*).
- taŋpi*, n., adj., v. a. Trickery, deceit; deceitful; to deceive, dupe, hoodwink, bamboozle, befool. *Uniak t. qhergetaea*, there is much trickery in him; *t. geae*, *alom patiquaea*, he is deceitful, don't trust him (with anything); *t. kidinae*, *gapae emoka mente*, *bae em ahala*, he duped me, saying he would pay it back to-morrow, he has not paid it; *hateye t. idikidina*, *bogiadinae*, he duped me taking me along to market, he has left me (not kept his promise to follow me back home).
- tapu*, n., v. a. An island; to flood. *Mitced t. menaka*, there is an island; *gada dakte dareye t. idiketa*, the river flooded the tree away (it was carried away by the overflowing river); *baihar horoe t. idiketa*, it flooded the (standing) paddy of the low-lying rice-fields away. (H. *tapu*.)
- tapua*, adj. Knock-kneed, clumsy, awkward. *Nui t. cudi do*, *nondegeye pantek kana*, this knock-kneed wretch, he is placing himself here beside us.
- tapud tapud*, adv., equivalent to *tahud tahud*, q. v.
- tasiqu*, v. *tasiqu*.
- tasi*, n., v. a. A screen, fence (of bamboo); to screen off. *Sadaere t. silpin takkantalea*, formerly we had (only) screen-doors; *t. lagaope*, *hakoko darela*, fix a screen (in the ditch), the fish are getting away; *hakole t. ketkoa*, *aloko dar lagif*, we screened off the fish to prevent them escaping. (H. *tassu*.)
- Tasi jhari*, n. The name of the original village of the Nij Häsak' sept (acc. to tradition).
- tasiol bhut*, n. A kind of wattle and daub wall. (C.; not here.)
- tatu*, n. A male foal, a small pony. *T. sadom*, a small foal. (H. *tassu*; not commonly used.)
- tatuk*, v. *tawak tatuk*.
- tāuhē*, v. *tāohē*.
- tauŋgi*, n. Dove-cot, pigeon-house; v. a. To erect do. *Tala racare tko benao ahala*, they have built a dove-cot in the middle of the courtyard (the "cot" stands on one, two or four posts some 3 m. or more high; inside, a number of broken (half) earthenware pots are placed for the pigeons to have their nests in); *t. parwa do qdi sangetko hoponkoa*, the pigeons in a dove-cot get very many young; *alore bar pe horho t. a*, in a village two or three men will erect pigeon-houses. (B. *tau*.)

toyo, v. a. m. To leave alone, put alone. *Tala birreko tshidina*, they left me alone in the middle of the forest; *buhiye tyena orakre*, the old woman was left alone in the house.

tebra, adj. m. Small with a protruding stomach (applied to small boys). *Nui t. do marah ghqo haralena*, this big-bellied stumpy boy will not grow to any big size.

teghan, the same as *taghan*, q. v.

tehad, v. a. m. To support, prop up; to put under protection, marry off; to be supported, lean on, seek protection, be under the protection of, attach oneself to, to be married to. *Tshagata silpihe t.kela*, he put a stick up against the door (to keep it in position); *kaŋ darereye t.kela*, *bae idi dapealte*, he leaned the piece of wood against a tree, because he was unable to take it away; *hoponerat phama orakreye t.kedea*, he gave his daughter in marriage to so and so's family; *jähäe then t.kokme*, put yourself under someone's protection (as a servant, etc.); *kisq̄r thene t.ena*, he sought protection under a master; *lale t. akata kisq̄r tshad*, he has put his stomach under the protection of a master (i. e., he works without other wages than getting his food).

teka, n., v. m. Tasar silkworm at the third moult; to moult for the third time (v. *lungm*).

tekaŋ, v. a. m. To stop, detain, check; to tend, guard, keep, take care of, drive. *Gaiye t.ketkhoa busup then*, he kept the cows at the straw (to let them eat); *dake t. akata khqire*, he has stopped the water in the rice-field (kept it from running away); *perale t.ketkhoa*, *bale sen ocoathka tehen*, we detained the visitors, we did not let them go to-day; *gaŋae t.ketlea*, the river stopped us (we could not cross); *aleren gai t. ayuphom*, take care of our cattle until evening (because our cattle-herd is ill); *kaŋ bhari sipahiko t.kela*, the peons stopped the cart with timber (did not permit it to pass); *tukud jorok hana*, *t.kakme jähänakle*, the earthenware pot is leaking, stop it with something; *jog manjhi bariqkoe t.ketkhoa phucia kaq̄di bae nam akalte*, the custos morum stopped the bridegroom's party, because he had not got the *phucia kaq̄di* (q. v.) (H. *shana*).

tekmün, v. *tikhmün*.

tela, adj. Half-grown (hare), leveret. *T. kulqi*, a half-grown hare; *t. kulqi do q̄di ätko dqr dareaka*, half-grown hares are able to run very hard.

temañ, v. a. m. To behead, decapitate, slay. *Mgromko t.kedea*, they beheaded the goat; *sedaere Pahariq̄ko do horqo t.ekho tahkana*, formerly the Paharias were in the habit of beheading people.

tembros, n. The Guava. (C., not here.)

temna, n., the same as *tamni*, q. v.

temso, adj. f. Short in stature (applied to girls or women, also to vessels), undersized. *T.geas nui huŋi do*, *bae usula*, this girl is short, she is not tall; *t. tukure thorage isinoŋka*, in a small earthenware pot only a little is cooked.

temsoĕ, the same as *temso*, q. v. *Am bilqti t. dq cele bako khustiam*, you tiny undersized one, whoever will like you (to have for a wife; *bilqti*, European, has here reference to a little dog, many of the European dogs being much smaller than the local ones).

-ten, suffix, the same as *-tēd* (q. v.).

tēna, n. A bow-shaped perch for tame birds (parrots or maenas); adj. Tame. The *tēna* is made of iron or of bamboo, like a bow, with a cross-piece on which the bird perches, chained or bound with string. *T. bēnaome, hiani dōhoye laḡit*, make a bow-shaped perch to keep the maena (the maenas are bound with a string); *t. miru lekān ḡsul akatmea, nitōĕ dōm nīr bogiān hana*, I have kept you like a tame parrot, now you are running away from me (said by father to a young man who leaves home); *apeāk t. khōn aleāk t. tele ucōphēdea aperen t. miru dō*, we have taken your tame parrot (i. e., daughter) from your perch to our one (brought her as a bride).

tēna, num. Three (used in the *tir tūc*, in the series *mona, dona, tēna, cara, maca, choi, ḡoi*).

tēna, n. A contrivance for drawing or lifting water. *T. te dalho loyeta*, they draw water with a lever; *t. baber*, the rope attached to the *t. ḡān*, the lever by which water is raised; *t. khuyfi*, the post on which the lever is fixed; *t. bōisaupe dal loe laḡit*, put up a lever for drawing water. *Tēna ḡān*, n. A pole weighted at one end and fixed on a post used to lift water from a well. (Mundari *tēndāḡān*.)

tēncul tēncul, adv., v. m. Limpingly; to limp. *T. t. e calāk hana*, he is going with a limp; *t. t. oĕ hanae*, he is limping; *ḡhipcui hurit hēlta t. t. e rakheta* (or, *t. t. elae*), the king-crow called out "limping limping" seeing a kite.

tēncul tēncul, v. *tēncul tēncul*.

tēngra, n. A certain fish, *Macronas vittalus*, or, *Silurus*. (H. *tēngrā*.)

tēnda, the same as *cenda*, q. v., only used about buffaloes that have got four or six teeth. *T. bayar*, a nearly full-grown buffalo; *t. haḡa*, do.

tēndar, v. a. m. To lean upon or against, rest on, support. *Theḡo bhitreye t. hēta*, he placed the stick up against the wall; *siri cabre t. pe*, put the ladder so that it rests on the roof; *lahḡayenae, iḡreye t. akana*, he is tired, he is leaning on me; *tēḡareye t. akana*, he is leaning on his stick; *kopre alom t. aka, hōmōr sūtkōhale tēḡonme*, don't lean on (trust in the help of) people, stand courageously (relying on your own strength). (Mundari *tēnder*.)

tēndar ak sar, n., the same as *bare itāf*, q. v. *T. a. s. ḡurile ḡēla, ona bale ḡēllekhan daka bale jōma*, we have not as yet seen the bow and arrow put up against something (i. e., set aside), if we do not see this we shall not take food (about a bullock given by the bridegroom (or his father) to the bride's brothers) (v. *tēndar* and *ak sar*).

tēndar māci, n. A stool with a back to it, an easy-chair. Very rare with Santals (v. *tēndar* and *māci*).

tepa, n., v. a. A spear, harpoon; to spear, harpoon. A long stick, 2 to 3 m long with a spear-head affixed in one end. It is used to kill snakes and to catch fish, in this latter case it may have a long string attached, so that it may be used as a harpoon. *Ti te bihe sgbok gohedeo*, he speared and killed a snake with the spear; *hakoe t.hedeo*, he harpooned the fish. (Desi *tepa*; B. *tepa*.)

tepha, v. *tepha*. (C.)

tepa tepe, adj. Small, little. (C.; not here; cf. *tipa tape*.)

tera, adj.; v. a. m. Squint-eyed, cock-eyed, oblique, awry; to make, be wry, awry, crooked, squint. *Nui t. korare bah rebena*, I am not willing to be married to this squint-eyed man; *t. nahelle siok bah jutoka*, it is not possible to plough with a wry plough (the beam-hole has been faultily cut, so that the plough points in another direction than that parallel to the plough-beam); *moca do t.getaea*, his mouth is wry; (also used about women); *mef t.yentaea*, his eye squints; *mocae t.hettaea*, she makes a wry mouth; *nahel t.yena*, the plough has become wry. Note; when referring to the eyes, *tera* is used only about males (cf. *tiri* about squinting women), otherwise it is used referring to anything, also to the mouth of women. (H. *terä*.)

tera, adv. Squintingly, obliquely; askew. *T.e begeteta*, he squints; *t.eyo begetadina*, he (she) looked askew at me; *t.t. te hor alom begetakoa*, *sojete begetakom*, don't look askew at people, look them straight in the face; *t.t.eyo calaena*, he went looking at one side (v. supra; note *terate* used about both sexes).

terbok, adj. Low, not high (earthenware vessels). *Noa celah do t.gea*, *bah jut hekok kana*, this vessel is low, it does not look nice.

terka, adj. Crooked, slanting, bent; perfidious, untruthful. *Noa ka do t.gea*, *bah bgisok kana*, this piece of wood is crooked, it does not lie flat down (fit in); *t. hor*, a crooked road; *adi t. hor kanae*, he is a very perfidious person; *deal do t.gea*, the wall is slanting; *noa t. silpi do bah sinok kana*, this warped door cannot be shut. (H. *terhä*; not common.)

terok, adj., v. m. Little and plump; to be do. *Nui gidra doe t.gea*, *karak coe bah coe*, this child (boy) is small and plump, who knows whether he will grow to any size; *t.enae*, *bas usuloka*, he is dwarfish, he will not grow tall. *Terok* is used as a nickname.

terok terok, adv., v. m. Trippingly; jumpingly; to rip, jump along (dwarfish persons). *T.t. e don barayeta*, he is jumping about trippingly; *gidrai t. terogok kana*, the child is tripping about (v. supra).

tesa, v. a. m. To support, prop up; n. A support, an iron guard ring, something to keep anything in position. *Cal qborok kana*, *khupti namhate t.kakme*, the roof is collapsing, find a pole and put that under to support it; *silpi bhitri khon t.kakme*, prop the door from inside (so that it cannot be pushed open); *kaera dare bindarok kana*, *t.kakme*, the plantain tree is falling down, prop it up (cf. H. *thesuä*, thrust, push, strike against; v. *thesa*).

tesao, v. a. m. To bring in contact (roof with roof), reach up to, extend to, stretch; to take to destination. *Mil goktaye idi tkefa*, he carried it to its destination without setting it down once; *kulhi t. kopko calak kana*, people are going, filling the village street (so close together that there is little room); *bandite orakko t. akala*, they have filled the house with paddy-bundles; *mahakko orak tkefa*, now they have built houses very close together; *bahuko t. ofakadea*, they brought the bride to her destination and left; *bargele si tkefa*, we ploughed the homestead field up to the houses; *jom tenale*, we have eaten our fill (not room for more); *onkoak cal dq aleak tulud t.ena*, their roof has come into contact with ours; *apate hara t.kedea*, he grew to reach the height of his father (v. supra; v. *thesao*).

tesates, adv. Close together, pushing each other, densely. *T. kopko bolo akana*, people have gone in a dense crowd (so as to push each other); *t.ko orak akala mit tonge*, they have built the houses close together in one line (v. supra; v. *thes thes*).

tesa tisi, the same as *tesates*; v. *thesa thisi*.

tesok, the same as *temsok*, q. v. (Word uncertain.)

tesok, v. a. Hit, kill. *Miltan kulgiye nir odokena. phalnae t. gokkedea*, a hare ran out, so and so killed it (with one hit, throwing a stick, etc., at it) (v. *tisuk*).

tesra, adj. m. One-eyed, blind in one eye, having a white spot on one eye; who keeps one eye shut. *Uni t. dq mil miltaye bekgeda*, that one-eyed person looks, using one eye (v. *thesra*; v. *tisri*). Also used as a nickname for boys.

tesfa, n. Craving, desire (for food or drink); v. a. To try, endeavour, exert oneself, strive; try to get. *Te marakellaea*, he quenched his thirst (or, appeased his hunger); *rengedtele kall ball akana, jahakore khroc t.walame*, we are utterly famished, try to get us some food somewhere; *kamiye t.yefa*, he is striving to get work; *ojhae t. barayelkoa*, he is trying to find an ojha (who understands the disease); *carpe t. barayelkoa*, he is trying to get hired bullocks; *jom banukre hō cel hō bae t.yel kana*, although we have no food, he does not try to get any (v. *cesfa*).

tefha, adj. m. Lean and small, undersized (men, male animals). *T.geae*, he is a lean dwarf; *t. dangra*, a lean and small bullock; *t. sim*, a small-sized cock; *t. kada qei akho ropolla*, undersized buffaloes are hard butters (fighters) (v. *tifhi*).

tefoas, v. a. impers., v. m. To be thirsty, to play the thirsty. *Dak t.ede kana mit talao*, he is constantly thirsty (asking again and again for water); *t.oll kanac, darha khon nu aguims*, he is so thirsty, go and drink from the pool; *nonkape t.oll kanre hō setoh setoh calpe daran kana*, although you are feeling such thirst, why are you wandering about in the hot sun.

tefha, v. *thefa*.

tevau, n., v. a. m. information, news, intimation; to get do., make aware of, find, search for. *Noko reah t.ge bañ namok kana*, there is no information to be got about these; *phalna atore gutile t. akadea*, we have received intimation about a servant (to be had) in such and such a village; *bahule t. akadea, qurile nelea*, we have got an intimation about a (prospective) bride (that we may get), we have not as yet seen her; *caro dangrale t.ekoa*, we are searching for bullocks to be had for hire; *mohajonia t. barayekoa*, we are trying to find a money-lender.

tevan, v. *tevau*.

tebed tebed, adv., v. m. Trippingly, with short quick steps; to walk do. (children, short people). *T.t.e taramela nui gidro*, this child walks trippingly; *nui geña dge t.tebejok kana*, this dwarfish person walks with short, quick steps; *t.t. endegeye taramela*, he is walking there trippingly (does not get along).

tebe tebe, adv., v. m. Totteringly, sinking down; to totter, sink down under a burden, drop, to be encumbered. *T.t. barigi aguyela*, he is bringing it with difficulty, tottering (under the burden); *t.t. ye jom bi akana*, he has eaten so that he totters along (overfull); *t.t. ye dorela*, he is running, tottering along (fatigued); *biyente ye t.t. yena*, he is over-weighted by having had his fill; *kate gok aguyel hante ye t.t. kana*, he is sinking under the burden, as he is carrying the log here (cf. *tebe tebe, tibi tibi*).

teb tebe, v. m., adj. Over-weighted (with food); to be do., overfull, distended. *T.t. geae, alope emaea*, he is overfull, don't give him any more; *t.t. ye jom biyentele lad ho t.t. yentaea*, as he has had food to be over-weighted, his stomach has also become distended (v. supra).

ted, n. A small bird so called (onomat., v. *ted ted*).

-ted, suffix denoting a unit, affixed to *mit* and *go*. Suffixed to *mit mit -ted* generally corresponds to the indefinite article. *Mit t. kathañ laiam kana*, I am telling you a matter; *mit t. pusi*, a cat; *mit t. hor*, a man; *mit gotec dangra*, one bullock; *aema gotec cērāko tufi gōcena hola reah arēle*, a great number of birds were killed by yesterday's hail (cf. *-ten, -fan, -tak*).

ted ted, adv., v. a. m. With a knocking, tapping sound; to produce such a sound, knock, tap. *Kamar pale kotēdel kana t.t.*, the blacksmith hammers the ploughshare, clink, clink; *dhiriko t.t. ata*, they are hammering the stones (onomat.; v. *thed thed*).

ted ted, n. A certain small bird, so called on account of its call, that to Santals sounds like *ted ted* (also called *thed* or *thed thed*).

tēd tēd, adv. The call of a parakeet (also about their attempt to speak) (onomat.).

teghen, the same as *laghen*, q. v.

tēhēr tēhēr, adv., the same as *tēhē tēhē*, q. v. (children's crying) (v. *kehēr kehēr*; onomat.).

tēhē tēhē, adv., v. a. Shrilly, squealingly; to squeal (babes). *Janam tora t.t. ye rak gōkhela*, it cried, as soon as it was born; *rengūcteye t.t. yet kana*, it is squealing from hunger (onomat.).

tēhō (*tēhō*), the same as *tēhē tēhē*, q. v. Some say that this is the sound of boys when born, while *tēhē tēhē* is that of girls (cf. B. *tyā tyā*).

tēhō (*tēhō*), adv. To cry together like infants. (C., not here.)

tēk, v. a. m. To withstand, hold out long, last long, keep one's ground, keep alive; stop, hinder, obstruct. *Perako t.ketlaa, bale heč daryata*, the visitors stopped us, we were unable to come; *hge dake t.ketlaa*, the thunderstorm hindered us (kept us back); *tərupih t.kedea*, I withstood the leopard (hindered him in coming); *cetanre daliko t.el kana, bako heč ocoak kana*, they are keeping back the water higher up, they do not let it come (down here; to the lower fields); *bale t. daryadaa*, we were unable to keep him (he died); *səgkre gədikō t.el kana*, they are stopping the carts on the road; *bae t.lena*, he did not last (died); *jonđrate bar candole t.keta*, we kept ourselves (alive) on Indian corn for two months; *tač odokok ban t.ok kana*, the diarrhoea will not be stopped (cf. H. *tēk*, prop, support; cf. *tēkao*).

tēk, postp. adv. About, approximately. *Bochor t.in tahəna*, I shall stay about one year; *bar hapta t. onđeh tahəkana*, I was there about two weeks. (Desi *tēk*.)

tēker tēker, adv., v. m. With a thin crackling sound; to sound do. (about the sound of the *tale toku*, the small bells made of the kernels of the Palmyra palm, generally on goats) (onomat.).

tēke tēke, v. a., v. m. d. To cook a little in a hurry; adv. Splutteringly (about the sound of food boiling). *T.t. isin gəđme*, cook a little in a hurry; *alom calaka, t.t. gəlamale mił ghurite*, don't go, we shall cook some food for you in a moment; *judərele t.t. jon kana*, we are cooking a little for ourselves separately; *daka t.t. heđejok kana*, the rice is boiling, splutteringly (onomat.; C. gives it also the same meaning as *tēker tēker*, not so here, where it is only used about cooking; cf. *Munđari tēko*, be dried up while being cooked).

tēk jhok, n., v. a. Hindrance, impediments, obstructions, obstacles; to obstruct, put obstacles in the way. *Noa horre t.jh. menaka*, there are impediments on this road; *t.jh.ketkoako*, they put obstacles in their way. (Word very rare.)

tēkos, v. a. m. To whirl. *Sutəmko takoyeta, t.elako*, they are spinning thread, they are whirring (about the sound produced when the spinning-wheel is slowing down to wind the thread round the spindle) (onomat.).

tēkosgol, v. a. m., the same as *tēkos*, q. v. *Carkha t.lena*, the spinning-wheel whirred (slowing down).

tēkosgol tēkosgol, adv. With a whirring sound (of the spinning-wheel when slowing down for winding the thread round the spindle). *T.t. sadə kana carkha*, the spinning-wheel is whirring slowly (v. supra).

tēkosgol, the same as *tēkosgol*, q. v. (also doubled).

tēkos mante (-*marte*, -*mente*), adv. With a whirring sound. *Carkha t.mi. sadəyena*, the spinning-wheel made a whirring sound (v. infra).

tekos tekos, adv., v. m. Whirringly, to whir (the spinning-wheel when slowing down). *Caraha t.t.ko sađe ocoyela*, they are making the spinning-wheel whir; *caraha t.t.ok kana*, the spinning-wheel is whirring (slowing down) (onomat.).

telem telem, the same as *temel temel*, q. v.

tembeč turuč, adj. Of different sizes, but all small (children, fruit, tubers, animals). *T.t.gidra okarem bagiakoa*, where can you leave small children; *alu eken t.t.getama, bale hataoa*, your potatoes are all small, we shall not buy any; *t.t.mihū menakhoa, gupi bako idikoa*, there is a number of small calves, the cattle-herds don't take them out; *ale do t.t.ulko emallea*, they gave us only small mangoes (v. infra).

tembe tura, adj. m., the same as *tembeč turuč*, q. v. (when applied to children or animals only about males). *T.t.boda menakhotalea, bako damoŋa*, we have small he-goats, they will not fetch any price (cf. *tembo*; v. *tura*).

tembe turi, adj. f., the same as *tembe tura*, q. v. (but used only about females, girls or animals).

tembe turuč, the same as *tembeč turuč*, q. v.

tembo, adj. Small-sized (fruit). *Noa kanthar do t.gea*, this Jack-fruit is small (undersized) (v. supra).

tembrof, adj. Small, of low size, but plump. *T.mofa akanae*, he has grown up plump and fat (but not high) (v. *temrof*).

temeč, adj. Shallow. *Darha khandri seč alope bololŋa, uknumgea, t.senrege unukpe*, don't enter the pool where it is deep, there it will submerge you, bathe where it is shallow; *t.budan kanae*, he has a shallow mind (is a blockhead). (Ho *tembe*.)

temeč lač, n. Colic. *T.l.hasoyedūn kana*, I have colic pain (v. supra and *lač*).

temel, adj. Small, dwarfish. *T.geae*, he is dwarfish (single, the word is rare and mostly used about children).

temel temel, adj. Small, little; adj. Trippingly, running about nimbly. *Gidra do t.t.e caco akana*, the child has learnt to trip about; *t.t.ehgate panjayede kana*, he is nimbly running after his mother; *uniren gidra do ekenko t.t.gea*, her children are only small ones.

temrel, adj. Small, little (mostly used in a deprecatory sense). *Nui t.mara gidra, qcuak hō bae rebeua*, this small wretch of a child (especially girl), she is not willing to do even what she is asked to do (cf. *temel*).

temrel temrel, adj., the same as *temrel*, q. v. *T.t.mihū menakhotalea*, we have some small calves.

temrof, the same as *tembrof*, q. v.

tem tem, adj., adv., v. m. Stuffed, overfull, pregnant; to become do. *T.t.geae, bae jum darcaŋ kuna*, he is stuffed, he is unable to eat (any more); *t.t.in qihquela*, I am feeling stuffed; *t.t.e neŋok kana*, she looks far gone (in pregnancy); *t.t.enah*, I am stuffed (more than satisfied).

təm təm, n., the same as *təm təm*, q. v. (a gig).

təm terəm, the same as *təm təm*, q. v. It is also used about full (of water, applied to rice-fields, tanks, etc.; not used of pregnancy). *T.t.in qikaueta*, I am feeling stuffed; *khet do t.t. akana*, the rice-field has become filled with water; *pukhri do t.t.ge perət akana*, the tank has become entirely filled with water.

-tən, suffix, the same as *-tət*, q. v. *Mitt. hor*, a man; *turui got t.*, six.

tən tən, adj., v. a. m. Tight, tense, taut; to tighten, stretch tightly, to contract tightly, to warp. *Noa parkom do t.t.gea*, this bedstead is tightly stretched; *babər or t.t.kakme*, pull the rope taut; *maci puči t.t.ena*, the stool has been warped owing to having been exposed to wet; *seton t.t.ketae, bae daketa*, there is an intense continued heat of the sun, it does not rain; or *t.t.kedeako arko thapakedeo*, they pulled him stretching him out (between them) and slapped him (as a punishment).

tən tərən, the same as *tən tən*, q. v. *Puči t.t.ena*, he has got a distended stomach (owing to indigestion); *babərko t.t.keta*, they stretched the rope tightly; *seton t.t.ketae, horo gujuh kana*, there has been an intense, long-continued hot sun, the paddy is dying (v. supra).

təngəl təngəl, adv. Perseveringly. *T.t.e kami kana*, he is working perseveringly (although tired); *t.t.e calak kana*, he is plodding along.

təngod, n. A small axe, hatchet (smaller than *taŋgu*). *T.t.e sahanle mago*, with a small axe we cut firewood. The Santals have three kinds of *təngod*: one that is called simply *təngod*, then *sabla təngod*, a fairly large axe with a broad *gele* (edge) and a flat hammer, and *potam cupi təngod*, a small kind, used for cutting small branches, etc.

tən tən, the same as *tən tən*, q. v.

tən tərən, the same as *tən tərən*, q. v.

tən tətən, adv. The sound of the *rahar*, q. v., when drummed (dactylic).

Rahar t.t.ko ruyeta, they beat the *rahar* drum letting one stressed and two light sounds follow each other (onomat.; v. *tətən tətən*).

təndəl, n. A surveyor's attendant. *Mimit amin do mimit t. menakhotakoa*, every land-surveyor has one attendant (whose work is to do most, except to prepare the map which is done by the *amin*). (? Engl. attendant; Desi *taṇḍel*.)

təndos, adj., v. Impudent, arrogant, defiant, obstinate; to be do., show impudence, etc. *Phalna ađi t. jat hor kanae, alope gateyea*, so and so is a person of impudent nature, don't keep company with him; *uni t. hor do bae daryak kana, ekene galefa*, that arrogant person is unable to do it, he only boasts; *t.let kanae ale soŋge*, he is impudent towards us.

təndosiə, adj., the same as *təndos*, q. v. *Nui t. do abo tuluce thoketa*, this impudent fellow is defiant to us (*təndos + iə*).

təto tto, adv. Clinking (the sound of the *baťa*, q. v., when beaten). *Dom baťako ruyeta t.t.*, the Doms are beating the timbrel, clink, clink (onomat.).

- t̄ēo t̄ēo*, v. m. To jabber, prate, talk rubbish. *T̄.t.ē kanae*, he is jabbering (onomat., rare here, where *t̄ere t̄ere* is the commonly used word).
- t̄ep*, n., v. a. A finger-breadth (added in measuring); to add do. *Am do khat̄o moka h̄or*, *t̄. d̄oh̄oeme*, you are a man with a short cubit, add a finger-breadth; *kicrīd m̄ol̄ka j̄oh̄k̄ēē t̄.ēla*, when he measures cloth he adds a finger-breadth. When buying cloth, it is customary for the buyer (or someone with him) to measure the cloth with his *moka* (q. v.); if the measuring person's forearm from elbow to finger-tip is shorter than ordinary, he will make up for this by putting his thumb down at the tip of the middle finger, making the cubit so much longer (cf. *t̄ip*).
- t̄ep̄ēn*, adj. Narrow (cloth); v. m. To be do. *Noa kicrīd d̄o t̄.gea ar dam d̄o b̄arti*, this cloth is narrow and the price high; *t̄.geye bande akana*, she has dressed herself in a narrow cloth; *s̄ērā h̄or lāḡil̄ noa oyonāk̄ d̄o t̄.ena*, this covering cloth is too narrow for a grown-up person (v. infra; cf. *pednen*).
- t̄ep̄ēn t̄ep̄ēn*, adv. With (too) narrow a cloth (woman's clothing). *T̄.t.ē bande akana*, she has put on a very narrow cloth (that only reaches down to the knees) (v. *t̄ipīn t̄ipīn*).
- t̄eper t̄eper*, adv., v. a. Patteringly; to patter (about the sound of the small kettle-drum when beaten). *D̄ed̄ger t̄.t.ē ruyela*, he is drumming the small kettle-drum, making a pattering sound; *d̄ed̄gere t̄.t.ēl̄ kana gidra*, the boy is pattering the small kettle drum (onomat.).
- t̄ep̄el t̄ep̄el*, adv. Perseveringly (go); v. m. To jog on, move on; be fatigued. *T̄.t.ē calak̄ kana*, he is going on perseveringly (will not rest); *t̄.t̄ep̄edok̄ kanae*, he is jogging on; *calak̄ calak̄t̄eye t̄.t.ena*, by walking along he became fatigued (but pressed forward) (cf. *t̄ēnḡel t̄ēnḡel*).
- t̄epe t̄epe*, adv., v. m. Trippingly, rushing along; to walk nimbly, trip. *Ḡai h̄oro khon lāḡako lāḡil̄ gupiko d̄o t̄.t̄.ko n̄ir calaena*, the cattle-herds ran rushing along to drive the cattle away from the paddy (crops); *d̄ale b̄ot̄orte t̄.t̄.ve d̄arketa*, he ran hurriedly away fearing that he would be eaten; *gidrai t̄.t̄.k̄ kana*, the child is walking nimbly (legs moving quickly).
- t̄ep̄ok̄*, n., v. a. m. A kind of bird trap; to catch by do. The *t̄ep̄ok̄* is a semi-circular small net fixed to a bent piece of wood; the trap, covered with branches, etc., is set near a small pool. In front of the *t̄ep̄ok̄* some water is put (in a *karahi*, q. v., or the like) for the birds to drink from. The man who has set the trap sits hidden (generally in a small leaf-hut) at a distance; when he sees birds in front of the trap he pulls it down with a string fixed to the top of the *t̄ep̄ok̄*, and the birds are caught. A small stick is used for keeping the trap standing. *T̄.ē oduo akala*, he has set a bird-trap; *hola ponea c̄ēr̄ēye t̄.kel̄koa*, yesterday he caught four birds by the bird-trap (v. *lapok̄*).
- t̄ep̄ok̄*, v. a. To deceive, hoodwink, catch. *Alga kathareḡēn t̄. ḡolk̄edeā*, I caught him easily in the matter (v. supra; *ere t̄ep̄ok̄* is used by some like *ere lip̄ok̄*, q. v.; not considered good language by most).

tep tepe, v. a. m. To lay stiff down, fell, kill, die; be distended. *Ota t.t.kedeae*, he felled him and kept him stretched out on the ground; *dare khone nūr t.t.yena*, he fell down from the tree and was killed; *jom t.t.yena*, he has eaten himself distended (both felt and seen); *bēngel t.t.kelae*, his eyes became staring (in convulsions or at death); *t.t.yenae*, he has become stiff (has died); *rabaetele t.t.yena*, we have become stiff from cold (cf. *tap tapa*).

teḥ, n. A corner of the cloth (not the end); v. a. d. To make a sign to. *Kicriḥ reak t.re posesān ghēl akata*, I have tied up some money in a corner of my cloth; *cel cpe t.adeleye calaena*, he went off because he made some sign to him. (C. also gives as meaning "state, position, gist," not so here.)

teḥ teḥ, adv. The call of the *sauri cērē*, chirping. *Sauri cērē t.t.ko raga*, the *sauri* birds chirp (onomat). They are also called *teḥ teḥ cērē*; cf. *thēc thēc*.

teḥ teḥ, the same as *teḥ tepe*, q. v., about eating until replete. (C.; v. *deḥ deḥ*.)

ter, v. a., v. a. d. To give a hint, warn; to make out to be something else. *Kathae t.adeleye dārkela*, he ran away because he gave him a hint (either through others or by a sign, not by a personal word); *kathako t.kela*, they made the matter look otherwise (by fraud); *kombroae t.adea*, he gave the thief a hint (to run away) (cf. H. *ter*, cry, call).

terēc tumbūc, adj. Small of different sizes (fruit). *T.t. jondrale agu akata*, we have brought many small Indian corn cobs; *ul t.t. jo akana*, the mango has got a number of small fruit (cf. *tembeḥ turuc*).

terēc terēc, adv., v. a. Croaking; to croak, chirp. *Ṭandī rote t.t.ko rakel kana*, the small land-frogs are croaking (a thin chirping kind of sound); *t.t.ēl kanako dalkko aikquette*, they are croaking, feeling that rain is coming (onomat.; C. applies the word also to the call of the parakeet; this is here *terēc terēc*, q. v.)

terēc tipuc, adj. Many small of different sizes (children, animals, fruit, tubers). *Aema gidratae t.t.*, he has a number of small children; *t.t. da akana alu*, the potatoes have a number of small tubers (v. *tembeḥ turuc*; v. *terēc tumbūc*).

tere mere, adj., v. a. m. Intoxicated, drunk, dizzy; to make dizzy; be drunk, intoxicated. *T.m.ye dārā bayae kana*, he is wandering about intoxicated; *dal t.m.kedeako*, they beat him senseless; *ganja nūteye t.m. akana*, he is senseless from having smoked ganja; *ruḥ hakoko t.m.yena*, the poisoned fish have become intoxicated (v. *fermerao*).

tere tumbūc, the same as *terēc tumbūc*, q. v.

tere tere, adv., v. a. m. Croakingly, prattling; to croak, jabber, boast, vaunt, brag. *T.t. pokol rotoko rakela*, the *pokol* (q. v.) frogs are croaking; *t.t.ye eliger kana*, she is abusing in a silly way; *phalna dce t.t.yeta*, so and so is boasting in a silly way; *nonka dq alom t.t.ka*, *bañkhanem thapa ocolka*, don't brag in such a way, otherwise you will get a slap; *Asār jōkhēc*

- rojeko t.t.ka borti*, during the month of Asāṛ (the first month of the rainy season) the frogs croak more (than at other times) (onomat.; cf. H. *fer*).
- terhe*, v. m. To hold out, endure, be held. *T. utgrenae*, he was held back for good (could not get away). (Very rare; v. *farhao*.)
- termerao*, adj., v. m. Giddy, dizzy, drunk; to be do. *T.e hēloḥ kana*, he looks intoxicated; *haṇḍileye hū t.ena*, he is drunk from beer; *hakoko t. akana*, the fish are intoxicated (having been poisoned) (v. *tere mere*).
- terēd terēd*, adv., v. a. Squeakingly, shrilly; to squeak, speak in a shrill voice. *Nui gidra dō bogete t.t.e rofela*, this child speaks a good deal in a shrill voice; *mirui t.t.ēl kana*, the parakeet is squeaking (onomat.; cf. *teḍ teḍ*).
- terem terem*, adj., adv., v. m. Overfull; to become do. *Khet dō t.t. perēd akana*, the rice-field is full to overflowing; *t.t.e jom bi akana*, he is stuffed with food; *band t.t.ena*, the water reservoir has been filled (v. *tem terem*).
- terēn terēn*, adj., v. a. m. Tight, tense, taut; to tighten, stretch tightly, to warp. *T.t.ko tanao akala*, they have stretched it taut; *parkom dō t.t.gea*, the bedstead is tightly stretched (i. e., the string bottom); *babēr t.t.kakpe*, stretch the cord well; *maḥi t.t.ena*, the stool has become warped; *t.t.e setoh akala*, there is a continuous hot sun (lasting for days) (v. *teṅ teṅ*).
- tes*, v. a. m. To snap, break. *Sakome t.keta*, she broke the wristlet (with a crack) (v. *theṣ*).
- tesok*, v. *ṭisuk*.
- tes tes*, v. *theṣ theṣ* (the more common pronunciation).
- teḥ teḥ*, adv. Ticking, clicking. *Ghuri t.t. saḍe kana*, the clock is ticking; *silpiṅ t.t. saḍe kana hgele larooḥ hante*, the door is making clicking sounds, because it is moved by the wind; *lumqam linko jokhet t.t. saḍe-lenkhan bako damoka*, if the cocoons give a clicking sound when pressed, they fetch no price (onomat.).
- teḥ toḥ*, adv., v. a. A sound of breaking wind (onomat.). Also used about the creaking of an unoiled cart-wheel.
- teḥ toḥ*, n. Imaginary worms (inside people). *Uni muṇḍra hōṛ barea kuriren t.t.e oḍokkelkolakina*, ar *saṇṇi geḷe t.t.e udukkakina*, that close-cropped man got the worms of two girls out, and he showed them the (fallen) ears of thatching-grass as the worms. The Santals have this in some folk-tale; they naturally take it for what it is worth.
- teḥ tē*, adv., v. a. Screeching, shrieking, wailing; to cry, shriek. *Gidra t.t. ye rakel kana*, the child is wailing; *kerheṭae t.t.yela*, the brown shrike is shrieking; *ota t.t.kedee*, he pressed him down on the ground and made him cry (for mercy); *iḍjohrem t.t.ḥ kan uniye bhakayel kana*, you are wailing when stooling; now he is boasting (onomat.).
- teṭe bajhe*, v. a. m. To keep waiting, hinder, obstruct, detain; adv. Obstructed, over-crowded. *Perako t.b.kellea*, the visitors hindered us (made it impossible for us to do our work); *ruḡtele t.b. akana*, we have been

hindered (in our work) by illness; *orakko t.b.keta*, they filled the house, making it difficult to move; *bapic t.b. qihquk kana, gitié thâi bah namok kana*, it feels awfully overcrowded, a place to lie down in cannot be found (cf. *bajha bajhi*).

teted, v. a. To twitter, chirp. *Cârêko hōko t.a.*, also birds twitter (from *caco chafiq binti*; not ordinarily used; here it has a fig. meaning) (cf. *teč teč*).

teteh thengak, adj. Sole, only, a single one (child, animal). *T.th. mitan-getaea gidra*, he has one single child; *mitet mithā menaegatalea t.th.*, we have one single calf (i. e., head of cattle).

teteh thengal, v. *teteh thengak* (the common pronunciation).

teteh teteh, adv., v. a. The sound of drumming the *rahar*, q. v. (with one drum-stick); to drum the *rahar*. Word is also used about the sound of a railway carriage moving along, when passing over the points. *T.t.e ruyeta rahar*, he is belabouring the drum, making it sound, *teteh teteh*; *t.t. et kanae*, he is drumming the *rahar*; *rel gadire dekhate cel con t.t. sade anjomok kana*, when having mounted a railway carriage, some *teteh teteh* sound is heard, whatever it is (onomat.).

tetêrkeč, v. a. m. To stuff oneself with food, feed up after illness; to be pleasant, well. *Gutile em t.kedekhan bapice thoketa*, after we have fed the servant up, he is showing impudence; *t.enkhane sekrene dhurquena*, when he had stuffed himself with food, he started singing; *rabanede kon takhkana, sehgel thene jorok t.ena*, he was feeling cold, he warmed himself at the fire and now feels pleasant; *jeder t. habicle gitichokha*, we shall lie until it is pleasantly warm (the sun is well up and has driven away the cold).

tete sehgod cêrê, n. A certain bird, Lapwing, *Sarcicophorus bilobus*, and *Lobivanellus goensis*. (Acc. to C.)

te to, adv., v. a. Fiddling; to fiddle (about one who cannot do it properly), play discordantly. *T.t.e banameta*, he is sawing-on the fiddle; *t.t. et kanae, bae badaea*, he is fiddling, he does not know how to do it (onomat.).

tevet, v. a. m. To silence, confute; (v. a., mostly with negation) move, pay attention to. *Mit bathategen t.kethoa, cele ho bako cûc dareata*, I silenced them with one word, none of them was able to utter a word; *tutur hō bae t.lakha*, he did not even move his ear (did not listen); *bin do godhate hō canqbolko teveda*, snakes move their tail, even after having been killed; *inak katha bae t.ata*, he did not pay any attention to what I said.

teyol tepol, v. a. To strop a razor on a piece of leather. *Hotal t.t.kateho koyokha*, they shave themselves after having stropped the razor on a piece of leather.

teyol tepol, adv., v. a. m. Dry; to make dry, empty out. *T.t. khet anjel cabayena*, the rice-field has become absolutely dry (no water left); *hahō sapko logit dohhakho areč t.t.keta*, to catch the fish they baled the water-pool dry; *kûi t.t.ena*, the well has become dry (all water drawn out).

fiq, v. a. m. To leave alone. *Mit hqrle f. akadea hqro hqrho*, we have put one man alone to watch the paddy; *laruf cara qhoye f. hoka*, who would like to be left alone as a bait for the leopards.

fiql, v. a. m. To hang, suspend, dangle, flag, hang down. *Bohga than thel gendrecko f. akala*, they have hung a rag (from a pole) at the place of sacrificing to the bongas; *dahyi rzak ancara f. akala*, he has let the end of his turban-cloth hang down (behind); *kohqda f. akana*, the pumpkin is hanging, dangling.

fiql fapal, adj., v. m. Flapping, ragged, separately, one after the other; to hang down. *Cel am dq f.fem laho akana*, for what purpose have you placed yourself in front with ragged, dangling clothes; *parkqm baber f.f. akana*, the bedstead string is hanging, dangling (broken); *pera f.f. ho hijuk kana*, the visitors are coming, dangling (one now, another at another time); *f.f. ho siok kana*, they are ploughing, one here, another there (not together) (cf. *fayal fuyul*).

fiql fiql, adv. Fluttering, streaming behind, with tail stretched straight out. *T.f. toyoe dqrketa*, the jackal ran away with tail standing out; *f.f. botode arak akala*, he is letting his loin-cloth hang fluttering down behind; *milted gidra f.f. e asen barayede kana*, he is taking a child round with him, hanging always after him; *sim ehga barea hqpm f.f. e asen barayelkina*, the hen is taking two chickens along with her, hanging after her everywhere (v. *fiql*).

fiql fuyul, the same as *fayal fuyul*, q. v.

fiq fabe, adv., v. m. Slowly, heavily; to move do. (fatigued) (v. *fiqo fage*).

fibi fidi, adv. Undulating, moving up and down, trippingly, rippling; v. m. To move up and down. *Noa darhare hako dakko laraoela f.f.*, in this pool fish are making the water ripple; *gidra f.f. e taramel kana*, the child is walking, trippingly; *male gok akala*, f. *fibiok kana*, he is carrying a piece of bamboo, it is moving up and down (v. *fivid fivid*).

fibi fidi, the same as *fibi fidi*, q. v.

fibri, adj. f., the same as *febra*, q. v., applied to girls.

fibi fidi, the same as *fibe fibe*, q. v.

fibo fobo, the same as *fiba fabe*, q. v.

fib fidi, the same as *fibe fibe*, q. v.

fihhi, n., v. a. m. A prop; to prop up, uphold, sustain. *T. lagaome, cal alo nurak lagat*, put a prop to prevent the roof from falling down; *silpin f.hakme, alo jhiook lagil*, prop up the door so that it may not open; *mil pipni f.kataepe*, put a prop to his eyelids (to keep him awake; actually done in sun); *mil pipni f.h. kantiha, bah jopil dareak kana*, my eyelids are kept propped up, I am unable to sleep.

fid fid, adv., v. m. Eagerly, intently (run about); to be keen after, bent upon, intent on. *T.f. e hir bardea ened*, he is running eagerly about to dance; *sehgele f.finih kana*, she is eagerly intent on attending festivals.

tič tič, n. A certain small bird (also called *sud gubli*). So called on acc. of its call. They weave very small nests hanging down from a branch, with entrance from the side (onomat.).

tič toh, adv. One by one, at intervals. *T.t.ko hijuk kana*, they are coming one by one. (Rare.)

tič torok, n. The Bengal bulbul, *Pyenonotus pygæus*. Name due to its call (onomat.; Mundari *tih torok*).

tičvi, adj., v. m. Perverse, obstinate, obdurate, brazen-faced (who will not acknowledge a fault); to show effrontery, be impudent, saucy, impertinent; be stiff. *Phalna do qđi t. hor kanae, alope peraka uni tuluc*, so and so is a very perverse man, don't become friends with him; *dikhiteye t.k kana*, he is showing effrontery knowingly; *janğa t.yentiña*, my legs have become stiff (from walking); *sir t.yentaea*, his sinews have become stiff.

tiđhi, the same as *điđhi*, q. v.

tiđhi bađhi, the same as *điđhi bađhi*, q. v.

tiga tige, adv., v. m. Slowly, heavily; to move do. (fatigued). *T.t.ye tarameła*, he walks heavily (being tired); *heč hečeye t.t.yena*, he became fatigued and moves slowly, having come (a long way) (v. *tiba tabe*).

tighi, the same as *tibhi*, q. v.

tihq taje, adv., v. m. Awkwardly, straddlingly; to walk do. *Kasra iqte t.t.ye tarameła*, he walks straddlingly owing to scabies; *gaye t.t.k kana, gapa meake busqoka*, the cow is walking awkwardly, she will calve to-morrow or the day after (v. *jihq jaje*).

ihkq tihki, adv., v. m. Throbbingly; undulating; to throb, move up and down (anything carried on a pole on the shoulder). *Marār t.t. hilquk kana*, the shoulder-yoke is moving up and down; *bohoč t.t. hasoyediñ kana*, I have a throbbing headache; *lařka t.t.k kantaea*, his pulse is throbbing (v. infra).

tihkqu, v. m. To throb, move up and down, palpitate. *Ruq sardi akantaete lařka t.k kantaea*, his pulse is palpitating, because his fever has become high; *mřl t.k kantiña*, my eye is throbbing with pain; *ojo bele akantaeta, t.k kana*, his boil has become ripe, it is throbbing with pain; *mate gok akala, bogete t.k kana*, he is carrying a bamboo on his shoulder, it is moving up and down a good deal.

tihq toho, the same as *tihu taje*, q. v.

tihq, n., v. a. m. A small round mark made on the forehead (between the eyebrows); to make do. (women). *Candire t. menakitea*, she has a small round mark on her forehead; *gidry candireko t.ketea, jemou alor ahak*, they put a small round mark on the forehead of the small girl, to prevent her from being hurt by the evil eye; *mřij uęlok lęgite t.oco akana*, she has caused a small mark to be put on her forehead to look fine. (H. *tihq*.)

tihq, n. Charcoal dust cake (used for lighting the hookah). The charcoal is crushed, then made wet and formed into balls. When to be used,

it is kindled with a match and when burning well this ball is put into the *cihim*, q. v. (v. *fikia*; Desi *tika*).

fikq, n., v. a. m. Vaccination; to vaccinate. *T. bah ukhygulena*, the vaccination did not come out (did not take); *gidraiko t.kelhoa*, they vaccinated the children. (H. *tika*.)

Babrē fikq, n., v. a. m. Small-pox vaccination (with virus from a person suffering from small-pox); to vaccinate with small-pox virus. This form of vaccination was used formerly; the writer has known several people so treated. It always resulted in an attack of small-pox, generally light, but many also died. Men were vaccinated on the forearm, women on the upper arm (one mark) (v. *babrē*).

fikqdar, n. A vaccinator (*fikq* + *dar*).

fikqē, v. a. m. To make marks or spots with the finger. *Māyānte candireko t.joha*, they make a mark of (buffalo) blood (when sacrificed), with their finger on their forehead (so done by Hindus at the Durga and Kali festivals); *sindurte meromko t.kedca*, they put a sindur mark on the goat (head, when about to be sacrificed) (v. *tika*).

Tika Murmu, n. A sub-sept of the Murmu sept. So called, because they practised *babrē fikq* (q. v.).

fikan, v. *thikan*.

fika raj, n. A raja who has been marked with sindur. In Choṭa Nagpur it is customary for certain rajas, when they succeed, to be marked on the forehead with sindur by the neighbouring rajas. It is not done in the Santal Parganas, but Santals have heard of it. *Bin f.r.*, an unmarked (uncrowned) raja, i. e., a pargana, an over-chief (may be so styled) (v. *tika* and *raj*).

fikas, v. *fihis*.

fikaṭ, v. *fikiṭ*.

fikan, v. a. m. To make stand, remain, get through; to stand, last, hold out, overcome, survive, live. *Niq dhao dole t.keden*, this time we kept him alive; *gaḍale are t.keta*, we dammed up the river; *noa atoreko t.ena*, they remained (held out to live) in this village; *nui gutiye tahē t.ena nui kisqy t.hēc*, this servant held out and stayed with this master; *gufi khone t.ena*, he has got over an attack of small-pox. (H. *fikamē*.)

fiket, n. The title borne by the eldest son of a Bhūya raja. (C.; not here, where, however, *Tiket* may be heard used as a name.)

fiki, n. The rump, buttock (of animals; rarely used of people). *Janware gōlenkhan t.tēl kisqre nama*, when an animal dies, the owner gets the hindquarters (from the loin; the rest is eaten by the village people); *kulqi tanalle gōlecho khan gogōcī dō t.tēle nama*, when we kill a hare or some other animal, the killer gets the rump (cf. *qēbe*).

fikiq, n., the same as *fika*, q. v. (charcoal dust cake). (H. *fikiya*.)

fikir fikir, adv., v. m. Tinkling; to tinkle. The sound of a small bell made of the kernel of the Palmyra palm or the shell of the fruit

of *popro*, q. v.; a very thin tinkling (onomat.; cf. *teker teker* and *takar takor*).

tikis, n. A ticket. a stamp. *Ciñhire t. lagaome*, put a stamp on the letter; *rel t.le kañaketa Rampur khon Kolkata dhqbid*, we have bought a railway ticket from Rampur to Calcutta (*kañao* is used in this connexion; it is said to refer to the punching when tickets are sold). (Eng. tickets.)

tikit, n., the same as *tikis*, q. v. (Engl. ticket.)

tiklā, n. A spot, spots. *Candire t. menaktāea*, he has a spot on his forehead (cf. *tikā*).

tiklā, adj. m. Having spots, white blaze on the forehead (male animals, bullocks, buffaloes). *T. kañāñ qriñkēdea*, I sold the buffalo with a white spot on the forehead; *t. qañgra*, a do. bullock; *t. sadom*, a do. horse, *t. boda*, a do. he-goat (v. supra).

tiklāñ, n., adj., v. a. m. A spot; spotted; to make marks or spots with the finger. *Candire t.ko lagañ akawadea*, they have put a spot on her forehead; *nui gai ðe t.gea*, this cow has a white spot on the forehead; *aenqñte gidraqo t.kēdea*, they put a mark of (black) eye-paint on the child's forehead; *jugi ðo cunteye t. akana*, the jugi (religious mendicant) has put marks of lime on his forehead; *poñea taruñ ðo goña hoñmoñre t. menaktakoa*, the small leopards have spots all over the body; *t.t. goña hoñmoñre rakap akawadea*, he has got (whitish) spots all over his body (as in incipient leprosy) (v. *tikāñ* and *tiklā*; when used as an adjective *tiklāñ* may refer to both males and females; the spots may be of any colour).

tiklā tikli, adj. Having white spots on the forehead (several and of both sexes). *Aleren miññ merpmko ðoko t.t.gea*, our cattle have white spots on their foreheads (v. *tiklā* and *tikli*).

tikli, adj. f., the same as *tiklā*, q. v., applied to females, cows, etc. *T. bñidi eñga*, a sheep with a white spot on the forehead (whiter than the other parts).

tikli, n. A spangle, ornament worn on the forehead by Hindu women. (H. *tikli*.)

tikli ghās, n. A certain plant. The round leaves are fixed on the forehead with spittle, falling off when the spittle dries (v. supra).

tikmiñ, n. A small kind of tree-rat, the same as *hiñmiñ*, q. v.

tikmiñ cēñ, n. A kind of falcon, *Cerchneis tinnunculus* (?). Santals catch these (using bird-lime) and eat them. (Muñðari *tikmiñ cēñ*.)

tikor takor, adv., v. m. Dangling, carrying along; to run (mucus), hang down dangling. *Cel moñra cpe goñ akal t.t.*, he is carrying some bundle (who knows what it is) dangling from a stick on his shoulder; *gidroi idiyetko kana t.t.*, she is taking her children along, hanging round her (one carried on the hip, others in front or behind); *suluñ t.t.ok kantara*, the mucus is running from his nose; *awar t.t. akantaca*, (the cow's) placenta is hanging down.

- tikor tokor*, adv., v. m. Jingling, tinkling; to tinkle (about the sounds of small and big wooden bells). *T.t. totho sadel kana*, the wooden bells are jingling and tinkling; *t.t.oñ kana*, it is tinkling (v. *takar tokor, teker teker, tokor tokor*; onomat.).
- tikur*, n. An open plain; adj. Open, treeless. *T. jaegarele oñak akana*, we have got our house in an open plain; *disom do t.gea*, the country is open (no forest or trees); *t. jaegare mel do adi sangin calaka*, in an open plain the eye goes very far (one can see very far); *lanđi t.*, everywhere. (Munđari *tikura*; cf. H. *tekar*, rising ground.)
- tikuri*, adj. Open, dry. *T. jaega bah lpsadoka*, a dry piece of land will not become muddy; *t. jaega do adi lolqa seton dinre*, an open place is very hot during the hot season (v. supra).
- tikuria*, the same as *tikuri*, q. v.
- tik toñ*, adv. One after the other, singly, one by one. *T.t.ko heñ jarwayena*, they came together, one after the other; *mathom t.t. nuroñ kana*, the mahua flowers are falling one by one (not many at a time); *t.t.e daheta*, a few drops of rain are falling (cf. *tap tap*).
- tik toñ*, adv. The sound of cutting (with an axe). *T.t. sahane mañeta*, he is cutting firewood, knock knock (onomat.).
- tihā*, n., adj. A rising ground, mound; rising. *T. khet kana, dah bah leñgon kana*, it is a rice-field with rising ground, the water does not stand; *tala khetre t. menaka*, there is a mound in the middle of the rice-field. (H. *tihā*.)
- tihoe*, adj. Uneven, sloping. *Noa pinđa do t.gea, bah mil sāoa*, this verandah is sloping, it is not level; *t. khet*, a rice-field with an uneven surface (v. supra).
- til til*, adj. Full, tense, hard. *Gidrai godente toa do t.t.getaea*, her breasts are full, because her child died.
- til tilan*, v. m. To get full, tense, hard (woman's breast, cow's udder, boils), become overfull, congested. *Anđuar t.t. akantaea*, her udder is distended; *ojo t.t. akantaea*, his boil has come to a head (before opening); *band t.t.ena*, the water reservoir has become overfull (a little more and the water will run over the embankment).
- timba tambe*, adv., v. m. Slowly, wearily, fatigued; to be fatigued and slow. *T.t.ye calak kana*, he is going slowly (being fatigued); *burute t.t.ye rakapena*, he climbed the hill wearily; *dañre bariareye paromena t.t.*, he crossed the water with difficulty, fatigued; *ruñteye t.t. akana*, he has become fatigued owing to illness, and moves wearily (v. *tiba tabe*).
- tombok tombok*, v. *timboc tymboc*. (C., not here.)
- timboc tymboc*, adv., the same as *tambac tumbuc*, q. v. (only about fatigue). *T.t.e calak kana*, he is walking slowly (lazily, or fatigued); *kate goñ ogukeliye t.t.ena*, he became fatigued by carrying a log here (fatigue is seen and felt).

simni, n., the same as *šomni*, q. v.

šimpa šampe, the same as *šimpa šare*, q. v.

