

DET NORSKE VIDENSKAPS-AKADEMI I OSLO

P. O. BODDING

A SANTAL
DICTIONARY

VOLUME I, PART I

A

UTGITT FOR H. A. BENNECHES FOND

OSLO 1929
I KOMMISSJON HOS JACOB DYBWAD

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A. W. BRØGGERS BOKTRYKKERI A/S

The alphabetical order followed is that of the English alphabet with certain modifications due to the use of letters with diacritical marks. The pronunciation will be stated in its proper place under each letter.

The diacritical marks are the following:

With vowels, above the letter: (̃) shows nasalization.

— — , below the letter: (̣) shows that the vowel has an open sound. Is found under *e* and *o*.

— — — — : (.) shows that the vowel is resultant. Is found under *a* and *o*.

With consonants, above the letter: (̣) found above the nasal *ṇ* to show that it is palatal.

— — — — : (̣) used above the nasal *ṇ* to show that it is guttural.

— — — — : (ˆ), an apostrophe above or at the right hand top shows that the consonant is checked. Used with *č*, *k*, *p* and *t*.

— — below the letter: (̣) shows that the consonant is a cerebral sound. Found with *q*, *qh*, *u*, *r*, *t* and *th*.

Note: In the etymological references *o* is used in Bengali, Bihari and Desi words, ordinarily written *a*, partly because the Santali word has the same sound, partly as a help to the users of this work in appreciating the pronunciation.

The order is as follows: First the unaccented English letter; then the same letter with a diacritical mark. If the same letter has different diacritical marks, then first the letter with a mark above, thereafter the same with a mark below. An aspirated consonant is treated as a separate sound and will be found after all words with the same unaspirated sound. Vowels with nasalization are not given a separate place in the order of the alphabet.

The order followed is consequently this: *a*, *a*, *b*, *bh*, *c*, (*č*), *ch*, *d*, *dh*, *ḍ*, *ḍh*, *e*, *e*, *g*, *gh*, *h*, *i*, *j*, *jh*, *k*, (*ḳ*), *kh*, *l*, *m*, *n*, *nh*, *ṇ*, (*ṇ̣*), (*ṇ*), *o*, *o*, *o*, *p*, (*p̣*), *ph*, *r*, (*ṛ*), *s*, *t*, (*ṭ*), *th*, *ṭ*, *tḥ*, *u*, (*v*, *w*), *y*.

The letters in parenthesis are not initial in the language; letters omitted do not occur in the language.

Abbreviations:

When the common gram. abbreviations are used, it is to be understood that the word to which one or more of these are added, may function as a

noun (n.), an adjective (adj.), a verb (v.), etc.; m. may stand for Medium (or Passive), or for masculine, f. for feminine; v. a. d. means a verb constructed with indirect object in the Active; v. m. d., the same in the Medium; anim. means animate, inanim. inanimate; Perform. stands for Performative, Intent. for Intentional.

In the etymological references the following abbreviations are those most commonly occurring:

- A. stands for Arabic (prefixed to B. or H. to show origin of words).
- B. " " Bengali.
- Bih. " " Bihari.
- H. " " Hindi (without prefixed letter signifying a word generally of Sanskrit origin).
- P. " " Persian (prefixed to B. or H. to show origin of words).
- Skr. " " Sanskrit.

Desi means that the word referred to is used by other races living in the same country with the Santals. Such words may be of Aryan origin, but do not belong to the literary language.

Khar. stands for Kharwari and signifies that the word dealt with — in the same or nearly the same form — is common to several Muṇḍa languages and taken to be indigenous.

The names of other, especially Eastern, languages will as a rule be found unabbreviated or only slightly abbreviated and easily recognizable.

C. stands for Campbell's Santali Dictionary. Added to a para it signifies that the word dealt with, or frequently only the form quoted, is not heard among the Santals with whom the writer has come into contact. In many cases such words are in a form written by persons who have had little proper training. In other cases they are words used only by persons who have been accustomed to speak or write especially Hindi.

Mat. I stands for the writer's Materials for a Santali Grammar, part I, printed at the Santal Mission Press, Benagaria 1922; and Mat. II for the second part of the same work, printed at the same place, 1929.

A.

- a*, the vowel sound expressed by this letter in Santali is the mid-back-wide, similar to *a* in English father. It may be long or short and may be nasalized (*ā*).
- a*, is found as an integral part of inanimate demonstrative pronouns, and of suffixes. This *-a* is a demonstrative element. *Nō-a*, this.
- a*, a prefix found in the independent form of the personal pronouns (except that of the 1st p. sing.), e. g., *a-pe*, you.
- a*, a word-forming prefix found in certain words conveying the meaning of doing to, or with, a person, etc. what the principal word denotes; *a-jo*, feed, *gñū*, give to drink.
- a-*, a verbal suffix used in certain tenses with verbs taking an indirect object (the Indeterminate and tenses formed from this) and the Simple Past (*-a-*, *-ak*, *-a-ko*, *-at*, &c.).
- a*, the so-called finite or categorical *a*, found in all finite verbal constructions, indicating that the act etc., referred to belongs to concrete reality. *Nēl-a-e*, he will see.
- a*, a privative or negative prefix found only in words of Aryan origin, corresponding to Engl. 'in', 'un', 'less'; e. g. *a-lekha*, innumerable, *a-jan*, unacquainted with; *a-bola*, speechless.
- ā*, interj., used when not hearing exactly, or wishing the speaker to repeat (cf. Norw. rustic 'hæ'). Eh! how? what are you saying?
- ā ā*, n., adv., v. a. and m. Groan, grunt (buffaloes and bullocks or cows when feeling sharp pain or fear). *Rōk ā ākedae*, he butted him, so that he groaned; *bar pe dhaoe ā āyena, khangeye bindar gotena*, he groaned two-three times; then he suddenly fell down (onomatop.).
- abad*, n., adj., v. a. and m. Cultivation; cultivated, planted; cultivate, till, bring under cultivation. *Abad lagao*, start cultivation; *abad banukanah*, there is no cultivation; *miṣ abadre aemako er akata*, they have sown many kinds at one cultivation; *bargeko abadketa*, they have brought the homestead field under cultivation; *alegele abadkastava*, we did the cultivation for him; *niṣ dakrege horo do abadena*, by this rain the paddy cultivation was done; *abadak do gočena*, the crops died; *akbadič do Candoge*, the giver of cultivation is Chando; *ot akbadič*, a cultivator. (P. H. *abād*.)

abad, n., v. a. and m. Result of *abad*; copulate (male), be in heat (female) used about animals, especially domesticated ones. *Abade doho akata*, she (the cow) is with calf; *abadok lagile nir baraea*, she (the mare) is running about in heat. (Probably same word as the preceding one).

abalok, n., adj. childless, senseless, simple (used only about boys; cf. *nabalok*, a minor; *abalok* is used more like *albudaha*, q. v.). *Abalok gidra do cakpe sapettaea*, why do you treat seriously what the simple child has said. (Rust. B. a privative + *balok*).

abar, v. a. and m. Cry for, importune; v. m., fondle oneself upon. *Etak etake abareta*, he is teasing to get things (that we have not); *akbare ceteta*, he is learning to importune; *abaroke ehofketa*, he commenced to fondle himself upon you. (Orig. uncert.).

abar obor, the same as *ambar ombor*, q. v.

abariq, adj. Importunate, dissatisfied, annoying. (*abar* + *iq*).

abalika, adj. f., the same as *abalok*, but used only about girls. (B.)

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

aben (*aben*), pers. pr. 2. pers. dual. You two. v. a. int. and m., come of one mind. Make, become one pair. *Abenkatbenako*, they have made you a pair (married you); *abenok doben men akawana*, you have decided to marry; *nilok doben aben akana se ban*, have you now become of one mind or not? *Aben*, -ak, -ic, -reak, -reañ, -ren: your, yours (about two). (*a* + *ben*, Khar.).

Aben is used by parents-in-law and children-in-law (and by those who by Santals are deemed to stand in the same relationship to each other), when addressing only one, the mate of the person addressed being mentally included; cf. *alin*.

aber, adv. Late, out of season, behind time; v. a. m., cause to be late, be belated. (H. *aber*.)

abe, adv. Just now, shortly (found only in the connexions mentioned below, not alone). (S. H. *abhī*.)

abe ne nāhāk, adv. Just before.

abe tabe, adv. Just before; v. m., be at the point of (death or childbirth).

Abe tabe sim rakle seterena, we arrived just before cock-crow; *abe tabe akanae, tehen con gapa con hoyoktaea*, she is on the eve of her confinement; it will be to-day or to-morrow; *dhokteye abe tabe akana, bhorsa do ban qikauk kana*, he is dying from phthisis; there is no hope. (*abe*, v. supra; *tabe*, H. *tabhī*.)

abga, adj., adv., v. m. n. Empty, devoid of, empty-handed; only, alone, exclusively; be without, out of stock. *Abgagen heçena*, I came empty-handed; *uni do abga kuritae*, he has only girls (no sons); *noa atore do abga hor menakkoa*, in this village there are exclusively Santals; *okoe noa dak dope aguketa, abga losot*, which one of you has brought this water, it is only mud; *thamakur don abgagea*, I am devoid of, have no tobacco (cf. *abge*).

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

abgari, n. adj. A duty on the manufacture and sale of spirituous liquors, excise; pertaining to this duty. *Abgari an*, the excise law; *a. doroga*, an excise constable; *a. mohol*, a place where licensed people sell liquor. (P. H. *ābkāri*.)

abge, adj., adv., v. a. m. Alone, by oneself; exclusively; keep for oneself alone. *Abgete do bāndo amgem kami kantem osogok kana*, do you work alone, since you are getting so thin: *phalna hum abgeae* (or, *-ye*) *lekañ disa gotkedeā*, I remembered so and so as the only one to be mentioned; *sanamakge abgek takoa nokoak do*, every thing is kept for their own use exclusively in that family; *jom abgeketañ hola*, I ate too much yesterday; *niā dōle nū abgegeā*, we shall drink this among our selves alone. (Khar.).

abge, n., v. a. m. A class of godlings or spirits so called; set aside for *abge* sacrifice.

Each Santal subsept has a tutelary *boŋga* called *abge*. The particular name of the *abge* is kept back and must not on any account be revealed to the women. The head of the family tells the name of his *abge*, whispering it to his eldest son, when he feels death coming. Sacrifices are performed to the *abge* by the head of the family, males only being present, and males only eat the flesh of the sacrificed fowl or pig. The sacrifices are performed at the time of sowing (*asaŋ*) and harvest (*aghaŋ*). The *abge* is believed to give earthly blessing and to save in danger, and it is liable to being spoilt by women. The known names of the *abge boŋgas* will be found in their proper places.

Nui sukri dōe abge akana, this pig has been set aside for the *abge* sacrifice. (Khar., same word as the preceding.)

abgori, adj. Defenceless (used by women only). *Abgori hormom ūamketiñā*, did you think I have none to defend me (since you treat me in this way)?

abgoriā, adj., the same as *abgori*, q. v.

abgun, vide *abgun*.

abjor, n. Litter, rubbish, encumbrance; v. m. littered, encumbered, hindered. (C., possibly the same as *aptor*, q. v.).

abjos, n., adj., v. m. Misfortune, disgrace, failure, defeat; unlucky, illfated; be unlucky, disgraced, lose one's reputation, fail. *Namjos do bañ hoelentiñā*, *abjosge*, I did not get fame, but disgrace; *abjos hor*, an unlucky person; *munakiñ khoroçeta*, *bebak abjosentiñā*, so much did I spend, everything went to the dogs; *nāhāke abjos akana*, now-a-days he has lost his reputation. (Desi, cf. H. *apajas*).

abkari, the same as *abgari* (q. v.), the form mostly used by Santals.

ablakha, adv., v. m. Piebald, spotted, party-coloured, greyish; become do. (fowls, goats). (A. H. *ablaq*).

abo, pers. pr. 1. pers. pl. inclusive. We, you and I; v. a. m. Make, become ours, of our sept or family, be found out to be so. *Abo abo do babon ropora*, we shall not quarrel among ourselves; *nitok dobon aboyena, baha sohraere gidra do babon enḍelkoa*, now we are found to be of one sept, we shall not at the baha and sohrae festivals let our children go without giving them of the food. Cf. *abon*.

Abo or *abon* is used by co-parents-in-law and those who according to Santal custom stand in the same relationship to each other, when meaning only one person, both in address and speaking of oneself. *Dher din khon babon nepel akana, okarebon tahḡkana? Cetbon mena ho, mittḡn kambon siṛi ḡḡkleta, ontege dher bon dāṛā barayet tahḡkana*, we have not met for a long time, where have you been? What shall I say, I was trying to get some work and was going a good deal where that was. (Khar. *a + bo*, cf. Mat. II. para 28 (c)).

abod, adj. Young, ignorant, stupid. (H. *abodh*).

abol, adj. Infirm, weak, without strength. (C., H. *abal*).

abola, adj. Dumb, mute, speechless (only about domesticated animals). *Noko abola do cedaḡ unḡḡ ḡṭṭe daletkoa*, why do you beat these dumb animals so hard? *abola dhon*, dumb property, i. e., cattle. (H. *abolā*).

abon, the same as *abo*, q. v. We and all who may be counted as belonging to us. See Mat. II, para 59 (a).

abok, v. m. from *ap*, q. v.

abol, adj. First class, superior, excellent (used only about cultivated land).

Khub abol barge hoyena, it has become an excellent field. (Desi, fr. A. H. *awal*).

abor boda, the same as *abor bodha*, q. v.

abor bodha, v. a. Wheedle, soothe, pacify, put off with sweet words, appease, flatter, bamboozle. *Abor bodhateko doḡolidina, nitok doḡo jobabadiṇa*, they put me off with sweet words, now they have refused me (or dismissed me); *a. b. hatayem nui gidra do*, soothe this child in the meantime; *ḡḡi lekate jāwāe gomketko a. b. kedeā*, they flattered their son-in-law in many ways. (Cf. *abar* and H. *bodhna*).

abot, adj. Untamed, not broken in, unrestrained, unruly, undisciplined (about men, bullocks, buffaloes and horses). *Aiate nui ḡaṅgra do bae damlena*, not being broken in this bullock did not fetch a good price; *a. hor tuluc katha hō baṅ panteka*, one cannot pull together with an undisciplined person. (Desi, *a* priv. + *bot*).

abosta, n., v. a. m. Loss, ruin; waste, ruin, spoil, injure, lose. *Adi a. hoyena noa dakte*, a great loss was caused by this rain; *jomakko abostaketa*, they wasted the food; *noa dukte ḡḡi horko abostayena*, many people were lost through this epidemy. (B. *abostā*).

abhagiā, adj. Luckless, unfortunate. (H. *abhāgya*).

abher, n. A moment, a short while, time, period. *Bar pe abhere serenḡ serenḡkata*, he tried to sing two three times; *mit a. in arakaiṭe*, allow me

- (to drum, etc.) for a short while; *mit a. dō qđi nandanko tahēkana, niq a. doko kisārena*, for some time they were very poor, at present they have become wealthy; *a.ke a.e daga*, it rains again and again for a short time.
- abhra*, n., v. m. A shallow natural pool or basin of water (sometimes used for cultivation of rice); become do.
- abhran*, n., v. a. m. Ornament, finery, jewelry, a piece of do.; adorn, decorate; v. a. d., furnish with do. *Sonateko abhrankedea*, they adorned her with ornaments of gold (for a certain occasion); (-*adea* would mean furnished her with do.); *cauđal kicričteko a. akata*, they have decorated the marriage-palanquin with clothes; *budhi jonomreye abhranok kana*, she adorns herself with finery in her old age. (H. *abhran*, *ābharan*).
- āc*, n., v. a. and a. d., m. Heat, warmth, fierceness, severity, passion; to heat (by fire or water); be heated. *Setoh reak āc*, heat of the sun; *uniak āc dō^{*} bañ sahaok^{*} taca*, his fierceness is unbearable; *āc bae sambrāoa*, he does not bridle his fierceness (or, does not stand the heat); *hanhar era āc*, the severity of a mother-in-law. (B. H. *āc*).
- acaḳ*, for *acaok*, q. v. (C.).
- acāo*, v. m. Rinse out the mouth, about people possessed by spirits of dead people, at the ceremonies of *tel nahan* (q. v.) and *bhaṇḍan* (q. v.). *Rum boṅgako acaokoa* they let the persons possessed by spirits wash their mouth; *berfenae, acaok daḳ idiaeme*, he is up, take water to him to rinse out his mouth. (H. cf. *acnā* and *ācaman*).
- acar*, n. Behaviour, conduct, manner of life, established rule of conduct, usage, custom; v. a. m. Behave, determine on usage, rule. *Acare baḍaea*, he knows how to behave properly; *hoṛ talare up hoyok acar akana*, among the Santals it has been made the custom to shave the head (at certain ceremonies). (H. *ācār*).
- acar*, n., v. a. m. Pickles; prepare do. (P. H. *acār*). Only few Santals know how to make pickles; the fruits used are mango, pepper-chillies, *ambra* (q. v.) and lemons.
- acar beohar*, n., v. a. m. Behaviour, conduct, festival and religious rites and ceremonies; make, perform, use do. *Sohrae reak acar beohar*, the rites and ceremonies of the Sohrae festival; *acarket beoharketako, adoko bidā barakatkoa*, they performed the usual ceremonies, and so they bade them farewell. (v. *acar* and *beohar*; cf. *car beohar*).
- acar bicar*, n., v. a. m. Customs and rules, usages and regulations; institute, settle, determine, enact do. *Haṇṇamko reak acar bicar lekabon coloneta*, we conduct ourselves in accordance with the customs and laws of the forefathers; *Kere qđi daḳ ūā nūte gel bar serma coṅ gel bar māhā coṅko acarket bicarketako*, drinking the water of the Kere pool for twelve years or for twelve days they settled customs and usages. (v. *acar* and *bicar*).
- acar puchar*, n., v. a. m. Inquiry, invitation; inquire after, invite. *Nui reak a. p. baṇukanañ*, there is no inquiry after this one; *okoe uni doko a. p. ea*

apa bare banukkotae khan, who will invite (or ask for) this one, since she has no male relatives. (v. *acar* and *puchqr*).

acar atih, the same as *acor atih*, q. v.

ac bic, n., adj., v. a. and a. d. and a. impers. and m. (*re*). Discrimination, fastidiousness, loathing; fastidious, dainty-mouthed, who stands on ceremony, haughty; loathe, disdain, be fastidious, disgusted with, feel superior. *A. banuktaea, jotoakgeye joma, ar joto hor thene duruf soroka*, he has no fastidiousness, he will eat everything and sit down at the side of anybody; *a. hor, ac bae beboharel jahanakem hum hamlekhan doe chi thoea*, a man who stands on ceremony, if you happen to mention anything that he does not use, he says fie and spits; *abonak jomak ar colone a.ak kana*, he loathes our food and usage; *adi leka aleakreye a.ena*, he became disgusted with our usage in many ways; *dak manqi tuh hako utuko emadina, ona ac bickidinte ban jomlaka*, they gave me fish curry together with rice-water, as this was loathsome to me, I did not eat. (Desi).

acel, n., v. a. m. Wealth, riches, property; make, become rich. *Gai kada taka poesa ar sona ruqa reak acel*, wealth of cows and buffaloes, money, gold and silver; *baretteko miserat jawaeke a.kedea*, the woman's brothers made their sister's husband rich; *nahakdoe acel akana*, at present he has become wealthy. (cf. *qcir pacir*).

acel pacel, n., v. a. m. Wealth, abundance; make, become wealthy. *Bogete tako a. p. dhon*, they have a great abundance of wealth. (v. *acel*, to which *pacel* is a jingle).

acel pacelan, adj. Wealthy, rich (see preceding word).

acelan, adj. Wealthy, rich (*acel+an*).

acer pacer, the same as *qcir pacir*, q. v.

acet, adj., v. a. m. Unconscious, insensible, senseless. *Acet japit*, heavy sleep; *acete gitid akana*, he is lying unconscious; *mit ghariye acetlena mirgite*, he became unconscious for a moment by epilepsy; *dal acet-kedeako*, they struck him insensible. (H. *acet*).

acka, n., adj., adv., v. a. m. Unconcernedness; secure, unconcerned, unprepared, unforeseen, unexpected, unawares, sudden; suddenly, etc.; come upon, take unawares, by surprise. *Ackareko nur akadea*, they have entrapped him to be unconcerned; *ackateye sap ocoyena*, he was caught unawares; *ackageye hec gotena*, he came unexpectedly; *ackayena, orak khon jomak ho bae idiana*, he was taken by surprise, he did not even get food with him from home. (B. *acka*).

ackamar, adv. Unconcernedly, heedlessly, unexpectedly, by surprise, without warning. *A. goena*, he died unexpectedly; *ackamarin dalkedea*, I struck him unexpectedly. (v. *acka* and cf. *mar*).

acok, n., adj., adv., v. a. m. The same as *acka*, q. v. *Acokko aguatlea girq*, they brought us the knot (fixing the date of marriage) unexpectedly; *acokkedeako*, they came unexpectedly to him.

acqkmar, the same as *ackamar*, q. v.

acoratin, n., v. m. Pining, yearning, longing, feeling for, care for; yearn, pine for. *Gidra acoratinte menaha, bankhan am do bam sebelah kana*, because I care for the children, I remain here, otherwise I have no love for you; *acoratinok kahan gidraako lagit*, I am yearning for the children. (? cf. *acar* and *atin*.)

Acraele bongga, n. A spirit which is believed to take care of the interests of the parents and brothers of a married girl, the same as *nâihâr bongga* (q. v.). This bongga seems to be of a nature similar to that of the *kisâr bongga* (q. v.), and is believed to go with a bride from her parental home to her new home, if she surreptitiously takes away with her things that the bongga follows. It is believed to be necessary to propitiate him with yearly sacrifices; otherwise he will cause sickness and death. The best plan is to make him return to the *nâihâr*. To effect this all the goods brought by the bride from her old home must be returned, and two animals (pig, black cow) are sacrificed outside the boundaries of the man's village.

Acraeli, the same as *Acraele*.

Acrali, n. The name of the *abge bongga* of the Soren sept (probably the same as *Acraele*).

ac, pr. 3 pers. sing. Self, himself, herself, his, her own, the master (dual and pl. *akin, ako*). Animate, but in causative constr. used also about inanim. *Aégeye men akata*, he has said it himself, *okoye onka akata? aége*, who has done this? You yourself (in this meaning mostly used by women); *ac ofakre menasa*, he is in his own house; *ac ma banugicé*, the master is not at home (or, is dead); *acre paraoena*, it hit himself; *ac thene idikedea*, he took him (her) away to his own house; *acéye goçena*, he took his own life; *ac acétegeye edre akana*, he has gradually become angry for his own reasons; *hor ruhet do bisge, ac khaç ma cet hō ban metaktae*, other people's scolding is poison, if he scolds himself, nothing is to be said of it; *acétege noa do janamena*, this has grown up by itself. (Khar. *a+ç*, cf. *-ic*).

acak, *acañ*, *ac reak*, *-reah*, *-renak*, *-renañ*, pr. poss. inanim., v. a. m. His, her own; make become one's own, take possession of (used only about inanim. objects). *Tehgoçe acakkeltaea, ohobon namlea*, he has taken possession of his (or stolen the) axe, we shall not find it. *Acakkin, -ko*, etc. (These forms again take suffixes: *acakkin reak, acakkoketae*, etc.). *Okpeak kathon ehof akata? ac renak ge*, whose matter have we commenced to talk about? his own.

acren, pr. poss. anim., v. a. m. His, her own; make, become one's own, take possession of (about animates). *Acrenkedea*, he made her his own; *barsih gane acren akantaea*, she has been his own for a couple of days; *acrenicé*, his, her own (or *acrinicé*, so generally when used in the meaning of 'wife'); v. a. m., make, become one's wife); *acrenkin, -ko*, his, her

own ones. (These forms again take suffixes: *ačrenkoketko taecae*, he took possession of them).

ač bole, v. sub *bole*.

ač kathae, adv. (lit. self says). Namely, that is to say, according to one's own estimation. *Ač kathae joto khon ačgeye sorosa*, in his own estimation he is himself better than anybody else; *ač kathae mitge senkate bāndom kami god*, that is to say, would you be able to do it, if you go at once; *ač kathae akoge dherko bađae lekako rora*, they speak as if they themselves should know much; *ač kathae cele hō noņde banukko leka bujhaqk kana*, in his own estimation it feels as if no one should be here. (v. *ač* and *kathae*).

acha, adj., adv., v. a. m. Good; well really; do right, at the proper time; become well, well off, find good shelter. *Achawak bachaome*, seek out what is good; *acha besge*, well, it is good so; *achan calakgea*, well, I shall go; *acha thik bēnaome*, make it right good; *amgem achaketa*, you did it well; *uni thene achayena, pahil do qđi harkhete tahēkana*, he has become well off with him, formerly he suffered very much; *ruq khone achayena*, he has recovered from his fever. (H. *acchā*).

achal ganjal, adj., adv. Mischief-making, who sets people up against one another; heavily (rain, C.) (Desi *acchal*).

achar, n. A shower of heavy rain. *Mit achar dakte gađa munđui perę idiketa*, the rivers and forests were filled by one heavy shower of rain. (B. *āchār*, dash down).

achapit, adj., v. a. m. Unsuppressed, public, publicly known, experienced, abundant, crowded; make public. *A. katha do bañkana*, it is not a hidden matter; *in do okare hō bañ achapita, gađa tanđiko hel akadina*, I am not unknown anywhere, they have seen me all over the place; *a. horko hečena, ohobon anđao darelekoa*, an unexpected crowd has come, we shall not be able to find food for all of them; *ato horko achapitketa*, the village people made it public. (Desi. *a.+chapit*).

ache, 3. p. sing. and pl. of 'to be'. He, she, it is; they are (only found in songs. B. *āchē*).

achok, the same as *ochok*, q. v.

achra, adj., v. a. m. Dense, many close together; sow paddy (generally for transplanting) in a ploughed and watered rice-field; (v. in.) become too dense, close together.

Achra is resorted to when it is not well possible to make *dhuri apher* (q. v.), especially when the rains have set in. As a rule the grain is germinated (v. *anđur*) before sowing; but it may also be sown without this (v. *anđute*).

Nes dole achrabeta, akphor batar bale namleta, we made *achra* this year, because we did not get an opportunity of making *aphor*; *achra apher lekae harayena, dare do banuktaea*, he has grown up like *achra apher* (too quickly), there is no strength in him; *noa do achrayena, pho-*

raoabon, this has become too close together, we shall thin it out by transplanting; *karhani hoꝛo do achꝛategele rohoꝛea*, the karhani rice is sown in the fields without transplanting (germinated). (Desi, cf. B. *achꝛā*).
achꝛa aphor, n., v. a. Paddy seedlings sown by the *achꝛa* method; sow broadcast by the *achꝛa* method. *A. a. do dhertel labilgea, dhoꝛgako joma ar dak hōe jom goda*, paddy seedlings sown by the *achꝛa* process are soft, the dhonga insects eat them, and water also easily spoils them. (v. *achꝛa* and *aphor*).

-*ad*, verbal suff., v. *af*.

ad, adj. Half (used only in compositions, as e. g. *adbaghin, admarua*). (H. *ad, ād*).

ada, adj. Middle, half (used only in Hindi songs: *ada rate*, at midnight, in the middle of the night). (H. *ādā*).

ada, n., v. a. m. What gives taste, flavour, relish; condiment (generally salt), manure; season (with salt, oil, sugar, etc.), manure, fill, impregnate, give sufficient, get food (a second time), suffice. *Noa barge reak ada banuk-anañ*, this field has not been manured; *utum ada akata*, have you seasoned (salted) the curry? *cunem adaketa aꝛitet*, you have given very much lime to the tobacco; *notē hōle adayena dakate*, here to this side we have also been served with sufficient food; *ca do gurte adayena*, the tea has been sweetened with molasses; *ak barge do bara bari ada akana*, the sugarcane field has been half-way watered. (A. H. *adā*).

Used as the second part of a composite verb *ada* gives the meaning of enough, sufficient, proper, fit (always with direct object). *Em adaket-koañ*, I have served them properly (twice all round with food); *ojok adaketkoako*, they have anointed them sufficiently; *dak ada akatlea*, it has rained sufficiently in our parts.

ada, the same as *adhe*, q. v. (H. *ādā*).

adaꝛ uduꝛ, adj., adv. Unwieldy, plump, fat; waggingly (persons and animals). *A. u. e moꝛayena*, he has become unwieldily fat; *a. u. tarām*, walk waggingly.

adagathia, n. A common plant (*Panicum repens*, L.). The root is much sought by rats and pigs; used in Santal medicine. The stalk is cut into short pieces, coloured with turmeric or other stuff and used as a *mala* (necklace) by the Santals, both as an ornament and as an amulet against *jhala* (q. v.). (Desi).

ādak, v. *andak*.

adalot, n., v. a. m. A court of law or justice; go to law, institute legal proceedings, come before a judge. *Adalotteye sen akana*, he has gone to the court of justice; *ekkalte do alom adalota*, do not at once have recourse to law; *uni nutumteko adalot akata*, they have brought a suit against him; *dewani a.*, a civil court of law; *phaudari a.*, a criminal court of law; *marañ a.*, court of appeal (up to High-court). (A. H. *adālat*).

- adar*, n., v. m. A bull, a bull kept for breeding purposes, a Brahmini bull; (fig.) a quail cock; become full-grown, fit for breeding purposes (about bulls). (Desi).
- adar uric*, n. The same as *adar*, q. v. (v. *uric*).
- adar udur*, the same as *adar odor*, q. v. (C.).
- adarat*, the same as *adarat*.
- adarat*, adv. At midnight, in the middle of the night. (H. *ādhi rāi*).
- adar dhakar*, the same as *akar dhakar*, q. v.
- adar odor*, adj., adv. Unwieldily fat, fat and naked, sleek, plump; waddlingly (about people). *A. o.e hečena*, he came waddlingly and without proper clothes.
- adas udus*, the same as *adač uduč*, q. v.
- adāt*, adj. Who has not lost the milk-teeth, under age (cattle and horses), toothless (old person). *A.geae, nes dō siok phoe ganlena*, he is under age, it will not do to use him for ploughing this year; *a.reko etokedea*, they broke him in, before he had lost his milkteeth; *nui doe a.gea, quriye đataka*, she has not got her teeth as yet (in joke about old people). (H. cf. B. *odont*).
- adbaphao*, adj., v. a. m. Half-boiled (wild potatoes), not properly boiled (paddy); half-boil. *Piskako adbaphaoa*, they half-boil *piska* (q. v.) (v. *ad* and *baphao*).
- adbaghin*, n. (lit. half-tigress). The biggest leopard found in the Santal country, also called *kurse baha taruŋ* (used about both the male and the female). *A.kul, - taruŋ*. (v. *ad* and *baghin*, H. *bāgin*).
- adbaisu*, adj., v. m. Middle-aged (hum. beings, animals). (v. *ad*, cf. *bas*, H. *bais*).
- adbidauri*, the same as *adbidori*, q. v.
- adbidor*, adj., v. a. m. Half-finished, unsatisfactory; do half and leave, leave unfinished. *Tehen dō hoŋo rohoeko a. kata*, they only half-finished rice planting to-day. (v. *ad* and cf. *bidor*).
- adbidori*, adj., v. a. m. The same as *adbidor*. *Purqu nako arlaka, ekenko a.keta*, they did not finish at all, they left it only half-done; *katha dō adbidoiyena*, the talk was left half-finished; *dakae a.keta*, he ate half his food and left the rest. (Desi *adbidori*).
- ader*, v. a. m. Bring in, put in, insert, introduce; enter, penetrate; put (boat on water). *Gai ader haroŋ*, the time when the cattle are taken into the shed (just after sunset); *kađa a.akte*, the time when the buffaloes are brought in (some three hours after sunset); *bandre dakko a.keta*, they made the water flow into the tank; *racre sutame aderketa*, he has inserted the thread into the weaver's comb; *jali ader*, set a fishing net; *lauka a.*, put a boat out from the shore; *bahuko aderadea*, they brought a wife in to him (term. techn. when the village council judge that a man is to keep a girl as his wife); *gupiko phosolko aderata*, the herds allowed the cattle to trespass into the standing crops; *hakim then katha a.*, bring a case before a magistrate; *ader boŋa menaetakoa*,

they have a bonga (i. e. *kisāy boṅga*, q. v.), that they have taken in and worship (fig., they are wealthy); *ader* is very common as second part of a composite expression, the first word denoting the manner in which the bringing in is effected; *samtao ader*, collect and bring in (crops); *or ader*, drag in; *ota ader*, press down into; *si ader*, by ploughing take in (mostly about ploughing over into the fields of other people); *jom ader*, enter by eating (cattle eating standing crops on the sides).

adgač udguč, adj., adv. Unwieldily fat (look, walk). (Cf. *adač uduč*).

adgas udgus, adj. Heavily, sinking in and with short steps (about walking in sand). *A. u. gitlire bañ sesena, tayomte jaṅgaga pačoka*, one does not get along in sand, walking heavily and sinking in, the feet are drawn backwards. (Cf. *adas udus*).

ad gađi, n. v. sub *gađi*. (H. *ad*, and v. *gađi*).

adjiḅa, adj., v. a. m. Half dead, without power of resistance; make, become do., exhausted. *A. akanae, niṭ gujuk, dhinañ gujuk*, he has become utterly exhausted, he may die at any moment. (v. *ad* and cf. H. *jiv*).

adkaṅḁa, n., adj., v. m. A medium-sized earthen pot; fig. half-grown girl; become do. *Kaṅḁako dipila, a. ko hermeđa*, they carry the full-sized pot on their heads and the medium-sized pot under the arm; *adkaṅḁa lekae hara akana*, she is grown big enough to carry a medium-sized pot. (v. *ad* and *kaṅḁa*).

adkar, adj. Half, one side. *Dare do a. gočena*, one side of the tree has died. (v. *ad* and *kar*, cf. *miṭ kar*).

adkari, n., adj., v. m. Half-price; be sold at half-price (used principally about things sent with the dead, the bride-price of a blemished girl, and of animals that are killed trespassing, or are diseased). *A. damte*, at half-price; *a. gonon*, half bride-price; *kolak do adkarika*, things sent with the dead are sold at half-price. (v. *ad* and H. *kārī*, cf. H. *adhkari*).

adkhan, n., v. a. m. Half, part; make, become do. *A. aguime*, bring half; *hindirko jom adkhanbeta*, the white ants have eaten part of it. (v. *ad* and H. *khan*).

ad khačlak, n. A medium-sized bamboo-basket. (v. *ad* and *khačlak*).

adkhapri, n. Half the head. *A. bohok haso*, hemicrania. (v. *ad* and *khapri*; H. *adhkapālī*).

adkhečra, adj., adv., v. a. m. Unfinished, half completed, imperfect, unsatisfactory (work, person); make, leave, be do. *A. ge galmaraoena*, the matter was imperfectly settled (not talked over properly). (v. *ad* and *khečra*, B. *ādkhēčrā*).

adla, n., adj. Half, half a pice. *Miṭ adlate do buhñ ar miṭ adlate do sunum aguime*, bring salt for half a pice and oil for half a pice. (B. *ādla*).

admarua, adj., v. a. m. Half-dead, weak, soft (people, animals, trees, crops); make, become do. *A. ko bađi očađea*, they left him half-dead; *dareko do setoñte admaruayena*, the trees nearly died from the heat of the sun;

- daŋte tūriye admaruaketa*, the rain has nearly killed the mustard crop; *janhe a.ko enketa*, they threshed the millet insufficiently. (v. *ad*, cf. H. *admarā*).
- admora*, adj., the same as *admarua*. (C.).
- admoŋa*, adj., the same as *admarua*. (C.).
- adnakha*, adj. One half part (of land, house, cloth, etc.). (v. *ad* and *nakha*).
- adoli*, the same as *adhoili*, q. v.
- adoli*, v. a. m. Disregard an order; disobey, be refractory. *Hukum a.*, disregard an order; *katha do adoliyena*, the word was slighted. (cf. A. H. 'udul).
- adolia*, adj. Disobedient, refractory, insubordinate. (v. *adoli*).
- ado*, conj., adv. 'And, so, then, further, moreover; more. *Ado menketa*, so he went; *adom cekak kana*, what will it matter for you then; *celem nam kana ado?* what do you want further? (Khar. *a+do*).
- adol*, n., v. a. m. Right, power, authority, jurisdiction; take possession, come under do. (-re). *Nuiak a. kana noa ato*, this village is his jurisdiction; *jumiye adolketa*, he took possession of the rice-fields. (A. B.).
- adom*, pr. indef. (collective, anim., or inanim., with or without determinative suffix). Some, part of, some — others. *A.ko tahēyena*, *a.ko darŋketa*, some stayed, others ran away; *a.kim jomketa*, *adomkin dohoketa*, they ate part of it, part of it they kept; *a.gachiŋ emalkoa*, I gave them some paddy seedlings; *adomak seayena*, part of it rotted.
- adom adom*, pr. indef. Some, a few, a little, part (anim. and inanim.) (v. *adom*).
- adop*, n., adj., v. a. Boasting, bullying; contumacious, braggart; brag, boast, bluster, roar; (v. a. d.) roar against. *A. dhergetaea*, *banŋhan kicu kaj hor doe ban kana*, he is constantly boasting, otherwise he is of no use at all; *a.teye borō ocoyetkoa*, he is frightening them with bullying; *a.el tahēkanae*, *senenŋhan canḍbol hō bale helleŋtaea*, he was bragging, when we went there, we did not see even his tail; *holabon adopketa*, *unaḳbon rohoca mente*, *teheŋ do daḳge banuka*, yesterday we boasted, we should plant so and so much, to-day there is no water; *uni ūhenle sorenŋhan aḳi aṭe adopallea*, when we came near to him, he roared against us; *jivi oḳken jokheḳ aḳi aṭe adopketa*, he cried loudly at the time of death. (Desi *adop*, cf. B. *adob*. A. H. *adab*).
- adopia*, adj., adv. Boasting, bragging, blustering, bullying, contumacious. *Nisa deḳakokhan a.ko hoyoka*, when the liquor gets into their heads, they become braggarts. (v. *adop+ia*).
- ador*, n., v. m. Pride, arrogance (with ref. to food, work); be fastidious, dainty, petulant, squeamish, proud; turn up one's nose at, think oneself too good, superior, be dissatisfied. *Ado maraḅgetaea*, his arrogance is great; *baḥujohe adoroḳ kana*, he shows himself fastidious in getting a wife (thinks himself too good for the girl); *calake adorena*, he thought himself too good to go. (B. *ador*).

- adoria*, adj. Fastidious, queasy, arrogant, grand, pretentious. (*ador+ia*).
- adot*, n. Custom, usage, customary proceedings. (A. B. *adot*).
- adot*, adv. Unsettled as to terms. *A.geko idikede*, *bale dor dam akadea*, they took him (e. g. a bullock) away on unfixed terms, we have not fixed his price; *a.geñ siok kana, joma do quriko sunanña*, I am ploughing without settled terms, they have not as yet let me hear what the rent is to be. (B. cf. H. *adatta*, not given).
- adpakolia*, adj., v. a. m. Weak, feeble, frail (persons and animals), sapless; make, be do. (v. *ad*, cf. H. *pākal*).
- adpakolia*, the same as *adpakolia*.
- adpura*, adj., v. a. m. Half, half-finished, unfinished, premature (foetus); not finish, leave unfinished. *Adpurai teñ akat, noa parkom do alope gihicaka*, he has not finished the stringing of the bed, don't lie on it; *ai janamena*, he was born prematurely. (Desi. v. *ad* and *purā*).
- adra*, adj., v. a. Half, half finished; leave do. (v. *ad*).
- adra*, v. m. Sulk, show temper, be petulant. (cf. *ador*).
- adra adri*, v. a. m. Cause to sulk; sulk, be petulant, ill-humoured. (cf. *ador*).
- adra*, n. The beginning of the rainy season, or, the rains of *Bhador* (very rarely used by Santals). *Adra japuf*. (H. *ādrā*).
- adratiq*, n. A certain star rising at midnight (Jupiter at certain times), also called *corkheda* (q. v.). (v. *ad* and H. *rāt*).
- adtumāñ*, n. A small earthen pot (used to cook Indian corn, etc., also to carry food for two or three field workers). (v. *ad* and *tumāñ*).
- ad thili*, n. A small earthen pot (used to teach small girls to carry water, or to carry water out to field workers); v. m. (fig.) become big enough to carry do. *adhili kupi*, a girl big enough to handle an *a*. (v. *ad* and *thili*).
- adwa*, adj., v. a. m. Sun-dried (cereal) (husked without previous boiling), without lime (tobacco), unsalted (curry), fasting, without food, not tattooed, without the Santal marks on the arm; not properly prepare (food, etc.), not properly boil; be without food, ingredients.
- Adwa caole*, rice husked without being previously boiled; *a.horo*, sundried paddy; *a.janhe*, *-gundli*, *-layo*, husked after being sun-dried only (millet, etc., any cereal that has a husk); *teheñ dole a.gea*, we are fasting to-day (have not had any food); *thamakur a. teñ jomketa*, I chewed the tobacco without lime; *adwateye goçena*, he died without having been tattooed; *a.hor*, an untattooed person; *utuko adwaketa*, they have not salted the curry properly. (cf. B. *atop*, and *ad*). (H. *arwā*).
- adwa adwa*, adv. Improperly boiled, without being properly entertained. *A. a.gele senyik hijuk kana, miñ dhao gan hō quriko peçalea*, we are going and coming without being properly entertained, they have not as yet given us a good feed (of meat). (v. *adwa*).
- adwa caole serma*, n. The year when the Bengal Govt. brought *adwa caole* (i. e. rice from Burma, so called because it was husked without

previous boiling) for famine relief; the Santal name for the famine year of 1873—74, one of their time-marks; also called *adwa caoleko rakaplet serma*, the year they brought sun-dried rice up.

adwati, n., adj., v. m. Enmity, hatred, ill-will (-re, -uparte, -tuluc); on bad terms, at enmity; be on bad terms. *Onkotele dole a.gea, jâhân kamre bale durupî napama*, we are at enmity with them, we do not come together with them in any kind of matter; *unire a. menaktaea*, he has ill-will against him. (P. H. 'adâwati).

ad ser, n. Half a seer. (v. *ad* and *ser*).

adsura, adj., v. a. m. Not finished in proper time; leave, be unfinished (only about cereals not being husked when it is the proper time; used mostly by women). *Huruñ a.ketako, ado bogete gejeroka nâhâk*, they half husked it (and left it to next day), it will be broken into small pieces now. (v. *ad* and cf. *sure*).

adsure, the same as *adsura*.

adh, the same as *ad*, q. v.

adha, n., adj., v. a. m. Half, part; some; do half; be halved, diminished, shortened. *A.tel*, the half part; *a.wakko rohoeketa*, they have planted half (of the rice-fields, or seedlings); *a. dinreye oðokena*, he left (service) before his time was up; *a.din oñdele tahêkana*, we stayed there for some time (i. e. less than a year); *a. dinreye goçena*, he died in middle age; *horoko a.keta*, they have done half of the road; *dak qditet adhayena, oho isinlena*, the water (in the pot) is very much diminished; the food will not be properly cooked; *din a.yentaea, bae jom purqulaka*, his life-time was shortened, he did not live the span of life; *jom a.*, eat half; *heç a.* come half (of the company); *goç a.*, die half (of the number). (H. *adha*).

adha adhi, n., adj., v. a. m. Half and half, more than half, the greater part; do, spend more than half. *A. a.ko goçena, êken thoçako sareçena*, the greater part died, only a few are left; *caole a. ayentalea*, our rice has been spent more than half. (v. *adha* and *adhi*).

adha dhur, adv., v. a. m. Half way; do half. (v. *adha* and *dhur*).

adha jiba, v. a. m. Make downhearted, cause to lose heart, despond, despair. *Açi a. j.kate rohor dare khonko argoka*, with hope against hope they come down from the dry tree (fig. about child-birth); *aema perako heçadeteko a. j.kedea*, many visitors came to him, so that they made him despair (of being able to feed them). (v. *adha* and cf. *adjiba*).

adha padha, n., adj., v. a. m. Half, unfinished, unsatisfactory; do do. (deprecatory word). *A. p.ko bintiketa*, they recited the teaching (traditions) in an unsatisfactory way (forgot half). (v. *adha*, *padha* is a jingle to *adha*).

adha sudha, n., adj., v. a. m. Half, unfinished, not all, the greater part; do, take do. (also used deprecatorily, especially in the Intentional form).

A. s.ko hataoketa, they took the greater part. (v. *adha* and *sudha*).

adhaç udhuç, the same as *adaç uduç*.

adhan, adj. Some, a part, some — others (anim. and inanim.). *Adhanko*, some ones; *adhan din*, a broken period; *adhanak*, part; *adhan adhan*, the same as *adha adha*. (Used like *adom*, q. v.; *adha+n*).

adhar, n., v. a. m. Food, victuals, fodder, subsistence (for human beings and animals); feed, give food, take food. *Kurif a. do noko simge*, these fowls are only the food of kites; *nit eneciñ a.ok kana*, only now I am taking my food. (H. *adhār*).

adhas udhus, the same as *adas udus*, q. v.

adhela, n. Half a pice. (H. *ādhelā*, v. *adla*).

adher, adj., v. a. m. Middle-aged, elderly, stricken in years, past prime (human beings and animals); getting old, nearly worn out (wearing apparel); make, become do. *A.geae, unire do ohon rebenlena*, he is elderly, I shall certainly not agree to marry him; *panahiye a.kettaea*, he has nearly worn his shoes out. (H. *adher*).

adhe, n. Undried ginger (*Zingiber officinale*, Roscoe). (H. *adrak*).

adhek, n., adj. One half, a moiety, some — others. (B. *ordhek*, H. *adhak*).

adhorem, n., adj. Unrighteousness, wickedness, injustice. (H. *adharm*).

aḍ, n., v. a. m. Shelter, cover, hiding-place, protection; protector (constr. animate); shelter, screen, shield, hide, secrete, conceal. *Buru aḍreko ato akata*, they have founded their village in shelter of the mountain; *hoe aḍtebon calak ma*, let us go to the place where there is shelter from the wind; *ūren* (also *īnak*) *aḍ doe nui kangea*, this one is my protector (or, protection); *seton khone aḍkedeā*, he sheltered him against the heat of the sun; *kathateye aḍkedeā*, he screened him by his word; *darere aḍok*, shelter oneself behind a tree; *dare then aḍok*, be hidden at a tree (also, -te, by); *kisār thene aḍ akana*, he has found shelter with his master; *aḍ aḍteye hecena*, he came along, sheltering, hiding himself, as he came.

(The word may be used both about what constitutes the shelter and about what a shelter is sought against). (H. *ār*).

aḍa, n., v. a. m. A resting place for cattle at noon, quarters, lodgings, a group, party, herd; restricted place where plants (esp. poisonous or medical) or mushrooms grow abundantly; cause to rest, rest (cattle at noon).

Grazing cattle are always daily taken to a place, generally near the village and near water, where they may lie down to chew the cud for a couple of hours about noon; this also gives the herding boys an opportunity of going home to get food.

Ateye idiketkoa, he has taken the cattle to the resting place; *delaḥon apin apin aḍate*, come let us go to our (separate) quarters; *hortenko gaḍa aḍereko aḍa akana*, wayfaring people are lying down for rest at the river side; *of aḍa*, a place where mushrooms grow abundantly every year. (H. *aḍḍā*).

aḍa, n., v. a. A place where the tassar silkworms are tended; *tended* tassar silkworms; *tend* silkworms.

- Silkworm tending is commenced at three separate times yearly, 1. the 1st Jhet (about the 16th of May), called *dhurja* (q. v.) *ada*; 2. in Bhador (i. e. Aug.—Septbr.), called *maran* (lit. the great) *ada*; 3. in Pus (Decbr.—Jan.), called *jadni* (q. v.) *ada* (see also *bogoe lumam*). (v. supra).
- ada adi*, adj., v. a. m. At variance, enmity (especially about relatives who ought to live in peace, as father and sons, brothers, etc.); cause to be enemies, be at variance. *A. a.geakin*, they are not on speaking terms; *lai laiteko a. a.ketkina*, by telling stories they put them up against each other. (Desi.).
- ada bari*, n., v. a. A place for tending the tassar silkworm (*Antheraea mylitta*), generally a grove of *sal* or *atnak* trees (mostly the last); tend silkworms. *A. b.re menaea*, he is at the place for tending silkworms; *onte se' sakam hec do alope calaka, lumamko a. b.yetkoa*, don't go in that direction to pluck leaves; they are tending silkworms there. (v. *ada* and *bari*).
- ada hanqi*, the same as *got hanqi*, q. v. (v. *ada* and *hanqi*).
- ada maqa*, the same as *anda maqa*, q. v.
- ada maqa*, the same as *anda maqa*, q. v.
- ada tandi*, n., v. m. The *ada* (q. v.) place; reach do. *A. t. do dhertel kulhi mucatre se band ghutire*, the resting place for cattle is mostly situated near the entrance to the village street or near a tank. (v. *ada* and *tandi*).
- ada umar*, adv. In great numbers, exceedingly many, too many, too long a time, purposelessly (disparaging expr.). (v. *ada* and? cf. *umer*).
- adqa*, n. A place where coolies, carters, etc. assemble; stand. *Macjiukoak a. do dak lo ghat, herel reak do sunqi sal*, the women's gathering place is where they fetch water, that of the men the beer-shop. (v. *ada*).
- ade ode*, adv. The same as *ad ad*, v. sub *ad*.
- ade ode*, adv. Out of sight, behind one's back, indistinctly, privately. *A. o. ko roreta, in samahre do ban*, they are talking among themselves, not before me; *a. o. n anjom akata, menkhan mukharatre do ban*, I have heard it in a roundabout way, but not plainly spoken in my presence. (v. *ad* and? cf. *udau*)
- ade ode*, the same as *ade ode*.
- ade pase*, n., adj. Neighbourhood, vicinity; neighbouring, adjacent, near, close by. *Bajar a. p.re do duk bolu akana*, an epidemy has broken out in the vicinity of the bazar; *a. p. buruko*, the hills of the neighbourhood; *a. p. renko*, neighbours; *a. p. hor*, do. The difference between *ade pase* and *ade tola* is that the latter is used exclusively about inhabited places and villages; *ade pase* is not so limited. (v. *ade* and cf. *H. pas*; cf. *are*).
- ade tola*, n. Neighbourhood, neighbouring villages. (v. *ade pase* and *tola*).
- adga*, the same as *andga*, q. v.
- adger*, v. a. m. Hide away, conceal, abscond; slink away, slip away, keep out of the way, out of sight (from fear or laziness). *Gaike a.kedea*, they

have taken the cow away somewhere; *okate coñ batiko a.kef*, they have hidden the cup away somewhere; *kami botorteye a.barae kana*, he is keeping out of sight not wishing to work. (cf. *ahkher*).

Ađ Kisku, n. A subsept of the Kiskus (v. *ađ* and *Kisku*).

ađo, n., v. a. m. (a. d. and m. d.). Urine; urinate, pass water, ejaculate semen virile; (v. a.) be in a fix, (with direct anim. object) be the father of; (ironic.) not manage; (v. a. d.) pass water on, disregard, dishonour; (v. m. d.) pass water. *A.yetae nitok do*, he is in a fix now; *ađokidiñae*, he did not get the upper hand of me (used by women); *inak kathae a.-attiña*, he disregarded my word; *inak bohok cetanteye a.yeta*, he is setting me at naught; *bañ ađoatiñ kana*, I do not care a rap (women's vulg. expres.).

With *oco* (v. a. caus.) bring into a fix.: *a. ocomealañ*, we shall bring you to your bearings.

In vulgar language *a.* is very frequently used as the second part of a composite verb, simply emphasizing the meaning of the first word, and may be translated 'very', 'really', 'forsooth', etc., if it is to be translated at all. This use is heard mostly with men, women using *atar* (q.v.) generally. Women use *a.* before another word to express a negation; in this case *a.* is always constructed separately and in analogy with the second word: *ađokae, calakae*, never fear, she will not go. (?cf. Skr. *ādra*).

ađo oraķ, n. The bladder. (v. *ađo* and *oraķ*).

ađon, n., v. a. m. Shelter, fence, cover, hiding-place; shelter, cover, shield, protect, fence, hide, conceal, ward off, hinder, prevent. *Barge reak a. banukanañ*, there is no fence round the field; *oraķ do alope bagiaka, bargere jonđra ma hor a. hoeyena*, do not leave the house, the Indian corn on the field has become a hiding-place for people (thieves); *kom-broko a.kedea*, they shielded the thief; *sakamteh a.ena, bañ ñel ñamledea*, I was hindered by the leaves, so I did not catch sight of him; *akđonak*, a cover, shield; *koram akđonak*, a breast-plate. (cf. *ađ* and H. *arñā*, B. *āron*).

ađra ađri, v. a. m. Bellow, roar, howl, growl (repeatedly or continually) (cattle, tigers, and people). (v. *arra arri*).

ađrao, n., v. a. m. Roar, bellowing, squeak; roar, bellow (cattle, tigers and people); squeak (cart-wheel, etc.). *kul reak a.leka añjomena*, it sounded like the roar of a tiger; *a.ateye heđena*, he came roaring (derogatorily about people). (v. *arrao*).

ađra ođro, the same as *arra orro*, q. v.

ađroķ sādroķ, the same as *ađroķ sandroķ*, q. v.

ađwar, n., adj., v. n. Tender of silkworms; tend do. (v. *ađa*).

ađha bađha, adv. Dabblingly, superficially (work). (?cf. *adha padha*).

ađhara buđhara, n., adj., v. m. Old age; aged, old; become do. *A. b. dhabic nukin do menakkina, bakin goč bapag akana*, these two are liv-

ing till a good old age, they have not been separated by death; *nukin do disom horak ic ado jomtekin a. b. kok ma*, may these two live to become old people, eating the excrements and urin of the people of the land (a blessing used at the time of *janam chaqiar* (q. v.) and marriage); *a. b. hore goçena*, he died a very old man. (cf. *budha*, *ađharo*, possibly a jingle).

ãđhõn mãđhõn, the same as *ađhõn mãđhõn*, q. v.

ae, diphthong (descending) (see Mat. I, paras 12—14).

ae, n., v. a. m. Estimation, eye-measure, possibility, prospect, means, opportunity; estimate, calculate, guess, suppose, plan. *Inak aete*, acc. to my estimation; *ae menaktaca poçsae lagit*, he has the means of raising money (something to sell); *uniak ae doñ nam akaltaca*, I have found he has the means (of giving, etc.), or, what time he may be met; *nes do aphor ñinđa ae banuktiña*, this year I have no prospect of a place for sowing rice; (v. a. intent.) make preparations, provide the means: *nesbon aekaka kalombon baplaka*, we shall provide the means this year, next year we shall marry. (B. *ãe*).

ãe, adj. Effeminate, sensitive, weak, easily knocked up, lacking vitality (people and animals). *Bhador cando busak kađa doko ãegea*, *seton bako sahaoa*, buffaloes born in Bhador are very sensitive, they cannot stand the heat of the sun; *nui gidra doe ãegea*, *rua lenkhan algateye bai godoka*, this child is weakly, when it gets fever it at once gets convulsions. (cf. H. *ã'i*, ?).

ãea, adj. Hot-tempered (v. *kâyã*, word doubtful).

aebaha, adj. Raw, stupid. (C.) (v. *albakaha*).

aeboe, n., adj., v. a. m. Means, income, property, guess, calculation; mustered, examined (whether suitable), prudent; estimate, muster (bride, animal, timber), inspect, examine. *Ona reak aeboe tahentam nãhi un tirit hor dom etjeja*, *ehop kaiketam*, *atra horrem mucatenge*, only when you have the necessary means you can take it up with so important a man; you commence like the fool you are and will have to stop half-way; *aeboe hor*, a prudent man (as regards expense); *aeboe kuri*, a girl found suitable; *uni hoponeratle a. kedea*, *lek kangeae*, we had a look at his daughter, she is suitable (of age, etc.). (B. *ãeboe*).

aedari, v. *aidari*.

aedhor, n. A system of cultivation in which the cultivator supplies only the labour and receives one third share of the produce. (v. *kirsant*) (C.).

aedhori, n. The person who cultivates on the *aedhor* system. (C.).

aedhon, n., adj. (lit. estimated value). Something promising profit, increasing in value (land and domesticated animals). (Desi, v. *ae* and *dhon*).

aeege, int. of surprise, pain or fear: Hallo! dear me!, oh! O dear! (cf. H. *ae*, and *qige*, possibly short for *ayoge*, q. v.).

aego, int., used like *aeege*, q. v. (cf. *ayogo*).

aekom, adj., v. m. Insufficient, less than required, less than estimate. *Aekom kicrič*, too small cloth; *noa rek do a.gea*, this plot of land is less than the estimate. (v. *ae* and *kqm*).

aelo gaelo, v. a. m. Spread irregularly, go about aimlessly. (Desi, *ailo gailo*, lit. he came, he went).

aelo paelo, the same as *aelo gaelo*.

aema, n., adj., v. a. m. (anim. and inanim.). Multitude; lots of, many, much, very much; make do., multiply; be many, too much. *Kačič calač rorte a. katha janamena*, a very little rebuke gave birth to a multitude of revilings; *ikakakme, inge aema* (or, *aemawa*), leave off, that is more than enough; *aema oškočko tahčkana*, they were very many; *ran leohae do oho jullena, dač aemayena*, it will not do to mix the medicine in this, there is too much water. (Desi; cf. *ae*).

aena, n. Looking glass, mirror, picture-frame, framed glass (as e. g. of a window). *A.re ňglok*, look at oneself in a mirror; *a. orač*, a house with windows. (P. H. *ā'ina*).

aena, adj. Fresh, uncultivated, untouched, virgin (soil, forest).

aenom, n., v. a. m. Black eye-paint; a sacrificial ointment; apply eye-paint.

The Santal eye-paint is prepared as follows: a thin wick is prepared and a lamp-cup is filled with melted *ghi* (q. v.) or ricinus oil. The wick is put in and lighted; a *kuči* (q. v.) or a brass cup is kept close over the flame to cause the soot to settle there. When there is enough soot, this is scraped off and put in a *kajraoči* (q. v.). A few drops of ghi or castor-oil are dripped into the soot to make it pasty. No other oil is used, as other oils would make the eyes smart. *Aenom* is used partially as a medicine (i. e. on small children during their first months, in order that their eyes may not become weak, white-coloured, etc., and against flowing eyes), partly as a cosmetic by women and dandies. The *aenom* is invariably applied to the lower eye-lid only.

The sacrificial *aenom* is made from the fruit of *mithi* (q. v.). The kernels are roasted, ground fine and put into mustard oil, together with which it is made into an ointment. This *aenom* is used at the *jom sim* (q. v.), *baha* (q. v.) and *mač mōrē* (q. v.) sacrifices, where *sindur* is used, but applied before the *sindur*. This preparation has a pleasant smell and is said to be meant as a sweet odour to the bongas. *A.kajraoči*, a small iron receptacle for *a. Pe pon mähā a. thumkate lagaojoime, khangē beňjak cabaktama*, prepare eye-paint and apply it for 3—4 days; then the rheum will cease to flow; *jāwāe beča ar lumči koča tikin hō aenomkinme*, apply eye-paint to the bridegroom and his bestman also.

Tika sindur, tika aenom, a dot of *sindur*, a dot of ointment (express. from a *bakhčr* about the sacrificial ointment; about this, outside songs and invocations, *mithi sumum* (q. v.) is used). (cf. H. *añjan*).

aenom kajar, n., v. a. m. Eye-paint, sacrific. ointment; apply do. (v. *aenom* and H. *kajar*).

aeoman, adj. Calculating, long-headed; clever, sharp, shrewd, fit, proper, marriageable. *Khub a. hore tahēkana, oka hō bañ dīdhi bañhilentaea*, he was a very clear-sighted person, nothing went amiss for him; *a. kanakin*, they suit each other (to marry). v. a. m. Investigate, estimate, examine, calculate, select. *A. aguime, tinaḱ daḱ calaḱ kan*, go and find out how much water there is in the river; *a. lenakin unkin dō, adō quri baplare kuri dō hesaḱ jome calaocna*, the two were selected for each other; then before the marriage the girl went away to eat figs (ran away with somebody else). (cf. *ae*).

Aere, n. A country mentioned in the Traditions of the Santals (between *Bāih* and *Kaenḱe*).

aere, adj., v. a. m. Awry, wry, turned or twisted to one side, not in a straight or true position; make, be do. *Parkom dō a.gea*, the bedstead is unsymmetric (sides uneven); *moca dō a.getaea*, his mouth is wry; *noa oraḱ dope a.keta, kōḅḅ okor jurik kana*, you have built this house unsymmetrical, why, the corners do not match. (? cf. A. H. 'ayar and v. *ayar*).

aere aere, adv. Slantingly, irregularly. (v. *aere*).

aesan, the same as *aisan*, q. v. (C.).

aesun, adj. Inauspicious, ill-omened, inpropitious, unlucky (people and places). *Noa ato dō a.gea*, this village is ill-omened; *nui baḅu dōe a.gea*, this daughter-in-law is unlucky; *okpe hor aeak bae hoe ocoe, uni dōe a.gea, ar oka jaegare rasi puñji bañ namok, ona jaega hō a.ge*, the man who does not bring out what is estimated, is *aesun*, and at what place profit is not to be had, that place is *aesun*. (B. *ae* and *shun*).

aet, properly *ayat*, q. v. (C.).

āe ūi, the same as *kāe kūi*, q. v.

ae umān, the same as *ae umār*, q. v. (?).

ae umār, v. a. m. Measure roughly! (used especially about measuring the paddy on the treshing-floor every time it is threshed out, and before making a *bandi* (q. v.) with an *umār khaclak* (q. v.). (v. *ae* and *umār*).

ae upai, n., v. a. m. Means, resources, means of support, income, possibilities; provide means, etc. *Kamū ge bae kami kana, ae upai dō menaḱ-getaea asulok lagil*, he does no work, he has the means of supporting himself; *nonḱe atolekhan a. u. khub jumi jaega reak menaka*, if a village were founded here, there are great possibilities of making fields; *hon-hartēte a. u.adea*, his father-in-law provided him with the means of sustenance. (v. *ae* and *upai*).

ag, v. *ak*.

aga, adj., v. a. m. Exaggerated, overdrawn; exaggerate, tell tales. *Nuiak dō eken a. katha tae*, his words are always exaggerated; *mōrē hor then uniak dosko a.kettaea*, they exaggerated his fault before the village council; *lai lai te a. akana*, by going from mouth to mouth it has become exaggerated. (cf. H. B. *āgā*).

- aga gonḍa*, n. Details; circumstances, connexions of events, the facts. *Noa reak̄ a. g. ḍom bujhau akata*, have you understood the true facts (the real meaning of this). (B. *āgā gōrā*).
- agad*, v. a. m. (v. a. d.). Add to, enlarge, weld. *Khetko agadketa*, they enlarged the rice-field; *taṅgae a.keta*, he welded the axe (put new edge to it); *gaḍa note agadena*, the river encroached up to here. (? cf. H. *āgā*; Desi *āgād*).
- agam*, adj. Incomprehensible, general; random (talk), unfordable. *A. roṛte ḍo okoeye bujhau, lai thikme, okge kanale*, who will understand when you speak at random, say plainly who of us it is; *a. dab̄*, deep, unfordable water (river). (H. *agam*).
- agam*, adj. Coming, future. (H. *agam*).
- agamgar*, adv., v. a. m. To one's heart's desire, without restraint, excessively, immoderately; take away, eat ḍo. *Harām buḍhikin tahēkan bhor a.le jom ḥūyet tahēkana*, so long as the old people were living, we got our food and drink as much as we liked; *matkom horho bam sen hoḷente teheḥ ḍoko a.keta*, because you did not go at once to watch the mahua, they (i. e. thieves) plucked excessively. (v. *agam* and cf. P. H. *gari*).
- agami*, n., adj., adv. Advance; advanced, first, original; in advance. *A. khajna*, rent collected in advance; *atoren a.hor*, the original settlers of the village; *a.mit takale hataoketa*, we received one rupee in advance. (H. B. *āgamī*).
- agar digar*, v. a. Frustrate, set at naught, confuse. (cf. H. *igar digar*).
- agar ḍigar*, the same as *agar digar*. (C.).
- agar karar*, v. m. Take offence, be sensitive. *Alom agarok̄ kararoka*, do not take offence (used in *bakh̄r*). (cf. H. *āghār?*). (Used exclusively about bongas).
- agar korar*, the same as *agar karar*.
- agar ogor*, adj., adv., v. m. Heavy, waddling; in a tired way, bent forward waddlingly; be tired out, knocked up, spent, exhausted. *A. o.iḥ ḥel calaokedeā*, I saw him waddling along; *ḍhere a. o. akana ḍin seṭerok̄ kantaete*, she is very heavy, as her day (of confinement) is drawing near. (cf. *igor ogor*, *ogor ogor*).
- agar bagar*, n., adv., v. a. m. Disorder, medley, mess, confusion; irregularly, disorderly, promiscuously; bring into disorder, etc. (The difference between *agar bagar* and *agar bigar* is that the latter has a more serious significance than the former which is more superficial). *Pahil ḍo sorok̄ kin menel tahēkana, cel̄ a. b. hō baḥ tahēkana, nitok̄ ḍo cekate cokin agar bigaren*, at first they were coming near, there was nothing to upset them; now they have somehow or other been estranged; *sutanko a. b.keta*, they disarranged the thread. (H. *agar bagar*).
- agar bigar*, v. a. m. Disarrange, bring into disorder, upset, make a mess of; be in an unsettled state, topsy turvy. *Cel̄ cete coḥ baplako a. b.keta*, for some reason or other they upset (broke off) the marriage-arrangement; *alope a. b.tabona, cel̄ lekabo katha akat, enka bar̄ taken*

tabon ma, do not disarrange it for us, let it be as we have agreed upon. (v. *agar bagar* and H. *bigār*).

agar bigor, the same as *agar bigar*, q. v.

agar ogor, adv., v. a. m. Tumblingly; try to make the first steps (about a child before learning to walk). (cf. *akar okor*).

agas patal, adv. Unfairly, excessively, exorbitantly. (Desi, *agās pātāl* and cf. H. *ākās*; lit. sky netherworld).

agdao, the same as *agad*, q. v.

agdāhni, n. The off side; (fig.) the right-hand man, the leader. *Are joraem nui dāngra*, join this bullock on at the right flank (when threshing). (Desi, cf. B. *āg* and Bih. *dahin*).

agdhao, v. m. Be fastidious, particular, capricious, reluctant, exacting, take objection to. *Cetem ak kana, joanne*, what are you particular about, eat; *senokē a.ena*, he did not care to go. (Desi).

age, n., adj. Former time, beforehand, *Are cedak bam laiatlea*, why did you not tell us beforehand; *a.din hilokre*, some time formerly. (H. *āge*).

age dige, adj., adv. Square, four square, equal on four sides; in all bearings. *Noa kandha dō a. d. somange*, this room is four square; *a. d. bam bujhauleta*, you did not understand it in all its bearings. (Desi, v. *age* and B. *dige*).

age dige, the same as *age dige*, q. v.

ager, n., v. a. m. A layer or row of straw (of the thatch on a roof); lay a row of straw, tie a load of straw or fire-wood in tiers, or layers. *Noa sarim dō turui a. te oho puraulena*, this roof will take more than six layers to finish; *bar pe then a. le enec totol dō jutoka*, only when two or three layers are laid, it will be possible to bind (the load). (cf. Kortha *agdi*).

aglagwa banduk, n. Gun fired by fuse (also called *jamki banduk*). (H. *āg lagnā* and v. *banduk*).

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

agmuk (-mukh), v. a. d. Put fire to the mouth of a dead person prior to kindling the funeral pyre (always done by the eldest son or heir). (H. *āg* and *mukh*).

agmukhi, n. A plant used for performing *agmuk*, either *kaṭkom carec ghās* (q. v.) or *surā ghās* (q. v.).

A few threads of the daily clothes of the dead person are twirled round the plant and kindled without blowing at it, kept in the left hand. Without looking at it, the man acting with his left hand puts this burning twig at the mouth of the dead person, whereupon the people present put some pieces of firewood on the body. (v. *agmuk*).

agom, the same as *aṅgom*, q. v.

agor, n., v. a. A drill, bore, gimlet, auger (as used by carpenters); drill, bore (in wood). (Engl. *auger*).

agor bigor, the same as *agar bigar*, q. v.

agor digor, v. *agar digar*.

- agosto*, n. The month of August. (Engl. through B.).
- agotar*, n. Rent or pay in advance. (C., H. *agattar*).
- agotār*, n., v. a. m. Time in advance, proper time, season; do in do. *Arem kamile bah cas do hoyoka*, only when you work at the proper season, you will get a crop; *a.re hijukme*, come in advance; *nes noa atoren hor doko a. akata*, this year the people of this village are beforehand (with their cultivation). (v. *agotar*. Desi).
- agra agri*, v. n. Show temper (as a child). (C. cf. H. *agra* and *ugra*).
- agrao*, v. a. m. Widen, extend (v. *aghrao*); be fastidious, reluctant, refuse with disdain. (v. *agdhao*).
- agre*, the same as *ager*, q. v. (C.).
- agra*, n., v. m. Blighted corn, (fig.) rubbish, chaff, a nobody, an outcast, become blighted. *Gelek jokhecre saname hoe cahapketa, onate a.ge dhera*, at the time of shooting into ears it was all blown open, therefore the blighted corn is in excess; *am lek do, agram namkidina horo here leka*, do you think that I am a nobody like paddy chaff. (H. *agrā*).
- agram bagram*, n., adj. Mess, medley; promiscuous, odds and ends, mixed, confused. (H. *agram bagram*).
- agrom bagrom*, the same as *agram bagram*.
- agrom magrom*, the same as *agram bagram*, q. v.
- agha*, v. m. Be satisfied, get one's fill. (H. *aghānā*).
- agha puja*, n., v. a. m. An offering to the gods; perform do. (combined with the eating of the sacrifice). *Nāhāk do a. p. jokheč bako lai barawalea*, now-a-days they do not inform us at the time of offering; *subrile a. p. ketkoa*, we sacrificed pigs; *jaher era tehenko a. p.wae kana*, they are today performing a sacrifice to the lady of the grove. (v. *agha* and *puja*).
- aghania*, v. *aghoniā*.
- aghanua*, v. *aghoniā*.
- aghār*, n., v. m. The eight month of the Hindu year (Novbr.—Decbr.), formerly the first month of the year; the time of harvesting, or ripening; time of plenty; get, have plenty. *A. paraoena*, the month of A. has set in; *khubko emallea a. dorte*, they gave us a lot, at the A. price (i. e. very cheap); *jonḍra reak a. do bhador*, the time of plenty of maize is Bhador; *netar dom a.ena, ona iate katha bam ahjometa*, you have become fat and in plenty now, therefore you do not listen. (Desi, Skr. *agrahāyana*, H. *aghan*).
- aghoniā*, adj. That which ripens and is harvested in Aghar. *A.raher, raher* (q. v.) that ripens in A.; *a.kode, kode* (q. v.) that ripens in A. (Desi, v. *aghār*; H. *aghānī*).
- aghorni*, n. Pool of water, deep pool at a bend of a river. (C.).
- aghrao*, v. a. m. Widen, extend, enlarge. (cf. *agrao*).
- ah*, int. of pleasure or regret. Ah! O! alas! *Ah! nit utar besih bujqueta*, ah, now only I feel well. (cf. H. *āh*).

aha, int. of pleasure and of regret. O!, heigh ho! bravo! excellent! alas!
A.! *baric jule hoeketa note khon*, how good, a most pleasant wind came from this side; *aha, thoran bacolketa*, what a pity, I just missed it. (cf. H. *aha*).

aha, v. a. m. Bewitch (by an evil eye), cast a spell on (persons, crops, threshing-floors, grain and implements of the hunt, etc.). *A. kidinako, ona iatcn uchluuketa*, somebody has bewitched me, therefore I am vomiting; *bandung a. akantiina*, my gun has been bewitched.