šimpa šare, adv. Straddling, with legs outspread; spread out. *Š.š. ye calak kana*, he is walking straddlingly; *š.š. ye gitit akana*, he is lying with legs outspread; *horo gele do š.š. ge nelok kana*, the paddy ears look spread out (about the ears when out of the sheath, before ripening).

šimpi širik, adv., v. m. Tinkling; to tinkle (small metal bells or wristlets). *Dašgra ghañti š.š. sadok kana*, the bullock's small bell is tinkling; *sakom š.š. ok kantaea*, her metal wristlets are tinkling (when striking against each other) (onomat.).

šimpo šompo, the same as *šimpa šare*, q. v.

šin, n. A tin, canister, a piece of flat or corrugated iron. *Keraci š.*, a tin of petroleum; *š. oraš*, a house with a roof of corrugated iron; *mit š. utiñ sunum menaktaoa*, they have one tin full of mustard oil. (Engl. tin.)

ših ših, adj. Half-cooked, undissolved; clear, transparent; v. a. m. To prepare unsatisfactorily, make thin. *Noa daš mañdi do š.š. gea, bañ tollena, phariage nelok kana*, this gruel is half-cooked, it has not been "tied" (i. e., the rice has not been dissolved), it looks transparent; *noa daš do š.š. gea*, this water is clear; *raseko š.š. kela*, they have made the gravy thin; *daš mañdi š.š. akana*, the gruel has become watery thin.

šinggi, v. *riñgi šinggi*.

šingrau, v. a. m. To cut off (top or branches). *Đar š.kašme, oraš seđ laverok kana*, cut off the branches, they are hanging down towards the house; *maško š. kela, hor ešedok kana*, they cut off the top of the bamboo, the road is being shut by it.

šingri, adv. For a moment, for any length of time. *Š. ohom šikulema*, you will not be able to stay for any length of time. (Word getting obsolete.)

šihko šokor, adv., v. m., the same as *šikor šokor*, q. v. *Gidra š.š. e bharia idiketkoa*, he took the children away, carrying them (in baskets) hanging down from a shoulder-yoke.

šig šoyo, adv., v. m. Leaking; to leak, run down in a thin stream. *Phuruk š.š. jorok kana*, the leaf-cup is leaking; *sarim š.š. kana*, the roof is leaking badly. Also used about urinating, but in this sense not before women (v. *šoyo šoyo* and *šoyu šoyu*).

šip, n., v. a. (d.). Finger-print; to take do.; to make do., put one's finger-mark to. *Kombro reak š.ko hataoa*, they take the finger-prints of thieves; *š.ko emolla kagojre*, they give their finger-prints on a paper; *khatareko š. kela*, they put their finger-mark in the account-book; *bako ol darreak hor kagojko š.ak kana*, people who cannot write put their finger-mark to a paper. (H. Šp.)

šipa, n. A cross-lath (reported used in Sikhar, instead of *bata*).

šipa, adj. Knock-kneed. (Very rare; v. *šipa šape*.)

- tipq*, v. a. To stitch leaves together. *Mit barea patra t. hotaleme*, be quick and stitch a couple of leaf-plates together for us (cf. B. *tipā*, squeeze, press together; word is not often used; Muṇḍari *ṣipān*, to sew).
- tipqā*, n., v. a. A drop (of rain); to fall in drops. *Mit bar t. daḥ ḥurok kana*, a few drops of rain are falling; *daḥe t. et kana*, rain is falling in drops. (Muṇḍari *ṣipā*.)
- ṣipān*, v. a. To fasten the leaf-bag containing the eggs of the Tasar silk-moths to a tree where the silk-worms are to feed when hatched. *Lumamko busqā oḍokoh kana, ma idikate t. kakope*, the silk-worms are being hatched, take them and fasten them to a tree. (Ho *ṣipān*.)
- tipq ṣupe*, adv., v. m. Knock-kneed; to walk do., drag oneself along. *T. ye taramefa*, he is walking, knocking his knees against each other; *ceham t. yen bañ, tarām taramme*, how is it you are dragging yourself along, walk quickly. Word used about walking wearily, also on acc. of rheumatic or other pain (cf. *ṣimpa ṣampe*, which is a little different).
- ṣipid ṣapaḥ*, adv., v. a. m. Drizzingly, one by one; to drizzle; to come one by one. *T. te daḥet kana*, it is raining drizzingly; *t. t. ho jarwaḥ kana*, they are coming together one by one; *daḥe t. t. eta*, rain is drizzling; *perako t. ṣapagoḥ kana*, the visitors are coming one by one (cf. *ṣipāḥ*; cf. *ṣiḥ ṣoḥ*).
- ṣipid ṣipid*, adv., v. a. m., the same as *ṣipid ṣapaḥ*, q. v., but only about drizzling rain. *Daḥ t. ṣipijoh kana*, rain is drizzling.
- ṣipin ṣipin*, adj. Narrow (not broad, woman's cloth). *T. t. kicride bande akafa*, she has put on a narrow cloth (scarcely reaching to her knees).
- ṣipin ṣipin*, adv., v. m. Tinkling; to tinkle (small metal bells). *Ghanti t. t. oḥ kana*, the small bell is tinkling (onomat.; v. *ṣirin ṣipin*). Also used about the call of the *ṣiam* bird.
- ṣipi ṣipi*, adv., v. m. Tinkling; to tinkle (small metal bells). *Ghanti t. t. ḥ kana*, the small bell is tinkling (smaller than the one that makes the *ṣipin ṣipin* sound; onomat.).
- ṣipi ṣipi*, adv. The call of the *ghardidi* or small Tailor bird. (C.; not used here.)
- ṣipi ṣirin*, the same as *ṣimpi ṣirin*, q. v.
- ṣipka*, n. The float of a fishing line. (C.; here this is called *phota*.)
- ṣipka*, v. a. m. To catch fish with a line on which an earthworm is threaded. The procedure is here as follows: an earthworm is threaded on a string; the string end is tied to the line, so that the earthworm remains in the loop. The whole line is tied to the end of a fishing rod, whereupon the string with the earthworm is dipped in the water, with a little splashing. The fish then come swimming and bite the earthworm and try to swallow it; the fisherman then pulls the line ashore, the fish generally being landed. The fish mostly caught is *codgod*, q. v. Here this kind of fishing is done in rice-fields where there is much water. *Hakole t. beḥoa*, we caught fish with a line (as described; also *t. te hakole ṣaphelḥoa*).

tipoc, n. A certain plant, with a tuber, used in Santal medicine. To distinguish this from other kinds of *tipoc*, this is called *ot tipoc*. *T. dakteye aphidiha*, he washed me in the face with *tipoc* water, i. e., he hood-winked me, threw dust in my eyes.

Backom t., the same, growing among *backom*, Sabai grass; *qhalka t.*, the same, so called on account of its large leaves.

tipoc, n. An epiphytic plant, called *dare t.* Of this, they distinguish *arak t.*, having red flowers, *ponq t.*, having white flowers, and *remre t.*, small do.

tipoc topoc, adv., v. m., the same as *tapac tucuc*, q. v. *T.t.in qikqueta lahgate*, I feel stiff and feeble from weakness.

tipok topok, the same as *tipok torok*, q. v.

tipok torok, adv., v. m. In a trickle, dripping, in drops; to trickle, leak.

Oyak t.t. jorok kantalea, our house is dripping and leaking; *cel leha bam idiyet kan*, *gotam hirid idiyeta t.t.*, how are you carrying it along, you are spilling it all over in a trickle; *dare khon dak t.torogok kana*, water is trickling down from the tree.

tipok torok, n. The Grey partridge, *Ortygornis Ponticerrianus*. (C.; the two words are here what the Santals hear when the male Grey partridge calls; v. *citri*; onomat.)

tipot topot, the same as *topot topot*, q. v.

tip tap, adv., the same as *tik tok*, q. v. *T.t.ko hijuk kana*, they are coming one by one; *mathom t.t. nurok kana*, the mahua flowers are falling one after the other (not many at the time) (? onomat.).

tipuskak, adj. Having a distended stomach (small children from over-eating); v. m. To get a distended stomach. *Lac t.gataea*, its stomach is standing out large; *jom t.enae nitok dq*, she (the child) has eaten herself over-full (stomach seen protuberant).

tip tap, the same as *tip tap*, q. v. At intervals, gradually, one by one.

Tip tap is the more common pronunciation.

tir, n. The cross-piece on the plough handle, a plough handle. *T. karmba otaeme*, press the plough handle well down.

tir, n. A small piece of wood used in a certain game (*tir ened*); some 15 to 20 cm. long.

tir q. n. The male of certain moths, also of quail. *Bharua t.*, the male moth of *Attacus Atlas* and *Actias selene*.

Lumam t., the male of the Tasar silkworm moth, *Antheraea mylitta*.

Patni t., the same as *lumam t.*, q. v.

Gundri t., the male quail.

tir q. n. A dwarf (women's abuse); adj. Small-sized. *Am t. cudi dq*, *dhelka latarem helok kana*, you wretch of a dwarf, you look smaller than a clod of earth; *phalna doc t.t.gea*, *ar bahutae ma usul ar moqa*, so and so is dwarfish, and his wife is tall and fat.

Tir buru, n. A fairly large hill or mountain, to the North-east of Deoghur, in the Santal Parganas. (Desi *Tir pahar*.)

- tircol tircol*, adv. A cry of parrots (as rendered by Santals) (onomat.).
- tir ened*, n. The "stick" game (v. *tir*). Only boys participate.
- tiri*, adj. f., the same as *tera*, q. v., but applied to females.
- tiriol tiriol*, adv. Croaking, the croaking of the *pokol rote*, v. *rote* (onomat.).
- tiriol tiriol*, adv. A cry of the parakeet (onomat.; v. *tircol tircol*).
- tiri tiri*, v. a. m. To croak (small frogs); adv. Croaking. *Patal rote t.t.ko raketa* (or *-ko t.t.yeta*, or *t.t.k kana*), the small frogs that bury themselves croak (something like) *tiri tiri* (onomat.; v. *tere tere*).
- firmuti*, n. A small kind of falcon, *Falco severus*, or *Tinnunculus alanarius*. Kept, especially by Hindus, and trained to catch birds. Eaten by Santals.
- tiron*, n. A certain bird, the Indian Bee-eater, *Merops viridis*. Fairly common at certain times. Eaten. *Tiron* is also used as a nickname for boys who keep their heads like looking upwards.
- tiron hako*, n. A certain kind of fish. Santals who have seen the sea call the flying fish by this name.
- tiron hasa*, n. A certain kind of earth (reddish). *T. h.re ghās hō bañ haraḥa*, in earth looking like powdered bricks, not even grass will grow.
- tiron*, n. A certain bird, the Sun-bird; also by some the same as *tiron*.
- tirof tirof*, adv., v. a. Croaking, breaking wind; to croak, break wind. *Rotye gocha akathoa, t.t.e rak ocoyetkoa*, he has put frogs up in his cloth, he makes them croak (he breaks wind) (onomat.; v. *tiriol tiriol*).
- tiriñ mante* (-*marte*, -*mente*), adv. With a tinkle (v. *infra*).
- tiriñ tiriñ*, adv., v. m., the same as *tiriñ tiriñ*, q. v. (small bells tinkling).
- tiriñ tiriñ*, adv., v. m. Tinkling; to tinkle (small bells, wristlets). *Ghantī t.t. saḍe kana*, the small bell is tinkling; *sakom t.t.ok kantaea*, her (metal) wristlets are tinkling (onomat.; v. *timpi tiriñ*).
- tiri riri*, adv., v. a. Shrilly; to make shrill sounds with the flute, play discordantly (one who does not know). *T.r.ye orohel kana* (or, *t.r.yel kanae*), he is playing the flute shrilly and discordantly (onomat.; cf. *turi ruri*).
- tirvi*, the same as *tidvi*, q. v.
- fisi*, n. Flax, linseed, *Linum usitatissimum*, L. *T. cas menaktaea*, he cultivates linseed; *gwi t.ko jomlekhanko pufi gujulla*, if cattle eat flax they die from a swollen stomach; *t. sunum*, linseed oil; *t. jah ritkaie lohotkate dorodrake lagaoa*, having ground linseed they apply it wet (packed in a cloth) to where there is pain (i. e., apply a linseed poultice) (H. Asi; in these parts *musng* is the more commonly used word; and whereas *musng kicrič*, linen cloth, is used, *fisi kicrič* is not heard).
- fisi*, n. A toe-ring of iron. (Word now getting obsolete; v. *tesa*.)
- fisiq*, n., the same as *fisi*, q. v. *T. dare*, the flax-plant.
- fisri*, adj. f., the same as *tesra*, q. v., but applied to females. Also used as a nickname for girls.

ʃisuk, v. a. To hit (with anything thrown), kill by hitting; strike. *Mərom ʃəngateye ʃ.kedea*, he hit the goat and killed it with a stick (either by throwing it or, as here, striking); *kulqiye ʃ.golkedea*, he hit the hare (with anything thrown at it); *ʃire ʃ.golkela*, he hit the *ʃir* (q. v.) with the stick.

ʃiʃiqau, v. m. Erectio penis. (Obscene.)

ʃiʃi hisir baha, n. A certain tree with red flowers. (Name getting obsolete.)

ʃiʃi miʃi, adj., v. m. Starving; to starve, famish. *ʃ.m. menaklea, cel hō bako emale kana*, we are starving, they do not give us anything; *durup durupʃele ʃ.m. akana*, we have become famished by sitting here a long time (expecting to get food, but not getting).

ʃiʃirhid, n., the same as *ʃele ʃəngod*, q. v., two species of Lapwing. One of them is called *gōrtha ʃiʃirhid*.

ʃiʃki, adj. f., the same as *ʃeʃka*, q. v., but applied to females.

ʃiʃki birki, the same as *ʃaʃka birki*, q. v.

ʃiyal ʃawal, adv., v. m., the same as *ʃawal ʃawal*, q. v. *ʃōk ʃ.ʃ.ko paeraʃ kana*, leeches "swim" wrigglingly; *kicriʃ oʃeʃente ʃ.ʃ.ok kana*, the cloth is dangling, because it has been torn; *ʃ.ʃ.e bande akana*, she has put a torn, dangling cloth on.

ʃivid ʃəʃə, n. The Deccan wagtail. (The same as *daʃ ʃəʃcir*; v. infra.)

ʃivid, v. a. m. To wag (tail); erectio penis (like *ʃiʃiqau*). *Daʃ ʃəʃcir ʃupiko ʃivija*, the wagtail wags its tail. (Word avoided.)

ʃivid ʃivid, the same as *ʃivid*, q. v.

ʃiyal ʃapal, v. ʃiʃal ʃapal.

ʃiyal ʃiyal, v. ʃiʃal ʃiʃal.

ʃoak, v. a. To nip off, pinch off. *ʃoge ʃ.kela*, she nipped the leaf-bud off. (Rare; cf. *ʃuʃak mante*; ? onomat.)

ʃoan, n. Trace, vestige, information, news, tidings; v. a. m. To get do., search for. The same as *ʃewan*, q. v., in all respects, but not common.

Okate ʃe calaen, ʃ. baʃ ʃamok kana, who knows where he has gone, no tidings are heard (trace found); *nonʃe dhəbiʃ miʃhūle ʃ.kedea*, we traced the calf up to here.

ʃoʃa, n. The point of a wooden plough, to the upper side of which the ploughshare is affixed. *Nahel ʃ. rapulena*, the point of the wooden plough is broken; *ʃ.re ghās laʃkao akana*, grass has stuck to the point of the plough (? cf. H. *ʃoʃa*, battens of a roof).

ʃokak, n. A small earthenware vessel. Used for cooking small amounts of curry or for keeping spices, etc., in. *ʃ.re tekeabonpe thoʃa arak*, cook a few vegetables for us in a small vessel.

ʃokao, v. a. To interrogate, challenge, hail, call to, accost, warn, stop. *ʃ.ʃ.ʃ. ʃokhəʃem ʃəllədiʃ khan cedaʃ bam ʃ.kidiʃa*, if you saw me when I was taking it away, why did you not call out to me; *ʃokəye həʃ akana? ʃ.em*, who has come? Challenge him (ask him who he is); *ʃ.ʃ.ʃ.ʃ. kanaʃ*,

amge noam idiyet kana, I am challenging you, it is you who are taking this away (so that you know that it is you). (H. *toknā*.)

tokar, n., v. a. An answering shout; to shout in response. *Caukidars hohoketa*, *ʃ. bako emlaka*, the village watchman called out, they did not give a shout in response; *kombroko hečlena*, *bogetele hohoketa*, *okpe hō bape ʃ.laka*, some thieves came, we called out a good deal, none of you shouted in response (cf. supra; v. *hakar tokar*).

tokin, the same as *tukin*, q. v.

toklak, n. A small earthenware vessel (used for cooking curry in). *ʃ. kirin aguanpe*, *utui laqil*, buy and bring me a small earthenware vessel to prepare curry in. *Toklak*, *toknaŋ* and *tokaŋ* are about the same; they have a broader mouth than a *celan*, q. v., but not so wide as the *karahi*, q. v. (v. *toknaŋ*; cf. H. *toknā*, a large brass vessel; cf. H. *tokrā*, a large basket).

toklak horo, n. A kind of tortoise, living in water. Name said to be due to size and appearance, that remind one of a *toklak*, q. v.

toknaŋ, n., the same as *toklak*, q. v.

tokrao, v. *ʃokrao*.

tok tok, adv. Clicking (a watch). (C.; here *ʃel ʃel*.)

ʃola, n., v. a. m. A separate portion of a village, a quarter; to found do. A Santal village generally consists of two or more separate parts; to be do. *Maŋjhi ʃ.*, the part where the headman lives; *baŋhaŋ hana sare do paranik ʃ.*, *ar puruŋ sečre do mitteč Deko ʃ. menaŋ*, on the other side of the low-lying rice-fields is the deputy headman's quarter, and towards the East there is a quarter inhabited by Dekos; *neŋ do mare ʃ. baŋkate note sečo ʃ. akata*, this year having left the old part of the village they have founded a quarter in this direction; *ale ato do pe ʃ.ŋa*, our village has three separate quarters. (H. *ʃolā*.)

ʃolao, v. a. m. To become thin, lean, decrease, diminish, fall short; not keep (promise, etc.). *Ruŋteye ʃ.ena*, he has become lean owing to illness; *kača horŋo do ʃ.entača setoh iale*, the buffalo has got a lean body owing to the hot sun; *phoŋle ʃ.kela setohle* (or *ʃ.ena*), the crops have diminished (partly died) on acc. of the hot sun (no rain); *kathae ʃ.kellaca*, he did not keep his word (cf. B. *ʃolān*).

ʃola para, n., adj. Adjacent villages; neighbouring. *Goŋa ʃ.p.ŋ dārū agukela*, *baŋ hamičdea*, I have walked about to all the villages of the neighbourhood, I did not find it (a lost animal); *ʃ.p. hor hanale*, *bapačaegeale*, we are people of neighbouring villages, we are known to each other. (H. *ʃolā parū*.)

ʃol ʃolao, v. *ʃil ʃilau* (C.).

ʃomba, the same as *ʃombuo*, q. v.

ʃombao, v. a. m. To assemble, accumulate, stand in small pools. *Khečre dake are ʃ.kela*, he made the water stand in the rice-field by making a ridge; *nalač are ʃ.kela*, he made the water stand by damming the ditch;

- kūi perē t.ena*, the well is filled with water to the top; *tukū t.ena*, *ingge dulce*, the pot is full, don't pour in any more; *dobhakkore dañ t. akana*, the water has accumulated in the hollows.
- tom tombao*, v. a. m. To fill, become full (of water, etc.). *Baṭiye dul t.t.keta*, she filled the brass-cup (to the brim); *hola reañ dakte sanam khet t.t.ena*, all the rice-fields were filled with water by yesterday's rain; *pukhri t.t. akana*, the tank has been filled (v. supra; also pronounced *tom tombao*).
- tona*, v. a. m. To cut into pieces, lengths. *Sahan t.kakpe*, cut the firewood into short pieces; *kañ bhari lagitko t.keta*, they cut the wood into lengths to load it (on a cart); *cañet t.yena*, the top was cut away. (Muñdari, Desi *tona*; cf. H. *ṭunā*, stump.)
- tona tukra*, v. a. m. To cut into pieces. *Sahanko t.t.keta*, they cut the firewood into pieces. (Desi *tona tukra*; equivalent to *tona tuni*.)
- tona tuni*, v. a. m. To cut into pieces. *Kañ t.t.kate aṅgupe*, bring the wood, having cut it into pieces (also cutting off the branches, to make it possible to load it); *t.t.akkho halañ samṭape*, *sahan hocōka*, collect the pieces cut off, it will be good for fuel (v. *tona*).
- toñca*, adj. m. Lanky, tall and slim, long-legged (men, male animals). *Nui kora do t.e hara akana*, this young man has grown tall and slim; *t. sim*, a long-legged cock; *t. ḍaṅgra*, a tall and slim bullock.
- toṅḍaṅ*, n., adj. High ground, dry land; dry and barren. *Ona t.re cet cas hō bañ hocōka*, no crops can be grown on that high ground; *noa t. jaṅgarebon khraṅa*, we shall make our threshing-floor on this high and dry place; *t.t.le calakme*, go along the high dry ground.
- toṅṭa*, adj., v. a. m. Scarce, insufficient; to deal out sparingly, stingily; to be in want of, come short of, lack, have insufficient of. *Noa disom do qdi t.gea*, this country is very short of (water, food-stuffs); *caole qdi t.gea*, rice is very scarce (and dear); *gutiye t.ketkha*, *onateko darheta*, she gave the servants food stingily, therefore they ran away; *jomaktele t.yena nes do*, we got insufficient food-stuffs this year. (H. *ṭōṭā*; v. *toṭa*.)
- topar*, n., v. a. m. Covering, blinker; to blindfold, cover. *Tili do ḡhāni ḍaṅgra mētre t.ko lagaokha* (or, *-ko t.kha*), the oilmen put eye-coverings on the bullocks that turn their oil-press (or, they blindfold them; to prevent them from becoming giddy); *t. kicriḍ*, a veil, a covering-cloth; *kaṅḍa dañ t.pe*, cover the water in the pot; *kūiko t.keta*, *jobra jemon alo bolāḷ*, they covered the well to prevent rubbish from falling into it; *hopoi aphorketa*, *dakte t.entiña*, I sowed paddy (for seedlings), as it rained the seed was covered up (i. e., the surface became a hard covering through which the seeds could not penetrate); *gidra t.kaeṃe*, cover the child up. (? cf. H. *ṭopā*, covering; and *ṭopnā*, to cover, bury; cf. *ṭupri*; cf. B. *ṭopor*.)
- topra*, n. A small plot, patch, parcel of rice-land; adj. Small (rice-field.) *T.reñ aphorketa*, I sowed the seed for transplanting in the small rice-field; *ḡḡṅ t.ḡṭalea aleañ khetko do*, our rice-fields are only small ones.

tōrea, adj., v. m. Lean, meagre; become do. *Rehgečeyē t.yena*, he has become lean from lack of food; *merom gupiye t.gea*, the goat-herd is lean. Also used as a nickname.

tōrea, the same as *tōrea*, q. v.

tosea, adj., v. a. m. Good-for-nothing, useless; to circumcise. *Nui t. do cakpe agukhedeā*, why have you brought this good-for-nothing fellow; *Jolhako t.hoa*, the Jolhas circumcise. (Word is not used before women; the adj. refers partly to the genitals, partly also about an open mouth, "gaper;" v. *tose*.)

tofa, n. A cartridge. *Bandukre t. bhoraome*, put the cartridge into the gun; *t. banduk*, a cartridge-gun, a breech-loading gun. (H. *toḍa*.)

tofa, adv., v. a. m. Too little; to give or get too little (for the money), come short; adj. In want of, wanting. *Jomaktele t.gea*, *bale qcu dareakoa*, we are short of food-stuffs, we are unable to hire people; *dokanreko t.kidina*, they gave me too little in the shop; *kami hortele t. akana*, we are short of working people; *siok dangrateh t. akana*, I have become in need of a plough-bullock; *daktele t.gea*, we are short of water. (H. *toḍa*, loss, deficiency, lack; v. *toḍtu*.)

tofa, v. a. To shoot an already wounded animal. *In do nui jeliñ t. akadea*, I have shot this already hit deer (have killed it).

tofa phari, n. That part of the shoulder given the one who brings down an animal already wounded. *Inge sukriñ tofa akadea*, *t.ph. ingeñ nama*, *inlegen chadaoa*, I have killed the already hit (but not disabled) pig, I shall get the shoulder part due for killing it, I shall, myself, cut it off (v. supra and *phari*).

tofbok, adj., v. m. Short, worn; to wear down, off or away. *Noa tēngol do t.gea*, this axe is worn down; *t. gele akana horo*, the paddy has got short ears; *tamni la late t.ena*, the hoe has been worn short by continuous digging; *pal t.ena*, the ploughshare has been worn short; *gele t.ena*, the ears have become short.

tofkhao, v. *tofkao*. (C.)

tofook, n. A kind of wild cat (? *Felis bengalensis*). Fairly common; they come at night and kill fowls, etc.

tofook, the same as *tofbok*, q. v. *T.t. palteye siok kana*, he is ploughing with a ploughshare worn short.

tofha, n. Region, tract, quarter, vicinity. *Onko t.(re) duk keta*, it rained in their tracts; *Handuqi t.re jondrako er dareketa*, they sowed the Indian corn so that it is tall in the Handwae tracts; *ale t. horo do besgea*, in our parts the paddy is good.

tofhkao, v. *tofhkao*. (C.)

toya, n. The Indian roller or Blue-jay, *Coracias indica*. *T.*lekan cahaf ocoketkha*, I made them gape like Indian rollers (? onomat.; *toe toe*).

toya, adj. Stupid, dottish, idiotic (abuse). *Am t. do cel buj hō banuktama*, you idiot, you have no understanding at all; *qdiqetem t.gea*, you are very

- stupid; *nui t. mara do, cel cpe ropet kan*, this dottish wretch of a fellow, who knows what it is he is saying (he is speaking obscenely) (v. supra).
foya dhaca, n., v. sub *dhaca*.
- foḍor*, n. A metal wristlet worn by men; v. a. m. To put do. on, give do. *Khub bisāṭ hōṛ do sona reaḥ t.ko hōṛoga luhgare*, very rich men put a golden wristlet on their wrist; *raḥ t.*, a pewter wristlet; *hōṛontē t.kedea*, he gave his son a wristlet; *t.enae ruṇṇa reaḥ*, he has put on a wristlet of silver.
- foe*, n. The female clitoris (v. *foṇe*).
- foembak*, n. A booby, blockhead. *Cekate bam ṇel ṇamela, am t. do, samāṇre menaka*, how is it you are not catching sight of it, you booby, it is there before you.
- foe foe*, adv. The call of the *foya*, q. v. (onomat.).
- foe foe*, adj., adv. Erect, straight up, upright. *T.t. jaṅgae tul akata*, he has raised his legs straight up; *t.t. dare akana*, it has become a straight (but branchless) tree; *pata khunṭi t.t.ko bil akata*, they have put the hook-swinging pole straight up. (Not used before women.)
- fohok*, adv. Time, step; in tact, slowly; distinctly. *T.ko eneḥ kana*, they are dancing in tact slowly; *t.e ruyet kana*, he is drumming in slow tact; *t.e sereneḥ kana*, she is singing slowly; *t.e hōḥoyet kana*, he is calling out slowly in tact; *t.iṇ ṇelkedea*, I saw him distinctly (like in front of me); *khub t. aṇjomōḥ kana*, it is heard very clearly (cf. *foṣok*).
- fohoka*, adv., the same as *fohok*, q. v.
- fohor*, v. a. m. To be aware of, observe, notice, remark, discover, descry, perceive. *Tinre coko helon, baṇ t.lelhoa*, who knows when they came, I was not aware of them; *amren daṅgra kanae, t. akadeaṇ*, it is your bullock, I have recognized it; *t. got akadeaṇ, noteye dargkela aperen bahu*, I have observed your daughter-in-law, she ran in this direction; *hōṛ baṇ t. akata*, I have not seen the road.
- fohrōm*, v. a. m. To close temporarily. *Kacahariko t.keta*, they closed the court (for one or more days); *teheṇ t.gea*, it is closed to-day; *porōb iate dohan t. akana*, the shop is closed because of the festival. (Desi *fohrōm*.)
- foḥ*, n., v. a. d., v. m. Desire, craving, inclination, hankering (to eat, drink, visit, etc.); to desire, crave, have an inclination for. *Daka jom t. heḥae kana uni ruḥkiḥ*, the patient is getting a desire for food; *dake ṇūketkhan t. bhaṅgaentaea*, when he got water to drink he lost the craving for (any more); *jel jom t. akawadea*, he has got a craving for getting meat (curry); *ca ṇūṭiye t.oḥ kana*, he feels a desire to drink tea; *eneḥ t. akawadea*, she has got a desire to dance; *t. leka jomme*, eat a little (just to satisfy your craving).
- foke*, n. A sty on the eye; v. a. m. To get a sty. *Pipnire t. janam akawadea*, he has got a sty on the eye-lid; *ere alom roṛa, t.ama*, don't lie, you will get a sty on your eye; *nui do hōṛe ere akahoteye t. akana*, he has got a sty on his eye, because he has deceived people (so Santals believe).

tokle, v. *kāsā thokle* (*tokle* is also used for *thokle*).

tokor manie (-*manie*, -*mente*), adv. With a jingle (of wooden bells). *T.m. sadeyena, okpe cpe laarakil*, it jingled once, somebody moved (the bell) (v. *infra*).

tokor tokor, adv., v. m. With jingling sounds; to jingle (wooden bells). *T.f. toko sade kana*, the wooden bell is jingling; *birre t.t.oli kana kada toko*, the wooden buffalo-bell is jingling in the forest (onomat., v. *toko*; v. *tikor tokor*).

tokor tokor, adv., v. a. Carrying about; to carry (a child) about. *T.f. gidrai asenede kana*, she is carrying the child about with her (does not put it down); *gidrai t.t.ede kana*, she is carrying the child about (wherever she goes) (v. *tikor tokor*).

tok toke, adv., v. a. m. High up, towering; to raise, lift up (feet or hands); to hang out, extend, shoot up, stretch out, hinder, block. *T.f. khuntiko bi! akata*, they have fixed a post standing high; *t.t.e teogo akana*, he is standing straight up; *horre t.t. sahanko dopho akata*, they have piled up firewood on the road (blocking it); *tiye t.t.kettaea*, he stretched his hands high up (about a person that is cremated); *ayan bih horreye t.t. akana*, the cobra is standing erect in the road; *hoq talarem t.t. barayeta, horem dadupelkoo*, you are moving with a stick standing out among people, you are hitting people.

tok, a particle affixed to a verb. Down, before, only once. *Mit dhaem em t.adina, adq bana*, you gave me only once, and then no more; *mitengeye janam t.lena*, one was born once (and then no more); *agu t.ketae mit dhaoge*, he brought once.

tok tok, adv., v. a. Making a clicking or smacking sound (with the tongue); to click (when driving bullocks). *T.t.e lagayeltina dahgra*, he is driving the bullocks, making clicking sounds; *dahgrae t.t.akin kana*, he is clicking to the bullocks (to make them go) (onomat., only used to bullocks, not to buffaloes).

tol mol, adj., v. m. Tottering, shaking, reeling, staggering; to be do., shake, totter. *Dak telante t.m.in qikweta*, I am feeling dizzy from thirst; *rugten t.m. akana*, I am shaking owing to fever; *setonteye t.m.ena*, he became staggering from the heat of the sun (v. *infra*; B. *tolmol*).

tol molao, v. m. To reel, stagger, totter, shake. *Rehgelteye t.m.ena*, he has become reeling owing to hunger (v. *supra*).

tom tom, n. A gig (drawn by one horse). (Desi *tom tom*; v. *tom tom*.)

tons, n. The female clitoris (v. *toe*; H. *tunnā*).

tonko, v. a. m. To refresh; to be refreshed, recover, improve, get better, convalesce, be invigorated. *Jomaltaye t.kidina*, he refreshed me, giving me food; *rug khone t.yena*, he has recovered from his fever; *jom t.yena*, he has been refreshed having had his food; *jorok t.yena*, he warmed himself at the fire and felt well (cf. B. *tonko*, strong, hardy).

tonod, the same as *tonpk*, q. v. Used about hitting in *hiti ened*, q. v.

tonok, v. a. To succeed, hit the mark, kill, master. *Mit sarteye t.kedea*, he killed it with one arrow; *bejha mit dhaoreye t.keta*, he hit the mark at once; *serche t.(marao)keta*, he mastered the song (hit it off at once); *katiye t.keta*, he hit the *kati* (q. v.).

ton (*toroyol*, n. A spout. *T.t. dakle nuketa*, we drank water from the spout (also fig. about liquor, because it is distilled through a spout; ordinarily it is about water falling down from a piece of rock). (Pronunciation varies; some say *tonforeyol*.)

ton torod, the same as *ton toroyol*, q. v. (C.)

tonkor, v. a. m. To carry off, drag away dangling (wild animals); hang up, hang, sling, dangle. *Torup merome t.kedea*, the leopard carried off the goat; *kupit bine t. idikedea*, the kite carried off a snake hanging down from its claws; *kicride t. idiyeta*, she is dragging her cloth along; *babar t. akana, samtaope*, a rope is hanging down, take it up; *okpe con kasko t.ketalra*, somebody has carried our piece of wood away (stolen).

ton ton, adj., adv., v. a. m. Very high, tall; to make, be do. *T.t. ko orak akata, quriko daba*, they have built a very high house, they have not as yet thatched it; *t.t. le tango akana*, he is standing very tall; *chata danko t.t. akata*, they have made a very high *chata* (q. v.) pole; *orak khunti t.t. ena*, the house post has become (too) high.

tone, v. *tone*.

tonod, the same as *tonok*, q. v.

tonok, the same as *tonok*, q. v. Note, the pronunciation of these three words is possibly not with a cacuminal *n*; nowadays a dental or sometimes a supradental *n* is heard; Skrefsrud heard a cacuminal *n*.

tontorod, adj. Bare, desolate, dreary; adv., v. m. Disappointed, down-hearted; become do. *Ale se do adi baric otan polan t. aikauk kana*, in our parts it feels awfully dreary and desolate; *maha t.in aikubeta (or. adin t. ena)*, I felt very down-hearted (not getting what was promised). (Rare.)

top, n., v. m. A drop; to drop. (C.; v. *top*; cf. B. *top*, the sound of falling drops.)

topar, v. *topar*.

tople, adj. Having high cheek-bones, broad-faced. *Nui t.re do bale khusilena, etakko udukalepe*, we did not like this girl with the high cheek-bones, show us some others. (Word is deprecatory.)

topo, n. A wrapper containing mahua kernels to be pressed for oil. *Mit t. menaktalea, ino lenlekhangele chujika*, we have one wrapper (left), when oil is pressed from this we shall be free (done) (cf. H. *tap*, covering).

topok, v. a. m. To drop, drip; n. A drop. *Mit bare t.keta*, a few drops fell; *dare khon dak topogok kana*, water is dripping down from the tree; *mit t. nuradina*, one drop fell on me (v. *topok*; v. *top*; onomat.).

topor, n. The roof or covering of a cart (generally called *duli*, q. v.). *Sagarre t. lagaope*, put a cover to the cart. (Desi *topor*; cf. B. *topor*, a marriage coronet; cf. H. *tap*, hood of a carriage.)

- topor mante* (-*marte*, -*mente*), adv. With a rattle (sound of *tokko*, q. v.). (C.)
- topor topor*, adv. With rattling sounds (of the wooden bells, *tokko*). (C., onomat.; here *tokor tokor*, q. v.)
- topol topol*, adv., v. m. Jogging along; to jog along, move slowly (old people). *Budhi do okate con t.te calak kana*, the old woman is going somewhere, jogging along; *haram doe t.topdok kana*, the old man is moving slowly along.
- tor*, v. a. To croak (frogs). *Roteye t.maraoketa note*, a frog croaked in this direction (onomat.; v. *tor tor*).
- toze toze*, adv., v. a. Croaking; to croak. *Rote t.t.ko raketa* (or, -*ko t.t.yeta*) the frogs are croaking (about the commencing of croaking). Also used about the call of the *toya*, q. v. (onomat.; v. *tor tor*).
- torodan*, n. A weir-basket, used for catching fish. The *torodan* is made of wicker-work; it is fairly long (may be anything up to some 80 cm.), roundish or somewhat flat. The lower end is tightly closed, the mouth is broad and furnished with "teeth" (v. *daliq*) to prevent the fish from getting out. The *torodan* is placed in an opening where water is running; it is very commonly used at the end of the rainy season and is placed in the small gap where water runs out from a rice-field and where small fish are seen. The fish are carried away with the water and fall into this trap; the water runs out, but the wicker-work is too close to let the small fish slip through. *T. odaoakame gadare, hakoko jhalika*, set the weir-basket in the river, fish will be caught; *khet pæerere t. odaoena, dher hakoko jhaliyena*, a weir-basket was set in the rice-field opening, many fish were caught. The *torodan* may be made of different strips, and when wishing to distinguish, the name of the material is prefixed to *torodan*, thus *mat t.*, a *t.* made of bamboo, the common material; *kasi t.*, a *t.* made of *kasi* straw (especially made by or for children, for their use or play); *icak t.*, made of the twigs of *icak*, q. v.; *tale t.*, made of the leaves of the Palmyra palm; *meral t.*, made of the twigs of *meral*, q. v.; *karsare t.*, made of *karsare*, q. v.; *sar t.*, made of *sar*, q. v.
- torok torok*, adv., v. a. To croak; to break wind. *Dak aikuteho t.t.eta rote* (or, *t.t.ko raketa*), the frogs are croaking, feeling rain coming. Also used about the sound of old people breaking wind (onomat.; v. *tor tor*).
- torot torot*, adv., v. a. Croaking; to croak (the tree frogs, *ceter rote*). *Ceter rote t.t.ko raketa, dak doe sor akala*, the tree frogs are croaking, rain will soon come. Also used about breaking wind (onomat.; v. supra).
- tor tor*, adv., v. a. Croaking; to croak incessantly. *Rote t.t.ko rakel kana*, the frogs are croaking incessantly (onomat.; cf. H. *far far* and *far farand*).
- tor torao*, v. a. m. To croak incessantly. *Roteko t.t.et kana* (or, *t.t.ã kana*), the frogs are incessantly croaking (v. supra; C. states that it is used fig. about giving no peace, keep at; not so used here).
- torok*, v. a. m. To disclose, reveal, expose, divulge. *Sanam kathas t.keta*, he disclosed all; *unhinak do t.ena*, the matter of those two was exposed (v. infra).

torok, v. m. To drip, drop, come out. *Mil dak t.entaee*, her tears dripped down; *buru nalare dak torogok kana*, *ona do t.nalale nutum akala*, in the hill ravine, water is falling down in drops, this we have named the drip-ravine; *t.dak menaka nonde*, *tis hū bah anjedoka*, there is drip-water here, it never dries up (v. tok).

torok mante (-*marie*, -*mēte*), adv. Drippingly; divulging, openly. *T.m. dak joroadina*, a drop of water fell down on me; *t.m.ye ror ruarketa*, he replied telling what he knew; *alom lajooka*, *t.m. laime*, don't be ashamed, tell, speaking out (v. supra).

torok torok, adv., v. m. Drippingly, droppingly (also about the sound of dripping); tapping, rapping sounds (when bones are cut); to drip, drop. *T.t. dak jorok kana*, water is dripping down (both seen, felt and heard); *t.t. jahko samakel kana*, they are cutting bones to pieces, rap rap; *jondrako huruñel kana t.t.*, they are pounding Indian-corn, bump, bump; *sunum t.torogok kana*, the oil is dripping down (from the oil-press) (onomat.; v. supra; v. tok tok).

toſe, adj. Good-for-nothing, wretch (abuse); n. Glans penis. *Am t.do cetem baqaea*, you small wretch, what do you know (v. toſea; not common).

toſgor, adj., adv. Good, well, nice, willing; readily, quickly; v. m. Be quick, willing, ready to work. *Khub t.e nełok kana*, she is looking very bright (not down-hearted); *t.te taramme*, walk quickly; *t.e kami kana*, he is working willingly; *khub t.e ened kana*, she is dancing very briskly; *orak t.ko benao akala*, they have built the house beautifully; *cel hū bam tok kan do*, you are not moving any (v. toſkor).

toſkor, the same as *toſgor*, q. v. (Possibly to be connected with *toſok* acc. to Santals.)

toſok, v. *toſok* (the common form).

toſe, v. a. To carry (a child) astride on the hip. *Nui gidra do mil t.geye dohqoye kana*, she is carrying this child continually on her hip (does not put it down); *gidra t.kaeme*, take the child on your hip.

toſe, n. A gourd shell, used as a parallel to *tumbq* q. v. *T.re tumbare bhorao baekame*, store it away in gourd shells; *tumbare t.re itako baelaka*, they stored the seed away in gourd shells (from *caco chatiqr binti*, here likely fig.).

toſko, n. A wooden bell for cattle; v. a. d. Hang a bell on (fig.) to give, get a wife. The old Santal bell for animals is made of wood (*sarjom*, *kasmar*, *popro*, qq. v., (and for small animals, of the kernel of the Palmyra palm, or the shell of the *popro* fruit). Acc. to the animals for whom they are intended, they have *kaqa t.*, a buffalo bell (large, with two or even three tongues), *gai t.*, a bell for the ordinary cattle; *merom t.*, a bell for goats, made of the kernel of the Palmyra palm (therefore also called *tale t.*), or of the shell of the *popro* fruit (therefore also called *popro t.*); *Mahra t.*, a wooden bell used by the Hindu Goallas, but also by Santals (it is straight in form); *Munqa t.*, a bell of the shape especially

used by the Muṅḍas, but also seen among the Santals. *Koṛa do t.le tol akawadea* (or, *-le t. akawadea*), we have tied a bell to the young man (given him a wife); *nitok doe t.wana*, he has got a bell for himself now (i. e., a wife); *kombro gāile t.wakoa*, we tie wooden bells to a stealing cow (i. e., who runs about and away); *khēçç t.*, a wooden bell with a broken rim, espec. fig. a wife, or even the female organ; *kombro t.*, an iron collar (on dangerous men in prison); *nmi gidra do nil t.ko dohqyea*, they keep this child always on the hip (? onomat.; cf. Muṅḍari *toṭko*, a piece of cloth tied round the neck; Desi *thekra*; cf. H. *thikrā*).

toṭok, the same as *toṭok*, q. v.

toṭōṛbaḥ, n. A cornet made of leaves (a leaf twisted into a conical shape); v. a. To make do., to make a leaf into a funnel. *T.re panko sajaa*, they put betel nut into a leaf-cornet; *t.kate sunumko dula*, they pour in oil having made a leaf-funnel; *gidra do t.ren bahu jāwāeko benaokoa*, children make brides and bridegrooms of (inverted) leaf-cornets (playing).

toyal toyal, the same as *ṭayal tuyul*, q. v.

toyal tuyul, adv., v. m. Fluttering, running about, spoutingly, watery; to flutter, flap. *Noko gāi do bako ṭiṭā, t.t.geko durana*, these cows do not graze, they walk about everywhere; *maḥ hoete t.t.ok kanu*, the bamboo is swaying in the wind (v. *tuyul tuyul*).

toyal toṭol, the same as *teyal teṭol*, q. v. (both meanings). *Hoḥote t.t.keta*, he stropped the razor; *khēt t.t.ena*, the rice-field has dried up.

toyal toṭol, the same as *toṭol toṭol*, q. v. *Hoṃo t.t.kedeae*, he shaved him bare (both beard and hair).

toyo toyo, the same as *tuyu tuyu*, q. v.

tuak, v. a. To pull out with a splash. *Theṅga bhugak khone t.keta*, he pulled the stick out with a splash (onomat.; cf. *toak*).

tuak mante (-marte, -mentel), adv. With a splashing sound. *Jaṅga toṣol khon t.m.ye boḥketa*, he pulled his leg out from the mud, making a splashing sound.

tuar, n., adj., v. a. m. An orphan; to leave an orphan; to become do.

T. kanae (or, *t.geae*), he is an orphan; *t. gidrako posrakoa*, they maltreat orphan children (because there is no one to take up their case); *apat t.*, a child whose father is dead; *engat t.*, a child whose mother is dead; *apate goḥlenkhan gidra do bako t. utaroka, engate goḥlenkhan ḡkkaliteko t. utaroka*, if the father dies, the children do not become utterly destitute; if the mother dies, they at once become orphans; *huḍin gidraṅi t. oḥokadea*, she left a small child motherless; *t.enako noko do*, these have become orphans. (Desi *tuar*; Muṅḍari *tuar*.)

tuar amar, n. Orphans (about more than one). *T.a.e samṭaoḥkhoa*, he is collecting (taking care of) orphans (v. *tuar*).

tuar barag, adj., v. m. Tantamount to an orphan; to become do. *T.b. hoṛ kanaṅ, ḡhḡe hḡ bako beṅḡḡaḥ kana*, I am tantamount to an orphan, no one looks at me (cares for me); *t.b.enako noko gidra do*, these children

have become just like orphans (no one cares for them) (v. *tuqr* and *barag*).

tuqr tapar, n., the same as *tuqr amar*, q. v.

tuq tuq, adv., v. m. Plunging, getting under the surface; to dip, plunge.

Hako sapko lagil t.t.e unumok kana, he is plunging down in the water to catch fish; *t.t.ok kanae gada paromok jokhet*, he is plunging, crossing the river (cf. *qub qub*).

tuq tuq, the same as *tuq tuq*, q. v.

tuq tuqau, adj., v. a. m. Brim-full, overfull; make, be do. *Fukhri do t.t.gea*, the tank is brim-full; *baqi t.t.gea*, the brass cup is brim-full; *dakale em t.t.kedea*, we gave him food and stuffed him (made him more than satisfied); *holae dakkette sanam khet t.t.ena*, by yesterday's rain all rice-fields were filled to the brim; *jom t.t.ena*, he stuffed himself with food (cf. *qub qubi*).

tuq tuq, adj., v. a. m. Distended (stomach) visibly pregnant; to impregnate, to strain, become tense, get an overfull stomach, be pregnant. *T.t.i bi akana*, she is overfull (from eating or pregnancy); *t.t.i uelok kana*, he looks overfull (his stomach is distended from having eaten too much); *phalna doe t.t.akadea*, so and so has impregnated her; *em t.t.kedeako*, they fed him so as to make him overfull; *jom t.t.yenae*, he has eaten himself overfull (cf. supra; cf. *qub qubu*).

tuq, v. a. To pull, pluck or tear off the ears or upper part of corn or grass. *Horo mesalgea, gele t. begarpe ita lagil*, the paddy is mixed, pluck off ears separately to have for seed; *sauriko taja, mihü ghastel emako lagil*, they pluck off the upper part of the thatching-grass to give the calves the grass to eat.

tuq, v. a. To break wind (onomat.).

tuq, v. *tuq*. (C.)

tuqak, n. A dot, point, round mark; v. a. m. To dip (a pen, or a finger) into; to mark, make a spot. *T. olme, alo hiriok lagil*, write a dot, that it may not be forgotten; *candire milted t. menaktaea*, she has a dot (made) on her forehead; *vore t. lagaome, ado ro horoka*, put a dot to the *r*, then it becomes *r*; *utu t. jomme, sipite do qho adalena*, eat the curry dipping your finger into it (the rice) will not be flavoured by mixing it (with the curry; there is too little of it); *mit t. sunum emahme, melfahare ojog lagil*, give me as much oil as you can have on your finger when dipped in, to anoint my face with; *kalire nip tudagine*, dip the pen in the ink; *dorod thec t.aeme soso*, put some *soso* (q. v.) marks on him where the pain is (this is done with a twig); *gidra aenom t.aeme candire*, put a mark of eye-paint on the child's forehead (to prevent its being hurt by the evil eye, etc., e. g., as a precaution when going somewhere).

Tuqu, n. One of twelve Santal sept. *T. hor kanae*, he is a man of the *Tuqu* sept; *T. era*, a married *Tuqu* woman (as distinguished from *Tuqu kuri* or *Tuqu hoponera*).

tui, n. Top, pinnacle. *Cot t.re cŕŕŕye durup akana*, a bird is sitting on the uppermost top; *buru t.tele deŕena*, we mounted to the very top of the mountain.

tuilq, n. A lock of hair left on the crown of the head (nowadays this is very commonly seen on Santals; it is otherwise a Hindu custom). *Ti doph akata*, he has kept a lock of hair on his crown (v. *tui*).

tuilq, adj. m. Slender, lofty, lanky, slim; v. a. m. To make slim, etc., bare. *T. dare kana, dar banuka*, it is a tall and slim tree, there are no branches; *t. dangra*, a tall and slim bullock; *nuŕga dareko sil t.keta*, they plucked the leaves off the Horse-radish tree, so that it is standing bare; *bhoj dahako jom t.yena*, they ate the feast food and became overfull (*jom cuilq* is also said); *dareko her t.keta*, they cut the branches off and made the tree stand tall and bare (v. *tui*; cf. *cuilq*).

tuilq, v. a. To make water (small boys).

tuiŕi, adj. f. Tall and slim (females, also animals). *T. kuri*, a tall and slim girl; *t. gai*, a tall and slim cow; *aleren gidra do tuilq t.ko hara akana*, our children have grown up tall and slim (both boys and girls) (v. *tuilq*).

tuiŕi tuiŕi, adj. f., the same as *tuiŕi*, q. v.

tui tui, adj., adv. Lofty, towering, very high and slender; overfull; v. a. m. To make, become do. *T.tye oraŕ akata*, he has built a towering high house; *t.ko piŕdhe akata*, they have made a very high and slender rice-field ridge; *dealko t.t.keta*, they have made the wall high and thin; *jom t.t.yenako*, they have stuffed themselves (so that the food is felt high up) (v. *tui*).

tukin, postpos. adv. Only, just that; a unit, little bit. *Buluk miŕ t. emahme*, give me just a little salt (one pinch); *miŕ t. hŕ bae sakaoa*, he will not stand one little bit; *niq niŕdŕ t. tahŕlenme*, stay just this one night; *jivi t. menaktaea, bankhane caba akana*, he has just his life remaining, otherwise he is dead (just life left) (v. *tukun*; cf. H. *tuk*, a bit).

Nin t., dem. adv. Just this much. *N.t.e emadiŕa*, he gave me just this much; *niŕgŕ t.*, just so much.

Tin t., interr. adv. Just how much. *T.t.em nuŕketa*, just how much did you get; *liŕgŕ t.e ematmea*, how much did he give you.

tukin, n. Small, insignificant bit. *T. jaegaŕ hataoeltama*, I am taking just a little bit of your land (v. supra).

tuk leka, adv. Like a shadow; dazzling. *Boŕga t.l.e teŕgo akana*, the bonga is standing there like a shadow; *t.l. poŕd*, dazzling white. (So Skrefarud; expression obsolete; cf. B. *tuk tuk*, glow.)

tukra, n. A piece, bit, fragment; v. a. m. To make into bits, cut away. *Noa t. ŕat doph baggiata*, they left this bit of wood; *miŕ t. hŕ ghom ŕamlea*, you will not find even one small bit; *aema t. nŕŕde menaka*, a large number of small pieces are here; *kaŕko t.keta*, they cut a bit of the wood away; *aema t.yena khet do*, the rice-field was made into

many small bits (divided); *dən mit t. thamakur*, please give me a small piece of tobacco. (H. *tukrā*.)

tukrā tukri, n. pl., the same as *tukrā*, q. v.; v. a. m. To make into bits.

T.t. kaŋe bhāri aguketa, we have loaded on the cart and brought only pieces of wood; *kicriko t.t.kaŋe*, they divided the cloth into a number of small pieces (v. supra).

tukri, n. A kind of basket (small and cylindrical, of bamboo). Very rare with Santals. (Desi *tukri*.)

tukrā, the same as *tukrā*, q. v. (H. *tukrā*.)

tukrā tukri, the same as *tukrā tukri*, q. v.

tuk tuk, adj., adv., v. Shivering, shaking, trembling, dazzling; utterly;

To tremble from weakness, shiver with cold. *T.t. rabañediñ kana*, I am shivering with cold; *t.t.in aikaueta ruqte*, I am feeling shivering from (incipient) fever; *t.t.e osoñ akana*, he has become utterly lean; *t.t. arak kicrič*, a dazzlingly red cloth (this use is very rare); *rabañteye t.t.oñ kana*, he is shivering from cold.

tuk tukan, v. m., v. a. impers. To shiver (from cold or incipient fever);

adv. Shiveringly. *Bogete t.t. rabañede kana, oyokaŋe*, (the child) is shivering a good deal with cold, cover it up; *t.t.ediñ kana, joroñ ocoañpe*, I am shivering with cold, let me warm myself at the fire; *ruqteye t.t.ñ kana*, he is shivering with (incipient) fever (v. supra).

tukuč, n. An earthenware pot (of medium size, with a fairly wide mouth;

cf. *kañda*, (hili). The *tukuč* is the most common earthenware pot seen with the Santals; it is used for cooking, etc., also for water. *Daka t.*, an earthenware pot for cooking rice; *t.rele dakaea, hoŋole tekeo ar ghorle uruda*, in a *tukuč* we cook rice, we boil paddy and we churn buttermilk; *hañdi t.*, an earthenware pot for brewing beer; *t. leka luč hara akantaŋe*, her stomach has grown big like an earthenware pot.

tukuč, v. kupa *tukuč*.

tukuč hoŋo, n. A kind of tortoise.

tukun, the same as *tukin*, q. v. *Mit t. hō bae emadiña*, he did not give

one small bit; *tiñkē t.e emalmea*, just how much did he give you (cf. B. *-tu* and *-tuku*, a bit, small quantity; cf. B. *ekfuku*).

tukur, v. *tañdi tukur*.

tukur tukur, the same as *takar tukur*, q. v. (with cold or fever) (v. *tuk tukan*).

tuku tuku, adv., v. a., v. m, d. A little in a hurry; to cook a little hastily.

T.t. thora isin hoŋabonne, cook a little for us in a hurry; *thorañ t.t.kaŋe*, I have cooked a little in a hurry; *celañre oč moŋo laŋite t.t.ana*, she cooked a little in a small vessel hastily for herself (v. *teke teke*).

ful fulu, adv., v. a. m. Full to the brim; to fill do. *T.t.ko perəčhela*

kañda, they filled the earthenware pot to the brim; *dakhele khekoe t.t.kaŋe*, the rice-fields were filled to the top of the ridges by the rain; *gaŋa t.t.ena*, the river was filled.

tum, adj. Little, small, insignificant; adv. A little. *T. kathateye usqfena*, she became sulky owing to a small matter (a jest); *nasenak t.in anjom akata*, I have heard a little (a rumour, a whispering, not of a good nature); *mit t.in jomketa*, I had a little food; *mit t. hec hōgoime*, come for a little while. (Mugdari *tum*.)

tumqā, n. A medium-sized earthenware pot (like *tukud*, but a little smaller). *T.le dak mōndi idiakom*, take the gruel out to them (working in a field) in a small earthenware pot (as it is specially used for this purpose, they speak of *baskeak t.*); *thora hōrgeabon, t.re dakawabonpe*, we are only a few, cook some rice for us in the small pot.

tumnaq, n., the same as *tumqā*, q. v.

tumnaqā, n., the same as *tumqā*, q. v.

tumqā, n., the same as *tumqā*, q. v. (v. *turmaqā*).

tunq, adj. m., v. m. Little, small, stunted; to be, become do. *Bahu doe marahena, kora doe t.yena*, the bride is big, the young man is very small; *nui qāngra doe t.gea, bae jurika*, this bullock is small, it will not match (the other); *noa jōndra dō t.t. phofena*, this Indian corn has got very small pods; *noa ul nes dō t.yena*, this mango has got small fruit this year.

tuni, adj. f., the same as *tunq*, q. v., but applied to females (women, animals). *Nui merom doe t.yena*, this goat has become stunted.

tunigu, v. a. To half-draw the bow with the arrow ready to shoot. *Ak sare t. akata, cele cōe tuhe lagit*, he has half-drawn the bow with the arrow in position, he is on the point of shooting some animal (it is here a little more than fitting the arrow to the bow-string).

tuni tuni, the same as *tuni*, q. v. *T.t.le kōmṛi akadea*, we have taken a very small woman as a servant.

funkqu, v. m. To huddle up. *Rabaṭeye t.ā hana*, he is huddling up owing to the cold (v. infra and *tun tunqu*).

funkud, the same as *funkqu*, q. v.

tun mante (-marte, -mentle), adv., the same as *tun mante*, q. v.

tun tunqu, v. m. To crouch or huddle up and shiver; v. a. impers. To feel the need of passing water. *Rabaṭeye t.t. akana*, he is huddled up and shivering with cold; *racate lagit t.t.ede kana*, he is feeling pressed to go out to the courtyard¹ (i. e., to pass water).

tunuc, the same as *tunq*, q. v. *T.t. gidrgho sen akana birta*, a number of small boys have gone to the forest.

tunici, adj. f., the same as *foica*, q. v., but applied to females.

tun, n., adj., v. a. A single, whit; a little; to utter one word. *Mit t. hō bae roylakka*, he did not say a single word; *mit t. hō bae raklakka*, she did not cry one little bit; *t. kathateye dōrketā*, she ran away owing to a very small matter (or word); *t. kathateye jitquena*, he gained (his case) by one single word (statement); *mit katha hō bae t.lakka*, he did not utter one single word (? cf. *tañ*; cf. B. *tu*).

- tuŋga tuŋgi*, adj. High-nosed. *T.t.ye mūana*, she is high-nosed.
- tuŋggu*, v. a. m. To fill brim-full; to be filled (overfull eating); to stretch to, reach up to. *Kaŋdako dul t.kefa*, they filled the earthenware pot to the brim; *band pered t.ena*, the water reservoir has been filled to the top of the embankment; *jom t.ena*, he has eaten and is overfull; *cal dhabid koroko t.akata*, they have heaped paddy up so that it reaches the roof; *serma t.buru menaka*, there is a mountain that reaches to the sky; *serma dhabid dhā t.ka kana*, the smoke is reaching up to the sky; *oraŋko bu'lo t.kefa*, they went in and filled the house.
- tuŋggu*, v. a. To nip, snap off, pluck, pinch off. *Turi dog t.kakpe, ado qaroka*, nip off the shoot of the mustard plant, then it will branch; *kathako t.kefa, adoko thirena*, they broke off the matter, then they became quiet. (H. tūgnā.)
- tuŋgē*, the same as *tuŋggu*, q. v. (nip off). *Kaskom t.kaktabonpe*, nip off the shoots of our cotton trees.
- tuŋ ghari*, n. A little while. *T.gh. jirquleme*, rest now a little while; *t.gh.leyr sen he'ena*, he went and returned in a short while (v. *tuŋ* and *ghari*).
- tuŋki*, n. A small basket with a round (and contracted) mouth (of bamboo). It is especially used for keeping the seed in when sowing. *T.te koroko aphora*, they use a *tuŋki*, when sowing paddy; *nacu t.*, a small basket with a four-cornered bottom and a round mouth. (Muŋdari, Ho *tuŋki*.)
- tuŋki dipil bapla*, n. A marriage where the binding ceremony is performed in the bridegroom's home; poor people's marriage. The bridegroom's party (*bariŋko*) goes to the girl's house, where they (i. e., the *raebarid* and five men) are treated, but there is no *man'wa*, etc. The *bariŋko* after having had food and drink take the bride to the bridegroom's home, accompanied by three "brothers" (*baretko*) and a duenna. The *sindradan* (q. v.) is performed here, and all is otherwise done as at an ordinary marriage. *T.d.b. hoeyentakoa*, they had the marriage performed at the bridegroom's home (v. supra, *dipil* and *bapla*. Name is said to be due to a cloth for the bride, and certain other things being taken to the bride's home in a *tuŋki*).
- tuŋki dipil bahu*, n. A bride brought to the bridegroom's house, not fetched by him (v. supra and *bahu*).
- tuŋ manto (-mante, -mante)*, adv. With a ringing sound, with a rapping sound. *T.m. m'ghil kurhayena*, the iron fell down with a ringing sound; *t.m. candiren tahi'ena*, I knocked my forehead against something, with a rapping sound (onomat.).
- tuŋ tuŋ*, adj. v. m. Stuffed, tense; to become do., pregnant. *T.t.e jom bi akana*, he has eaten himself stuffed; *t.ena n'lar*, she has become tense (visibly pregnant) now.
- tuŋ tuŋ*, adj. Clear, transparent (water). *Noa dak do t.t.gea, ot nel tiogok kana*, this water is clear, the bottom is seen (through it).

tuh tuh, adv. With a clear, ringing sound; briefly. *Tamak t.t. sade kana*, the kettle-drum gives a clear ringing sound (when tightly braced); *hoy samahre isgrat leka t.t.kin galmaraketa*, in the presence of people they spoke only briefly, like hinting (not to let other people understand) (onomat.; v. *tañ tañ* and *tañ tuh*; cf. B. *tun tun*).

tua tupa, adj., adv., v. m. Stuffed, brim-full; transparent, pellucid; Loudly, clearly, ringingly; to be filled. *Jom t.t.enae*, he has stuffed himself; *pukhri do t.t.gea*, the tank is brim-full (also, *t.t.ena*); *noa dadi reah dah do t.t.gea*, the water of this pool is transparent; *dodger t.t. sade kana*, the small kettle-drum gives a ringing sound (v. supra).

tupda, the same as *tundu*, q. v. (*tundu* is the more common form).

tupdga, n., v. m. Peregrination, wandering (in life); to walk on a narrow place, move along, crawl (insects), wander in life; v. a. To feel crawling on oneself. *Dharti t. bhor kurumultu jarurgea*, as long as wandering (life) lasts, it is necessary to exert oneself; *abo manwa do dhartirebon t. kana*, we human beings are wandering about on the earth; *cprè qar darteye tok kana*, the bird is moving along the branch; *nopde mucho t. kana*, *babon durupa*, ants are crawling about here, we shall not sit down here; *lobok mucho t. kana*, the small red ants are crawling (fig., I feel hungry); *bokhre seko tedih kana*, lice are crawling on my head. (Mundari *tundu*.)

Tundi, n. A certain country, just to the South (west) of the Santal Parganas. *Sedae hilok T. disomre, kathae, tarup adipe jojom kan tahkhana*, some time long ago, people tell, a leopard was "eating" very much (killing many people) in the Tundi country.

tundi, n. The front end of the shafts of a cart (where the yoke is attached). *T. (hen durupime, sagar dhinkuh kana*, sit at the front end of the cart, it is tilting up; *t. tukate arar ladeakinme*, lift the front end of the cart and place the yoke on the two (cart-bullocks) (cf. H. *thdi*).

tundu, v. a. To poke with a stick (especially from behind). *Dangra t.kinme, bakin calak kana*, poke the two (cart) bullocks with the stick, they are not going (quickly enough); *bin t. qihquem, pasel bae got akan*, poke the snake with a stick, it is perhaps not dead; *t. beredem*, poke at him and make him get up (in this case the poking is done on the buttocks); *khunqu dangrako t. rangakedea*, they poked at the bullock tied to a post in the street, and made it angry.

tundua enel, n. Dancing with the sound of the kettle-drum (beaten with one drumstick). *Sikhar disomre ehen t.t.tako*, in the Sikhar country they have only dances with kettle-drumming (predominating) (v. infra).

tundua tundua, adv. With the sound of the kettle-drum beaten with one drumstick (two beats in quick succession, then an infinitesimal interval, and again two beats, and so on). *T.t. ruhateko eneta*, they dance beating the drum two beats and two beats in succession (onomat.; cf. *tuh tuh*).

- tuñti**, v. m. To squirt, spurt, spout (liquid from a small opening); v. a. To pass water. *Tarupe gerkedea*, mäyäm t. k kantata bqtorge, a leopard bit him, his blood is spurting out fearfully; *dak t. k kana buru nalare*, water is spouting out in the hill ravine; *lace odokok kana, t. k kantaea, eken dakge*, he has diarrhoea, it squirts out, only water; *gidrai t. keta pinda khon*, the child (boy) passed water from the verandah.
- tuñti lofa**, n. A brass vessel with spout attached. Rare with Santals. *T. le dulhet leka kanda reak dak tuñti cabayena*, the water of the earthenware pot spouted all out as if it had been poured out from a brass vessel with a spout (v. supra and *lofa*).
- tuñtqa**, v. (*tuñtqa* (the common form).
- tuñthi**, v. (*tuñthi* (the common form).
- tupi**, n. A percussion cap. (H. *topi*.) *Banduk t.*, the percussion cap of a gun.
- tuplak**, n. A miniature basket (of bamboo or other material). *T. re khajqri bhoraokate gidraiko emakoa*, they put parched rice in a small basket and give it to the children; *matkom halan t.*, a small basket to collect mahua-flowers in; *lenok t.*, a small basket used for steaming the crushed kernels of the mahua fruit (preparatory to putting it in the oil-press; this *tuplak* has a wide opening and is tapering towards the bottom; it is larger than the ordinary *tuplak*). (Munđari *tupa*.)
- tuplak joha**, n. Swollen, large cheeks (deprecatory). *T. j. igte bako khusiadea*, they did not like him (would not have him or her) because he has very large cheeks (v. supra and *joha*).
- tuplik**, n., the same as *tuplak*, q. v., but even smaller.
- tupri**, n., v. a. m. A hat, cap, headgear; to give, put on do. *Sahab t.*, a hat used by Europeans; *Musla t.*, a fez; *kicrid t.*, a cap; *Jolha t.*, a cloth cap worn by the Jolhas (Mohammedan weavers); *sona t.*, a golden headgear (crown); *raj t.*, a cap (gold-brimmed) worn by zemindars and rich people; *t. kedear* (or, *t. e hqrokhadea*), he gave him a hat; *seton jokhečko t. ka*, they put on hats when there is a hot sun. (H. *topi*; Munđari *tupri*.)
- tup tup**, adv. In patches, here and there. *T. t. rakap akawadea*, he has got spots here and there (in disease). (Word very rare.)
- tup tup**, n. A children's game. A few children are sitting with their hands before their eyes, so that they cannot see. Then the same number of children will come and tap the heads of those sitting, and then run away and hide. Thereupon the first ones have to find those who tapped them.
- tura**, adj. m., v. m. Stunted, crippled, small; to become do. *Nui dangra doe t. gea*, *bae haraka adq*, this bullock is small in growth, it will not grow any more; *t. kora*, a dwarfish boy; *t. sandi*, a small-sized cock; *nui bada doe t. yena*, this he-goat has become small (in growth); *noa jo do t. yena*, this fruit is small (undersized); *t. t. phot akana jondra*, the Indian corn has got very small pods.

- turq turi*, the same as *turq*, q. v.; but referring to many and both sexes.
- T.t. jo akana*, it has got fruit of more or less small sizes; *muren gidra do qhenko t.t.gea*, this one's children are only small ones (of different sizes and both sexes); *t.t. qluko haf akala*, they have brought only small-sized potatoes to the market.
- turi*, adj. f., the same as *turq*, q. v., but applied to females.
- turiq*, adj., the same as *turq* and *turi*, qq. v. (both sexes).
- turiq tufuriq*, adv., v. a. Croaking, to croak (the croaking of the *pokot* frog) (v. *turu turiut*).
- turi malhan*, n. A kind of bean having small pods.
- turiut*, adj. Small (deprecatory). *Nui t. mura gidra, hqhoere bae goha*, this small wretch of a child, he (she) will not answer when called upon (out to) (cf. *turq*).
- turiut muriut*, adj. Small (animals, children several). *T.m. gidra menalkoa, quriko kami lekoka*, there is a number of small children; they are not as yet fit to work; *eken t.m. mihü menalkoa*, there are only some small calves (*muriut* is a jingle).
- tur turau*, v. m. To shiver, tremble (from cold). *Rabanteye t.t.ena*, he became shivering from cold; *gaiko t.t.k kana, goyate idikope*, the cattle are shivering, take them to the cow-shed.
- tur turiq*, adj. Dwarfish, undersized (people, animals). *Noko hor doko t.t.gea, bako haraka*, these people are of small size, they do not grow (larger); *noko sukri do t.t. jat kanako*, these pigs are of a small kind (v. *turq*).
- turu rote*, n. A species of frog (v. sub *rote*).
- turu turu*, adv., v. a. Croaking; to croak. *Pokot rote t.t.ko raket kana* (or. *-ko t.t.el kana*), the *pokot* frogs are croaking (onomat., the same as *turiq tufuriq*, q. v.).
- turu turiut*, adv., v. a. Croaking; to croak (the same as *turu turu*, q. v.).
- turu turu*, adv., v. a. Croaking; to croak (the sound made by the *turu* frog, q. v.; many heard at the same time). *Dak qikute t.t.ko raket kana*, they are croaking, feeling rain coming.
- turu tusig*, adj. Defeated (in games, used as a contemptible term) (v. sub *bhaga*).
- turyut*, v. *turiut*.
- turumh*, n., the same as *tumh*, q. v. (of a little smaller size). *Trem dakalekhan qhobon asqolena*, if you cook rice in a small earthenware pot, we shall not have enough for us all.
- turuk turuk*, adv., v. w. Trippingly, with short and quick steps; to trip (children, small-sized persons). *Nelepe, tinqh usgrac calak kana t.t.*, look at him, how quickly he (she) is going, tripping along; *uni gidri maejiu ar hopontelhin t.t.ok kana*, the undersized woman and her child are tripping along (v. *tarak turuk*).
- turuk turuk*, the same as *tarak turuk*, q. v.

tufu, v. a. m. To make, be, become emaciated, thin. *Rethgēteye t.ena*, he has become emaciated from hunger; *qangrako si t.kedea*, they caused the bullock to become lean by ploughing (too much, carelessly); *kami kamiteye t.ena*, he has become lean by continual work (v. supra; cf. H. (āpnā)).

tufi, the same as *tuf*, q. v. (Muṇḍari *tufi*.)

tufi, n., v. a. m. A blunt arrow; to shoot or kill with a blunt arrow; to hit (also by hail). *T. dō dereñ reak, se mal reakle benaoa*, we make blunt arrow-heads of horn or of bamboo (these are hollow so that the arrow may easily be inserted; the fruit of *rol* and *lopon*, qq. v., is also used); *tufi sarte cārko t.koa*, they shoot birds with blunt arrows; *arelle qdi horko t.yena, cārē hēe t. gockelkoa*, many people were hit by the hail, birds were also killed by the hail. Santal children learn to use the bow and arrow, commencing with blunt arrows, especially those made of the *rol* or *lopon* fruit. (Muṇḍari *tufi*.)

tufki, v. *tufki*.

tuf laṅgat, n. Poor people. (C., not heard here; v. *tuf* and *laṅgat*.)

tufuri, n., v. m. Head covering (of women); to cover the head with a cloth, to veil oneself with a cloth (women). Also used about men putting a piece of cloth over their head as a protection against the hot sun. *Bohōkre t. menakata*, she has a covering cloth on her head; *Deko maejiuko t.ka, begor t.kte bako darana*, Deko women put their cloth over their head, without veiling themselves they do not walk about; *hērel hopon setoñ jokhečko t.ka*, men (Santals) will put a cloth over their head when there is a hot sun. Santal women do not use *tufuri*; nowadays, a few school-educated ones may be seen following the Hindu and Moham-medan custom. *T.t.teko hēdena*, they came, having their heads covered with a cloth.

tufuri, v. *bahu tufuri* (the plant, *Vernonia cinerea*, Less.).

tufqa, v. *tufqa*. *Noa theṅga dō t.gea*, this stick is (too) short.

tuyul, v. a. m. To frighten, be in an agony of fear. *Mqñhiye t.kedea*, the headman frightened him; *taruṣ ṅēteye t.ena*, seeing the leopard he got a mortal fear; *Deko ṅēteye t.ena*, seeing the Deko he was utterly frightened.

tuyul mante (-*marte*, -*mente*), adv. In great fear. *Rajren sipahi ṅēte t.m.ye dōr tapketa*, seeing the zemindar's peon he ran away in great fear (v. *tuyul tuyul*; expression refers to what frequently happens, a person will from fear pass water or even get diarrhoea).

tuyul mante (-*marte*, -*mente*), adv. With a squirt, spoutingly. *T.m.ye cidirheta mit dhao*, he had one squirting evacuation. Also used about passing water.

tuyul tuyul, adv. Spoutingly; bobbing up and down; adj. Watery, thin. *Bahcaok cqe bah coñ, t.t.e cidireta*, who knows whether he will recover, he has a spouting diarrhoea; *t.t.e dōrketa*, he ran off, (his hair-lock)

bobbing up and down; *t.t.iñ dañ mañdi akata*, I have prepared a thin gruel; *rasi dā t.t.gva*, this gravy is watery (v. *foyo! foyol*).

tuyul tuyul, adv. Tremblingly, in fear and trembling (alone), lonely. *T.t. ač esbargeye calaoena*, he went in fear and trembling alone (no one to accompany him); *ñinda mofove t.t.iñ hēdena*, I came during the night, feeling lonely (cf. *foyal tuyul*; cf. *tuyul*).

tuyu tuyu, adv., v. m. Leakingly, in a thin stream; to run out in a thin stream. *Kaṇḍa bhugāḷena*, *t.t. jorōk kana* (or, *t.t.ñ kana*) the pot has got a hole, the water is running out in a thin stream; *khet piṇḍhe bhugāḷena*, *dañ t.t. paromāñ kana*, the rice-field ridge has been holed, the water is running through in a stream (v. *foyo foyo*).

Th.

tʰ is the aspirated cacuminal voiceless stop, produced like *t* with the aspiration added. It is in Santali initial and medial.

tʰaba tʰobo, adv. Only bones (in the distribution of meat); in clusters.

Tʰ.tʰ. jel utuko emallea, they gave us meat-curry of only bones; *tʰ.tʰ. ja akana kanyhar*, the Jack tree has got fruit in clusters (cf. *tʰabu*).

tʰaba tʰuba, the same as *tʰaba tʰobo*, q. v.

tʰaba tʰube, the same as *tʰaba tʰobo*, q. v.

tʰaɔ, n. The commencement of certain dances (especially at *karam*). *Təngokala tʰ.ko serən pahila*, standing, they at first sing the initial part; *tʰ. kateko bhinsara*, having sung the initial part they dance *bhinsar*, q. v. (v. *tʰār*).

tʰae, adj. Full (applied to the heat of the sun); absolute (fast). *Tʰ. setohre cakem duruʃ akana*, why are you sitting exposed to the full heat of the sun; *tʰ. uposte menallea*, we are wholly fasting (have absolutely no food) (cf. *tʰikari*).

tʰāe ghur ghur, intj. to plough-bullocks. Turn, turn round there (also *tʰāe ghura ghura*). As *tʰ.gh.gh.*, turn, turn round there (cf. H. *tʰāi*; v. *ghur*).

tʰaekʰ, adj., v. a. m. Left alone, only remaining, empty; old (woman); to leave alone, behind, remain alone; be left alone, be past child-bearing. *Eken enga tʰ. menaea*, the mother only is left (mostly said about a hen whose chickens have been taken); *nahaikʰo reŋgeɔ tʰ.ena, onkan reŋgeɔ tʰ. oraikʰe dɔ alope ayur hgrana*, nowadays they have been left utterly without anything, don't lead me to such an utterly poor and empty house (said by girl or her father to the *raebar*, q. v.); *tʰ. buɕki kanae*, she is an old woman (past age of getting children); *mohajonko tʰ.kedea*, the money-lenders left him without anything (took away all he had); *dak anjel tʰ.ena*, the water has dried utterly up; *joloiko goɔ cabayena, inŋen tʰ.ena*, all my ones have died, I am left behind alone.

tʰaekʰɔ, the same as *tʰaekʰ*, q. v.

tʰae kʰoɔ, n. A dry cough. *Noa dɔ tʰ.kh. han laea, bak kana rog kʰoɔ*, this is a dry cough of his, it is not a cough of disease (v. *tʰae tʰae*).

tʰae mante (-*marte*, -*mente*), adv. With a hard rapping sound. *Tʰ.m.ye tʰapahedea*, he slapped him with a hard rapping sound (onomat; v. *tʰae tʰae*).

- thae marao*, v. a. To slap, beat, rap. *Thirkokme, bahkhanlan th.m.mea*, shut up, otherwise I shall give you a resounding slap (onomat.; v. *marao*).
- thaeppok*, the same as *thaeppok*, q. v.
- thaeerak thgerak*, v. *thgerak thgerak*.
- thae thae*, adv., v. a. m. With hard ringing sounds (of beating), rapping, slapping sounds; to beat, slap. *Th.th.ye dalkedea*, he beat him rap, rap; *noa kat do th.th. ketedea*, this wood is ringing hard (gives a ringing sound when cut); *titeye th.th.kedea*, he slapped him with his hand rap, rap; *noa dhul do ban sadae, eken th.th.olla*, this big drum does not sound, it only sounds rappingly (no resonance); *hasa do th.th. ketedea*, the soil is ringingly hard; *th.th.ye khoketa*, he has a dry cough (onomat.; cf. H. *that*, solid).
- thae thae*, adj., adv. Empty, without anything; absolutely. *Th.th.geako, orakre cel ho banuktakoa*, they are absolutely without resources, they have nothing in their house; *th.th. rehgete menakhoa, hola khon bako jom akala*, they are absolutely starving, they have had no food since yesterday.
- thae thae*, intj. to bullocks, turn there. *As th.th.*, turn round there (v. *thae ghur ghur*).
- thae thui*, adv., v. a. m. With rapping, slapping sounds; openly, fearlessly (speak); to rap, slap, strike rapidly (making it heard). *Th.th.ko dapalena*, they beat each other rappingly (sound heard); *th.th.ye ropketa*, he spoke openly (fearlessly, rapped it all out); *th.th.ye laiketa*, he told it openly; *dhiriko th.th.yel kana*, they are hammering stones (e. g., in road-making); *th.th.kedeako*, they rapped him (v. *thae thae*; onomat.; the *thui* represents a deeper sound than *thae*).
- thag*, v. a. To deceive, oppose, swindle. (C., not used here; H. *thag*.)
- thagen*, v. *thaghen*. (C.)
- thak*, v. a. m. To astonish, astound, amaze, cause to wonder. *Serenteve th.ketkoo*, she made them amazed with her song (so beautiful); *backar do joto hore th.ketkoo*, the magician astonished all the people; *orak nelten th. utarena*, seeing the house I was utterly astounded; *pahlre lebel gadi nelle horko th.oll kan tahkana*, at first the Santals were amazed at seeing a bicycle.
- thak*, v. *teho thak*.
- thak*, v. a. m. To deceive, cheat. *Th.kidiinae, emoke menlaka, bae emadina*, he deceived me, he had said he would give, he did not give me. (Not common; cf. H. *thag*.)
- thakar thokor*, the same as *thokor thokor*, q. v., but about several bells on different boys or animals.
- thakel*, v. a. m. To keep back, detain; to stick, meet an obstacle, dash against, run against, strike against. *Perako th.kedea*, they detained the visitor (prevented him going or coming); *gyupen iqten th.ena*, I was detained (hindered in going) because it became evening; *perel gadaten*

- th.ena*, I was stopped (could not get farther) by the full river; *sagar dɔ lusotre th.ena*, the cart stuck in the mud; *ror rorɔye th.ena*, he was stopped as he was talking; *naydrɔre jaŋ th.ena*, a bone stuck in the throat. (Desi *thək*; cf. H. *thoknā*, make firm.)
- thakel thakel*, adv. Repeatedly hindered, interrupted, stopping again and again. *Th.th.e rorɔta*, he is speaking, stopping again and again (either interrupted by others or to think about what he should say); *th.th.in hečena*, I came repeatedly hindered by obstacles (v. supra).
- thakna*, v. a. m. To deceive, cheat. *Mohajone th.hedea*, the money-lender deceived him (v. *thak*; not common).
- thakna*, adj. m. Deceiving, cheating (man). *Nui th. dɔ bae em ruqra taka*, this cheat does not give back money (he has borrowed) (v. supra).
- thakrao*, v. *thokra* (the common form).
- thakrɔk*, v. a. To draw the *kamhānd* (q. v.) in (to drive the thread home after the shuttle has been thrown); to finish. *Kicriɔ tetɔn jɔkheko thakrɔga*, when they weave cloth they draw the *kamhānd* tight (word refers to the sound heard); *teheŋ kamɔn th.keta*, I finished the work to-day (onomat.; cf. H. *thak thak*).
- thakrɔk*, num. (in children's game). Eleven (in the series *ekam dukam*), or fourteen (in the variant series *labur, sabur, bokos*).
- thakrɔk thakrɔk*, adv. Making a rapping sound when weaving. *Th.th.e teɔt kana*, he is weaving, making the *kamhānd* give a striking sound each time he draws it tight (onomat.).
- thak thak*, v. *thak thakao* (be ready; C.).
- thak thak*, adv., v. m. Bitterly, shivering (cold); to shiver with cold. *Th.th. rabah kana*, it is bitterly cold; *th.th. rabahediŋ kana*, I am shivering with cold; *rabahɔye th.th.ɔk kana*, he shivers with cold.
- thak thakao*, v. m. To be trembling (with cold), be eager, prepared, ready, to be about (to strike). *Rabahɔye th.th.ɔ kana*, he is trembling with cold; *dadalgɔye th.th.ɔ kana*, he is eager to trash (somebody); *jojɔm lagile th.th.ɔ kana*, he is eager to start eating (very hungry) (v. supra).
- thak thaki*, the same as *thak thaki*, q. v.
- thak thakiq*, adj., the same as *thaknaq*, q. v. *Aɔi th.th. hor kanae, alope gateka onkan hor tulud*, he is a very deceitful (and impertinent) person, don't keep company with such people. (H. *thakthakiyā*, a stickler, wrangler.)
- thak thək*, n., adj. Obstacles; full of do. *Bogete th.th. mənaka kulhire*, there are a great many obstacles (stones, etc.) in the village street; *noa qahar dɔ th.th.gea, alope lagaea onate dɔ*, this road is full of obstacles, don't drive (the cart) along that (road) (cf. *thak thak*).
- thak thik*, adj., v. a. m. Right, correct; to make, be right, ready. *Joto th.th.gea, nitok dɔ hɔhɔkɔpe*, all is ready, now call them; *katha dɔ th.th.gea*, the matter is all right; *baplako th.th.keta*, they have made ready for the marriage (fixed the day, etc.); *joto th.th.ena, delabon*, all is made ready, come along (v. *thik*).

ʃhak ʃhok, the same as *ʃhak ʃhuk*, q. v.

ʃhak ʃhuk, n., adv., v. a. Carpenter's work; with rapping, cutting, hammering sounds; to cut, hew (mostly in wood). *Nui do ʃh.ʃh. bae baqaes, ʃhen siokge*, this one does not know any carpenter's work, only how to plough; *ʃh.ʃh. cel coko benaot kan*, they are making something, making cutting sounds (something of wood); *sih saʃupe kamia ʃh.ʃh., bae thiroka*, he is working all day making something, cutting and hammering, he is never quiet; *ʃhehgateye ʃh.ʃh. idiyela*, he is striking the ground with a stick, as he walks along (in the dark) (cf. H. *ʃhak ʃhak*; Desi *ʃhak ʃhuk*; Muṅdari *ʃhak ʃhok*).

ʃhak, adv. Near. (C., not here.)

ʃhak ʃhak, adv. With clicking sounds; with cutting, rapping sounds; v. a. d. To make clicking sounds to. *ʃaṅgra ʃh.ʃh.e lagayekina*, he is driving the two bullocks, making clicking sounds (with his tongue); *ʃaṅgra ʃh.ʃh.ahimme*, making clicking sounds to the bullocks (to make them go); *rohṛ haʃko mag jokheṛ ʃh.ʃh. sadella*, when they cut dry wood it gives a rapping sound (onomat.; v. *ʃak ʃak*).

ʃhak ʃhak, the same as *ʃak ʃak*, q. v. (desolate; note, the *a* is long).

ʃhak ʃhok, adv., v. a. With cutting, hammering sounds; fearlessly, plainly, openly; to make a cutting, hammering, tramping sound. *ʃh.ʃh. sahane makel kana*, he is hewing firewood, making cutting sounds; *ʃh.ʃh. burure kaʃko makela*, they are cutting wood in the mountain, so that the sound is heard here; *ʃh.ʃh. rorme*, speak openly (tell all you know); *ʃhehgateye ʃh.ʃh.el kana*, he is striking the ground with a stick (to make his presence known, or to frighten snakes away); *aema hoʃ nonkate ʃh.ʃh.ko paʃom calaena*, a large number of people passed along here tramp tramp (onomat.).

ʃhak ʃhol, adv. Streaming down. *Apate goṛentae anjomkate miṛ dak ʃh.ʃh. jroyentaea*, hearing that her father had died, her tears streamed down.

ʃhak ʃhuk, adv. With hammering, ringing sounds. *ʃh.ʃh.kin dupalena ʃhehgate*, they hammered each other with sticks (audibly); *kaʃ ʃh.ʃh.ko potukela*, they are removing the bark from the wood, making hammering sounds (onomat.).

ʃhal ʃhal, v. *ʃhol ʃhol*.

ʃhal ʃhalao, v. *ʃhol ʃholao*.

ʃhamae ʃhukai, n., v. m. Baggage, impediments; to have do., the hands full, be impeded. *ʃh.ʃh.ye gok idiyeta celko coṛ*, he is carrying along a number of bundles, whatever they may be; *arma utṛ ʃh.ʃh. menaktaea, bae idi dapeaka*, he has a very large number of impediments, he is unable to take it along; *aema iqteye ʃh.ʃh.ok kana, goʃaape*, he is being impeded by the number of his things, help him; *ʃh.ʃh. gidrowante naiharteje calak kana*, she is going to her father's home with a lot of things and her child (more than she can conveniently handle).

ʃhamkao, v. a. m. To stop, stay, staunch (flow of blood, water, sap, etc.).

Ranis māyāmkho ʃh.kellara, they checked the flow of blood with the

medicine; *laē oḍok* *ʃh.entaca*, his diarrhoea was stopped; *netar daḥe* *ʃh.kela*, at present the rain has stopped; *kūi daḥ* *ʃh.ena*, the well water has ceased flowing, *ṭari* *ʃh.ena netar*, the juice of the (toddy) palm has ceased to flow now. (Mundari *ʃhankao*.)

ʃhambkao *ʃhambkaote*, adv. Sparingly, scantily, at intervals, now and then, cautiously. *ʃh.ʃh.ye dakela*, it is raining only now and then; *mohajon do* *ʃh.ʃh.ye emok kana*, the money-lender gives sparingly (a little only now and then); *ʃh.ʃh. laē oḍokok kana*, he has a slight diarrhoea (few evacuations) (v. *supra*).

ʃhamparatiḥ, the same as *ʃhantaratii*, q. v.

ʃhampar *ʃhampar*, adv., v. a. m. With rapping, pounding sound; to make do. (Word refers to the use of the *kambhāḥḍ* and to pounding.) *ʃh.ʃh.e teḥela*, he is weaving, making tapping sounds with the *kambhāḥḍ*; *ʃh.ʃh. hoṛoko huruḥel kana*, they are pounding paddy, bump, bump; *ʃh.ʃh.et kanna*, he is making tapping sounds (weaving), or she is pounding, bump, bump (onomat.).

ʃhampa *ʃhampo*, adj., adv. Uneven, full of impediments; of uneven sizes.

ʃh.ʃh.gen non ḍahur, this road is full of impediments (stones, holes, etc.); *ḍu do* *ʃh.ʃh. da akani*, the potato has a number of big and small tubers; *kaphar* *ʃh.ʃh. jo akuna*, the Jack tree has a number of big and small fruits.

ʃhamsaḥ, adj. m. Short, dwarfish (man). *ʃh.kora*, a dwarfish young man (v. *ʃhemsok*).

ʃhamsaḥ *ʃhemsok*, adj., the same as *ʃhamsaḥ*, q. v., but applied to several and both sexes.

ʃham *ʃham*, adv. Unabashed, unblushingly, blusteringly, flippantly; hurriedly, rapidly; clearly. *Nui qinqi do bar algawa*, *ʃh.ʃh.e roṛ daram goda*, this woman is no easy person, she will meet you unblushingly with her talk; *gujuḥ ḍhābiḥ* *ʃh.ʃh.e roṛkela*, he spoke clearly until he died; *ʃh.ʃh.e tarameḥ kana*, he is walking hurriedly.

ʃhanao, v. a. To determine, resolve, settle. *Bhoja menteḥ* *ʃh.ʃh.e, menkhan baḥ dareḥa*, I had determined to give a feast, but I was unable to do so. (C., very rare here; H. *ʃhānuḥ*.)

ʃhankao, v. a. m. To beat (the drum) energetically, to drum loudly. *Majjiḥ ḍhaḥkareko* *ʃh.ʃh.e kana*, they are drumming energetically in the street outside the headman's house (to call people together for dancing); *tundaḥ* *ʃh.ḥ kana bapḥa oṛakre*, the dancing-drums and the kettle-drums sound loudly in the house where there is a marriage. (H. *ʃhankāna*.)

ʃhankao, v. *ʃhankao*. (C.)

ʃhanka *ʃhanki*, v. a. To scold, abuse. *Gutiye* *ʃh.ʃh.yetkoo*, he is scolding the servants (cf. *ʃhankao*).

ʃhan mante (-*marte*, -*mente*), adv. In hard, clinking cash. *Koṛe tora* *ʃh.m. (akae doḥḡ goḥkela*, as soon as they requested him he threw the money down in hard cash (e. g., a fine; expression has reference to the ringing sound of a rupee when thrown down). (H. *ʃhan*, sound.)

in among the earthenware pots, there are some dull, jarring sounds; *kamar mēphēl th.th.ko kulqmet hana*, the blacksmiths are hammering the iron, making dull ringing sounds; *tukud celah th.th.ōh kana, pusiye bolo akana*, the earthenware pots and vessels give a dull jarring sound, a cat has got in among them (onomat.).

thandā, the same as *landha*, q. v.

thandga, adj. Having one's hair cut short; having branches cut off; v. a. m. To cut hair short, cut or break off branches. *Th.geas, upho kqpcikadea*, he has short hair, they have cut his hair; *th.dare*, a tree the branches of which have been cut off; *bophō haso iqleko th.kedea*, they cut his hair short owing to his headache; *hqe dakte dare th.yena*, the tree got its branches broken off by the storm (v. *thundgq*).

thandgal, v. *thundgul* (C., *thandgal* is not here used alone, but always followed by *thundgul*.)

thandgal thundgul, adj., v. a. m., the same as *thandga*, q. v., but about more than one. *Noko th.th.ko dq iāren gidra kanako*, these short-haired ones are my children; *th.th. iqle mathom bah geleh kana*, because the trees are branchless, the mahua trees don't blossom; *hoyo th.th. hetkoako* (or, -*ena*), they shaved their heads bare; *gocoko hoyo th.th. ketlakoa*, they shaved off their beards (v. *thundgul*).

thantaratih, adv., v. a. Here and there (searching and frequently making some noise by moving things, etc.); to search for here and there (with some noise, generally inside). *Th. cel cpe nam barayel kana*, who knows what he (she) is searching for all over the house, making such a noise; *sim cnga beble jokhen th.th.āiko nam baraca*, hens search here and there for a place when they are going to lay; *th.el kanae, cel cpe al akal*, he is searching here and there, he has lost something; *celho bah th.em iuniam babra kan, noa onako jotom hiriē gidikal kana*, whatever are you searching for here and there, you are letting all these things fall down.

thāo, n., v. a. A place, room; (v. a. d.) to give place to; (v. a., especially in the Intentional) to marry away (a girl); v. m. Find room, be married. *Gitiē th. arakalepe*, let us get a place to sleep in; *durup th.*, room, place for sitting; *nonde jom th. dq bah juta, sapka th.bon nama*, this is not a nice place for eating in, we shall find a clean place; *orag lagil th. bonuka*, there is no place for building a house; *bandi dophoe th.*, room for placing the paddy-bundle; *nonde th.aepe*, make room for him here; *kupi rengēē orakrele th.kedea* (or, -*kadea*), we married the girl into a poor family; *alore ateye th.ena*, she got herself married in the village; *nonde do dhinki lagil bah th.lena*, no room was found for the *dhinki* here. (H. *thāo*.)

thāo, n., v. m. Echo; to echo. *Th. anjomak kana*, an echo is heard; *torup reak rak alore th.ā kana*, the leopard's roaring is clearly heard in the village; *sela reak bhoē dolanre th.ā* (or, *th.ōh*) *kana*, the bark of the dog is echoed from the large house; *serch luturre th.ā kana*, the singing strikes against the ear (v. *supra*).

- thāoe*, int. to plough-cattle. There, on the spot (followed by *gur gur* or *ghur ghur*). *Th. ghur ghur*, turn, turn there (v. *thāe ghur ghur*).
- thāoe thāo*, adv. Near to each other. *Th.th. jonḍra dohgeme*, sow the Indian corn near to each other (v. *thāohē*).
- thāo ghur ghur* (or *thāo gur gur*), intj. to plough-cattle. Turn there. *Th.gh.gh.*, turn there where you are (v. *thāe ghur ghur*).
- thāohē*, adv. Near to each other. *Th.ko orāl akala*, they have built houses near to each other; *soṛḥ are arete ul dare th.ko roḥḡe akala*, they have planted mango trees near to each other along the road (v. *thāo*).
- thāohē thāo* (or, *thāohē thāohē*), adv. Near to each other. *Th.th. orāl menāla*, there are houses near to each other; *th.th. bandiko doḥḡ akala*, they have placed the paddy-bundles near to each other (v. supra).
- thāo kuṭhāo*, adv. In some places and not in others. (C., not heard here.)
- thāoḥ*, v. *thāo*.
- thāo thāo*, adv. Here and there, in some places. *Th.th.e daḥ akala*, it has rained here and there; *th.th.re doḥḡakḥpe*, put them in their different places. (H. *thāo thāo*.)
- thāo thāo*, adv. With a ringing sound. *Baṭa th.th.ko ruyela*, they are playing the timbrel, making ringing sounds (onomat.).
- thap*, n., v. *thap*. (C.)
- thapaṅ thapaṅ*, the same as *thopṅ thopṅ*, q. v.
- thapaṅ thupaṅ*, the same as *thopṅ thopṅ*, q. v.
- thapar mante* (-*marte*, -*mente*), adv. With a jarring, rustling sound. *Hoḡe lora silpiṅ th.m. jhileṅa*, as soon as the wind came, the door was blown open with a rustle; *th. m. ḡati luture thepḡeta*, the elephant shook its ear with a rustle (v. infra).
- thapar thapar*, adv., v. a. m. With jarring or rustling sounds; to make do., sound rustlingly. *Haṭaḥṭe seṅḡele everel kana th.th.*, she is winnowing the fire with a winnowing-fan making rustling sounds; *ḡati luture th.th.ela*, the elephant is moving its ears with rustling sounds; *hoḡe sakam th.th.ōḥ kana*, the leaves are rustling in the wind; *th.th. dhedṛe tamakko ruyela*, they are drumming the torn kettle-drum, making jarring sounds (onomat.; cf. H. *thapṅā*, beat, pat).
- thapa thapa*, adv. Slight tapping or rustling sound. (C., not here; v. supra.)
- thapa thopo*, adv., v. m. With tapping, rapping sounds; to slap, rap each other. *Kaḡa th.th.kin ropḡena*, the two buffaloes butted each other, making knocking sounds; *th.th.kin jopohareṅa* (or, *th.th.yenakin*) *balaea*, the two co-parents-in-law greeted each other, butting each other (cf. H. *thapṅā*):
- thapa thuk*, v. m. To strike against each other, bump against, come in contact with each other, butt each other. *Kaḡa th.th.ente rapulena*, the earthenware pots bumped against each other and were broken; *katha kathatekin th.th.ena*, they bumped against each other, one word giving rise to another; *balaeakin th.th.enu*, the co-parents-in-law butted each other (in greeting) (v. *thuk*; cf. supra).

ʃapʃ, n. A performing doll with clapping hands. The doll is fixed on the index finger, and something like a small wooden hand, on the thumb and middle finger. The performer sings (*lagri sereh*) and beats the two hands against each other, begging for Indian corn or something. *ʃhe asenede kana*, he is taking a tapping doll round with him (onomat.; cf. H. *ʃapnā*; v. infra).

ʃapʃ mante (-*marte*, -*mente*), adv. With a clapping, flapping sound. *ʃh.m. dhiri nopedi ūrhayena*, a stone fell down here with a rapping sound; *ʃh.m.ye kofalē gōkela*, he struck the ground with a stick, making a rapping sound (v. infra).

ʃapʃ ʃapʃ, adv., v. a. m. With clapping, flapping sounds; to make do., to clap, flap. *Arel ūroh kana ʃh.ʃh.*, hail is falling, making rapping sounds; *sim saŋdi phākrāke ʃh.ʃh.kela*, *adō kukru gōkela*, the cock flapped its wings, then it crowed; *badha ʃh.ʃhaboh kana*, the wooden sandals are making rapping sounds (onomat.).

ʃhar, v. a. To deceive, dupe, play one false. (C.; not here.)

ʃharak ʃharak, adv. Jingling (the sound of an old wooden bell, *ʃōʃō*).

ʃhare ʃhare, the same as *ʃhars ʃhars*, q. v.

ʃhare ʃhore, adj., adv., v. a. A hint; hintingly, secretly; to hint, drop a hint, give to understand. *ʃh.ʃh. kathate celem bujhaqa*, what can you understand by getting only hints; *ʃh.ʃh.kin galmaraoana*, they had a secret talk together (so that others could not understand what was said); *ʃh.ʃh.kin jhogra golena*, they suddenly quarrelled in a way that others could not quite catch; *ʃh.ʃh.ye laidea*, he told him hintingly.

ʃhars ʃhurs, the same as *ʃhare ʃhore*, q. v.

ʃhar parsi, v. a. To give a hint. *ʃh.p.adede*, he gave him a hint (v. supra; word rare).

ʃhār, the same as *ʃhad*, q. v. *ʃh. rinjako enē kana*, they are dancing the initial stage of the *rinja* (q. v.). (H. *ʃhār*, fixed, stationary.)

ʃharak ʃharak, adv. Jinglingly flat (the sound of an old wooden bell not in perfect order). *Goi ʃōʃko dō ʃh.ʃh. saŋe kana*, *paraŋ ūškema*, the cow-bell sounds flat, it has got a small crack (onomat.; v. *ʃharak ʃharak*).

ʃharak ʃharak, the same as *ʃhuruk ʃhuruk*, q. v. *Musva dhil akante ʃh.ʃh. saŋe kana*, it gives a cracking sound because the pestle of the *dhinki* has become loose (onomat.).

ʃharak ʃhuruk, adv. The sound of pounding, two in the same *ukhar* (q. v.) or at the same time in separate *dhinki*. *ʃh.ʃh.ko hukruk kana onte note*, they are pounding in this and that direction, making a confusing noise (v. supra; onomat.).

ʃharak (-*marte*, -*mente*), adv. With a clinking sound. *ʃh.m. beŋye pasho-kela*, she let the brass cup fall down, making a clinking sound; *mīrhef ʃh.m.ye giŋibela*, he threw the iron down with a clinking sound (v. infra).

ʃharak ʃharak, adv. With clinking, reverberating sounds; v. a. To make do. *Rohor kaŋ ʃh.ʃh.s makel kana*, he is hewing the dry wood, making

reverberating sounds; *tharı bęfi th.th. nırhayena*, the brass plates and cups fell down with confused clinking sounds; *kate th.th.et kana*, he is making the wood sound by cutting it (onomat.; v. *tharı tharı*).

thararı thurarı, adv., v. m. Tinklingly; to tinkle (several small bells).

Kada ghuęfi th.th. saęel kana, the (metal) bells of the buffaloes are tinkling (also, *th.th.öl kana*) (onomat.; v. *tharı tharı*).

thararı tharı, adv., v. a. With loud rapping sounds; to make do. (especially the sounds produced when cutting bones of pigs). *Th.th. jankı samakel kana*, they are cutting the bones to pieces, making loud sounds (also, *th.th.et kanako*) (onomat.).

thasaha, the same as *tasaha*, q. v.

thasak, the same as *tasak*, q. v.

thasao, v. a. To mend, repair (by pressing kneaded earth, etc., on to or into). *Noa bhit dę saname dađ poęorketa, th.kakpe*, the rain has bared the whole of this wall of its plastering, replaster it; *parakalı th.pe*, patch up the cracks (by pressing earth in). (H. *thásna*.)

thasao, v. a. To do for (in threatening language). *Th.mealan*, I shall do for you (cf. supra; here rare, where *thesao*, q. v., is more commonly used).

thasa thusa, v. a. To patch up, mend, repair (temporarily). *Noa oralı nes dę th.th.kakpe*, patch up this house this year (we have not sufficient means for a thorough repair now); *sagar th.th.kakpe, horre jemon alo rapudalı*, patch the cart up so that it may not break on the road (v. *thasao*).

thasa thusa, n. Bits broken off (of plants, roots, etc., used in medicine). *Nui dę dher din khone ruęalı kana, th.th.ko agukate koteęepe*, this one has been ill for a long time, bring some bits (of roots) and crush them for him (and apply them) (v. *thusa*).

thashao, the same as *tashao*, q. v.

thas mane (-marte, -mente), adv. With a crack. *Dę dę th.m. raputena*, the branch broke down with a crack; *churi sakım dę th.m. rapudalı*, the lac wristlets break with a crack (v. infra; the word presupposes that the thing easily breaks; cf. *thasaha*; v. *tas mane*).

thas thas, adv., v. a. With cracking sounds; to make cracking sounds. *Hęfi dę calalı calalıte th.th.e rapul idiyela*, going along, the elephant breaks the brushwood with cracking sounds (cf. H. *thas*).

thas thus, adv., v. a., the same as *thas thas*, q. v. *Bana se cele cęn gntę seęe th.th. idihela*, a bear or some other animal made some cracking sounds going over in that direction. (H. *thas* and *thus*.)

thaf thapaf, adv., v. a. Utterly, thoroughly; to empty thoroughly, clean out, finish. *Th.th.e lo cabaketa daka*, she ladled all the rice out; *dakako th.th.kela, bęnultaman*, they finished the rice absolutely, there is nothing left (cf. *thayaf thapaf*).

thaf thaf, adv. Hesitatingly, stammeringly. *Th.th.e roęeta, dhoręe nui kanae kombo dę*, he is speaking hesitatingly, surely he is the thief (therefore he cannot speak freely).

thāf, v. *thāf*. (C.)

thāfa, v. a. m. To mock at, poke fun at, joke, jest, make sport. *Th.jon kanakin*, they are making sport with each other; *iā haram hor hōm th.yediū kana*, you are poking fun at me even, me an old man; *landa sagai horko th.koa*, they make jokes at people who stand in intimate relationship to them. (H. *thāthā*.)

thātao, v. a. m. To stick to a place, stand, endure, remain, continue. *Noa atore besho th. akafa*, they have remained in this village in good health; *nui hisār then bae th. dareala*, he was unable to stay with this master; *cas kami bae th. dareala*, he was unable to continue his agricultural work. (H. *thāthā*; v. *taāo*.)

thātar baj, adj. Temporary; adv. Loosely, insecurely, at a venture. *Th.b.ko oraā akafa*, they have built a temporary house; *th.b.ko tol akafa*, they have tied it insecurely; *mohajon then th.b.iī hēd akana*, I have come to the money-lender at a venture (uncertain whether I can get a loan) (cf. H. *thāthar*, framework; C. gives the meaning of boastful; not sc here).

thātar baji, the same as *thātar baj*, q. v.

thātera, n. A brazier, a maker of metal pans and pots, one belonging to the brazier caste. (H. *thātherā*; very rarely seen.)

thāte, v. a. m., the same as *taāte*, q. v.

thātak thūtkut, n. Roots and stumps; adj. Left alone; grown up, big. *Birkore khon th.th.ko maā aguabonpe*, cut and bring us some roots and stumps from somewhere in the forest; *th.th.grealiū, gidra dō ngehko sen akana*, we are left alone (husband and wife), the children have gone to attend a festival; *jonātra phōf th.th. hara akana*, the Indian corn pods have grown big and thick; *uniren gidra th.th.ko hara akana*, his children (sons and daughters, and more than one) have grown up big and stout (v. *infra*).

thāta thūtko, adj. Short, stunted (thatching-grass, etc.). *Th.th. saurite oraā dāf dō bah jutōka, ar nesak qr hē th.th.getalea*, it will not do to thatch a house with stunted thatching-grass, and our straw (v. *qr*) of this year is also stunted in growth; *th.th. mat magpe, jeshak dō tahē ocoakpe*, cut down the short bamboo, let the long ones stay.

thātori, n. A silversmith, goldsmith. (Desi *thātori*; cf. *thātera*.)

thātra, n., v. a. A mat or screen of bamboo work; to make do. *Th. kirin aguabonme, pinābon esēda*, buy us a bamboo mat, we shall enclose the verandah; *th. silpiū kantalea*, our door is made of a bamboo mat; *th.ko afēketa duruā lagat*, they spread out a bamboo mat to sit down on; *sagarro th. lagaope umuloh lugit*, put a bamboo mat on the cart to have as a screen (against sun and rain); *duruā lagilko th. akafa*, they have procured bamboo mats to sit on. (H. *thātar*; Mundari *thātra*, bamboo mat.)

thātrb, adj. m., v. m. Emaciated, lean, thin, only skin and bones; to become do. (men, male animals). *Rēngēteye th.yena*, he has become

- emaciated from hunger; *dañgra do jotoko th.gea*, all the bullocks are lean; *haram th.yenae*, he has become old and lean (cf. H. *tha{thar}*, a skeleton).
- tha{tra tha{tri}*, adj., the same as *tha{tra}*, q. v., but about several and both sexes. *Goi dañgra dokko th.th.gea, khurqalenako*, the cows and bullocks are emaciated, they had the foot and mouth disease.
- tha{tha}*, v. *tha{ta}*. (C.)
- th{ãth{ão}*, for *tha{ão}*, v. perform. of *th{ão}*, q. v. To make room. (C.)
- tha{thar}*, for *tha{tar}*, v. perform. of *thar*, q. v. (C.)
- tha{thar baj}*, v. *tha{tar baj}*. (C.)
- tha{the}*, v. *ta{the}*. (C.)
- th{a th{u}*, adv., v. a. With a bang (report of guns, bombs, etc.); to bang, make sound of explosion. *Th.th. b{andukko jere{teta}*, they are firing off guns making loud reports; *baplak kanako, th.th.yetako*, they are having a marriage, they are letting off bombs (onomat.).
- th{ayot thapol}*, adv., v. a. m. Thoroughly, completely; to empty out, clean out, finish. *K{u{i} dak{ th.th.ko lo cabaketa}*, they have completely emptied the well; *daka tukuc{ko th.th.keta}*, they have cleaned out the rice cooking-pot.
- th{abu}*, adj. Large, big (bone, piece of meat). *Maran{ okoc{ th. jank{ emadina}*, they gave me a very big piece of bone; *th. ku{ti}*, a big piece of meat (cf. *thaba thobo*).
- th{abu thabu}*, adj. Very large, big. *Th.th. jelko ku{ti akala}*, they have made the pieces of meat very large.
- th{a{di}a*, n. A certain kind of mustard (v. sub *turi*).
- th{a{hri}*, v. *ta{hri}* (the common pronunciation).
- th{ãi}*, n., v. a. m. Place, spot, room; to make room, give place. *Th.ye nam kana durup{ lagal}*, he wants a place to sit down; *th.rege dohoeme*, place it there on the spot (or, in its place); *th.rege dañgra acurem*, make the bullock turn there on the spot (don't let it go outside); *th. orak{anme, nonde{i} oraga*, let me get a place, I will build a house here; *th.rege tarupe raketa*, the leopard is calling here (near us); *baksa doho{e lagil th.pe}*, make room to put the box down; *orak{ko th.keta}*, they made room in (emptied) the house; *th.oan{me}*, make room for me; *nonde th.yena, ma hiju{pe}*, there is now room here, do come. (H. *th{ãi}*; v. *th{ão}*; note, *th{ãi}* is not used about giving a girl in marriage.)
- th{a{ic}a*, n., v. m. Quarrel, wrangling, breach of peace; to give occasion to quarrel, pick a quarrel with, wrangle, provoke, be impertinent. *Th.i ehopel kana*, he is beginning to quarrel; *th.i nam kana bahu lagaye lagit*, he is seeking an occasion for a quarrel to drive his wife away; *acgeye th.k kankhan dge bagia{a}*, as he is himself picking a quarrel, will he let him alone; *boge hoy tulul nui doe th.k kana*, this one is wrangling with a good (peaceful) man.
- th{a{ic}a th{a{ic}i}*, v. To wrangle, squabble; adj. Quarrelsome. *Bana hoykin th.th.k kanu*, they are both squabbling; *th.th. hoy do boge hoy doko ban kana*, quarrelsome people are not good people (v. supral).

thāika, the same as *thāica*, q. v.

thāika thāiki, the same as *thāica thāici*, q. v.

thāi thāi, n., adv. Neighbouring places; close together, near. *Th.th.rege ato hamoḥa*, villages are found in places near together; *th.th.ko orak akala*, they have built houses near to each other; *bhāi bhāi th.th.ko tahena*, brothers live near to each other; *th.th. jumi menaktalea*, we have rice-lands near together (v. *thāi*).

thāi thāi, v. (*thae thae* cough). (C.)

thāiye thāiye, adv. Close together, near one another. *Bes thik th.th. aloko bandhnoketa*, they have founded the villages very nicely close to each other (v. *thāi thāi*).

thākai, n., adj., v. a. Fraud, swindle; fraudulent, deceiving; to deceive, fool. *Nuiak th. do dhergetaea*, a good deal of swindle is met with in this man; *th. hor*, a fraudulent man; *th.kidiṅae*, he deceived me (v. *thukiq*; v. infra; cf. H. *thagāi*).

thākni, adj. f., the same as *thakna*, q. v., but applied to females (cf. H. *hagnī*).

Thākran, n. The image of Durga. Girls born during the Durga festival are often nicknamed *thākran*. (H. *thākurāin*.) *Th. era*, the large image in the middle of the images; *thākin th.*, the same.

thākua, adj. Impudent, insolent, aggravating, fraudulent. *Th. hor kanae, alope emaea ar uni tulud alope gateka*, he is an impudent and fraudulent man, don't give him anything and don't keep company with him; *th. hor do jhorageko nama*, insolent people seek a quarrel (v. *thok*; cf. *thak thukia*).

thakum thak, adj. Huge, big (things, fruit). *Th.th. hukā menaktaea*, he has an enormous hookah; *th.th.e ghēt akala cel con*, he has made a huge bundle of who knows what; *kanthar do th.th. jo akana*, the Jack fruit has grown huge; *th.th. jo akana*, there are many huge fruits. (C., in clusters; not so here.)