Aha is believed to be caused by an evil eye, e. g. by some enemy looking at one when eating (also at other times), the result being nausea and vomiting. Those who can make *aha* are acc. to Sant. belief, 1) the witches, 2) persons who in their childhood ate their own excrements, 3) persons who have a black spot on their tongue. The Santals believe that a hunter or his implements, traps, nets, etc. may be bewitched by the evil eye; it is seen when a gun misses fire, the animal is not hit, etc. To find out the "fact" they first make *sumum bohga* (q. v.); to remove the spell they use the kernel of a *soso* (q. v.) that has passed through the stomach of a bear, *lamak here* (q. v.) and a piece of an old broom, taken together in a sal leaf, with which the implement or the person is made *bulqu* (q. v.). Various devices are resorted to with a view to prevent *aha*.

ah ah, int. of pleasure, regret or pain. O! how pleasant! ah! alas! (v. *ah*).

aha aha, int. of regret. O! dear!, alas! (v. *aha*).

a haha, int. of pleasure. Ah!, how pleasant, how nice! v. a. d. Praise, applaud. *Gend enc kora bogeteko a hahawadea*, they applauded heartily the ball-playing boy.

ahaha, int. of remonstrance or warning. Don't! stop! hold! hands off!
A. ontedo alom calaka, stop, don't go in that direction.

aha haha, int. of remonstrance and warning. Don't! stop! hold!

a haha haha, int. of pleasure. O! how pleasant!, how nice! v. a. d. applaud. (v. *a haha*).

ahak, int. of remonstrance. Don't! take care! have a mind! hold! stop!
 (v. *aha* and cf. *uhuk*).

ahak, the same as *ahak*.

ahal ahal, adj. Knocked up, fatigued, famished. *Onde khon ahal ahal sardi seton jokheç reñgeçtele heçena*, we came from there at the hottest time of the day, without having had food, absolutely knocked up. (cf. *ehel ehel*).

ahal ehel, the same as *ehel ehel*, q. v. (C.).

ahal kahal, the same as *ahal ahal*, q. v.

ahan, v. a. d. and m. d., m. Make pleased, feel well, satisfied, pleased (getting food); v. m. break fast. *jomak hamketen a. oata*, I feel well, because I have got food; *uni bapoe a. oadina en hiloç*, he fortunately gave me food that day; *nitgen a. ok kana*, now I am breaking fast. (cf. *aha*).

- ahap̄ cahap̄*, adv., v. a. m. Pantingly, expeditiously, hurriedly; hurry, flurry, flurry about, be in a hurry (seeking something or somebody). *Mit gharin̄ a. c.ketkoa*, I put them in a flurry for a short while. (v. *cahap̄*; *ahap̄* possibly a jingle).
- ahar*, n., v. a. m. A rice-field in and along the bed of a small rivulet shut up by an embankment, a pond, a small dam; make do. (H. *āhar*).
- aharjug paharjug*, adv., v. a. m. Leisurely, at ease, slowly, tardily; an age; tarry, linger, delay. *De tinrebon sapraok kan, a. p. nendēge bon belaketa*, what time are we getting ready, we have tarried an age here. (cf. *ohorjug pohorjug*).
- aher*, n., v. a. m. Prey; lie in wait for. (C. H. *aher*).
- ahate juqb(te)*, n. By speech and answer, conversation, (used only in *binti*, v. *aha* and cf. *jaban*).
- ahka qhki*, adj., v. m. Panting, gasping, oppressive; pant, gasp (from heat and exhaustion caused by do.), be eager after. *A. q. seton̄*, an oppressive heat (of the sun); *a. q.ye hečena*, he came out of breath; *bogeteye a. q.yena mił ghari*, she was panting and gasping very much for a short while. (Possibly onomatop. cf. H. *hākn̄i*).
- ahkao*, v. m. Pant, gasp, be eager after. *Bhador seton̄te kađako a.ka*, the buffaloes gasp on acc. of the heat of the month of Bhador; *jom lagite ahkaoḥ kana*, he is panting to get food. (v. *ahka qhki*).
- ahla*, v. a. m. Put into drift; drift. (H. *āhlā*).
- ahla*, n. A forest tree (bark used medicinally), Bauhinia.
- ahla*, adj. Susceptible to heat, who cannot stand the heat (people, bullocks, cows and buffaloes). (v. *ahkao*).
- ahla qhli*, adj. Panting, oppressive. (cf. *ahka qhki*).
- ahle kahle*, the same as *ahal ahal*, q. v.
- ahnao*, v. *ahn̄qu*.
- ahra*, v. *ahar*. (C.).
- ahrao*, v. a. Widen an incision or cut. *Isi oraḥ roḥ a.me*, enlarge the plough-beam hole with a chisel.
- ahrom pahrom*, adv., v. a. m. Hurriedly, in haste (consequently not satisfactorily); hurry, hustle. *A. p.in̄ jomleta, bhage sabit do bai bilena*, I ate in a hurry and did not get my fill; *a. p.kettleako*, they hustled us.
- ahra*, n. A forest creeper (Dioscorea); the tuber is eaten raw or cooked.
- ah uh*, int. of pain, regret or lament; v. a. cry ah uh. *Haoko ger ah uh-kedeā*, the red ants caused him to cry out by biting him. (v. *ah* and *uh*).
- aj*, adv. To-day (B., used only in Bengali songs).
- aja*, n. Grandfather (practically only in *binti*). *Ajako pitako*, grandfathers and fathers; *noa do khubem kajakketa, aja pitā habiē reakge noa do*, you have made this extremely solid, it will last for generations. (H. *āja*).
- ajaḥ*, adj., v. a. m. His, her own; make, become one's own. *Nitok̄ do oraḥ ajakentaea*, now the house has become his own property. (A form sometimes used in stead of *acaḥ*, q. v).

- ajak ajak*, v. a. m. Importune, implore, clamour for. *Ađi đin khone a. ajagok kana*, he is clamouring to get for a long time; *a. a.kidina*, he importuned me. (cf. *ajij*).
- ajak bujak*, adj., adv., v. a. m. In a muddle, irregularly, here and there, out of order; bring do., muddle. *Kathae ehokkettalea hapramko reak*, *a. b. oka thikange bae idi dareata*, he commenced to recite the traditions; it was quite irregular, he was unable to tell in its proper sequence; *thik panteko durup akan tahk kana, adoko a. b.ena*, they were sitting properly beside one another, then they got out of order; *daka utu a. b. ko emketa*, they gave the rice and curry irregularly (some got nothing, others too much). (cf. *aj buj*).
- ajan*, adj. Ignorant of; unacquainted with, unknown, inferior. *A.bon tahk kana, nitok dobon janbitena*, we were strangers, now we have become acquainted; *ajanten idiketa*, I took it away by mistake; *nin din do ajante sul dak dadi dakpe huketa*, up to this time being unacquainted you drank water from river hollows and pools (*apla binti*); *a.kat*, inferior wood (that is not kept any account of). (H. *ajan*).
- ajan*, n. A powder supposed to clear the eyes (in ophthalmia or for weak eyes; bought and rarely used by Santals). (H. *ajan*).
- aja nati*, n. Grandfather and grandchildren, people so related. *A. n. hor rer landa sajaoktako*, people related as grandfather and grandchildren may properly jest with each other. (v. *aja* and *nati*).
- aja purkha*, n. Forefathers, ancestors. (v. *aja* and *purkha*).
- ajar*, n., v. a. m. Burthen, trouble, press of work, bother; heavy; burthen, press on, weigh on; feel heavy. *Tehen gapa do adi a. menaktaea*, he is heavily pressed with work in these days; *nit utar a.e aikanela*, now only he feels it burthensome; *a. bojha*, a heavy load. (P.H. *asar*).
- ajare*, adj., v. a. m. Visiting (without having any fixed purpose); loiter, roam about, go about gossiping, call on, drop in (to chat in one's own village). *A.ketan dangua bhor*, I roamed about so long as I was unmarried; *a.ko kanako*, they are casual visitors dropped in for a chat; *a.bara jon kanae*, she is going about gossiping. (? cf. preceding w.).
- aj baj*, adj., adv., v. a. m. Disordered, perverse, obstinate, unintelligent; disorder, entangle, muddle (thread, matter). *Amge katham a. b. kette nenđa dinre bako heclena*, you muddled the matter, so that they did not come on the day fixed; *tol dangrakin a. b.ena*, the bound bullocks have entangled themselves in the rope. (Desi, and cf. *baj*).
- ajbajao*, v. a. m. Disorder, entangle, muddle. (v. *ajbaj*).
- ajbajwa*, v. *ajbajao* (C.).
- ajbajhao*, v. a. m. Involve, entangle, muddle, be occupied with. (v. *ajbajao* and cf. H. *bajhna*).
- ajbajhau*, v. *ajbajhao*.
- ajbi*, adj. Truthful, true, right, just. *Noa katha do a. kangea*, this word (story) is right; *a. hor*, a true man. (A. H. *wajib*).

- ajbi*, adj. Strange, wonderful. *A.m roret do*, you are speaking strangely. (A. H. 'ajīb).
- ajbujuj*, adj., adv., v. a. m. Injudicious, foolish; unwise; nonsensically; make a mess of, become entangled, muddled. *Oka lekam rorefa, a.*, what nonsense are you speaking! *ađi a. hoř*, a very stupid fellow; *ađitel a.ena, okařak babon sab*, this has been absolutely muddled up, we do not know where to take it up. (B. *ājbājh* and cf. *ajbaj*).
- ajgar*, adj. Improper, impertinent, insulting. (C.).
- ajgar*, adj. Big, enormous, huge. *A. hoř*, a huge (big and stout) man; *a. dare hirlareñ paraena*, I have found shelter under a big tree (i. e. in a wealthy man's house). (Cf. H. *ajgar*).
- ajgut*, v. *ajgut*.
- ajib*, the same as *ajbi*, q. v.
- ajjo*, int. of surprise and wonder. What! is it possible! (Desi, v. *ajjo*).
- ajlatia*, adv. Aimlessly, purposelessly, without any valid reason. (C. H. *ajnat*).
- ajlot*, adv. Very many, very much. (C.).
- ajmao*, v. a. m. Test, try, examine. *A.kom, tinakko dareaka*, test them how much they can. (P. H. *āzmānā*).
- ajmas*, the same as *ajmao*. (C. P. H. *āzmā'ish*).
- Ajodana*, n. A country mentioned in the traditions (only by certain gurus); acc. to these the ancestors stayed for a time here after they had left Dudumul and before the reached *Jhal dak*.
- ajo*, v. a. and a. d. Feed, put into the mouth (v. a. d.); bribe, fill; put in the leaves in making a *patra* (q. v.); add grass (in making a rope), feed a *çarkhi* (q. v.) or a *raksi* (q. v.). *Ađi ðiniñ a.kedea*, I fed him (sick person, child) for a long time; *jāwāc beřa gurin ajoadea*, I put molasses into the mouth of the bridegroom; *gurko ajoadea*, they fed him with molasses (i. e., they bribed him, or they flattered him); *çel leka noa patra dom a.ket*, how have you arranged the leaves of this leaf-plate; *boře a.waķ kana* (or, *a. idiyeta*), he is adding straw as he is making the rope. (Khar. *a+jo*, v. *jom*).
- ajhal pajhal*, v. *ujhal pajhal*.
- ajhāt*, n., adj., adv., v. a. m. Energy, force, intensity; hard, severe, intense, energetic, loud, diligent, eager; severely, etc.; press, be hard on, be energetic, etc. *Uniak a. iqtele jilquena*, we got the upper hand on acc. of his energy; *siñ sařuř a.reye dohoyedea kimintel*, she is all along giving her daughter-in-law hard work; *a. roř*, loud speaking; *aņgoc lařitko a.kedea*, they pressed him to make him confess. (cf. *āt*).
- ajhnar*, (-in, -me, -tel), n. Wife's or husband's elder sister (my, thy, etc.). *A.tettae*, his wife's (or her husband's) elder sister (used about real sister-in-law or any woman so counted by the Santals. Note forms like *inren ajhnariintin*, *ajhnarmetam*, etc.). (*aji+hanhar*, q. v.).

- ajhnaea*, n. coll. The *ajhna* and he (she or they) who stand in such relationship to her as to call her *ajhna* (mostly about a pair). (*ajhna* + *ea*, vide Mat. II, paras 35 (b) and 28 (a)).
- ajhmao*, v. a. m. Digest. *Jomak bañ a.k kantante onakorem ñir barae kana*, does not the food agree with you, since you are running about in those parts.
- āk*, n., v. a. m. Spot, mark, figure, cypher, mark or notch on weighing beam, magic sign (on leaves); make a notches cut on a stick, etc., to keep account (of work); place where cyphers or writing are put; make a mark, etc. *Taka poeta reak āk*, the cypher, mark or figure of rupees and pice; *lagrite mit bar reak āk olañme*, show me in writing the cypher for one and two in Nagari characters; *ser reak āk*, the notch showing the seer; *pe thenak āk rapulle eneç jutoka*, only when the magic marks in three places (e. g. on the leaf used in *sunum boñga*, q. v.) are removed, it will succeed; *māñji hañamko āk talakedea ñanko do*, the witches have brought the *māñji hañam* (q. v.) within the magic circle (i. e. have cajoled this bonga to take their part); *noka ñañgrako āk akawatkoa*, they have marked these bullocks (with characters); *āk oraķ*, the notches on a weighing beam. (H. *āk*, *āk*).
- aka*, v. a. m. Hang, suspend. *Thamakur poñom a.kakme*, hang up the bundle of tobacco leaves; *luñamiko a.k kana*, the silkworms are hanging down (on acc. of disease); *bañ darereye a.yena*, he hanged himself in a banyan tree; *ape oraķre barduñuç nes do besgeko a. akana*, in your home the bats are hanging plentifully this year (i. e., you have had a plentiful crop of Indian corn); *aphor akayente bañ janamlena*, the sown paddy did not come up, because it has been suspended (i. e., the seed died, because the soil was dry); *aka ñaku*, lit. a suspended spindle, the fruit of the *mungā*, q. v.
- aka baka*, v. *aka baķi*.
- aka baķi*, adj., v. a. m. Bewildered; hurry; be bewildered, perplexed, unsettled, at one's wit's ends. *A. b.ñ ñir rakapena band khon*, I ran up in a hurry (frightened) from the tank; *a. b.kidiñako, cet hō bañ sañ darawana*, they hurried me off, I did not take anything along with me; *ruqteko a. b. akana*, they are at their wit's end on acc. of the fever; *kañiteko a. b.ķ kana*, they do not know how to get through their work. (cf. *akbak*).
- akae randhae*, adv., v. n. m. Confusedly; be confused, bewildered, flurried, run about bewildered. *A. r.ko ñir hçena*, they came running in great confusion; *alo sem a. r. baraca, thirkoķme, ohoe cekaka*, don't run about flurried, be quiet, (the sick child) will be all right.
- akal*, n., v. a. m. Famine, scarcity, dearth; be do., (v. a. d. imp.) be without. *A. sermareye janamena*, he was born in the famine year; *nes doe a.ķeta*, it has become a famine this year; *thamakurtele a. akana*, there is dearth of tobacco with us; *horleye a.gea*, he is in want of (working) people; *disomre horge akalatme, onate nonka dom kañiketeta*, were there

no people in the country for you to get, since you have done this. (H. *akal*).

akaliq, v. *akaliq*.

akal pakal, the same as *akal*, q. v. (C.).

akal sakal, adj., adv. Out of breath, trembling; hurriedly, impetuously, violently, vehemently. *A. s.e. úir heçena*, he came running out of breath; *a. s. ruq*, violent fever; *a. s.ko kami kana, seton hō bako bataoeta*, they are working energetically, they do not even heed the heat of the sun. (cf. *akal*).

akal sukāl, n., v. a. m. Bad season and good season, famine and plenty; be do.

A. s. tisre hō noa band dō bañ añjedoka, whether in bad seasons or good seasons this tank never dries up; *a. s. jāhātingkē noa khētre dō bañ gujuka*, however great the scarcity in this field the paddy never dies. (v. *akal* and H. *su + kāl*).

ak amol, n., adj., v. a. m. Right, sensible, fair, just; put to rights (by judgment). *A. a.re dō ohobon bagilea*, being in the right we shall certainly not let him off; *khub a. a. e rora*, he speaks exactly what is right; *bēbicarlen reakko a. a.keta*, they put to rights what had been misdome in the former judgment. (Desi, cf. A. H. 'amal).

akaona, n. A common shrub (*Calotropis gigantea*, R. Br. and *Calotropis procera*, R. Br., both species common; the Santals distinguish *pond a.* (i. e. white a.) and *arak a.* (i. e. red a.), according to the colour of the flowers, the red-coloured may be either, the white col. only *C. gigantea*). The juice of the roots of especially the white-flowered variety is used medicinally by the Santals; the bark is used against lumbago; the charcoal is used for manufacturing gunpowder. (B. *ākondo*, Skr. *arka*).

akar, adj. Exempt (from duty, work), free, rent-free. (H. *akar*).

akar kukar, adj., v. m. Exhausted, drooping, prostrated, powerless, inadequate; be do., unequal to work. *A. le kami akata nes dō*, we have been unequal to our work this year; *gada paromokteko a. k.ena*, they were exhausted crossing the river. (? *a + kar ku + kar*).

akar, v. a. d. Care for (word obsolete, found only in a *baha* and (*chaqiar*) *dōñ* song. (? cf. H. *akar*).

Tokoeme dōe nakaçode, Ya Gosāe, tude dōe rage kan,

Tokoeme dōe dandewade, Ya Gosāe, gutrume dōe sahēda.

akar baha, n. A plant growing in moist places (*Limnophila Roxburghiana*, G. Don.). The leaves have a sweet smell and are used to perfume oil with.

akar dhak, adv., v. a. m. Hurriedly, without rest, in one stretch, out of breath, severe; fatigue, strain, hurry. *A. d. kami*, work without rest; *qđi dō babon sen senoka, noko maejiubon a. d.ekoa*, let us not go so quickly, we are fatiguing these women; *suk sukte jomme, alom a. d.oka*, take your time to eat, don't hurry. (v. *akar* and *dhak*).

- akar dhakar*, adv. In a hurry and fatigued; out of breath (running), rushingly (mountain stream). (cf. *akar dhak*).
- akarha*, n. A certain creeper (used to make women incapable of conceiving).
- akar okor*, adv., v. n. m. In fits and starts; crawl about (children before learning to walk). *A. o.e kamí baraketa, calaoenae*, he set to work energetically for a moment, then he went; *gdráí a. o. ok kana*, the child is crawling about. (cf. *akar* and *agar ogor*).
- akar sakar*, the same as *akal sakal*, q. v.
- akas*, v. m. Come to (after having been possessed by a spirit), go into space. *Beren bātēna, ma Gosāe, a. okpe*, the time is far gone, now, O Lords, come to; *bohgakoko a.ena*, the spirits have departed (after *rum*, q. v.). (H. *akās*).
- akāt*, adj. Extensive, large and dense (lit. uncut; used only about forests). (B. *akāt*).
- akāta*, adj. Valueless, inferior (about trees, the timber of which is not used by carpenters, but used by Santals for rafters, etc.). *Raj then khon a. nutumtebon roka agujōna orak benao lagit*, we shall bring a permit from the landowner to cut inferior timber to build a house. (v. *akāt*).
- akātha*, the same as *akāta*, q. v. *A. sener, -khunṭi*, a rafter, a pole of inferior timber.
- akarī*, n., adj. Uncleaned (*caole*, q. v., of any kind, not made *sok*, q. v.). (*a+kārī*).
- akarī*, n. A rope fixed with one end in the plough and with a hook in the *naṅgle* (q. v.), a dragging rope. (B. *ākārī*).
- āk bak*, n., adj., v. a. m. Perplexity, bewilderment, confusion, restlessness; perplexed, bewildered, restless, confused; make, be do. *A. in qikqueta udgarte*, I feel confused on acc. of the close heat; *hola khon onka a. menaea*, he has been restless (bewildered) in this way since yesterday; *monre a. in qikqueta*, I feel bewildered in my mind; *ruate mit ghariye akidiha*, I was confused for a moment by the fever. (cf. B. *ākā bākā*).
- akbakao*, v. a. m. Bewilder, confuse, confound, perplex, discomfit. *Dherko a. akana jomakte*, they are at their wit's end on acc. of (lack of) food. (v. *akbak*).
- āke āk*, adv. Thoroughly, minutely. *A. bujhquanme*, explain it thoroughly to me. (Desi *āke āke*; v. *āk*).
- akel*, n., adj., v. a. m. Sense, intellect, understanding, wisdom; sensible, intelligent, wise, learned; bring to understanding, chastise; learn, get understanding, become wise. *Nuiāk a. do bisigetaea, am qurim bujte nui do laharceye nel darama*, his intellect is more than ordinary; before you understand anything he is aware of it beforehand; *glok parhaokko modre nui do bese a.akata*, among the schoolboys this has learnt very well (best); *bae bataoeta, nui dōbon a.ea*, he is refractory, we shall bring

him to his bearings; *bae akeloka janič*, will he not get some understanding now? (A. H. 'agl).

akelan, adj. Wise, sensible, intelligent. (*akel+an*).

akeliq, adj. Wise, sensible, intelligent. (*akel+iq*).

akel gāwār, the same as *akel khawar*, q. v.

akel khawar, n., adj. Blockhead, dunderhead, fool; foolish, stupid. *Nitoč doe tala taṅṅiyentama, cet iqte nonkan a. kh.re dom goṅkadea*, now she has become destitute, why did you give her in marriage to such a dunderhead. (v. *akel*).

akelman, adj. Wise, intelligent, sensible. (P. H. 'aqłmand).

akelnia, adj., the same as *akeliq*, q. v.

akjak, the same as *rak jak*, q. v. (C.).

aklaha, adj. Greedy, covetous, gluttonous (only about food). (A. H. *akl*).

ako, pers. pr. 3. p. pl., v. a. m. (as suffix and infix only *-ko*). They, they themselves (sing. *ac*). *A.geko lai akata*, they have themselves told it; *akote*, by themselves, of their own accord; *akore*, among, in themselves; *akore do banukanah noa rog do*, this disease is not found among themselves (in their family); *ako kangeako*, they belong to the same family; *akokedeako*, they made him one of themselves; *akokgeako noko hō*, these also will be found to belong to the same family; *ako-ak, -reak, -renak*, their own (inanim.); *akoren*, their own (anim.); *akorenič raj*, their own landowner; *akorenko reak sapaf*, the implements of their own people; *ako seč kedeako*, they brought him over to their own side. (Khar. *a+ko*).

ako ako, pr. reduplic. They themselves (as many as they are), they among themselves. *A. a.ko bupujhauena*, they consulted among themselves; *ako akoak kamiteko calaena*, they went each one to his own work; *a. a.teko heč jarwayena*, they came together of their own accord; *ako akokko ko lapai akana*, they have informed each other (belonging to the same family). (v. *ako*).

akoča, the same as *okoča*, q. v.

akoča, adj. Undisturbed, uncultivated, not dug (soil). (*a+koča*).

akon, pers. pr. adj., v. n. *A.geako*, they belong to the same sept; *a. a.horke nēota akalkoa*, they have invited the people who belong to the same sept. (v. *ako*).

akor kora, n. Pellitory (root used medicinally by the Santals; *Anthemis pyrethrum* (A. H. 'āgar qarha).

akorma, v. *okorma*.

akor, n., adj., v. a. m. Difficulty; difficult, onerous; make it hard, difficult (for one); become do.

Ađi a.re menaea, he is in a very difficult place; *roror a. in bujhaueta*, I find it difficult to speak; *a. hor*, a difficult road; *alom akoreña*, do not make it hard for me. (B. *ākor*).

akos, n. Enmity. *A. teko jomkedea*, they (the witches) ate him from enmity. (A. H. 'aks).

akot, n., v. a. m. Hindrance, obstruction, obstacle, impediment, check, stop, delay; prevent, hinder, stop, withhold, suspend, protract, detain. *Mitŕeč a.ko lqieta, bañma, bañu bako čaŕiqar akadea*, they mention an impediment, viz. 'the bride-elect has not been confirmed'; *hořo ir reak mitŕeč a. menaka, bako ir horle khan sagar oho senlena*, there is an obstacle for cutting the paddy, if (the owners) do not cut a way, it will not be possible to take a cart there; *ghaŕtreko a.ketlea*, they delayed us at the crossing; *hořo a.taeme, řaka gurim nam dħabič*, keep his rice back, until you get your money from him; *dakle a.eta*, we are damming up the water; *bor karonte bare itaŕe a. akana*, i. e. the relatives of the bride have not given rice (lit. on acc. of straw-rope) (for the entertainment of the bridal party), so the bullock given for the bride's brothers (*bare itaŕ*) has been kept back. (Desi *akof*; v. *ařok*).

akra, adj., v. a. m. Dear, costly, high-priced; one who keeps high prices; raise the price, make, become dear. *A. bhao*, high price; *aři a.ko emok kana*, they sell at very high prices; *nui dokandar do ařiye a.wa*, this shop-keeper keeps very high prices; *neřtar caoleko a. keta*, at present they have raised the price of rice. (H. *akrā*).

akra akři, v. m. Fall out with one another, be on unfriendly terms, fall foul of. (cf. H. *akrā*).

aksa akși, n., v. m. Enmity; fall out, be on unfriendly terms. *Onko tuluč a. ġ. hoyok kantalea, tin dħaole řapam un dħaoge*, every time we meet with them we fall out with them. (Desi *aksa akși*, cf. *akos* and *akra akři*).

ak sak, v. *sak sak*.

aksakao, v. *sak sakao*.

akta akti, v. *akta akti*.

aktao, v. *aktao*.

akřober, n. October (Engl.).

akulqn, v. *okulqn*.

ak, inanimate determinative suffix. *Inak orak*, my house; *bogeak*, what is good; *ato senak hor*, the road towards the village.

-ak added to a word makes it function as an adj. or a noun; we have very often to render it by our genitive. See Mat. II, paras 38 and 39. When a word with this suffix added is used as a verb in the Indeterminate and Future tenses and in the Imper. the *k* is in certain circumstances changed to *-g*. See Mat. II, para 243. (*a+ĕ*).

ak, verbal suffix in the Indeterminate and tenses formed from this and in the Imperative of the active verb with inanimate indirect object (always added to the verbal base). *Dakakme*, water it; *beņgetakan*, I shall look at it. (*a+ĕ*, possibly the same as the preceding).

ak, n., v. a. m. Bow, spring of a gun; make a bow, become do., bent. *Pikŕet ak*, a bow for cleaning cotton; *ghūrā ak*, a bow with a string of fibre; *pōřcha ak*, a bow with a string of bamboo; *tunuĕ ak*, the bow of a *tunuĕ*, q. v.; *banam ak*, the bow of a fiddle; *banduk ak*, the spring

of a gun; *Liṭa ak*, the rainbow. *Agme*, make a bow; *noa marâr dom akketa*, *marâr do ohô hoelena*, *ak dhobena*, you have made a bow out of this carrying-pole; it will not do for a carrying-pole, it has got the form of a bow; *theṅga do akena*, the stick has become a bow (i. e. bent). (Khar. cf. Sôm. *āk*, Sem. *ēg*, Sak. *ak*, Lemet, *ak(ac)*, Riang, *ak*, (cross-bow) *alak*).

āk, v. a. m. Bellow, groan (a short cry of pain uttered by bullocks and cows, wounded leopards, etc.). (onomatop. cf. *ā ā*).

ākñjom, perform. of *añjom*, q. v.

āk ok, v. a. m. Stun, silence, be stunned (so that one cannot say more than *āk ok*). *Pāhil do aḍiye galet tahēkana*, *mit bar kathae dhomkaokede khane ak okkeda*, at first he was bragging greatly, when he (somebody else) had used a couple of threatening words, he silenced him. (onomatop.).

āk ōk, adv. Indistinctly, unintelligently. *Bae bujhaq ocoyetkoa*, *cet leka coe ror āk ōk*, he cannot make himself understood by them, he speaks unintelligibly. (onomatop.).

āk oṅgok, v. m., the same as *āk ok*, in the Indeterminate Med. and tenses formed from this.

ākre, distributive num. By nines, each nine. (v. *are*).

āk sar, n., v. a. and m. d. Bow and arrow; make, get ready do. *A. s. ketako*, *adō sukri bako aṛakkoa*, they have procured bows and arrows, now they will not let the pigs get away; *teṅdar āk sar*, (lit. bow and arrow leaned against e. g. the wall, i. e. put down), fig. about the young bullock (two to three years old) given by the bridegroom to the brothers of the bride; *teṅdar āk sar do cacoteko nam kana*; *ale dole meneta cuputlege t. a. s. dole emoka*, they want the present for the bride's brothers walking (i. e. a live bullock), we say we shall give it by the hand (i. e. in money). (v. *āk* and *sar*).

ākta, performative of *ata*, adj. That in or by which something is parched. *A. carec*, a twig or thin pin used when parching; *a. ohoc*, a potsherd to parch in; an earthen pot with a hole in the side where the *andak daḍu* (q. v.) or the *ākta carec* is put in.

āk ūk, v. a. m., the same as *āk ok*, q. v. *Āk ūkenae*, *bae ror dareata*, he became stunned, unable to speak.

ākha akhi, the same as *aksa aksi*, q. v.

ākha ji, n., adj., v. m. Disagreement, discord, quarrel; at variance, odds, fallen out, divided; fall out, disagree, quarrel; bet, agree to a forfeit. *Mitṭe a. ko janam akata*, they have raised a quarrel; *ponḍet ponḍetko a. akana*, the pundits disagree; *am tulucin āk kana*, *noa thik bañ kana menkhan mit sajaiyin emoka*, I agree to a forfeit with you, if this is not right, I shall pay a fine. (Desi *ākha ji*).

ākha makha, v. *khamokha*. (C.).

ākham dukham, n., adj., v. a. m. Sickness and distress, affliction; distressed, visited by illness, unfortunate; visit; be afflicted (only by illness or

disease). *A. d. iate kami hō bale kami dareak kana*, on acc. of illness and consequent distress we are not even able to do our work; *bochor din mit a. d. menaklea*, we have been suffering continually for a whole year; *ale dō kathae bongako a. d. etlea*, it is the bongas they say that are afflicting us. (v. *duk*).

akhan, n., v. a. m. A sacrifice performed by the ojhas on the 1st of the month of Magh (about 16th Febr.); perform do.

The ojhas perform the *akhan* sacrifice in their houses to their *saket bongga* (q. v.) as a thanksgiving for having been preserved during the past year in their work and to make an invocation for the year coming. At the same time *manan* (q. v.), sacrifices vowed, are offered for other people by the ojha. Formerly the Santals used to mark their cattle on this day; now this is not rigidly observed. (Desi *ākhan*).

akhan jatra, n., v. a. m. A village sacrifice performed on the 1st of Magh (or on one of first days following); perform do.

Originally a Bhuya (q. v.) festival; the *susaria* in the place called *jatra maṇḍa* (q. v.) offers to *Bansing satē bhāiq* (i. e. *Bansingh*, *Sagram Singh*, etc.) rice-porridge, milk, molasses, clarified butter, ganja and a pigeon as a thanksgiving for the year gone. There is no dancing on this occasion. The *akhan jatra* is performed only in villages where the *jatra* (q. v.) is performed. (v. *akhan* and *jatra*).

akha nokha, adv. Without cause or reason. *A. n. te hōr jomkoe menleta taruf dō*, the leopard had intended to eat people without any reason. (cf. *khanakha*).

akha okha, the same as *akha nokha*, q. v.

akhar, n. Line, stanza, verse (of a song), rudiments of knowledge. *Mit bar a. serehe jorao akata*, he has composed a few verses of song; *nui dō mit bar a. e. baḍaea, nui barē ran ocoyem*, this one has some rudimentary knowledge, let him give medicine. (?).

akhar, the same as *akhra*, q. v.

akhar bakhar, adv. At random, thoughtlessly (speak). (C., cf. *akhar*).

akhat bakhat, the same as *alat bakat*, q. v. (C.).

akhor, n., v. a. m. A character, letter (of the alphabet), an evil mark (in *sunum bongga*, q. v.); make do. *Uniak ti akhor dō bhage pustage taea*, his handwriting is clear; *Baṅgla reak a.*, the Bengali characters; *haṇḍe nhaṇḍeko a. akata ḍan*, the witches have made ill-omened marks here and there. (B. *ākhor*).

akhor mala, n. The alphabet. *Romeṇ a. m.* the Roman alphabet. (v. *akhor* and *mala*).

akhor, the same as *akhar*, q. v. (C.).

akhrat, v. *akrut*.

akhra, n., v. a. m. Play-ground, place for exercise, parade-ground, school-place, a course (of a dance, etc.). *Ojhako reak cecet duruf a.*, the place where the ojha sits teaching; *pak don a.*, the *pak* dancing place; *ḍanko*

- reak a.*, the place where the witches meet and play; *mit bar a.ko ené akata*, they have danced one or two rounds. (B. *ākhṛā*).
- ākhṛa ākhṛi*, the same as *ākṛa ākṛi*, q. v.
- ala*, v. a. m. Parch, roast slightly (peas, etc., preparatory to removing the husk, especially to make *dāl*, q. v.). *Alayena, upkākme*, it has been parched, pour it out. (The difference between *ala* and *ata* is, that *ala* is to roast slightly to make a bean or pea fissile, while *ata* is to roast thoroughly until the thing cracks.) (? cf. H. *ālā*).
- ala āli*, adv., v. m. Unequally, strainedly, tiredly, plentifully; work, pull, draw unequally; be tired, run down. *A. q.le jomketa*, we ate more than we could properly manage; *a. ākin oreta nukin qaṅgra*, the bullocks pull unequally; *qher jumi menaktaea, a. q.yenae*, he has much rice-land, he has become tired out. (cf. *alao*).
- ala basua*, properly *āluā basua*, q. v. (C.).
- alacar*, n., adj., v. m. Helplessness; helpless, destitute, poor; become do. *A.reye parao akana*, he has fallen into a helpless state; *jomakteye a. akana*, he has become destitute of food. (cf. A. H. *lācār*).
- alac olōc*, properly *alat olot*, q. v. (C.).
- aladha*, adj., v. a. m. Separate, different; at random, in general; separate, keep do. *Noa dō a.gea, alom mesala etak tuluc*, this is different, don't mix it with anything else; *a.e roṛketa, ma hijukpe mente, okoebon calaka*, he said in general, come, who of us is to go. (P. H. *'alāhida*, B. *ālādā*).
- alae*, v. a. m. Give up, surrender, lay down; (v. a. d.) give over, entrust to. *Jivi akate noa bire paromena*, taking his life in his hand he passed this forest; *jiviye a.keta*, he gave his life; *hon kimin oraḱ duṅre a.atkina*, he gave his household over to his son and daughter-in-law; *in jimare a. akana*, it has been entrusted to my care. (? cf. B. *ālāi*).
- alae phulai*, n., adj., v. a. m. Frolic, fun, levity, playfulness; gay, frolicsome, light, frivolous, thoughtless, flighty; fritter away time, dilly dally. *A. p. qhergetaea, kami dō baḱatava*, it is mostly play with him, he has no mind for work; *ape dope a. p.yel dō, ma usaratebon kami ma*, you are frittering away the time, come, let us work quickly. (cf. H. *alol?* and *phul?*).
- alag*, n., adj., v. a. m. Unrestrainedness; loose, unrestrained, idle, friendless, who has never learnt, fool; separate, exclude. *Nui alag dō cet hō bae baḱaea*, this fool, he does not know anything; *a.reye hara akana*, he has grown up unrestrained; *ale khone alagena nitok dō*, he has now become separated from us. (H. *alag*).
- alag alag*, adv. Idle, purposelessly, unrestrainedly. (v. *alag*).
- alag balag*, adj., v. m. Spreading, wide apart, budging, bending, graceful (about branches of trees). (v. *alag*, cf. Skr. rt. *lag*).
- alag chaḱa*, the same as *eleḱ chaḱa*, q. v.
- alag jari*, the same as *alak jari*, q. v.