Thakur, n. The Supreme Being, God; prophet; v. m. To become the oracle of God, be inspired by Him. The old *guru* says, that *Thakur* was the name for God in olden times, but that nowadays nearly all have forgotten it, except a few old teachers. The late Mr. Skreṣrud introduced this word as the Santal name for God, believing that it is not an original Sanskrit word; it has since been given up and *Isor* introduced, the name commonly used by Christians in North-Indian languages, partly also because *Thakur* is used in Hindi and Bengali as a name or title for people (v. infra). The word is used in invocation (*bakūṛi*) to all spirits. The following is a translation of some words by the old *guru* Kolean: "Nowadays people say that the sun-bonga is Thakur, they suppose; -- — but the old ancestors have told us from olden times, viz., us gurus, that Thakur is different, He cannot be seen with bodily eyes, but He Himself sees all. He has created heaven and earth, human

beings, animals, birds, insects, snakes and creeping things, fishes, crabs, plants, paddy and rice, Indian corn, in fact everyone and everything, he keeps all, he supports us all small and big." It is quite strange what a pure idea of the Supreme Being, Kolean has given expression to. *Cedañ Th.em hohqadiña*, why did you call me, Thakur; *johar tobe Maran Buru* (or any bonga, even females, e. g., *Jaher era*) *bapu Th. tii do*, be greeted then, O Big Mountain (or, Lady of the Sacred Grove), my Father God (a stereotype invocation of all bongas); *Paq disom Bhognadiire Suba The janam akana*, in Bhognadi in the country of Paq a prophet of Thakur has appeared (during the Santal rebellion of 1855); *hulre dher horko Suba Th.ena*, during the rebellion many people became the oracle of Thakur (inspired leaders). (H. *thakur*.)

Thakur, n. A title given to Brahmins, a nobleman. Also used as a nickname of Santals, especially boys born during the Durga festival (v. supra).

thakur, n., v. sub *Murmu*.

Thakur bari, n. An idol-temple (i. e., of the Hindus; Santals have no images). (H. *thakur-bari*.)

Thakur bhokti, n., adj. Godliness, piety, pious reverence; pious, godly, devoted. *Th. bh. banuktaea nuiak do*, this one has no pious reverence; *Siram do qdi Th. bh. hore lahakana*, Siram was a very godly man (v. *thakur* and *bhokti*).

Thakur chata, n. Festivals (*chata*, q. v.) celebrated during the rebellion of 1855. There are many stories told of these, how people who posed as thakurs (leaders) took girls or other men's wives to themselves.

Thakur duar, n. A place of pilgrimage. To Santals the name is connected with a shrine at Deoghar in the Santal Parganas. (H. *thakur-dwara*; also called *thakur duara*.)

Thakur Jiu, n. God, the God-spirit. It is the name often given in the traditions, to the Supreme Being. *Khange Th. J. do dakren janwarkoe benaoketkoa*, then the God-spirit created the beings living in water (v. *jiu*).

Thakur manao, n. Godliness, piety; adj., v. a. Pious; to honour, worship God. *Ona atore Th. m. menaka*, there is worship of God in that village; *Th. m. hor*, a worshipper of God; *Th. ko m. edea*, they worship God (v. *manao*).

thor, v. *thor*. (C., not here.)

thasiq, adv. To one's heart's content. *Th. le jom biyena*, we had food as much as we cared to take; *th. i dalkedca*, he beat him as much as he wanted to; *th. horoc idiketa*, she took away with her as much paddy as she liked.

thasiq, v. a. n. To withstand successfully, hold one's own against, be a match for, rout, master, vanquish, overcome. *Th. kedec, ady bae jom dareaka*, he has done for him, he is unable to eat any more; *enebreko th. ketkoa*, they vanquished them in the game; *kamirko th. ketkon*, they

defeated them in the work (were ready before the others); *kaḍakin ṭh.ena, bakin or dareak kana*, the two buffaloes have been overburdened, they are unable to pull; *bahui ḍaret lahḥkana, or ṭh.kedeae*, his wife was running away, he pulled her back and mastered her.

ṭhāṭ, adj., v. m. Barren, childless, bereft of children; to become do. *Nukin haḥam budhi ḍokin ṭh.gea*, this man and his wife are childless; *sim enḡae ṭh.ena*, the hen has been bereaved of her chicks; *budhiye ṭh.ena*, the old woman has become childless. Word is applied to people, particularly women, to fowls and pigs.

ṭhāṭ, n. Shape, form. *Noko koṛa ḍo miṭ ṭh.geko ṛelok kana*, these boys look all alike (of the same shape); *noko merom ḍoko miṭ ṭh.gea*, these goats are of the same form (cf. H. *ṭhāṭh*).

ṭhāṭbond, adv., v. a. m. Beautifully, adorned; to deck, adorn, decorate. *Khub ṭh. oṛakṭe benao akata*, he has built his house very beautifully; *ṭhe bande akana*, she has put on some fine clothes; *kapaṭko ṭh. akata*, they have adorned the door (with carvings, etc.); *caḍḍalko ṭh. akata*, they have decorated the sedan chair (cf. supra and *bond*).

ṭhāṭori, the same as *ṭhatori*. q. v.

ṭhāṭri, adj. f., the same as *ṭhāṭra*, q. v., but applied to females.

ṭhāṭu, adj. Huge, big (head, log). *ṭh. boḥokḥ ḥoṛ kanar*, he is a man with a huge head; *noa ṭh. muṇḍḥaṭ ḍo ḡhom ḡokḥ darelea*, you will surely not be able to carry this huge log.

ṭhāḥuhē, the same as *ṭhāohē*, q. v.

ṭhāukḡ, n. A lot, heap, plot or patch (of land), a sum, a large quantity; v. a. To collect in one place. *ṭh. kirinḡe bhagea, khucṛa ḍoko ekṛegea*, it is good to buy a lot (large quantity at the time), they cheat in connexion with small bits; *ṭh. emānime, miṭ bar ṭaka ḍo alo*, give me a sum (a good amount), not just a couple of rupees; *juni ḍo miṭ ṭh.ge menakṭatea*, we have all our paddy-land in one lot; *caoleko ḡḡu ṭh. akata*, they have collected the rice in one place; *ale boeha ḍo miṭ ṭh.ge menakṭlea*, we brothers are together in one place (cf. *ṭhāṭi*).

ṭhāura, v. a. m. To gather together; to crowd, flock, swarm together. *ḍaḡḡra jom laḡiṭ ḥoṛko ṭh. akakḥoa*, they have gathered together a crowd of people to eat a bullock; *dare buṭoṛe ḥoṛko ṭh. akana setoḥte*, a crowd of people has collected at the foot of the tree owing to the hot sun; *bapla oṛakṛeko ṭh. akana*, they have crowded together in the house where there is a marriage; *ḥoṛko ṭhāura ḡsel akata*, they have flocked together and shut up the road.

ṭheḥ, the same as *ṭhen*, q. v.

ṭhegan, v. *ṭaḡḡen*. (C.)

ṭheḥaḍ, the same as *ṭehaḍ*, q. v.

ṭhek, n. A storehouse for grain. (C., not here.)

ṭheka, n. An iron guard ring for a wristlet. *ṭhe ḥoṛokḥ akawana saḥḥḥia alo luḥḡa sejoḥkḥ laḡiṭ*, she has put on an iron guard ring to prevent the shell wristlet from coming down to the wrist (cf. H. *ṭhek*, support).

theka, n. A large bamboo basket. (C., not here.)

thekan, the same as *thikan*, q. v.

thekao, v. a. To put firewood on the fire, to employ, engage, set on, incite; v. m. To begin, be engaged in. *Sahan th.kakme, dakiin conda akata*, put firewood on the fire, I have put water on to boil; *raebariite th. akadea*, we have engaged a marriage-broker; *kamiako th. akalkoa*, they have engaged workers; *dadal lagitko th.adea*, they set him on to beat somebody; *setako th.adea*, they set the dog on; *rajren pendako th.adea*, they put on the zemindar's peon; *kamiko th. akana*, they have commenced work; *rukhele th.ena*, he started scolding; *sekrenko th. akana*, they have commenced to sing.

theka pagra, n. An ear ornament fixed in the lobe (generally of silver, sometimes of gold). *Th.pe horok akata*, she has put on the ear ornament (cf. H. *theka*, plug, stopple; v. *pagra*).

theket, the same as *thakel*, q. v.

theket theket, the same as *thakel thakel*, q. v.

thekna, the same as *thikan*, q. v.

thekra, n. A wooden bell tied to the neck of a cow or bullock, the same as *totho*, q. v. (C.; Desi *thekra* or *therka*.)

thela, n. A corn on the foot or toe, callousness of the skin from wear and tear, a callosity; v. m. To become callous, hardened. *Jaŋga kaŋupre th. menakiina*, I have a corn on my toe; *daŋgra taren do th.gea*, the neck of the bullock is callous (from carrying the yoke); *goŋ gokte taren th.yentina*, by constantly carrying, my shoulder has become callous; *nui kadako dal th.kedea*, they have beaten this buffalo so that it has become callous (does not feel); *panahi horok horokte jaŋga th. akantaea*, by constantly using shoes his feet have got corns (or, swollen parts); *ror roroteko th. akadea*, by constantly upbraiding him they have made him callous. (Desi *thela*.)

thela, v. a. To push, shove. *Am kangeam malik, etak horre dane thelayela*, you are the master, he (i. e., you) is putting the responsibility on others. (H. *thela*; v. *thelao*; *thela* is particularly used as shown, otherwise very rare.)

thela gadi, n. A carriage pushed by people, a perambulator, a truck, a wheel-barrow. *Th.g.te gidrako thelao barakoa*, they push children about in a perambulator; *istosen th.g.te jinisko bhari idia*, at the railway station they carry goods along loaded on a truck. (H. *thela gari*.)

thela jal, n. A fish-net fixed on a triangular-shaped frame with a handle, so called because it is pushed along in front of the operator. The same as *hunda jal*, q. v. (v. *thela* and *jal*).

thelao, v. a. m. To push, shove, postpone, put off (a date). *Sagar th.pe*, push the cart; *th. gotkaeme, bae jut kana, dangeae*, push her away, she is no good, she is a witch; *th. nurkedeako*, they pushed him so that he fell down; *nokogeko th. dekedea, bankhan qhoe lalislea*, this set him up

to it, otherwise he would not have brought a lawsuit; *dinko th. kela galmarao reak*, they postponed the day for the (council) talk; *bapla mit cando th. ena*, the marriage has been postponed for one month. (II. *thelnä*.)

thela thili, adv., v. a. m. Pushing and shoving, crowded; to push, shove (also one another). *Th. th. sagarle agukela bariare*, we brought the cart with difficulty, pushing and shoving; *th. th. ko bolu akana*, they have gone in, a crowd, pushing each other; *unte note khonko th. th. kedeo*, they pushed him from all sides; *th. th. yenko*, they pushed each other (v. supra).

thete paesé, adv., v. m. Pushing and shoving, jostling; to push, jostle, elbow one's way, thrust oneself in, force one's way into. *Th. p. bariaren boloyena*, I got in with difficulty, elbowing my way; *th. p. horko jarwa akana*, a crowd of people have come together pushing and shoving each other; *bolok lagitko th. p. yena*, they jostled to get in; *phari nam lagitko th. p. k kana*, they are pushing and shoving each other to get the shoulder (of the killed animal) (cf. *thelao*).

thema, v. a. To stick in under the loin-string, tuck into a fold of the cloth at the waist. *Thamakure th. akata*, he has stuck some tobacco leaves in a bit of cloth in under his loin-string; *poesae th. akata, bae emoka*, he has stuck the money in his waist-cloth, he will not give any; *churiye th. kela*, he stuck the knife into his waist-cloth; *cārēko th. akatkoa*, they have stuck (the heads of) the birds in under their loin-string (commonly done with small birds killed). The loin-string is necessary for this act; it is a very common way of carrying small things.

themka, adj. m. Small, short in stature (men, buffaloes). *Nui th. kada do bae usuloka*, this small buffalo will not grow tall; *th. kora*, a short young man.

themka thinki, adj., the same as *themka*, q. v., but applied to several and both sexes. *Noa atore eken th. th. kuri kora menakkoa*, in this village there are only small girls and men.

themsok, adj. Small, dwarfish (female), low (vessel). *Th. gee nui kuri do*, this girl is of short stature; *noa tukud do th. gee*, this earthenware pot is low (short-necked and low) (v. *thamsak*).

then, postp. to express rest with, staying with, or movement towards. At, with, near, by; to. *Apat th. menaea*, he stays with his father; *guru th. e cel akata*, he has learnt it with (from) his teacher; *culha th. dohgeme*, put it near (not on) the fire-place; *dare thene lengo akana*, he is standing near the tree; *daktor thene gel ocoyena*, he was operated on with (i. e., by) the doctor; *uni then dare menaka*, he has the power (to act); *phalna th. kulijotame*, ask so and so (for information, etc.); *uni th. do atom asoka*, don't hope (to get any help) from him; *th th. hijukme*, come to me; *mit th. agu jarwaepe*, bring it together at one place; *kakanleko th. le calakā*, we shall go to my uncle's. The postposition is now generally written *then*, but is mostly pronounced *then*; it is possibly derived from the Skr. root *sthā*; cf. *thāi*; in a Bengali dialect *the* is heard (v. *thed*).

Then takes the determinative suffixes *-id*, *-kin*, *-ko*; *-ak*, *-akkin*, *-akko*. *Mañjhi th.id*, the one with the headman; *gupi th.ko gpi ñelkom*, look at the cows with the cattle-herd; *pubhri th.ak dare*, the tree at the tank; *sima th.akko dhiri*, the stones at the boundary. *Then* is often followed by the postposition *khon*. *In th. khone calaena*, he went away from me (being with me); *mohajon th. khon (akaa odok akata)*, I have borrowed money from the money-lender; *hakim th.khonid*, the one sent from the magistrate.

then (-*mante*, *then then*), v. *then*, the common pronunciation.

thenğa, n. A stick, staff, rod, cudgel; a blow with a stick. *Gupi th.*, a cattle-herd's stick; *pærã th.*, a stick used when driving plough or cart-bullocks or buffaloes (*ðangra* or *kaða* may be prefixed, the one used on buffaloes being bigger); *Dom ened th.*, a stick used when dancing the Dom dance at marriages (whirled round in the air); *mutak th.*, a long and thick stick or club (used for defence or attack, very solid, some 1.5 m. long, more or less); *bhurni paþup th.*, a stick for lifting the socket of a door (a thieves' implement); *lauria th.*, a stick used by *lauria*, q. v.; *borlom th.*, a spear staff; *bar th.e dalkedea*, he struck him twice with a stick; *th.e epeladea*, he lifted a stick to strike him; *th.teye sobokkedea*, he stabbed him with a stick; *th.te thok thok idime bin botor ocoko lagit*, make a sound beating the ground with the end of your stick as you go along, to frighten snakes away (a very common procedure at night). Old men and women may use a stick to lean on when walking; otherwise the stick is a weapon of defence or attack, carried by most Santal men; such a stick is solid, some three cubits long, often bound with hoops, etc., of iron or brass (*tol th.*, a mounted stick); the sticks used by old women are nearly always crooked and bent (v. *ladea*), the reason given for this kind of stick being that the men would take a straight stick away from them; *budhi do laða th. tiruphaleye calak kana*, the old woman is going, leaning on a crooked stick; *moða thenğa*, a thick stick, one of the expressions used about the headman's messenger (the *godet*, q. v.). (B. H. *thenğa*.)

thenğa banduk, n. A fuse gun, exclusively used for making a noise with (at marriages, etc.). It is a "gun" some 15 cm. long attached to a straight piece of iron that is stuck in the earth when any firing is to be done. On one side of the "gun" there is a hole with an "ear" for the powder to be touched off by a twig glowing at the end. *Th.b.ko jerelata*, they are letting off the stick-guns (v. *banduk*).

thenğa thiñgi, v. a. m. To beat with a stick, to fight using sticks. *Th.th.kedee*, he struck him repeatedly with a stick; *bogeteko th.th.yena*, they beat each other a good deal using sticks (v. *thenğa*).

thenğa, adj. Worn small or short (implements); passionate, hot-tempered, who will not stand jokes, etc.; v. a. m. To make, become worn out. *Th. nahelle bar sil kana*, no ploughing can be done with a worn-out

plough; *noa kudi do th.yena*, this kodali has been worn small; *th. hor bako gateka*, passionate people do not keep company with others; *th.geaea, katha bae sakaoo*, he is a hot-tempered person, he will not stand any words. (B. *thēja*; cf. *thunja*.)

theytha, v. *thēja*. (C.)

thepca, adj. m. Short, of low stature. *Th. hor*, a short man. (Word rare.)

thepelao, v. recipr. of *thelso*, q. v. *Aimai tapam do eken th. kantakoo*, women fighting is only to push one another; *johar jokken balaeako th.a*, when greeting each other, co-parents-in-law (i. e., woman and woman) push each other.

thepia, v. recipr. of *thela*, q. v.

thepo, v. a. To defy, shew the thumb as a sign of defiance. (C., not used here; Mundari *thepo*.)

thera, adj. v. m. Old, shrivelled up, decrepit; to become do. *Nui th. budhi do bae neŋgla*, this shrivelled-up old woman does not see; *haram th.yenae*, he has become old and decrepit.

thēyboŋ, adj. Dwarfish, stunted, small (females, earthenware pots). *Th.gear, adq bae haraka*, she is dwarfish, she will not grow any more; *th. ūkuc*, a small earthenware pot (short-necked). (Equivalent to *themsoŋ*, q. v.; cf. *thērmōn*.)

thes, adj., v. a. m. Full; to fill. *Oyak do bāndite th.gea* (or, *-ko th.keta*, or, *-th.ena*), the house is filled with paddy-bundles (or, they filled it; or, was filled); *baksa kicricleko perē th.keta*, they have filled the box with clothes (cf. H. *thes*, push, shove).

thesa, n. A iron guard ring for the wristlet (the same as *theka*, q. v.) (v. infra).

thesa, v. a. m. To prop, support, shove. *Bhit landurena, cal th.kakpe*, the wall has fallen down, put a prop under the roof; *silpiu th.kakme*, put a prop to the door (to keep it shut); *mētko th. akala alo japidok lagit*, they have propped up their eyes to prevent their going to sleep (actually done with a bit of straw by young people who wish to keep awake during the Sohrae); *dare ūurok kana, th.kakpe*, the tree is falling down, prop it up (v. *tesa*).

thesao, the same as *tesao*, q. v.

thesa thes, the same as *tesa tes*, q. v.

thesa thisi, v. a. m. To shove in things upon one another, press on all sides, to cram, to fill, be in close proximity (a crowd). *Oyakko th.th.keta*, they crammed the house (with goods or people); *pata tādiko th.th. akala*, they have filled the *Pata* (q. v.) place, crowds of people in the closest proximity; *racare horko durup th.th.yena*, people are sitting close together in the courtyard (v. *thesao*).

thesra, adj. m. Blind in one eye, having one eye imperfect; v. m. To become do. *Nui th. do hor do bae neŋelkoo*, this one-eyed fellow does not see people (women's abuse); *mētko daihedeteje th.yena*, he became blind in one eye, because they struck him in his eye (v. *tesra*).

- thesri*, adj. f., the same as *thesra*, q. v., but applied to females (v. *thisri*).
- theta*, adj. Obstinate, perverse, heady, self-willed. *Ađi th. hor kanae, bae sulukoka*, he is a very perverse man, he will not keep peace; *nui th. hor do bae angoca*, this obstinate fellow will not give in (or, confess). (B. *thēā*.)
- theta*, adj., v. m., the same as *thēta*, q. v. (worn out).
- thetamū*, adj., v. a. Impudent, impertinent, saucy, answering back; to be do. *Bariem th. kan do, nonkatem thapa ooka*, you are awfully impudent, in this way you will be slapped; *poesae hataokela, th. hetae, bae emlena*, he received some money (as a loan), he was impudent and did not pay it back (v. *theta* and *mū*).
- thetori*, the same as *thator*, q. v.
- thetha*, v. *theta*. (C.)
- thetham*, adj. Obstinate, heady, cantankerous. (C.; not here; v. *thetamū*; cf. B. *thēami*.)
- theble*, adj., v. m. Low, small, dwarfish, stunted; to be do. *Noa mađi do th. gea*, this stool is low; *th. dare*, a small (not high) tree; *nui gimai doe th. yena*, this woman has become dwarfish; *th. gai*, a small cow. (Used about trees, chairs, beds, and about women or female animals.)
- thet*, postp., the same as *then*, q. v. Used in all respects like *then*, but will not readily take determinative suffixes.
- thet* (*thet*, adv., v. a. With hammering, rapping sounds; to hammer. *Kamar pale hulsiuel kana th. th.*, the blacksmith is sharpening the ploughshare, making hammering sounds; *th. th. ko dalkedeā*, they beat him rap, rap; *thiriko th. th. el kana*, they are hammering stones (breaking them) (onomat.).
- thet* (*thet cērē*, n. A small bird, the same as *sauri cērē*, q. v. So called on acc. of its call.
- thet*, n., v. a. m. A prop; hindrance, obstacle; to prop, stop, obstruct, delay, impede. *Cel th. con hoeyente pera bako heclena*, the visitors have not come because some hindrance has occurred; *cake th. lagaome, jemon alo gudrakū*, put something under the wheel to prevent it from rolling back; *siŋinre th. lagaope, jemon alo siinok*, put a prop against the door to prevent it from closing; *perako th. kidiina*, the visitors delayed me (prevented my leaving); *bandi th. alipe, jemon alo ulŋank*, put something under the paddy-bundle (when making it) to prevent it from turning over; *sagar thirire th. ena*, the cart was impeded by a stone. (H. *thet*.)
- thetke* (*thetke*, adv. Very close, close to one another. *Th. th. guricko giđi akala*, they have thrown the cow-dung out very near (the heaps of manure); *th. th. ko orađ akala*, they have built their houses very close to each other; *th. th. horoko rohor akala*, they have planted the paddy very close (densely) (cf. *thāiye thāiye*).
- thetke leka*, adv. As a temporary help, a little. *Th. l. tołme, alo bindarok lađi*, bind it a little (just) to prevent it from falling down; *th. l. e teŋgo akawana, jāhā lekate inā bāhok upko ārgoe lađal*, she has got (a man to stand) temporarily for her, in order to take the hair (of the child to

be born) down (about a woman who is enceinte and has got some man to stand as father for the child and have it named, whatever may happen afterwards) (v. *thək* and *leka*).

thəkəm, v. a. m. To stick to, adhere, cling to, be clogged; (v. a.) to secure, fix, punish (a person). *Ota th.kedena*, he threw him down and kept him fixed there; *korako th.kedea*, they fixed the young man as the culprit; *cidir th. akana* (the child) has become covered with the discharges of diarrhoea; *rinteye th. akana*, he is stuck in debts.

thekra, v. a. To pound rice a little. (Skrefsrud; now apparently obsolete.)

thekro potam, n. The spotted dove, (Turtur Surattensis (or, T. Cambayensis) (v. sub *potam*; the smallest kind of dove; Muṅdari *thikri* (or, *thirki*) *putam*).

thel, n. A Hindu female foot ornament (generally of silver), (in Santal songs also used about) an ornament worn on the arm. Apparently not used by Santals, commonly seen with Marwari women as ankle rings. *Horogūpe, baba, sopore rupa th. do*, put on my upper arm, Sirs, a silver ring.

then, v. *then*.

then mante (-marte, -mente), adv. With a clang. *Baṭi th.m. nurbayena*, the brass cup fell down with a clang (v. *infra*).

then then, adv., v. a. m. With clanging, clinking sounds (of metals); to clang, clink. *Dom batako ruyeta th.th.*, the Doms are playing the timbrel, making clanging sounds (also, *th.th.efako*); *ghonṭako th.th.keta*, they rang the bell; *baṭi th.th.ok kana*, the brass cups are clinking (e. g., when rung by the *Dasāc kora*, q. v.) (onomat.)

thēn thēn, the same as *then then*, q. v.

thepe, v. a. To move the ears, the tail; (fig.) pay attention. *Gai daṅgra do mit talaoge luturko th.a*, cattle constantly move their ears; *seta do dularok jokhed candbolko th.a*, when dogs want to be shown kindness to, they wag the tail; *unaṭin rorketa, lutur hō bae th.laka*, so much did I speak, he did not move his ears (he paid absolutely no attention).

thepe thepe, adv., v. a., the same as *thepe*, q. v., continually. *Th.th. luturko laraeola*, they are continually moving their ears; *candbole th.th.yet kana seta*, the dog is wagging its tail.

thepe there, adv., v. a. m. Wagging the tail; to wag the tail. *Daṅgra do candbol th.th.ye laraeola deare capo tora*, the bullock is moving its tail as soon as you put your hand on its back; *setako th.th.ya*, dogs wag their tail (v. *thepe* and *there thepe*).

thepke theper, adv. Indiscriminately drumming (about boys belabouring the *dedger*, q. v.). *Gidra th.th.ko ruyeta dedger*, some boys are belabouring the small kettle-drum (onomat.).

thepo, adj. Small, below standard size. *Th. khet rokhoḡe bābi menaka*, it remains to plant the small rice-fields; *niṅ th. orakre bale sahoḡ kana*, we cannot find room (for us all) in this tiny house; *th. paṣāṭeye emalleu*, he gave us, measuring with a seer below the standard size; *th. gōḡiq*, a small pond. (Muṅdari *thepa*.)

- thep*, v. a. To snap or tap with the finger, to chink a coin, to fillip. *Takae th.kela, bau sađe kana*, he chinked the rupee, it does not sound (a very common procedure to test a rupee; the coin is put on the middle finger of the right hand and sent off with the thumb; the sound heard will decide whether it is a genuine coin or not; many rupees are cracked a little by this procedure, and consequently give no ringing sound; they are then considered no good, although quite genuine); *sar phök khon merom bhelaouđiko th. pasira*, they send a piece of goat-dung off with a snap of the (middle) finger from the notch of an arrow (it is done at the *sakral*, q. v., after finishing the shooting at the target; the point is to send the bit off without touching the arrow in any way); *molpöre gidrako th.koa*, they snap children on the forehead with the (right hand middle) finger (to make them quiet); *isaratte katupe th.adea*, he made an audible fillip to him as a sign (? onomat.)
- ther*, adj. Hot-tempered, passionate, ill-tempered; v. a. To boast, brag, bluster. *Adi th. hor kanae*, he is a very passionate man; *onka do alom th.a, bankhanem thapa ocoka*, don't talk big like that, otherwise you will get a slap in your face; *cel hō bae th. barayet kana, thirgeye taken kana*, he is not blustering in any way, he is quiet (v. *uttra*).
- ther*, v. a. To peal (about the sound of a stroke of lightning), to strike; n. A stroke of lightning. *Th.itye gođena*, he was killed by a stroke of lightning; *bar pe dhaoc th.kela, ađile hotorena*, there were two or three peals, we were very frightened; *th. torae bindar gylenea*, he fell down just as the sound of the stroke was heard (onomat.; cf. *cefer*; *Munđari ther*).
- there there*, the same as *tere tere*, q. v.
- ther mante* (-*marie*, -*mente*), adv. With a peal (of a stroke of lightning). *Th.m. sađejena, oka seđ con nūrena sorrege*, there was one peal (a thunderbolt) fell somewhere in the neighbourhood (v. *ther*).
- ther therao*, adv., v. a. m., the same as *ther ther*, q. v. *Th.th.kelae*, there was a peal of a thunderbolt; *th.th. sađejena*, there was a clap of thunder.
- ther ther*, adv., v. a. m. Pealingly; to peal, clap, crack, thunder (always about the sound of a stroke, not the sound of thunder in the clouds). *Th.th. nūrena cefer*, a thunderbolt fell with a tremendous peal; *teheie th.th.kela*, there were several claps of thunder to-day; *th.th.ena nou mohudare*, there was a clap of thunder in this direction (v. *ther*).
- thērbok*, the same as *thermen*, q. v.
- there thepe*, the same as *thepe there*, q. v. (here used only about wagging the tail). *Th.th. canđbole laraoela dangra, sikričko gere kana*, the bullock is moving its tail, the mosquitoes are biting it; *setae th.th.k kana*, the dog is wagging its tail.
- there there*, the same as *thepe there*, q. v.
- thermen*, adj., v. m. Dwarfish, small, stunted; to be, become do. (girls, cows). *Th.geae nui kuri, inak khon bae haraka*, this girl is short in

stature, she will not grow more than she now is; *nui gai dge* (*h.ena*, this cow has become small in size (cf. *thēpboŋ*).

thēs, v. a. m. To break, snap, go to pieces. *Sakome* (*h.keta*, she broke the (lac) wristlet; *botol* (*h.ena*, the bottle went to pieces; *arsi* (*h.ena*, the mirror went to pieces (cf. H. *thes*).

thēs leka, adv. (In one's) name, ostensibly, temporarily. *Th.l. teŋgonme, iŋgeŋ halaea*, stand like a surety, I shall myself pay it; *th.l.ko tollaka, topakema*, they tied it up ostensibly, it snapped (cf. *thek leka*).

thēs mante (-*marte*, -*mente*), adv. With a snap, crack. *Dar* (*h.m. rapulena*, the branch broke with a snap; *h.m. kulqiye capal gōckedeā*, he threw (something) at the hare and killed it with a crack (v. *thēs*).

thēs mante (-*marte*, -*mente*), adv. With a wheeze, wheezingly. *Th.m.ye saheŋketa*, he breathed with a wheeze (once) (onomat.).

thēs marao, v. a. To crush the head. *Mil dalregeye* (*h.m.kedeā*, he crushed its head at one stroke (v. *thēs* and *marno*).

thēs (*thes*, adv., v. m. With snapping sounds, ticking; to snap, break, tick (a clock). *Th.th. jhuri sahana peŋeŋeta*, she is breaking off twigs for firewood, making snapping sounds; *ghuri* (*h.th.oŋ kana*, the watch is ticking; *oraŋ* (*h.th.oŋ kana*, the house is giving breaking sounds (an old house going to pieces) (v. *thes*).

thēs thēs, adv., v. a. m. Wheezingly, heavily (breathe); to wheeze, breathe heavily, pule. *Aŋqiye laŋgayena*, (*h.th.e saheŋet kana*, he is very low down, he breathes wheezingly; *beta ahanāe*, (*h.th.eŋ kanae*, he has pneumonia, he is breathing with audible friction (also, *h.th.oŋ kanae*) (v. *thēs mante*; onoma.).

thik, adj., adv., v. a. m. Right, proper, exact, accurate; correctly, exactly, right; to do right or correctly, to put right, punish; to become right. *Thik katha*, a correct word, statement; *th. bicar*, a correct judgment; *th. hor kanae*, he is a good man (also, the proper one); *th.te taheŋme, alom johgraŋka*, stay (live) properly, don't quarrel; *th.te batlaaokom*, instruct them properly (how they are to work); *noa dō* (*h.gem rōrketa*, this you spoke well; *th.pe kami akata*, you have worked well (as it should be); *th. jompr*, eat properly (don't squander); *noa kami dom* (*h.keta*, this work you did well; *kathakin* (*h.keta*, *gōgirenakin*, they fixed the matter (among themselves) and eloped; *kathale* (*h.keta*, we put the matter right; *phalnale* (*h.kedeā*, we punished so and so; *daka utu* (*h.ena*, *perabon emakoa*, the rice and curry are ready in order, we shall give it to the visitors; *nonkate dō gho* (*h.ena*, in this way it will surely not become right. (H. *thik*.)

thika, n., adj., v. a. m. Contract work, job-work, task-work, lease; to take on contract; (v. a. d.) give on contract. *Th. kami hor*, a man who works by contract; *th.te oraŋko benuoeta*, they are building the house by contract; *soŋokren* (*th. babu kanae*, he is the babu who has taken the road-work on contract; *phalna dō saho* (*th. akata*, so and so has taken on a contract

to build the bridge; *birho th. akawalkoa*, they have given them the forest on contract (lease); *siohko th. akawalkoa*, they have given them the ploughing by contract; *noa saraq dō th. akana*, this road has been given out on contract (especially repairs of it). (H. *thikā*.)

thikābundi, n. Contract. *Th. tele casela*, we are cultivating on contract; *th. kāmī dō apnar sana lekam kāmīa*, contract-work (job-work) you may do as it suits yourself. (H. *thekā-bandī*.)

thikādar, n. A contractor, lease-holder. *Nui dō ghūtinren th. kanae*, this one is the man who has the contract to bring the limestone. (H. *thekedar*.)

thikā gōdī, n. A hackney-carriage, ticca. The common shape of this conveyance is a closed wooden carriage on four wheels, drawn by two small ponies (v. *thikā* and *gōdī*; B. *thikā gārtī*.)

thikān, n., adj., v. a. m. Certainty, permanent abode, home; certain, sure; to find, make sure, make out, ascertain, fix, settle, trace. *Noa reak th. dō bānukā*, there is no certainty of this; *th. khōniñ hēcēna*, I came from home; *jom reak th. bānukā netar*, there is no certainty of getting food at present; *th. katha*, a sure statement; *noa mal dō th. re idi sēferkam*, take these goods right to the place where they are to be; *th. hōr kanae*, he is a known man (not a stranger); *nui hōrak katha dō oka th. hō qhōm bujletaea*, you will never be able to understand what this man really means; *at gōiyiñ th. akadea*, I have traced the lost cow; *jaegale th. akata*, we have fixed on the place (e. g., where we shall meet); *gapale th. akata calak reak*, we have fixed to-morrow for going; *jan thēc calakko th. akala*, they have settled to go to the witch-finder; *mohajōn then taka nam laqil th. akana*, it has been ascertained we shall get money from the money-lender. (H. *thikānā*.)

thikāna, n., v. a., v. m. d. The address, appointed place, certainty; to appoint a place, settle, ascertain. *Th. bae ol akala*, he has not written the address (place); *onebon gōtakel th. thēcbon napamoka*, we shall meet at the appointed place that we fixed on; *gūjūñ reak th. bānukā*, there is no certainty as to death (when it will occur); *galmarao laqilko th. kela*, they fixed a place for having the talk; *malhōni halāñ reakke th. akawana*, she has arranged for herself to gather the mahua flowers (v. supra).

thikāri, n., adj. Sunshiny; in the hot sun (sun without any wind). *Th. re ruq hōr alope dōhōkōa*, don't put ill persons in the hot sun; *tehen dō hōe hō bānukā; qādi th. seton qihqūñ kana*, to-day there is no wind either, it feels blazing hot in the sun. (Munḍari *thikāri*.)

thikāri, n. A ring worn on the fingers or toes. (C.)

thikedar, v. *thikādar*.

thikrō, n. A potsherd or small stone put into the *cilim* (pipe bowl) to prevent the tobacco entering the passage in the pipe, a stopper, plug. *Cilimre th. lagaōakme, ona cetanre thamakur kasaome*, put the plug in the earthenware bowl of the hookah, press the tobacco down on that. (H. *thikrō*.)

ʃhikra (*ʃhikri*, adv., v. m. Rebounding, quarrelling; to have a hot quarrel, to have high words; v. a. To answer back. *ʃh.ʃh.kin roporena*, they quarrelled hotly (when one said one word, the other at once gainsaid); *mōrē kor samañre bogelekin ʃh.ʃh.yena*, they had a hot quarrel (high words) in the presence of the village council; *ʃh.ʃh. barakedean, ban bataolaka*, I answered him back at once, I did not obey (agree) (v. *ʃhikra*; C. applies the word to eating to satiety; not so here).

ʃhikraŋ, v. m. To rebound, fly back; v. a. To answer back. *Paʃ ʃh. ruqroʃ kana*, the wedge flies back (when hammered in); *apari ʃh. ruqrena*, the arrow-head rebounded (hit, but did not enter); *in khan onka do qhoŋ ror ocola, ʃh. darankean*, if it had been myself, I should certainly not have let him talk in that way, I should have answered him back (v. *ʃhokrao*; B. *ʃhikran*, rebound).

ʃhikri, adj. f. Dwarfish, small, short (women). *ʃh. qimqi*, a dwarfish woman. *ʃhikri potam*, the same as *ʃhekro potam*, q. v.

ʃhik ʃuʃi mañji bhufi, adv. That's right, to the point, you hit it. Only used as an exclamation (lit. a right hit with the blunt arrow, right in the headman's stomach; Desi *bhufi* is not otherwise used in Santali).

ʃhik ʃhak, adj., v. a. m. Exact, accurate, correct, right, ready; to make, become do., prepare, have ready or in readiness, settle. *Joto ʃh.ʃh. menaka*, all is ready in order; *bapla reakko ʃh.ʃh.kela*, they have made all ready for the marriage; *buluñ sunum jolele ʃh.ʃh. akala*, we have made ready salt and oil and all; *calak reak ʃh.ʃh.ena*, it has been settled (everything made ready) for going. (H. *ʃhik ʃhāk*; v. *ʃhak ʃhik*.)

ʃhili, n. A middle-sized water-pot. The *ʃhili* is a little smaller than the *ʃukul*, q. v., and has a narrow neck. It is used for carrying water and for serving out beer. *ʃh.ʃe haŋdi aguipe*, bring beer in the earthenware pot; *ʃh.ʃh. haŋdiko emale kana*, they are giving us beer, one pot after the other; *ʃh. daʃ kuri*, a girl that is able to carry water in a *ʃhili* on her head (used about girls that are some ten to eleven years old (cf. *cukaʃ daʃ gidra*); *ʃh.re ca basantabonpe*, brew some tea for us in a *ʃhili*. *Karma* (or *kāras*) *ʃhili*, n. Two *ʃhili* pots, brought filled with water from the *daʃ bapla* (q. v.) ceremony and placed on a small heap of paddy on each side of the *matkom khunʃi* (q. v.) in the marriage shed (*mañdwa*), the mouth of both being covered with a piece of cloth. One of these is taken along with the bride to her new home together with the paddy under it. This paddy is mixed with the paddy seed and sown for luck.

ʃhimki, adj. f., the same as *ʃhemka*, q. v., but applied to females.

ʃhiñ mante (-*marte*, -*mente*), adv. With a ringing sound. *ʃh.m. mērhēʃe kuqanketa*, he struck the iron with a ringing sound; *ʃh.m. baʃi nurhayena*, the brass cup fell down with a ring (v. *infra*).

ʃhiñ ʃhiñ, adv., v. a. m. With high ringing sounds; to make do. sounds. *Kamar do mērhēʃe kuqamel kana ʃh.ʃh.*, the blacksmith is hammering the

iron, making high ringing sounds (also *mārkhāle th.th.eta*); *ghāṅṅi th.th.ōk kana*, the bell is tinkling (onomat.; cf. *thiñ thiñ*).

thiñ thop, adv., v. a. With alternately ringing sounds; to make do. (as when the blacksmiths are striking iron with alternately a hammer and a sledge). *Kamar dō palko koṣṭeṭela th.th.*, the blacksmiths are striking the ploughshare, making alternately light and deeper ringing sounds (also, *th.th.etaḱo*) (v. supra and *thop thop*).

thiñgi mat, n. A species of wild bamboo with very short spaces between the nodes. Very rare in these parts.

thiñkor thāñkor, the same as *thiñkor thōñkor*, q. v.

thiñkor thōñkor, adv. With a rapping sound, with a tinkling sound.

Th.th. hicričko tehoḱ kana, they are weaving cloth, making rapping sounds (when they pull the *kamhāṅḱ*, q. v., tight); *bāk bañki th.th. saḱeḱ kana*, the anklet and ankle ring, make a tinkling sound (when loosely on) (onomat.; cf. *thōñ thōṅṅ*).

thiñ mante (-marte, -mente), the same sound as *thiñ mante*, q. v.

thiñ thiñ, the same as *thiñ thiñ*, q. v. *Gidra bañiko ruyeta th.th.*, the children are tinkling the brass cup.

thiñ thiriñ, adv. With tinkling sounds; v. a. To make do. *Ghāṅṅi th.th. saḱeḱ kana*, the small bell is tinkling; *lebel gaḱi reaḱ ghāṅṅiye th.th.keta*, he sounded the bell of the bicycle (v. supra; onomat.).

thiṅṅ thapañ, the same as *thiṅṅ thopṅ*, q. v.

thiṅci, adj. f., the same as *thepca*, q. v., but applied to females.

thipi, n. A cork, stopper. *Boṅṅ reaḱ th. dō okayena*, what has become of the cork of the bottle (very rare here; H. *thepi*).

thiṅṅ thopṅ, adj., v. m. Exhausted; to become do. (through hunger, thirst, fatigue). *Th.th.e dārā laṅgayena*, he has become exhausted by wandering about; *reñgeṭeye th.th. akana*, he has become exhausted through hunger (v. *thopṅ*).

thirik thirik, adv. The call of the female cuckoo. *Koṅ eṅga th.th.e raḱel kana*, the female cuckoo is calling thirik thirik (onomat.).

thir thirau, v. m., the same as *thir thirau*, q. v. (Rare.)

thirik thirik, adv., the same as *thuruk thuruk*, q. v.

thiriñ mante (-marte, -mente), adv., the same as *thiriñ mante*, q. v., *Th.m. merome maḱ topakkedeḱa*, he cut the (head of the) goat off with a ringing sound (of the battle-axe used for the purpose).

thiriñ thiriñ, the same as *thiriñ thiriñ*, q. v. (the aspirated form is a little stronger). *Ghāṅṅi th.th. saḱe kana*, the small bell is tinkling; *ghōṅṅaḱo th.th.keta*, they tinkled the bell (and stopped).

thisi, n., the same as *fisi*, q. v. (Flax.)

thisi, n. An iron guard to prevent an ornament coming off; the same as *thesa* or (more commonly) *theka*, q. v.

thisiḱ, the same as *fisiḱ*, q. v.

thisri, adj. f., the same as *thesra*, q. v., but applied to females.

- thitrāḥ**, n. The leg between the ankle and below the knee-joint, the shin (the front part). *Th.te daḥ menaḥa*, there is water up to the shin (below the knee-joint); *th.te jonḍra dare akana, popo leh akana*, the Indian corn plants have grown so high as to below the knees, they are fit for being hoed. The word is especially used to show height or depth.
- thoe mante** (-marte, -mente), adv. With a dull heavy sound. *Th.m. hurule kutamhela*, he gave the root-stump a blow with a dull heavy sound (v. infra).
- thoe thoe**, adv. With dull heavy sounds; v. a. m. To make deep hollow sounds. *Th.th. baktakko chadaoeta*, they are removing the bark (from the tree) making dull sounds (striking it with the axe-hammer); *cel cgho th.th.yet kana*, who knows what they are doing making these dull sounds (v. *thui thui*; onomat.).
- thoe thoe**, adv., v. m., v. *thoe thoe* (the common pronunciation).
- thokami**, adj., v. a. m. Refractory, fraudulent, cheating; to cheat, cause loss, to lose. *Th. hōr kanae, uni tulud dō alope peraka*, he is a fraudulent man, don't become his companions; *pe takae th.kidiṇa*, he cheated me of three rupees; *noa karbarren th.ena* (or, *th. ocyoena*), I was cheated (lost money, by roguery) in this transaction. (B. *thokāmi*; word used in the Eastern parts.)
- thokao**, v. a. m. To drive in, hammer in, ram into, strike in hard with the batten when weaving. *Paṭ bes leka th.me*, drive the wedge well in; *tehoḥ johheḍ kamhāṇḍteko th.a*, when weaving they strike in hard with the batten. As the word nowadays is used in the same obscene meaning as *dhakud*, it is getting out of use and is not said before women. (H. *thoknā*; Murḍari *thokao*.)
- thokiḍ bajiḍ**, v. *thukiḍ bajiḍ*.
- thokrao**, v. a. To gainsay, contradict, oppose, threaten; to break off, knock off a burning brand, shake the fuel on the fire (so that it does not go out). *Khubiṇ th.kede eneḍ katha dge laibela*, only when I had taken him severely to task, did he tell the matter; *uniṇ th. darankedeleye thirena, baṅkhan aḍiye roret takḥkana*, because I severely opposed him he shut up, otherwise he was talking a good deal; *seṅgel th.akme, ṭṛijak kana*, stir up the fire, it is going out (it refers to the knocking off of the ends of pieces of firewood lying in the fire-place; the ends that have been burnt are knocked off and the fuel pushed farther in); *hokgeyṇ saṇlena, th.kidiṇae*, I went to ask (for some loan, etc.), he browbeat me (cf. H. *thokrānā*, kick against, spurn; cf. B. *thokrān*).
- thompo**, adj., v. m. Large and round of different sizes; to become do. (tubers, Jack fruit). *Alu dō khub th. da akana*, the potato plant has got very large tubers (or, *alu th. akana*); *noa kanthar dō je th. akana*, this Jack tree has got large fruits (v. *thampa thumpo*).
- thomsok**, the same as *themsok*, q. v.
- thona thuni**, adv., v. m. At loggerheads, at variance, on bad terms; to dispute, contend, be on bad terms, fall out with one another. *Th.th.kin*

roporena, they had high words with each other; *hakim samatrekin* (h.th.yena, they had a severe dispute before the magistrate; *jumi nuntumtekin* (h.th.akana, they have fallen out with one another on acc. of some rice-land (cf. B. *thōnā*, a slight blow; Mundari *thona* (*thuni*).

thōnk, v. *ʃok* (C., not a Santal pronunciation.)

thōnkao, the same as *ʃankao*, q. v.

thōnga, n. A cylindrical receptacle of bamboo (nowadays also of tin), a bamboo bottle. *Th.re kagojin dgho akala*, I have put the papers in the cylindrical receptacle (a Santal will, when putting aside a paper of any importance, roll it up, not fold it); *cwi* (h., a bamboo receptacle for lime (mixed with tobacco leaves to be chewed); *latha* (h., a bamboo receptacle for bird-lime; *paura cwa* (h., a hollow piece of bamboo used for distilling liquor (now prohibited); *sunum* (h., a hollow piece of bamboo for keeping oil in; *bade* (h., v. *bade*; *onḍga* (h., a large piece of hollow bamboo believed used by the *onḍga*, q. v., to receive the blood of sacrificed persons (so reported, but not seen by anybody); *seṅṅe! oñ* (h., a piece of hollow bamboo used for blowing through to stir up fire (especially seen with silversmiths). (In B. called *cwḅḅ*; cf. B. *thōngā*, a cone-shaped case of leaves.)

thōnga mā, n. A pug-nose (nostrils seen far away).

thōnga sar, n. A short arrow used in a long gun-like bamboo barrel. Not seen now, but said to have been used in the Santal rebellion of 1855 (v. *supra* and *sar*).

thōṅta, n. The beak or bill of birds; the point of a sickle; v. a. To turn towards. *Th.re curucae lagit caole banuktaea*, he has no rice to put down in the beak (of a fowl to be sacrificed; he is poor); *th.te cārḅko tobak joma*, birds pick up their food with the beak; *kufis* (h. *leka katha menakina*, *roḅ ocoanpe*, I have a word like the beak of the *kufis* (q. v.; i. e., a very short statement), let me speak; *datrom* (h. *te tobagepe*, prick him with the point of the sickle (made red hot; a very common remedy among the Santals); *note sed* (h. *eme*, turn your face in this direction (i. e., speak facing those you address); *th.re joḅ idiakope*, wipe their beaks (said about children who do not get up). (H. *thōṅt*; B. *thōṅ*.)

thōṅtaratiñ, the same as *thaxtaratiñ*, q. v.

thōṅta, v. *thōṅta*. (C., not Santal pronunciation.)

thopor mante (-*marte*, -*mante*), the same as *thapar mante*, q. v. *Th.mante seṅṅe everkete haḅaḅte*, she winnowed the fire with a winnowing-fan, making a rustling sound.

thopor thopor, the same as *thapar thapar*, q. v. *Th.th. everme*, winnow (the fire) rustlingly (so that it may be heard that it is done).

thor, adv. On the spot, there, there and then, at once. *Laha laha alom roḅa*, *th.laḅ galaomea*, don't speak before others, I shall finish you there and then; *th.reḅoñ gḅchedea*, I killed it on the spot (at once); *miḅ* (h. *ṅgate* *th.iñ galaobedeā*, I killed it on the spot with one stroke of the stick. (H. *thor*.)

thōrbok, the same as *thērbok*, q. v.

thosea, the same as *fosea*, q. v.

thosgar, v. *thoskor*. (C., not here.)

thofkao, the same as *thofrao*, q. v. (Rare; Muḡdari *thofhkaō*.)

thofrao, v. a. To peck, peck holes in trees (as woodpeckers), scratch, touch with the point of anything. *Kāhu jonḡra phoḡko th. jomketa*, the crows pecked the Indian corn pods and ate; *gidi mālko th. hedeā gqi*, the vultures pecked out the eyes of the cow; *daḡte piḡdhe pāerḡye th. marānketa*, the water scratched away (the earth) and made the rice-field ridge channel large; *tul cērḡ ḡarḡko th. bhugaga*, the *tul* (q. v) birds peck holes in the branches; *kāhu dḡ kaḡa reaḡ ḡhaoko th. hedeā*, the crows pecked the sores of the buffalo; *māllān th. sama, bam heḡel kana*, I shall peck out your eye, can't you see (cf. H. *thōth*, bill; v. supra; cf. Muḡdari *thokrao*, peck).

thofrao, v. a. To drag along. (Skrefsrud, not so used now.)

thofhkaō, v. *thofkao*. (C.)

thō, v. a. To plough (satirical expression, or fondling). *Ceḡtem th. ea neḡ dḡ*, what will you have to plough with this year; *ma bḡbu kara ḡdḡk-talaḡme, ḡkoe th. alaḡa, haralenkhanem th. th. bam si ḡsullaḡa*, do, youngster, grow quickly up, who will plough for us two, when you are grown up will you not support us two by ploughing (widowed mother's talk to child).

thoḡ, v. a. m. To crack the joints; to break off Indian corn pods from the plant; to cheat, defraud. *Ti jaḡga reaḡ jaḡo kaḡuḡ th. katiḡme, hasoyediḡ kana*, crack all the joints of my fingers and toes for me, I have pain (a very common procedure with certain Santals); *alom thoḡa, hasoyediḡ kanam*, don't crack my (finger) joint, you are giving me pain; *jonḡrale th. cabaketa barge khḡn*, we have broken off all the Indian corn pods from the homestead field (expression used about gradually fetching some pods, not about the regular harvesting); *mōrḡ ḡahaḡ th. hidiḡa*, he fooled me out of five rupees (by false promises) (onomat.).

thoḡ, n. A certain plant, *Physalis minima*, L. (cf. *ḡḡḡdi kunḡdi*).

thoḡ, n. A children's game (v. *thoḡ*).

thoḡ cērḡ, n. A certain small bird, the same as *jiḡm*, q. v., so called on acc. of its call *thoḡ thoḡ*.

thoḡekoḡ, the same as *thakoḡoḡ*, q. v.

thoḡekoḡ, the same as *thakoḡoḡ*, q. v.

thoḡeraḡ, n. Small cave, hole; adj. Tiny, small (rice-field); v. a. m. To hollow out. *Th. oyoḡme*, look into the hole; *ḡḡen th. ḡetalea khḡt, ḡapraḡ dḡ baḡuḡka*, we have only small rice-fields, we have no big ones; *non th. khḡtre ḡaḡgra bako ḡaur ḡareḡka*, in this hole of a rice-field, the bullocks are unable to turn (ploughing); *reḡḡoḡ ḡatako jom th. kettiḡa*, the *reḡḡoḡ* (q. v.) have eaten holes in my teeth (cf. *thoḡ thḡe*).

- thoeraik*, adj., v. m. Hollow-eyed, poor; to become do., famish. *Nui th. mara budhi*, this old hollow-eyed wretch of an old woman; *noa th. oraikre baii reben kana*, I am unwilling to be married into this famished family; *netarko th. cabayena*, nowadays they have become utterly poor; *renggete lač th. entaea*, his stomach has become hollow owing to hunger (v. supra).
- thoeraik thoeraik*, n. Caves and holes; adj. Poor ones. *Th.th. oyoime*, look into caves and holes; *balaea th.th.ko napam akana*, the co-parents-in-law are both poor people (poor ones have met as).
- thoe* (*thoe*, v. m. To famish, be utterly poor; adj. Very poor. *Th.th.ko rengjok kana*, they are becoming utterly poor (nothing in their house); *netarko th.th.yena, nalhateko qsulok kana*, they have become very poor at present, they support themselves by working for wages.
- thoe* (*thoyao*, the same as *thoe thoe*, q. v. *Th.th.enako*, they have become very poor (have no kind of property).
- thō ghur*, the same as *thāc ghur*, q. v. Some also pronounce it *thō gur*.
- thog*, v. *thok*.
- thohor*, the same as *thor*, q. v.
- thok*, n., adj., v. a. m. Obstinacy, impudence, revolt; obstinate, refractory, impudent; to be obstinate, etc., rebel against, stand against, set oneself against. *In tuluc th.e emeta*, he is refractory against me; *th.e lagaeta nui do hor tuluc*, he is standing up against people (is unfriendly, harsh in his behaviour); *adi th. hor kanae*, he is a very refractory man; *barid th. hor kanae, idiak hū bae emoka*, he is a very obstinate man, even what he has taken away (as a loan) he will not give back; *in tuluc alom th.a, qhom darelena*, don't be obstinate (impudent) against me, you will not succeed; *thirgeae, bae th.ok kana*, he is quiet, he does not set himself up against others (cf. H. *thok*, blow; cf. B. *thok*).
- thok baji*, adj., the same as *thok*, q. v. *Adi th.b. hor kanae, cel hō alope emaea*, he is a very impudent man, don't give him anything (v. *baji*; *Muṇḍari thak baji*).
- thokle*, v. a. To jingle, ring. Only used about ringing a brass cup to call a bonga. *Kāsā th. kasim rawāe kon kon debta yawae re*, beating the brass cup, the *kasim* giving echo, which bonga is coming (as called out by the *Dasāe koṛa* in corrupt Bihari).
- thokne*, n. A certain boys' game.
- thokne*, v. a. To scare or frighten away by scolding. *Th. pasirkedae*, he scolded him, so that he ran away frightened (cf. H. *thoknā*; word now practically obsolete).
- thokor thokor*, adv., v. a. m. Jinglyingly; to make, give a jingling sound. *Gqi 'otko th.th. sadet kana* (or, *th.th.ok kana*) the wooden bell of the cow is making a jingling sound; *korako calak kana pata nel, th.th.eiako*, the young men are going to attend the hook-swinging festival, they are making jingling sounds (with wooden bells tied to their waist behind) (onomat.; v. *thakar thokor*).