- ala jhala*, n., adj., v. m. Agony, distress (on acc. of fever, thirst or heat); oppressive, burning, hot, severe, hard; be restless, distressed, in the agonies of death. *Daḷ tetante a.e qikaeta*, he is in an agony from thirst; *a. setoh*, a burning heat of the sun. (v. *jhala*).
- alak balak*, adv. At random, aimlessly. (C.).
- alak balak*, the same as *alag balag*, q. v.
- alak choṭak*, adj. Imperfect, half a loaf, part left out. (cf. H. *alakh* and *choṭak*). (C.).
- alak diḍi*, adv. Purposelessly, without aim, vainly. (C.).
- alak jari*, n. Two parasitic plants, *Cuscuta chinensis*, Lamk., and *Cassytha filiformis*, Roxb. Used as a medicine (roasted, ground and mixed in mustard oil) on burns or scalds. The Santals distinguish the plants acc. to the shrub on which they are growing. *Janum a.*, growing on *janum* (q. v.), *surguja a.*, growing on *surguja* (q. v.). (cf. Skr. *alaka* and v. *jari*).
- alak jhalak*, adj., v. m. Dandified, giving oneself airs, dandy, fop, lascivious; give oneself airs, show off. (v. *jhalaḷak*).
- alak laṇḍi*, adv. Vainly, purposelessly, aimlessly, pithlessly. (C.).
- alāk bakāk*, the same as *alat bakat*, q. v.
- alalor*, v. a. m. Fatigue, make faint; not know what to do, lose one's bearings.
- alam alam*, v. n. The same as *alam polet*, q. v.
- ala mara*, v. m. Be prostrated, exhausted, worn out, fatigued, drooping, faint (from heat, thirst, fever, etc.). (Desi *alamara*).
- alam galam*, adv. Nonsensically, at random, indistinctly. *A. g.e roṛketa*, he talked nonsense; *a. g.in nel tiok ṅōkledea*, I just caught a glimpse of him. (P. H. *allam gallam*).
- alam polet*, v. m. Idle about. *A. p. barae kanae haṇḍe uhaṇḍe, enkate dine khemaoceta*, he is idling about here and there, spending his days in this way. (v. *alam galam*).
- alani*, adj. Confusing, unreasonable, unachievable, sophisticated. *A. katha dhergetae*, he talks much that is unreasonable; *a. kathateye bhakgao*, he is winning by making use of confusing statements, by sophisticated speech. (cf. P. H. *'alāniya*).
- alañ*, pers. pr. 1. p. dual inclusive; v. a. m. We two, you and I; make, become a pair. *Alañkatlañako*, they made a pair of us two: *alañ*, *-ak*, *-reak*, *-ren*, our, belonging to us two.
- Alañ* is in threatening (also joking) language used for 1st p. sing. *Hapelañ nelmea*, wait, we shall have a look at you we two, I shall bring you to your bearings. (Khar. *a + lañ*).
- alañ*, n. The tongue, the front-brim of a winnowing fan (*haṭak*). *A. obo-rentaea*, his tongue has been fixed down (so that he cannot speak, in fever, convulsions, etc.); *a. poṭakentaea*, his tongue has become blistered (furred, fissured, raw, as in certain diseases, from chewing tobacco, etc.). (Khar. cf. Ulu Indau *lipas*, Sakei *lentak*, Kantag kapur *lin*, *peleng*).

- alañ alañ*, adj., v. m. Hanking after, craving for; be do. *A. a. e aikqueta*, he feels a craving for; *jom lagite a. a. ok kana*, he is craving for food.
- alañ poet*, v. *alañ pholañ*. (C.).
- alañ pholañ*, adv. Aimlessly, purposelessly (wander about). (v. *oloh pholeñ*).
- alao*, v. a. m. Weary out, tire, dispirit; give up, abandon, give in, succumb, get more than enough, forsake, desert. *Hanhartel do kimintete a. edea kamite*, the mother-in-law wearies her daughter-in-law out by overwork; *a. kidinae uni herel do*, this man deserted me; *a. enah, tul tulkatañ, bañ dareata*, I give it up, I tried to lift it, I was not able to do so; *jom a. enae*, he could not eat any more. (? cf. H. *allānā*).
- alaondha*, v. a. m. Bedim, dazzle; lose sight for a moment, as by a sudden dazzling light, like lightning, by going from a lighted room out into darkness). (cf. H. *andhā*).
- alap*, n., v. a. m. Companionship, intercourse; be sociable, jovial, become acquainted with. *Jāhāe tuluc a. bañ tahentamkhan onđen horko reak mon do ohom hamletakoa*, if you have no social intercourse with anybody, you will certainly not get to know what the people think there; *a. jon hor kanae, okoe tuluc hō bae jhograka*, he is a sociable man, he has no quarrel with anybody; *hormore dare tahēkantaere do khube a. et tahēkana*, as long as he had bodily strength, he was very jovial. (B. *ālap*).
- ala pala*, adj., v. a. m. Tired, worn out, overtasked, prostrate; tire, wear out, overwork, exhaust. *A. p. e ruqlena*, he was prostrated with fever; *jom ala palayenañ*, I am tired of eating (especially about eating to keep company with others). (cf. *alao* and H. *pala*).
- ala palao*, v. a. m., the same as *ala pala*, q. v.
- alapiq*, adj. Jolly, sociable, gay, entertaining. (v. *alap*).
- alap alap*, v. *ala pala*. (C.).
- alap oloṣ*, v. *alat olot*. (C.).
- alap bakap*, v. *alat bakat*. (C.).
- alap halap*, v. *ala pala*. (C.).
- alar*, n., adj., v. a. m. Fondling, petting; spoilt, petted; fondle, dandle, pamper, pet, spoil; wish to be do. *A. tye hewakedeā*, he has accustomed her to petting, i. e., spoilt her; *adi a. gidra kanae*, it is a much petted child (spoilt); *setako a. edea*, they are petting the dog; *alayoḱ kanae*, he seeks to be fondled. (? cf. H. *alar* and v. *dulqr*).
- alar dulqr*, n., adj., v. a. m. Fondling, petting; spoilt (by petting); fondle, pet; wish to be do., wheedle, coax. *A. d. teko harakedeā, tobe teroñ nitok doe alayoḱ kana*, they let him grow up petting him, therefore he now wishes to be fondled. (v. *alar* and *dulqr*).
- alariq*, adj., v. m. Accustomed to be petted, etc., who wants to be fondled; wish to be petted. (v. *alar+iq*).
- ala sutq*, adj., v. m. Exhausted; be do. (at the time of parturition). (v. *ala* and H. *sūti*).
- alatoka*, adj., v. m. Poor; become reduced in circumstances. (C.).

- alat olot*, adj., adv., v. a. m. Bewildered, abashed, foolish; incoherently; disconcert, confuse, bewilder, abash, nonplus. *A. o.geae*, he is dull-witted; *a. o. ror*, talk incoherently; *botorteye a. o.ena*, he became confused from fear.
- alat bakal*, adj., adv., v. a. m. Foolish, dull-witted; nonsensically, confusedly; confuse, bewilder, nonplus. (v. *alat olot*).
- alqundha*, properly *alaondha*, q. v. (C.).
- albakaha*, adj. Blockhead, dull-witted, dottish, a blabbering fool, who talks what ought not to be mentioned. (? cf. *alak balak*).
- albaṭ salbaṭ*, adv., v. a. m. Nonsensically, indecently, confusedly; confuse, bring into disorder. *A. s. alom roṛa*, don't talk nonsense (or, indecently); *kathako a. s.keta*, they muddled the matter. (cf. *alat bakal*).
- albasaṇa*, the same as *ahia basaṇa*, q. v.
- albot*, adv. Certainly, of course, surely. *A.ṇamokgea*, it is certainly to be had (or found). (A. H. *albatta*).
- albuḍḍha*, adj., v. m. Undeveloped (mind), ignorant, simple, tender-aged, infantile; be do. (properly used about children, and in a deprecatory sense also about adults). *Nui a. gidra dō rohoē dareye tof gidiketa, ikakaēpe*, this simple child pulled the planted bush up, let it be; *nit hābič hōm a.k kangea*, are you even at your age simple-minded. (cf. *budh*).
- aldom*, adv., v. a. m. In general, at random, uncertain (not particular), unmentioned, suppressed; suppress, go superficially into, cover up. *A. a. ko kulikethoa*, they asked them in a general way; *a.le galmaraoketa, oka hō bale muḥṇleta*, we talked in a general way without addressing anything to any special object; *a.ṇōkkedeako, baṅkhane gharkoka*, they went only superficially into his case, otherwise he would have got into difficulties; *ghaṭko a.kettaea*, they covered his crime up. (Desi *āldom*).
- aldundha*, adj. Weak-minded, foolish, stupid, senseless, simpleton, blundering (mostly used as an abuse). *Nui a.do, bam ṇeleta, loka nāhāk*, this dunce, don't you see, it will catch fire presently. (cf. *dundha*).
- aldundha*, adj. m. The same as *aldundha*, q. v.
- aldundhi*, adj. f. The same as *aldundha*, q. v.
- aldhom*, properly *aldom*, q. v. (C.).
- aldhundha*, properly *aldundha*, q. v. (C.).
- ale*, pers. pr. 1. p. pl. excl., generally so written, but pronounced *alē*, q. v.
- ale*, v. m. Be satisfied, have enough. (C. cf. *alao*).
- aleč*, v. a. Scold. (C.).
- aleč taseč*, v. *aseč taseč*. (C.).
- alekha*, adj. Innumerable, without number, unmeasurable. *A. hōr*, countless people; *a. dhon*, countless property. (*a+lekha*).
- alet*, v. m. Importune, beseech, ask for, be in need of. *Hola khone aletok kana noa ṇam laḡif*, he has been importuning to get this since yesterday; *ḍaṅgra laḡate a.ok kana*, he is in need of a bullock. (? cf. A. H. *iltijā*).

alet, v. a. Scold. (C.).

ale, pers. pr. 1. p. pl. excl., v. a. m. We, they and I (or, we), the person or persons addressed always excluded; make one with us. *Aleic*, our one (frequently used by women about husband or child, but also about others); *ale*, *-ak*, *-reak*, *-rean*, *-ren*, our, ours; *alekedeale*, we received him into our sept (by adoption); *aleyenae*, he became one of us (was found out to be of the same sept, or adopted by us), or, she has been received into our family (by marriage).

Ale is used about only one person by co-parents-in-law and those who acc. to Santal usage stand in the same relationship to each other, the speaker's family being included; *ale* is, however, rarely used (the regular word being *abon*), and only when the person addressed has to be specially excluded. (Khar. *a+le*).

ale janje, properly *lale janje*, q. v. (C.).

alen, the same as *ale*, q. v., but rarely used (see Mat. II, para 59 (a)).

Aleuc doe calaoena, our one is gone; *alen alenkogele hec laha akana*; we belonging to the same family are come in advance. (v. *ale+n*).

alga, adj., v. a. m. Loose, easy, simple, unimportant; make, consider, be do. *Are menaka*, it is in an easily reached place (in an open place or, e. g. in loose earth); *arebon dohoea*, *babon bandia*, we shall keep it loose and not put it in a tied up bundle; *a.te*, easily; *a.te dak hurena*, the rain fell easily (rather before expected); *a. kami*, easy work; *a. hasa*, loose earth; *a. bhari*, light load; *a. hor*, an unimportant man; *nui hor do alope algayea*, don't treat this man as one of no importance; *nes do kamiye ayena*, this year his work goes easily (he has been relieved by getting helpers). (cf. *alag*; H. *algā*).

alga algi, v. a. m. Loosen, bring into disorder. *Saname a. aketa*, he brought all into disorder. (v. *alga*).

algao, v. a. m. Loosen, raise, start, move, assist; (v. m.) prolapse (anus or uterus). *Bariareko a.kedea*, they had great difficulty in raising (moving from his place) this man; *si algao*, plough up; *la algao*, dig loose; *bhit a.ena ot laraoente*, the wall cracked through the earthquake; *bah tul dareata*, *unigeye a. wadina*, I was unable to lift it, he helped me to raise it; *kop a.k kantaea*, the phlegm is loosening; *hoedakte cate a.keta*, the storm loosened the roof (lifted it up); *hormo a.k.*, prolapsus uteri; *bhandar a.k.*, prolapsus ani. (H. *algānā*).

alga salga, adj., v. a. m. Light, unimportant, valueless; make, consider do. *A. s. hor*, a man of no importance; *a. s. kat*, valueless timber; *a. s. katha*, light, unimportant matter. (v. *alga*).

algasi, adj., v. a. m. Contemptible, of no importance, disreputable, unreliable, coward; defenceless, unprotected; make, be do., put in the background, slight. *A. hor*, an unreliable person, a poltroon; *a. gidra*, an unprotected, defenceless child; *phalna kimintetko a.kedea dan iqte*,

- they have put so and so's daughter aside, because she is a witch (i. e., do not permit her to touch the cooking vessels, etc.). (v. *alga*).
- algel*, adj. Not of one's family, unconnected, outsider, alien. *A. hoy then do alope laia*, don't tell it to outsiders; *a. hoy thene tahēyena*, he stayed with unrelated people.
- aliñ*, v. *aliñ*.
- alkatra*, n. Tar, coal tar. *A. sunum*, coal tar (more commonly called *kegela sunum*); *a. hasa*, asphalt, bitumen. (A. B. *ālkātrā*).
- alkhāina*, v. *ankhāiq*.
- alkhāniq*, adj. Offensive, disagreeable, short-tempered. (v. *alkhāniq*).
- alkhobaha*, v. *okhobaha*.
- almari*, n. A chest of drawers, wardrobe, book-case, cabinet, almira. (H. *almāri*, from Portug. *almario*).
- alnō*, adj., v. a. m. Without (sufficient) salt; insipid, lacking, wanting; want, lack, not sufficiently salt. *Utu dō a.gea*, the curry is unsalted; *buluñte dō bañ alnōa*, *cekate bañ sebelāñ kana*, there is no want of salt, how can it be that it does not taste well; *kicriñte dō bale a.mea*, we shall not let you lack clothes; *dakteye a. hatař akatlea*, we are wanting rain for the present. (cf. H. *alonā*).
- alo*, prohib. particle (used in prohibitions, final clauses, and unfulfilled conditional clauses, always with the verb in the Fut. and not with the Imperative; may be augmented by adding *ge*, *teř*, *teřge*, *se*, *baře*); v. a. d. + genit. infix. No, not, don't; decline, refuse (as a verb mostly used by women). *Alom rora*, don't speak; *sokto toľme*, *jeľon alo rařak*, tie it well that it may not be loosened; *aloh senlenkhan uni tuluc ohoñ nepellena*, if I had not gone, I should not have met him; *alom senok*, *ona boroh boge*, if you don't go, that will be the better course; *alo!* don't! *alo se*, don't, pray; *alotetgem calaka*, do not in any circumstances go; *ghoľna alo baře hoyok ma*, may no accident happen; *aloatae kanae*, he is refusing his wish; *aloatam ma*, may you be refused; *bae aloattiña*, he did not refuse me. (? cf. A. H. *lā*; Hebr. *al*, Assyr. *ullu*, Gondi *halli*).
- aloc paloc*, v. a. m. Tire, wear out, exhaust, confuse, weary, overdo. (Not considered a decent word; cf. *ala pala*).
- alog*, v. *alag*.
- alok balok*, v. *alak bakak*. (C.).
- alof*, v. a. m. Abstract, take away from top, etc. (used about corn, etc., to prevent spilling).
- alof alof*, adv. At the top, surface. *A. a.e locaketa*, he took away with his hand a little at the top. (v. *alof*).
- alo sokalo*, n. Early time (of day or night). *A. s.re*, early, in good time, while it is time; *a. s.bon kqmi hod ma*, *nūtkate do oho ganlena*, let us finish it in good time, it will not do to do it when it has become dark. (B. *ālō sokālo*).
- alpalao*, the same as *alpalao*, q. v.

alpaḷua, n. A leguminous plant (*Phaseolus aconitifolius*, Jacq.), sown together with cotton or *janhe* (q. v.) or alone; not extensively cultivated; beans used as *dal* (q. v.). (? cf. *paḷua*).

alpaḷua, adv. Slightly (chew). (C.).

alpin, v. *alpin*.

alta, v. *arta*.

alu, n. Potato. (H.).

alwan, n. A piece of cloth of extra width (3×6 cubits) used for covering oneself. *A. cador*, a broad overcloth. (A. H. *alwān*).

am, pers. pr. 2. p. sing. Thou, you. (Excepting certain relatives the Santals always use the singular addressing people; they have no honorific pronouns); v. a. m. Fix upon, become alone. Like Engl. 'you' *am* is often used about an imagined person addressed, or about oneself. *Am*, -*ič*, -*ak*, -*reak*, -*reañ*, -*ren*, thine, your, yours. *Cekacam*, what can you do? (or, what can I do? what is to be done), *bicarre doko ammegea*, in the judging they will fix it on you, hold you responsible, judge you guilty; *netar dom amena*, have you been appointed now? or, have you become alone? (v. -*m*, -*me*; + *m*).

amaegom, n. The same as *kamaegom*, q. v.

amal ganjal, v. *ambal ganjal*. (C.).

amanot, the same as *anamot*, q. v. (P. B. *āmānot*).

amar, v. *ḷar amar*.

amar, poss. pr. My, mine (used in marriage songs). (B. *āmār*).

amar omor, adv., v. a. m. In a manner, in a way, tolerably, passably, eagerly (but without success), without teeth or horns; mumble; (v. m.) try to walk (children), stumble along. *A. o.e. chuḷauka, menkhan bae dareaka*, he goes in for it eagerly, but is unable to do it; *a. o. doe gankoka*, in a way he may do; *a. o.e. cacok kana*, the child is trying eagerly to walk; *a. o. togoc*, mumble (toothless persons); *a. o. tapam*, fighting as best one can (e. g. people who have lost their fingers); *a. o. ropok*, butt each other somehow (hornless bullocks).

amba, n. Feet, legs. Word found in the phrase given below, taken from the marriage ceremonies; the meaning is uncertain, but *pāo*, foot, is used as a substitute by some gurus; hence this meaning is probable. *Mōrē moka amba baḷhaena*, our legs grew five cubits.

ambabasiq, n., v. m. The time of the conjunction of the sun and the moon, the day between the disappearance of the old and the appearance of the new moon; the time of finish (dance); he do. *Aren paraena. Bogeynam, ohom hutika*, I came at the time of finish. That is all right; you will not be eaten by insects.

The Santals believe that timber cut and Indian corn thrashed at *ambabasiq* will not be eaten by insects. People dying at this time, it is considered good, as then no calamity will happen to the remaining people (opposite people dying at full moon); people born at *ambabasiq* are considered unfortunate (will lose husband or wife), to prevent which

certain precautions are taken (the babe is at once taken to the *guri'* *mande*, q. v., and brought back thence as another child). (H. *amāvasyā*).
ambaboti, n., v. m. A day in the month of *Asar* (generally the 7th), when the upper and lower moisture of the earth are supposed to meet. No agricult. work is done on this day, and all implements, especially ploughs, are hung up or put on the top of stones, not to touch the soil. (Desi *āmbāboti*, cf. B. *ombubāci*, H. *ambupati*).

ambagaūṛa, n. A kind of hair-ornament fixed by women in the *sut* (q. v.); it may be a bunch of red cotton, or a piece of tin (or silver), fashioned like the fruit of *ambaro*, strung on a thread and tied to the *sut*. Very rare now.

Cetan tola, nayo, jugi ḍuria, Latar tola, nayo, amba gaūṛa,
Rodeṁme se, nayo, ṅakijimme, Kulhi dḡ, go nayo, nisunen dḡ;
 In the upper section of the village they have, mother, *jugi ḍuria*.
 In the lower section, mother, they have *amba gaūṛa*,
 Tie up my hair, mother, comb me,

The village street, ma mother, is become void of people. (Song.)

(cf. H. *ambā* and *gaūr*).

ambak ombok, v. m. Reel, stagger, flounder, gape; (v. a.) cause to reel, etc. *Hako dḡ bisteko a. o.ena*, the fish have become floundering on acc. of the poison; *haṅḍiteko a. o.akana*, they are reeling from the effects of the rice-beer; *atrarele a. o.ketkoa*, we caused them to gape (left them without understanding) in the middle (of the story).

ambal ganjal (-pata), n. A Hindu festival in Baisak or Jhoistro, performed in day-time (which is not the case with the ordinary *pata*). (Desi).

ambao, adj., v. m. Stout, full, fat; become do. *A. hoṛ*, a stout person; *noa atoren kuri koṛa hoṛ netarko jom ambaona*; *dingeko enḡca*, the girls and boys of this village have eaten themselves into condition at present; they dance every day. (? cf. H. *ambā*).

amba phara, adj., adv., v. a. m., the same as *apa phara*, q. v.

amba phiri, the same as *apa phiri*, q. v.

ambaro, n. The Roselle plant (*Hibiscus Sabdariffa*, L.). The Santals distinguish two kinds, *ponḍ a.* and *arak a.*, acc. to the colour of the stalk and flowers; these are not botanically separated. The flesh of the fruit is used as a curry, and the kernel is roasted and ground together with *matkom laṭhe* (q. v.). Memsahabs use part of the calyx for making juice and jellies. The *kudrum* is the same plant; the name is also very commonly given as *bambaro*. (H. *ambārā*).

ambar ombor, the same as *amar omor* (q. v.), but especially used about children trying to walk.

ambas, n., v. m., the same as *ambabasiq*, q. v. (H. *amāvas*).

amber, n. 1) A tree so called. (C.); 2) the name of a part of the country (near Pakaur, Sant. Parg.).

(? cf. A. H. 'ambar).

amber, n. A rice-beer strainer (of straw, made for the occasion). The *a.* is made and used as follows: two handfuls of paddy-straw are tied cross-wise and the straw spread and put into a *baṭi* (q. v.); the *mera* (q. v.) is poured upon the *amber*, whereupon this is wrapped round the *mera* and the whole is squeezed. This practice is resorted to when the rice-beer is coming to an end. *A. benaome, haṇḍibo boḍoja*, make a beer-strainer; we shall squeeze the rice-beer out. (? cf. H. *ambar*).

amblao, v. m. Begin to rot, decay, decompose, become loose (bark, wood). *Nui hor doe a.ena, ohobon utkau darelea*, he has commenced to decompose, we shall not be able to dig (the corpse) out; *udgar dinre jâhân jet do a. godoka*, during the hot season all kinds of meat quickly begin to decompose; *kaṭ do a.ena, algate potagoka*, the wood has loosened its bark, it will be easily peeled. (cf. H. *amalnâ*).

ambra, n. The hog-plum (*Spondias mangifera*, Pers.). The fruit is eaten raw or cooked; it is used with the curry to make it acid. The panicles (flowers thrown away) and the tender leaves are also eaten raw or used with curry cooked. The bark is used medicinally. The wood is used to make troughs and for firewood. The Santals distinguish *ato a.*, village *a.*, which is planted and used as mentioned above, and *bir a.*, forest (wild) *a.*, which is not used for food, the fruit being bitter. *A dare*, the hog-plum tree; *a. jô*, do. fruit. (H. *amrâ*).

amcata, n. A small green insect, appearing in enormous numbers during the hot season (apparently bred on mango leaves) (*Nephotettix bipunctatus* and *N. apicalis*). (H. *âm* and *câtnâ*, Desi *âmcâthâ*, lit. mango-licker).

amcola, v. *amchola*. (C.).

amchola, n., adj. Mango skin pared off; thin as do. *A. sakom*, a variety of *sakom* (q. v.) or women's wristlet; *a. leka etah*, thin like the pared off mango skin. (H. *âm + chola*, q. v. H. *amcûr*).

amda, n., v. a. n. Authority, influence; bring under one's authority, take possession of, subdue, lord it over. *Noa atore a. menaktaea*, he has authority in this village; *akoak sima bhor bayar kaḍa doko amdaea*, the buffalo-bulls lord it within their own domain (do not let other bulls enter); *bir a.yena*, the forest has become safe (no wild animals any more); *gaḍako a.keta*, they have become accustomed to the river (do not fear to enter it). (Deci *âmdâ*; cf. P. H. *âmad*).

amdaj, n., adv., v. a. m. Guess, rough estimate, calculation, conjecture; about, at a guess; guess, conjecture, estimate roughly. *Înak a. (or, a.te) unak do ohô hoelena*, (according to) my guess it will not be so much; *amdajte do alom rora*, do not speak at a guess; *amdaj isi hor*, about twenty people; *amdajte*, by guess, approximately (without exact knowledge, seeing); *noa goda tinak bigam a. eta*, how many bighas do you estimate this field to be? *nui horin a.kedea, bae calaka*, I conjectured about this man, he will not go; *jom a.kefan*, I tasted it. (P. H. *andâe*).

amdajia, adj. Who estimates (especially correctly), apt at making a guess. (Desi *andajia*; v. *amdaj*).

amdani, n., adv., v. a. m. Importation, abundance, anything gained over and above, gain, ready sale, season; import, take in stock, stock, bring in abundance, establish, come into season, become abundant; in use, acc. to one's pleasure. *Ona reak a. anjomteko agu akata*, they have brought it having heard of its being in stock; *horo rohoe reak amdani tiokena*, the season for planting rice has come; *bajarre khub a. menaka, ondebondia*, it is very readily sold in the bazar, let us take it there; *porob dela dili kicriciko amdania*, when the festival draws near, they lay cloth in stock; *nonde kicric reak mitlec' dokan amdania menteye menlaka, bako a. ocoadea*, he proposed to establish a cloth shop here, they did not let him do so; *rabahe a. keta*, the cold has become intense; *khub a. hoe akantaea*, he has had a great profit; *mit okte noa kicric do khub a. tahékana*, at one time this cloth was very much in use; *mit hindu noko gai do a. ko jom akata horo*, these cows have been eating paddy the whole night as much as they pleased. (P. H. *āmdanī*).

amelae, adj. Plentiful, abundant, unlimited, any quantity. *Noa jat do a. menaka hana birre*, there is an abundant supply of this kind in that forest; *a. horo jarwa akana*, an enormous crowd of people is gathered. (Desi *āmelāe*).

amela, the same as *amelae*, q. v.

amen, int. Amen, so be it. (Hebr. *amen*).

amet, properly *hamef*, q. v.

am in, adj., adv., v. a. m., Divided, separate; separately, one by one, in all directions, by oneself; separate, drive away, divide, take away in different directions. *A. i. le hečena* we came separately; *mon do a. i. ge tahena*, they are divided in heart, disagree; *a. i. tebon jarwaka, babon ripiuka*, let us come together by ourselves without calling for one another; *aboren bahuko a. i. bon gabmaraoakoa*, we shall speak to our respective wives separately; *mihū merom bebakko a. i. ketkoa*, they have divided and taken away all the cattle; *ngs do bochako a. i. ena*, this year the brothers have separated (set up separate households). (v. *am* and *in*).

am jam, adv. In stock (only used in a marriage song). (cf. H. *ām* and *jām*).

amka, n. Such and such (male) (used to avoid mentioning the name, especially at the *chatjar*, q. v., and at *gai cumaura*, q. v.). *Boite (y) amki doe jhicana duar, Babu (y) amka doe ladabana Baher chatka do*, Such and such a girl opened the door, Such and such a boy opened the outer courtyard (from a *chatjar* song). (cf. H. *ankā dhankā*).

amka raiq, n. Such and such (male) (used like *amka*, q. v.).

amla, n., v. a. m. A person belonging to the vernacular establishment of an office (of a magistrate or a zemindar), a court-officer, -writer, -func-

tionary; appoint, be do. *Rajren a.*, the court-officer of a zemindar; *bar sermae a.lena*, he was a court-officer for two years. (P. H. 'amla).
amla kapla, n. pl. Court officers, clerks. *A. k. banukkotaea*, he has no subordinates. (v *amla* and ? cf. P. H. *qāfila*).

amoli, v. *amali*.

amof, adj. Hard-hearted, thick-skinned, corpulent, sluggish. (C.).

amol, n., v. m. Indigestion, dyspepsia, acidity of the stomach; get do., eructate through the acidity of the stomach. *A. quri cabaktae dhābit qhoe pharnaolena*, he will not get well till he gets rid of his indigestion; *jom bisi a.enteñ dhūā dhekareta*, I am eructating having got indigestion through eating too much. (Desi *āmol*, cf. H. *amalnā*, Skr. *amla*).

amol, n., v. a. m. Possession, charge, order; time, life-time, time of day; give over, — in charge; charge, order; be in possession, agree, consent; (v. a. d.) order, command, give over to, consent to. *Noa khet do inak a.re menaka*, this rice-field is in my possession; *hakim reak a.re noa kamī menaka*, this work is in the charge of a magistrate; *okoeak a.te*, by whose order; *noañ a.eta, ma teheñ khon jomak tearjoñpe*, I give you charge that you prepare food from to-day; *koe koekadeañ, bac a.lena*, I asked him again and again, he would not consent; *okoeye a.atmete noa dom kamiketa*, by whose command did you do this; *kathako a.attaea*, they agreed to his petition; *uni hayamreko a.kedea nui kuyi*, they gave this girl over to that old man (in marriage); *qar baja a.re*, at four o'clock; *phalna manñhi a.re noa orakin benaoketa*, I built this house at the time of such and such a village chief. (A. H. *amal*; B. *amol*).

amol, n., v. a. m. The inspissated juice of the mango or the tamarind (*jejo*, q. v.); prepare do.

The tamarind is soaked, the stones pressed out and the pulp kneaded, whereupon the stuff is dried and made into balls, that are preserved. Used as a condiment with curry (especially fish currry), also used for curry alone. A common preparation with Santals. The mango *amol* is only rarely prepared; the ripe fruit is skinned and the pulp thereupon treated as the tamarind. (H. *amol*).

ampa ompo, adv., v. a. m. In a hurry, in haste, hurriedly, fussily; hurry, put into a fuss. *Beret tora a. o.ñ heçena, bah sapraolena*, I came away in a hurry, just as I got up, I did not make any provisions; *a. o.ketleae, ackae heçena*, he put us into a fuss, coming unawares.

ampa ompo, v. *ampa ompo*.

amya, v. *ambya*. (C.).

amsam, n., v. m. Dysentery (especially chronic). *A. rog*, the disease of d.; *māyām a.*, bloody dysentery; *kutha a.*, dysentery when straining is pronounced. (H. *am + shyām*, Desi, *āmshyām*).

amsam dhiri, n. A kind of stone-bead (mostly made of chalcedon). These beads are found in old burial-places, they vary much in colour, some

being clear like glass, others greyish, greenish, red, etc., round like a wheel, or a cylinder, or like a ball. These beads are used by the Santals, who believe them to be both protective and curative in dysentery. As a protection they use them on a string tied round the waist, wrist, neck or arm. When a person suffers from this disease, a bead of the same colour as the discharged mucus or blood is rubbed in water, which is administered to the patient. (v. *amsam* and *dhiri*).

amsam mala, n. A necklace of *amsam* beads. The *amsam dhiri* are frequently used by the Santals as an ornament, generally a few together with other beads, but also alone on a string (so the *phukir*). (v. *amsam* and *mala*).

amsopori, v. *amsophori*.

amsophori, n. The Guava tree and fruit (*Psidium Guava*, Raddi.). (P. H. *safri-ām*).

amṭha, the same as *amoṭ*, q. v. (Desi *amṭha*).

an, a prefixed negative or privative particle, corresponding to Engl. 'in' or 'un', found only in borrowed words. (Skr. *an*).

-an, suff. An adjective suffix denoting possession. Possessed of, having, with. Without determ. suffix *-an* generally refers to animates. *-anič*, *-ankin*, *-anko*; *-anak*, *-anakkin*, *-anakko*, he, she, they who have; that, those with. *Horṃoan*, who has a body (fat); *poesawan*, who has money; *mocawanič*, who has a mouth, the gift of the gab, eloquent or foul-mouthed; *dakanak kūi*, a well with water. (cf. the finite *a+n*, Mat. II, para 59).

-an, verb. suffix, used to form the Simple Past Medium with indirect object. (Possibly the same as *-an*, v. supra).

an, the same as *on*, q. v. (C.).

ana, n. An anna, the sixteenth part of a rupee; a sixteenth part. *Pon ana*, four annas; *pon a. hisa kanae*, he has a four-anna share (one fourth of the property); *nes do solo anae purqu akata*, this year he has made it full sixteen annas (i. e. there is a full crop); *solo ana dusigeae*, he is sixteen annas (i. e. wholly) guilty; *ana sud*, an interest of one anna in the rupee. (The Santals do not use percentage, but anna in the rupee to show the proportion, interest, etc.). (H. B. *ānā*).

anacur, n., adj. Turn, turning-point (road, river, in ploughing); winding, tortuous. *Hqr a. theč*, at the turn of the road; *sioč anacur*, the turning-point in ploughing; *babon calaka noa a. horte do*, we shall not follow this tortuous road. (v. *acur*).

anad, n., v. a. m. Joy, pleasure, content; give pleasure (with dir. obj.), satisfy, enjoy oneself, get the pleasure of food (exclusively used about food, cf. *purun*). *Aiñ namketa*, I have got what makes me feel content; *bes lekatele a.kedea*, we gave him the pleasure of a square meal; *nič enčič a.ok kana*, now only I am having the pleasure of eating. (cf. H. *anand*).

ana gona, v. n. m. Come and go, frequent, (v. a. d.) visit (word often implies hampering). *Kamiye nama mente q̄diye a. gyena*, he was constantly going and coming to get work; *noa hor do dher dhaoe a. g. wata*, he frequently passed this road coming and going; *a. g. wadeae*, he constantly visited him. (B. *ānā gonā*).

anaj, n., v. a. m. Food, victuals, provisions, grain; provide with food; get, take food. *Noa birre q̄di a. namok kana*, much food is found in this forest; *kiriñ cal a. jomre hō bañ tikauka*, victuals bought will not last long to eat; *teheñ do jāhā lekatele a. kedeā*, to-day we have somehow provided him with food. (H. *anāj*).

anak, n. A piece of suspended bamboo (or other wood) to hang on. *Kicriē a.*, a cloth-hanger (generally in the form of a bow with a slack string, suspended by the string); *arār a.*, a contrivance to hang the yoke on (a piece of bent bamboo suspended by a string at both ends); *sirpa a.*, a contrivance to hang *sirpa* (q. v.) on (a short piece of bent bamboo with a loose string, suspended under the bullock-cart to keep the *sirpa* in when not in use; *tundaḳ a.*, *ṭamak a.*, a hook made of bamboo or other wood suspended by a string from the roof to hang the drums so called; *a. baber*, the string by which the *anak* is suspended. (From *aka*, q. v.).

anaka, n., the same as *anak*; there is a small difference in the use of the two words, *anak* being the name of the contrivance, while *anaka* more emphasizes the hanging. *Kicriē anakare ṅelme*, look at the bamboo where the clothes are hanging.

anak phanak, n. This and that, sundries, various things or work outside the ordinary. *A. ph. teñ poesa jarwa akata*, I have scraped together some money in various ways; *a. ph. cel hō bañ jurau dareata*, I could not provide anything outside the ordinary. (cf. B. *onyo*).

anakup, adj. Confused, mixed up, involved, unintelligible. (C. cf. *onkup*)
-*anak*, v. sub. -*an*.

anal onḳ, v. *onḳ bonḳ*. (C.).

anamot, adj., v. a. m. Unimpaired, intact, entire, all, the whole as before; make ready, prepare in its entirety; make up, pay off, set aside for. *Oṛak duḳ a. gele ṅir bagiatā*, we ran away from an unimpaired house; *ṭaka a. ge menaka*, the money is all in hand; *horo a. bele akana*, the paddy has all ripened (nothing is lost); *hore a. akatkoa*, he has all the necessary people in readiness; *noa katha idi aḡui laḡit miṭṭen horiñ a. kedeā*, I have set a man aside exclusively for negotiating this matter; *phūyūḳ patra a. ena*, the leaf-cups and plates have been all prepared; *adalotre ṭakae a. keta*, he paid all the money into the court. (v. *amanḳ*, B. *ānāmḳ*).

ananas, n., v. *anarōs*, (Portug. H. *anand*s).

-*anañ*, verb. suffix (used instead of the finite *a* in connexion with certain verbs, verbal forms and pronouns); demonstr. particle. That there; not

until, only when. *Menakanañ*, there is, exists; *banukanañ*, there is nothing; *okoranañ*, why, it is not to be seen; *onko anañ*, there they are; *one anañ katha*, that is the matter (as stated); *daple anañ thikokka*, only when it is thatched, it will be right.

ana phana, v. *anak phanak*. (C.).

anar, n. The pomegranate (*Punica granatum*, L.); *dālim* is the commonly used name for the same. (P. H. *anār*).

anaras, v. *anarōs*.

anarōs, n. The pine-apple (*Ananassa sativa*, L.). (B. *ānāros*).

anargo, n., adj. Descent, declivity, incline, foot (of a hill or road); steep.

Areye sombotena, he stumbled at the descent; *a. tetreko orak akata*, they have built their house just at the foot of the hill; *gaḍa a. thene jomkedeā*, he ate him where the road goes down to the river; *buru doḡ-ditēl a.gea*, the mountain is very steep. (fr. *ārgo*, q. v.).

anatañ, n. A receptacle, that into which something is received; a piece of wood fixed to an oil-press or a sugar-cane press on which the fluid runs out; a small beam placed under the warp of the web in front; selvage (of a cloth); a small roof joined to the eaves. *A. jaluḡ*, a small earthen pot in which to receive oil, milk, etc. (at the time of pressing, milking, etc.); *cuḡi reaḡ a.* The vessel into which the liquor falls at distillation; *sumum paṭa reaḡ a.*, the draining lip of the oil-press; *raḡsi reaḡ a.*, a board of wood placed below the rollers of a sugar-press to allow the fluid to run down on; *a. bañ usulte kicriḡ bañ benaolena*, the front-beam being low the cloth was not properly made; *a. sohor*, a coloured selvage-border; *muḡaḡ muḡaḡ a. ko sohor akata*, they have made a coloured selvage-border at each end; *a. sateko dapḡeta*, they have thatched the prolonged eaves. (fr. *atañ*, q. v.).

anas, v. *ansa*. (C.).

anbetha, v. *ankotha*.

anbhul, n., adj., v. a. m. Mistake, forgetfulness; unconscious, stupefied, absorbed, confused, delirious, forgetful, absent-minded; bewilder, confuse, be forgetful, etc. *A.te*, by mistake, thoughtlessly, unwittingly; *a. e gitiḡ akana*, he is lying unconscious (from illness or drugs); *a.geye roḡeta*, *thik do bae idiyeta*, he is speaking disjointedly, he does not tell it in its proper order; *emanteaḡ laḡaeteḡe a.kedeā*, he confused him by telling him this, that and the other; *a.enah*, *bañ disayeta*, *oka seḡ tale coñ orak*, I have become disorientated, I do not remember in which direction our home is; *ganḡa nūteḡe a. akana*, he has been stupefied by smoking ganja. (Desi *ānbhul*).

ancal, v. *oṅcol*.

ancin, adj. Unknown, foreign, strange (persons and domesticated animals). (H. *an* + cf. H. *cinh*).

ancoḡ, adv. Suddenly, unannounced. (Desi *ancoḡ*, C.).

anchota, adj. Provoking, unpleasant. (H. *an* +? H. *choḡā*).

anda, the same as *manda*, q. v.

andaj, the same as *amday*, q. v.

andak, n., v. a. m. Apprehension, dread, alarm, panic, fright; frighten, make apprehensive. *Ina a.teye dərketə*, he ran away frightened by that same; *monre a. paraena*, he got a dread in his heart; *ona katha laiteye a.kidiña*, he made me apprehensive by telling that matter; *a.te*, without cause or reason. (? cf. P. H. *andak*).

andakal, adv., v. a. m. Clamorously, noisily, loudly, uproariously; make a noise, resound. *Ako sereheta*, they are singing noisily; *goṭa bir a.-akana hārū rakte*, the whole forest is resounding with the cry of the baboons. (cf. *andor*).

andakul, the same as *andakal*, q. v.

andak̄, n., v. a. m. What is prepared by the *andak̄* roasting process; dry by roasting. *Holōnko andaga piṭṭa alo keṭejok̄ laḡif*, they dry flour stirring it over a fire, that the cakes shall not become hard; *horole a. keta rohor laḡif*, we stirred the paddy over the fire to dry it; *mathom a.*, mahua flowers dried by the *andak̄* process; *caole a.*, rice dried by do.; *horo a.*, paddy dried by do.; *andak̄ ḡaḡu*, roasting-ladle, fig. without ornaments (a bride); *a.ḡaḡupe aḡulidiña*, *inte coṅ jurḡu akawan*, you brought me unornamented, I have myself acquired what I have.

Andak̄ is a kind of roasting process resorted to with paddy, *gundli* (q. v.), etc., when it is necessary to get husked grain quickly from fresh cereals. The grain is dried by stirring to and fro with a ladle over a fire, and no soaking, boiling and consequent drying is required before husking. The *caole* (q. v.) does not become *adwa* (q. v.). The process is further used for flour that is to be made into cakes, for rice that is to be parched (v. *khajari*). It is also used with the mahua flowers. These are first washed in water, whereupon the mahua is treated by the *andak̄* process. The water in which the flowers were washed is then boiled down till it becomes thick like molasses. The *mathom andak̄* is then mixed with this stuff and eaten.

andak̄, v. a. m. Worry, harass, torment, disturb. *Mathomlekako a.kidiña*, they have harassed me like mahua when it is dry-roasted; *noa kathateṅ a. ena*, I was disturbed by this matter. (v. supra).

andak̄ isin, v. a. m. Prepare, make ready by *andak̄*; cook insufficiently (about curry, as if it had been only made *andak̄*). *Mathom do a. i.ena*, the mahua is ready dry-roasted; *noa doko a. i.keta*, *onatege mosola do baṅ bhijaḡulena*, this curry they have only dry-roasted, therefore the spices have not been properly mixed with it. (v. *andak̄* and *isin*).

andak̄ tawak̄, adv., v. a. m. In confusion, distractedly; bewilder, disturb, confuse, discomfit, distract, unsettle; be do., irresolute (from uncertainty, worry, fear, etc.). *A. tko raketa*, they cry distractedly (running about); *bako khusilenteke a. t.kidiña*, they confused me by not being pleased (with what I had done or brought, etc.); *mon a. tentaea*, he became disturbed in his mind. (v. *andak̄* and *tawak̄*).

- andaṣ*, properly *andak*, q. v. (C.).
- andare pandare*, adv., v. a. m. Anywhere out of doors; at random, carelessly, helter-skelter, disorderly; in abundance; leave uncared for, out of doors, to itself, scattered, carelessly. *Kulko gočkede khan a. p.le gitič kana*, since they killed the tiger, we sleep anywhere out of doors; *ihiñ bagiatkhan joto a. p.ena*, when I left, all was left to itself. (? cf. B. *ādār* and Desi *pāndār*, place near, behind a house, etc.).
- ande sale*, v. a. m. Bewilder, confuse, make afraid, anxious, concerned, distress. *Noko gidražo a. s.kidiña*, these children have made me anxious (by their behaviour); *bhabnateko a. s.yena*, they have become distressed through grief. (? cf. *andesa*).
- andesa*, v. a. m. Annoy, vex, be concerned, anxious. *Ēngattetko a.kedea*, they annoyed their mother; *alom a.ka, bae oka akana*, don't be anxious, (the child) has not been lost. (cf. P. H. *andesh*).
- ande sande*, the same as *ande sale*, q. v.
- andka*, v. *andkao*.
- andka andki*, adj., adv., v. a. m. Strong, disagreeable, offensive (smell, sound); make a noise, disturbance. (v. *andkao*).
- andkao*, v. a. m. Make a din, clamour, squall, resounding noise; bowl, roar, echo, resound. *Mit hoṛak arañte goṭa oraḱ a.ĕ kana*, the whole house resounds with the voice of one person; *taruṣe a.eta*, the leopard is making a din. (cf. *andak*).
- andkao*, v. a. m. Permeate with (offensive) smell, smell, scent. *Sea goḍo oraḱe a.keta*, the rotten rat has caused a bad smell in the house; *kiq bahate kicrič a.ena*, the clothes have been scented by the *kiq* (q. v.) flower. (v. supra).
- andkul*, v. *andakal*. (C.).
- andmand*, v. *andmandao*.
- andmandao*, n., adj., v. a. m. Confusion; confused, without knowing; bewilder, confuse, perplex, be at a loss, at one's wit's end. *A.iñ qikqeta*, I feel confused (physically or mentally); *a.in hečena*, I came bewildered (as to the whereabouts of something); *roṛ roṛteye a.kidiña*, he confused me by continually talking; *teheñ gapa do kamitele a. akana*, at this present time we are at our wit's end on acc. of our work. (Desi *andmand*, cf. H. *ammanā*).
- andor*, n., v. a. m. Noise, clamour, uproar, tumult, row, din (by voice or instruments); make do.; shout, clamour, resound. *A. aijomok kan takoa*, their noise is heard; *čēṛēko do buruko a. akata*, the birds have caused the hill to re-echo with their noise; *ṭamak rute goṭa ato a.ena*, the whole village is resounding with the din of the drums. (cf. *andkao*).
- andrañ ondroñ*, adj. Sleek, fat (persons, animals, also fish; about many). *A. o.ko hara akana hako do*, the fishes have grown big. (v. *ondroñ*).
- andha*, n., adj., v. a. m. Mistake, ignorance; blind (mentally), ignorant, unknowing, strange; charm, deceive, delude, throw dust in one's eyes,

hoodwink, make a mistake, blunder. *A.te*, by mistake, unwittingly, unawares; *a.teak dos do bako saba*, they do not punish unwitting faults; *a.geae, hor udukape*, he does not know, show him the road; *a. hor kami lai cetaepe*, teach the ignorant to work; *a. a.le senlena, khub bhage takrele paraena*, we went without knowing anything and happened to come at a very good time; *gahi potam do menaetina, andha potam do banugitina*, I have a decoy dove, but I have no blindfolded dove (the eyelashes of the *andha potam* are drawn down over the eyes and fastened with a thorn; this dove is put on a rod above the trap); *potam arsalko horko a.koa*, the dove-catchers (witches) cast a spell over people; *ḍanko do akoren herelko a. oḷokakoa munḍhat ar jonokkote*, the witches delude their husbands when going out, by logs of wood and brooms (which they leave on their beds, and which their husbands take to be their wives); *baḥarko a.ketkoa*, the jugglers hoodwinked them; *ṅel a.yenan unire*, I mistook him for another. (H. *andhā*).

andha andhi, adj. Nightblind (about many). (v. *andha*).

andha dhund, n., adv., v. a. m. Confusion; immoderately, out of all bounds, excessively, wildly, impetuously, blindly; darken, bewilder, confuse. *A.dh.ko ruhḥkidina*, they scolded me immoderately; *a.dh.kidinako*, they confused me; *hoedakten a. dh.ena*, I was confused by the thunderstorm. (v. *andha* and *dhund*, H. *andhā dhund*).

andha goḍo, n. (lit. a confused rat) an unsuspecting, guileless person. *A.g.carkarele dagaoka, bale baḍaca ale do*, we shall be unsuspectingly strung on to a spinning-wheel (be without knowing mixed up in), we do not know anything. (v. *andha* and *goḍo*).

andhakul, v. *andakul*. (C.).

andhamar, adj. Unaware, kept in ignorance (v. *andha* and *mar*).

andha ondho, adj. Drowsy, with sleep in one's eyes. *Beret tora a. o. qikauk kana*, one feels drowsy when getting up (after sleep). (cf. *andha*).

andhar, n., v. m. Darkness (used only in connexion with *māci andhar* (q. v.) in Santali; become dark. *Māci a. jokhele seterena*, we arrived at nightfall. (B. *āndhār*).

andhār gāṇḍ (-gār), n. Perineal abscess. (C.)

andhe mandhe, the same as *andhe mundhe*, q. v.

andhe mundhe, adv. Wildly, without discrimination, excessively, immoderately. *A.m.e.dakketa*, it rained excessively; *a.m.ko emallea*, they gave us without stint (excessively much). (cf. *andha*).

andhe pathauri, adv. Thoughtlessly, without forethought, carelessly, at random, without measure, unreasonably. *A.p.ṅ.heḥena*, I came carelessly (without looking for thorns, pits, etc., on the road); *a.p.roykate do bah hoyokā, manem baisaule enē*, it will not do to talk without forethought, you must explain your meaning. (v. *andha* and cf. *auri pathauri*).

andhet dundhet, adj., v. m. Dimsighted with imperfect vision, night-blind; become do., see imperfectly. *A.d.enaē, bae ṅehela*, he has become

- dim sighted, he does not see; *nindqñ a. dundhedoka*, I become dim sighted at night (am night-blind). (cf. *andha dhund*).
- andhkuṭ*, v. a. Incommode, inconvenience. (C.).
- andhra*, n., adj., Blind fool, beast, who does not behave (abuse). *A. do, bae ñeleñ kana*, you blind fool, he does not see me; *a.geae, ajhnartef hō bae gadhnaea*, he is a beast, he does not even respect his wife's elder sister. (H. *andhrā*).
- aneāo*, n. Injustice; unjust. (H. *anyāo*).
- ane*, demonstr. pr., int. That there; I say! there! now then! do you see! *Ane* (with dual and pl. *-kin* and *-ko*) draws attention to what is seen, what is obvious and apparent, facts shown by evidence or logic, sometimes also to taste or smell. *A., alom laraoka*, I say, don't move; *a., arhōm chopetge*, there, you are commencing again; *anekoañ onḍe khonañ ita do*, that there that you see, that is the seed brought from there. (Khar., cf. P. *ān*, Nancowry *an*; Malto *ano*; cf. *one*).
- aneč*, verb. suffix, used like *anañ*, q. v.; *-aneč* is perhaps more commonly used than *-anañ*; some people use it added to most tense suffixes in stead of the finite *a*; but this is irregular. (*a+n+eč*).
- aneč dhanec*, adv., v. a. m. Plentifully, abundantly, in easy circumstances, easily, beautifully; abundantly satisfy (with dir. obj.), give one's fill to; get do. *A. dh. e kisq̄r akana*, he has become exceedingly wealthy; *a. dh.ko asulok kana*, they support themselves abundantly; *mit ghariteye a. dh.kedea*, in a moment he gave him his fill; *dakteye a. dh. akatkoa*, they have had abundant rain. (cf. H. *ann dhan*).
- angāo*, n. The private parts (of a male).
- angel*, adj. Stranger, unknown, alien, foreign. *A. hor*, a stranger; *nui gai doe okoeren kan con*, *a.geye heč akana*, this cow belongs to somebody or other, she is come unknown to us.
- anhik*, adj. Diurnal, daily. (B. *āhnik*).
- anhos*, v. *anhūs*. (C.).
- anhūs*, adj., v. m. Unthinking, thoughtless; make a mistake. *A.e. rogeta*, he is speaking thoughtlessly; *a.enae, bae disayeta*, he made a mistake, he does not remember. (P. H. *an+hosh*).
- anhuta*, adj., the same as *qnhuta*, q. v. (Desi *ānhutā*).
- anjan*, adj., the same as *ajan*, q. v.
- ankatha anbetha*, v. *ankotha anbetha*. (C.).
- ankarwa*, v. *ankaruq*. (C.).
- ankaruq*, v. *ankaruq*.
- ankaruq*, adj., v. m. Passionate, hot-tempered, uncontrolled, irascible, suspicious; be, become do., give way to temper, fly into a passion. *A. gea, sātgeye dadala*, he is hot-tempered, he is quick to use the stick; *a.yenae noale metade khan*, he got into a rage, when we said this to him. (cf. H. *karuā*).

- ankin*, pr. demonstr. dual. Those two there; v. *qni*.
- anko*, pr. demonstr. pl. Those there; v. *qni*.
- ankotha anbetha*, adv. Thoughtlessly, at random, beside the mark. *Or sor cet hō bam badaca, qurjak a. a.m roreta*, you do not know anything about the matter, you are thoughtlessly talking fibs. (*an + kotha*, or *katha*, q. v. and *an + betha*, q. v.)
- ankup*, the same as *onkup*, q. v.
- ankha ankhi*, n., adj. Disgusting, abominable, unbearable, unmentionable. *Cet noa dom roreta a. a.*, what is this you are talking quite abominably; *a. a. so*, abominable smell. (cf. *ankhaji*).
- anman*, the same as *onman*, q. v.
- anman*, v. a. m. Divert, beguile, distract, cause to forget for a while, be absorbed in, intent upon, lose oneself in. *Niq bela do jonra rapakteh a.elko talea*, this part of the day I keep our people (children) occupied with roasted Indian corn; *seta do jatreko a. akana, hako pako parom godokpe*, the dogs are occupied with the bone, get along quickly. (? cf. *andmandao*).
- anmanao*, the same as *anman*, q. v.
- anole*, v. *qnoli*.
- ansa*, adv., v. a. m. Disagreeably, annoyingly, unpleasantly; annoy, vex, trouble, worry; make a disturbance. *Ror roreteko a.kidina*, they worried me by constant talk. (Desi *ansa*, cf. *andesa*).
- ansa qnsi*, adv., v. a. m., v. *ansa* (the double word has a little more intense or extended meaning).
- ansao*, v. *ansa*. (C.).
- anta baurā*, adj., v. m. Silly, sottish, foolish, stupid, imbecile, untractable; be do., get into fits. *Aditel a. b. hor kanae, jähā tinquem bujhquaea, bae bujhqua*, he is a very stupid person, you may explain to him as much as you like, he will not understand; *mui gidra do ceka godok coe, a. b. godokgeae*, I don't know what comes to this child, it so easily becomes untractable. (Desi *antābāul*, cf. H. *bāolā*).
- ante*, suff. Having, with. *Hor ante*, with people; *khaclak ante*, with a basket. (v. *an + te*).
- anthari*, adj., v. a. m. Destitute, forlorn, without friends or help, desolate, exposed, uncared for, hard up, unfortunate; make, be do. *Ako bagi otoadea*, they left him forlorn (e. g. alone among strangers); *baqi lofa a.ye bagi otoata, okoe then hō bae jimalaka*, he left the cups and plates uncared for, he did not give them in charge to anybody; *jomakiele a. akana*, we are hard up for food; *bhajiadi tala khon gidra alom idi pharakkoa, jähā hilokem gočlenkhan gidram goč a.koa*, do not take your children away far from your relatives, if you die some day, you will leave your children helpless.
- anthul*, adj., v. m. Unconscious, stupefied, senseless; be do. (from fever, liquor, drugs, or accidents).

·*añ*, pers. pr. 1. p. sing. with the verb. suffix (*a*) for indirect obj. in the Indeterminate and tenses formed from this of the act. verb., also in the Imper. (*-a + ñ*).

añcao, the same as *acao*, q. v.

añcar, n., v. a. m. The hem-end of a cloth (to be distinguished from *mace*, q. v.); make, be do. *Bahu kicriè a.reko ñuriwaka*, on the hem of the bridal cloth they tie tassels; *celem hoyok kante a.em afeae kana*, what kind of relation are you that you spread your cloth for him (woman's abuse); *ereñ rorketa menkhan engañ a.reñ saboka*, if I have told a lie, I shall take hold of the hem of my mother's cloth (a kind of oath); *uniak a. do alom joteda*, do not touch the hem of her cloth (fig. for: do not have sexual intercourse with her). (H. *ācar*).

añja, n. Grain. (C., cf. *añjan*).

añjan, the same as *ajan*, q. v.

añjan, n. A kind of rice (with a spot on the leaves). (H. *ājan*).

añjan kolma, the same as *añjan* (rice), (also pronounced *a.kolma*).

añjel, v. a. m. Dry up, be absorbed, run out (used about the disappearance of the fluid, not necessarily implying dryness); (fig.) die. *Daðiko añjelketa*, they have emptied out the water-pool; *toa a. entaea*, her milk has dried up; *mâyām añjedok kantaea*, his blood is drying up (used especially about anæmia, because no blood is seen in the fingers when pressed); *başla dak a.ena*, the water of the adze has dried up, i. e. it has become blunt (the Santals have an idea that the water into which a cutting implement is put by the blacksmith to harden it is absorbed by the iron and gradually dries up by use; as they believe that a cut by an implement in which there is 'water' will take long to heal, knives and *binthi* (q. v.) that are in constant use are not hardened in water); *buðhi do tehehe a.ena*, the old woman dried up to-day (died). (cf. Sem. *bo'ong*, *Besisi gahañ*).

añjle, n., v. a. The hollow formed by keeping both hand palms upwards together, a double handful; join the palms so that they form a hollow; v. a. d. give a double handful (generously). *Mimit a.emakom*, give them a double handful each; *ti a.tam, khajarin emama*, stretch out your hands joined together, I shall give you parched rice; *a.kate joharpe*, salute keeping the hands together (as *añjle*); *a.aktakome* (or, *a.atakom*, or *a.akom*), *soñ ñatoş do bako emakoa*, give them a double handful in addition, it is not the custom to give just the exact measure. (H. *añlā*).

añjom, n., v. a. m. Hearing; hear, listen, give heed to, obey; grant; be heard, rumoured; (v. a. d.) inform, tell. *A.ketañ rimil saşe*, I heard the thunder; *a.am sem bña*, will you hear (obey) or not; *inake a.kattiña*, he has listened to me; *inik nehöre a.kettiña*, he granted me my supplication; *kombro kathako a.atlea*, they informed us of the theft; *disomre duk a.ok kana*, there is heard to be an epidemic in the country; *añjomkatañ*, I heard it (in silence, without interfering, and am remembering); *de a-*

re nonkale bujketa, in our hearing (so far as we understood) we understood it to be so and so; *añjomak*, what has been heard; *añjomokak*, what is heard, rumour (the difference between the two expressions is that the former refers to something special or concrete that has been heard, while *a.okak* signifies what may be heard or is commonly rumoured).

v. recip. *apañjom*, hear each other, be heard alike; *a.ketalañ*, we heard each other's (voice); *nukinak katha do mit leka a. entakina*, their words were heard alike (there was no disagreement between them);

v. perform. *akñjom*, hear, have the faculty of hearing, listen intently; *akñjom kanae netar do, kala doe bañ kana*, he is hearing now, he is not deaf; *hante ñgokabon, akñjomae nãhãk*, let us move a little off, otherwise he will hear; *akñjomko doko aema gea*, there are many who hear (or have heard); *akñjomak*, what hears, the ear.

Used in compositions the meaning depends on whether *añjom* governs the verb or not; it may be that what is expressed by the second word is effected or obtained by hearing, or that what is implied in the second word is heard; in the latter case *añjom* governs the verb. *A. tiok*, reach by hearing, hear what is said; *apañjom tipiogok lekabon taken ma*, let us remain so that we hear of each other; *a. bhetro akanãñ*, I have heard it so often that I am quite callous; *a. ropkedañ*, I heard him speaking; *añjom atoketañ*, I heard a village had been founded (also: *-ketkoañ*, that they had founded).

añjom erka, v. a. m. Hear amiss, hearing mistake. *Taruñ rak lekañ a. e. keta*, I heard it and mistook it to be the call of a leopard. (v. *añjom* and *erka*).

añjom gãorẽ, v. a. m. Hear amiss, take oneself to be addressed instead of another. *Cet coñ a. g.ket*, I heard something, but could not make it out; *a. gyenañ, onateñ goñ gotketa*, I heard amiss, therefore I answered. (v. *añjom* and cf. *ãorẽ gãorẽ*).

añjom gomke, v. a. m. Hear amiss (used like *añjom gãorẽ*).

añjom kolma (horo), n. A variety of paddy.

añjom orom, v. a. m. Recognize by hearing. (v. *añjom* and *orom*).

ãñ ùñ, adv., v. a. Whimper. *Ãñ ùñe raketa*, (the child) is whimpering; *ãñ ùñ barae kanae*, she is whining. (onomat.).

-añ, inanim. determ. suffix, the same as *-ak*, q. v.

añ, n. Dawn of time, beginning (the same as *nañ*, q. v.), used only as mentioned. *Ãñ leka jug leka*, for all eternity. (cf. *añga*).

añ, n. Body (in expressions borrowed from H. or B.), mind, understanding. *Ãñ de (or deh) porangot*, body and soul (in *binti*); *añ lagao*, give one's mind to, do with a will, be diligent; *noa kamire añ lagaome*, apply your mind to this work; *añ lae sañ, sañ lae khel*. (H. *añ*, *añ lagnã*).

añ çasua, adj. Indolent, phlegmatic, lazy, slothful.

añga, n. A long quilted coat, having points in stead of buttons. (C. H. *añgã*).

aŋga, n. Dawn, break of day; v. a. pass the night until dawn; v. a. d. dawn upon; v. m. dawn. *Din hiloŋ a. ayuŋ ondegeye tahena*, every day he stays there from dawn to evening; *gaða thene a.watbona*, we were at the river when it dawned; *rak rakteye a.keta*, he kept on crying the whole night; *a.yena*, it has dawned. As second part of a compound *aŋga* signifies that what is expressed by the first word is continued till dawn: *daŋ a.*, rain till dawn; *ru a.*, drum the whole night until dawn. (cf. Sem. *tengah*; *hangeŋ*, Besisi *cherang*).

aŋga aŋgi, adj. Each one's own. (C.; used by the Kolhes).

aŋ gachao, v. a. m. Confess, acknowledge, consent to, agree, propose. *Bohoŋ uŋ aŋgoe lagate a. g.keta*, he consented to stand father to the child; *noa jumire kirsaniŋ lagit aŋteye a. g.k kana*, he proposes of his own accord to cultivate this rice-land for a third share of the crops. (v. *aŋ* and *gachao*).

aŋgad, the same as *agad*, q. v.

aŋga haŋin, v. a. d. impers. Be overtaken by dawn; v. m. remain till dawn, live through the night till dawn; become light. *Hana burute kule calak kan tahkana, ado nondege a. h.adea*, the tiger was going to the hill over there, then he was overtaken by the dawn here; *ruakiŋ jãhã lekate tehen nindai a. h.len khan gapa ran bon nam aguia*, if the patient somehow lives over the night, we shall bring medicine to-morrow; *a. h. lenkhanin calaka*, as soon as it becomes light, I shall go. (v. *aŋga* and *haŋin*).

aŋgak ipil, n. The morning star, the same as *corrheda* and *adratia*, probably Jupiter. (v. *aŋga* and *ipil*).

aŋga marsal, n. Light of day, full dawn; v. a. pass the time till daybreak; v. a. d. (also v. a. d. impers.), dawn upon; v. m. dawn, become light. *A.m. rat*, the aurora of dawn, light of day (before sunrise); *a. m.ketae rak rakte*, she passed the whole night till day crying; *Sikariŋre(ye) a. m.adea* he reached Sikaria at break of day. (v. *aŋga* and *marsal*).

aŋgao, v. a. m. Set apart for, design for, designate, prescribe, intend for, single out, assign (for some purpose). *Nui bhedale a.akadea*, we have set this ram aside (for a certain purpose, e. g. a sacrifice); *noa jinis do khajna lagitiŋ a.leta, cel iatepe akriŋketa*, this thing (oilseed) I had designed for getting money for the rent, why have you sold it; *saf urijokme, aŋgao akan leka aŋi coŋem deŋ akana*, hold yourself fast, you have climbed so high, as if you should be destined (to fall down and die); *nui hoŋ do bir bhitrire aŋ eskare oraŋ akana, a.akade leka taruŋ then*, this man has built himself a house in the middle of the forest, as if he should be destined for a leopard.

aŋga parear, n. Time of dawn. (v. *aŋga* and *parear*).

aŋgaŋ aŋgaŋ, adv., v. m. In a precarious or critical situation, at the point of death, in extremis; be do. *A. a.menaegea, jivi hã baŋ calak kantaea*, he is in a very precarious position, but his soul does not depart. (? cf. *aŋgoŋ*).

aṅgariā, v. *aṅgariā*,

aṅgaro, the same as *aṅgariā*, q. v.

aṅga utič, adv. Till dawn, the whole night (about dancing; also *aṅgak utič*). (v. *aṅga* and *utič*).

aṅge, v. a. m. Make one's own, take possession of, seize. *Noa jumi do iṅgeh a. akata*, this rice-land I have taken possession of; *nui ren oṅak hor do ervellete a. kedeā*, the brother-in-law (i. e., husband's younger brother) has taken possession of this one's wife (mostly when the elder brother is dead); *holat lasera mente idikate dhiriye a. utarketiṅa*, taking my stone away to sharpen his razor he has kept it for good; *delabonbon a. hojjoṅa, baṅkhan etak hore baṅsquakoa*, come, let us be quick and take it, otherwise he will give it to others. (Malto *aṅge*, to seize; Kolhe *aṅge*; cf. Khmer, Stieng *kan*, Sak. 'ngkan).

aṅge aṅge, adv. Each, each one. (C., a Kolhe word).

aṅget, the same as *aṅge*, q. v. (C.).

aṅgen, v. a. m. Spirit away (by a bonga living in rocks or below water), disappear. *Kuri boṅga do hor korae a. kedeā*, the bonga girl spirited the Santal young man away; *okate ho apum doe a. ena*, whither has your father disappeared; *nonde teṅgočih doholeta, okoe coe a. ket*, I left the axe here, somebody has spirited it away; *barea kora kuri dokin a. ena*, a boy and a girl have been spirited away (made a run-away match). (? cf. *aṅ* and *aṅge*).

aṅgot baṅgot, adv. Anyhow, aimlessly, carelessly, at random (speak). (C.).

aṅgot paṅgot, v. *aṅgot baṅgot*. (C.).

aṅgoc, n., v. a. m. Confession; confess, admit, acknowledge, own, consent, assent, undertake; v. a. d. promise. *Uniak a. lekabon sajaiyea*, we shall punish him according to his confession; *ačak ghaṅe a. keta*, he confessed his crime; *nui gidra do ačren menkateye a. kedeā*, he acknowledged this child to be his own; *katha do a. ena*, the matter has been admitted (to be true); *kamiye a. akata*, he has assented (undertaken) to work; *pe bigha jumiye a. adea*, he promised him three bighas rice-land. (? cf. *aṅge*).

aṅgom, adv., adj. Generally, at random, at a venture, unmeasured, endless. *A. em roreta, cekatele bujhua, bam hum begarlea*, you are speaking generally, how shall we understand it, will you not name who it is you mean; *a. e. khoj kana dak maṅdi*, he is calling out for rice-water without saying who is to give him; *a. e. idiyeta, dam do bae aṅjom ništa akata*, he is taking it away at a venture, he has not heard anything certain about the price; *noa jumi do a. ge menak hatara*, this rice-land is in the meanwhile without fixed rent; *a. ge ye emadiṅa*, he gave it to me unconditionally; *a. doreāo*, a bottomless lake; *a. bir*, an endless forest (mentioned in the traditions, also called *agom* or *agam*). (v. *agam*).

aṅgoṅ, n., v. a. Yawn; gape, yawn. *A. ge todok kana laṅgate*, I am yawning from being tired; *thamakur bul do aṅgoṅpa*, nicotine poisoning makes one yawn. (Malto *aṅgle*, Nancowry *tig-nap*, Besis *ang*).

- aŋgra*, n., v. a. m. Live cinder, live coal, embers; make do. *A. seŋgel khaprata aguŋpe*, bring some live coals on a potsherd; *de se ŋellekom, seŋgelko a.akata se baŋ*, go at once and see whether they have got live coals or not; *alu do a.ena*, the potato has become only embers (is burnt up). (H. *angārā*).
- aŋgra*, n. Inclination, service, use (mostly used by women). *Cetat a.hō baŋtaea*, he has no inclination whatever (for work); *oka a.re hō bae joaoka*, he will not succeed in anything whatever. (cf. supra).
- aŋgra muŋdhat*, n. A stump of wood partially burnt; fig. useless person (used as an abuse by women about women). *Jomam, a.m., sanamem aŋgra caba ocoketa*, will you eat this, you burnt stump, you have caused all to be burnt up. (v. *aŋgra* and *muŋdhat*).
- aŋgraji*, adj. English, the English language (mostly used in Hindi speaking districts; v. *eŋgraji* or *iŋgraji*. P. H. *angresī*).
- aŋgrej*, n., adj. English (man), the English people (H. *aŋgrej*).
- aŋgrop*, n., v. a. m. A jacket, coat (with long sleeves); make do., take do. on. *Aakanae*, he has a coat on.
- aŋgwar*, n. A method of cultivation by exchange of labour and ploughing-cattle, two days for owner of cattle and one day for labourer (v. *hal butariq*). (C.; word unknown among eastern Santals; H. *angauriyā*).
- aŋkha ŋŋkhi* v. *ankha ŋŋkhi*.
- aŋkher*, v. a. m. Take away (so that it is not found when required), abscond, disappear, slink away, slip away (for the time being). *Alom a.oka, ruqŋ godokme*, don't disappear, come back quickly; *gidrai idi a.kedea*, she took the child away (out of sight). (cf. *aŋger*).
- aŋra*, v. *aŋgra*.
- aŋ saŋua*, the same as *aŋ casua*, q. v.
- aŋ sasua*, the same as *aŋ casua*, q. v.
- aŋda maŋda*, adv., v. n. and m. d. Hovering, hanging about; hover, hang about, wait for. *A. m. menaklegea, hukum do qurilē ŋama*, we are hanging about here, we have not as yet got any order; *noakoreko a. m.baŋae kan tahēkana*, they were hovering about here (waiting for something). (cf. H. *aŋ bar, āde bāde*, and *hādnā* and v. *maŋda*).
- aŋdar oŋdor*, adv., adj., v. a. m. Staring vacantly, with wide open eyes; look about, stare with wide open eyes, gape about (drunken or angry persons, or persons seized by convulsions; getting smoke in the eyes). *A. o.e beŋgeteta*, he is gazing about; *ŋū a. o.akanae*, he is half-drunk; *mimit ghariye a. o.eta, bai sabe jokheč*, he stares wildly now and then when the convulsions take hold of him: *dicleye a.o.ena*, his eyes were standing out having been choked by something. (cf. *laŋda loŋdo* and H. *aŋd*).
- aŋdeat oŋdeot*, adj. Fat and half-naked (who has not wit enough to dress properly). *A. o.ko ŋeloh kana, kicrič hō baŋtako*, they look fat and half-clad, they have no clothes either. (cf. *oŋdeot*).

aṇḍela, adj., v. m. Opulent, wealthy; become do. *A. deko*, a wealthy Hindu. (B. *āṇḍel*).

aṇḍel maṇḍel, v. *aṇḍer maṇḍer*. (C.).

aṇḍer maṇḍer, adv. In great numbers. (C. cf. *maṇḍer*).