- thoē*, v. a. Make a thudding sound. *Alom thoga, hōko asōla*, don't make a thudding sound (cutting the bones to pieces), people will hope (to get part of the killed animal) (onomat.).
- thōē*, used as second word of a compound verb, denoting that what the first word stands for is done and nothing added. Just that, only that, but got nothing. *Em th.adiñae*, she gave me just once (did not give me a second time); *hēl th. jōñ kanae*, I am just looking (at the others who get food, while nothing is given to me); *sen th.enale bapla orañte*, we just went to the house where there was a marriage, but got nothing; *soñ th.adiñae, bae cupufata*, he measured the exact amount to me, he did not add a handful; *basheakko em th.allea, manjan hō bah, kedōh hō bah*, they just gave us the stale food over from last evening, neither midday meal nor dinner (cf. use of *daṭoṭ*).
- thōē mante* (-*marle*, -*mente*), adv. With a thud, a dull flat sound (as when striking with a stick or cutting wood). *Th.m.ye koṭapheta*, he struck (the ground with the end of his stick), making a dull flat sound; *th.m. kaṭe makketa*, he cut the piece of wood with a thud (v. infra).
- thōk thōk*, adv., v. a. m. With rapping flat sounds; to make, give do. sounds. *Th.th. jāñ samaketa*, he is cutting the bones to pieces, making rapping sounds; *th.th. idiyetae*, he is making rapping sounds (with a stick) as he walks along; *ḍhinki th.thogōk kana*, the (*ḍhinki* (q. v.)) is sounding thud, thud (when being pounded) (onomat.).
- thol thol*, adj., v. m. Restless, unsteady, fickle-minded, rolling about in globules; to quiver, tremble, be agitated, roll about in globules. *Saru sakamre th.th. daē teḅgo akana*, water is standing in globules on the Taro leaf; *saru sakam daē leka jivi th.th. menaktabona*, our soul (mind) is unsteady like the globules of water on a Taro leaf; *gaḍa daē th.th. calak kana*, the river is running in small waves (up and down); *band perēḍ th.th.ōk kana*, the water reservoir is filled so that the water is quivering at the banks (just about to run over) (cf. B. *ṭol ṭol*, shaky, wavering).
- thol tholao*, v. m., the same as *thol thol*, q. v. *Gaḍa perēḍ th.th. akana*, the river is full, so that the water is splashing over the banks.
- thol thuliq*, adj., the same as *thol thol*, q. v. (water, mind). *Jivi do th.th. menaktabona*, we have a restless soul. (Rare.)
- thōnōq*, adj., v. m. Dry; to become do. *Raca do th.gea*, the courtyard is dry; *kulhi do th.yena*, the village street has become dry. (B. *tonho*.)
- thōnōk*, n., adj., v. a. m. Glory, splendour, magnificence; splendid, glorious, ornate, gorgeous, resplendent, magnificent; to make, become glorious, etc., glorify. *Neḷjōñ th. do Kolkatare menakka*, a magnificence to be seen is in Calcutta; *serina reaē th.*, the glory of heaven; *noa oraē do th.ko benao akata*, they have built this house beautiful; *noa duqra do qḍi th. ṅeloē kana*, this portal looks splendid; *dibi qḍiḅo th. akathoa*, they have made the Durga images very splendid; *jāwōkho th.kedea*, they adorned the bridegroom gloriously; *oraē qḍi th.ema*, the house has become very beautiful. The word refers to what can be seen (cf. *thōsoḅ*).

- thoñ thoñ*, adj., v. m. Very poor, empty; to famish, be utterly poor, have nothing at all. *Oyak dö th.th.getakoa*, their house is empty (no food); *netarko th. th.ena*, they have become famished at present. (About the same as *thoe thoe*, q. v.)
- thoñ thoñ*, adv., v. m. With loud rapping sounds; to sound loudly (as when cutting dry wood). *Rghor karko makel kana*, *th.th. sade kana*, they are hewing some dry wood, it sounds loudly; *th.th.oñ kana*, it sounds loudly and sharply (onomat.; cf. B. *thoñ* and *thoñthon*).
- thoñ thoñ*, adv. With crashing sounds (as when throwing a stick along or beating the ground with a stick to frighten snakes away; used like *thänka thoran*, q. v.).
- thop*, n., v. a. m. A drop; to rain in drops; to drop, drip. *Mil bar th. däl äbroñ kana*, a few drops of rain are falling; *th.etae*, it rains in drops; *sunum th.oñ kana*, the oil is dripping; *mäl däl th.oñ kantaea*, her tears are dropping (likely onomat.; B. *top*).
- thopon*, v. a. m. To tire, exhaust; to be weary, tired, fatigued, knocked up; adj. Tired, fatigued. *Th.geae, langa hēd ahanae*, he is fatigued, he has come tired; *ayur th.kedae*, he tired him leading him about; *därä th.ena*, he is fatigued from wandering about; *qangrale sagar th.ketina*, we have fatigued the bullocks by making them go in the cart (too much).
- thopon thopon*, adv. In a wearied, fatigued, tired manner; v. m. To become fatigued, exhausted. *Th.th.e daran kana*, he is walking about in a fatigued manner; *rengečeyē th.th.ena*, he became exhausted owing to lack of food (v. supra).
- thop thop*, adv. In drops, drop by drop, drippingly. *Th.th. mayām jorok kantaea*, blood is falling down in drops from his (nose); *sate däl dö th.th. jorok kana*, the water runs down from the eaves in drops (v. *thop*).
- thop thopo*, v. m. To drop, drip. *Sqim khon däl th.th.ñ kana*, water is dripping from the roof; *lenoñ pañ khon sunum th.th.ñ kana*, the oil is dripping from the oil-press (v. *thop*).
- thop*, properly *thop*, q. v. (C.)
- thop thop*, v. a. To knock, rap, tap (at a door, etc.). *Qhoq con silpiñko th.th.keta*, somebody tapped at the door; *th.th.me, adq jhidama*, knock, then it will be opened to you (Note, not *th.thobme*, as might have been expected) (onomat.).
- thorok thorok*, adv., v. m., the same as *thokor thokor*, q. v. *Gai totko dö parakgea*, *th.th. sadel kana*, the cow's wooden bell is cracked, it gives a rapping sound; *totko th.th.oñ kana*, the wooden bell is jingling (but not clearly) (onomat.).
- thorē*, n. The ankle, the elbow joint, the knee joint. *Th.reye dalkidina*, he struck me on the ankle; *moka th.ye ucukidina kokhare*, he hit me in the side of my chest with his elbow joint; *gunshi th.reñ tahiēna*, I struck my knee-joint (e. g., against the frame of the bedstead); *thor th.ko emadina*, they gave me only the ankle-bone (here the same as "only bones").

- thōrē jān*, n. The ankle-bone. *Th.j. rapul ahantaea dangra reāl*, the ankle-bone of the bullock has been broken; *th.j. qđi lqtu nglōk hantaea*, his ankle-bones look very big (the word here refers to the outstanding bone on each side (v. supra and jān).
- thorōk thorōk*, adv. With rapping flat sounds, thud, thud. *Gaiye pagureta, totko th.th. sade kana*, the cow is chewing the cud, its wooden bell makes some rapping sounds; *th.th. jāne samakela*, he is cutting bones to pieces, thud thud; *jonđrae kuruñel kana th.th.*, she is pounding Indian corn in the *đhiñki* thud thud (onomat.; v. *thōk thōk*).
- thorōk mante* (-*marte*, -*mente*), adv. With a ringing sound. *Th.m. kafe giđi gotkala*, he threw the piece of wood down with a ringing sound (v. infra).
- thorōk thōrōk*, adv. With ringing sounds (cutting dry wood). *Th.th.ko makela ka*, they are hewing (dry) wood with ringing sounds (onomat.; cf. *thirīn thirīn*; v. *thōk thōk*).
- thos*, adj., v. a. m. Cheap, of no price; to make cheap; become do., come to nothing. *Bajar do th.gea*, the prices got in the bazaar are very low; *hoyo caole th.gea netar*, the price of paddy and rice is cheap at present; *kicriđ th.ena*, the cloth has become cheap; *cas th.ena nes do*, the crops have come to nothing this year; *dañe th.kela nes*, the rain fell short this year. (Desi *thos*; cf. *Muñđari thos*, end.)
- thosok*, n., adj., v. a. m. Grandeur, splendour; grand, splendid, glorious, beautiful, stately; to make, become grand, etc. *Nonkan th. qhom nullea etak sqđ*, you will certainly not see such grandeur elsewhere; *qđi th.ko orak akala*, they have built the house grand; *qđi th. maejiu kanae*, she is a very stately woman; *kapañko th. akala*, they have made the door-panels very fine (with carvings); *jāwāe beñako th.kedea*, they dressed the bridegroom grandly; *onkoak orak do th.entakoa*, their house has become splendid (v. *thōnok*; B. *thosok*).
- thosker*, the same as *thosok*, q. v.; also used as an adv. Stately, grand, easily. *Khub th. orak*, a very grand house; *bahuko th.kedea*, they dressed the bride finely; *th.e taram idiyeta*, he is walking along stately and easily.
- thos thos*, adv. In drops. *Th.th.e ađoyeta. qđi jolonedo kana*, he urinates in drops, it pains him very much (e. g., when suffering from *jhala*, q. v.). (B. *tos tos*.)
- thofo k*, v. perform. of *thōk*, q. v.
- thofoq*, adj., v. a. m. Hollowed out, empty (shell); to make, become do. *Nui th. buđhi do tisren kan cpe*, this old decrepit woman, who knows from what time she is; *th.gea noa tumam do*, this cocoon is empty; *huti jonđraho jom th.kela*, the insects have eaten the Indian corn, so that there is only the shell; *buđhi th.yenae netar*, she has become old and decrepit (hollow and bent) (cf. H. *thāñiyā*, amputated; cf. *thoyo*).
- thō thō*, intj. to plough-bullocks. Turn, turn there. (Used like *thās ghur ghur*, q. v.) *As th.th.th.*, turn there, turn, turn!

- thōfō*, v. perform. of *thō*, q. v. *Nes dōe th. kantalea*, this year he is ploughing for us.
- thōtra*, the same as *thōteq*, q. v.
- thoto thoto*, adj. Only one left. *Th.th.e asen barayela*, the hen is taking one chick, the only one left, round with her; *mitteē gidra menaēgetaea th.th.*, *bakkhan jōtoko gōdentaea*, she has a child, the only one left, otherwise all her children have died.
- thōtheq*, v. *thōteq*. (C.)
- thōtho*, v. *thōfō*. (C.)
- thoyo*, adj., v. a. m., the same as *thōteq*, q. v. *Th. mara buđhi*, this old decrepit wretch of a woman; *lumqmkho jom th.kedea kahu*, the crows have eaten the cocoon empty (so that only the shell remains); *nui gōi dōe th.yenu*, this cow has become old and decrepit (will not calve any more).
- thoyol thoyol*, adv. Clatteringly, shufflingly; scraping empty. *Th.th.e calak kana panahi horokkate*, he is walking, making a clattering noise, having put (old) shoes on; *dhiri dadi dalk jōtoko lo cabaketa th.th.*, they have drawn all the water of the stony pool, scraping it absolutely empty; *daka tukul th.th.ko ged cabaketa*, they have scraped the rice pot absolutely empty (onomat.).
- thoyo thoyo*, adj. Old and scraggy. *Mitteē th.th. gōi menaēgetaea*, he has one old and scraggy cow (v. *thoyo*).
- thū*, v. a. To shoot with a gun, make a cracking noise. *Jele th. gōchedea*, he shot the deer and killed it; *cand mariko th.yeta*, they are shooting at targets.
- thū*, v. a. m. To crack, rupture, burst, blow out. *Tukuce th.keta*, she cracked the water-pot; *sim beleye pasha th.keta*, (the hen) scratched and broke the egg; *mēl th.klam ma*, may your eyes burst; *lac th.yentaea*, his stomach burst; *th. mēl dō, bam helledina*, your burst eyes, did you not see me (women's abuse); *mal sahan th.k kana*, the bamboo firewood is bursting (v. supra; possibly onomat.).
- thube*, n., adj., v. a. m. A growth, knob (on trees), tumour, excrescence, bunch; sunk in, having any amount of (debts); to make knots; become a cluster, get knobs, get a sty, become enceinte. *Kasra th. menaketa*, he has an excrescence of scabies; *noa dare dō th.gea*, this tree has knobs; *rin th. kor kanae*, he is a man sunk in debts; *gendrečko tqi th. akala*, they have tied knots on the rag (as a means to remember); *kada mētre th. akawadea*, the buffalo has got a sty on the eye (or in its vicinity); *noa dare dō th. akana, fakako topa akala*, this tree has got a large growth, they have buried money (below it; a popular belief); *nui kuri dōe th. akana*, this girl is enceinte; *noa kapthar dō jo th. akana*, this Jack tree has got clusters of fruit; *maran qhōc th.pe emadina*, you have given me a very large knob (i. e., bone, not much meat).
- thube thube*, adv. In clusters. *Ul dare dō th.th. jo akana*, the mango has got clusters of fruit (v. supra).

- ʔhwiqǎ*, n., adj., v. a. m. An empty cocoon, an empty shell of a fruit, the cells of bees, wasps, etc., a small case to put something in; tiny, small; to make, become empty. *Luməm ʔh. tohəl kəfupreye korǎk akala*, he has put an empty cocoon on the toe that has been hurt by striking against something; *noa terel jo dɔ ʔh.gea, cǎrǎko jəm ʔh.kela*, this ebony fruit is an empty shell, birds have eaten it empty; *susurban̄ chata ʔh.re hopon menakhoa*, in the cells of the nest of the wasps there are young ones; *ʔh.re posesan̄ dɔhɔ akala*, I have put the money in the small case; *ʔhən ʔh. khes̄ menakhtalea*, we have only very small rice-fields; *noa ambrit dɔ ʔh.ena*, this Papaw fruit has become an empty shell (cf. *ʔhwi ʔhwi*).
- ʔhwiqǎ arǎk*, n. A certain plant, *Melochia corchorifolia*, Willd. Common. Leaves and buds eaten in curry (v. supra and *arǎk*).
- ʔhwiqǎ muiqǎ*, v. *ʔhuyǎk muyǎk*.
- ʔhwi mante* (-*marte*, -*mente*), adv. With a thud, with a low booming sound. *ʔh.m. byhokih̄ ʔahidena*, I knocked my head against (it) with a thud; *ʔh.m.ye dalkhedeə*, he struck him with a thud (onomat.).
- ʔhwi marao*, v. m. To strike against, knock against. *Duqrren̄ ʔh.m.ena bɔlək̄ jəkket̄*, I knocked against the door when entering.
- ʔhwi ʔhwi*, adv. With low dull sounds (as when beating dry hard soil); adj. Booming, hard. *Hasa ʔh.ʔh. kəfət̄ kana*, the earth is very hard, so that it gives thudding sounds when dug; *hurul ʔh.ʔh.ko kəʔamela*, they are beating the root-stumps thud, thud; *ʔh.ʔh. hasa*, very hard soil (onomat.).
- ʔhukə ʔhuki*, adv., v. m. At loggerheads, at variance; to quarrel hotly; v. a. d. To hammer at. *ʔh.ʔh.kin roporena*, they had a hot dispute; *ʔh.ʔh.kin dapalena*, they had a hot quarrel, beating each other; *samanrekin ʔh.ʔh.yena*, they had a hot quarrel before people; *paʔ dɔhlena*, *ʔh.ʔh.nkme*, the wedge has got loose, give it a hammering (v. *ʔhukqu*).
- ʔhukqu*, v. a. m. To erect, raise; nerve oneself, withstand, oppose, gainsay; give or take courage, encourage. *Dolane ʔh.keta*, he erected a masonry house; *dokane ʔh.keta*, he started a shop; *bande ʔh.keta*, he erected a dam; *hɔre ʔh. daramkhedeə*, he gainsaid the man; *phalna dome ʔh.kette noa kəmi dɔ hoeyena*, this work was done, because so and so encouraged (them to do it); *dil ʔh.me, alom pəcolha*, nerve yourself, don't fall back. (H. *ʔhokwā*.)
- ʔhukiq*, n., adj. Fraud; fraudulent; v. a. To defraud. *ʔh.te itə horəe kalaoketa*, he received some seed-paddy by fraud (by promising to give back at a certain time, but not doing so); *ʔh. hɔr kanae*, he is a fraudulent person; *ʔh.kedeə*, he defrauded him (v. *ʔhok*).
- ʔhukiq bəjiq*, v. a. To tap and try, investigate the goodness of. *Gəl bar awa khən bhəjanpe bachaoketa*, *ʔh.b.katepe hirinheta*, you have selected the vessel from twelve potter's kilns, you bought it having tapped and tried it (from the formal address by the headman of the bride's village

when the bridal party is to leave after marriage; the vessel is the bride)
(cf. H. *thoknā*; Desi *thukia*; v. *bajiq*; v. *thok bajji*).

thukrən, the same as *thokrao*, q. v.

thuk thuk, v. *tuk tuk*.

thuk thukqu, v. *tuk tukqu*.

thuk, v. m. To knock the head against something. *Caukathare bohokin th.ena*, I knocked my head against the door-frame; *maikəm halah jokhēekin th.ena*, they knocked their heads against each other when they were gathering mahua flowers (v. *thw*).

thuk thuk, adv. With dull thudding sounds. *Sasane kojēčela th.th.*, she is hammering the saffron thud, thud; *kaḍakin ropōlena th.th.*, the two buffaloes butted each other thud, thud (onomat.; cf. *tok*).

thulqu, the same as *dhulqu*, q. v.

thulqu, v. m. To be self-confident, self-sure, boast. (Skrefsrud; now not heard.)

thul thuliq, the same as *thgl thuliq*, q. v.

thuni, n. A wooden pin used to prevent the leather (*camta*), that keeps the yoke to the front of the cart, from slipping away. It is not used when the yoke is tied with a rope, because this may be knotted. Also used for other purposes to prevent slipping. *Th. lagaome, alo rarak jemon camta*, apply the pin, that the leather thong may not get loose (? cf. H. *shant*, a small branch, twig).

thuni, v. a. To cut into short lengths (here mostly *tona*, q. v.).

thun mante (-marte, -mente), adv. With a dull metallic sound. *Th. m. baṭiye pashaoketa*, she let the brass cup fall down with a ringing sound; *th.m. mērhētko kutqmketa*, they hammered the iron, making a dull metallic sound (onomat.; B. *thunthun*).

thun thun, adv. With dull metallic sounds. *Th.th. mērhētko kutqyeta*, they are cutting iron into pieces, making dull metallic sounds (onomat.; cf. *thun mante*).

thun mante (-marte, -mente), adv. With a cracking sound, with a snap. *Th.m. haḍha ropulena*, the earthenware pot broke with a crack; *th.m. caukatharen tōkicēna*, I knocked against the door-frame with a crack (onomat.; cf. *thui mante*).

thun thun, adv. With clinking sounds, with dull jarring sounds; v. m. To make do. sounds. The same as *thun thun*, q. v.

thun tharan, adv., v. a. m. With dull jarring, cracking sounds; to make, sound do. *Rōhōr kaṭko giḍi goṭkata th.th.*, they threw the dry wood down with jarring, cracking sounds; *cele coe bōḷo akan, tukuchoe th.th. et kana*, some animal has got in, it makes the earthenware pots make jarring sounds (v. supra).

thun thun, adv. With dull booming sounds. *Th.th. tamah saḍe kana*, the kettle-drum gives dull booming sounds; *th.th.ko huruḥel kana hōro*, they are pounding paddy with dull booming sounds (onomat.; v. supra).

thundga, adj. Bare, without hair or branches, cropped bare, without horns (when used about living beings, it refers to males only); v. a. m. To make, become do. *Noa dare do th.gea*, this tree is branchless; *th. dāngra*, a bullock without horns; *nui th. herel do, apate gōcenteko hoyo th.kedea*, this hairless man, they shaved his head bare, because his father died; *munga dareko sit th.keta*, they made the Horae-radish tree bare by plucking off all the leaves; *gachiko qiti th.keta gōi*, the cattle grazed the (field with) paddy seedlings bare; *haram th.yenae*, he has become old and bald (? cf. *thunfa*).

thundgar, the same as *thundga*, q. v.

thundgi, adj. f., the same as *thundga*, q. v., but applied to females.

thundgul, adj., v. a. m., the same as *thundga*, q. v. *Hoyo th.ketae goco*, he shaved his beard bare; *noa th. dare bufare babon durupa, umul banulla*, we shall not sit at the foot of this bare tree, there is no shade; *sauriko qiti th.keta*, they have grazed the thatching-grass field bare.

thunfa, adj. m., v. a. m. Maimed in a limb or limbs (especially fingers or toes); to maim; to have lost a limb, fingers or toes. *Th.geae, tarupe ger th.kedea mit ti*, he is maimed, a leopard bit off one arm of his; *hada reak mit dereh th.yentaea*, the buffalo lost one horn; *hati dafa th.yentaea*, the tusker elephant has lost one tusk; *kafuf th.geae maran roge*, he is maimed as regards his fingers owing to the big disease (leprosy); *sandiko th.kedea, sim hopone pashako iqte*, they cut off the claws of the cock, because it was scratching (and killing) the chicks. (H. *hūthā*.)

Thunfa tursa, n. The name of the house-god (*orak boŋga*) of certain Santal septa (the *Tudus* and the *Khaŋda Soren*, also of the *Besra* sept).

thunfi, adj. f., v. a. m., the same as *thunfa*, q. v., but applied to females. *Dhinkireko soboh th.kedea*, they struck her so that her hand was maimed in the *dhiŋki* (a very common occurrence); *gahna reak th. lakhaoadea*, maimed fingers (mis-shapen) due to an eclipse (of the moon or the sun) has shown itself on her (because the mother looked at the eclipse when she was enceinte with her; Santal superstition).

thunfha, v. *thunfa*. (C.)

thunfhi, v. *thunfi*. (C.)

thupu thul, v. m. To strike heads together when meeting. *Duar thentli th.th. golena*, we suddenly struck our heads together when passing at the door; *hadakin th.th.ena*, the two buffaloes butted each other severely (cf. *thul* and *thu*).

thur thuru, the same as *tur thuru*, q. v. (Shiver from cold.)

thurka, adj. m., n. Dwarfish; dwarf. *Th.geae, bae haraka*, he is dwarfish, he will not grow (more); *th. mara herel*, the dwarfish wretch of a man (women's abuse).

thurka thurki, the same as *thurka*, q. v., but applied to several and both sexes. *Uniren gidra doko th.th.gea*, his children are all dwarfish.

- thurki*, n., adj. f., the same as *thurka*, q. v., but applied to females.
- thuruk* (*thuruk*, adv., v. m. Tripping, with short, quick steps; to trip. *Th.the taramefa*, he is walking with short, quick steps; *bāorā hor doko th.th.oka*, dwarfish people trip (cf. *thuk* (*thuk*)).
- thuruk* (*thuruk*, adv. With dull, thudding sounds; v. a. m. To pound; to sound thud, thud. *Ukhurre jondrako huruheta th.th.*, they are pounding Indian corn in the wooden mortar, thud thud; *thora thuri th.th. godme*, pound a little quickly (rice); *jondrako huruhel kana, th. thurugok kana*, they are pounding Indian corn, it sounds thud thud (cf. *tharak* (*thuruk*); v. *thuk* (*thuk*)).
- thurut* (*thurut*, adv., v. m. Tinkling; to tinkle. *Ghoyfi th.th. sadeli kana* (or, *th.th.ok kana*), the bell is tinkling (about the sound of one medium-sized bell) (onomat.; v. *tharak* (*thurut*); v. *thuk* (*thuk*)).
- thus*, v. a. m. To break, go to pieces. *Botole th.keta*, he broke the bottle (audibly); *aena th.ena arelle*, the window pane was broken by the hail (? onomat.; cf. H. *thus*).
- thusa*, n., the same as *thasa* (*thusa*, q. v. *Ran th. agnaepe*, bring him some bits of medicine (buds) (v. *thusa*)).
- thus mante* (*-marte, -mente*), adv. With a crack, snap; suddenly, abruptly. *Th.m. dare rapulena hoets*, the tree was broken by the wind, with a crack; *th.m. janga rapulentaeta*, his leg was broken with a crack; *th.m.ye gočena bqhok hasole*, he died suddenly from headache.
- thus thus*, adv. Crackingly; suddenly (about many or repeatedly). *Th.th.ko gujuk kana noa atore*, people are dying suddenly in this village; *th.th. ko or rapulela ul qar*, they are pulling and breaking the Mango branches, crack crack (onomat.; v. *thus mante*)*
- thusuk* (*thusuk*, adv., v. m. Tripping, with short steps; to trip. *Th.th.e calak kana*, he is walking trippingly; *uni gidri dce th.th.ok kana*, that dwarfish woman is tripping along. (About the same as *thuruk* (*thuruk*, q. v.))
- thutq*, adj., v. a. m. Short, maimed, shortened; to maim, make, be worn short, wear down, out. When used about animates it refers to males. *Th. dereh kaqa*, a buffalo with shortened horns (horns broken or cut short); *noa sauri do th.gea*, this thatching-grass is short; *kqutp do th.getaea*, his fingers are maimed (short); *th. datrom*, a sickle the point of which is broken off; *th.wak mal magpe*, cut the short bamboos; *th. thega*, a short stick (broken, shortened); *derehko th.kedea*, they made its horns short (broke or cut); *hqete mal th.yena*, the bamboo was broken by the wind (shortened); *kudi her th.yena*, the kodali has been worn short; *jongk th.yena*, the broom has been worn out (v. *thutq*).
- thuti*, adj. f., the same as *thutq*, q. v., but applied to women.
- thutka*, adj. m., v. a. m., the same as *thutq*, q. v. Short; to lop off. *Th. dare magpe*, cut the short tree down; *sarjom dareho mak th.keta*, they lopped the sal tree; *kaqa dereh lqhqi jqhokho th.kettaea*, they broke off the top of the horns of the buffalo when they were fighting.

- thutki*, adj. f., the same as *thutq*; q. v., but applied to females.
- thutki*, v. a. m. To wear small, make, become small through use. *Aphorko qitiñ (th.kela)*, they grazed the paddy seedlings down; *kharaq jomñ th.yena*, the threshing-floor broom has been worn short; *raqdi heret th. jomñ kherec kherec, qkpe reben kqiolka*, a widower, a worn-out broom, scratch, scratch (sound of constant sweeping with a worn broom), who will commit the fault of agreeing (to be married to such a one; Santal saying) (v. supra).
- thutkul*, the same as *thutkul*, q. v. (used as adj. and v., about bare, make bare, short). *Jondrako jom th.kela*, they grazed the Indian corn plants short; *sauri jom th.ena*, the thatching-grass has been grazed.
- thutkul*, n., v. a. m. A short piece of wood, a fire-brand; to cut off short; to wear short, out. *Th.re sehgeñ lago akana*, the short cuts have caught fire; *th.ko halan jarwape, sahan kosolka*, collect the bits of wood (cut off), they will do for firewood; *hatho giri th.kela*, they cut off the (end of the) piece of wood; *sahan lo th.ena*, the firewood has been burnt short; *pal her th.ena*, the ploughshare has worn short (v. *thutq*).
- thutkul mutkul*, n. Short pieces of wood. *Th.m. halanpe*, gather the short bits of wood (v. supra; *mutkul* is a jingle).
- thut lanqat*, v. *tuñ lanqat*. (C., not here.)
- thutq*, v. *thutq*. (C.)
- thuthi*, v. *thuti*. (C.)
- thu thukur*, n. A turkey. *Th.th. sqwñi (-sim)*, a turkey-cock (do. hen) (? onomat.).
- thu thukur*, n. A children's game (v. supra).
- thuyqñ*, v. *thuiqñ*.
- thuyqñ arañ*, v. *thuiqñ arañ*.
- thuyqñ muyqñ*, n., adj. A small vessel, diverse, small receptacles; small. *Th.m.re moqola baekakme*, put the spices away in (any) small vessel; *th.m. khelle rohpce cabakela*, we have planted (all, even) the tiny rice-fields (v. *thuiqñ*).

U.

represents the high-back-narrow-round sound (like in French *tour*), as in *ur*, *ul*, *nūr*, the high-back-wide-round sound (like in Engl. *put*), as in *ud*, and the high-mixed-narrow-round sound (like in Norwegian *hus*), as in *burnu*, *hus*. It may be long or short. When *u* is in the same stress unit with other vowels these are changed into their resultant vowels (*a* to *q*, *o* to *q*, *e* or *ɛ* to *ɸ*) or to the corresponding close vowel (*e* to *i*, *o* to *u*) (cf. Mat. I, §§ 4, 19—25).

uqi, adj. Stranger, unfriendly, cold. *U. sale u. kudam aloben dohoyea*, do not put him under the eaves or at the back of a stranger's house (i. e., out in the cold; used in *bakhār* to *Pilcu karam* and *Pilcu budhi* at the *tel nahan*, q. v.); *pera nako u. kana*, the friends are unfriendly, girl (act like strangers); *pera nako u. kana, pera se u. jāhāe kangeye, bicarre do babon bogiyea*, let him be a relation or a stranger, whosoever he may be, we shall not desert him before the judges (cf. A. H. *wāhi*, vagrant; *Ho nai*, well-known, notorious).

uqkep, v. *oakkep*. (C.)

uqhkep, v. *oakkep*. (C.)

ub, v. *up*.

ubər khabar, adj. Rough, bad, full of holes (road). (C.)

ubəu, v. a., the same as *ubqu dūbqu*, q. v.

ubqu dūbqu, v. a. m. To squander, waste. *Saname u. d. keta*, he squandered all (cf. *dūbqu*).

uber, the same as *uber*, q. v.

uber, v. a. Clear up (after rain). *Mil ghari hō bae u. el do*, it does not clear up even for a moment. (Mupdari *uber*.)

ubgar, the same as *upgar*, q. v.

ubgun, the same as *adgun*, q. v.

ubidhan, n. A dictionary, vocabulary. *Hq ar Ingrajitak u.*, a Santali-English dictionary. (B. *obhidhan*.)

ubikol, n. The thing itself, truth, reality. *Nokol oqonme, u. em kana*, take out a certified copy, and you will get the true facts. (B. *obikol*.)

ubla dūblo, n. Extravagance, squander; adj. Wasting, extravagant; v. a. m. Waste, squander, fritter away. *Jolo dhone u. d. keta*, he squandered all

his wealth away; *enka u. ꝑ. tegako cabaketa*, through such extravagance they made an end of it; *alope jimawaea, qꝑi u. ꝑ. hor kanae*, do not give it into his care, he is a very squandering person; *jolo jomak u. ꝑ. yena*, all the food-stuffs were squandered away (cf. H. *ublanā*, overflow).

ubor subor, v. a. Leave over from a meal (C.) (v. *ubra subra*).

ubra subra, n. Remnants, what is left or not consumed at a meal, what is left unfinished; v. a. Finish, do, what remains. *Bar candole jomakle u. s. keta*, we finished our food-stock in two months; *tekenko u. s. yeta horo rphge*, to-day they are doing the last of the paddy-planting; *u. s. ko koꝑaketa bandi*, they shook out the last remnants of the paddy-bundle; *u. s. ma uni emaepe*, give this one the remnants; *u. s. le rphge cabaketa*, we finished planting what was left. (H. *ubrā subrā*.)

abri, adj., the same as *obra*, q. v. Big-bellied (female).

ubhor, v. *er ubhor*.

ꝑc, adj. High, lofty (only used in *binti*, as below). *U. gawdo u. piꝑꝑ inate hꝑle khaꝑoyen, badꝑoyenale*, as regards high stools and high verandahs, those things we also lacked. (H. *ꝑc*.)

ucꝑan, v. *ucꝑan*. (C.)

ucꝑ, n. Removal, transfer; adj. Contagious, infectious; v. a. m. Remove, transfer, shift from one place to another. *Onkoak u. do calaen candore*, their transfer took place last month; *u. ok rog*, a contagious disease; *gupi khꝑꝑ kamireko u. kedea*, they shifted him from being a cattle-herd to (agricultural) work; *hakime u. ena*, the magistrate was transferred; *sagar cak ꝑꝑm seꝑ u. me*, remove the cart-wheel to the right side; *boꝑꝑako u. akawana*, the *boꝑꝑas* have removed (to their house); *noa burureye u. akana taruꝑ*, the leopard has flitted to this hill; *dakke u. keta noa khꝑꝑ khꝑꝑ hana khꝑꝑte*, he transferred the water from this rice-field to that one; *hama duk onko oꝑakre u. ena*, the cholera has spread to their house; *sereniko u. keta nitok do*, they have altered the songs now (commenced another kind). *Ucꝑ* is used in compounds, both as first and second word; when first word, signifying that the second is made by removing; when second word, signifying that the first word results in a transfer, etc.

U. heꝑ, v. m. Come removing, flit here; *u. calak*, v. m. Go, remove, flit away;

ꝑl u., v. a. m. Copy, make a copy in writing or drawing;

rphge u., v. a. m. Transplant; *ꝑtu u.*, v. a. m. Remove by flood;

ꝑꝑ u., v. a. m. Bind (tie) in another place.

ucꝑꝑ nacꝑꝑ, v. a. m. Transpose, shift from place to place, change, remove repeatedly. *U. n. lagil mil hor barꝑ tahꝑꝑe*, remain one of you to shift; *mil sap barꝑ doꝑꝑeme, atom u. n. a*, keep it continually in one hand, don't shift it; *noko doꝑo u. n. ok kana*, these are constantly flitting (v. *ucꝑꝑ*).

ucꝑꝑ, n. Front, a prop; v. a. Bring ahead, prevail; bring pressure to bear upon; v. a. d. Prop up, lay under (uneven articles). *Kathae u. eltaea*, he brings his word ahead (wishes to get the best of it by fair means

or foul); *jitqak khon uniak katha do u.ge takentaea*, his word more than anybody else's prevails; *u.reye dakea*, he puts (his word) in front; *u. akadeako*, they have brought pressure to bear upon him. (H. *ucd*, separated, alienated; v. *ufat, ukaf*.)

ucit, n. Sense, carefulness; adj. Fit, proper, suitable; v. a. m. Make fit, observant, attentive, mindful; bring to one's senses. *U. takhana qede taken rean*, it was proper to remain there; *bepigreko u. akadea*, they have with great difficulty brought him to his senses; *dalkede khon doe u. akana*, since he got a thrashing he has become mindful; *u. sajqitko sajqikedea*, they punished him suitably (so as to make him mind). (H. *ucit*.)

ucran, the same as *ucran*, q. v.

ucran, n. (1) Pronunciation, articulation; (2) fit, seizure; v. a. m. Pronounce, articulate; take up; v. a. impers., v. m. Be seized by a fit, convulsions, insanity; commence, break out, get labour. *Uniak u. do pustangetaea*, his pronunciation is clear; *mirgi reak pihil u. tel do orakrege*, his first fit of epilepsy he had in the house; *bale anjom thiketa, bes leka u. me*, we do not hear it clearly, articulate it well; *bae u. darsak kana*, he cannot pronounce it; *katha u. ena arho*, the matter was taken up again; *katha kathateko u. ocoketa*, by continually talking they caused it to be taken up again; *u. u. te ban ucragulena ruq*, the fever was coming on, but stopped before breaking out; *ayuf u. ea ruq*, his fever breaks out in the evening; *san candore kothak u. kedea*, his insanity broke out in the month of San; *bahrere u. kedea*, her labour commenced when she was outside; *mirgi u. ruqkedea*, he was seized by a fresh fit of epilepsy. (H. *uccurana*.)

uc *ucu*, adv. Very high, lifted high, loftily; v. a. m. Make, become high. *Beste durupme se, cel lekam durup akana u. u.*, sit down properly, how is it you are sitting so high; *u. u. ko bandi akala*, they have made the paddy-bundle very high; *dharahetako orak u. u.*, they built the roof very lofty; *dhertel u. u. yena noa pindhq do*, this ridge has become too high (and thin) (v. *uc* and *huchucu*).

ucun, n. The bent elbow, a tongue of land, bend of river; adj. Bent, wedge-shaped; v. a. m. Nudge with the elbow, hit with or dig the elbow into; go out, bend outwards wedgewise (boundary). *Gada reak u. thengeye dakhaketa*, a water pool has formed exactly at the bend of the river; *bandre (anqi reak u. bql akana*, in the tank a tongue of land goes out; *hana ato sel aleak simq do dhertel u. lahagetalea*, towards that village our boundary runs into a distinct wedge; *panjarreye u. kedea*, he dug his elbow into his ribs; *u. teye golkedea mih*, he killed the calf by hitting with his elbow; *acteye u. ena*, he hit himself on his elbow; *hapeme lagile u. letmea*, he nudged you with his elbow to cause you to be quiet.

ud, v. m., v. m. d. Jump about, caper, curvet, skip; affect importance, vaunt, be consequential, give oneself airs, be forward, self-assured, over-
sure; talk big. *Mihai u. kana*, the calf is capering; *raqateko u. bayae*

- kana*, they are jumping about with joy; *qher dq alom u.a. paraokam nãhãã mit din*, do not be so very self-assured, you will get it some day; *bpride u. kan takqhana*, he was talking very big; *u. godenas*, he died capering (i. e., quite suddenly); *u. joã kanas*, he is giving himself airs; *u. ateye dahela*, it rains excessively; *u. ateye ruhãthedeo*, he scolded him excessively (gesticulating); *hasote bogeteye u. baralena*, he was jumping about a good deal with pain; *qsul hako dq bõlglen kãan akoteko ujõka*, kept fish jump of themselves when you go into water; *imrem tukleko kãan mit dhao ganko ujõka, adqko sqhõr godõka*, when you shoot them in the liver they make one jump, then they fall down at once. (Ho ni; Kurku u, ujõ.)
- ucl kutlõ*, adv. Jumpingly, caperingly, friskily; intensely (hot); v. m. n. Jump about, caper (in play). *U. k. setõã kana*, it is an intensely hot sun; *u. k. i donela*, he is jumping friskily; *u. k. i ruru kana*, he is drumming and capering; *u. k. baras kanas*, he is capering about (playing); *nui dq qdiye u. k. lena mit bidal*, at one time this one was an eager player (v. *ucl* and *kutlõ*).
- ucl phõqtil*, adv. Jumpingly, excessively; v. m. n. Jump, caper (in play with some musical instrument). *U. ph. e ruru kana*, he drums and capers; *u. ph. hoe akana cas nes dq*, there is a bumper crop this year; *u. ph. baras kanas*, he is capering about (in play); *u. ph. ruhãt. scold excessively* (v. *ucl* and *phõqtil*).
- uchad*, v. a. m. Remove, dismiss, drive away, dispossess. *Manjhiko u. hedeo*, they dismissed the village chief (from his position); *manjhõqti khõne u. ena*, he was removed from his headmanship; *jumi khõnko u. hedeo*, they dispossessed him of his rice-fields. (B. *ucched*; C., annihilate, ruin, destroy, devastate. These meanings unknown here.)
- uchõn*, v. a. Spread, make known (Puxley).
- uchõn*, n. Leisure, spare time.
- uchõn*, adj. Without peace or joy, unhappy. (C.; Assamese *ucõn*.)
- uched*, the same as *uchad*, q. v.
- uchlõn*, v. a. m. Vomit, throw up, retch, spue. *Jomãke u. eta*, he vomits his food; *mãydmgeye u. eta*, he spues blood; *ran u. ena*, the medicine was thrown up; *u. qidikelas*, he threw it up (cf. H. *uchãlnõ*).
- uchlõ uchli*, adv. Nauseous, vomiting; v. a. m. Vomit, retch (generally repeatedly). *U. u. n. qikqueta*, I feel nauseous; *bogute u. u. ye bõkãta*, he vomited dreadfully; *u. u. kelas*, he vomited repeatedly (v. *supra*).
- uchõq*, n. Pattern (in weaving), the pattern-forming thread; v. a. Weave patterns in cloth. *U. pherao idime*, change the pattern-threads as you weave; *u. kalãkãte qhãwãko gutnia, adq mãkũho sqhõra, adq qhãwã bõkãte arhõ u. ho kalãta*, having taken up the pattern-forming threads they put the *dhatwa* (q. v.) in, and then send the shuttle through, thereupon they take the *dhatwa* out and again take up the pattern-threads (as required for the pattern); *noa kicriã qdi jutko u. ahãta*, they have weaved beautiful patterns in this cloth.

uchur, n. Calamity, terror; accident, happening (only used as below).

Noakore alope dophoa, rat u., din u. daranabon, jāhāe babon lebeda, do not put it here, here we might go accidentally night or day, may not some of us trample on it (and be hurt); *ran orakre bare dophokame, rat u. din u. koto nāhi menaka lač haso, bohok haso, unre do okarem hama*, keep medicine in your house, at night or during the day how many calamities may happen, stomach-ache or headache, then where will you get it? (Desi *achār*.)

uchur, v. a. m. Delay, be behind (by accident, calamity, mishap). *Onkoge dhertelko u. kidiña*, those people delayed me most; *horo rohoeko u. kela*, they delayed the rice-planting (on account of some accident); *kami u. akantaea*, his work has been delayed (by some mishap).

ud, v. ul.

udāi, n. A large forest tree, *Sterculia colorata*, Roxb. (or *Sterculia villosa*, Roxb.). The inner bark is used for cords and strings for bedsteads, etc. The inner bark is soaked in water for a couple of days, whereupon it is beaten with a mallet. (H. Oudh dialect *udār* and *udallu*.)

udāli, n., the same as *hudq*, q. v. (Desi *udali*.)

udām, n. An open place; the state of being unprotected; adj. Open, exposed, lying about, unsecured; v. a. m. Open, expose, make poor, shelterless. *Jondra barge u. ge tahēyena*, the Indian-corn field remained open (not hedged in); *busup u.re menaka*, the straw is in the open; *u. reak cas do bah tahena*, crops not hedged in will not remain; *bañi u.reko bagiala*, they left the cup lying about; *jotgak u.re menaktukoa*, all is in the open (not secured); *u.geve gitic akana*, he is lying exposed (uncovered); *u. ato*, an open village (without trees); *casko u.kela*, they exposed the crops (e. g., by making firewood of the fence); *dherko u.kedea nes do*, they have exposed him greatly this year (i. e., taken his wealth); *jotoko u.ena hostorte*, they have all become exposed as regards clothes (are all in rags); *bhage nonde ad tahēkana, u. ošokalleako*, we had a good shelter here, they left us exposed; *mañ u.ketako mumliu*, they have cut the forest down, so that the village is exposed; *jom u. kedeko*, they ate him poor; *orak otorenteko u.ena*, they became shelterless by their house being pulled down; *u. orakre alope dophora*, do not keep it in an open (door-less) house; *cedak u.pe dopho akala, bolq tora goša orak nēlok kana*, why have you kept it open (i. e., without *blitar*), the whole house is seen as soon as you go in. (B. *uddām*.)

udām, n. Work (v. *kam udām*). *Kam u. baniktama*, have you no work to do; *kam u. din*, the time for work. (H. *uddām*, *udyam*.)

udām, the same as *udmā*, q. v.

udām dāngar, adj. Littered, unclean, filthy (house); v. a. m. To litter, fill with filth, rubbish. *Okayenako uoa orakren hor do, u. d.ge nēlok kana*, what has become of the people of this house, it looks littered and left; *tis khon coñ u. d. akana*, it has been filled with filth for who knows how

long a time; *hola badihiko gethedea, gofa oralko u. d. akata*, they cut a pig here yesterday, they have littered the whole house (v. *udam*).

udam sayq, adj. (lit. unrestrained bullock). Free, unfettered, without restraint; v. m. Become free, etc. *U. s.e. hara akana, ona iqte hanhartel tulud hpe rop ruqeta*, he has grown up without restraint, therefore he also answers his mother-in-law; *bqhuttete bagikedee khone u. s. akana*, he has become unfettered, since his wife left him (v. *udam* and *sayq*).

udqs, n. Care, anxiety, concern, distress; adj. Desolate, doleful, distressed; v. a. m. Distress, make anxious; be concerned, anxious, care, be distressed.

Jivi u.te daka ho bah jomogok kana, you will not even taste food on account of the anxiety of the soul; *disom do u.ge atkarok kana*, the country feels desolate; *monko u.kellaea*, they made him distressed in his mind; *onako laiadete qditelko u. kedee*, they made him very anxious by telling him that; *u.geye helok kana*, he looks doleful; *alo jahanaqpe metaea, mon u. akantaea*, do not say anything to him, his mind is distressed; *hormo u. golentaea, bqlorte*, he was startled in his body from fear. (H. *udds*.)

udat, v. *alat*. (C.)

udau, n. Rumour, report, story going from person to person without any known authority; adj. Insecure, perilous, dangerous, evil reported; in bad repute; v. a. m. Spread a rumour; be rumoured, be in bad repute. *Miltet u. janam akana*, a report has come up; *qdi barid onqga u. anjomok kana*, rumours about kidnappers are heard everywhere; *eskar eskar do alom calaka, ona bir do u.gea*, do not go alone, that forest is reported insecure (on account of tigers); *ona ato do u.gea*, that village is perilous (owing to witches, epidemics, thieves, etc.); *miltet kathako u.kela, parganae godena mente*, they spread the rumour that the pargana had died; *arak sil qimqiko u.kela, maran qkod kule hq akana mente*, women who went to gather vegetables have spread the rumour that a big tiger has come; *bir u.ena*, the forest has been reported (to be dangerous); *gofa disomre u.ena*, a rumour was spread all over the country; *ona ato u. akana sedae khon*, that village has been in bad repute from olden times.

ud bud, adv. As many as are found. *Bud hilo sendra din do, u. b. bhad bhud janwarko guroka*, Wednesday is the day of the hunt, as many as are found, the animals fall one after the other.

udgar, adj. Close, sultry, hot (weather); v. a. m. Become hot, perspire. *Noa orak do qdi u.a*, this house is very hot; *u. kana tehen*, it is close to-day; *u. din*, the hot weather; *u. iqte racakoreko giit kana*, they lie in the courtyard on account of the heat; *gofa hormon u.oll kana*, I am hot (perspiring) over the whole body; *u. akatae*, it has become sultry.

udgau, v. a. m. Urge on, hurry on, egg on, stir up. *Ma u.kom, jsmnko kami kami*, urge them, that they work industriously; *raebarid qdiye u.ellea*, the marriage-broker is hurrying us on; *nit utarle u. akadea*, now first we have stirred him up; *nit emde u.B kana*, now first he stirs himself (moves).

udguc, adj. Well-built, stout, plump (about short persons and animals); v. m. Become stout, plump. *Khub nitok dpe nelok kana, u.e moja akana*, he looks grand now, he has become stout and fat; *netar khubko u. akana uniren sukri koponko do*, his young pigs have become very plump and fat at present; *u. uho lahkhana, kohraorele kohrao r.)horketkoo*, they were in excellent condition, when we had to tie them up we made them thin thereby (cf. *uduc uduc*).

udguc udguc, v. *udguc* (about many; more than one).

udgup; v. *udguc*, or *ludgup*. (C.)

ud khud, Food-stuff, means of subsistence. *U. kh. cel hi bynuktakoo*, they have absolutely nothing to eat (? cf. B. *ud*, water, and *khud*, refuse of corn).

udmq, v. *udhmq*.

udnqu, v. *udhqu*.

udras mala, n. The necklace carried by jugis.

udri, n. Dropsy; v. m. Get dropsy. *U. eye gocene*, he died from dropsy; *u. rag*, dropsy; *gota hormoe u. akana*, he has dropsy all over his body. (H. *udri*.)

udra, adj. Stout, corpulent, half-naked (cf. H. *udar*, belly).

uduc uduc, adj. Stout, fat; adv. Heavily. *U. u.e nelok kana*, he looks fat; *u. u. tarom*, to walk heavily (fat people) (v. *idoc odoc* and *adac utuc*).

udug, v. *uduk*.

uduk, v. a., v. a. d. Show, point out; v. m. Be shown, pointed out; show oneself. *Poesa udugtam*, show what money you have; *amiak oyak u. aime*, point out his house to me; *mohajon mōrē gotē khet in u. akawadea*, I have pointed out five rice-fields to the money-lender (i. e., given over to him on the spot); *thit udugme*, show the pledge; *thengae u. eta*, he is showing the stick (threatening to strike); *enga kaptse u. adina*, he showed me his thumb (defied me); *kewateye u. adina*, he pointed it out to me with the chin; *laloce u. adina*, he pointed out to me something to be coveted (i. e., enticed me by making me covet); *bare itatho u. kede*, they pointed out the *bare itat* (q. v.) calf; *kaptse u. aeme*, point it out to him with your finger; *mon rophako u. adea*, they showed her something to quieten her mind (said about a woman, who has got a co-wife, and to whom a cow is pointed out); *oyak khon hore u. atkoo*, he pointed out the road to them from the house; *khub bhagegeye udugok kana ad lekte do*, he shows himself splendid in his own opinion; *udugok lek do ban kana*, it is not fit to be shown; *udugokak u. aeme*, show him what is to be shown; *ukhukak*, a pointer; *ukduk kaptse*, the same as *u. kaptse*, the index finger. (Mupdari, Ho *uduk*; Kurku *du, dugu*.)

uduk kaptse, n. The index finger, the forefinger. *Lenga ti u. k. reye getena*, he cut the forefinger of his left hand (v. *uduk* and *kaptse*).

udum duri, the same as *udum dhuri*, q. v.

udum dhuri, adj., v. m. Dirty, filthy, unclean, littered; become so. *Nondē do u. dh. gea, babon gitida*, it is filthy here, let us not lie here; *gota*

raca u. dh. akana, the whole courtyard has become littered (v. *dhyri* and cf. *udum sudum*).

udum sudum, adv. So that the dust flies; energetically; so that the perspiration runs and one becomes dirty. *U. s.e kəmi jəh kana*, she is working so that the dust flies; *u. s. ko ukudjan kana pətt' horo*, they are blowing away the empty paddy, so that all flies. (cf. *H. uddam*, exertion.)

udur, v. a. Snore. *U.etae*, he snores; *khor khore ukdur kana*, he is snoring loudly (onomat.).

udur dhuma, adj., v. m. Stout, corpulent; become so. *U. dh.i moja akana*, he has become thick and fat; *u. dh.i nglok kana*, he looks stout; *u. dh. akanae*, he has become stout (v. *udur udur* and *dhumə*).

udur dhupur, adv. Briskly, quickly, energetically (work), all they can without taking rest; v. a. m. Be quick, brisk. *U. dh.e kəmi kana*, he is working briskly; *u. dh.ko chuŋgu akana*, they have set to work energetically; *u. dh.ko irok kana*, they are harvesting all they can; *u. dh.etae nāhāh daka*, she is now briskly preparing food; *dadaŋko u. dh.eta*, they are thatching energetically; *qəi aŋe u. dh. bəne kana*, she is energetically at work; *u. dh.ək kanae*, he is setting to work briskly (cf. *Mundari udur*, push).

udur udur, the same as *odor o'or*, q. v.

udus udus, adj., adv., the same as *uduc uduc*, q. v. (cf. *adas udus*).

udhar, n. Loan, credit (without interest); v. a. m. Take on credit; give do., lend, save; help out. *U. te bae emoka*, he does not give on credit; *dhar u.e emoka*, he gives credit; *ad hje u.kela*, he himself also took on credit; *u.adean*, I lent him; *u.anae mit suli caole*, he got ten seer of rice as a loan; *uniye u.kidina*, he saved me, help me out (by lending, speaking, etc.); *bifallənae, nitok dje u. ruqrena*, he was excommunicated, now he has been helped in again. (H. *uddhar*.)

udhar, adj. Foolish, stupid. *Aqitət u. hor kanae*, he is an extremely stupid person.

udhiə, adv. Abundantly, excessively, in every respect; especially. *U. i dakhela*, it rained excessively; *u. i sawəkela*, they have got full crops of every kind (lit. he has caused full crops); *u. təkə kombrokela uniaə də*, they stole especially his goods.

udhiən, v. m. Boil over. (C., not used here; v. supra.)

udhiə, adv., the same as *udhiə*, q. v. (B. *gdhiə*.)

udhikar, n., the same as *odhikar*, q. v.

udhin, n. Dependence, subjection, subordination; v. a. m. Make, become dependent, subordinate, humble. *Uni u.reye kəmi kana*, he works under him; *uni u.re pə hor menākhə*, there are three persons subordinate to him; *nitok doko u. akadea*, now they have humbled him; *inreye u. akana*, he has become subordinate to me; *in ihene u. abana*, he has got into my power. (H. *adhin*.)

- udhmq**, adj. Free, loose, unrestrained, unoccupied, unengaged, vacant, spare, without surveillance, at leisure; v. a. m. Let loose, make, become unrestrained, etc. *U.ko arak giqi akadea*, they have let (the bullock) loose without surveillance; i. e., allow him to roam about unrestrained; *u.ko taken kana*, they are unoccupied; *u.i dary barajoh kana*, he walks about at leisure; *subri nqarko u. ahana*, the pigs are let loose unrestricted at present; *u.kethoako*, they let them loose (to roam about). (Desi *udhma*; v. *udqm*.)
- udhma din**, n. The leisure time, breathing time, off-season; especially the hot season before cultivation is commenced. *U. dinre nahel palkom tearjaha*, you must make your ploughs and ploughshares during the off season; *u. dinre jomalla jom cabaketa, kami din do celle cekaea*, we ate up all our provisions during the hot weather; what shall we do during the working season? (v. *udhma* and *dim*.)
- udhnau**, v. a. m. Spread out, spread, revive, begin, start. *Noa katha do alom u.a, qhm purulea*, do not spread (commence to talk about) this matter, you will not be able to prove it; *piitete u. akata*, he has commenced to card (cotton); *u. dhabic in tahkhana*, I was there, till they commenced.
- udhyau**, v. a. m. Take off the thatch, re-thatch. *Oyakho u.keta*, they re-thatched the house (taking off the old). (H. *udherna*.)
- udhuic udhuic**, the same as *uduc uduc*, q. v.
- udq**, adj., the same as *udqal*, q. v.
- udqcal**, adj. Unsettled, unstable, vagrant; rumoured, fictitious; v. a. m. Make, become unsettled, etc. *U. hqr kanas, alom emasa*, he is a vagrant person, do not give to him; *mgn do u. getaea*, his mind is unsettled (unsteady); *u. kathate callem edrel kana*, why do you become angry at a groundless rumour; *noa katha do u. kana inal bujre*, in my opinion this matter is fictitious; *orak hqr gqenteye u.ana*, he became unsettled by the death of his wife; *u. dall kana*, it is rain that will not remain (said about heavy rain in the first part of the hot season). (Desi *udqal*; v. *udqu* and *cal*.)
- udqi paqae**, adv. Wastingly, squanderingly, extravagantly; v. a. m. Waste, squander, fritter away. *Unq dhqn tahkhana, mit sarmateye u. p.keta*, there was such wealth, he squandered it in one year; *hisq do bako hqroqeta, qhen u. p.geto hqroqeta*, they do not spend with calculation, they spend extravagantly (cf. H. *uruna*, let fly, and *parnd*, fall, dry).
- udqi puqi**, v. *udqi paqae*. (C.)
- udqni**, adj. Useless, worthless, superficial (talk). *U. katha qher memaltasa*, he has a great deal of superficial talk (or, much to say to turn off the talk of another); *noa rak do u. rak, bako jhqilla*, this call is a useless call, they will not be caught (used about a special kind of call of a decoy *mala potam*, q. v.). (Desi *urand*.)
- udqer**, v. a. m. Drive out (cattle after midday rest), disperse, spread. *Aqaho u. kethoa*, they drove the cattle out to graze after the midday rest; *gei*

u. belae dalkela, it rained at the time when the cows are driven out after the midday rest (i. e., about 2 p. m.); *phadko u.en tayom jek odonena*, after the hunting host had broken up (from their resting place) the deer came out; *hanko torae u. idiyelkoa*, there he is driving them out along (said also as an abuse about bringing people over to one's party); *maqdiq sukriko laga u.kedea*, they drove out the pig lying (in the thicket); *mihā meromko u.ena gofa tēqdi*, the cattle were spread all over the place (cf. *uqau*).

uqau, v. a. Cause to fly, ruin, pass over, scatter, waste, squander, dissipate; not mind; v. m. Fly, take wings. *Joto dhone u.kellaea*, he squandered all his wealth; *mohordomae u.kellaea mit soalre*, he ruined his court-suit with one argument; *kalkako u.kelliha*, they passed over my statement; *kahwi u.ena*, the crow flew away; *faka u.entalea*, our money has taken wings. (H. *urānā*.)

uqauñ, adj. Flying. *U.ñ*, a flying one, a bird; *u.ko*, the flying ones, i. e., birds (as a general name); *u.tenko*, those who move by flying, i. e., birds (as a general name) (v. *uqau*).

uqauñ biñ, n. A flying snake (a fabulous animal mentioned in Folk-tales) (v. *uqauñ* and *biñ*).

uqauñ hako, n. The flying fish (only in books) (v. *uqau* and *hako*).

uqauñ kakra, n. A flying lizard (not found in the Santal country, but seen by Santals, e. g., in Chittagong). (v. *uqau* and *kakra*).

uqi, adv., the same as *qdi*, q. v. (*uqi* is, if anything, more emphatic and stronger than *qdi*).

uqi, adv. postp. About (as much as). This *uqi* (which is to be kept separate from the *uqi* alternating with *qdi*) is exclusively used as a postposition to some of the dem. pronouns, and has the meaning of about (certainly not more); v. in *uqi*, *nin-*, *tin-*, *nun-*, *je-*, *se-*.

uqi, adj. Petulant, sulky. (C.; v. *qri* and *uri*.)