āṇḍga, n. The testicle. (Skr. *aṇḍaka*, cf. H. *āṇḍ*).

āṇḍgāo, the same as *āṇḍga*, q. v.

aṇḍor oṇḍor, v. *aṇḍar oṇḍor*.

aṇḍra, n., adj., v. a. m. Half-gelding, half-castrated (animals who have not been effectually castrated), one who has hydrocele; untamed, undisciplined, unrestrained, ungovernable; castrate ineffectually, become do., wild, ungovernable, get hydrocele. *A. gaya*, an ineffectually castrated capon; *a. bayar*, do. buffalo bull, ungovernable buffalo bull; *a. sāl kanae*, he is an ungovernable *sāl* (Gaur) (fig. about a person who will not listen to sense); *nuiak katha ḍo a. getaea, okocak tuluc hō bañ paulektaea*, his talk is wild, it does not agree with that of anybody else. (Desi *āṇḍrā*, v. *aṇḍga*).

aṇḍra aṇḍri, adj., v. a. Ineffectually gelded, wild, unrestrained (speech); geld unsatisfactorily. (v. *aṇḍra*).

aṇḍrač oṇḍroč, adj. Whose speech is unintelligible, simple, weak-minded, undeveloped, imbecile. *Sedaere ḍo Pahariako a. o. le metako kan tahēkana*, formerly we used to call the Paharias simple-minded. (v. *infra*).

aṇḍrač oṇḍroč, v. a. m. Bellow, low (buffaloes when excited), cry (the *artagom* (q. v.) bird). *Kaḍako apatlenre a. oṇḍrojokiteko ḥapama*, when buffaloes lose each other, they find one another again by bellowing; *artagom ḍo a. o. ko rak idia udauk jokheč*, the wild geese cry *a. o.*, when they are flying. (probably onomat).

aṇḍra maṇḍra, adj., v. a. m. Ineffectually gelded; geld unsatisfactorily, work do., speak wildly. *A. m. le kamiketa*, we worked unsatisfactorily (e. g. the earth was not effectually ploughed); *kaḍako a. m. kedeā*, they gelded the buffalo bull unsatisfactorily (v. *aṇḍra*).

aṇḍra tirio, n. A flute the lower end of which has not been cut to the normal length, instead of which four holes have been bored with a red-hot iron at the place where the end should be (v. *aṇḍra* and *tirio*).

aṇḍroč saṇḍroč, adv., v. a. m. Hither and thither, aimlessly; lead astray, cause to run aimlessly about; run to and fro, go astray, roam, lose one's way, err from the way. *Boda ḍo a. s. ko ḥir baraea*, the he-goats run hither and thither (from one herd to another); *erekidinteye a. s. kidina*, he made me wander aimlessly about, having deceived me; *horle atkettele a. s. ena*, we went hither and thither, having lost our way. (cf. *aṇḍra* and ? *saṇḍ*).

aṇḍhe, n. The membrum virile (women's word only). (cf. *āṇḍga*).

aṇḍhoṇ, adj., adv., v. a. m. Unsatisfactorily priced, dear, high-priced (from buyer's point of view), under-priced, low-priced, cheap (from seller's point of view); raise, lower the price. *Netar ḍo aḍi a. ko emok kana*, at

- present they sell at a very high price; *caoleko a.keta*, they have raised the price of rice.
- aŋdhoñ mañdhoñ*, adv. At reduced price, at underprice, at any price, dirt cheap, unfairly. *A.m.ko hataokettalea*, they took (our paddy) at underprice; *ađitel a.m.ko dor akala*, they have put a very unfair price (upon our goods). (v. *aŋdhoñ*).
- aŋtao*, v. a. m. Get, give enough, sufficiently, suffice, have enough; v. a. d. give, reach all, help out. *Thamakurem a.keta se bañ*, had you enough tobacco for all; *jotoñ a.ketkoa*, I have given to all; *ohoko aŋtaolena*, it will not be sufficient for all; *ađi eneñle a.ena*, only very late we got our portion (of food); *bañiare mit dhaoe a.atkoa*, he managed with difficulty to give all (food) once; *iñgen a.ako kana*, I am helping them along, giving them what is necessary; *niq chañjarre in hōko a.kidina*, at this name-giving festival they have reached me also (the child has got my name). (cf. H. *āpnā*).
- aŋta oraķ*, n. A club-house, billiard-house. (H. *aŋtā* and v. *oraķ*).
- aŋtel pañtel*, adj. Crooked, winding (road, rat's hole, etc.). (cf. H. *āt*, *aŋf*).
- aŋtha*, adj., v. m. Hot-tempered, passionate; become angry, fly into a passion. *Ađiye a.wa*, he is very passionate; *niq kathatye a.yena*, when he heard this, he flew into a passion. (cf. *theŋta*).
- ao*, diphthong (descending). (v. Mat. I, paras 12 and 13).
- ao*, adv. To no purpose, no good (a particle used in a derogatory sense to denote that what is said is useless, prefixed to the word that is repeated as a verb). *Nui do eken ao harae hara akana, bud akel do banuktaea*, he is grown up, but nothing more, he has no sense at all; *ao senē sen akana*, he is gone, but to no purpose (he did not ask for instructions); *ao hirlai hirla kana*, to be sure, he has sought shelter (but he does not know the nature of it). (cf. *quri*).
- aoa*, v. *awa*.
- aoal*, v. *aol*.
- āo āo*, adv., v. a. m. Cry, croak (tigers, leopards and bull-frogs). *Notere bar pe dhao āo āok kaniñ añjomkedeā*, I heard him in this direction crying *āo āo* two three times. (onomotop. cf. P. H. 'aw 'aw).
- aoda*, n., v. a. m. Expectation, hope, confidence (often with a taint of boasting), claim, right, authority, protection; expect, hope, claim, appropriate, purpose, be confident. *A.bhor roror do ohon bañgilea*, so long as I have authority, I shall certainly not leave off speaking; *noko miñhū meromkore aleak a. do banuktalea*, we have no claim to these cattle; *noako a. tele heč idiyena*, expecting these things we came along; *apuñ bareñ a.reñ tahēkan bhor nonkan dorloi do bañ nellaka*, so long as I was under the protection of my father and brothers, I never saw such straits; *noa birreñ a.ef tahēkana menaka mente*, I was confident that I should find it (e. g. medicinal roots) in this forest; *bhorsa do bañ qikqueta, enre hōñ a. ofokata*, I do not feel any hope (to get it), still I laid formal claim

to it, before coming away; *jumiñ a.johñ kan tahẽkana*, I was trying to claim some rice-land. (cf. *amda*).

ãodão, v. *ãondao*. (C.).

aodhan, v. a. m. Move, stir. *Bae hetawaẽ kan tahẽkana, niq dhao dole a. akadea*, he was not paying any attention, this time we have shaken him up; *tiurem calaka, nit hõ bam a.oẽ kana*, what time are you going, you do not stir even now. (cf. H. *ãudhã*).

aodal, n., v. a. m., equal to *ađ*, q. v. (rare).

agogar, adj. Deep-going, penetrating, protruding, projecting, presumptuous. *Akudĩ, -basla*, a kodali or an adze the handle of which forms an obtuse angle with the iron part of the implement; *noa nahel do ađi a.ko jutaketa*, they have made this plough very straight (too deep-going); *moca do a.getaea*, her language is hurting; *bahu jiu moca khon nonkan a. katha do tis hõ bañ ahjom akata*, from the mouth of a daughter-in-law I have never heard such presumptuous speech.

v. a. m. cause to go deep, use presumptuous language, make too big a hole in the provisions; go too deep. *Alo se onka leka moca dom a.tama, onka leka moca arak do mocage jojoma*, don't permit yourself to use such hurtful language, if anybody permits her tongue to run riot in such a manner, her mouth will eat her (bring serious trouble); *akhaini alom a.a, otem buđak tioga*, don't put the pitchfork straight down and too deep, you thrust it into the ground; *đata do alom a.a*, do not bite too deep (said especially to an ojha when he pretends to draw poison out of some one's body); *koẽ teñgon emakore ti do alom a.tama*, when you give to beggars, don't put your hand too deep in; *pasel noa karha a.en*, this *karha* (q. v.) will perhaps go too deep; *roy a.anae, ona iateko đanđomkedeã*, he took his mouth too full (spoke beyond bonds), therefore they fined him. (cf. H. *augãh*).

aohal, n. Circumstances, particulars, state, condition. *Onkoak aohal netar do ohon menlea*, I am unable to tell how they are getting on at present; *mokordoma reak a. đon nam akata*, I have got the particulars of the court-suit (i. e. how it commenced, or how it ended); *uni reañ a. do banuktabona*, we have no communication concerning him. (A. H. *ahwãl*).

aol, adj. First-class (rice-land, grade). *A. jumi*, first-class rice-land; *a. darja*, first grade. (A. H. *awwal*).

ãola mithi, the same as *ãora mithi*, q. v.

aolao, v. *gulqu*. (C.).

ãonda ãundi, v. a. m. Confuse, bewilder, cause anxiety; be in a fuss, anxious; adv. anxiously, with care. *Ã.ã.ñ nam bayakedea*, I was seeking him anxiously; *noko do mit dhaobon ã.ã.koa*, we shall give these people a fright for once; *alom ã.ã.ka, noakore menaea*, don't run anxiously about, the child is somewhere here. (cf. H. *ãundhã*).

- aondao*, v. a. m. and a. imp. Cause anxiety, be anxious. *Mon a.entina*, I became anxious; *gidra hutumte a.edih kana*, I am feeling anxious for the child. (v. *āonda āundi*).
- āora āuri*, adj., v. n. m. Forlorn, restless, miserable; be do. (especially about children running about crying). *Ā.ā.ko nam baraye kana engattel*, they are restlessly seeking their mother. (cf. *aura āuri*, ? cf. P. H. *āwāra*).
- āora bas*, n., adj. Girlhood, boyhood, youth, lad, girl (approaching maturity). *Āora basem raṇḍi gidina*, you will leave me a widow in green youth (from a Sohrae song). (v. *āora āuri*).
- āora mithi*, n., adj. A kind of fragrant, perfumed oil; fragrant. (Used as a cosmetic and as an ointment for pimples; the kernels of *mithi* (q. v.) are roasted and ground, and then soaked with *naṅgrauta* (q. v.) in mustard-oil). (cf. Brij. *āwrā*, *Phyllanthus emblica* and v. *mithi*).
- āora gāore*, n., adv. Chance, accident; accidentally, incidentally, by chance, adventitiously. *Ā.g.teye hecatlea, baṅkhan tis hō bae hijuk kan tahēkana*, he came to us by chance, otherwise he was never in the habit of coming; *ā.g. lekate nel aguyem*, go and visit him as by accident. (v. *gāorē*).
- āorē gāorē*, v. *āora gāorē*.
- āos bāos*, properly *āosa bāosa*, q. v. (C.).
- āosa bāosa*, n. Agnate descendants from one known ancestor, blood-relatives, lineage, kinsfolk, family; cattle, sheep, etc. got by inheritance. *Amren ā.b. do okare menakkoa*, where are your kinsfolk; *in do Pirthi haram ar Lokhon haramtekoren ā.b. kanaḥ*, I belong to the descendants of (the brothers) Pirthi and Lokhon; *noko gidra do joto iiren ā.b. kanako*, these children are all my descendants; *nui gairen ā.b. doko goḥ cabayena mit mitte, eken nuigeye sareḥ akana*, the cattle I got by inheritance together with this cow are every one dead, this one alone is left. (v. *oṅso boṅso*).
- aosan*, n., v. a. m. Relief, alleviation, respite, ease; relieve, lighten, alleviate. *A.le emadea*, we relieved him; *rgor dare khon a.e namketa*, she has got relief and is down from the dry tree (i. e. has been delivered of a child); *kuriko tahēkan bhor doko a.ledea, kurikoe jāwāe cabaketko khan do pher kami bhāṇḍurentaca*, as long as her girls were with her, they relieved her, when she married them all away, the work was again neglected; *aperen kaḍa doko a. hatargetapea? baṅkhan mittē nahel emalepe*, are your buffaloes not in use for the present? if so give us a plough; *khaṇḍa do a.getapea*, are your implements not in use; *ruq khon teheṅ doe a. akana*, he is relieved from the fever to-day. (Desi *āsān*).
- aotan*, n., v. a. m. Place, abode, place of security, safety, refuge, retreat, shelter, fit place; opportunity; make, find a place of security. *Hulre aleak a. do burure tahēkantalea*, during the rebellion our place of safety was in the mountains; *koṅga gajar do biṅ reak a.*, the aloe thicket is the abode of snakes; *hana nalare do khub tāṛāk a. menaka*, in that ravine is an excellent place for lying in wait; *khet benao reak a.*, a place

fit for making a rice-field; *durup̄ a.*, a place for sitting down; *dē ho ror̄pe niā batarre, ror̄or̄ a. menakre*, speak out now when there is an opportunity of speaking; *nawa por̄ja durup̄ a. menak̄ khan laian̄me*, if there is an opportunity of new rayots settling, tell me; *non̄de uric̄ honko a. akata*, here the field rats have made themselves a place of security. (cf. H. *asthān*, ? B. *āotā*).

āoṭha, v. *āuṭha*. (C.).

āowār, v. *āwār*. (C.).

apa, n., adj. Father, fatherly, father-. *Apa* without the suffix (-t) is used only in the phrases *apa bare* (q. v.), *apa hon* (q. v.), *apa honharea*, and *ehga apa* (q. v.), and as an adj. *Apa māyā*, fatherly compassion, *apa daya*, fatherly mercy; *apa dulār*, fatherly love. (cf. A. H. *abbā*; Bahnar, Stieg, Sakei, *ba*, Sue *apu*; v. *apu* (-n̄, -m)).

apa bare, n. Father and brothers (of a woman), uncle and cousins, male relatives (of a married woman). In a few cases the expression is used without suffixed pronoun; mostly this is suffixed. *A.b. oṛakreko jimq̄kadea*, they gave her in charge in the home of her male relatives; *a.b. talarele ṣulok̄ kana*, we are getting our sustenance with my male relatives; otherwise *apat baret*, her male relatives (v. *apuñ bareñ* and *apum barem*). (v. *apa* and *bare*).

apabar̄ia, adj., v. a. m. Unlike, unmatched, divergent, not a pair, different, unequal; make do., diverge; miss one another, differ, disagree; not meet, make cross. *A.le oḍokena*, we came out at different times; *a.kin tah̄yena*, they remained unmatched; *a.ko ror̄keta*, they spoke differently; *a.ko juri akatkina*, they have made an unequal pair (e. g. cart bullocks); *noa sutam̄ dō non̄depe a.keta, hante khon dō jurite hec̄ena*, you have let the thread cross here, from there it came straight; *a.le jokh̄aketa*, we measured it out unequally (one too long or too short); *mon dō a.takina*, they are of different mind (do not pull well together); *horrekin a.yena*, they missed one another on the road. (v. *apaphara*).

apacu, v. rec. Mutually engage, employ; help, order, tell one another to do a thing (without doing it oneself), shift the burden to one another. *Aben, alope apaja*, help one another, don't contend with each other; *a.yenakin, ghoe hō bakin reb̄ena*, they both tried to get the other to do the work, none of them was willing. (v. *acu*).

apa hon, n. Father and child (male or female). *A.h.ko k̄ami kana*, the father and children are working; *jōtore turui a.h.ako*, they are in all father and five children. (v. *apa* and *hon*).

apa honharea, n. The father with son and daughter-in-law (or daughter and son-in-law). (v. *apa* and *honhar*).

apaj, v. n. m. Call mutually on one another, ask or give precedence to one another, urge one another to do (without doing oneself), shift the burden on to one another, contend. *Lahaḱko a.kana*, they are contending as to who shall go first (urging each other to take precedence); *a.tekin*

- dinketa*, they made the day pass by urging each other to work (neither doing anything). (Probably reciproc. from *aj*, i. e. *ac*, q. v.).
- apajo*, v. rec. Feed one another. *Akin juri pari jomakkin a.a.*, husband and wife feed each other. (v. *ajo*).
- apalhēt*, adv. Indistinctly, ambiguously, dimly, enigmatically, insinuatingly. *A.geye roreta*, he is speaking ambiguously; *a.geñ añjomketa*, *nonka pustau do bañ*, I heard only a hint, not thus plainly.
- apan apin*, adj., v. a. m. Each one's own, respective, separately, severally, apart, each at its (one's) own time; separate. *A.a. dohoeme bhajanko*, put the vessels apart, each at its own place; *a.a. orakteko calaoena*, they went each to his own house; *a.a.ko halan atkirketa*, they took up and away each one his own; *a.a.ak do alom mida*, do not mix what is separate; *a.a.ketkoako*, they separated them; *chutki batkiye a.a.ketkima*, he separated his first and second wife (gave them each her own house); *a.a.enako*, they went their several ways. (H. *apnā* and *apni*).
- apañgir*, v. rec. from *añgir*, q. v. Run away together (two of different sexes).
- apañgir arak*, n. The name of a vegetable (said to grow in Assam and the hills, and to be eaten). (v. *apañgir* and *arak*).
- apa phara*, adj., v. a. m. Asunder, apart, separate; separate, part, part company; be separated by death. *A.ph.kin taken kana*, they are living apart; *a.ph.kakinabon*, we shall separate these two. (Desi *āpaphārā*, cf. H. *āpā* and *phārā*, cf. *amba phara*).
- apa phiri*, the same as *apa phara*, q. v.
- apare*, v. m. Separate, go one's own way. *Tis hō bae sen apareka*, he never goes away. (cf. *apa phara*).
- aparec*, v. rec. Splash water on one another. *Dak a.ben ar joharjōnben*, throw water on each other and salute each other; *baha dak a.te batiko raputketa*, they broke the cup when splashing water on each other at the *baha* festival. (Splashing water on each other is ceremoniously done by *bahōnharea* (q. v.) at marriage, and during the *baha* festival for fun). (v. *arec*).
- aparak*, v. rec. Leave hold of each other (said to dancing people and to co-parents-in-law). *A.ben* or *aparagokben*, leave hold of each other. (v. *arak*).
- apasit*, v. rec. Run out, run down, become decrepit. *Netar do er a. din*, *atkar atkarte isin arocepe*, at present it is the time when provisions run low, be careful cooking the food; *a. din*, the time when the leaves fall; *er a. lekale sit akana*, we are at the bottom of our resources; *dherkin a.ena*, they have become decrepit. (v. *qsil*).
- apasul*, v. rec. Mutually support, live together (as husband and wife). *Mitrekin a. kana*, they are living together; *a.okliñ men akawana*, we have agreed to support each other (i. e. to marry). (v. *qsul*).

apat, n., v. a. m. His, her, their father (brothers of the father are also styled 'father'); make out to be, declare to be the father; become a father. *Gidraren a.tet*, the child's father; *a. hor*, a father, *pe gele gidra a.*, a father of three children; *a.e tehgoyena*, he stood as the father, or, confessed to be do.; *a.ko tehgokede*, they made him stand as father (to an illegitimate child; bought him to do so); *phabnako a.(tet)kede*, they declared him to be the father; *a.okič*, the father; *gidra a.enae*, he has become a father; *in do ban sebelok kana, nitok do gidra lagite apattedok kana*, I do not please him, now he is standing up as the father of the child (said by a woman who has for some reason been left by her husband in her father's house). (v. *apa+t*).

apat baret, v. *apa bare*.

apat, v. rec. Lose one another, be separated. (v. *af*).

apco, n., v. a. m. Loss, waste, damage; waste, damage, spoil, destroy, cause loss, etc. *Noa japutte adi a. hoeyena*, great damage has been caused by this cyclonic rain; *rogteye a.kidiina*, the disease caused me great loss; *dukte adi horko a.yena*, many people were lost in the epidemy. (B. *opocoe*, H. *apacaya*).

apcoe, the same as *apco* (this form is the original one, but is avoided on acc. of the last syllable).

ape (ape), pers. pr. 2. p. pl. You, ye, yours; v. m. Be, become of one family or sept (used in addressing), intimate. *Unitepe dope apekgea*, are you of the same sept as he and his ones? *mit jokheč khub cope apelen, cekayenape*, at one time you were very intimate, what has happened to you?

Ape may be used by co-parents-in-law addressing each other, meaning only one person, cf. use of *abon*. *Ape lekagele nelletpea, ape oudepe tahēkana? Okor ho, abon do oude bacobon senlen*, I saw somebody like you, were you there? Why, no; I did not go there.

Apek apekko dope tingka noa atore, how many of you belonging to the same sept are living in this village?

Ape, -ič, -ak, -an, -reak, -reañ, -ren, your, yours.

(Khar. *a+pe*).

apen (apen), pers. pr., adj., v. m. You, your. *A. hor kanape nokotepe do*, do you and these belong to the same sept? *a. a. ren motope lai akawatkoa*, have you informed only those who belong to your sept? (*ape+n*).

apjos, v. *abjos*. (C.).

apkar, n. Loss. *Upkar do ban hoelentaea, a. ge hoeyentaea*, he did not get any assistance, he got loss. (H. *apakār*).

aple, v. m. Climb (catching hold by arms and knees), shin up (a pole, a tree). *Tale darereye a.yena*, he climbed a Palmyra palm; *a. decēnae*, he climbed up; *a. ārgoyena*, he climbed down.

apna apni, the same as *apan apin*, q. v.

- apnao*, v. a. m. Satisfy, make content; agree, yield, comply, be content. *Baqiarele a.kedea*, we had great difficulty in satisfying him; *jom hewa lac bañ a.ka*, a stomach accustomed to food will not be satisfied (without food); *jivi bañ a.lentaea*, he could not restrain himself. (?cf. H. *apnā*).
- apnar*, pers. pr., poss., v. a. m. Self, oneself, own; take up into family, community, make one's own, trust; confide. *A.kangeae*, he belongs to our own sept (family); *a.te do bae joma*, he will not eat of his own accord; *a. lekae qikauka*, he feels like one of our own blood; *quriko baplakre uni kuri doko a.kedea*, they took the girl into the family before the marriage (e. g. by giving her sacrificial meat); *biñ do alom a.ea*, do not trust a snake; *nonkan katha do okoe hō alom a.koa*, do not confide such a matter to anybody; *in din doñ apnarlena*, so long a time I was in their confidence. (B. *apnār*).
- apoti*, n., v. a. Calamity, quarrel, contention, objection; raise an objection, lay claim to. *Ađi marañ a. hoe akana noa oyañre*, a very great calamity has happened in this house; *in tuluc a.ye lagao akata*, he has commenced a quarrel with me; *apoti dorkase ader akata*, he has lodged an objection (before the court); *jumi reaño a. akata*, they have laid claim to the rice-land; *ojor a.*, a claim for delaying proceedings (or for not doing). (B. *āpot*, *āpotti*).
- apoti*, the same as *apoti*, q. v.
- aprār*, adj., v. a. m. Divergent, not a pair, unequal, unmatched; make do., leave on one side, miss one another, not meet; differ, disagree. *Noa sutam do a.gea etohof khon*, this thread is diverging from the start; *bajarle a. ofokata*, we left the town on one side passing; *ađi din khonle a. akana*, we have not met for a long time; *horrele a.ena*, we missed one another on the road. (cf. *apa bariq* and *apaphara*).
- aprel*, n. April (generally pronounced *eprel*, Engl.).
- aprod*, n., v. a. Transgression, sin, calamity (as a punishment for sin); commit do., transgress (mostly about committing incendiarism and adultery with co-sanguineous person). *A. paraoadea*, a calamity befell him; *a.e kamiketa*, he committed a sin. (Desi *aprod*, B. *oporādh*).
- apre*, pers. pr. Myself, ourselves (used when speaking deprecatory; especially used by women). *A. leka cel hō banuktakoa noko do*, like myself these have nothing; *a. do cake basutmea*, why should he think well of such a one as yourself (i. e. me); *a.ren gořom kanae*, he is just like me; *phalna bahu kuriñ helledea, a. lekangeae*, I saw such and such's daughter-in-law (who has been much praised), she is like myself. (cf. H. *āp*).
- apsor*, v. *opsor*. (C.).
- aptar*, n., adj., v. a. m. Dirt, filth, rubbish, what makes a place untidy; untidy, disorderly, full of rubbish; make, be do. *Cel noa dofe aguketa a. cucha*, what abominable rubbish have you brought here; *gidra do gořa oraño a.keta*, the children have made the whole house untidy. (Desi *āptār*, cf. H. *apat*).

aplor, the same as *aptar*, q. v.

aptha apthi, v. m. Contend with one another, dispute, wrangle. (v. *apthao*).

apthao, v. m. Contend, dispute, contest, wrangle, debate, discuss, vie with, emulate, compete, wager. *Noa katharele a.k kana*, we are disputing over this matter; *dar kin a.ena*, they competed who could run the fastest; *nes sãwãe reankin a. akana*, they have laid a wager about the crops this year.

apuc, adj., adv., v. m. Abundant, plenty; insignificant, not counted or asked for, slighted, neglected; be, become do. *A. hor ko jarwalena*, an enormous crowd came together; *a.ge jô akana*, it has set fruit in abundance; *in a. hor do akoye puchaiña*, who cares for me insignificant person; *hatre jondra do a.ena*, the Indian corn has become plentiful on the market place. (Desi *ãpũch*; cf. P. H. *afzãd* and *a+pũch*; we have possibly to do with two different words).

ap, v. a. m. Wash (the face). *Mãtãhã abeme*, wash his face; *mãtin abokã*, *den dakã aguãñpe*, I am going to wash my face, please, bring me water. (cf. *ãbuk*, *ãbuñ*).

ap, v. m. Alight, perch (birds, insects); v. perform. a. (fig.) provide for (a girl) by marriage. *Ghãoreko ap akana ro*, the flies have alighted on the sore; *parwa do sarimreye apena*, the pigeon has alighted on the roof; *joto gidrai apkatkoa*, he has provided for all his daughters; *moãa ðarre bare apkanime*, perch me on a thick branch (give me in marriage to one of a wealthy house). (cf. Stieng *bot*, Semang *tebit*, *kenab*).

apãbuk, v. a. m. Wash face, hands and feet. *Goãa a. q.õkme*, *ãditem losol akana*, wash yourself all over, you are very dirty; *a.q. marãhlen enec daka tukũcko jofeda*, only when they have washed themselves, they touch the cooking vessels. (v. *ap* and *ãbuk*).

apãbuñ, the same as *apãbuk*, q. v.

aphod, n. Calamity, disaster, misfortune. (A. B. *aphot*).

aphor, v. a. m. 1) Sow broadcast (only about sowing seed for transplantation, as paddy, tobacco, pepper, etc.); 2) settle in a place as pioneers forming the nucleus for further extension (v. m.); 3) vaccinate a person to get the necessary lymph for others; 4) breed silkworms. *Horoko a.keta*, they have sown the paddy (to get seedlings for transplantation); *Sikharrele a.ena*, we settled in Sikhar and were scattered from there; *tikako lagit mit bar gidra itako a. marãña*, when going to vaccinate they first graft the lymph in a couple of children (now a left proceeding); *lanãmko a.ketkoa nonde*, they have put the silkworm eggs here to be hatched. There are two kinds of *horõ aphor*, viz. *dhuri a.* and *achra a.*, the former being the common way; the seed is sown in a prepared field without being first germinated; v. *achra* and *dhuri*. (Desi *ãphor*; ?cf. H. *apharnã*).

aphor gãdi, n., v. a. m. A bed for seedlings, place of original settlement; make, be a bed for seedlings. *Marãdi ghãs auri omonok dhabic inage-*

tale a.g., till the *maruđi* (q. v.) grass shoots up we use the same place as a bed for seedlings; *a.g.tale do Dhaka Jhilimili*, the place of our original settlement is Dhaka and Jhilimili. (v. *aphor* and *gađi*).

aphoti, the same as *apoti*, q. v.

aphsor, v. *ophsor*. (C.).

ar, conj., adj., adv. And, also, further, more; other. *Hor ar seta*, a man and a dog; *are menketa*, and he said; *ado ar bañ rořa*, so I shall not say any more; *ar dinre hapenbon joma*, we shall eat this later on; *ar emahme mit dhao*, give me once more; *arke do qurikoa*, the others are not arrived as yet; *arakko do okor*, where are the other things; *ar betarre omon mokořena*, it all sprouted some time ago.

Ar do, so, further; *ar do bamuka*, so there is nothing more.

Ar hō, again, also still, more; *ona chađa ar hōe rořketa*, besides this he again said (moreover said); *ar hō emahme*, give me still more; *ar hōe heč ruřrena*, he again came back, is again returned. *Artet*, more, still more; *artefe mořayena*, he has grown still more fat. (B. *ār*, Skr. *apara*, H. *aur*).

ar, v. a. m. Do, manage (ironically, about equal to *čaj*, q. v.; always preceded by *na*). *Agu nae areta, poesa mae idi akat*, he will just not bring it, but he has taken the money (to buy with) away; *kami nae ar kana, daka ma bela belae jomet*, he is sure not to work, but his food he takes every meal; *heč nako aroķ kana, din geko koyok ocoyellea ontę*, they are just not coming, every day they make us look in that direction. (?).

ara, n. A saw, especially a pit-saw. (H. *ārā*).

ara, n. The spoke of a wheel (also of the *ad gađi*, q. v.). *Mul ara*, the thickest spokes of a wheel (v. *mul*); *mañjhlā ara*, the medium thick do. (v. *mañjhlā*); *gaj ara*, the thin spokes of a wheel (v. *gaj*); *demi ara*, the same as *mañjhlā a.* (C., not used in S. P.). (H. *ārā*).

Arabi, v. *Arbi*, adj. Arabian.

aradhon, n., v. m. Supplication, humble petition (to a god or persons in high position); make do., beseech, entreat, implore. *Raj then mitteč a. menaktiņa*, I have a supplication to make to the zemindar; *Chando țene a.ena*, he made a supplication to Chando. In the Repetitive form we may hear the suffixes of the Active with indirect object and of the Active of the Intentional, *a.a. adear, a.a.katae*, implored repeatedly, but without result. (B. *ārādhon*).

arak, v. *ar*. (*ar+ak*).

arak, n., adj., v. a. m. Redness; red, reddish; make, become red, dye red. *Araktet*, the redness; *a. sadom*, a red horse; *a. baha*, a red flower; *gořa kicričko a.keta*, they have dyed the whole cloth red; *pohoko gořa dareko a.keta*, the locusts made the whole tree look red; *māyānte ti a.entaea*, his hand became red with blood; *pan jomte moca aragoķa*, the mouth becomes red by eating *pan*.

The different degrees of red colour are — so far as the Santals do so — distinguished by putting a qualifying word before *arak*, frequently a word denoting a common natural object.