Uqiq, v. *Uria*.

uqiq, n. A kind of bamboo basket. (C.; Santals do not use this name here.) (Desi *urijā*.)

uqiqu, v. a. m. Blow away, carry away, off (by the wind), fly (dust), raise the dust. *Hgayelae, pētē u.me*, it is blowing, cause the husks to be carried away (by the wind); *gidra dkuriko u.ela*, the children are raising the dust; *hote cal reah squriye u.kela*, the wind carried away the thatching-grass of the roof; *sindradan jokhēc sindur coffe u.len kkan ona do dhobagea*, if at the time of *sindradan* (q. v.) the *sindur* is blown upwards this is a doubtful sign (cf. *uqau*).

uqiq uqiyi, adv. Raising the dust; v. a. m. Carry off, fly (as dust), the same as *uqiqu*, but in all directions or about many. *Beste ofahme, alom u. u.a*, cause it to be properly blown away, don't let it fly in every direction; *beste jogme, bogtem u. u.ale kana*, sweep properly, you are

letting the dust fly all over us; *hūhūlko u. u.ko calaena*, those going to look at the festival went along raising the dust (v. *uđiqu*).

uđiē, postp., the same as *uđi*, q. v. Note, the pr. having the suffixes *-ak* or *an* take this postp., but not *uđi*; otherwise they are in conformity; *ināh u.*, *in u.*, *min.*, *nināh.*, *ninān.*, etc., *je.*, *se.*

uđin, adj. Frivolous, indecent, ribald, of loose character (women's language).

U. hōr konae, bae bōgea, he is a loose character, he is not good; *uni u. it dō lagayeye*, drive this indecent fellow away (? *uđi* + *n*).

uđi okōt, the same as *qđi okōt*, q. v.

uđi utar, the same as *qđi utar*, q. v.

uđiāu (probably a misprint for *uđiqu*). v. m. Fly (dust).

uđli, n. Basket. An *uđli* is made of bamboo; it is wide below and narrow at the mouth, has no neck; it is used when sowing (except small seed like the oil seed). *U. dō itā erōh laqit laqarōka, ar qđi ader laqit, bāhkan dō bāh*, an *uđli* is used for sowing seed and to take in the *qđi* rice (q. v.), otherwise not.

uđmalao, v. a. m. Turn, brandish (sword, etc.); cut antics, dance with a sword, etc. *Tarwareye u. baraketa*, he brandished the sword; *daram dañ jokhen bariātko (hen sariātko dō u. u.ateko calaka*, when they are going to meet the bridegroom's party with water, the bride's party go brandishing swords, etc.; *u. barayenae*, he danced about (brandishing some weapons).

uđrau, v. a. m. Shy, scare, frighten away; cajole away, entice away; be scared away (by seeing others); go off on the impulse of the moment (seeing or hearing others). *Taruđ dō notē khon gaiye u. ketkoa*, a leopard frightened the cows away from this side; *cele coe u. ketko, qđi ātko bhirkauena*, some frightened them away, they were very much scared; *u. apalenako*, they lost each other, being scared away; *lolo setone u. ođonketkoa*, he enticed them away out in the heat; *loa jome u. idihetkoa ruā gidra*, he enticed the sick children away to eat figs; *mil hore u. akantalea ale hō*, one of us has also been enticed away; *pala ūel jolocho u. akantalea*, all our ones have been cajoled away to attend the hook-swinging festival (cf. *uđau*).

uđra uđri, adv. Scared, enticed away; v. a. m. Scare, entice away (the same as *uđrau*, but about many). *Hōr lai ahjōmte u. u.ko sentalea*, by hearing the report of other people our ones were enticed away; *u. u. dingeye asen barayetkoa*, he leads them about, enticing them away every day; *bōtorite u. u.ko dārketa*, they ran away, scared in every direction; *sedae dō khub kisārko tahāhana, u. u.ko uđrau athetako jolo dhon*, formerly, they were very rich, being enticed away, they gave all their wealth wings; *u. u.ko sentena, arhāko uđrau hechen*, they went away enticed (by other people going), again they came accidentally back together with others; *pala ūele u. u.ketkoa*, he enticed them away to

attend the hook-swinging festival; *larupe u. u.kelkoa*, the leopard frightened them away.

uđuc đubud, adj. Sinking and rising (in water), diving; v. m. n. Sink and rise again, be on the verge of drowning; splash in the water. *U. đ. bariđ gađale paromena*, we crossed the river with difficulty, sinking and rising again; *u. đ.le dal paromkelkoa kađa*, we drove the buffaloes across, striking them, now they were sinking, now coming up again; *geđe u. đ.ko qina dakre*, ducks get their food diving in the water; *gidra dakreko u. đ. barae kana*, the children are splashing in the water; *đhonđu caklaoko u. đ.ena*, the boatmen sank and came up again (cf. *uđu đubu*).

uđu đubu, adj. Overwhelmed (with work); v. a. m. Overwhelm; be over head and ears in, be immersed in (work). *Kamirele u. đ. akana*, we are over head and ears in work; *jođoko bagjadete kamireko u. đ.kedea*, all left him and thus overwhelmed him with work; *ona junni khom bariđale hijuđ kana u. đ.*, we are coming with difficulty from those rice-fields, being overwhelmed with work.

uđuđ, properly *ođođ*, q. v.

uđhađu, v. a. m. Use for the first time, inaugurate (houses and cooking vessels). *Tekni orađko u.kela*, they inaugurated the house to-day (it is customary before taking a new house into use to give a feast to friends, the food being cooked in new vessels); *noa řukuđ bale u. akala*, we have not taken this pot into use; *orađ u.ena*, the house has been taken into use.

uđhi, n. A small bamboo basket. (C.)

uđli, n. A large metal arrow-head; point of an arrow. *Phalna hořađ khub khub u. menađa*, so and so has very fine arrow-heads.

uđni, n. Digestive power; v. m. Get indigestion. *U. carhao akantaea*, his digestive power has increased; *u. akantaea*, he has got indigestion (cf. B. *ogni*).

uđni monda, v. m. Get indigestion; get deranged bowels. *U. m. akantaea, řom bae hajam dareađ kana*, he suffers from indigestion; he cannot digest his food (v. *uđni* and *monda*. B. *ogni mändyo*, absence of digestion).

uđur, adj. Influential, preferred; v. a. m. Press down, cause to go deep; take deeply into; prefer, esteem; have influence, prevail; be riveted (from envy). *Jođo khom unige u.e tahđkana, cekate/ coe cetanen*, this one had more influence than all, somehow he has lost it; *chufkiye u.kedea*, he preferred the second wife (let her prevail); *khub leha u.me nahiđ* (also, *uđur ocoeme*), press the comb well in; *nahel u.me*, press the plough down; *chufki erae u.ena*, the second wife was preferred; *mđl u.ođ kantaea*, her eyes are burning (from envy); *kulha u.entaea*, his word prevailed, *ti u.ođ kantaea*, his hand goes deep into it (he is generous); *ti do atom u.tama*, don't take deep into it (i. e., do not give much).

uđur sunduđ, adv. Diligently, steadily, industriously, constantly; sticking to. *U. s. qđiye chufquđa*, he goes steadily to work; *u. s. nit đhqbđ orađre*

menaea, he is up to now diligently at work in his house (or, as abuse, he is rooted to his house and does not go out to work) (v. *ugur* and *sundul*).

ughar samhar, v. a. m. Nurse, take care of. *Rua bhorko u. s. kidiña*, they nursed me as long as I was ill.

ughar, adj., v. a. m. Uncovered, exposed, tattered, ragged; uncover, expose, strip. *Bebakko u. kidiña*, they stripped me of all my clothes; *u.e gitid akana*, he is lying uncovered; *u.ko dohq akata daka*, they have left the food uncovered. (H. *ugharna*.)

ughau, v. a. Beg, importune. (H. *ughānā*.)

ughrāu, v. a. m., the same as *ughar*, q. v.

uh, interj. Of pain, sorrow or jealousy. Alas! oh! dear me! v. a. To say *uh*. *U. abon nongebon taheñ khan honañ dhoragebon tenkoka*, dear me, if we had been here, we should certainly have been pressed down; *u. ngñ bajaoku*, dear me, a little more and I should have hurt myself; *u. uniañ duk ñelte qdi bhabuañ qikuketa*, alas, seeing his sufferings I felt great sorrow; *u. khub bhageakko ñambeta*, dear me, they have got very fine things; *celem u.keta, cak bam laiyeta*, what are you saying *uh* for, why don't you tell?

uh huhuhu, the same as *u huhu*, q. v.

uhkau, the same as *uhku*, q. v.

uhre, intj. of regret. Alas, dear me, what a pity. *U. katha dobon bapicketa*, alas, we spoiled the matter; *u. uni dobon kahl ookedea*, what a pity, we let (could not prevent) him becoming dangerously ill (*uh + re*).

uhu, intj. of regret. Alas, oh. *U. thora bañ sapledea*, alas, it wanted a little, I almost caught (the fish) (v. *uh* and *uhuhu*).

uhū, the same as *uhūē*, q. v.

u huhu, intj. of regret. Alas, oh! *Uh. thora bañ joslēdea*, oh, I just missed hitting him (v. *uh*).

u huhu huhu, the same as *u huhu*, q. v.

uhui uhui, adv. Acutely, throbbingly, irritatingly, sorely (pain in boils, etc.).

U. u. hasoyediñ kana, bele akan leka, I feel a throbbing pain, as if it had suppurated (? cf. *uh*).

uhui marao, v. a. Thrash, beat (v. *uhui uhui* and *marao*).

uhūē, intj. of remonstrance. No, nay, not so; v. a. Say no, remonstrate.

U. oñde do bam juteta, no no, there, you do not do it well; *u. bañ disayeta*, no, I don't remember it; *u. bam bañawa oñde khan um do*, not so, then you do not know it; *u. etge doe, bae ganok kan do*, he is saying no, he is not willing.

uhūē uhūē, intj., the same as *uhūē*, q. v. *U. u. ona kutha do atom vora*, no no, do not mention that matter.

uhūē uhūē, adv. Sobbingly, whiningly; v. a. m. Sob, whine, whimper (small children wanting to suck). *Ma heclenne, am ñlhteye u. u.efa*, come quickly, seeing you, it whines; *ñ. ñ.e rak sañeyeta*, he is whining; *gidroi*

ū. ūhūgō# kana, the child is whimpering (v. *ūhū#*; cf. *khunū# khunū#*; onomat.).

uhu uhu, the same as *uhu*, q. v.

wihq̄r, v. a. Think affectionately of, long for, yearn after, pine after, remember with affection. (Note, *wihq̄r* is only used about what is known and is out of one's presence; cf. *barmanq̄no*.) *Ora# dō atom u.a.*, do not pine for your home; *gidra# u.edea*, she is thinking affectionately of her child (longing for); *case u.ettaa*, he is longing for his farm work; *pahil bāhui u.e kana*, he is remembering with affection his first wife; *enq̄at bae u.e kana uni ūq̄r gidra dō*, this orphan is not yearning for her (dead) mother; *u. u.tēh jomkak kana*, I am eating with longing (i. e., knowing that I shall not get this any more).

ūi ūi, adv., v. m. Whimperingly (children and women); whimper, whine, yelp (inarticulate). *Ū. ū.ye raketa*, she is crying whimperingly; *ū. ū.o# kanae*, she is whimpering; *egq̄r ū. ū.kedeako*, they abused her so that she whimpers (onomat.; cf. *āi āi* and *kūi kūi*).

ujq̄l bhān, the same as *bhujq̄l bhān*, q. v.

ujq̄l pajal, the same as *ujq̄l pajhul*, q. v.

ujq̄r, adj. Deserted, desolate; v. a. m. Demolish, destroy, devastate, desolate, ruin, lay waste, abandon, desert; pluck the last fruit and leave the place to itself. *Mittq̄l u.ak*, a desolate place; *u. ato*, a deserted village; *u. ora#*, a deserted house; *u. disomteko calaena*, they went to a deserted country; *disomko u.keta*, they laid the country waste; *atoko u.keta*, they deserted the village; *ora#kko ūkq̄r kana*, they are demolishing the house; *u.o# casem lagaokel khañ kajetege bañ u.o#kama*, when you cultivate what will be left alone (i. e., ripen later than anything else), it stands to reason that it will be destroyed for you; *Turukko atoko u. kettalea*, the Moham medan cavalry devastated our village; *merom casko u. keta*, goats destroyed the crops; *kaskom u.o# dō dinq̄di tahena, kañda rapudo# dō kañkha tahena*, when cotton is finally plucked, the pods remain; when an earthenware vessel goes to pieces, the brim remains (song); *teheñ dō beñq̄r godako u.eta*, to-day they harvest the egg-plant field for the last time (leaving it thenceforth to itself). *Ujq̄r* as second part of a compound, gives the result of the first word.

Jom u., v. a. m. Eat bare. *Praq̄ko jom u. kellea*, visitors ate everything we had; *pohoko jom u. keta cas*, the locusts ate up all the crops;

ma# u., v. a. m. Cut bare (so that it becomes a waste place); *ore# u.*, v. a. m. Gather (Indian corn) finally (so that the field becomes bare). (H. *ujq̄r*.)

ujq̄r kañq̄a, n. A common prickly weed, *Argemone mexicana*, L. (C., not used here; the same as *u#kufi* or *q̄r*.)

uj buj, n. Sense, understanding, meaning. *Cel u. b. bañūktalea*, he has no sense; *noa rea# u. b. dō bañ namo# kana*, there is no meaning to be found in this. (Desi *uj buj*; v. *buj*.)

uji, n. Substitute, a person officiating, locum tenens; v. a. m. Place as a substitute. *U. kanae, asplið dpe bah kana*, he is a person officiating, not the real one; *u.ñ dgho akadea*, I have left a substitute; *u.teh kqmi kana*, I am working as a locum tenens; *u.kidiñae*, he placed me as substitute; *unireniñ u. lena*, I was his substitute. (A. H. 'üf.)

ujil jhambal, the same as *ujil jhambil*, q. v.

ujil jhambil, adj., v. a. m. In disorder; disorder, disarrange; unsettle, scatter to all sides. *Aðittho u. jh. kedea*, they unsettled him very much; *nähää dgho u. jh. sätana, sedae leka jombao dð banuñkhoa*, nowadays they have been scattered to all sides, they are not living together as before; *kicrið dð qhøpe u. jh. ketiña*, who has disordered my clothes; *kagøjho u. jh. ena*, the papers have been put into disorder; *jotoge u. jh. in ñambeta*, I found a]l in disorder (cf. B. *ujol*, tossing about, cf. *qmbil jhambil*).

ujil jhumbil, v. *ujil jhambil*.

ujlq, adj., v. a. m. Clean, white, bright; cleanse, make bright. *U. kicrið takñtaea siñ sätup*, he is always attired in clean clothes; *køhu lekale tahkëkana, bäh lekape u. kellea*, we were like crows, you have made us like white paddy-birds. (H. *ujlä*.)

ujlq ujli, the same as *ujhlo ujhli*, q. v.

uj na buj, adv. Confusedly, unintelligibly. *U. n. b.e vøfeta, oka ðhið hë bah*, he speaks confusedly, you cannot make head or tail of it (v. *uj buj* and *na*; Desi *uj na buj*).

ujok, v. *uð*.

ujri, adj. f., the same as *ojra*, q. v., applied to females.

ujraq, adj. One who does anything to destroy or damage; spendthrift. *Cel uni ghøv u. dpe dgho akadea*, why do you keep this house-destroyer (i. e., who does nothing but eat); *qhen jom u.i janam ahatkhoa, cel aqgra hë banuñtakhoa*, she has borne only spendthrifts, they are absolutely worthless. (H. *ujrä*; v. *ujar*.)

ujraqm, v. a. Dismantle (a house). *Opakko u.ela*, they are dismantling the house. (H. *ujarvänä*.)

uju, adj. True, accurate, honest, upright, straightforward. (C.)

ujuk, v. a. d., v. m. Fall from a standing position. (C., this word is not used by Santals here, but by the Kolhes; cf. *uyuk*.)

ujur, the same as *ojor*, q. v. C. gives also as its meaning, petition, application; this is not known here; cf. *arji* or *arøj*.

ujur mujur, n., v. a. Petition, excuse; to petition, make an application, entreat, beg. (C., not used here; v. *ujur*; Desi *ujur mujur*.)

uju uju, adv. Accurately. *U. u.i sqñadiña*, he measured accurately to me; *u. u.ge hoeyama, oka serren emadea, inq serreye tuñketa*, it was accurate, with what weight I gave him, with that he measured again (to me) (v. *uju*).

ujhal pajhal, adv. Profusely, plentifully, abundantly; v. a. m. Give, get abundantly. *U. p.e dallketa*, it rained profusely; *khub u. p.e emalkoa*

rasete, utute, dahate, he gave them abundantly, sauce, curry and rice; *kenba henkate dq khube u. p. akathoa* (or, *ahawathoa*), along in that direction they have got abundant rain; *dakteko u. p.ena*, they got plentiful rain (v. *ujhlan*).

njhlou, v. a. m. Pour out. *Mil dhaote u. gothakme*, pour it out all at once; *khqclqll reall horo jahh (thq u. katarhakme*, pour out the paddy in the basket somewhere in the meantime. (Very rare here; H. *ujhlan*.)

njhlq njhli, adv. Plentifully, abundantly, in profusion, pouringly; v. a. m. Pour out, give out in profusion. *U. u. phosql akana nes dq*, the crops are abundant this year; *bhj daka u. u.ko uphela*, they gave out in profusion the festival food; *u. u. ye dalkhela*, it rained abundantly; *bekisqbe u. u. bela*, he gave out in profusion without measure; *patra sarere u. u. alhoa*, he gave out to them in profusion, more than filling their leaf-plates; *emrege u. u. yena*, it was poured out in profusion at the time of giving (so that there was not enough for all) (v. *ujhlan*).

ukon, n. An overflow channel of a *band* or rice-field (the same as *paere*); v. a. m. Make do. *U. ein dqho akata se ban*, have you made an overflow channel or not; *ban thikreko u. ketu*, they made the overflow channel in an improper place. (Desi *uhan*.)

ukal, the same as *uqal*, q. v.

ukal pakal, adv. Again and again, up and up again; reminding of, digging up (old things); disorderly; v. a. m. Disorder, bring into confusion, make a mess of; dig into, turn over; revile, abuse (bringing up old matters). *U. p. celem ropela sin sifuf*, what are you talking all day long, over and over again the same; *tis khonak edre coh u. p. e rorkela*, he scolded him, digging up old matters about which he has had a grudge for a long time; *sanam puthiko u. p. e qulqunkela*, he brought all the books into disorder; *sanam kagoje u. p. keltina*, he brought all my papers into confusion; *kathako u. p. kela enan khon*; *menkhan ing khon dq bako nam dareata*, they dug into the matter for a long while, but they could not get more out of it; *dher niq dhao dqko u. p. kedeo*, they reviled him much this time (reminding him of his old faults) (cf. H. *ukafna*, dig up; cf. *ukq pakal*).

ukon, v. a. m. Move, stir (heavy things); raise, give a lift. *Ma qude u. aeme byndi*, help him to raise the paddy-bundle there (v. *uskou*).

uk buk, adv. Suffocating, stifling, smothering; v. a. m. Suffocate, stifle. *Udgarie u. b. in qikqueta*, I feel it suffocatingly close; *noa kalha qurii aujqm mucat dhqbil u. b. in atkaret tahkama*, I was feeling like suffocating, till I heard the end of that matter; *lin linteis u. b. kedeo, qude enge berel kana*, I stifled (the ox) by pressing (its nose), then only he stood up; *kurhiq fangrako lin u. b. koo*, they press the nose of lazy bullocks so that they cannot breathe; *u. b. enteye gdena*, he died from suffocation (cf. *ak bah*, Desi *uk buk*).

uk bukou, v. a. m., the same as *uk buk*, q. v.

ukil, n. A pleader, advocate, lawyer. *U. sabeme*, get hold of a pleader. (A. H. *wakil*.)

ukilat nama, the same as *ohlat nama*, q. v.

uktāu, v. *qktāu*. (C.)

uktā ukti, v. *qktā qkti*. (C.)

ukti, n. Ability, means; v. a. Raise, bring forward. *Ukil kathae u.yela*, the *wakil* is bringing a matter forward; *mare kathako u.yela*, they are raising an old matter.

uktā pakta, the same as *utba pakta*, q. v. (Desi *ukul pakut*.)

uku, v. *oko*. (C.; Muṅdari, Ho *uku*.)

ukurid, the same as *okorid*, q. v.

ukuril, n. A bulbous plant (*Uriginea indica*, or *Scilla indica*, Roxb.). The bulb is dried, crushed and mixed with food and put out for the crows to eat, which is supposed to cause itching in their throats, thereby frightening them away from food.

ukur sukur, adv. Quickly, briskly, in full swing; v. m. Be playful, restless; try one's best (over and over again). *U. s. bqrice chuquli kana*, he is very quick to set to work; *enan khon in hele kana u. s.*, I have been seeing him for a long time briskly working; *gidra cacok lagile u. s.ok kana*, the child is trying all it can to learn to walk. (Desi *ukur sukur*; cf. *suku suku*, *uku suku*.)

ukus na pukus, adv. Without showing signs of life, immovable. *Mit jarao menaea u. n. p.*, he is lying the whole time without moving (lazy, hungry) (v. *ukus pukus* and *na*).

ukus pukus, adv. Moving, giving signs of life; v. m. Move, breathe and move, show signs of life. *Noa kathale esekede khaan u. p. cal hō bac rop dayeata*, when we brought him to the wall in this matter, he could not utter a single word; *berel lagile u. p.ok kana*, he is moving to get up; *bae u. p.ok kan do*, he is not showing any sign of life (cf. H. *ukasmō*, try to move; v. *pukus pukus*; Desi *usuk pusuk*).

uku suku, v. n. Be playful (children) v. *ukur sukur* (cf. *suku suku*; Desi *uku suku*).

ukul bukul, adj. v. m. Restless; be restless, fidgety. *U. b. mit talaoem lapaok kana*, you are constantly moving restlessly; *u. bubudoō kanae*, he is fidgety (cf. *bukul bukul*).

ukul buyul, adj. Eager, burning (to tell); v. m. n. Be eager, burning. *Mit gkapi hō bae dahnleta, lai gsketas u. b.*, he could not keep it to himself a single moment, he blabbed it out at once eagerly; *u. b. hor*, a blabbing person; *calak lagile u. b. barae kana*, she is burning to go; *lalaye u. b.lena, adon dhomhaokede*, he was burning to tell, then I frightened him to silence (cf. *ukul bukul*, and *buyul*).

uḷḷuḷ, v. perform. of *uduḷ*, to show, q. v. *U. id.* one who shows.

uḷḷum, v. perform. *unum*, immerse (q. v.). *U. id.* an immerser, a baptist.

uḷḷuphar, v. perform. of *uphar*, q. v. *U. id.* a benefactor.

ukhur a thrust with her foot so that it falls down. The *ukhur* is further mentioned in the *binti* at *maydla ader* (q. v.), at *caco chafiq* (q. v.) and at *bhaydan* (q. v.). *U.re boŋga hqloŋho huruŋa*, they pound and prepare the sacrificial flour in a mortar; *loaŋ u. akafa*, I have used a piece of fig-tree to make a mortar; *u.abomme*, make us a mortar; *tok hiloŋ u. hiloŋ*, the day of the pestle, the day of mortar (i. e., the time of husking grain for food); *tingŋ do tok ar tingŋ do u.*, how many are pestles (i. e., boys), and how many mortars (i. e., girls); *bhuŋ u. lekae giŋiŋ akana*, he is lying like a holed mortar (i. e., uncovered); *apa hon mi' u.reko huruŋa*, father and son husk in the same mortar (women's talk, about incest). (H. *ŋhŋt* and *ŋkhal*; Desi *ukhuŋ*.)

ukhur bhuŋ, n. The husking-hole of a mortar. *U. bh.ŋo jereŋ akawala*, they have fired the mortar hole (to cleanse it) (v. *ukhur* and *bhuŋ*).

ukhur daŋ, n., the same as *ukhur daŋi*, q. v. A spring where the water falls down into a hollow (v. *ukhur* and *daŋ*).

ukhur daŋi, n. (1) A spring in which a hollow log has been placed to prevent the sides falling in. (2) A spring where the water falls down into a hollow. (Note, some springs are so named; v. *ukhur* and *daŋi*.)

ukhur deke, n. A very large posterior (said of women) (v. *ukhur* and *deke*; about the same as *dhakeŋae*).

ul, n. The mango tree, *Mangifera indica*, L.; the mango fruit. *U. darv*, a mango tree; *ŋken u.ŋo roŋŋe akala*, they have planted only mango trees; *u. bele*, a ripe mango fruit; *u. qmsi*, v. *qmsi*; *u. koyo*, kernel of a mango stone; *u. jaŋ*, the stone of a mango fruit; *u. kaŋji*, drink made of unripe mango (*qmsi*); *u. rase*, a relish made from *qmsi*; *u. utu*, curry prepared from unripe mango; *u. cokaŋ*, the rind of a mango fruit; *u. amŋha*, pulp-balls made of mango fruit; *u. jharna*, a spring close to a mango tree (place-name); *bir u. (buru ul)*, wild mango. (Munŋari, Ho *uli*.)

ul acar, n. Mango pickles, mango chutney. The mangoes are peeled unripe and sliced; then spices are added and the whole is allowed to dry a little. It is then put in a bottle and raw mustard oil is poured on; the bottle is put in the sun daily, till most of the oil has been absorbed. It takes at least two months to get it ready, but generally it is kept for a year. These pickles are eaten together with rice, they taste sour (v. *ul* and *acar*).

ul adhe, n. A certain kind of ginger (v. *ul hubi* and *adhe*).

ul amŋha, n. Pulp-balls made of mango fruit (v. *ul* and *amŋha*).

ulq, v. a. m. Spit out, eject from the mouth, vomit; disgorge; v. a. d. Feed with the beak, give with the mouth. *Mäyämgeye u.yefa*, he vomits blood; *rane u.keta*, he spat out the medicine; *biŋ roŋŋe u.hedeŋ*, the snake disgorged the frog; *ŋakako u. ocokedeŋ*, they caused him to disgorge the money; *u. u.teŋ qsul akadeŋ*, I have fed him, giving what was necessary for myself (v. *ulq kara*); *u. giŋi*, spit out; *coŋkhiye u.yefa*, the cotton-seed-cleansing machine gives back (the cotton) (i. e., the cotton is

not caught by the rollers); *parwa lekañ u.wae kana*, I feed him with the mouth like a pigeon; *logod lahukhale u.waeme*, chew it and give it from your mouth into his mouth; *nunu fakae u.wadea ehgattel*, he gave his mother the nursing-rupee with his mouth (a marriage custom: when the bridegroom is on the point of starting from his home, he sucks his mother, takes a rupee into his mouth, and lets it fall into his mother's hand). (Desi *ubul*; cf. Muṅdari, Ho *ula*; Kurku *ular*.)

ulq, n. Metal bush, on which the axle rests, fixed into the nave of a wheel (C.; unknown here, probably the same as *rund*.)

ulq bebec, adj. Vomiting and spewing, stifling, close, suffocating (heat). *U. b.ge aḥkarok kana*, it feels like vomiting and spewing (i. e., stiflingly hot); *u. b. seton kana*, there is a stiflingly hot sun (v. *ulq* and *bed*).

ulq g, n. State of loneliness; adj. Separate, desolate, solitary, lonely, wild, dangerous (place); v. a. m. Make, be lonely, etc. *U.re menaea*, he lives in a lonely place; *ona ato do u.gea*, that village is solitary; *hor khon u. gea*, it is far away from the road (lonely); *ona bir do u. gea, cel sae sabad hō bañ anjomoka*, that forest is lonely, no sound whatever (of human beings) is heard; *u. aḥkarok kana*, it feels lonely; *u. jaega*, a lonely place (and therefore dangerous); *noa itq horo u. kakpe*, put this seed-paddy separate; *noṅde do aditel u.ena, ohobon nel tiohlea*, it has become very far away here, we shall not be able to see it (cf. H. *alag*).

ulq hara, v. a. Bring up giving one's own food. *Nui gidra do ulq ulqen u. h. akadea, en hō inaḥ bae gun manaofa*, I have brought up this child, even taking my own food out of my mouth to give him, still he does not show me any gratitude (v. *ulq* and *hara*).

ulq mala, v. a., the same as *ulq uli*, q. v. *Hola mahnder khone u. m.yefa*, it has been threatening with rain for the last few days.

ul qmsi, n., v. a. m., the same as *qmsi*, q. v. *U. q.ko utuallen*, they made us curry of dried mangoes (v. *ul* and *qmsi*).

ulqr, the same as *urq*, q. v. (C.)

ulqr, v. m. Tilt up, as a cart loaded too heavily behind. (C., not known here; v. *ḥhinku*; Muṅdari *ular*.)

ulqf, v. a. m. To turn (in *pak don*), make a wheeling gesture; turn over; interj. Turn over (to buffaloes when rubbing them down). *Bar dhaoe u.ena*, he turned twice; *u. qcurenae*, he wheeled round; *kaḍae u. kedeā*, he turned the buffalo over (to rub it); *kaḍae u.ena*, the buffalo turned over on the other side; *ulqf, ulqf, ulqfre, uni kaḍa do bae u.ok kana*, turn over, over, turn over, I say, this buffalo will not turn over. (H. *ulqf*.)

ulqf bag, n. A person supposed to be turned into a tiger, a were-tiger; v. m. Be turned into a tiger. *U. b.ko nel akadea*, they have seen a transformed tiger; *u. b.okako*, people are transformed into tigers. The Santals have many stories about people transforming themselves into tigers. They eat their *bhagwa*, loin-strip, which turns into a tail, and *jom laf banda*, a parasitical plant, which does the trick. To become human

beings again they smell the same thing. Some who have lost the smelling thing (the *banda*) remain tigers. Man-eaters are frequently believed to be transformed human beings (v. *ulaf* and H. *bagh*).

ulaf palaf, adv., adj. Upside down, topsyturvy; disorderly, irregular, confused, unsatisfactory; v. a. m. Turn upside down, turn over, disorder, confuse, roll, writhe. *U. p. e. dāketa hontrege*, it is raining irregularly over there (i. e., again and again there, but does not come here); *u. p. e. dalkedea*, he thrashed him so that he turned topsyturvy; *u. p. hoe akana janhe*, the *janhe* (millet) has grown exceedingly well (so that it is falling down hither and thither); *u. p. em dōho akala*, you have put it down irregularly; *u. p. unigeye emae kana*, she is giving him over and over again without thought of others; *u. p. katebon roho chulikaka*, let us do all somehow (i. e., in one day, when otherwise several days are used for the same operation) and plant and be done with it; *u. p. e ropeta*, he speaks confusedly; *kagojko u. p. keta*, they have brought the papers into disorder; *ona katha doko u. p. keta*, they brought the matter into disorder, made a mess of it; *u. p. e hoeyeta*, it blows irregularly (from all sides successively); *dohorege u. p. ena*, it was disordered when it was put down; *u. p. e gitič joñ kana*, he is lying and rolling about; *hasoteye u. p. barae kana*, he writhes with pain. (H. *ulaf pulaf*.)

ulaf pakhiq sim, n. A fowl with reversed feathers, the same as *risq sim*, q. v. *U. p. s. nameme, unitebon bulquea*, get hold of a fowl with reversed feathers, with that one we shall exorcise him (v. *ulaf*, H. *pankhiya*; v. *sim*).

ulaf pulaf, the same as *ulaf palaf*, q. v. (C., this Hindi form is not known here.)

ulau, v. a. m., the same as *urlau*, q. v. Extract, pick out, separate, clean out (rubbish from crops).

ulq uli, v. a. (*barae*). Gather (clouds), be threatening (rain) (used about the gathering of clouds all over). *Ađiye u. u. barayeta, joro botečkeae nāhāk*, clouds are gathering very much, likely we shall get some drops; *holu malunder khone u. u. bara akala*, it has been threatening with rain for the last two or three days (cf. *ulq mala*).

ul banda, n. Several kinds of parasitic plants growing on the Mango tree. *Loranthus longiflorus*, Desrousseaux (and others) (v. *ul* and *banda*).

ulbul, v. *ulbuliq*. (C., not here.)

ulbuliq, n., adj., v. a. m. Unreliability, unsteadiness, foolishness, guile, enticement, imposition; wayward, unreliable, unsatisfactory, unsteady; imposed upon; seduce, lead astray, entice, impose upon. *U. do dhergetaea*, his foolishness is great (he is easily persuaded into foolishness); *okoeak u. teye calaomena*, through whose enticement did he go; *u. hor kanae, jāhān katha alom lqiaea*, he is an unreliable person, do not tell him anything; *ceka u. i tahēyen coñ onko sāote*, somehow imposed upon, he remained with them; *u. senemae*, he went away enticed; *onkoak kathate do alom u. ka*,

do not be imposed upon by their word; *mi doko u.kedea*, they seduced this one; *cel con uni kuri tuhede u.yen*, somehow he was led astray by that girl (cf. *bulqu*, *bul* and *culbuliq*).

ul cocak, n. The rind of the Mango fruit (v. *ul* and *cokak*).

ulqha, n. The tuberous root of the *upal baha* (q. v.). Note, constructed animate; v. a. caus. Cause to conglomerate (Indian corn). The *ulqha* is eaten both raw and boiled by the Santals. It is used also as an astringent food in cases of dysentery and diarrhoea. *U. oarbon calaka*, let us go and take up Nymphæa tubers; *u.le jomkoo*, we eat Nymphæa tubers; *bogetem u. ocoketkoo jonqra dakare*, you have caused the Indian corn to conglomerate a great deal.

ulqha eha, n. The principal tuber of the Nymphæa, from which smaller tubers grow out. (Note, animate.) *U. e. bon oarea, hoponbon chaqakoo*, let us take out the principal Nymphæa tuber, and separate the smaller ones (v. *ulqha* and *eha*).

ulqha hopon, n. The smaller tubers attached to the roots of the original tuber of the Nymphæa (v. *ulqha, eha*). *U. h.ko atakoo*, they roast the small tubers of the white Nymphæa. These small tubers are separated from the bigger one, roasted and eaten (v. *ulqha* and *hopon*).

ulek, v. a. m. Mention, bring in, bring up, cite (cases). *Noa katha do seduerebon cabaketa, cedakem u.eta*, this matter we have settled long ago, why are you bringing it up again; *handenak katha noude do alom u.a*, do not bring in here the matter of that place; *ako ako then nonkan mokordomareko jilqu akana, onako u.a ukil do*, pleaders cite cases where they have gained in such lawsuits. (B. *allekh*.)

ule sarjom, n. A certain tree, said to grow like *sarjom* (*Shorea robusta*) and to have leaves like a Mango tree; mentioned in the traditions, but also said to be found now. (It is possible to suppose that the original meaning was Mango and *sarjom*, and that the tradition has made it into one tree) (v. *ul* and *sarjom*).

ule sih, n. Mango tree (only used in songs and *binti*); fig. a boy. *U. s. tale sih rohqalakhme, baren, rohqalakhme; gnyilre gurokre hutum takena, baren, hutum takena*, plant for us two, my brother, a mango tree and a palmyra palm, plant for us two; when we die and fall away, a name will remain, my brother, a name will remain (*don* song). *Tokpe ma raxare u. s. do, bapo, tale sih do, tokpe batere u. s. do, bapo, tale sih do*, whose is the mango tree (i. e., boy) in the courtyard, whose is the palmyra palm (i. e., girl) (*caco chqtiqr* song) (v. *ul* and *sih*).

ulic alah, n. A small plant, *Portulacca oleracia*, L. It is eaten as curry and much relished by the Santals (v. *nanka ulic alah*) (v. *alah*; cf. *upic alah*).

uli dak, n. Saliva, spittle. *U. d.le lqhodme*, wet it with saliva; *u. d. rohqren-taa*, his saliva is dried up (considered a serious symptom in certain diseases by the Santals); *u. d. jorok kantaa*, his saliva is flowing (i. e.,

eagerly wants to eat something seen); *u. d.e. ufeta*, he swallows his saliva (do. do.) (v. *daß* and cf. *ulq*; Muḡdari, Ho *ulida*).

ulik, the same as *ulek*, q. v.

ul jañ, n. The stone of the Mango fruit (v. *ul* and *jañ*).

ul kqñji, n. A drink made from *qmsi*, Mango sherbet. *U. k.le. nüketa*, we drank Mango sherbet; *u.ko k.keta*, they prepared Mango sherbet (v. *ul* and *kqñji*).

ul koyo, n., the same as *koyo*, q. v. (v. *ul* and *koyo*).

ul kubi, n. Knolecole. *U. k.ko qbrineta*, they sell knolecole. (H. *ol kubi*.)

ulku phulku, v. *ulku pulku*.

ulkhqina, the same as *qñkhqila*, q. v.

ulkhqana, the same as *qñ khqila*. q. v.

ulkhqaniq, the same as *qñ khqila*, q. v.

ulkhq ulkhi, the same as *ulku pulku*, q. v. (cf. *ankha qñkhi*).

ulku pulku, adv., adj. Oppressive, stifling, suffocating, close, stuffy (hot).

U. p. seton kana, it is oppressively hot; *u. p.ñ qikqeta*, I feel it suffocatingly hot.

ulmal, adv. From all directions, disorderly, confusedly, irregularly; v. a. m.

To perplex, confuse. *U.e. hqeyeta*, it blows from all directions; *u. kelkoako*, they confused them; *dubteko u.ena*, they were brought into confusion by the epidemic (cf. *ulq mala*, v. *qbmql*, cf. *gulmal*, *hulmal*).

ulmalao, v. a. m. Disorder, confuse, stir up, cause to frolic; bring into commotion, excite (by fear, joy, drunkenness, sorrow). *U. kelkoako raskqte*, they made them frolic through joy; *goqa ato sudhqi u. kelkoa*, he brought the whole village into commotion; *u.enako*, they have become unruly (in a hubbub) (v. *ulmal*).

ulpha, adj. Vacant, disengaged, unemployed, spare; rent-free; v. m. Become

disengaged. *U. din setqena*, the off-season has come (the hot season); *onkoren dq mit hqñ u.geye taqen kana*, one man of theirs is unemployed; *u.geye jojom kana*, he enjoys it rent-free; *u. geye harayema*, he has grown up free of restraint; *mqñ dq u. gsa*, the *mqñ* (q. v.) land is rent-free; *qanqrakin goçentateye u.ena*, he has become unemployed because his oxen died. (Muḡdari *ulpha*.)

ul rase, n. A relish made from *qmsi* (eaten with rice gruel) (v. *ul* and *rase*).

ulq, adj., the same as *ulqon*, q. v. Reverse, opposite, contrary. *U. kathatae uni dq*, this one talks contrarily; *u. sete gitiç akana*, he is lying the reversed way. (H. *ulq*.)

ulq palqa, adj. Irregular, disorderly, unsatisfactory, unreliable; topsyturvy;

v. a. m. Upset, bring into disorder, confuse. *Alom u. p.ea*, don't bring it into disorder; *u. p. kathatae*, his word is unreliable; *u. p.ko dqho akata*, they have put it down topsyturvy; *mqkqrdomako u. p.katatae*, they made a mess of his case; *kathae u. p.yeta*, *bankhan açet dqe sojhegea*; he confuses the matter, otherwise he himself is straightforward. (H. *ulq pulqa*, cf. *ulq palqa*.)

ulŋa pulŋa, the same as *ulŋa palŋa*, q. v.

ulŋau, adj. Reverse, contrary, opposite, upside down; v. a. m. To reverse, turn over, turn upside down, upside, move (the tongue). *U. teye doho akata*, he has put it upside down; *u. teye jorao akata*, he has joined it the wrong way, contrarily; *u. seŋe gitiŋ akana*, he is lying the reverse way (having his head at the foot of the bed); *u. teko shopheta*, they commenced from the wrong end; *katha rean u. tel laianime*, tell me what is the opposite (meaning) of the word; *parkome u. keta*, he reversed the bedstead; *tukule u. keta*, he upset the pot; *kamiko u. keta*, they reversed (the time) of work (instead of working from the morning, they commence at noon); *mohordomako u. keta*, they upset the lawsuit (decided) against the plaintiff; *sagur u. ena*, the cart was upset, overturned; *alan ban u. ŋ kantaa*, his tongue does not move, i. e., he cannot speak; *jug u. ena*, the age has been reversed (another order of things has come); *manjhiho u. kedeo*, they overturned the village chief (both literally, and caused to be dismissed); *kathako u. keta*, they upset the matter (made it go against him); *sakam u. me*, turn over the leaf (also of a book). (H. *ulŋana*.)

ulŋa ulŋi, adv. In all directions, hither and thither; adj. Unreliable, refractory; v. a. m. Turn from side to side, turn up and down. *U. u. hoe akana janhe, janhe* has grown abundantly (so that it is lying down in all directions); *kulajye capal u. u. kedeo*, he hit the hare, so that it turned over and over; *qŋi u. u. hor kana*, he is a very refractory person (unreliable); *hasoteye u. u. barae kana*, he is rolling from one side to the other with pain; *kagojho u. u. keta*, he turned the papers topsyturvy; *u. u. ye hoeyeta*, it blows from all directions; *hesak sakam u. u. ŋ leka, onkage kathatae*, as the leaves of the pipol tree turn again and again, so is his word (v. *ulŋau*).

ulŋau palŋau, v. *ulŋa palŋa*. (C.)

ulŋi, the same as *ulŋi ulŋi*, q. v. (C.)

ulŋibat, adv. Abroad, away; v. m. Abscond, go away. *Okate coe sen u. en*, he has gone away somewhere; *notereye u. akana*, he has absconded hereabouts; *u. e dŋketa*, he ran away and is lost; *careko u. akanatae*, they have gone away and are lost in the tea-gardens. (H. *ulŋi* and *bat*.)

ulŋi ghaŋta, n. The afternoon. (C.) (cf. *ulŋi* and *ghoŋta*).

ulŋi pulŋi, the same as *ulŋa palŋa*, q. v. In disorder, in confusion, topsyturvy, upside down, disorderly, confusedly, backwards and forwards, first one way and then another. (C., not here; used in Mungari.)

ulŋi ulŋi, adv. Inaccurately, the reverse of what is known to be right and proper. (C., not here) (cf. *ulŋa ulŋi*).

ulŋu pulŋu, the same as *ulŋa palŋa*, q. v. (C.)

ulud pulud, adv. Dreadfully (frightened). *U. p. in botorena*, I was dreadfully frightened (cf. *puc puc*).

ulu dhutu, adv. Forwardly, eagerly (frequently implies unsuccessfully); v. a. Make haste, hasten. *U. dh. qŋiye chuŋulŋa*, he sets eagerly to work;

alom u. dh.ia, suk sukte isin ocoakme, don't make haste, allow it to boil quietly; *u. dh.i roror kana*, he talks forwardly.

ulu gutu, the same as *ulu dhutu*, q. v. (v. *ulu dhutu* and cf. *gutu*).

ului gutui, the same as *oloe goloe*, q. v.

ului sukui, adv. Up and down, caperingly, jumping (dance). *U. s.ko enç kana*, they are dancing, so that body and clothes move up and down; *u. s.ko hilguik kana*, they are capering and jumping up and down (cf. *sokod*).

uluñ, n., adj., v. a. m. Nakedness; naked; uncover, denude, strip (of all clothes). *Pilcu karam pilcu buñhi u. gekin tahkana*, the first man and the first woman were naked; *ñan qimqi u.kate ak akorke benaoa*, witches make their magic signs, naked; *kombroko u.kedea*, the thieves stripped him; *ateye u.ena*, he denuded himself. (B. *uloñg*.)

uluñ ñubun, v. *kuluñ ñubun* (which is the ordinary form).

ulul gutrul, the same as *unul gutrul*, q. v.

um, v. a. m. Bathe, wash, baptize. *Teheñko u. kana*, they are bathing to-day (preparatory to festival); *gidra u.eme*, bathe the child; *u.oñko calaena*, they have gone to bathe; *pe horko u.kekkoa*, they baptized three persons; *u. hor*, a baptized person, a Christian; *teheñ dq Sghraeko u.oñ kana*, they are bathing, to commence *Sghrae* to-day; *u.e bagiketa hana cando khon*, she has stopped bathing since last month (i. e., the menses have ceased, she is with child); *kana candoe u.ena*, she bathed last month (after the menses); *lojo dañ khone u. heçena*, he came after having bathed in a hot spring; *Gaño u.ko calaena*, they have gone to bathe in the Ganges; *jãwãe u.ko heç akana*, they have come to bathe the bridegroom; *bariqkoko u. rakapetkoa*, they are bringing the followers of the bridegroom back from bathing; *bhokta ñem ruq gidraño u. ocokedea*, they caused a swung (v. *bhokta*) person to bathe the sick child. (Murðari *um*.) Bathing (mostly in water) and 'washing the whole body is ceremoniously used before sacrifices, preparatory to festivals (*sghrae*, *sakrat*, *akhan*, *baha*) and at the *janam chañer*; the bride's relations are taken to bathe at *horqñ*, the betrothal, the bridegroom and bride are bathed on marriage. Bathing in the Ganges or hot springs, and at the hand of holy persons is resorted to in order to cure fever, scab, etc. Bathing is otherwise a common practice with the Santals; but no incantations are used (as with the Hindus).

um arç, adv. Pouringly, splashingly, copiously, profusely (like being splashed over at bathing). *U. a.s balbalaok kana*, he perspires profusely; *u. a. toatae, gidra hõ bae sambruo dapeaktaea*, she has over-abundant milk, even her child cannot keep it within bounds; *u. a. sunumko emallea*, they gave us oil in profusion; *u. a.s dañketa*, it rains profusely; *u. a. mãyãm jproñ kana*, the blood is pouring down (v. *um* and *arç*).

umqðha, n. The thong with which the plough-beam is fixed to the yoke; (fig.) postponement, obstruction; v. a. m. Make do., (fig.) put off, postpone; keep back, obstruct. *U. baber benaome*, make a rope to tie the yoke to

the plough-beam; *u. jote*, the same as *umq̄dha*; *noa jote doḅon u.sa*, let us make this thong into a rope for tying the yoke to the plough-beam; *u.e lagaoheta*, he fixed the *umq̄dha*, or (fig.) he put in an obstruction (to postpone a matter); *kathae u.keta*, he caused the matter to be postponed; *nawa perako helante Sphrae do u.yema*, the Sphrae was postponed, because a child was born (and the village became religiously unclean); *u. hidinae*, he kept me back.

um q̄min, v. m. Religiously to purify oneself (after child birth); give birth to a child. *Niq candoreye u. q̄ena*, she purified herself this month (i. e., bore a child); *bq̄rireye u. q̄ena*, she got over the labour with great difficulty; *u. q̄em s̄ote ruq̄ q̄hophedeae*, she got fever at the same time as when she was delivered of a child (v. *um* and *q̄min*).

umq̄ndha, v. *umq̄dha*. (C.)

umq̄r, the same as *umer*, q. v.

umq̄riq̄, the same as *umeriq̄*, q. v.

umq̄r samar, adv. Hard, energetically, actively; excessively; v. a. Work hard, etc. *U. s.e q̄ami kana*, she works energetically; *q̄diye u. s.eta*, he works very hard; *u. s.e daḅketa*, it rained excessively; *u. s.ko emallea daka*; they gave us any amount of food.

umq̄r sumq̄r, the same as *umq̄r samar*, q. v. (C.) (cf. *b̄sumq̄r*).

umq̄r tamar, v. *umq̄r samar*. (C.)

umq̄r, v. a. m. Fill (as much as will go into); test, verify (a measure). *Tukudko u.keta*, they filled the pot (to test its capacity and use it as a measure); *u.edin kanae dakate*, she is filling me with food (giving more than one can eat); *khub in u. akana, inq̄lge in do*, I have got my fill, not more for me; *noa serin u. akata*, I have verified this seer; *mae phariq̄k ma, phariq̄lan khan in perq̄me u.meān*, may he recover, if he recovers I shall fill you and give you as much as you can take (*ojha bakh̄r*; expression not used in ordinary *bakh̄r*); *noa jaluan u. akata, mil ser sahōpa*, I have tested this milk-pot, it takes one seer (cf. H. *umandnā*).

umq̄r khq̄clāḅ, n. (lit. a filled basket). A basket tested to take one maund and used for measuring grain. *U. kh. miltq̄ḅ benoānme*, make me a basket to take one maund (v. *umq̄r* and *khq̄clāḅ*).

umq̄s, v. m. Become carnal, libidinous, satisfied, unruly (used about people whose appetite is satisfied and therefore become fat, careless and lustful). *Jom jomteye u. akana*, he has become libidinous by having enough to eat; *jom u. hōr*, a person who has eaten himself fat and is libidinous; *jom u. daḅgra*, a bullock which has become fat and unruly; *jom u. hōr do maejiu bako nel sahao darsakoa*, people who have eaten themselves fat and carnal cannot bear to see women (without lust).

umbil jhambil, the same as *q̄mbil jhambil*, q. v.

umbr̄an, n. Opulence; adj. Fat, sleek, stout, full, rich; lascivious, unruly; v. m. Become fat, etc. *Ona atoren hōr do q̄ken u. hōr menāḅkoa*, the

people of that village are all wealthy people; *u.rege noako porob eman do*, in opulence you can have these festivals and such things; *u. sat akanako*, they are in full uproar (drunk); *phalnaren guti kora do qdiye u. akana*, the servant of so and so has become very unruly and lascivious; *sukri badhiq bae u.lena*, the pig did not become properly fat; *jom u.ena*, he is well fed and libidinous; *kaqae u. akana*, the buffalo is in splendid condition (cf. A. H. B. *umrā*, a grandee; cf. *umtqu* and *umjhu*).

umbrā umbri, adj. Fat, wealthy, carnal, unruly, libidinous, licentious; v. m. Be fat, etc.; run about licentiously. *U. u.ko nir barae kana kaqa*, the buffaloes are running about unruly (i. e., they are in full strength); *u. u.ko calaena*, they went along in lasciviousness (lustful); *noa ato hor do ek lae ek soros u. u. menakko*, the people of this village are about equally wealthy; *khukho u. u. akana*, they have become very fat (or wealthy); *jom u. u.rege banko nonka barae kana*, only when well fed and therefore carnal, they do such things; *u. u. barae kanako*, they are running about licentiously (v. *umbrā*).

umdhi, n., v. m. Drowsiness, sleepiness; be sleepy, drowsy. *Mil ninda reuk u. iqte mēl hasoyedin kana*, my eyes pain me on account of my having been awake the whole night; *u. te bañ thikiñ qikqueta*, I do not feel comfortable on account of drowsiness; *u. bañ mokon akantiña*, my drowsiness is not over; *qdiñ u. akana*, I am very drowsy; *giliñ u. yenañ*, I was fast asleep; *bēngel u. akanañ*, I feel drowsy on account of having been awake (during the night).

umdhum, n. Bustle, flurry, stir; adv. Busily engaged, in a flurry, in full swing, hurry, scurry; v. m. Be busily engaged, etc. *Sohrae u.rele paraena*, we happened to come into the midst of the bustle of the *Sohrae*; *bapla u.teko hirinkela*, they forgot it on account of the flurry of the marriage; *u. horoko rokho kana*, they are in full swing planting rice; *cas samtaoko u. akana*, they are in full swing harvesting (cf. *hurum dhurum*; Desi *umdhum*).

umer, n. Age; adj. Aged; v. m. Grow to the age of; v. a. Make to be of age. *Mil u. geakin*, they are of one age; *u. menakgetaea*, he has the age (i. e., is of sufficient age, or, has still years before him); *mil u. ren*, of the same age; *niualk u. do tinaktaea* (or, *tinak hoeyena*), how old is he; *tinak serma u.taca*, how many years old is he; *tinak serma u.reko bahuadea*, at what age did they marry him; *jāwdeok lek u. akanae*, she has grown to the marriageable age; *at u. kedcae*, he made her to be of his own age (said about married people when the wife appears to age together with the husband); *niq u.rege qher disomiñ dāyā akula*, in this my age (i. e., having reached this age) I have travelled in many lands; *kora u.*, boyhood. (A. H. 'umar.)

umeriq, adj. Aged, of age (only used after another word). *Noko doko mil u. kana*, these are of the same age; *onko u.i tahkana*, he was of their age (*umer + iq*).

- umin*, dem. adv. So, that. *U. marah din calaena, celem cabayel tahkana*, so much of the day has gone, what have you been doing; *u. hiloñ do miñteñ sela se miñteñ iheñgabon kolaea*, on that day (when the bare *iqat* bullock may die) we shall send him a dog or a stick (*un* with *mi* infix).
- umin dara*, adv. In that region, thereabouts. *U. d.koregebon alketa*, we lost it in those parts; *u. d. dhabiñ dolo ñelketa*, we could see up to about there (v. *umin* and *dara*).
- umin khange*, adv. Then, at that time. *U. kh.geñ disqketa, ondeñ seferenre*, when I reached there, then I remembered. *Netom nuride nuriketa*, the *uric* bird cried on my right, *kone pioe pioketa*, the *pio* bird cried on my left; *n. kh.h badaeketa*, then I knew, *niñqñ jivi do hirom cetanre*, that my soul was to be together with a co-wife (*doñ* song) (*umin* + *khange*).
- uminre*, adv. Then. *Tinre katham ñam u. baq hijukme*, when you get word, then come; *u. bam heclena*, you did not come then (*umin* + *re*).
- umjhau*, v. a. m. Tire out, be tired out; be in a commotion; be in confusion. *Hakoko u. akatkoa*, they have tired out the fish (by chasing them in the water); *u. lakreñ seferena*, I arrived at the moment when (the fish) were tired out; *dukte ato u.ena*, the village got into confusion through an epidemic; *ñeñteko u. akana*, they are in confusion to go and attend the festival; *raqsketeko u.ka*, they are drunk with joy; *hañdi ñuteko 'u. akana*, they are in a commotion through drinking rice-beer; *Sphrae iate gola disom u. akana*, the whole country is in uproar on account of the Sohrae.
- umjha umjhi*, the same as *umjha*, q. v.
- umkan*, the same as *umuk*, *jom umuk*, q. v. (C.)
- umor*, v. *umer*. (C.)
- umra umri*, v. *umra umbri*.
- umtani*, n. Lasciviousness, debauch, carnality, jollity, jumping; adj. Lascivious, lustful, carnal, rompish. *Hañdi reak u. kantama*, your jollity is that of rice-beer; *u. reak qarqhana kantama*, it is caused by your jumping about; *nonkan u. hoq in do bañ khusiako kana*, I do not like such rompish people; *u. huñi*, a lascivious girl (v. *umtqu*).
- umtqu*, adj. Fat, lascivious, lustful, carnal, sensual; v. m. Be do., unruly. *Jom u. hoq*, a person who has overfed and is carnal; *qdiyem manaye kkan qdiye u.ka*, if you warn him much, he will be impertinent; *hañdi ñuteko u. akana*, they have become lascivious through drinking rice-beer; *alom u.ka*, do not be lascivious. (Desi *umtai*; Muñdari *umtao*.)
- umtiq umti*, adj. Lascivious, lustful, carnal, voluptuous, unruly, actuated by animal appetite; v. m. n. Be lascivious, etc., act do.; jump about, run about lustful. *Añi ñiñko u. u. burue kana*, they are jumping about lasciviously; *u. u.ko calak kana ñeñel*, they are going to attend a festival, a lascivious crowd; *u. u.ko iheñlao kana*, they are pushing people lasciviously; *miñ ghuriteko u. u.yena*, they commenced at once to jump about in lust (v. *umtqu*).

- umuk**, adj. A certain; such and such (a person); such a, that (mentioned).
U. hōr sāots kol gōthāime, send it with such and such a person; *u. u.ko kanako*, they are such and such persons; *u. din hilok hijuk hoeoktama*, on such and such a day you will have to come. (B. *omāk*.)
- umuk**, n. Reliance, dependence, self-reliance, authority; v. a. Show arrogance, be self-reliant; v. m. Rely, depend, trust on. *Cel u. cōe u.ela*, who knows for what cause he shows arrogance; *hisōr u.leye u.ela*, relying on his master, he shows arrogance; *hisōr reaē u.leye u.oē kana*, trusting to the authority of his master, he is full of courage; *dhōn u.te moṭa moṭae galela*, relying on his wealth, he boasts; *ētaē hōraē u.te dō alom u.oēa*, do not be arrogant, relying on other people (cf. *dhōmōk*).
- umuk**, v. m. (only in conn. with *jōm*). Become libidinous, voluptuous, carnal. *Jōm u.rege noa hiṭi hiṭi dō*, such giggling is heard when one has eaten oneself full and has become carnal; *jōm u.enae*, he has become libidinous (being well fed) (v. supra).
- umul**, n. Shade, shadow, shelter, protection; reflection, image, picture, spirit; v. a. m. Shade, shelter, overshadow; protect; draw by influence, take possession of (*boṅga*); keep, marry; throw one's eyes on; put one's mind on. *Dare u.re durupme*, sit in the shade of the tree; *hisōr u.re lahenme*, remain under the protection of a master; *qrsire amaē u. nēlme*, look at your image in the mirror; *u.ko hataokeltina*, they took my picture; *ḡḡi daēre u. nēlokme*, look at your reflection in the water of the pool; *Ṭhakur reaē u.re hirlāhme*, seek refuge under the protection of God; *u.ko aderketa teheṅ mānjhi harām reaē*, they brought in the spirit of the dead village chief to-day (at *tel naham*); *gidra u.em* (or, *-aeme*), shade the child; *phalna opaēre teheṅ dōbon u. hōga*, to-day we shall make some shelter in the house of so and so (about building *mandwa*, q. v.); *oṅḡle u.lena*, we took shelter there; *onko dō setōn u. hō bānukṭakon*, they have not even anything to shade against the sun (no trees); *uni kuri dō phalnae u. kedeā*, so and so married that girl; *Baḡhut uni mēroṃme u.kedeā*, the tiger-spirit drew that goat to himself (by secret influence); *boṅga u. dō alom lēbada*, do not tread upon the shelter of a *boṅga* (i. e., do not enter a *bhitār*); *phalna hōra dō uni kuriye u.kedeā*, so and so boy threw his influence on that girl (had intercourse with her); *phalna budhiren catar u. dō bindqrena teheṅ*, the shelter of such and such a women fell down to-day (i. e., her husband died); *u. ukme, jemon setoṅte alo gujuk*, shade it, that it may not die from the heat of the sun; *cele cōe paromen, u.tēl iṅ nēketa*, somebody passed, I saw the shadow; *u.unme*, take shelter at once; *baṭiko u.keltalea*, they took possession of our brass-cup; *jumi jaegae u.kel khaṅ jōṭae u.keta*, when he took possession of the lands he took possession of all; *ul dareko u.keta*, they took possession of the Mango tree; *nubin hōra dō dhorageko u.kina, qhōko heṭ ocolekina*, they will certainly take those two boys into their family; they will not let them come. (Munḡari, Ho *umbul*.)

umur, v. *umer*. (C.)

umur umur, the same as *umur samar*, q. v. (C.)

un, dem. pr. That, so; so many, so much; then. *U. marak*, so big; *u. tiril*, so much, so big; *u. tilil*, so much; *u. garte*, so much (-*cedalem dale kana*, why are you striking him so heavily); *u. gam*, about so much; about so many; *u. hqbič* (-*dhqbič*, -*hqrič*, -*dhqrič*), up to that, up to then; *u. dhao*, so many times; *u. johheč*, at that time, then; *u. dobra*, so many times double; *u. jelah*, so long (cf. *on*, *in*, *en*).

un anañ (-*aneč*, -*ena*, -*enañ*, -*eneč*), adv. Then first, not till then, then only.

U. a.e seferena, only then he came; *alele japił akata*, *u. a.e hijuk kana*, we had fallen asleep, then only he came.

unqg, verb. form of *unqk*, q. v.

unqk, dem. pr. So much, that much, so; v. a. m. Make, become so much.

U. dq atom emaea, do not give him so much; *u. in cehae bañ*, what shall I do with so much; *u.e usula*, he is so high as this; *u. maraha*, it is so big as this; *teheñ dqbom unqga*, to-day we shall do this much; *hqčič talah takhkana*, *nioł dq u.ena*, it was only a little, now it has become this much; *u. dhao*, so many times (*un + ał*).

unqk gam, dem. pr. About so much. *U. g. dqm emangea*, you must give me about so much; *u. g.tebon hoołła*, we shall have enough by about that much (*unqk* and *gam*).

unqkge, dem. pr. So much, that much. *U.m khaken, bam nql akawan*, did you become so ravenous, have you not seen (such food) before; *u.a*, there is so much (and not more) (*unqk + ge*).

unqkkote, dem. adv. By about that much, by about that time. *U. dqko anpułła*, they will have enough by about that much; *u. dq nahake hijukła*, by about that time he will arrive (*unqk + ko + te*).

unqk nunqk, dem. pr. So and so much; v. a. m. Make, become do. *U. u.ko jom qubaukela*, they borrowed so and so much and did not pay; *u. n. kidinae*, he made me (e. g., pay) so and so much.

unqk nhunqk, the same as *unqk nunqk*, q. v.

unqkte, dem. adv. By that much, by that time. *U. ko tirpitokła*, they will be satisfied by that much; *u. ko seferokła*, by that time they will arrive (*unqk + te*).

unqk uđič, dem. pr. About as much, as many. *U. u.ako ouko dq*, they are about as many; *u. u. enahre dqm emliñ kħan etote bañ ruqkokła*, if you had given me about as much a while ago, should I not be home again by this time (v. *unqk* and *uđič*).

unqñ, n. Rumour, report; adj. Rumoured; v. a. m. Originate, generate (rumour, scandal), spring up, creep up, arise, spread, be rumoured. *U. katha*, a rumoured tale; *miłteč u. janam akana*, a rumour has come up; *miłtečo u. akata, bahma, kohqđa khqn gidrqi janam akana*, they have spread about a rumour, that a child has been born out of a pumpkin; *hako sapko u. akata*, they have spread a report about catching

fish; *u. akana*, *Asanbani hatre haða ðaŋgra aði algateko namolla mente*, it has been rumoured that buffaloes and bullocks are got at a very cheap price at the Asanbani market; *noa bir dɔ aði bɔriɔ u. akana*, *hulko hɛɔ akana*, there are a great many rumours about this forest, that tigers have come; *miŋɛɔ hɔrko u. akadea*, *khub rane baðaea mente*, they have spread a report about a certain person, that he knows medicine very well. (Desi *man*.)

unqani, n., adj., v. a. m., the same as *unqan*, q. v.

unqan (*un + an*), dem. pr., the same as *unqã*, q. v.

unqan uðic, dem. pr., the same as *unqã uðic*, q. v.

unqãkote, v. *unqãkote*.

unqã nunqã, v. *unqã nunqã*.

unqã nhunqã, v. *unqã nunqã*.

unqas, num. Nineteen (freq. used by the Santals). *U. ði menaka*, there are 19. (B. *unish*.)

unqan, v. a. m. Gather (clouds), cloud over, be threatening rain, commence raining; spring into existence, be rumoured. *Puruq seɔ dalle u. akata*, rain clouds have gathered in the East; *hendigegeye u. akata*, black rain clouds have gathered; *hɔe dala lagite u. akata*, it has clouded over and a nor-wester will come; *inqate u.ena*, *banma*, *cele cɔ darako kan Deho hɔppan goðko lagit*, thereupon a report went abroad that some were coming to kill the Hindus (cf. B. *unngyon*, act of raising, lifting).

un dara, n. That place, region (only with postpos. and as adv., *-re*, *-kore*, *-te*, *-kote*), about there, in that region; about that time. *U. d.kore ona ato dɔ oka hɛɔ cɔn menaka*, that village is somewhere in that region; *u. d.te dɔ gofan hel agu akata*, in that direction I have been everywhere; *nin dara oka jakheɔe hijuka*, *u. d. qnɛɔ tehen hɔe hijuka*, the time at which he up to this has been in the habit of coming, only about that time he will also come to-day; *amem tehgo barae kan*, *u. d.kote calaka noa haɔ dɔ*, this timber will reach about the place where you are standing; *u. d.kote hijuk dɔho men akata*, they have said they will come about that time; *u. d.teko seferoka*, they will arrive about that time (*un* and *dara*).

unde, v. sub *inde*.

unde par, v. sub *inde par*.

un dimɔ, adv. So long a time (afterwards). *U. d.kote noa dɔ hoeko*, after so long a time (in the future) this will happen (v. *un* and *dimɔ*).

undkup, v. *unkup*.

un dɔ, adv. Then, at that time. *U. d. okarem tahkana*, where were you at that time; *qnye akalhet serma u. d. huðiniñ tahkana*, the year it was famine, then I was small (v. *un* and *dɔ*).

un dhɔbiɔ (*-dhɔriɔ*, *-hɔbiɔ*, *-hɔriɔ*), adv. Thus far, till then, so long, so far; up till there. *Unqãe daletmea*, *u. dh.em thir akawadea*, so much he beats you, have you been quiet towards him so long; *u. dh. in tahqna*, I shall remain so long; *u. dh.e sqnlana*, he went so far (*un + dhɔbiɔ*, etc.).

- un gan**, dem. pr. About as much, so much. *U. g. in ror ahalmea, gure hō bam anjometa*, so much I have scolded you, still you do not listen (v. *un* and *gan*).
- un gante**, dem. adv. By about that much, by about that time. *U. g. dpe seſſerokha*, he will arrive by that time; *u. g. anah (-angē, -ena, -enah, -ngē)*, only by about that time; *u. g. dpe bila*, he will get his fill by about that much (*un gan + te*).
- uni**, dem. pr. He (she) there, he, she; that one (animate). *U. ye unen akata*, he has said it; *u. maejiu dpe onkangea*, that woman is such; *uni -ah, -ah, -reak, -reak*, of that one, his, her (inamin) (adj., pr., v. a. m.). *uni-ren*, do. (animate) (*un + i*; B. *uni*).
- uni qnid**, dem. pr. He, she there. *U. q. kora hepon dō*, look at him, that is a boy; *u. q. uni dō*, look there he is that one (v. *uni* and *qnid*).
- uni batarid**, the same as *uni batarid*, q. v.
- uni be'qrid**, dem. pr. About like him (her), likely about equal to him (her); v. m. Be, become do. *En serma dō u. b. in tahkkanā*, that year I was likely about equal to him; *u. b. e hoekoā*, she will be about like her; *netar dō u. b. akana*, at present he has become about equal to him (v. *uni* and *batarid*).
- uni inid**, the same as *uni qnid*, q. v.
- unimre**, adv. Then. *U. m. senlena, cekate bam heē hodoō kana*, you went then, how is it that you are not coming quickly? (*un + im + re*).
- unin**, dem. pr. He, she. *U. hor*, that person; *sedaere mil atorebon berel napamlen, u. kanae*, it is he, with whom we in olden times settled in the same village (*un + n*).
- uni nid**, the same as *uni qnid*, q. v. (*unin + id*).
- unis**, num. Nineteen (frequently used by the Santals). (H. *unīs*.)
- unifaē**, dem. pr. That one (-reak, -reak, -ren). *U. baē aſſao akadea*, I have not reached that one; *unkinfaē nitkin hijuk kana*, those two are coming now (*uni + faē*).
- uni unī**, dem. pr. This one and that one. *u. n. bon jurikina*, we shall make a pair of that and this one (v. *uni*).
- un jokha**, the same as *un jokheē*, q. v.
- un jokheē**, n., adv. That time, then. *Nonkae metam u. jem takid ruqreka*, you should have protested at the time when he said so to you; *u. j. ko laſſhai kan tahkkanā*, they were at war at that time; *u. j. khon*, from that time; *u. j. re*, at that time (*un* and *jokheē*).
- un jokhen**, the same as *un jokheē*, q. v. (v. *un* and *jokhen*).
- unka**, n. What is given into the bargain, a gift over and above what is due, given by the seller (generally of the same stuff as that bought); fig. the younger sister of a bride; v. a. m. Give into the bargain, be do. *Noa dohanre u. dō bako gmoā*, in this shop they do not give anything extra; *u. menkate mſſahāre ojog laſſil sunumho emadiā*, they gave me into the bargain oil to anoint my face with; *dēn qliē hō*

u.waliñme, please give also us two something into the bargain; *u.ñ atakana*, I received it into the bargain; *u.waliñme, ekñem tulq datapan kana*, give me good weight, you are only weighing me the exact weight; *noa thamakur do u.yena*, this tobacco is extra; *ervellet kuri doq u. kana*, the younger sister of the bride is a gift into the bargain; *u. jãwãe kanta-bonae uni do*, this one is our extra bridegroom (said about the younger brothers of the bridegroom, and about the *lumti kora*, q. v.); *u. bahu*, a bride into the bargain (*ervellet kuri*, q. v. and *lumti kuri*, q. v.). Note, in shops *unkq* is asked by and given to anybody present as a bargain. When the younger sisters of a bride and the younger brothers of a bridegroom are said to be *unkq*, the cause is that sexual intercourse is allowed between the respective parties. (Desi *unkã*.)

unkq cunkq, n., v. a., the same as *unkq*, q. v. *Nui do u. c. bogegeye emoll kana, nel namokgetaea*, this one gives properly gifts into the bargain, it can be seen what he gives. (Desi *unkã cunkã*; v. supra.)

unkin, dual of *uni*, q. v. (*un + kin*).

unkote, dem. adv. By about that time. *Ambasoka nahã, uye dakkabona*, it will presently be new moon, then we will get rain; *nui candos molok tikinokre u.bon er aphor sata*, when the moon reaches the first quarter, by about that time we shall finish sowing; *dalle khan u. do mohajonko emabona*, if it rains, then (by that time) the money-lender will give us (loans) (*un + ko + te*, v. *unte*).

unkup, n. Guess, surmise, v. a. (d.), v. m. d. Guess, surmise, conjecture, suppose; infer; suspect. *U.te unigen bodnamede kana*, by conjecture I take this one to be the guilty one; *u.reñ bujhaeta, nonde menae mente*, I suppose he is here; *kudi realk in u.keta, nondeñ nama mente*, I guessed I should find the kodali here; *u.adeañ uniyã idi akata mente*, I suspected him to have taken it away; *u.anae, uni kombro kamae mente*, he surmised in his mind, that this one was the thief.

un khac (or *un khan*), adv. Then, at that time. *Dalkidiñae, u. kh. in dal ruqkedeae*, he struck me, then I struck him again; *onde ontanañ in nelketa, u. kh. ten disqketa*, I saw such a thing there, then I remembered; *u. kh. anañ (-añeç, -eñeç, -ena, -enañ)*, only then; *u. kh. ge tap jalaoktiña*, then my anger will rise (v. *un* and *khac, khan*).

unkhqiç, the same as *ulkhqina*, q. v.

unkhqing, the same as *ulkhqina*, q. v.

unkhqna, the same as *ulkhqina*, q. v.

un khqç, the same as *un khon*, q. v.

un khon, adv. Since then, from that time. *U. kh. in ruqk kana*, I have been ill since then; *noako roç akadiñ, u. kh. bañ sen akana*, since they upbraided me for this I have not gone there (v. *un* and *khon*).

un maraã, dem. adj. So big as (shown); v. a. m. Make, become so big. *U. m. kor*, so great a person; *netar doq, u. m.ena kora do*, now the boy has become so great (as shown, or said) (*un* and *marã*).

- unre**, dem. adv. Then, at that time. *U. ye munhela*, he said at that time; *oka johhecho topakede*, *u. do ban lahkana*, I was not there at the time when they buried him (*un + re*).
- un layom**, dem. adv. After so long a time, so far behind. *U. t. do cedah menama*, why do you remain so far behind; *u. t. anah* (-*angé*, -*ené*, -*ena*, -*enah*), only after so long a time; *u. t. e hekena*, after so long a time he came; *u. t. re*, *u. t. le*, so far behind, after so long an interval (*v. un* and *layom*).
- unte**, dem. adv. By that time. *U. do bale jurqu baraa nahañ*, shall we not get the necessary provisions together by that time; *u. dole rugra*, by that time we shall return; *u. anah* (-*angé*, -*ené*, -*ena*, -*enah*), only by that time (*un + te*).
- un tirif**, dem., the same as *un titif*, *q. v.* (*v. un* and *tirif*).
- un titif**, dem. So much, so big. *U. t. jo akama*, it has set a fruit so big; *u. t. do alom emakoa*, do not give them so much; *u. t. kate do phom anjaolekoa*, by giving so much to everybody you will not have enough for them (*v. un* and *titif*).
- unf**, *v. ñf.* (C.)
- unuf**, the same as *unuf unuf*, *v. ono ono.* (C.)
- unucua**, *n.* Corner, bend, creek. *Gada u. thenko ato akata*, they have founded a village at the bend of the river; *doreño u.*, a creek of a lake; *buru u.*, the outlying parts of a mountain; *sima u.*, the corner of a boundary (*ucua*, with infixed *n*).
- un ufi**, dem. So much, about as much. *U. u.ñ emafnere hñ bam khusiñ kana*, you are not satisfied even when I have given you so much; *mit cupul u. u.ñ emadea*, I gave him about as much as one handful (*v. un* and *ufi*).
- un ufiñ**, dem., the same as *un ufi*, *q. v.* *U. u. hñ honah akarem nama algate do*, where will you easily get as much as that (*un* and *ufiñ*).
- unum**, *n.* Immersion, the height of a person from the feet to the crown of the head; *v. a. m.* Immerse, submerge, dip, go under, sink (under the surface); drown; baptize; *adj.* Dipped, sunk, drowned. *Hof u. dah menaka*, there is so much water as the height of a person; *kañho u. keta*, they submerged the timber; *u. kedekho*, they immersed him; *dahreye u. ana*, he sunk in the water (was drowned); *rinreye u. akana*, he is submerged in debt; *rogreye u. akadea*, his whole body suffers from the disease (e. g., dropsy, leprosy); *duhreye u. akana*, he is submerged in suffering; *u. kañho oar akata*, they have brought out the sunk timber; *u. hof*, a drowned person; *bisteyé u. akadea*, the poison has affected his whole body; *jobratéye u. akana*, he is submerged in litter (i. e., debt).
- In compounds, when it is the first word, *unum* signifies the manner in which the second word is affected; when second word, it gives the result of the first.
- U. gujuñ*, *v. a. m.* Sinking to die, i. e., drown;

u. taken, v. m. Sinking to remain (espec. drown);

u. bota, v. m. Sinking to enter, sink^a down, glide down;

jom u., v. a. m. lit. Eating to submerge, i. e., receive and give nothing in return (about the bride-price, v. *jom unum*);

capal u., v. a. Throwing to submerge, throw down (into water);

ota u., v. a. m. Press down (under the surface) (? *um* with infixed *n*.;

Murdari, Ho *unum*).

unuman, the same as *on man*, q. v.

unum gned, v. n. Play at diving. *Gidraho u. e. kana*, the children play at diving (i. e., see who can remain longest under water) (v. *unum* and *gned*).

unum sumna, adv. Just as much as the height of a person. *U. s. dall menaka*, there is as much water as the height of a person; *u. s. ho gada akala*, they have dug as deep as the height of a person (v. *unum* and *sumna*).

unum sunum, v. *unum sumna*. (C.)

un un, dem. Just that. *U. u. johkedem rorkea*, you should have spoken at that very time; *u. u. regem sapkea*, just at that time you should have taken hold of it; *u. u. sahgurege menaka*, it is just so far (as that) (v. *un*).

un uni, dem. pr. He there, she there (showing). *U. u. kanae hopomerah da*, she there is my daughter; *u. unkin*, those two there (but *on onko*) (v. *un* and *uni*).

un utar, adv. Then only, not till then. *Bere qcurena, u. u. e emadiha*, only when the sun was past noon he gave me; *u. u. in hadaketa*, only then I got to know it (v. *un* and *utar*).

unul gutrud, adv. Minutely, all and everything, in detail. *Jolo kathae lajadea u. g.*, he told him all and everything; *samamahekin gabmaraoa u. g.*, they speak about everything; *u. g. e disayeta*, he remembers minutely (cf. *ul gutrud*).

unuthau, n. The raising. *Kharqi u.*, the raising of the threshing-floor (*uthau* with infixed *n*).

unu unu, adj. Various, of many kinds; v. *ono ono*. (Desi *unu unu*.)

un, v. a. m. Twine, twist, plait; curl up (in drying); contract, become lean, shrivel. *Bachomho u. eta*, they are twisting *bachom* (q. v.), making cords of it; *barakho u. keta*, they made a rope; *nanigloho u. a*, they are going to twist a yoke-tying rope; *setohte jondra u. oka*, the Indian corn plants will be twisted by the heat of the sun; *sakam u. ena*, the leaves curled up; *rraggetu lad u. entaea*, his stomach was contracted owing to hunger; *rogto horgmo u. akantaea*, his body has become shrivelled through disease. (Ho *ni*.)

unjiil jhambil, the same as *njiil jhambil*, q. v.

unjq unjki, v. *unjq unjhi*. (C.)

unqron, the same as *uqron*, q. v.

- uparte*, postp. adv. Against, with. *Am u. ye edre akana*, he is angry with you; *in u. ye teho akana*, he has stood up against me, or for me (used both about inimical and friendly attitude); *in u. ko hec akana*, they have come against me; *in u. ye hurudela*, he nourishes hatred against me; *in u. badike dhera*, I have many enemies; *in u. ye letis akata*, he has laid a complaint against me (*upar + te*).
- uparten*, adj. Who is against (postp.). *Am u. ic dge bah kana*, he is not one who is against you; *uni u. ko*, those who are against him (*uparte + n*).
- upas*, n. Fast; abstinence from food or from food and drink (when the *upas* is preparatory to some religious observance); v. a. m. Fast, go without food; to keep without food. *U. e manaofa*, he is keeping a fast; *u. hilo*, a day of fast; *tehen doko u. eta*, they are fasting to-day; *bohngaid do quriye bohngako dhqibice u. a*, the sacrificer abstains from food and drink till he has performed the sacrifice; *pe maha khonko u. akata*, they have been without food for the last three days; *tehen dote u. akadea*, we have kept him without food to-day; *u. ok kanae*, he is fasting (i. e., hungry); *amlegem u. ena*, you have fasted yourself, went without food; *lumam mit haptako u. a*, the silkworms fast for a week. (H. *upas*.)
- upasa tirasa*, adj. Hungry and thirsty. *U. te hami kana*, he works hungry and thirsty; *u. t. menagea*, hungry and thirsty he remains. (H. *upasā*, hungry, fasting, and *trishā*, thirst.)
- upas tiras*, the same *upasa tirasa*, q. v.
- upal*, v. *jem upal*.
- upcan*, n. Produce, crops; v. a. m. Produce, give crops. *Nes do jotgah reah qfi u. hoe akantaea*, this year he has got excellent produce of every kind; *horo khub u. akantaea*, his paddy has given excellent crops; *case u. akata*, he has produced good crops. (B. *upcān*.)
- upcau*, v. a. Start, originate, bring up; v. m. Break out (disease). *Noa rog do khatige u. Blatae*, this disease will certainly break out in him; *gufi rog u. akana*, smallpox has broken out; *nwige noa kathae u. akata*, he has started this matter; *hamiko u. akata*, they have started work (cf. H. *upjānā*; cf. B. *upcān*, overflow).
- upel*, v. m. Appear, reveal oneself (especially about apparitions of *bohngas*, etc.), arise, come into existence. *Pata bohnga phaina thene u. ena*, the *pata bohnga* (q. v.) revealed himself to so and so; *nit enqem u. ok kana*, now only you reveal yourself; *oha khon nitok noa do u. ena*, from where has this come into existence now; *ona atore miffen babajiye u. akana*, a *babaji* (q. v.) has arisen in that village; *miffen u. ic in nelkeden*, I saw an apparition (cf. H. *uplānā*).
- upel baha*, the same as *upal baha*, q. v.
- uper khaper*, v. a. m. Lavish, waste, squander. *Saname u. kh. keta*, he squandered away everything; *huni emi nui emtege dhone u. kh. akata*, by giving to this and that one, he has squandered away his property.
- upgar*, v. *upgar*. (C.)

- upi*, n. Swarming white ants (the name given to the winged male and female white ants, especially when they swarm out). *U. leka marak menalkhoa noa burure*, there are peafowls on this mountain, in numbers like swarming white ants; *u. kanae*, it is a winged white ant; *u. do joput qikuteho ofokoha gujul lagil*, the winged white ants come out to die, feeling rainy weather; *u. il*, the wing of a white ant. (B. *ut*; Ho *upi*, cockroach.)
- upiŋs*, n. Scurf (on the scalp), dandruff; adj. Scurvy; v. a. d., v. m. Become scurvy, get dandruff. *Bophkre u. menaktaea*, he has scurf on his head; *uniak bhoŋ do u.getaea*, his head is scurvy; *bhoŋ u. akantaea*, *qdi din khon baŋ narŋa akante*, his head is full of dandruff, because he for a long time has not washed his head; *ŋiŋŋa hasaten narŋayente in hŋ u.adita*, I washed my head with some earth left behind, therefore I also got scurf (cf. Assamese *uphi*; v. *ŋs*).
- upi kalgat*, adv. Never to return, for ever (lit. like to oil the ears of the swarming white ants; about leaving one's home). *U. k. lekae oŋona*, he went out (from his home) like the never returning swarming white ants, i. e., for good, for ever.
- upja*, the same as *upcan*, q. v. (C.; H. *upaj*.)
- upjan*, the same as *upcan*, q. v. (C.)
- upjau*, the same as *upcan*, q. v. (C.)
- upjon*, the same as *upcan*, q. v. (C.; B. *upjon*.)
- upkar*, n. Help, assistance, succour; v. a. Help, assist. *Hq u.ko baŋ bogea*, it is not good to assist people (Santal wisdom); *mihū u. bgron bogea*, rather to help cattle is good; *uniak u.teh paromena*, I got through by his help; *nes do cel reaŋ hŋ u. do banukanan*, this year there is no help in anything (no crops to help one through); *dhirū gaite khube u.ena*, he got great help through (selling the milk of) a cow with calf; *maqjkiye u. kidiŋteŋ jitaena*, I won, because the village chief assisted me; *unireteŋ si u.ena*, I was helped to plough with his bullocks; *em u.*, v. a., by giving to assist (-*kedea*); *uniye jom u.kedea*, he helped him to eat (it up); *ukupqaraŋ*, what helps, advantageous, assisting; *ukupqaraŋ banukitaea*, he has nothing to help him out. (H. *upkar*.)
- upkari*, adj. Useful. *U. jinis*, useful thing. (H. *upkari*; v. infra.)
- upkariq*, adj. Useful, helpful, beneficent. *Mungu araŋ do khub u. kangea*, the *mungu* (q. v.) vegetable is very useful; *mathom do khub u. jinis kangea*, the *mahua* is a very useful article; *khub u. hore tahŋkana*, he was a very beneficent person; *ukn.*, who assists; *ukn.waŋ*, what assists, helpful (v. supra).
- uplau*, v. a. m. Revive, stir up, bring to the surface; come to the surface, float, come up, rise, emerge. *Koŋho u.kela*, they caused the wood to come to the surface (of water); *unum hore u.ena*, the drowned person floated up; *rohge hore dakteye u.kela*, the planted paddy was caused to float by the rains. (H. *uplan*, rise above the water.)

upla upli, adv. So that everything swims; v. a. m., the same as *uplu*, q. v., but about many. *Bogeteye u. u.kela dakte horo*, the paddy was caused to float about by the rain; *u. u.ye dukhela*, it rained so that everything swam; *ropho horo n. u.yena*, the planted paddy was caused to float (v. *uplu*).

upodip, n. Peninsula (only in books). (B. *upodvtp*.)

upo gropho, n. A satellite (only in books). (B. *upogroho*.)

upokul, n. Coast (only in books). (B. *upokul*.)

uponodi, n. River (only in books). (B. *uponodi*.)

upor, adj. Above, superior; v. a. m. Pull out (of difficulties), help out (with money or advice); rise. *Jolo khone u.gea dayete ar kathale*, he is superior to all as regards strength and power of expression; *cela do guru u. dge ban kana*, the disciple is not above his master; *unige ye u.kidiña, bankhan in hurhaleñ tahkha*, he pulled me out, or I would have been in difficulties; *in senkaten u.kedeñ fakate*, I went and helped him out, giving him money; *nes don u.oka*, I shall be safe this year (be superior to money difficulties); *nes do bhao u.oka*, this year the price will rise; *nonde khon hande do u.gea bhao*, the price is higher there than here; *qdi u.ko damak kana*, they are pricing it very high (v. *upar*; B. *upor*).

upor cap, adj. Overflowing, filling all (water running). *U. c. dak hęcena celan khon*, overflowing water came from above (filling all, breaking ridges, etc.).

upor capiq, the same as *upor cap*, q. v.

upordom, adv. Heavily, pantingly, short of breath; v. a. m. Cause to pant; v. m. Become short of breath. *U.e sahefela*, he is breathing heavily; *u.kidiñ dom*, you made me pant (e. g., by causing me to drink quickly); *gok gokten u.ena*, I became short of breath by carrying it along. (Desi *upordom*.)

uporre, the same as *uparre*, q. v.

uporren, the same as *uparren*, q. v.

uporte, the same as *uparte*, q. v.

uporten, the same as *uparten*, q. v.

upo sagor, n. Bay (of the sea) (only in books). (B. *uposagor*.)

uposti, v. a. m. Start, raise. *Mitced maran utar orakle u. akata*, we have started building a very large house; *unige kathae u. akata*, he has raised the matter; *noa katha do arhō u. akana*, this matter has been raised again. (Desi *uposti*; cf. B. *upostito*.)

upraq, v. *upar* (word getting obsolete).

uprak, v. *rag uprag*. (C.)

uprand, adv. Over and above, in addition to that, at that juncture, against. *Iiniñ sen akan tahkhanre ona u.re uniye hęcena*, when I had gone there, at that juncture he came; *uni u.le qher horho rangao akana*, many people are angry against him; *juribanakidiñie hęc baña, ona u. hęc*

hajokidina, he was not satisfied with fining me, in addition to that he imprisoned me (v. *upar*).

upra pari, the same as *upra upri*, q. v. (v. *upar* and B. *pāri*).

upra upri, adv. Strugglingly, contendingly, one so another so, in rivalry; v. a. m. Contend, strive, fight, struggle. *U. u. ko hukumela, okocalem anjomtakoa*, they are ordering, one so another so, whom are you to listen to; *kathako u. u. kela*, they contended (one said so, another so); *u. u. ko sekreni kana*, they are singing, one so another so; *u. u. kin khopi kana*, they ask in rivalry; *u. u. ko bololē kana*, they struggle to enter; *kathareko u. u. yena*, they contended with each other (gainsaid); *noa khet rean joto boehako u. u. lena*, all the brothers struggled (to get) this rice-field; *ilqamre uni sadom hutumteko u. u. yena*, they bid one above the other for this horse at the auction (v. *upar* and H. *apri*; Mundari *upra upri*).

upri, n. What is given in addition (at exchange); an extra, surplus money, something into the bargain; adj. Excessive, more than common, or just; additional; v. a. Take an excessive price, v. a. d. Give over and above in addition. *U. ye agukidina, dangra kada bodolko jokhet*, he unjustly took some excess money from me at the time we exchanged bullocks and buffaloes; *u. lagaomea* (or, *-ama*), you will have to give something into the bargain; *u. ye dakkela*, it rained excessively; *u. dakte jotoe kharaphela*, all was spoilt by excessive rain; *noareye u. kidina*, he took an excessive price from me for this; *u. dande agukidina*, he made me pay an excessive fine (more than right); *thora thuriye u. adina*, he gave me a little more (than I first said). (H. *apri*.)

upria, adj. Stranger, foreigner; strange, foreign; a newcomer, alien. *U. hof*, a foreigner; *u. kul*, a recently come tiger; *uni u. hof do cele rofela*, what is that stranger talking about? (H. *apri*.)

uprin, v. a. Bring out of difficulties (of state of being an outcaste or religiously unclean); v. m. Overcome the danger of childbirth, stand, surmount; be taken up into society again. *Biŋol khonko u. bedea*, they took him into caste again; *dos talarepe u. hellea*, you brought us again in among the ten (i. e., purified us so that we can again live as others; from *bhayan binti*); *biŋol khone u. ena*, he was again taken up into society; *bharti hormo khone u. ena*, she has overcome the danger of childbirth (cf. *upri* and *upar*).

uptan, n. Misfortune, accident; v. m. Spring up, take place. *U. hoe idik kana unialē do*, he gets one misfortune after another; *arkē oms atore miŋŋel katha u. oŋ kana*, a matter is again coming up in that village (v. *upcan*).

upur dhpur, the same as *udur dhpur*, q. v.

upusti, v. *uposti*.

upusaf, v. recipr. of *usaf*, q. v.

upul, v. a. m. Yield, consent, comply; be satisfied, quiet. *Bae u. kana, calalgeae*, he will not agree (to stay), he will go; *nui gidra do mit ghari hē bae u.a.*, this child will not be satisfied even for a moment; *nui dge u.lena, sqhgeteniē do bae u.lena*, this one was willing, his companion not; *pera bako u.lena*, the friends would not yield (they demanded marriage this year); *mōn bañ u. kantasa*, his mind will not rest quiet.

upufic, v. recipr. of *upic*, q. v.

upufkqu, v. recipr. of *ufkqu*, q. v.

upufhqu, v. recipr. of *ufhqu*, q. v.

up, v. a. m. To eject, throw out, tip out; pour out (solids); spill. *Nqōde hasa ubme*, pour out some earth here; *daka ubme*, pour out the boiled rice; *qōpkate dañ u. gōskalme*, throw out the water with the *qōpka* (q. v.); *piqdhā hasa u.akme*, throw out some earth on the embankment; *khetre guricin u. akawala*, I have thrown out manure on the rice-field; *nuiqe joto u.aeme*, pour it all out to him; *hana khqclqñ khon noare u. ruqme*, pour it out again into this from that basket; *horo lqhot dalle u. gidibela*, she threw away the water in which the paddy was soaked; *sunum u.ena*, the oil was thrown out (spilt); *noa dañ celeye u.kela*, who has spilled this water.

up, n. Hair, wool; v. m. Become hairy, get hair. *Bqhōñ u.ho ārgoketa*, they brought down the hair of the head (i. e., shaved the head of a new-born child at *janam chañiar*); *hattalñ u.*, the hair in the armpit; *goco u.*, beard; *lufur u.*, hair of the ear; *dea u.*, hair on the back; *u.e arañ akafa*, she has let down her hair; *bana u.ho lolahoa bhālki ruqre*, they tie bear's hair to people suffering from *bhālki* (q. v.) fever; *merom u. reañ banat*, a blanket of goat's hair; *gofo u. reañ kicriē bañ rabaña*, the cloth made of rat's hair is not cold (said about a certain kind of clothing used by rich people); *bhiqi u.*, wool; *bhiqi u. reañ kamra*, a blanket of wool; *janam u.ge menalktaea*, he has still the hair with which he was born (especially said about hair of children, who have not had *chañiar*) (uncut, never cut hair); *kata u.*, hair on the private parts; *qsul u.*, hair kept long; *piñi u.*, curly hair; *kañiq u.*, reddish hair; *palkui u.*, reddish hair, bleached hair; *tulpā u.*, short cut hair; *tope u.*, hair fallen out (in fever, etc.); *quriye ubolka*, he has not got hair as yet, (especially beard); *dañ do u.ena, ohonñ nūlea*, there has come hair in the water, I shall not drink it; *piñni u.*, the eyelashes. (Munqari, Ho ub.)

upfan, adj. Hairy. *U. anae*, he is hairy, has hair; *u.all haria*, a hairy skin (*up + an*).

up arec, adv. Excessively, overmuch (about measuring dry things, keeping one's hand about the top of the measure, so that more than full is measured out). *Nui mahajon do bae thika, u. u.e sqña*, this money-lender is not good; he measures (paddy, etc., to himself) making much go with his hands (v. *up* and *arec*).

- up̄ muč*, n. A black ant which exudes from the anus a hair-like thread; hence the name (C.) (v. *up̄* and *muč*).
- up̄ n̄p̄t̄ up̄ sakam*, adv. Excessively, abundantly, plentifully, extremely, over head and ears (debt, fruit). *U. n. n. s. rintaa*, he is over head and ears in debt; *u. n. n. s. jə akana*, it has set fruit abundantly (v. *up̄*, *n̄p̄t̄* and *sakam*).
- up̄h̄q̄d*, n. Calamity, misfortune, disaster; false panic, rumour; v. a. m. Start a rumour, false panic; be rumoured. *Cel u. cəko janam akata*, they have started some false rumour; *q̄d̄i marān̄ u. calāk̄ kana*, a great calamity is in progress; *mit̄teko u. akata*, they have started a rumour (causing a panic) (cf. *aph̄q̄d*; cf. *up̄h̄q̄r*; A. H. *afat*; cf. A. H. *tafan*).
- up̄h̄q̄d̄iə*, adj. Who starts false rumours, creates a disturbance. *Ād̄i u. h̄or kanae, sālge j̄āh̄ān q̄ur̄ial̄ke l̄ai bar̄aea*, he is a great rumour-starter, he is always ready to start any false tale (v. *up̄h̄q̄d*).
- up̄h̄q̄n*, v. a. m. Shine (about the sun through clouds); clear up. *Nit̄ōk̄ d̄e u. n̄q̄k̄ akata*, now there is a break in the clouds; *u. akana*, it has cleared up (the sun is shining). (H. *up̄h̄ān*, effervescence.)
- up̄h̄q̄nd*, the same as *up̄h̄q̄n*, q. v.
- up̄h̄q̄n̄*, n. Opportunity, leisure, spare time; adj. Unoccupied, spare; v. m. Get leisure, etc. *U. bān̄ h̄ameta*, I cannot find the leisure; *h̄ape u. ocoah̄me*, wait, let me get the (necessary) leisure; *onkoren̄ mit̄ h̄or d̄e u. getakoa*, one of theirs is unoccupied; *u. h̄or citri ḡūp̄riko q̄sul̄koa*, people who have nothing to do keep partridges and quails; *nit̄ōk̄ d̄oh̄ u. akana*, now I am at leisure.
- up̄h̄q̄n̄d̄*, n. The rope at the foot of a bed, by means of which the netting is tightened; v. a. d. Fix do. to a bed. *U. daḡme*, tighten the foot-rope; *par̄h̄om̄ u. ak̄me*, fix a foot-rope to the bed (cf. H. *ud̄v̄'in*).
- up̄h̄ān̄d̄ top̄ak̄*, n. lit. The snapping of the foot-rope of a bedstead, (fig.) a rupee given to the chief of the village of the bride (at marriage), to show that the last bond or tie by which a bride is bound to her parental home is broken. *U. t. em̄me*, give the money for the snapping of the foot-rope; *noa d̄o kakat̄ reāk̄ u. t. faka*, this is the rupee to snap the foot-rope of the bed of the father's younger brother (i. e., village chief) (v. *up̄h̄q̄n̄d̄* and *top̄ak̄*).
- up̄h̄q̄r*, n. Rumour, report, false panic, misfortune, calamity, disaster; v. a. m. Spread a report, start a rumour, be rumoured. *Dom̄bo reāk̄ mit̄tē u. janam̄lena*, there arose a rumour about the Doms; *u. ko janam̄ akata, bān̄ma, maejiuko d̄q̄bireko khodakou*, they have spread a rumour, viz., that they shall tattoo the women on the shoulder blade; *mit̄teko u. keta*, they have started a rumour; *u. ena*, it was rumoured; *cel u. c̄oh̄ hoeyentae*, some calamity has happened to him (cf. *up̄h̄q̄d*).
- up̄h̄q̄r̄*, the same as *up̄h̄q̄n̄d̄*, q. v.
- up̄her*, the same as *up̄h̄q̄r*, q. v.

uphlaqu, the same as *uplaqu*, q. v.

uphla uphli, the same as *uph upli*, q. v.

uphra uphri, v. *upra upri*. (C.)

ur, v. a. m. Peel off, flay, skin, cast the skin (as snakes), slough; remove by hand the skin or outer covering, pick the grains of Indian corn from the cob, beans from the legume; husk (fig). *U. jonđra do alom dohoea*, do not keep Indian corn picked from the cob; *u. ghaňgra, ghaňgra*, beans picked; *jonđrako u.eta*, they are picking the Indian corn grains; *malhanko u.keta*, they picked the beans; *bar mąřĩ gan caotele u. akata*, we have husked about two maunds of rice; *u.akle bae akata*, we have put away for keeping what is husked or picked; *đke u. jonmeta*, he peels off the bark of the sugar-cane and eats; *lare ukur kana*, he is peeling off the fibre-bark; *biňe u.ena*, a snake cast off its skin; *lumąniko u.ođ kana*, the silkworms cast off their skins; *lo u.ena*, he burnt himself, so that his skin peeled off; *kusil u.ketae harta*, he scraped off the skin; *kayňhar rapaňe u.eta*, he removes the peel of the roasted jack-fruit-kernels; *qlu u.me*, peel the potatoes; *harta u.entaea*, his skin peeled off; *dal u. kedee*, he thrashed him, so that his skin came off. (Muđđari *ur*; Ho *ur*.)

ural, v. a. m. Entice, beguile, allure, seduce, lead astray, mislead, misguide; spread a report. *Hako sapko u.kedee*, they enticed him away to catch fish; *cateko u.kedee*, they allured him away to the tea-garden; *onko helteye u.ena*, he was allured away by seeing those; *hoř u.teye u.ena*, he was enticed away by the enticement of people; *kurięeye u.kedee*, the girl seduced him; *oňđeko u. akata, kapi hamoka mente*, they have spread a report that work is to be got there; *gidra kęntę u. idiyeni*, allure the child away thither. (Desi *ural*.)

uręle patale, adj. Enticed, beguiled, allured, induced (by others, by report) (mostly in vain). *U. ple sentena nahakęe*, we went in vain, allured by others; *onu unęn anjomkate u. p. parom hoř doko paromena*, having heard that report those people who crossed, induced by the report, they went over (*caco chařiq bini*); *hako sap u. ple sentena*, we went to catch fish, enticed by others (v. *ural* and *patal*).

uręliq, adj. Who entices, allures, etc. *Nui kęngeae u. do*, this one is the enticer (*ural* + *iq*).

uręl patal, the same as *uręle patale*, q. v.

uręn, v. a. m. Lay bare, destroy, desolate, ruin, devastate, eat up; finish.

Sanam casko u.keta gęi, the cows ate up all the crops; *mił orađ bęndile jom u. keta setoň din męlare*, we ate up during the hot season a house-full of paddy bundles; *hořo irolko u. idiyela*, they are finishing the harvesting of the paddy as they go along; *poňoko disomko u.keta*, the locusts devastated the country. When second word in compounds, *uręn* generally means bare down, off. *Mall u.ketako bir*, they cleared the forest; *ir u.*, cut and clear, harvest off (v. *oran*).

Urāu, n. The Oraons (or Kurukh), a Dravidian tribe in Chota Nagpur and other places. *U. leka poṃṃ akanae*, he has become white (with dust) like an Oraon. (Munḍari *urāon*.)

urə uri, the same as *oru uri*, q. v.

urbudəha, adj. Senseless, puerile, simple, ignorant. (C.; *ur + budəha*, v. *bud*.)

ur bhut, the same as *urbhutəgha*, q. v. (C.)

urbhutəga, the same as *urbhutəgha*, q. v. (C.)

urbhutəgha, adj. Foolish, stupid, ignorant, imbecile. *Aḍi u. həṛ kanae*, he is a very foolish person; *nui u. də nənḍeye kharap gəheta*, this idiot spoiled it here.

urgən, n. Likeness, image, features, resemblance; qualities (mostly about human beings, rarely about cattle). *Kahal u.e əgu akata*, he has got the features of his uncle; *noko gidrə də əgat u. əhə hē bako əgulakha*, these children have none of them got the features of their mother (or, qualities); *Isor acal u.an də manwae sirjəkedəae*, God created man in his own image; *əgat u.e hēlək kana*, she looks the image of her mother; *gəṛmīl u.e əgu akata, əḍiye əḷḡəra*, she has got the qualities of her grandmother, she scolds very much.

urgum, adj. Warm, tepid; v. a. m. Make, become do. *Noa thēi də u.ge qibəul kana*, this place feels warm; *u. dal*, tepid water; *u. oral*, u. *kicrid*, a warm house, warm clothes; *dakho u.keta*, they have warmed the water; *u. u.ge sebela*, it is savoury when warm (e. g., cake) (cf. *gurmi*; Munḍari, Ho *urgum*).

uri, n. A disease of the upper arm, the leg and especially the thigh; v. m. Suffer from do. The part affected first swells to a considerable size; after some time the skin bursts and pus comes out. It is not a boil. The disease may last for a year or more. *Noa də u. kantəae*, this which he has is the *uri* disease; *u.yənae*, he has got the *uri* disease. (Desi *uri*.)

urigu, v. a. m. Bring to one's bearings, beat, punish, manage. *Həpələk u.məə*, wait a bit, we two shall bring you to your bearings; *khubho u. akadea niq dhao də*, they have punished him severely this time; *ceḥ hē baḥ u.lentihə*, nothing of mine went properly; *oral daf khube u. akata*, he has managed the roof-thatching very well; *sioke u. akata*, he has managed the ploughing (learnt).

urigu, v. a. m. Disenchant, free, liberate (from spell or charm). *Gəiyə u.kethəə*, he freed the cows from the spell; *oralho u. akata*, they have freed the house from the spell. The *urigu* is done by *ojhas*, who by *sunum boṅga* (q. v.) have learnt that a *boṅga* is harassing, e. g., the cows, so that they do not give milk, do not calve, etc. A fowl is given rice to eat in the cowshed, where all the cattle are brought together; the *ojha* fumigates them with *dəhəṛə* (q. v.), having first broken the *əh akəṛ* (q. v.); then he goes

out into the field and sacrifices the fowl with a goat or a pig to the *bohga* found out, and to his own *saket*. A house is disenchanted in the same way when the whole family suffers from fever, etc. C., (1) clean out and whitewash, (2) lay thatch on without tying (v. *oreao*) (cf. *supra*).

urid, adj. Firm, tight, fast, steadfast, taut; v. a. m. Make do.; tighten, fasten. *Khub u. ie mekaeme*, enjoin him firmly; *u. mon*, a steadfast mind; *kathale u. akata*, we have made the matter firm; *pale u. kela*, he fastened the ploughshare; *khuopi quriu urija*, I have not as yet made the pole fast; *mon u. kela*, he has made his mind firm, is determined; *u. ena*, it has become tight; *mon u. entaea*, his mind has become determined; *noa katha do u. ena*, this matter was firmly settled; *ban urijok kana*, it does not become tight. As second part of a compound *urid* gives the meaning of firm, tight. *Tol u.*, v. a. m. Bind firm, tightly; *sap u.*, v. a. m. Hold tightly, take a firm hold of, hold fast; *sap u. enae*, he took a firm hold of; *behget u.*, v. a. Look steadfastly; *lehgo u.*, v. m. Stand firm; *kadam u.*, v. a. m. Hammer fast. (Munđari *uri*.)

urid, n. Bullock, ox, draught-cattle (*urid* is an old word, now comparatively seldom used). v. a., v. m. d. Procure do. *Mitfen u. menaegetaea*, he has one bullock; *dankom u.*, a young bullock, calf; *u. kelkoe*, he has procured draught-cattle; *u. ana*, do. (Munđari, Ho *uri*.)

urid arar, n. (lit. Bullock yoke). Draught animals, plough-cattle (about a pair or more); v. a., v. m. d. Procure do. *U. a. menalkhotaea*, he has plough-cattle; *u. a. kelhinae*, he has procured a pair of plough-cattle; *u. a. akawanae*, he has procured plough-cattle (v. *urid* and *arar*).

urid hon, n. A kind of rat, the Indian field-mouse, gerboa-rat, Gerbillus indicus. The *urid hon* is larger than the common *hon* (q. v.); colour, brown with white stomach, the tail is hairy; they live in holes which they dig in fields. They are eaten by the Santals and are considered very palatable. *Sakrat johked mil bhugakre aema u. h. ko takena*, *unre hor adi akho lakoa*, at the time of *sakrat* a great number of gerboa rats live in one hole, then the Santals dig them eagerly out; *u. h. tehoi gapako sakratok kana*, the rats are having *sakrat* in these days (they gather in large numbers in their holes) (v. *urid* and *hon*).

urid selep, the same as *pred selep*, q. v.

urid utih, n. Exchange of human labour and loan of bullocks; v. a. m. Exchange human labour for loan of bullocks. *U. u. ie menaea*, he is there in exchange for a loan of bullocks; *hoponielko u. u. akadea*, they have given the services of their son for the hire of a bullock; *u. u. akanae*, he serves for the hire of a bullock. This custom consists in a person becoming the servant of somebody who gives one bullock instead to the father (or uncle, etc., as the case may be) of the servant. The bullock remains with the hirer as long as the person serves, generally a year. The

person who serves thus, gets his food and clothes from the owner of the bullock, but no wages; these are taken as the hire. It is therefore the same as *carp*, only the price is given by work. It is very seldom resorted to, and only in cases where there is a numerous family lacking plough-cattle. C. states that one person works for a pair of cattle; this is not the custom here (v. *urid* and *utin*).

uri ghao, n., v. m., the same as *uri*, q. v. but more especially used when the skin has burst (v. *uri* and *ghao*).

uril, v. *gril*. (C.)

uriqu, v. a. m. Separate, extract, pick out, take out, brush away (with the hand); fig. put aside, be unsteady, of no account, roam about. *Busup* *u.me*, brush away the straw; *guchi gwada u.lem*, *tingil gan koooko*, separate the broken straw, let us see how much (paddy) there may be; *petec' koro lehas u. barae kana*, he is unsteady like empty grains (or, floating about); *sedae do qdi godique tahkana*, *nitok dge u.ena*, formerly he had a very firm position, now he has become of no account; *uni do qkpe hū bako u. akadea*, *actey u. oqokena*, nobody has put him aside, he separated and went out of his own accord; *cedakem u.eta daka*, why are you touching the food with your hand; *u. daka jom hawa hq qhoko tahlena*, people who are accustomed to eat only the best food, will never remain here (cf. *ulgu*).

urig urli, v. a. m., the same as *uriqu*, q. v. *Busupko u. u.keta*, they cleared away the straw (or, tried to); *u. u. kateye jemela*, he eats, picking out (what is cold, having spread it out); *ma u. u.me*, *ado rarejoka*, spread it out, then it will become cool (v. *uriqu*).

urig urli, adv. Enticed, induced (the same as *urgle patale*). *Jotoge u. u.ko smlena*, they went, all allured by seeing others; *tekeh do jotoge jahngae patae u. u. birteye idi akalkoa of halah*, to-day she has enticed away everybody, big and small, to the forest to gather mushrooms (v. *urad*).

urmq, n. Jingles, bells, jingle-belt; v. a., v. m. d. Make do., procure (oneself) with do. The *urmq* is a collection of small hollow spheres of bell-metal (*jhunka*, q. v.) with iron pellets inside, attached to a bit of leather. The *urmq* is worn round the loins (at the back) by men when dancing. It is also sometimes attached to the front of a drum (*lamak*), and at the neck of a horse. *Dangdare u.e tol akawana*, he has tied a jingle-belt to his loins; *u. akatae pe jor*, he has prepared three pairs of jingles; *kopontete u. akawadea*, he has furnished his son with a jingle-belt; *sadome u. akawadea*, he has attached jingles to his horse.

urmq pdingan, n. Jingle-belt and rattle-anklet. *U. p. anteye bhoktal kana*, he allows himself to be swung round at the hook-swinging festival, having a jingle-belt and rattle-anklets on (v. *urmq* and *pdingan*).

urni bir, n. Primeval forest, dense, extensive jungle. *U. breko berq akana*, they have settled in dense jungle (cf. *arna*, Desi *urni* and v. *bir*).