Polso arak, lit. dim, hazy red; reddish (either dark, brownish, or light, pink); *sindur arak*, sindur-red, glowing red, like vermilion; *giru arak*, brick-red, like the colour of the *giru* stone; *gamcha arak*, red like the colour of *gamcha hasa*, the sacred colour of the Hindus, pinkish, reddish; *jenget arak*, crimson, deep red; *matkom sagan arak*, brownish, red like the colour of the sprouts of the mahua tree; *kaila arak*, light red or brown, grey red; *joroh arak*, crimson, deep red; *sasañ arak*, yellowish red; *mâyâm arak*, blood-red; *jhiñi arak*, brownish; *a.in ađoyeta merom ađo leka*, my urine is red like that of a goat. (?? Skr. *ārakta*; Sakei *ran*, Besisi *merah*; Malay *merah*).

arak ambaro, n. The Roselle plant (*Hibiscus Sabdariffa*, L.); cultivated by the Santals; the leaves and the flesh of the unripe fruit are used for curry; the kernels of the dried fruit are used like the kernels of *kudrum* (q. v.). The fibre is not used. (v. *arak* and *ambaro*).

arak bambaro, the same as *arak ambaro*.

arak hormar ot, n. A kind of edible mushroom (yellow in colour); sprouts in June and August; eaten boiled in oil (as curry). (v. *arak* and *hormar ot*).

arak jhar, n. Hæmaturia. (C., v. *jar*).

arak jhawar, n. A plant (*Utricularia bifida*, L.); found in moist places, used as a medicine. (C., v. *arak* and *jhawar*).

arak kakra, n. The male of the common lizzard at the time of breeding; fig. a person with a red turban, mostly the police. *A.k.leka ko dahri akana*, they have turbans like the red lizards; *a.k.ko heč akana cet lagit coñ*, the police have come, who knows for what purpose. (v. *arak* and *kakra*).

arak kudrum, n. A plant cultivated by Santals for its fibre; the kernels of the fruit are roasted, crushed and eaten mixed with mahua flowers. Botanically the plant does not seem to be different from *arak ambaro*, q. v.; the Santals, however, distinguish the two. (v. *arak* and *kudrum*).

arak kač ot, n. A non-edible kind of fungus (red, grows on timber). (v. *arak* and *kač ot*).

arak orok, adj., adv., v. a. m. Gaping, staring; (v. a. with dir. obj.) cause to stare, bewilder, confuse; v. m. be, become staring, confused. *A.o.e beñgeteta*, he is staring in a confused manner; *a.o. in darya baras kana in eskarge*, I am walking about myself alone confused; *ruhēt a.o.kedecale*, we scolded him out of his wits; *nū a.o. akanae*, he is drunk, so that he is staring (without recognizing people); *hakoko ruf a.o. akatkoa*, they have intoxicated the fish (with poison). (? cf. *arak*).

arak orač, n. The red house, fig. a prison house (because built of bricks). (v. *arak* and *orač*).

arak pond, adj., adv. Red and white, of mixed colours. *A.p.e busak akat-koa*, she (the hen) has hatched chickens of different colours; *arak pond bēngel*, roll the eyes, flash with anger, look daggers at (used about the staring, etc., of angry, also drunk persons). (v. *arak* and *pond*).

arak pōnd, v. *arak pond*.

arak pordhol, n. Hemorrhage from the uterus. (v. *arak* and *pordhol*).

arak sindur, n. Red lead, the same as *batapi sindur*, q. v. (v. *arak* and *sindur*).

arak sul, n. Bloody dysentery. (C., v. *arak* and H. *sul*).

arak upal baha, n. The red-flowered lotus (*Nymphaea rubra*, L.). v. *arak* and *upal*),

aral koral, adv., v. m. With swollen eyes, smarting eyes; get red, swollen, smarting eyes (from smoke, weeping, etc.), be stupefied (from inhaling smoke, ganja, chewing tobacco, etc.), be bewildered. *A.k.e raketa, cedak bako heoe kana*, (the child) cries, so that its eyes are swollen, why does not somebody take it on her hip; *a.k.e hir hečena*, he came running with eyes standing out; *thamakure uketteye a.k.ena*, he was stupefied, because he swallowed the tobacco (juice); *orak loyenne dhūqtele a.k.lena*, when our house burnt, we became bewildered from the smoke. (cf. *aral orol*).

aral orol, adv., v. m. With smarting eyes, eyes blinded by smoke; get do., be blinded by smoke. *A.o.le odokena, oka jinis hō bale bahcao dapeata*, we came out blinded from smoke, we were unable to save anything. (v. *supra*).

aram, n., adv., v. a. m. Rest, relief, ease, health, easy circumstances, competency; comfortably, at leisure, at ease; relieve, ease, cure; be in easy circumstances. *Rua reak a.e nam akata*, he has got relief from his fever; *nia ghuri bes a. ge menakkoa*, at present they are in easy circumstances (or, in good health); *dakte bese a.kellea*, we were well relieved by the rain; *ona maran hoe dakte bochor din reak sahane a.kellea*, the heavy storm made us quite free from anxiety as to firewood for the whole year (so many trees were uprooted); *a.geye durup akana*, he is sitting at ease (indolent); *ranteko a.kedea*, they cured him by medicine; *hoponerat tahēkan bhor ehgattet doe a.enu*, so long as the daughter was at home, her mother was relieved. (B. H. *arām*).

arao, v. a. m. Tie, tie round, fasten, hang round, put on (round something), stick through. *Sikuqr a.me*, tie the carrying sling to the pole; *sagar araope, calakabon*, put the wheels on the axle, we shall start; *pat samblere jote a.me*, put the neck-rope through the hole of the yoke-pin; *kicrič sobod lagit thengareko araoa*, they tie the clothes loosely (hang) at the ends of a stick (to carry them) to wash; *hoqokre malako a.adea*, they hung a necklace round her neck. (?? cf. H. *arānā*).

arar, adj. More and different, others. *A. menaka*, there are more and different; *a.akē*, other things; *a.ko*, the others, the rest. (v. *ar*).

ararao, v. m. Be about to ripen (the stage when the ripening fruit commences to change colour, used about most kinds of fruit), (fig.) become old. *Kohnda a.k kana*, the pumpkin is about to ripen; *pargana haram do belek lagite a.k kana nâhâk*, the old overchief is now ripening into old age. (v. n. Be officious, C.).

arâr, n., v. a. m. A yoke, a pair of ploughing-cattle; put the yoke on, subdue, cause to take on oneself, cause to confess; v. a. d. put the yoke on, break in; v. m. confess, undertake, accept responsibility, agree to. *Bar a. ðangra*, two pairs of bullocks; *urié arâr*, cattle (bullocks and buffaloes); *arâr urié leka noa birre sosam menakhoa*, there are deer in this forest as big and plenty as ploughing-cattle; *a.urié leka sadom menakko taqa*, he has horses in plenty like ploughing-cattle; *ðangra a.kinme*, put the yoke on the bullocks; *bariarele a.kedea, bañgeye goket tahékana*, with great difficulty we subdued him, he would in no wise take it on himself; *nitok dôle a. oco akadea*, now we have made him confess (or take upon himself) (used both about confessing a fault and about undertaking a work); *nui kaðako a.adea se bañ*, have they at any time put a yoke on this buffalo (is it broken in) or not; *bae a.lena*, he did not confess (or take upon himself); *calakgeye a.ena*, he agreed to go.

The various parts of an *arâr* as fashioned by the Santals (by them called *hoj arâr*) are named as follows: 1) in the middle on the upper side (the *arâr* is straight underneath) the *mahadeb*, where the *nañgle* (a leathern thong) is bound, also called *nañgle mahadeb*; 2) *taren* (lit. shoulder) on both sides of *mahadeb*; at the end of these is frequently found one knot also called *mahadeb* or *taren mahadeb* (one on each outer end); 3) on the outer side of the *taren* the yoke is hollowed a little; this is called *sopo* (lit. the upper arm); at the outer end of this, close to the *palan*, is the hole where the *pañ samble* is fixed; 4) on the outer side of the *sopo* is the *palan* (lit. saddle), in the outside of which is found the *jote bhuk*, the hole through which the *jote* (q. v.) is put; 5) *sakwa* (lit. blowing horn) is the outer end of the *arâr*. When making a yoke the Santals commence from the two ends, until they reach the centre where the *mahadeb* is to be, and up to this time they cut the wood keeping it in position with their feet. The *mahadeb* is fashioned in the morning before taking any food, and they do it sitting on the yoke, not treading on it.

The Santals distinguish the following shapes of yoke: *hoj arâr* (as described above); *deko arâr*, a Hindu yoke (the kind commonly used by the Hindus, differently fashioned from that used by the Santals); *ðangra arâr*, a yoke for bullocks; *kaða arâr*, a yoke for buffaloes (bigger than the last); *siok arâr*, a ploughing-yoke (generally not so carefully made); *sagar arâr*, a cart-yoke (bigger than *siok a.*).

arâr ipilko, n. The three stars in the belt of Orion. (v. *arâr* and *ipil*).

arâr lalačko, n. Three small stars close to the belt of Orion. (v. *arâr* and *lačk*).

arāy lalak ipilko, the same as *arāy lalakko*, q. v.

arāmin, n., adj. Others, outsider, not relative; all kinds of people not one's own. *Ako kanako, aboren doko bañ kana*, they are outsiders, they do not belong to us; *noṇḍe do cakem bagiata, a. hoṛ do hardomko calak kana*, why did you leave it here, where all kinds of people constantly pass. (Desi *ārāmin*).

arba, v. *harba*. (C.).

arda, adj. Intact, in the state of nature, in the original state, untouched, uncultivated, uninured, fresh, untainted, virgin, not served as yet. *A bir*, a virgin forest (no signs of cutting); *a. oṛele berelena*, we settled down in a place never before cultivated; *a. ḍaṅgra*, a bullock on which no yoke has been put; *a. jel*, a deer fresh out of the forest, just started; *a. sukri*, a fresh-started wild pig; *a. koṛa*, a man who has never had any sexual connexion; *a. darha*, a waterpool that has not been fished in (for a year); *arda ato*, a village where certain people (e. g. *dasāe koṛako* (q. v.) or *Jogonat jatrako*) have not entered; *a. ṭuku'*, a vessel not used. (Desi *ārdā*).

ardali, n. An orderly, a peon in regular attendance on a magistrate or official (to carry out orders, call out to persons to attend, etc.); the work of do. (from Engl. 'orderly').

ardas, n., v. a. m. Application, petition, complaint; complain, accuse, lay a charge against, petition. *Hakim then mitte' a. in ader akata noa juni reaṅ*, I have entered a complaint with the magistrate concerning this rice-land; *mañjhiñ a. adea*, I have complained to the village chief; *duk suk reaṅ mañjhi thenko a. a.*, they lay their grievances before the village chief (the person with whom a complaint is lodged takes *then* or is the indir. obj.; the matter concerned is shown by *reaṅ*). (P. H. *ardās*).

ārḍu, adj. Enormous (tiger). (C.) (??).

ardhaṅgi, n. Hemiplegia. (H. *ardhangī*; C.).

are, v. *are*.

arel, n., v. a. Hail; to hail. *A. tye ṭuṭi tuṭekedeā*, he fell on his head killed by hail; *daka a.*, small hail (size of cooked rice); *khub roṅga roṅga a. nūrena carkha bohok leka*, big rugged hails fell, big like the centre stone of a spinning-wheel; *a. etae*, it is hailing.

arel dak, n. Hail-water, melted hail. (v. *arel* and *dak*).

The hailstones are gathered in an earthen vessel (*cukaḅ*) and allowed to melt, whereupon *poṇḍ hasa* (a kind of white silt found in some rice-fields) is put into it; this dries up together and is called *arel hasa*, hail-earth. This is used as a medicine (e. g. externally against mumps, in toothache, etc.); cotton seed is mixed in this hail-earth and moistened with water before sowing, in order that the cotton may become white and grand like hail.

arel dhiri, n. Hailstone (big hails are also often simply called *dhiri*, i. e. stone). (v. *arel* and *dhiri*).

arel hasa, n. Hail-earth; v. sub *arel dak*.

are (also pronounced *are*), num., v. a. m. Nine; make, become nine. *Ahor*, nine persons; *arekateye emalkoa*, he gave them nine each; *akre*, by nines, *akre kate*, by nines, each nine; *are gel*, ninety; *areak*, the ninth; *arec*, the ninth (anim.); *are tayomic*, the tenth; *jiq itat doko a.keta*, they have made (fixed to be, given) the cloth for the bride's grandmother nine cubits; *pahil do dherko tahékana, nitok doko a. akana*, at first they were numerous, now they have become nine.

arec, v. a. m. Bale out water (with baskets, etc.), splash water on, throw water at. *Pukhri reak dakko a.keta*, they have baled out the water of the tank; *hakoko a.ekoa*, they are baling out water to catch fish; *baha dakko a.adea*, they threw *baha* festival water at him; *susurbanko a. goc-koa*, they kill wasps by throwing (hot) water at them; *lqi cal katha arec cal dak, haksoa*, gossip (about one), water thrown at one, give pain (a Sant. prov.).

arec garec, adv. Unwell, out of sorts. (? cf. *garoc saroc*).

arhõ, v. sub. *ar*.

arja arji, the same as *arj*, q. v. (C.).

arjan, n., v. a. An iron prick at the end of a stick used to drive buffaloes with, a buffalo goad (the prick is at the hand end and only used in hard driving); goad, prod, prick, spur. *Kada do alom a.kina*, don't goad the buffaloes; *noa rorte a.kede lekac bujhuketa*, by this word he felt like being goaded.

arjao, v. a. m. Earn, acquire, gain, get a (good) harvest. *Des sece senlenre khub takac a.keta*, when he went to the low-country, he earned a good deal of money; *nes do horole a. akata*, this year we have had a good rice crop; *lungme a. akalkoa*, he has had a good crop of silkworms; *oka khon con phalna kuri doe a. agu akata*, such and such a girl has been somewhere and acquired something (been impregnated); *katha akrjao do khube badaea, ato hor doe suk gidikoa*, she knows exceedingly well how to bring her people into difficulties, she gives the village people joy (by giving them opportunities of getting fines). (H. *arjñā*).

arjao birjau, v. a. The same as *arjao*, q. v.; used only in *bakhër* during *Sohrae*, when the cattle are 'blessed'. (v. *arjao* and cf. H. *birajñā*).

arjaniq, v. *arjoniq*.

arja, adj. Aryan (only used in literary language). (B. *ārya*).

arja, v. a. m. & d. Drop or pour into (ear or mouth), nurse (children and sick). *Dak a.aeme, nandri rohorok kantaca*, pour some water into his mouth, his throat is drying up (about a dying person); *a.jvetkedeale*, we nursed him to life (children or sick); *a.ahjetkedeah*, I gave him his last drop before he died; *a.haraketmeale, nitok do engam apunem nel namketkina*, we have nursed you big, have you now sighted your parents? (scolding). (cf. *ajo*).

arjon, n. Earnings, produce, crops (mostly used about agricultural earnings). *Noa do a. do ban kana, apat bidal reak kana*, this is not earned property, it is from his father's time; *nes reak a. subita do ban kana*, this year's crops are not satisfactory; *bhuter a. kantaca uniak dhon*, his wealth has been brought him by the spirits. (B. *arjon*).

arjon birjon, n. Agricultural earnings, produce, crops. (v. *arjao birjau*).

arjoniq, adj. One who earns, a producer, earner, (fig.) a son; (as a mocking abuse to girls) squanderer. *A. do miltten hō bako janamlentiina, eken tukmalkogeko lahak kana*, I have not born a single producer (son), only gleaners come forward; *mui a. do, karham tanao agukettem reingejok kana*, this earner, have you dragged the *karha* (q. v.) here, since you are hungry (abuse; if used by a mother to her son, it is considered a very bad kind of abuse); *a. biñi*, you squandering girl. (v. *arjon+ia*).

ar ki, adv. Lit. and what? used in the meaning 'is it likely', expecting a negative answer. *Arkiye daga? oho janič*, is it likely to rain? probably not; *arki setoñteye gujuka*, is it likely it will die from the heat of the sun? (B. *ar* and *ki*).

arkha, v. Covet, long for what another has. (C.).

arkha arkhi, the same as *arkha*, q. v. (C.).

arkhao, v. a. Disappoint, break word, promise or faith. (C.)

armarao, v. a. m. Wither, fluster, commence to die; be overpowered (about crops, animals, fish, drunken people, etc.); do half. *Setoñte phosole a.keta*, the heat of the sun withered the crops; *ruf hako naseko a. goflen tahēkana, khangē har cabayena*, the poisoned fish had just become overcome, when the poisonous stuff ran out; *nū a. akanae*, he is fuddled; *hořoko en a. akata*, they have threshed their paddy half and half. (Prob. H. *ardh+marnā*).

arna, adj., v. m. Wild, untamed, unbroken, uncivilized, barbarous; primeval, unknown, virgin; become wild, unmanageable. *A. bir*, a virgin forest; *ita do a. hasare paraena*, the seed fell into virgin soil; *a. kađa*, a wild buffalo; *a. hoy*, a shy man; *janwar leka a.e bujhauk kana, nit hō bae bonotok kana*, he feels like a wild animal, even now he does not go together with other people; *a. arak*, wild vegetable; *đaņgrae a.yena*, the bullock has become unmanageable. (H. *arna*).

arna đaņgra, n. The wild ox or Gyal (*Bos frontalis*). (v. *arna* and *đaņgra*).

arnda, v. m. Become wild, unmanageable. (cf. *andra*).

arndik-tel, n. Castor oil (expression exclusively used by the ojas when making divination from leaves). (H. *arañti ka tel*).

aro, v. a. m. Do a thing over again, repeat, repair. *Aroeme*, do it over again; *orakko a.keta*, they have repaired the house; *utu do am bae a.abonne*, prepare you the curry for us over again; *coť khon a. argoeme*, do it over again from the top.

Aro is extensively used as the second part of a composite verb, giving the meaning of, re-, again, over again, anew. *Kuli a.*, ask over

again; *si a.*, plough over again; *jut aro*, repair; *benao a.*, rebuild; *daf a.*, rethatch; *jivet a.kedeale*, we brought him to life again. (cf. *ar*, B. *arō*).

aro, v. a. m. Cook, prepare food (not used about preparing *utu*, curry).

Daka do tiurepe aroca, when are you going to prepare the food; *matkom a.abomme*, prepare mahua flowers for us to eat; *isin aro*, prepare food (*note*, not cook again), do the work of a household; *akroteak banuktalea*, we have nothing to cook in (no cooking vessel); *aroeteak banuktalea*, we have nothing to cook; *akroič menaęetaea*, he has a cooking person (a wife); *isin akroič*, a housewife; *isin akroko dope namketkoa*, have you got a wife.

arot, n. Meaning. (C.; H. *arth*).

arōt, adj. Disgusting, dirty, filthy. (C.). (v. *arōt*).

aroj, n., v. a. m. Petition, request, plaint; to petition, request, beseech.

Am then mitten a. menaktina, I have a petition to make to you; *mōrē hoře a.atkoa* (or, *-then e a.keta*, or, *-thene a.ena*), he made a plaint to the village council; *a.joh kanae*, he is beseeching on his own account. (A. B. *āroj*, cf. *arji*).

arombo n., v. a. m. Beginning, commencement; begin, commence. *Japut din reak a.*, the beginning of the rainy season; *hande rog a.kedea*, his disease commenced there; *orač reakpe a. akata*, have you commenced to build the house? (B. *ārombho*).

aront, n., v. a. m. A warrant; arrest under a warrant. *Ako jariadea*, they executed a warrant upon him; *a. idikedeko*, they arrested and took him away under a warrant; *a. parwana*, a warrant; *a.kedeko*, they executed a warrant upon him. (Engl. 'warrant').

arontō, the same as *aront*, q. v. (possibly more commonly used than *aront*).

arōt, adj., v. a. m. Devoid of fear, dauntless, fearless, brave, courageous, heedless, refractory, obstinate, shameless; impenetrable, dense, virgin (forest); be obstinate, refractory. *Khub a.hoř kanae, hinda nūtre hō ač eskarge bir pakare darana*, he is a most fearless man, even when it is dark night he walks alone in the jungle; *Asamre do a. bir menaka*, in Assam there are virgin forests (where no Santal has entered); *nui a. do, hoř samañ der samañ nilajiđi dārā bařae kana*, this shameless fellow, he walks about before men and women without shame (not decently covered); *ma calao hođokme, nui gidra lekae a.a se, cel hō bae aņjoma*, get off at once, is there anyone refractory like this child, it does not mind anything; *netar uni hōe a.oč kana*, now-a-days this one also is becoming refractory.

arot, the same as *aront*, q. v.

arpa, n. A fathom, the distance between the fingertips, when both arms are stretched out (used as a measure). *Tinač arpa jotele dohoca*, how many fathoms shall we make the *jote* (q. v.); *mit a.ko duř akata*, they have made the door one fathom broad. (? cf. H. *ārpār*).

arpa, n., v. a. m. A perquisite, an allowance in kind at the time of harvest of all kinds of field crops; reap a sheaf (or bundle) as a perquisite, collect do.; keep for oneself, purloin, appropriate; (fig.) become pregnant.

Those who are entitled to *arpa* are the servants, their wives and daughters; the *arpa* varies acc. to the kind of crop, e. g. of paddy it is one *aloi* (q. v.) of each *hora* (q. v.), i. e. a handful for each plot of field cut in one turn, of Indian corn one basket pods of each *hora* or *duṇḍak*, etc. Frequently Santal maid servants get no other wages than this *arpa* besides food and clothes.

Ir arpate onko then menaṇa, I am with them and get as my allowance an harvest allowance; *a.ketako*, they have cut their allowance; *alin taken bhor doko a.jon ma, tayonte do hilittekoko sebelako con bañ con*, let (the daughters) gather their perquisites so long as we (the parents) are alive; you don't know whether the wife of their elder brother and her ones will like them or not after our time; *noa kaṭ dom a.keta* (or *-ana*), have you kept this wood for yourself; *mōrē ser sutamin emadea, tala ser doe a.keta*, I gave him five seers thread (to weave), he has purloined half a seer; *nui gidra do arpaic kanae, bongla kanae*, this child is illegitimate, it is a bastard (lit. of the forest). (cf. H. *arpaṅ*).

arpa korpa, n., v. a. m. Savings, personal property; save, earn, get personal property, keep for oneself, appropriate, purloin; (fig.) become pregnant. *Nui ranḍi do jāhān a.k. menaktaca se bañ*, has this widow any savings or not; *a.k. akatae mōrē turui taka gan*, she has saved and has some five or six rupees; *okare coe a.k. akawan*, somewhere she has become with child. (v. *arpa* and *korpa*).

arpa arri, the same as *aḍra aḍri*, q. v.

arpao, the same as *aḍrao*, q. v.

arpa orpo, the same as *garpa gorpo*, q. v.

arsal, n., v. a. m. A temporary light, a light kindled for a moment; light, light up, kindle, catch by torchlight. *Cecha a.ko jeretheta*, they kindled the torches; *a.me, adobon ūela*, bring a light, then we shall be able to see; *note a.aṇme, baṭi bañ ṇam darcak kana*, light up for me here, I cannot find the cup; *cēpē arsalle dukana*, we went to catch birds by torchlight; *hakoko a.koa*, they catch fish by torchlight; *potam akrsalko*, lit. dove-catchers by light, the witches (a very common veiled name). (cf. *marsal*).

arse, v. a. d. Leave. (v. *itaṭ alse*).

ar se, conj. But as you know, but as a matter of fact. *Arse in doṇ bi akana*, as a matter of fact I have got my fill (what they who ask me do not know); *onko idi torako bale menlaka, ar se onko doko laha akana*, we had not intended to take them along, but as you know they have gone before us. (v. *ar* and *se*).

arta, n., v. a. m. Cotton impregnated with lac-dye, used by Hindu women and sometimes also by Santal women at marriage for staining their feet

red; the sides of the sole of the foot; paint, stain the feet with *arta* red round the soles. *Ako lagoadea*, they stained *arta* to her feet; *a. roh-teko roh akafa noa tumdak*, they have applied *arta* colour to this drum; *a. kedeako*, they painted the soles of her feet red; *a. hō ban lghollena*, not even the soles of the feet become moist. (H. *alla*; in H. *artā* is used about something different).

artagom, n. A migratory bird passing over the Santal country from northwest to southeast at the beginning of the cold season; the cry of the *artagom* is heard at night-time at the beginning of the hot season, when they are on their way back. They never stop and the writer has never heard that any Santal has ever seen an *artagom* otherwise than high up in the air. The order of their flight and their cry very much resemble that of the *Anser cinereus*, 'the grey-goose'. (cf. G. *artob* (seasonable) and *gom* (moving)).

artom, v. a. m. Do half, partially; not reach, pass. *Bir do lo a.ena*, the forest was half burnt down; *dak doe a.kellea*, the rain left us on one side, did not reach us; *si a.*, plough on one side; *a. ofo katleae*, he passed us; *noa ran dole dārā a. ofokata*, we have passed this medicine while walking about. (? cf. *etom* and H. *ardha*).

artom artom, adv. Half and half, partially, on one side. (v. *artom*).

arwa, adj., v. a. m. Half done, improperly done, unsoaked; do half, etc. (about soaking and boiling paddy prior to husking). *Noa caole do a.ge tekeyena, onate gejerena*, this rice was only half done, therefore it has been broken (in husking); *a.teko tekeyeta*, they are boiling it unsoaked; *a.tele er ununketa*, we sowed (the paddy) unsoaked. (cf. H. *arwā* and cf. *adwa*, and *adha*).

arwa arwa, adv. Half done, unsatisfactorily soaked or boiled, unsoaked. (v. *arwa*).

ar, the same as *aq*, q. v. (rarely used).

ara, n. A kind of wicker box to cart manure, Indian corn, jack fruit, etc.

The *ara* is made in the following way: four poles are joined together to form an oblong frame; at each corner a piece of wood, one cubit or more long, is fixed in the frame so as to stand upright; the frame and the sides (between the uprights) are plaited with rope (of straw) or twigs; one of the short ends is left open. The whole thing is used on a bullock cart, to cart things that would fall down and cannot well be tied up. *Guric ara*, a cart-wickerbox for carting manure. (Desi *ara*, cf. H. *ār*).

ara, n. A measure for dry and liquid goods (in some parts equal to 8 seers, in others to 2½ seers). *A.pai*, one sixteenth part of an *ara*; *turuk ara*, v. sub *turuk*; *potam cupi tēngōtele capatlaka, gel bar ara so hūrena*, we threw a small axe, 12 measures of black plums fell down. (v. supra and cf. *ari*).

ara, n., v. m. Sort; kind; be of (one) kind, alike. *Mit ara*, of one kind; *mit a. kin nglok kana*, they are looking alike; *Dom ar Bhuyā do mit a.ko*

- rora*, Doms and Bhuyas speak the same language; *noa kicrić do mit a.yena*, this cloth is of the same kind; *noa kicrić ona a. do bañ kana, juda a. kana*, this cloth is not of the same kind, it is different. (B. *ārā*).
- ara*, n. A flock, crowd. (v. *ada*).
- arae oroe*, adj., v. a. m. Hot, pungent, burning (to taste), gaping, non-plussed; burn oneself (in the mouth), open the mouth wide, gape, be non-plussed; make it hot for. *Hasote a.o.ye cahap akata*, he is gaping from pain; *bogeteye a.o.keta jhalte*, he gaped and was blowing on acc. of the pungent feeling; *ruhetteko a.o.kedea*, they scolded him so that he was standing there gaping. (cf. H. *arñā*).
- arag*, v. *arak*.
- ara jara*, the same as *para jara*, q. v.
- arak*, v. a. m. Release, set free, liberate, let go, untie, loose, give up, stop, remit; (v. a. d.) allow, make way for, give way, yield, give up. *Gaiko a.ketkoa*, they set the cattle free (took them out, always used about driving the cattle out in the morning); *sioķ ko a.keta*, they stopped ploughing for the time; *sude a.keta*, he remitted the interest (on money); *kuidiye a.ena*, the prisoner was set free; *kombroko a.kedea*, they let the thief go; *theŋga aragme*, let go the stick; *pāerē a.ena*, the overflow channel was opened; *jumiko a.adina*, they gave the rice-land up to me; *hore a.adea*, he allowed him to pass; *gitić jaegako a.atlea*, they allowed us a place to sleep in; *ti aparakben*, let go your hands.
- arak*, n., v. a. m. Vegetables, potherbs (leaves, herbs, etc. that are eaten), (fig., at marriage) a gelded ram or he-goat; (v. a.) sow with vegetables; (v. m.) become fit for eating, grow up (vegetables). *Hesak arak*, leaves of the *Ficus religiosa* used as a potherb; *eken a. jonte menaklea*, we are subsisting exclusively on a vegetable diet (vegetables for curry); *a. sit*, to pluck, gather vegetables; *bariatko a. sitko dukana*, the followers of the bridegroom went to pluck vegetables (to kill a gelding); *a.roŋgok kana, kicrić sāohaetam*, you are uncovered, arrange your clothes (used by women only); *a.tekkeko menakko tama*, have you a wife? *a.ghaganŋaić*, one who stirs the vegetable curry, i. e. a husband; *noa dinda do nesle a.keta*, we have sown this plot of land with vegetables this year; *hesak a.ena*, the *hesak* leaves have become fit for eating; *barge do a.ena*, vegetables have grown up in the field. (Malto *arage*, curry).
- arak sakam*, n., v. m. Vegetables, potherbs (used like *arak*, but more especially about what is found growing in the forest); become fit for eating, grow (vegetables) (lit. vegetables leaves). *Khub a.s.anak ona buru do*, that hill is full of eatable leaves, *a.s.tekkeko*, fig. wives; *mi maejiu do a.s.e rikaketa*, this woman has made vegetables (she does not get children). (v. *arak* and *sakam*).
- ara mara*, n. Sort, kind, of do. *Cet a.m. bañ badaca*, I know nothing of the kind. (v. *ara*).

arañ, n., v. a. m. Voice, cry, sound; make a sound; give voice. *gidrare merom toae nūlette uniak arañ do rāwāoktaea*, his voice carries far (is high pitched) because he drank goat's milk as a child; *janwar reak arañ do juda judage takoa*, the cry of animals are different acc. to what they are; *dak atuk kan reak leka a. añjomok kana*, it is heard like the sound of flowing water; *āte a.keta*, he spoke loudly; *hor a. leka a.ena*, it sounded like the voice of a man (or Santal). (cf. H. *arānā*, ?).

arañga, adj. Large, enormous. (C., v. *arōñ*).

arap, v. *arop*.

aras, n., v. a. A pole put on a cart loaded with sheaves, etc., to keep the load from shifting (tied down at both ends); make, use do. *A.dañ*, a sheaf-pole; *noa hudar dope a.kettiña*, you have made this cart-shaft of mine into a pole. (Desi *ārāson*).

arasi parasi, n. Neighbourhood, vicinity. (H. *arosī parosī*).

arbajhao, v. a. m. Stop, detain, delay, entangle. *Nāriren a.ena*, I was entangled in the creeper. (cf. H. *ār* and *bajhānā*).

are, n., v. a. m. Ridge, edge, margin, side, outskirts; make a ridge (between ricefields), dam up, put on one side. *A.ko lalak kana*, they are trimming the ridges of the ricefields; *gaḍa arereko duruḥ akana*, they are sitting at the river side; *mit sa are*, one side; *bir arereko oḥak akata*, they have built their house on the outskirts of the forest; *hor a.a.te*, alongside the road; *arerenko*, those on the outskirts; *arere olkakme*, write it down in the margin; *aharko a.yeta*, they are damming up a small watercourse; *khetko a.yeta*, they are making ridges round the ricefields; *dak a.kakme*, dam up the water; *noa dhiri a.kakme, jāhāeko tohotkoḥa*, put this stone on one side, somebody might stumble over it. (cf. H. *ār, āri*).

areḍ gareḍ, adj., v. a. Of no importance, a small matter, easy, slight; to slight, treat as of no importance, trifle with. *A.g.do alom metaka*, do not call it a small matter; *alom a.garejīna*, do not treat me as of no importance. (v. *gareḍ*).

are pase, the same as *aḍe pase*, q. v.

argara, n., v. a. m. A cattle-pound; (fig.) prison, difficulty; put in the cattle-pound, imprison, get into difficulties. *Joto meromko a.ketkoa*, they have taken all the goats to the cattle-pound; *netar do marañ a.reye parao akante bae ḥel tiogoka*, he has at present got into great difficulties and is therefore not to be seen. (B. *ārgorā*).

argarha, v. *argara*.

ārgat, n. Early time, early, beforehand, in good time (always with *-re* or *khon*). *Ā.re hijukme*, come early; *ā. khon bam huruña, huruñ huruñtem gyupket do*, should you not commence to husk (rice) in good time, you have been husking until evening.

ārgo, v. a. m. Take down, lower, be with young (animals, v. a.); descend, come down, go down. *Daka ārgoeme*, take the boiled rice (i. e. the

cooking vessel) down (from the fireplace); *ti hō bae ārgoca nui do*, this man never lowers his hand (does not acknowledge a salute); *bohok upe ārgokettaca aē hutumte*, he let the hair be shaved off in his own name (consented to stand father for an illegitimate child); *rohōr dare khon bes besteye a.yena*, she came well down from the dry tree (is well over childbirth); *ale seē do Candoe ā.yena*, the Sungod came down in our parts (it rained); *candoe ā.yena*, the sun is far down (also used about the moon); *geleko ā.yeta*, they are taking down the ears (performing the *nāwāi*, first-fruit festival); *rohōr popro dare khon miru hōponko ā.ketkoa tehen do*, they took the young parrots down from the dry *popro* tree to-day (performed the *caco chaqiar*, took the children into full tribe-standing); *gai doe ā. akata*, the cow is with young; *ā. kulāiko gočkedeā*, they killed a hare with young ones; *hor do note seē ā. akana*, the road comes down in this direction; *ā. hečēnae*, he came down; *capaf ā.ketae*, he brought it down by throwing something at it. (cf. Malto *arge*, press down).

ārgom, v. n. Come down (v. *ārgo* and Mat. II, para 59).

ārgo rakaf, adj., adv., v. a. m. Up and down; bring up and down, rise and fall. *Noa hor do qđi a.r.gea*, this road is very much up and down; *biñ bis do a.r. kana*, snake poison is ascending and descending (acc. to Santal belief); *hōr namko laqit godet bar pe dhaoiñ a.r.ocokedeā*, I made the godet walk two three times up and down the village street to get people. (v. *ārgo* and *rakaf*).

ārgom, n., v. a. m. A clod-crusher; level with a clod crusher; fig. ride roughshod over, handle arbitrarily, hush up. *Ā.te khetko mit sāoeta*, they are levelling the ricefield with a clod-crusher; *kathako ā.kettina*, they handled my case with a high hand; *ārgom laga*, drive the clod-crusher, fig. decide without proper investigation, hush up; *hōponiñ ā.e lagayeta*, my son is driving the clod-crusher; *katha do thik kangeā, ārgomko laga-keta*, the case is a true one, they decided it arbitrarily (screened the offender).

The common Santal *ārgom* consists of a piece of wood from two to three m. long and some 12 to 18 cm. broad and thick; in the middle a hole is cut (called *ārgom bhuk*) into which the yoke pole is fixed. The *ā.* is used to level the earth of ploughed land before or after sowing. Some *ā.* have double yoke-poles bound together in front (*cauki ārgom*); another kind has no yoke-pole at all, but is dragged along by a rope fixed in two holes and connected with the bullocks' yoke (*des ārgom*). (? cf. *ārgo*).

ārgom (ipilko), n. A constellation so named; part of the constellation Scorpio, composed of four stars three of which are in line and the other at the apex of the triangle. The star at the apex is Antares or cor Scorpii. (C., not known here).

ārgom duk, n. A deadly epidemy (used about cholera alone). *Ā. dukteko gočēna noa atore*, they died from cholera in this village. The *ārgom* is

not allowed to be driven through or across a village street (although it may be carried), because the Santals believe that in this case many people will die, if a cholera epidemic should commence. Anybody doing so is fined and has to give a sacrifice. (v. *ârgom* and *duk*).

ârgom hqvai, n. A kind of firework fashioned like an *â*. (v. *ârgom* and *hqvai*).

arğongar, adj., v. a. m. Uncomprehensible, undecided, unreliable; make, be do., confuse, bewilder, perplex, defraud. *Adi a. hor kanae, oka thik hō bahtaea*, he is a very unreliable person, there is no certainty about him; *irāl anako a.kedea*, they did him for eight annas; *kathako a.ketiina*, they made my word look unreliable; *mohajonko a.ketlea*, the money-lenders brought us to our wit's end; *pañil dō bogegeye tahēkana, nāhāk dōe a. akana*, formerly he was all right, now-a-days he has become unreliable. (Desi *arğongar*).

arharo bapharo, v. *adharo badharo*. (C.).

arḱaṭi, n. A coolie recruiter, coolie recruiting, do. tricks. *A.teko bulau idikedea*, they deceived and took her away by coolie recruiting tricks. (B. *ārḱāṭi*).

arḱaṭiḡ, the same as *arḱaṭi*, q. v.

arḱaṭhi, v. *arḱaṭi*.

arḱaṭhiḡ, v. *arḱaṭiḡ*.

arḱgat, the same as *ârgat*, q. v.

arō, v. *ado*.

arosi paṛosi, v. *aṛasi paṛasi*.

arōñ, n., adj., v. a. A great quantity, pile; very much, enormous; pile up. *Bajarre dō a. kicriē menaka*, in the bazar there are enormous quantities of clothes; *arōñ dak*, fathomless water; *a. sauriko agu akata*, they have brought a great pile of thatching grass; *sahanko a. akata*, they have piled up the firewood. (B. *ārōñ*).

arop, adj., v. a. m. Slight, too small; graze, touch slightly (with instruments), scratch. *Bojha dō a.getaea*, his load is too small; *jelko a.kedea*, they hit the deer slightly; *dak dō aleye a.ketlea*, the rain missed us (we got only a few drops); *holatteye a.kidiina*, he scratched me with the razor; *dqr hūrenre thoraē a.ena*, when the branch fell down he escaped with a few scratches; *goha bako purguleṭṭe niq dhao dōe a.ena*, as the witnesses did not give satisfactory proof he escaped (was discharged) this time; *jom dole jomketgea, thoraḷe a.ena*, we did eat, but did not quite get our fill.

arot, n. A warehouse, storehouse. (B. *ārōṭ*).

aṛsa, n., v. a. m. Wish, request, plea, excuse, pretence, condition (mostly used about women and children); importune, fret, plead as an excuse, make a condition, throw the onus on; v. a. d. importune. *Tahen reaḱ aṛsa tahē-kantiina, nōḱḱeko kol akadiina*, I had a wish (for some reason or other) to stay, as you see they have sent me; *ceṭ a. menaktacte nouḱeye auroḱ*

kana, what does he want, since he is hovering about here; *bapla lagit do cel a.tae*, what has she made a condition for marrying; *kicriè lggit e a.wah kana*, she is importuning me to get a cloth; *hāsliñ a. akafa, bape emankhan bah reben kana*, I have made a necklace a condition, if you do not give it, I am not willing (e. g. to marry); *kicrièreye a.keta*, she made getting a cloth a condition (or plea). (cf. *horso* and *arisi*).

arisa arisi, v. a. m. Importune, plead as a condition or excuse; throw the onus on. *Dakae lagathin a.q.k kan tahēkana*, they were contending as to who should cook the food (both wishing the other to work); *domreye a.q.let tahēkana*, she was making the bringing of Doms a condition. (v. *arisa*).

arisen torsen, v. *ersen torsen*.

as, n., v. a. m. Hope, expectation, trust; inspire hope, expect; hope, trust, rely on. *Uniyè bogek rean as do bamukanan*, there is no hope of his recovery; *uniak as nelten mokohena*, I got tired of waiting for him; *onkoak asten tahēvena*, I remained trusting in them; *daka emanko askidina*, they made me expect to get food from them; *iniko askadina, adoko ako motoketa*, they caused me to hope (to get something), then they kept it among themselves; *enahrem aslidina, agu akatam*, you made me expect help a while ago, have you brought it along; *askokme, emamale*, keep hoping, we shall give you; *dare doe asoka, jom do bae emoka*, he expects working strength, but he does not give food; *uniren as akana*, I rely on him (to help). (H. *ās*).

as, n. Proper quantity, just as much as is good for one. (C., P. H. *āsh*).

as, v. a. m. Toss, strike, pitch (at play), send off (expression is used about setting the *tir* (q. v.) or *kati* (q. v.) in motion towards its goal by striking or tossing). (v. *as*).