- ursiñ barsiñ*, adv. A few days, a day or two, at present. *U. b. menaegea nahañ*, he has been here for a few days; *u. b. menaegea besge*, he is well off at present; *u. b. dyle boge bara hatargea apeko tora dohaete*, with your blessing, we are well at present; *noa dhartire' eken u. b. bon tahen kana*, we live in this world only a day or two (v. *siñ* and *bar*, cf. *mursiñ*).
- uru*, n. Beetle (various kinds); fig. children (v. *era uru*). *U. rakel leka bhan bhan sadel kana mandanbher*, the *mandanbher* trumpet sounds droningly like the cry of a beetle; *u. do guridko guli idia*, beetles make cow-dung into balls and take them away (v. *gurid uru*); *u. dea leka dakam roñgo akata*, you have burnt the rice, so that it is like the back of a beetle (v. *kañ u.*, *gurid u.*, *dañ u.*, *rasa u.*) (? onomat.). (Munçari, *Ho uru*.)
- uru aña*, n. Meeting place of beetles; adv. In great numbers (v. *aña umqr*). *U. ako heñ akana hoñ*, people have come in great numbers (v. *uru* and *aña*).
- urubahal*, n. Confrontation; v. a. m. Confront, bring face to face (used about confrontation in judicial proceedings). *U. do quri hoeoka*, confrontation has not yet taken place; *u. ketkinae*, he confronted them; *u. enabo*, they were confronted. (Desi *urubahal*.)
- uru buru*, adj. Intimate, familiar; v. m. Become so. *Khub u. b. menalkina netar do*, they are very intimate at present; *maqjhi paranik khubkin u. b. akana*, the village chief and his deputy have become very intimate.
- uru cokañ*, n. The anterior, horny wings of a beetle. *U. c. lekam roñgo akata um*, you have burnt the curry, so that it is like the horny wings of a beetle (v. *uru* and *cokañ*).
- uru eña*, n. (lit. beetle-mother). A kind of abscess on the scalp. *U. e.e rakap akawadea* (or, *u. e.e rakap akana*), he has got an abscess on the scalp. The spot where the disease commences is generally behind the ear, where a swelling occurs; this does not suppurate, but at the same time other abscesses form in other places on the scalp (these are called *uru ghao*, whilst this one with which it commences, for that reason, is called *uru eña*). To cure the disease the Santals press the *uru eña* with a ring, at the same puncturing it with the point of a hot sickle (v. *uru* and *eña*).
- uru gusu*, adv. Assiduously, lost in work. *U. gi hamñ çana*, he works assiduously (without talking to anybody) (v. *uru* and cf. *gusuñ*).
- uru ghao*, n. A kind of sore on the scalp (v. sub *uru eña*). (C., scald-head, eczema) (v. *uru* and *ghao*).
- uru huñdel*, adv. Rolling in the dirt, dust; v. m. Roll in the dirt, on the ground (like the dung-ball of a beetle). *U. ke raketa*, he is crying, rolling in the dirt; *u. ke gitid baras kana*, he is lying, rolling in the dirt; *u. k.oñ kanae*, he is rolling in the dirt (v. *uru* and *huñdel*).

urum bhusum, the same as *uruk bhusuk*, q. v.

uruk paruik, adv. Dissatisfied; v. m. Whimper, whine; murmur, be dissatisfied, displeased. *U. p.e. nuyeta*, he drinks with dissatisfaction (seeing others getting what is better); *u. p. bayae kanae, bae khusik kana*, he shows his displeasure, is murmuring, he is not satisfied; *kicricroye u. p.ena*, she was dissatisfied with the cloth.

uruk paruik, v. *uruk paruik*. (C.)

uruk uruk, v. a. (d.), v. m. Covet, lust after, hanker after: *Noa lagile u. u. bayae kana* (or, *u. u.ok kanae*), he hankers after this; *nütren kopall rasbe nelle alom u. u.oka*, seeing the pleasure of the people of darkness, do not hanker after it; *iiren merome u. u.ae kana*, he covets my goat.

uruk bhusuk, adj. Dusty, covered with dust; v. m. Become dusty. *U. bh. akanae*, he has become covered with dust; *u. bh.ko enel kana*, they are dancing covered with dust; *u. bh.e nelok kana*, he looks dusty (cf. *bhusuk*).

uruk suruk, adj. Wet, sickly, out of sorts, indisposed. *U. s.i. tahena*, he remains wet; *u. s.ä qihquela*, I feel sickly (cf. *doro soro*).

uruk, v. a. m. (1) Rub, grind (to sharpen instruments, tools), whet; (2) churn.

Note, in the meaning of rub, grind, *uruk* is frequently used in connexion with a second verb which gives the result, grinding to do something.

Tengod u. dharne, grind the axe sharp; *churi u. allme*, sharpen the knife by grinding; *pitonj malako u. bhugaga*, they grind a hole in the *pitonj*

(q. v.) beads; *qariye u. coelokela*, he has sharpened the arrow-head by grinding it; *kuckä janku uruda*, they grind the kernel of the *kuckä* (q. v.) tree; *u. dal qnuame*, give her water, in which (a thunderbolt) has been ground, to drink; *holal nig dhao khub u. lasarena*, the razor was ground very sharp this time; *ghorko uruda*, they churn buttermilk; *ghor lehako u. kedea*, they churned him like buttermilk (i. e., harassed, plagued). Butter

is churned by the Santals as follows: the milk is boiled and poured into an earthenware vessel called *dake fukud*; when there is sufficient, this milk which has become thick (*dake*), is churned. The vessel is put beside a post, and a churn-staff (v. *mondhagini*) is put into the pot; this staff is kept upright by two cords, loosely tied round the post like loops.

A cord is wound round the churn-staff 3—4 times, and the churning is done by pulling the cord first one way and then the other, thereby causing the churn-staff to spin. *Ukrul dhiri* (or *u. dhiri*), n. A stone on which implements are sharpened by rubbing.

urq, interj. to call. Rise, get up (v. *uqä*, with which it is synonymous).

U. uni kada da, get up, this buffalo; *u. u.*, get up, get up; *u. baba*, *u. bacha*, *u. bhäi*, *u. re*, *u. bifi*. (Desi *uqä*.)

urqk, the same as *urq*, q. v.

urqk, the same as *urq*, q. v.

urdu burdu, adv. Promiscuously, disorderly; again and again, one over the other; v. a. Give again and again, work over and over. *U. b. ko*

emallea, they gave us again and again; *inage enah khonko kuliyellea u. b.*, they are asking us the same thing again and again for a long while; *u. b.kom, ekhakte bar pe dhao*, give them one course after the other, twice or thrice at once; *nonde tekeh dapon u. b.ia noako khet da*, let us finish the work here in these fields to-day (doing in one day what is otherwise done in several days in succession); *u. b.ko tgl akata*, they have tied it disorderly, over and over (cf. *urhu burhu*).

urhu burhu, adv. Entirely, completely (covered up); round and round; v. a. m. Cover entirely, tie round many times. *U. b.i oyo akana*, he has covered himself entirely; *u. b.i bedhao akata*, he has wrapped it many times round; *cum potome u. b. akata*, he has tied the lime-bundle round and round; *hicritteye u. b. akana*, he has wrapped himself up entirely in his clothes. (H. *urhānā*, cover; cf. *burhu*.)

urī, the same as *urī* (this form is comparatively rare).

urī, n. Sulkiness, the same as *urī*, q. v.

Uria, adj. Belonging to, from Orissa, Uria. *U. hor*, an Uria; *u. disom*, Orissa. (B. *urīyā*.)

urid, v. a. (d.). Blurt out, divulge, spread out, tell. *U. qcur gothetae gofa fonāi*, he spread (the matter) round everywhere; *amge urijlabanne*, you tell it for us; *okoye u.alpea*, who told it to you; *ato hor u. jarwakom*, call the village people together.

urid, n. A small bird (there are two kinds, v. *kati urid* and *topo urid*); fig., a marriage-broker; v. a. Call out (about the *urid* bird). To hear the cry of an *urid* on the left side is considered a bad omen, on the right side it is good. *Etam u. kōne ere sarlet saganlette sikriak mākriakle tgl mit hēl miltelale*, having got a good omen from an *urid* bird on the right side and from an *ere* bird on the left side, we contracted a marriage (from *binti* at the time of divorce); *u. bon sabea noa katha jemone idi agui*, we shall get hold of a marriage-broker to go and come in connexion with this matter; *gofa bire u.allea, cel egh hosek*, the *urid* cried at us through the whole forest, who knows what will happen; *celo egho hēl akade, bogeteye u.el hana*, they have seen somebody, the *urid* bird is crying persistently; *u.ko tukoyeta*, the *urid* birds are nesting, fig., about the first appearance of hair on the private parts, especially of boys (v. *supra*; probably onomat.; Mundari *urij*).

urid alah, the same as *urid alah*, q. v. (C., here it is always called *urid alah*.)

urid urid, adv. The cry of the *urid* bird. *U. u.e vaketa*, it is crying *urid urid* (v. *urid*).

urī hōro, n. Rice growing wild, *Oryza sativa*, L. Is found in tanks, and is eaten by Santals. The grain falls down as soon as it ripens. (B. *urī dhān*, v. *hōro*.)

Uria, n. Orissa (only in books). (B. *orishā*.)

ur̄ti, n. Tertiary syphilis (children).

ur̄ti, v. *bq̄ti ur̄ti*.

ur̄ti pur̄ti, adv. Every bit, bag and baggage; every one. *Nes do u. p. jotōko abad akafa*, this year they have brought every bit of land under cultivation; *uniye mañjhiyen khgn u. p. bebake jaw̄bakethoa*, since he became village chief he has married away every single (girl) (cf. H.

ur̄ti pur̄ti, flying; v. *ar̄thi par̄thi*).

ur̄ud̄ d̄ubud̄, the same as *ur̄ud̄ d̄ubud̄*, q. v.

ur̄ud̄ put̄ud̄, adv. Intense, lurid, scorching (heat of the sun, when the air is calm). *U. p. setoh̄rele odoh̄ena*, we went out when it was scorchingly hot; *u. p. setoh̄re jon̄drako popo kana*, they are hoeing the Indian corn in the intense heat (cf. *oroe oroe*).

ur̄ud̄ sup̄ud̄, adv. Intensely, heedlessly (without thought of anything else than what one is occupied with). *U. s.e. jom̄joh̄ kana*, he is eating intensely, voraciously (e. g., without a thought that others may have touched the food); *u. s.e. en̄el joh̄ kana*, he is dancing heedlessly; *u. s.e. k̄ami joh̄ kana*, he is working intensely.

ur̄ud̄ sup̄ud̄, the same as *ur̄ud̄ sup̄ud̄*, q. v.

ur̄um sur̄um, adv. Hard, energetically, with a will; v. a. Work hard, etc. *U. s.ko lala kana*, they are digging energetically; *khub̄ko u. s.eta*, they are working very hard.

ur̄ut ur̄ut, adv. Eagerly, impatiently; v. a. Cause to fidget; v. m. Be eager, impatient, fidgeting, restless. *Calak̄ lāgite u. ur̄udok̄ kana*, he is impatient to go; *u. u.e. q̄ib̄q̄ukela lāl̄ai*, he felt eager to tell; *alo sem̄ u. ur̄udok̄a, jom̄geam nahak̄*, do not fidget, you will get food presently; *rānḡēt̄eko u. u.kedea gupi*, they caused the shepherd to fidget with hunger.

us̄ara, n. Expeditiousness, speed, quickness, diligence; adj. Expedite; quick, diligent, brisk, active; v. a. m. Expedite, do quickly, briskly, with speed; make haste, hasten; be diligent (to finish). *U.te k̄amipe*, work with diligence; *u.tebon calak̄a*, let us go quickly; *u.te daka hod̄pe*, cook food quickly; *khub̄ u. h̄or kanae*, he is a very brisk person (at his work); *u. k̄ami*, diligent work; *enga apa tulud̄ taken̄ do k̄ami u., ar. gate tulud̄ taken̄ do katha us̄ara*, when you are with parents, work goes quickly, and when you are with your friends, talk goes quickly (proverb); *k̄ami u.e pe*, make speed with the work; *horo roh̄pe bat̄ u.k̄ kana*, the rice-planting is not going expeditiously. (H. *us̄ar̄n̄ā*, do quickly.)

us̄ar̄au, v. *us̄ar̄au*. (C.)

us̄as, n. Relief, respite, help; v. a. m. Help, assist, aid, ease, relieve.

U. iñ nam̄keta, gutiñ nam̄kedete, I got relief, because I got a servant; *ma u.k̄amine gupa dh̄abīc̄*, help me till to-morrow; *alo h̄or siokko u. kidiña*, the village people assisted me to plough; *hop̄onko harayente nitok̄ d̄pe u.ena*, he has been relieved by his sons having grown up (cf. H. *us̄ās*).

us̄at, n. Sulkiness; adj. Sulky, sullen, cross; v. m. Sulk, be in the dumps, take offence. *U. iq̄le daka bae jom̄eta*, she does not eat on account of

sulkiness; *u. geae in tubud*, she is sulky with me; *bañwi u. akana*, our daughter-in-law has become sulky; *u. horho rugreda*, they are bringing the sulky person back; *orak bohgae u. akantakoa*, their house-god has taken offence; *kako utu bah emadeteys u. ena*, she became sulky because fish-curry was not given her; *u. hor do busqñ simto emakoa*, they give sulky persons a hen with chickens.

usqf, the same as *usof*, q. v.

usid, v. a. (d). Hiss, exhale venom; puff; fig. call, bluster, bray, boast, vaunt, talk big. *Sim do bine u. adea*, the snake puffed venom at the fowl; *bin u. teye gocena*, he died from the poison puffed by the snake. (Santals believe that if a snake puffs at a person, that person will die from the poison); *okoe u. atmetem hcena*, who hissed at you, since you came (i. e., called you); *hanqñ khone u. eta*, he is bragging over there (cf. *sid*).

uskqu, v. a. m. Move, stir (heavy things), raise; v. a. d. Lift up, help, assist. *Bae u. darcala dhiri*, he could not move the stone; *u. leh do bah kana*, it is not fit to be moved (too heavy); *u. idikedanko qangra*, they raised the bullock up and took him away; *manqñgu sukriho u. kedeo*, they roused up the recumbent pig; *qhinki do mit horte bah u. ka*, the rice-stamp cannot be moved by one person; *giñid khon bae u. le kana*, he is not rising from lying down; *qñi horleko u. adea*, many people assisted him (to up take a heavy thing); *u. u. teko bhagnoena*, they tried to move it, but had to give it up. (H. *uskānā*, and *uksānā*.)

uskq uski, v. a. Try to move. *Noa kafe u. u. keta*, he tried to move (lift) this log (v. *uskqu*).

usku pusku, v. m. Stir, move, turn oneself (in bed), make a movement to get up. *Noa kathae anjquket khan cel hñ bae u. p. darcala*, when he heard this matter, he could not move a bit; *pakil do qñiye u. p. le kan lahikana*, nitok qñe thir utarena, at first he was making a great stir, now he has become absolutely quiet; *gidroi u. p. le kana*, the child is moving about (lying); *berel lagite n. p. le kana*, he is making a movement to rise; *calak lagite u. p. yena*, he stirred to go (cf. *uskqu* and *uskur*).

uskur, n. Instigation; v. a. m. Poke the fire; rouse, stir up (matter); incite, instigate, prompt; stimulate. *Uniak u. te alom calakā*, do not go at his instigation; *sqñgel u. me* (or, *u. akme*), stir up the fire; *uñuskur hor menakkhoa noare do, acle do qñoe onkalea*, there are instigators in this matter, of his own accord he would not act so; *nui rugire qñko u. eta*, witches are stirring up (the disease) in this sick person; *kathae u. eta*, he is stirring up the matter; *lei cuqliteko u. rangakidiña*, by telling tales they incited me to wrath; *u. sqñgelkedeako*, they excited him to anger; *noa katha do u. akangea*, this matter has certainly been stirred up; *sqñgelho u. ipicketa*, they poked the fire, so that it went out (cf. *uskqu*; Mundari *uskur*).

uslat, n. Compensation, indemnification, damages, recovery of loss. *Mqhor-dqñako jitautene u. ko dqbia*, when they have gained a lawsuit, they

lay a claim for compensation; *jumiye digriket tayom pa serma realk u.e dabi ahala*, after he got a decree for the land, he has laid a claim for three years' compensation; *u.e ruqphattaea*, he compensated him for his loss. (C. gives a meaning, acknowledgement, receipt; unknown here; A. H. *wāsūtī*, accounts of collected money, usufruct.)

uslqti, the same as *uslqt*, q. v.

usnq, adj. Which has been boiled before husking (rice); having inoculation or vaccination marks on the person. *U. caale*, rice which has been boiled preparatory to husking (here, *tehe*); *nui kor dpe u.gea*, this person has vaccination marks. (H. *usnā*.)

uspf, adj. Exhausted, poor (soil); insipid, faded; v. a. m. Exhaust, be exhausted, become insipid, fade. *U. jaegare phospl bah hooalka*, on poor (or exhausted) soil there will be no crops; *janhe daka dq u.gea*, millet food is insipid; *noa goða dq u.ena*, this field has become exhausted; *noa rgh dq u.ena*, this colour has faded; *si siteho u.hela noa khet*, they have exhausted the soil of this rice-field by ploughing (i. e., by constant cultivation without manure). (Desi *ushqt*; cf. *sithq*; cf. B. *shqt*, diseased, low-spirited.)

usrq, v. a. m. Be quick, sharp, ready, prompt, have presence of mind, hasten. *Ti bah u.Ntaea*, his hand is not quick (he is slow working); *rqr bae u. hoda*, he is not prompt at speaking; *dadaigeye u.a*, he is quick to strike; *baho u.laka, onate bqrdena*, they were not quick (to start work), therefore it was spoilt; *jāhd tinghem u. darsalk, unql hako pahoetalakame*, make all the haste you possibly can. (H. *usārnā*; v. *usrā*; cf. *usrāo*.)

usrē, interj. of regret, pain or sorrow. Alas, oh, dear me; (of contempt and unwillingness, used by women) fy, dear me. *U. onabon bqrīkhela*, dear me, we spoiled that; *u. baatīn kana*, no thank you, I shall not; *u. qhpe cpe rghen uni (hen, oh, fy, who will be willing to marry him (cf. H. *us*, that, and *re*, cf. *uhre*).*

usti, n. A piece or pieces of the bones of cremated persons, taken to the river (cf. *jan baha*). *U.ko idiyela nāite*, they are taking the bones of the dead to the Damuda river; *u. dq hahattēlko jimawadea*, they gave the bits of bones picked out of the funeral pyre into the charge of the uncle. (B. *ustī*, bone.)

usti pusti, v. *usti-pusti*. (C.)

ustqha, the same as *usof*, q. v. (C.)

ustī pusti, n. Family, generation, ancestry; relatives. *Noa bandren u. p. dq bqrūlkhoa*, there are no descendants of the builders of this tank; *nūren u. p. doho maraona*, the family of this one is exterminated; *noa ato dq ale u. p. realk kantalea*, this village is our ancestral one; *nūren u. p. dq nana disomre menalkhoa*, his family is in that country. (P. H. *pushtī*.)

usud usud, adv. Soundly, fast (asleep); smackingly (cheroot smoking).

U. u.e jipit joh kana haso thir ahantacte, he is fast asleep, as his pain

has stopped; *u. u. cutiye nū jōh kana*, he is smoking a cheroot smackingly (cf. *pusud pusud*).

usud sutrud, the same as *sud sutrud*, q. v.

usuk pusuk, the same as *usku pusku*, q. v. (C.)

usul, adj. High, lofty, tall; v. a. Make tall, high, raise; v. m. Grow tall, become high; make oneself big, become too high. *U. dare*, a high tree; *u. buru*, a high mountain; *u. hor*, a tall person; *noa pinḍha dpm u.keta*, you made this verandah too high; *aḍi dō atom u.a.*, do not make it very high; *noa dare dō u.ena*, this tree has grown tall; *u.ok kanae*, he is growing tall; or, is making himself big; *atom u.oka, ohom badaelea*, do not make yourself big, you do not know what may happen; *dhonte dōe u.gea*, he is big in wealth, is wealthy; *ona reak u.tel dō pē moka*, the height of it is three cubits.

usul, v. a. m. Repay, pay off, pay up; give credit in an account for money paid. *Ona rin dōh u.keta*, I paid off that debt; *khatareye u.keta*, he has given credit for it in his accounts; *jomletak dōh u. akattaea*, I have paid off the food I got from him; *kami u.ena dadon*, the advance has been paid off by work; *ḥaka u.ahme*, credit the money to me; *sodagor dō dalleko u.a.*, the sodagors cause people to pay their debts by thrashing them; *u.ok hō bae qī akata*, he has not even given credit for what is paid; *emaḥ bae u. akata*, he has not credited in his accounts what is paid. (A. H. *usul*, collect, realize.)

usum surud, adv. Embarrassed, ashamed; v. a. m. Make, be embarrassed, ashamed. *U. s.e qihqueta, jōḥ horḥo bagiadete*, he feels embarrassed because all left him; *rōr rōrteko u. s.kedea*, they embarrassed him by their talk; *tire banukiaetele u. s.ena*, he became ashamed, because he has no money in his hand.

usum usum, adv., equal to *usum surud*, q. v.

ūs ūs, adv. Fast, soundly (asleep); v. a. m. Be fast asleep (about the deep breath of sleeping persons). *Ū. ū.e jōpī akata*, he is fast asleep; *ohōe coḥ notereye ū. ū.ok kan* (or, *ū. ū.el*), someone is soundly asleep about here (breathing deeply) (onomat.; cf. *ās ūs*).

uswan, v. m. Suffer a relapse, reappear (disease); return (illness); be retarded (recovery). (C.; unknown here.)

uta huli, the same as *otha huli*, q. v.

utar, n. The North; adj. Northern, northerly; v. a. m. Leave, have, be on the north, to the north. *U. khone hoeyeta*, it blows from the North; *u. mohudare*, in a northerly direction; *u. sed*, towards North; *u. kona machare menaka*, it is towards the North (a little to the east or west); *u. pachim*, north-west; *u. puruq*, north-east; *ona ato dōle u.keta* (or, *u. ofokata*), we left that village to the North, passed to the South of it; *noa ato dō u.ena*, this village is to the North (of a place). (H. *uttar*.)

utar, n. Answer, reply, rejoinder; v. a. m. Answer, reply, translate. *Ū. in nam riqrketa*, I got an answer back; *oku katha hō bae u.eta*, he does

not answer anything; *noa reat u. aśme*, give me an answer to this; *nonhāge u. ena*, it was answered thus; *Baṅglate u. aśme*, translate it for me into Bengali (v. supra).

atar, adv. postpos. (giving the meaning of the top of, highest degree of).

Altogether, entirely, most, out, downright, absolutely, out and out, very, perfectly, exceedingly; only, first. *Aḍi u.*, very much, exceedingly much, many; *huḍiñ u.*, very small; *huḍiñ u. iḥ*, the smallest one, very small one; *marāñ u.*, very big; *marāñ u. iḥ*, the greatest one, a very big one; *marāñ u. ak*, do. (inamin); *aema u.*, exceedingly many, a great number; *mōñj u.*, exceedingly beautiful, most beautiful; *kala u. geae*, he is absolutely deaf; *sojhe u.*, perfectly straight; *sari u.*, really true, perfectly true; *baṛiḥ u.*, downright bad; *hañ u. iñ añjom akata*, I have absolutely not heard it; *bañuḥ u. tiña*, I have absolutely not; *uḅḅḅ u. iñ iḅeta*, now only I see it; *ene u. iñ añjomketa*, then only I heard it; *tehañ u. e heḅena*, only to-day he came; *un u. iñ phariyena*, then only I became well; *pañil u. dḅ iñgeñ taḅḅhana*, I was the very first one; *taḅjom u. e heḅena*, he came last of all; *taḅjom u. re*, at the very end (both space and time); *mīṛḅ u. ako*, they are as many as five, only five.

In connexion with verbs, it gives the meaning of off, for good, absolutely. *Idi u. kedraḅo*, they took him away for good; *heḅ u. enae*, he has come for good (to stay); *calao u. enae*, he went for good; *goḅ u. enae*, he is absolutely dead; *jom u. ketae*, he ate it off, or, he absolutely really ate it; *ol u. ketae*, he wrote it off, or, he really wrote it; *caba u. ena*, it is absolutely finished; *taḅjom u. enae*, he became the very last one, came last of all. Note. Added to an adjective it may frequently be translated by our superlative.

ut hā pat hō, adv. Constantly, again and again. *l. h. p. h. iñgeko seren-eta*. they are constantly, again and again singing the same (v. *ut pat* and *hō*).

uti kalgaḥ, v. *upi kalgaḥ* (which is the right form).

utiñ, v. a. m. Exchange, barter, give in exchange. *Daiḅgrate pbeṛiñ u. akathina*. I have exchanged a bullock for two heifers; *turite sunum iñ u. akata*, I have bartered mustard for oil; *baṅiñ u. a baṅkite*, I shall exchange the anklet for a cup; *kaḅae u. ena*, the buffalo was bartered away.

utiñ sunum, n. lit. Barter oil. Mustard oil (or oil extracted from mustard and other oil seeds; so called because of the custom of giving oil seed, especially *ḅuri*, but also *tiluñ* and *surguja*, for oil). *U. s. ko oḅḅ akawana*, they have anointed themselves with mustard oil (v. *utiñ* and *sunum*).

uti, n. A Hindu ascetic, devotee, monk (especially used about those who besmear their body with ashes); v. m. Become an ascetic. *Aḍi baṛiḥ u. phukirko jarwalena*, an immense number of devotees and fakirs came together; *u. lehae iñḅḅ hana*, *un hō baḅe unḅ hana*, he looks like an ascetic, you do not even bathe him; *u. lehae oḅḅ calaena*, he went out as an ascetic (forsaking everything); *u. akanae*, he has become an ascetic;

u. orañ, the house of an ascetic, a monastery (last meaning used in books). (H. *ant*.)

uljo g, n. Attention, care; v. a. (d.), v. m. d. Pay attention, to take pains, take care of, look after, attend to, take in hand. *Kaḍare u. lagaome*, pay attention to the buffalo; *ma u. acpe, qđi ðe ruqñ kana*, please take care of him, he has high fever; *kheiko u. ata*, they attended to (what was amiss with) the rice-field; *conda gđikatege hočoña, bam u. añ khan do isinoña*, will it do to put it on the fire and let it take care of itself, will it be cooked if you do not attend to it; *u. johme, bañkhan cel çoñ hočoñ*, take proper care, or something may happen.

utkul, v. a. Nudge; v. a. d. Draw attention. *U. kedeeae, jemone ror ocaye*, he nudged him to make him speak; *u. beretkedeeae*, he caused him to rise by nudging him; *nuigeve u. adea*, this one drew his attention to it (caused him to remember).

ullau, v. a. m. Disclose, reveal, relapse, bring up again, return, come to the surface, revive a quarrel. *Noa katha dq alope u. a*, do not revive this matter; *arkñ ona rog u. entaea*, that disease of his has again broken out; *kop u. ena*, the phlegm came out; *vante kop in u. akallaea*, I have brought his phlegm out by medicine; *seulom u. ena*, the *seulom* (fresh-water algæ) have come to the surface; *joydra dakae u. akata*, she has stirred the Indian corn up (so that it does not stick to the bottom of the pot); *caole u. ođokena*, the rice boiled over (cf. H. *uthlāwā*).

utor, n. The North (used especially to distinguish it from *uqr*, q. v., which has several meanings). (B. *utor*.)

utpat, n. Mischievousness, restlessness, violence; adj. Restless, mischievous; v. a. m. Make an effort, be in full swing, be mischievous, restless; try all kinds of measures; tease. *Acañ u. gnuñkleye lethā akana*, he has got into trouble by his own restlessness; *qđiko mana manukedea, u. bañgeve bagileta*, they vainly tried to restrain him, he would not give up his mischievousness; *noudeñ u. legañ kana*, I am trying to make a start here; *qđi u. hor kanae*, he is a very mischievous person; *onko hor tulud u. e lagaoketa*, he has commenced strife with them; *rañdi qinai tulud u. e lagaoketa*, he commenced a quarrel with a widow (tried to drive her away); *miffed khet lagite u. eta*, he is working to make a rice-field; *u. kanale hana badre*, we are in full swing (working) on that high rice-land; *u. barayel kane mi gidra dq*, this child is constantly getting into mischief; *setae u. e kana*, he is teasing the dog. (H. *utpat*.)

utpatao, v. a. m., the same as *utpat*, q. v.

utpatiq, adj. Mischievous, restless. *U. gidra*, a mischievous child (v. *utpat*).

utraha, adj. Belonging to the North. (C., v. *uqr*.)

utrahki, adj., the same as *utraha*, q. v. (C.)

utrān, v. a. m. Prepare, succeed, be fortunate, successful, turn out well, develop; translate. *Noa aphor khubko u. akata*, they have turned these seedlings out very well (been successful); *khub korae u. akana*, he has

grown into a strapping young man; *phalna dɔ kɔda dɔngrae koteleko kisan khube u. kɔa*, when so and so emasculates buffaloes and bullocks, he is very successful; *acha fhikem u. akata noa utu dɔ*, you have prepared this curry very well indeed; *hɔrteye u. kɛfa*, he translated it into Santali. (H. *utrānā*.)

utri, n. Tasar silk-worms at the first moult.

utri dudhi, n. A climbing plant (also called *utri dudhi lofa*), *Cryptolepis Buchanani*, R. and S. The root is used externally against dropsy. When the silk-worms do not cast the skin properly, the leaves are soaked and crushed and the water sprinkled on the tree where the worms are (v. *dudhi lofa*).

utu, n. Curry, relish; v. a. m. Cook, prepare curry. The *utu* is always used along with cooked rice or other grain; *utu* is prepared for the *manjan* (noon meal) and *kedok* (supper); if anything is left from the previous evening, it is eaten cold together with rice-gruel. Vegetables, pulses, meat and fish are made into *utu*, which is cooked separately with salt, saffron and spices; meat and fish are always cooked in oil, vegetables also frequently in water, when they have no oil. *Bibiah dɔ daka, u. dɔ daka sebel ocoe lagit*, that which satiates is the cooked grain, the curry is to make the cooked grain palatable; *arak u.*, vegetable-curry; *hako u.*, fish-curry; *dɔl u.*, pulse-curry (v. *dɔl*); *jel u.*, meat-curry; *sukri jel u.*, pork-curry; *gandhari arak u.*, *gandhari* (q. v.) vegetable-curry; *ale dɔ dhertɔl arak u. le jomela*, we eat mostly vegetable-curry; *hakoko u. akatkoa*, they have prepared fish-curry; *sukri jel u. yena*, pork was cooked for curry. (Munḍari, Ho *utu*.)

utu dhutu, adv. In a hurry, energetically, pressingly; v. a. m. Press on, exert oneself, hurry. *U. dh. aḍiye chutauka*, he goes to work energetically; *oka bate cɔn u. dh. i isin gɔlatlea*, she cooked some food for us incredibly quickly, doing her utmost; *u. dh. ketae mit ghɔritege*, he did it energetically in a moment; *calak lagitko u. dh. k kana*, they are pressing to go; *noko dɔko u. dh. yena, onate bako dislaka*, they were in a hurry, therefore they did not remember it (v. *ulu dhutu*, which is the regular word).

utul tumbul, adj. Infirm, weak, mooning, decrepit, imbecile, feeble-minded (old people); weak-eyed, dim-sighted; v. a. Be, become infirm, etc., be in dotage. *U. t. bariqi hat seteroh kana*, he arrives with great difficulty, being decrepit; *u. t. namenae bhabnate*, he became powerless owing to anxiety; *u. t. le paromana*, we crossed it in darkness; *haram iqteye u. t. ena*, he has become feeble-minded on account of old age; *kami kamiteye u. t. ena*, he has become weak by constant work (overworked); *lqi idiaepe, u. t. uni dɔ bae nehela*, tell him as he goes along, he is dim-sighted so he does not see; *mɔdokre hɔko u. tumbudoka*, also in eye-inflammation people become dim-sighted (cf. *tumbul* and *ulukul*).

utul tukgul, the same as *utul tumbul*, q. v. (C.)

uf, v. a. m. Swallow. *Ran udme*, swallow the medicine; *biñ rōfeye u. kedea*, the snake swallowed the frog; *gahna candoe u. kedea*, the eclipse swallowed the moon; *u.ena*, it was swallowed; *u. biyenas*, he swallowed and became satisfied; *u. hapehokme*, *alom rōf barasa*, swallow it and be quiet, do not keep talking (scolding); *u. mghōhenan̄*. I have done swallowing (have got enough); *eshar eshare u. hewayena*, he has been accustomed to eat by himself (abuse); *u. sayenas*, he has swallowed and become distended (abuse). (Muṇḍari, Ho *ud*.)

uf gutruł, the same as *unul gutruł* q. v. (v. *uf* and *gutruł*).

uthahuli, the same as *othahole*, q. v. (C.)

uthumte, postp. In consequence of, owing to, on account of. *Ojo u. ye ruḡḡ kana*, he has fever owing to a boil; *manda u. bōhōḡ hasoyediñ kana*, I have a headache on account of a cold; *laṅga u. qdi āññ jōpiketa*, I fell into a heavy sleep on account of being tired (*uthum + te*).

ũf, n. A camel, a dromedary. *U. sedaereko ḡguletkoa*, *menkhan baho farhaolena*, they brought camels here formerly, but they did not stand the climate. (H. *ũf*.)

uŋa, v. a. Root up, turn up, lift up (with the snout or head); break up; fig., die (bullocks); get diarrhoea. *Aphqrko u. kela sukri*, the pigs rooted up the paddy-seedlings; *ḡaṅgra dō jāhātis bhilko u. ia*, bullocks sometimes break up a wall (with their horns); *nui dō qte u. ia*, this one will root-up the ground (i. e., die, said about bullocks); *celem hataoea sakam ḡkrēciē se qd ukḡaiē*, which will you take, a tearer of leaf (a goat) or a rooter of the ground (i. e., a pig) (also used by *ojhas* asking the *bōṅga* what kind of sacrifice he wants); *muṇḍra ḡaṅgrae u. hidina*, the hornless bullock butted me; *sukriye u. kedea*, he got diarrhoea from eating pork; *sukri bādhiḡñ u. ocoyea nēs dō*, *nahel bānukiñna*, I shall cause a pig to root this year (i. e., give you a pig when you work for me), I have no plough; *sukri bādhiḡ noa ḡḡḡigi u. akala*, a pig has rooted up this pool (i. e., it has been dug by people who received a feast on a pig for their work) (cf. *uŋiē*, Ho *uŋa*).

uŋaf, n. Prop, support; v. a. (d.). Prop, lay under, support (to prevent moving). *Dhiri tanaḡte kaḡ u. alme*, put a stone or something under this log (to keep it in position); *bes leka u. me*, *laraok kana*, lay (something) properly under as a stay, it moves; *bāndiye u. ala*, he put a support to the paddy-bundle (v. *uḡḡ*).

ũf cēṛē, n. An ostrich (v. *ũf* and *cēṛē*; in this case *ũf* is possibly derived from Engl. ostrich).

uŋef, v. m. Obtain a living (only used in connexion with *ḡsul*; v. *ḡsul uŋef*).

uŋi, n. Joint, knot, node, knuckle; v. a. Stop, obstruct; v. m. Become jointed, knotty; grow so as to have one or more joints; stick in, be impeded. *U. u. hasoyediñ kana*, I feel pain in all my joints; *mal u.*, the node of a bamboo; *sar u.*, the node of the arrow grass; *kaḡuŋ u.*, finger-joint; *bisi u.*, spine-joint; *u. u. ye kulli kana*, he enquires searchingly

(asks for all details); *guchi do u.yena*, the paddy seedlings have grown so as to have one (or more) joints; *jondra u.kate popo do bah jutoka*, when the Indian corn plant has got joints, it will not do to hoe it; *setre u.yena, mungh ranetre ho bae phariqh kana*, what has it stuck in, so much medicine is given, still he does not recover; *noa kathare u.yena*, it stuck in this matter (was impeded by); *rof rofeko u.kela*, by talking along they obstructed the matter; *noa haf do fohh thao u. akana*, this timber is full of knots; *tingh u.k kana, ungh in her aguyela*, in as many places as an impediment arises, everywhere I do away with it. (Mupdari ufi.)

ufi bisi, the same as *ufhi bisi*, q. v.

ufid, v. a. To horn, hit with the horns, toss up (about horned bullocks, cows, goats and deer). *Gai then alope soroka, barike ukhida*, do not go near to the cow, she tosses with her horns at once; *dashgrae u. kedea*, the bullock tossed him up with his horns; *jel setae u. tarakhedea*, the deer tossed and rent the dog (cf. *ufa*).

ufkan patkao, v. *ufka patka*, q. v. (C.)

ufka ol, n. The same as *putka*, q. v.

ufka patka, adv. Reproachingly, bringing up old matters (*ruhel*); v. a. *Reproach, upbraid, rake up old matters. *U. pe rope kana*, he is scolding him, raking up old matters; *mare mareake u. p. kidina*, he raked up old matters against me. (C. gives also as a meaning, turn up, turn topsy-turvy, as soil; for this v. *ulte patka*) (v. *ufkau*; Mupdari *ufka patka*).

ufkau, v. a. m. Dig out, root up, exhume, reveal, revive. *Kuila u. ho sen akana*, they have gone to dig out charcoal; *tehen doko u.edea*, they are exhuming him to-day (a person provisionally buried); *noa haf do dahtrye u.kela*, this timber was dug out by the water (revealed); *okpe noa katha dpe u.kela*, who rooted up this (buried) matter; *mare mareake u. kedea*, he rooted up very old matters against him; *hoete squiyé u.kela*, the wind carried the thatching-grass away; *rehel sudha u.ena*, root and all was rooted up; *kukgh bhajan awa khon tehenko u. eta*, they are taking the earthenware pots out of the kiln to-day. As second word of a compound, *ufkau* gives the result, up, out.

Si u., v. a. m. Plough up; *ufe u.*, v. a. m. Root up, out;

ofu u., v. a. m. Flood away; *lu u.*, v. a. m. Dig out. (H. *ukatna*;

Bhoj. *ufkarna*.)

ufkau patkau, v. *ufka patka*, q. v. (C.)

ufka uhi, adv. Raking up old matters; v. a. Rake up old matters, revive.

Tinghem ropea u. u., how much will you scold him, raking up old matters; *u. u.kedeako*, they brought old matters up against him (v. *ufkau*).

ufn putu, v. m. n. Exert oneself, make an effort, strive, bestir oneself, be impatient (to start), press on, be eager, press. *Mon. u. p.lentina*, I was anxious in my mind (to start); *calake n. p.k kana*, he presses to go; *kami lagife u. p. barae kana*, he presses on to work.

uʃuʃ uʃuʃ, adv. Moving, stirring; v. a. m. Stir, move, agitate, upheave (used about the effects seen or felt of somebody moving below or behind).

Cele cpe u. u.edin, some (animal) is stirring under me; *alo sem u. uʃuboka*, don't be moving; *urni uʃyela u. u.*, the beetle is rooting up the ground so that you see it moving; *lad u. uʃubok kan'ina*, my stomach is stirring (I feel hungry) (cf. *aʃaʃ uʃuʃ*).

ũʃ ũʃ ened, n. A children's game. (A part of the game called *hit-kita*, and *culha kupa*, q. v.; v. *ũʃ* and *ened*).

uʃ uʃu, adj. Prominent, rising above the surrounding surface, bossed, protuberant, bumpy, swollen; v. m. Swell, rise, be bumpy (used about things, getting or being out of order). *Bata baber topakente u. u. nglok kana*, the cord tied on the cross-laths has snapped, therefore it looks bumpy; *u. u. mō akana*, it has swollen much; *uru enga qdi marah hara akana u. u.*, the swelling on the head has grown to a great size; *u. u. ũ aʃkareta*, I feel it is bumpy (where I am sitting); *ojo qdi marah u. u. akana*, the boil has swollen to a great size (cf. *luʃ luʃu*).

uʃhə, interj. to cattle. Get up, rise, pull. *U. nui dāngra dō baŋgeye bereta*, get up, this bullock will not get up; *u. u.*, *thora bam or akata*, pull away, a little more, then you are up (the incline); *u. baba*, rise, old fellow; *u. bacha*, get up, my son; *u. bhqi*, get up, brother (all to cattle) (v. *uʃhan*).

uʃhəi paʃhae, adv. With all one's possessions, for good. *Onde khon dō u. p.ko heɛna*, they have come from there with all they have. (Desi *uʃhai paʃhai*.)

uʃhək, the same as *uʃhə*, q. v.

uʃhana, n. Credit; v. a. m. Take on credit. *U. le jometa*, we eat on credit. (No interest is paid the first year, as it is supposed to be paid back as soon as the debtors get cash; a practice used by people having a fixed salary. The shopkeeper always gives less than for cash). *Hənqi hō u.teko nuyel lahəkana*, they were also in the habit of drinking rice-beer on credit (paying it once yearly, and regularly getting ruined); *qdi utare u. keta caole*, he took a great quantity of rice on credit; *tehen in hisəbketə, qdi utar u.yena*, I made up the accounts to-day, very much stands on credit (it has run up to very much). (H. *uʃhānā*.)

uʃhan, v. a. Raise, break up, abolish, shut, begin, start; revive, renew; collect (rent, etc.), lay the foundation; put before, plough for the third time (fields, not rice-fields); v. m. Start, leave (a temporary abode, a camp), depart; be fecundated. *Orakko u. akata*, they have commenced building the house; *dake u.keta*, it has commenced raining; *reket quriko u.a*, they have not as yet laid the foundation; *khajnako u.eta*, they are collecting the rent; *alo sime u.alkoa*, he is collecting the fowls for the sacrifice; *ada hənqiko u.keta*, they have collected the sacrificial rice-beer; *pakil kathako u. akata*, they have taken up the first matter; *nahelko u.kettaea*, they took up his plough (i. e., have forcibly forbidden him

to plough); *oydenaã aphorko u. cabaketa*, they have taken up all the paddy seedlings there; *ona barge mil dhaobon u. ruqra*, let us plough that field once more; *kulhako u. keta*, they caused them to swear by the arrow (v. *kalkq*); *tehen bargeko u.eta*, they are ploughing the field for the third time to-day (i. e., before going to sow; about rice-fields *jabod* is used); *haqdi dokanko u.keta*, they abolished the beer-shop; *hamar do sale u. keta*, *se menaka*, has the blacksmith stopped work for the day, or is he still there; *haiko u.keta maran okod*, they started a big market; *haq u.ena*, the market is over (for to-day); *game u.keta*, he started a tale; *serenko u.atkoa*, they started singing to them; *dikriye u.ena*, the *dikri* (hunt priest) has started; *tehen hqtime u.ka*, the magistrate will break camp to-day; *bitkile u. akana nes*, the buffalo cow has fecundated this year; *pargana dustur u.ena*, the perquisites of the *pargana* have been collected, or, have been abolished; *kako orake u. akata*, he has commenced to dig a tank; *bintiye u. akal tahkan jokhed gulmal janamena*, a row got up when he had commenced the *binti*; *coiren cãrã argokate mãrãko u.eta*, the bird of the air comes down and attacks the dead body; *mohajon fakae u. baissueta*, the money-lender collects money and gives it out again in loans. (H. *uñhãã*.)

uñha uñhi, adv. Again and again, in succession, at close intervals; v. m. Break up and separate; close. *Haq u. u.ã dela dilile seterena*, we arrived a little before the market should close for the day; *u. u. bar sermae sãwãketa*, there were full crops two years in succession; *u. u. ye dakketa*, it rained again and again; *u. u. yenako*, they broke up and separated; *u. u. ko dukena*, they suffered again and again (v. *uñhan*).

uñhe, the same as *uñho*, q. v. (Desi *uñhe*.)

uñhi baissi, v. m. Break up, separate (after finishing what they are sitting for). *Tehenle u. b.yena*, we separated to-day; *kaqid talahbon u. b. nõgoka*, let us separate for a little while. (Desi *uñhi* and v. *baissi*.)

uñho, v. Appear, come up (only used in *mantars* at *khãri mañi*, q. v.).

Ki u. ðan u., what may appear, a witch may appear. (Desi *uñho*; cf. H. *uñhãã*.)

uñhulaã, n. A temporary fire-place (made of three stones or clods placed together); a camping fire-place; fig., the posterior; v. & m. Make a temporary fire-place. *Jãhã taqãdãre dakale khan u.vele dakaea*, *ar orakã jarhao jãhãntenre hã*, when we cook food anywhere in camp, we cook it on a temporary fire-place, so also if the house has been soaked or the like by rain; *u. tetreye ojo akana*, he has got a boil on the posterior.

At the time of *jatra* (q. v.) it is customary to cook the food for the participating ones on an *uñhulaã* made of earth. The earth is crushed, mixed with water, and made into three large balls the previous day.

Noako pen dhiriã uñhulaga, I shall make a temporary fire-place of these three stones.

uñkul uñkul, adv. Restless, fidgety; throbbing (pain in the head); v. m.

Be restless, fidget, be eager. *!! u. iã aiksueta*, I feel restless; *bõhqã*

u. u. hasoyediñ kana, I have a throbbing pain in my head; *calañ laḡife u. u.oñ kana*, he fidgets to start.

u/h uñu, v. *u/ uñu*. (C.)

u u, adv. Crying *u u*; v. m. Cry (mostly about the deer and wolf). *Notere cele coe u uñ kana, jet reañ lekañ añjomketa*, some animal is crying in this direction, I heard it like the cry of a deer; *u ui raketa huñdar*, the wolf is crying (onomat.).

ũ ã, adv. Crying *ũ ã*; v. m. Cry (quail and snipe); say *ũ* (inarticulate sound), grunt. *Gnydriye ã ãñ kana*, the quail is crying; *dañ baña ã ãñ raketa*, the snipe is crying; *celem ã ãñ kana, mütem goñeta, moça dõ bõnũtama*, what are you grunting for, you answer with your nose, have you no mouth? (onomat.).

uvilnama, n. A will, testament. *U.e qladea*, he wrote a will in his favour. (Engl. will; P. H. *nãma*.)

wyuk, v. a. Bring down (in striking), strike; rain, pour out (as libation); v. m. Be brought down, be born, brought forth (about the parturition). *Ekkalleye u.keta mit theñga*, he struck at once one blow; *mit dhao u.aeme*, bring the stick down on him once; *dake u.eta*, he is bringing down rain, it rains; *hañdiye u.keta*, he poured out (libated) beer (to the *boñga*); *umi cetanre u.ena theñga*, the stick was brought down on him; *gidrañ u.ena*, the child was born; *u. hapeadeae*, he struck him in silence; *u. u.te bæ u.leta*, he threatened with the stick, but did not bring it down; *hoñõk dañ u. marañena, tayom gidrañ uyũkena*, the head-water came first, afterwards the child was born; *pañille u.iç*, the first-born. (Muñdari *uñu*.)

wyuañ, the same as *oyoñ*, q. v.

V.

v is the denti-fabial open voiced sound, in Santali found only medial, i. e., between two vowels, or between a medial consonant and a following vowel. It is a mistake to say that Santali only has the *w*, as, strangely enough, insisted upon by some English and Scotch people. The Santals have the sound, i. e., produced by placing the upper front teeth on the lower lip, or (perhaps more often, and this may to some extent explain the mistake) the lower lip against the front of the upper front teeth. The *v* is especially heard between and before the vowels *e* and *i*.

W.

w is the bilabial open voiced, or the lip-back open voiced sound. It is only found medial, and what has been observed about the *v*, applies also to this sound. The *w* is very frequently used representing the euphonic semi-vowel between two vowels (v. Mat. I., paras. 97—99, and 113.

wakhep, v. *oakhep*, the ordinary Santal pronunciation. (C.)

waronɪ, v. *arɔt* and *arɔtɔ*, the ordinary pronunciation. (C.)

wakil, v. *okil* or *ukil*, the ordinary pronunciation. (C.)

The words mentioned may be used by non-Santals, but are not heard used by ordinary Santals.

Y.

y is the open medio-palatal fricative sound. It is not so consonantic as the *j* in the German *ja*. Except in the words given below it is not initial in Santali; it is frequently used as a euphonic semi-vowel. See Mat. I. para. 113. The *y* is also used in sung Santali prefixed to some of the demonstratives and a few other words that ordinarily have an initial vowel. See Mat. I., paras. 122 and 123.

ya, a postpositional particle used in calling or addressing boys or men younger than the speaker and not to be addressed by a particular relationship term, especially younger brothers or small boys. Used by both men and women, but not to strangers. Some women may be heard calling on their husband using *ya*. *Hendaya*, look here, young man; *E ya*, O you; *de ya, thamakurlah joma*, give here you, let us chew tobacco; *delabon ya*, come along with us, young man; *sendrabo calaka ya*, let us go and hunt, you; *ohayenam ya*, what has become of you, man (husband); *durufme ya*, sit down, you. *Ya* may also be used by men of apparently similar age to one another, *bana horkin yaea*, both say *ya* to each other (cf. corresponding use of *na* to girls, etc.).

yad, v. ead. (C.)

yanalom, 1st pers. sing. Imperf. I brought (heard in Folk-tale songs, in Bihari; H. *amā*; the *y* is poetic).

yaooe, 3rd pers. sing. Fut. He will come (in marriage songs in Bihari; v. supra).

yaora, for *aora*, q. v. in sung Santali.

ye, v. infra. (C.)

yeye yeye, adv., v. a. m. Wailing, whimpering; to wail, whimper (used mimicking children). *Y.y.ye bhesaede kana*, he is mimicking it, whimperingly; *y.y.yel kanae* (or, *y.y.k kanae*), it is whimpering. (The same as *nehe nehe*, q. v.)

yi, v. infra. (C.)

yiyi yiyi, the same as *yeye yeye*, q. v.

yoi, intj. to younger men, the same as *ya*, particularly used by women, and by men as a warning. *Dela yoi, daka jom*, come, youngsters, to get food; *hape yoi, tanngiyinpe* (or, *tannginpe*), wait you, wait till I come; *men, yoi, dak seterok kana*, look out, you, rain is coming (cf. corresponding use of *noi*).

yona, in songs for *ona*, q. v.

yore, in songs for *or*, q. v.

yo hae, in songs for *o hae*, q. v.

WORDS IN CONNEXION

with which matters of ethnological interest have been mentioned, arranged under certain general headings.

Agriculture, agric. implements, cleaning and storing of foodstuffs:

anjel, ophor, argom, ðiçau, bāndi, boç, cok canda, chatabar, dini, duni, dobka, dhiāki, dhulq, guchi, karha, kurāu, kharqi, khonta, nahel, ojha, raksa, rek, ruhni, sāp dhāri, te, tok, ukhur, urid utih.

Announcing, giving information, forbidding do.:

dhārwañ, girā, gobor maçi, jana jani, sachi girā.

Betrothal, marriage (regular and irregular):

qbuk jānga, babrē, baha sāoha, bapla, bahu, bariqt, bañki, buñhi kumbā, caçi, cak, cauqal, caupala, cumqura, chuñki, dañ bapla, darām dañ, enqa itq, goldaçi, gonon pon, gonon torani, ghaç kirin, ghārdi jāwāe, iputul, itq, itul, jāwāe, jaituk tok, karmas (hili, luntti, manqwa, mayqila, nqihar, monu ſaka, nir boq, or ader, raebbar, sañgha, sariqt, señer lekha haqçi, sindradan, sin duar, so janum, tarām gançe, tere, ti, tukki dipil bapla, uphāq topañ.

Birds (catching, nets, etc.):

jhampa, kumbel, paçi, kur, laota, lañha, or dañ paçi, pacan, lepok.

Birth:

dañ dul buñhi, giqañ.

Blacksmiths:

capua, jō, kamar.

Carts, carrying:

bhāriq, cauqal, dola, ram qaçi, saqar.

Cattle, domestic animals, training of do., etc.:

aqa, arār, bathan, ghūrā, jole, kurūq, pañ samble, reñca, siñgkañti.

Clothing, dressing, weaving, etc.:

badha, baude, bentar, berel dañ, chupi, doal, ðora, garcha, gopca, gugok, gugok japak, guñgu, khaqdi, gtor çarkhi, pacan, pilel, salaka, sul, len.

Dancing:

baha bas, doñ, duñger, dlurumjak, ðahar, ðapla, qneç, lagrē, matwar, sal.

Death, funeral:

ng mukhi, bhaydan, gur loqom, kutam ðañgra, mañgar gupi, mora māñhā, porka daka, sara, sate, tel naham, torre khunçi.

Divorce, elopement:

qngir, chafaođi, sakam ored.

Festivals:

baha, chata, chaqiar, dhooa, gadqe, got, kindol, jale, jatra, karam, kulhi daran, khunqgu, narta, nim daikmanđi, nehel, pala, sakrat, sphrae.

Fishing (nets, etc.):

ber jal, bichri, cabhi jal, ghađi, jal, janalom, mucu, saera, siqra, torođan.

Food, foodstuffs, preparing do.:

andak, ata, culhq, dataoni, ganda guti, gurgu, hutum, kanji, khajari, lat, lathe, matkom, piđha, taben, ul acar, urul, utu.

Household goods, furniture, implements:

bađi, carahi, gando, hurkar, kato, laq, lofa, maci, parkom, patra, phurub, refa, sangra, tumba, thili.

Hunting (with implements and weapons):

ak, bag dhinuk, borlom, capo joro, dikri, dunde, dhal, gipitić, gorkha, gorla sar, hqri, panja ten, porcha, phiri, sar, sendra, lunni, luń, thenga, thenga banduk.

Intoxicants:

bul, cuq, hađi, paura, ranu.

Judging, village councils, etc.:

gobor mađi, kiriq, mdrē hor, lutur pefer, sorkar.

Kidnapping:

ođga.

Magic, divination, superstition, witchcraft:

aha, ban pathri, dorosom, dhorom, dan, garur, hat khqri, jan, khqri, likhu, phuddhagriq, sagak, tak tahi, tarao, sunum boŋga, ulaf bag.

Measurement:

bigha, ojon, sakhi, ser, suli, tola, tep.

Music, song:

bir sereń, buah, dhak, dhol, guhriq, mandanber, peprei, peresań, sakwa, singha, sogoe, tirio, tumdak, tamak.

Oil (press, etc.):

kunđi, pađa, sqsq, sunum.

Ornamentation, finery, tattoo:

aenom, amsam dhiri, bak, baju, bichia, cauric, gulańj baha, jađa, khoda, lipur, mala, mandoli, siq, sindur, thum.

Relatives, relationship, adoption, friendship:

baba, bađha, bahraota, bala, bidhua, boeka, boŋga hatom, boka, buđa, buđhiq, bhagna, ehga, go, gutia, ghardi jawle, jia, landa sagqi, misera, phul patuo, sagqi.

Servants (perquisites):

arpa, qlođi, desi, guti.

Silk-worm:

lumam.

Social intercourse, behaviour:

aben, abo, ale, alin, ape, bilqha, bitol, gola gamcha, gobor maqi, jaher, jom joti, kutur peter, mayam panja, nutum, layo.

Social ceremonies:

caco chqtiq, cak khunji, cak purani, cumgura, chqtiq, chqtiq haqdi, chut, janam chqtiq, um.

Spirits, supernatural beings, sacrifice and worship:

abge, acraele bohga, aenom, akhan, baghut bohga, bohga, bohga kora (-kuri), bulqu, bul mayam, buru, bhulq bkuli, bhut, cando, coqor, curuc, curin, darq, dhal dal, eroq sim, hari khunji, jagao, jagarna, jaher, janthar, jom sim, kisqy bohga, kudam naeke, kutam dahgra, khil jalat, khond, Liqa, mag sim, mak mqrq, Maran buru, Mqrko Turuiko, naeke, nqihq bohga, nqwqi, ngo dhorom, oraq bohga, phulqs, rum, sih bohga, sunum bohga, than, tqini, Thakur, um.

Sun, moon, stars:

ambabasi, ambaboti, arqy ipilko, argom ipilko, budhi parkom, cando, gahna.

Tobacco:

cun, cuti, thamakur.

Tribes, septa:

Kharwar, Kherwar, paris, Santal, saphqi, sih, subq.

Village, officials:

ato, doqatiq, goqet, jog maqjhi, jog paranik, kulhi, man, maqjhi, maqjhi than, naeke, paranik, ren pahra.

Years of special importance:

adwa caole serma, hul.

Rev P.O. Bodding (1868 - 1936) is the most outstanding of the missionary-scholars who lived amongst the Santals and studied their language. He belonged to Norway. Started in 1903, the massive work was completed only in 1924.

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