ās, properly *as*, q. v. (C.).

asāc, adj. Untrue, unreal, not in accordance with fact. (H. *a+sāc*).

asac usuc, v. *kāsāt kūsūt* (C.).

asa duga, the same as *asaha duga*, q. v.

asāe, n., v. a. The ova of the green fly and of other large flies (as the bluebottle); deposit eggs on. *A. ro*, the green fly, the bluebottle; *a. ro lekae ic giḍi akatkoa, joton hō bae jotonetkoa*, she has produced her children like a bluebottle, she does not take any care of them; *gaiko a.kedea*, fly-eggs have been deposited on the cow (espec. in sores). (Desi *āsāe*).

asāe sāwāe, adv. For the first time, now only. *A.s.enegekin heoan tahēkana, uni hōe erēketkina*, they had just for the first time had a child, then that also deceived them (i. e. died); *a.s.pera daka jomle senlena, bogete reñgeḱele haronena*, we went for the first time to eat with some friends, we suffered a good deal of hardship from hunger. (? cf. *as* and *sāwāe*).

asaha duga, adj., adv. Acting, simulating; disparagingly, ominously, jokingly (about serious matters), satirically. *A.d. cedakpe metae kana*,

nōkōe coe bogege, why are you speaking badly about him, why, as you see, he is quite good; *landa landa a.d. do alom roṛa, bañkhan katha sari utarkoka*, do not speak jokingly of misfortunes, else your words might become really true. (cf. *as* and *dos*).

asa jawa, adj., v. a. m. Coming and going, flitting about; come and go. *Eken a.j. hoṛ kanako*, they are only flitting-about people; *qdi diniñ a.j.keta* (or, *-yena*) *nama mente*, I was for a long time constantly going and coming to get it; *a.j.bon dghoyea*, we shall put this one to come and go (be a messenger). (Desi *āsā jāwā*, B. *jāwā āshā*).

Asam, n. The country of Assam, especially the part north of the Brahmaputra; the country of tea-gardens.

asambher, adj., adv. Exceeding, abundant, overflowing, overfull, great (much) beyond measure, superfluous, excessive, beyond bounds. *Khet a. perečena*, the ricefield was abundantly filled with water; *a.e dakketa*, it rained excessively; *daya do a.getaea*, his mercy is exceedingly great; *a. katha do cako sahaoa*, why should he stand unendurable words. (a+ cf. Skr. rt. *sambhri*).

asami, n., v. a. m. Tenant, titleholder, responsible person; debtor, defendant, accused (in a law suit); make, be a tenant, etc., claim land, be in debt; name (as accused), accused.

Noa juniren a. doñ in kangca, I am the titleholder of this riceland; *nui kuriren a. do menagetaea*, has this girl a husband? *noa takaren a. do okoeko hoyok kana*, who will be responsible for this money? *hoṛoren a. kanako*, they are debtors for rice; *ale oṛakre monḡ a. menaklea*, in our household we are so many persons; *barea a. nutumten lalis akata*, I have made two defendants in my lawsuit; *noa mamlare iñko a.akadiña*, in this suit they have made me the defendant; *noa junire iniñ a.k kana*, I am claiming this riceland; *de ho ale hō a.kaleme*, please make also us your rayots; *kuṛi do khanakha ine a.yediñ kana*, the girl is without any cause naming me (as father of her child); *isi takaren a. akana*, I have a debt of twenty rupees; *goṛa atoñ a. akatkoa*, I have lent money to the whole village. (A. H. *āsāmī*).

asam usum, adj., adv. Quietly, without fuss, leisurely; sleek and fat. *A.u. chuṭṭuk*, set to work quietly; *a.u. calak*, walk leisurely; *a.u.e moṛa akana*, he has become sleek and fat.

asan khata, adv. Unfortunately, by fate. (? cf. H. *āsan* and *khātā*).

asan mañdao, v. a. m. Occupy sitting, sit on one's haunches, squat, sit in one position (especially *rumko*, men 'possessed' by spirits); take up a position, stick to a place, lie down, hover. *Inak jaegape a.m.keta*, you have occupied my place; *ma gosāe, a.m.kme*, please, my lord, sit down; *noa jhōndre tarufe a.m.akana*, a leopard is lying down in this thicket; *phalna kuṛi do oṛakreye a.m. akana, ar koṛa ma banugic*, such and such a girl has taken up her position in the household, and the young man is away (about *nir bolok*, q. v.). (H. *āsan* and v. *mañdao*).

asañ, adj. Disinclined, lazy. (Desi *āsāñ*).

asañiq, adj., v. m. Disinclined, lazy, slothful, procrastinating, phlegmatic; be do.

Nui a. do, dare lok kantaca, niq hō bac tul dareaka, this lazy wretch, his strength is on fire, he is not able to lift even this; *adite a.yena*, he has become very slothful. (*asañ+iq*).

asañ pada, adj. Lazy wretch, effeminate (the same as *asañiq*, used as an abuse). (v. *asañ* and *pada*).

asañ usuñ, v. *asam usum*. (C.).

asapati, adj., v. a. m. Pregnant, with child; impregnate, be, become pregnant.

A.hormoan hor, a pregnant person. (H. *āsā* and *pati*).

asar, n. The fourth Hindu month (June-July); the first month of the rainy season.

A. paraoen se, ado erokko boñgaca, as soon as Asar comes, they sacrifice the 'sowing fowl'. (H. *asārh*).

asariq, adj. Belonging to the month of Asar.

A.ko boñgak kana tehen, they are performing the Asar sacrifice today. (v. *asar+iq* and v. *asariq*, the more common pronunciation.)

as as, adj. Hopeful, pleasant, promising.

A.a.in bujhaeta, I feel hopeful; *gai do a.a.geye nelok kana, gapa coñ meañ coñ*, the cow looks near to calving, it may be to-morrow or the day after. (v. *as*).

asat, adj. Untrue, false (rarely used word). (H. *asat*).

asat osot, properly *isot osot*, q. v. (C.).

asāt osōt, adj., v. Bulky, unwieldy, fat; waddle on acc. of obesity. (C.).

āsāt ūsūt, the same as *kāsāt kūsūt*, q. v.

asāt usūt. v. *kāsāt kūsūt*.

asarphi, v. *asraphi*. (C.).

asarthi, adj., v. a. m. Destitute, without means, friends or relatives; alone; make, be destitute, etc.

Ca bagante calaonteko a.kedea, going away to some tea-garden they left her absolutely alone. (H. *asārth*).

asathi, the same as *asoto*, q. v. (C.).

asbab, n., v. a. m. Tools, implements, articles, furniture, goods, chattels, luggage; provide do.

Orak reak a., the chattels, furniture of the house; *sahob reak asbabko idiyela*, they are taking the European's luggage away; *chutar reak a.*, the tools of a carpenter; *bhage bhageye a.ana*, he provided himself with excellent goods. (A. H. *asbāb*).

asbas, n., v. a. m., the same as *asbasao*, q. v.

asbasao, n., v. a. m. Perplexity, bewilderment, impossible situation; perplex, foil, tire, flore, weary, confuse, bring into a fix; fail, break down, be tired, sick of, bored with, feel tedious.

Aren̄ paraoena, I have fallen into an impossible situation; *maha as-basiñ gikweta ho, cet hale se*, I am utterly foiled; *kathateko a.kidiña*, they perplexed me with their talk; *ruqkiçe a.ketlea, phariqge bac phariqk kan*, the patient has brought us to our wit's end, he is getting no better; *a.enah̄, okare hō hor bañ nam dayeak kana*, I am quite perplexed, I cannot find a way (out) anywhere. (cf. ? H. *āsawās*).

as bhorsa, n., v. a. m. Hope, trust, reliance, assurance; give hope to, hope, trust, rely on (meanings and construction the same as for *as*, with this difference that *as bhorsa* gives a fuller assurance and presupposes a promise).

Umiak a.bh. do bānuktaca, there is no hope of his (coming, recovery, etc.); *jel idiako lagitiñ a.bh.ketkoa*, I gave them to expect that I should bring them meat. (v. *as* and *bhorsa*).

as chuṭau, v. a. m. Lose, abandon hope, despair, despond; be disheartened, dispirited, hopeless.

Mit ghariñ a.ch.ketkoa, for a moment I had caused them to lose hope; *alope a.ch.kā, anṭaokgeabon*, don't lose heart, we shall get enough. (v. *as* and *chuṭau*).

ased, properly *aset*, q. v. (C.).

aseñ taseñ, v. *asec tasec*. (C.).

aset, adj. Enormous, very large.

A.biñ, an enormous snake; *a.marañ dañgrac benao akana*, he has grown into a very large bullock; *aset marañ kisār*, an enormously wealthy man; *a.marañ dak*, exceedingly heavy rain.

asec tasec, adj., adv., v. a. m. Abundant, a wealth of, scattered about; abundantly, carelessly; scatter, squander, waste.

Daka a.t.ko upatlea, they gave us abundantly food; *horo a.t.menakia-koa*, they have an abundance of paddy; *em a.t.ketleako*, they gave us abundantly; *a.t.ko gitiç akana*, they are lying scattered here and there; *sanam gidraço a.t.ena, chuṭkiankhan do*, all the children were scattered about, when he got a second wife; *ñir bolokate joto dhone a.t.keta*, after this wife came into his house she has squandered all his wealth. (cf. *tase*).

asen, v. a. m. Carry about, lead, take about, take along.

Kathae a.eta, he is taking this matter round everywhere; *ciṭhiye a.eta*, he is delivering letters; *buluñ summe a.barayefa*, he is carrying salt and oil round (for sale); *goṭa kulhiye a.kedea*, he took him round (and showed him) the whole street. (*a* (cf. *ajo, añū*, etc.) + *sen*).

ase pase, the same as *ade pase*, q. v.

aser, n. A certain climber. *A. nārī*, the A.climber; *a. da*, the A.tuber. The root is eaten boiled.

askal, n. A kind of partridge (said to live among stones on the hill sides. *Ortygornis vulgaris?* *Cacabis chukar?*).

askandna, adj. (m.). Peevish, whimpering, fret-ful, cry-baby (children with such a habit almost always have *Kandna* and *Kandni* as their second name). (cf. B. *āskondon*, B. *kronḍon*).

askaŋ, n. A waistcoat. (Engl. 'waistcoat').

askandni, adj. (f.), the same as *askandna*, q. v., but about girls.

asket, n., adj., v. a. d., v. m. Laziness, slothfulness, indolence, sluggishness; lazy, slothful, indolent, sluggish, disinclined (people and working animals); be lazy, etc., not care to.

A.ge aditae, his indolence is great; *a. hor*, a sluggish fellow; *sioke a.ata*, *bankhan purukoka*, he did not care to plough, otherwise it would have been finished; *laluiye a.adiha*, *bankhan ban senkoka*, he did not care to tell me, else should I not have gone; *alom asketoka*, don't be lazy. (The difference between *asket* and *kurhiq* is that *kurhiq* presupposes a constant quality, while *asket* is indifference towards any present matter). (H. *askaŋ*).

asketiq, adj. Lazy, indisposed to work, indolent (people, domesticated working animals). (*asket* + *iq*. H. *askaŋ*).

askotiq, the same as *asketiq*, q. v.

ās kuji, n. A variety of paddy, ripening in Dasae (Sept.-Oct.). (Desi *ās-kuji*, cf. B. *āus*).

aslaete, adv. With hope, confidence.

A.ñ koekedeā, I asked him with confidence. (v. *as* + *lae* + *te*).

as maŋdao, the same as *asan maŋdao*, q. v.

asorphe, v. *asraphi*, (C.).

asor, v. a. m. Clear up after rain, cease raining; fig. stop singing or dancing.

A.ketae, it has ceased raining; *a.ena*, it has cleared up; *a. ocoakme*, wait till it clears up; *khubpe jomkao akal tahēkana maraŋ dak leka*, *nitoŋ dope a.keta*, you were going it at a good pace like a heavy downpour, now you have stopped.

asor din, n. The time when the rains are ceasing (the months of Bhador and Dasae, med. Aug. to med. Oct.; expression is not regularly used by the Santals, it is borrowed from the Hindus). (v. *asar* and *din*).

asokaete, adv. Be sure, by any means, do!, absolutely; especially, generally.

A. hijukme, be sure to come; *a. uni doko emaegea*, they are sure to give him; *a. do noa laŋiŋ heē idiyena*, it was especially for this purpose that I came along; *oŋde do a. do bako tiok hoda*, generally people do not go there. (*aso* + *kae* + *te*).

asok tayok, adj., v. a. m. Roaming about, aimlessly, across the country; (v. a.) perplex, make uncertain, leave in the lurch; (v. m. n.) roam about, rove, idle about.

A.ŋle heēena, *hor do bale ŋel akata*, we came somehow across the country, we have not seen the road; *a.ŋ dārā barae*, wander aimlessly about; *a.ŋkedeabon*, *babon laiadea*, *noŋdeye hijuka mente*, we have left him in the lurch, we did not tell him to come here; *a.ŋ.enaē*, he roamed aimlessly.

asol, n., adj., v. a. m. The principal, original (thing); real, true, genuine; make, be do., prove to be.

A.doko emketa, they have given the principal (paid the original sum); *a.tet do bako lai akata*, they have not told the real thing (truth); *a.ie do banugidan*, the chief person is not present; *a. katha*, the essential, the fact, the real matter; *a. ita*, fresh seed; *asol oyaḱ*, the real house, home; *a. ruḡa*, genuine silver; *a.tet do latarena*, the truth was suppressed; *nuiḱo a.kedea*, they made this one the principal; *uni hōe a.ena*, *bae paskaolena*, he also was proved to be implicated, he did not escape. (A. B. *āsol*).

asor tambor, adv., v. n. Eagerly, but without effect; crawl, try to walk (children learning).

Beret laḡite a.t.barae kana, it is trying to stand up; *a.t.e kaḡi kana*, *bae dheiefa*, he is working eagerly, but cannot manage it.

asot, adj. Untrue, false. (a + *sot*; C.).

asoto, adj. Untrue, false. (B. *osotyō*).

aspas, n., adj., v. a. Vicinity, neighbourhood; neighbouring, adjacent; leave alone what is the real thing, keep in the shade, suppress.

A.ren hor, people of the neighbourhood; *a. ato*, a neighbouring village; *ina a.re*, in that vicinity; *a. barakatako*, *asol katha ma bako gal-maraolet*, they suppressed the matter, they did not talk of the real thing. (H. *ās pās*).

asra, n., v. a. m. Hope, expectation, trust; inspire hope; hope, expect, trust, rely on.

Uniaḱ a.te noḡde menaḡa, I am here trusting in him; *uniaḱ a.re menaḱ-lea*, we are under his protection; *a. bae dohohlettalea*, he did not trust us; *a.e dohokedea*, he kept him hoping; *a.lenae*, he had hoped. (H. *āsra*; cf. *as*).

asrae, n., v. a. m. Refuge, retreat, shelter, protection; shelter, put under protection; seek refuge.

Aḡi maraḡ a.reye boloyena, *ohobon goḱ darelea*, (the snake) has reached an excellent refuge, we shall not be able to kill it; *marah a.ye saḡana*, he found an excellent protection (e. g. servant with a good master); *maḡjhi thenko a.kedea*, they have put her under the protection of the village chief; *asraoḱ naḡgraha*, a city of refuge. (H. *āsray*).

asraphi, n. A gold coin, a mohur. (The coin is not known to the Santals otherwise than by report; it is mentioned in some of their folk-tales. (P. H. *ashrafi*).

asrupi, the same as *asraphi*, q. v.

astabal, v. *astobol*.

asto, v. *ostō*.

astobol, n. A stable (only about the stables of Europeans). (A. H. *aḡḡabal*, fr. Lat. 'stabulum').

aḡḡaḡ, adj. Disinclined to work, indisposed, indolent, incapable, sluggard. (? cf. *asaḡ*).

asṭaṅ, v. *aṣṭaṅ*.

asṭaṅṭiḡ, the same as *asṭaṅ*, q. v.

aṣṭo, v. *oṣṭo*.

ās ūs, v. *ās ūs*. (C.).

ās ūs, adv., v. m. Sullenly, whimperingly; be lothe (to get up), whimper (children from hunger, animals).

Ā.ū.e beretena, he got up in a sullen mood; *ā.ū.e heč sorena*, he came whimpering close (to me); *ās ūsok kanae, ma bagiakme, nunu marahaeme*, it is whimpering, leave your work and give it breast. (? cf. H. *āsū*; cf. *khās khūs*).

aswar, v. m. Mount a horse, ride. (P. H. *aswār*; cf. *sawari* and *sowari*).

aswari, n. Cavalry, the act of riding. *Turuk a. noa sorokteko rakapena*, Mohammedan cavalry came up along this road. (P. H. *aswārī*).

aswariḡ, n. A rider, cavalryman. *Khub a. hoḡ kanae, jāhān lekan sadom-reye deč dareak kana*, he is an excellent rider, he can ride any kind of horse. (v. *aswari*).

aswariḡ, n. A palkī, palanquin. (C.).

asmāni, n. A tall tree, commonly planted. (H. *āsmānī*).

at, n. The edible root of *bir kundri* (*Zehneria umbellata*, Thw.). It is eaten boiled or roasted.

ata, n. The custard apple (*Anona squamosa*, L.). (H. *ātā*; the commonly used Santal word is *mandargom*, but the Santals know *ata*).

ata, n., v. a. m. Roasted grain (of any kind); roast, parch, fire (tea).

Jondra a., roasted Indian corn; *khoc a.*, parched rice (made from paddy); *khajari a.*, parched rice (from *caole*); *buḡ a.*, parched gram; *mat-kom a.*, parched mahua flower; *atawak*, what is parched.

The grain etc. to be parched is generally, although not always, first soaked and then dried. Some sand is generally (but not always) put in the *akta ohoc* (also called *ata ohoc*, the potsherd used for parching), to prevent the grain, etc., from being burnt. During the parching process the grain is kept in constant motion by the *akta* (or *ata*) *careč*, the parching-pin, made from the stalk of certain kinds of grass, split bamboo, etc., tied into a small bundle about one cubit long.

Dalko ataea, they roast split peas; *cako ataea*, they fire the tea (in manufacturing); *nes dō phosol hoyoka, setonte hasa do a. akana*, this year the crops will be plentiful, the earth has been parched by the heat of the sun; *setonte gachiye a.rongoketa*, the paddy seedlings have been parched by the heat of the sun.

atač utuč, v. *aṭaḡ utuḡ*. (C.).

-ata, -e, -m, -ben, -pe, -akin, etc., the verbal *a* suffix of the form with indirect object, followed by a genitive infix (in the Indeterminate, or the Future and tenses formed from this, further in the Imperative). Lit. is for him, etc., be willing.

Ontedo bahatae kana, he is absolutely unwilling to go there; *emokge ban atakoa*, they are unwilling to give; *quriatakoa*, it is afterwards for them (e. g. their crops are not as yet ripe); *hormoe bairiatae kana*, he is making it inimical for his body (i. e., he will make himself ill); *tenam gandke atam em dhejel*, you miserable wretch of a man, you are managing it (women's abuse).

atak utuk, properly *ataf utuf*.

atañ, v. a. m. Receive, extend the hand to receive, spread out (anything) to receive, stretch out; take up, accept, take up to show the contrary; set the head to butt (horned animals); (v. a. d.) stretch out against.

Taka a., receive money; *ti a.*, stretch out one's hand to receive; *gocha a.*, spread out one's cloth to receive; *uniren gidra darcko a.kettava*, his children have received his strength; *horo gele phalna doe a.keta ojha then*, such and such spread out paddy ears to the ojha (a certain ceremony on the threshing-floor); *rogen lagit bohoke a.keta* (or, *-adina*), he set his head to butt me; *cañ katham a.eta*, *am bacon metatme*, why do you answer (mix yourself in the conversation), it was not you I spoke to; *piñdako a.kettakoa*, they have joined a verandah to their house (putting rollas into the eaves); *atañ piñda*, a verandah made by lengthening the eaves; *nāriko a.akawata*, they have put up a trellis for the creeper; *dañ a.rakaṣena gaḍa khon*, the water has been raised (by an embankment) from the river. (? *a+tañ*).

atañ ader, v. a. m. Receive into (one's house, etc.). *Oṛakiteko a.a.kedea*, they met him and took him in. (v. *atañ* and *ader*).

atañ daran, v. a. m. Stretch forth the hand to receive, receive, take into one's house, offer shelter, meet; take up to contradict.

Kulhi mucatreko a.d.ketlea, they met us at the entrance to the village; *oṛakreko a.d.kedea*, they received him into their house (in a friendly way); *kathako a.d.keta*, they took the matter up and contradicted it. (v. *atañ* and *daran*).

atañ piñda, n., v. sub *atañ*.

atañ tela, adj. Received, taken up; v. a. receive and accept (used only in *bakhēṛ*). As an adj. it is used about bongas outside the ordinary ones, e.g. *kisāṛ boṅga*, and about a daughter-in-law).

Khusite kusalte atanke tela keam, mayest thou with pleasure and delight receive and accept; *a.t. nam num boṅgako reṅgejok kantama*, the spirits that you have taken up and invoke are hungry; *a.t. daṛa boṅgae jōjom kana*, the received basket bonga (i. e. bride, lifted up in a basket when the sindur was applied to her), your daughter-in-law is eating you (she is a witch). (v. *atañ* and *tela*).

ata oḍo, n., v. a. Parched grain; parch, roast (over fire). *Jāhānake a.o. yel eskar do bae joma*, whenever she parches anything, she does not eat it alone; *a.o. bae haṭina, aḍeye sambraoka*, she does not share parched things with others, she keeps it to herself. (v. *ata* and *oḍo*).

atar, v. a. m. Set fire to, burn, sear, cauterize.

Oyakko a.kettaea, they set fire to his house; *kombroko a.kedea*, thieves set fire to his house (note: not, burnt him); *jobrako a. ata*, they set fire to the rubbish; *tukučko atara*, they fire the pots (fill them with leaves, etc. and set fire to it to clean the pots); *kuhřa baň caba hoľlenkhan bindi ganakko a.aka*, when mist does not clear quickly away, they set fire to spiders' webs; *bir a.ena*, the forest was burnt down; *sošo jaňte ghaoko a.a.*, they sear sores with the kernel of the marking-nut tree (used when some one has cut his foot; the kernel is cut at one end, put on a pin and made hot); *kađako simřalenreko a.koa*, when buffaloes suffer from *simřa* (q. v.), they cauterize them (a bit of cotton filled with medicine is propped into the hole (nose) and set fire to); *gidřako baľenre candiko atarkoa*, when children get convulsions, they burn them on the forehead (a piece of a medicinal root is burnt at one end and put on the forehead in three places); *seňgel siňtelaň a.mea*, we two shall burn you with nettles; *noa katha do ġuriaktepe a.keta*, you have without any reason spread this rumour out; *amgem a.ġurkidinhte nitok do okoe hō bako rebenañ kana*, because you have spread this out about, me now no one is willing to marry me.

Atar ġiđi, v. a. m. Burn up, destroy by burning (especially used about parts of a sacrifice that are not eaten or cannot be finished by eating).

Atar poťak, v. a. m. Burn down, clear by burning (e. g. jungle).

Atar roňgo, v. a. m. Burn (so that part becomes cinders).

Atar is used, especially by women, as second part of a composite word, without any special meaning being attached to it; the reference of this slang is probably to the funeral pyre. *Roř atarme*, never mind, speak, come with it; *ġahā atarok ma*, I don't care, it is all the same to me; *sen atarokme*, get off.

atar, the same as *atra*, q. v.

atarak, n. Setting free, unyoking (used almost exclusively about unyoking ploughing cattle).

Sioķ a. ġokheč, the time when ploughing is stopped for the day; *ġiđi a. ġokheč*, the time when cattle is taken out to graze in the morning (very rarely used about this). (v. *arak*).

ata sata, properly *aťa saťa*, q. v.

ata talsa, n., v. a. Grain parched and crushed; parch and crush.

Reňgeč ġokheč do a.t.kateko ġoma, when there is scarcity of food, people eat having parched and crushed the grain. (A manner of preparing food resorted to more especially in times of need). (v. *ata* and *talsa*).

-ate, suffix or postposition, denoting accompanying circumstances, the manner in which something is done, corresp. to a present partic. in -ing, or to with.

Ruate, drumming; *serenate*, singing; *đarateye hečena*, he came running; *haťiate*, with an elephant; *daťateko duruř akana doš ġona*, *seňgelate do*

bañ, the village council is sitting with water (to quench, finish a matter), not with fire (to stir it up). (*a+te*).

atē, pr. demon. That there, hear! (refers to sound, frequently used as an int.). *Atē, rimil okare coñ sadēk kan*, listen, it is thundering somewhere; *ateko torako calak kan*, hear those there, they are going along. (Refers both to anim. and inanim., takes dual and pl. suffixes, but no post-positions).

atēn, v. a. m. Listen, give ear to, pay attention to; eaves-drop.

Inak katha a.tiñpe, listen to what I say; *atenetale* (or, *akten kanale*), *note do bmuñkkoa*, we are listening, they are not (to be heard) in this direction; *daka tukuč a.akpe, jemon alo roñgok*, have an ear to the cooking-pot that it does not get burnt; *silpiñ adre tehgokateye a.ekana*, she is standing behind the door eavesdropping.

atma, n. Spirit (used by some for *iu*). (H. *ātmā*).

atma kuñum, n. Relatives of the same kin.

Dher a.k.le jarwayena, we came together a great many relatives (used about relatives gathering at *jom sim* (q. v.), marriage and *bhañdan* (q. v.). (v. *atma* and H. *kuñum*).

atman calao, v. a. Honour, maintain one's prestige. (cf. *atma* and v. *calao*).

atnak, n. A large forest tree (*Terminalia tomentosa*, W. & A.). The wood is used for making wheels, ploughs, husking-machines, etc. The tassar silkworm is generally fed on the leaves of this tree (v. sub *aḍa*). The gum is eaten raw. At the *janam chañjar* (q. v.) the child is put on *atnak* leaves when the head is shaved. During *Sohrae* the leaves are soaked in water; in this riceflour is mixed and the solution is used for making rough pictures at the door of the cowshed and round the poles for *khunṭau* (q. v.).

atnak jo; the fruit of this tree; fig. a child. *Kami mah kamike, noa a. jo menak do*, I am quite willing to work, but I am hampered with this child.

ato, n., v. a. m. Village, hamlet; found a village; fig. pass water.

Atole bandhaoketa, we founded a village; *a. hor*, village people; *a. mañjhi*, village headman; *ona bir doko a.keta*, they founded a village in that forest; *hapiñ a. agulege*, wait, I must first go to the village (pass water). (cf. *Nancowry mattar*).

ato era, n. A wife from the same village as that of the husband. *A.e. do bako bogea, sañgiñ erageko bogea*, a wife from the same village is not good to have, a wife from a distant village is good. (v. *ato* and *era*).

aton, adj., v. n. Who is settling in a village, founding a village.

A. hor, a man who is settling in a new village; *a. kanako*, they are founding a village. (*ato+n*).

ato pinḍe, n. A cultivated plant (*Amorphophallus campanulatus*, Blume). The tuber is peeled, steamed and eaten with mustard and *amtha* (q. v.); it is also sometimes prepared as curry. (v. *ato* and *pinḍe*).

ato sim, n. Fowls collected from every household in a village for certain sacrifices (*erok sim*, *hariar sim*, etc.); fowls collected, one in every village, to be sacrificed by the *dihri* at the annual hunt. (v. *ato* and *sim*).

atom, n., used only in the connexion *mit atomte*: the whole, everything, every one, entirely, utterly, regularly.

Dareñ rohoelaka, m.a. *goçena*, I planted some trees, every one died; *mit horin delawadea*, m. a. *ko heçena*, I called one, the whole lot came; *ona tanđi do m.a.ko si akata*, they have ploughed the whole of that field. (? cf. *atma*).

ator, n. Ottar of roses (A. B. *ator*).

atra, n., adj., v. a. m. Half; half-way, incomplete, unfinished; do half; bring half-way, not finish, come short, fall short, fail.

A.ko kami akata, they have done half; *a.re tupuçena sar*, the arrow fell down half-way; *a.hariç dakre bolokme*, go half-way out into the water; *atra birko paromkedea*, they took him half-way through the forest; *siokre nonđem a.keta*, you left this here out ploughing; *jan bahako a.keta*, they took the bones of the burnt dead half-way (a custom after burning; the bones are taken outside the village boundary and brought back to be kept till a suitable time for taking them to the sacred river); *emok emokteñ a.ketkoa*, I failed to give them (did not reach); *rokhoele a. akata*, we have finished planting. (cf. H. *ardha*; v. *tara*).

atra atra, adj., adv. Half, unfinished, in an incomplete way, for a while, somewhat.

A.a.ko kamiketa, they have worked half and half; *a.a.le nelkedea*, we had a glimpse of him (did not see the whole of him); *a.a.in bađaegea*, I know part of it; *a.a.e jãwãe gomkelena*, he was their son-in-law for a while (then one of them died, before they had any child). (v. *atra*).

atra atri, adv., v. a. m. Half and half, incompletely, imperfectly, somehow, unsatisfactorily; not finish, leave half-done (used in a deprecatory way); leave out, pass over.

A.aye beñget baraketa, *bae ñel hamliđinteye calaena*, he looked round in an unsatisfactory way; when he did not catch sight of me, he went away; *oka leka koko emket, uni doko a.a.kede*, strange how they gave out food; this one they passed over. (v. *atra*).

atra dhur, adv., v. a. m. Half-way, part of the way, nearly finished; do half, nearly finish.

A.dh.ko heç dohoyena, they came half-way (and stopped for a time); *horo rohoeko a.dh.keta*, they have half finished their rice planting; *jan bahako a.dh.keta*, v. sub *atra*; *mon a.dh.reko mucakettiña*, they did not allow me to have my will when I was half way in. (v. *atra* and H. *dhur*).

atra matra, the same as *atra atri*, q. v.

atra patra, the same as *atra atri*, q. v.

atre, n., v. a. m. Section of a field ploughed at one time; plough in sections; extend the circle in ploughing when the first becomes too small for the bullocks to turn in.

Niā a. cabak leka baye a.me, extend the ploughing circle so that this one may be done; *a. bohokena, acurakabon ar mit dhao nonde*, the ploughing circle has become headed (broad at one end and narrow at the other), let us give it a second turn here. (Desi ātor).

atrom, n., adj., v. a. m., used like *atra*, q. v.

Ale se' hola dō dake a.kellea, yesterday the rains passed us without giving us anything.

atrom atrom, the same as *atra atra*, q. v.

at, v. a. m. Lose, forfeit, miss; disappear.

Poesa alom ada, don't lose the money; *horin atketa*, I have lost the way; *naṭka adok kana*, his pulse is being lost (he is dying); *uni hor doe atena*, that man has been lost (out of sight or out of community); *atkedeale*, we lost him (he got away); *noa doñ atketa*, I missed this; *bhurka ipil netar doe at akana*, the morning-star has disappeared at present.

As second part of a composite verb *at* is used in the meaning to lose, the first word showing what was being done at the time of losing. *Ñel atkedeale*, we lost sight of him, saw him disappear (also used about seeing somebody die); *sen adok*, lose one's way; *sap atkedeale*, we lost hold of him (lost him between our hands, let him fall, let him die); *hañin atketan, in dō ban kululena*, I divided and got nothing myself; *si at*, plough down, out of sight.

at apat, v. m. Lose sight of one another.

A.a. horkin hohā napam kana, persons who have lost each other are calling out to one another. (v. *at*).

at tof, adj., v. a. m. Scattered, overlooked, isolated, one by one, here and there, unfinished; leave unfinished, leave out, be irregular, single.

Noa disomre deko a.t. menakkoa, Hindus are found here and there in these parts; *a.t. mimit babarko hijuk kana*, they are coming irregularly one or two at a time; *turi dō a.t. omon akana*, the mustard-seed has germinated only here and there; *eken a.t.e ror dareaka*, he can only speak a little here and there (e. g. a foreign language, or about any matter); *parkom a.t.ko teñ akata*, they have woven the bedstead irregularly, here well there badly; *oka okate cole heclen a.t.*, we came along somehow, sometimes along a road, sometimes not; *bintiye a.t.kefa*, he left out several parts of the rigmarole; *qdi etan a.t.ena*, it has become very thin, one here, one there. (v. *at* and *tof*).

at toyo, n., v. a. m. Lit. a lost jackal, one who does not know his whereabouts, a fool, dunce; nonplus, perplex (by foolish talk).

Okaren kanako noko a.t.ko do, from where are these dunces; *akoak galmaraoteko a.t.kidina*, they perplexed me with their (to me foolish) talk. (v. *af* and *toyo*).

ath, v. *at*.

atha, adj. Homeless. (cf. H. *athāh*).

atha, v. *athan* (H. *athā*).

athaha, the same as *athan*, q. v. (C.).

athan, n., adj. Unmentionable parts (about the privy parts); boundless, bottomless, unfathomable, endless, very deep, great, enormous, incurable, unmentionable.

A. dak, bottomless water; *a. bir*, endless forest; *ađi marañ a. dakren boloyena*, fig. I have got into endless difficulties; *athan marañ hađi*, an enormously big elephant; *a. reye ghaoena*, he has got a sore on his privy parts; *a. rog sađ akadea*, he has got an incurable disease. (H. *athān*).

athantar, n., adj. Abyss, deep; bottomless, endless (only about water and forest, used like *athan*).

Nūt a. cetanre tahekana, darkness was over the deep. (v. *athan*).

athanthar, v. *athantar*.

athanthan, properly *athantar*, q. v. (C.).

athani, v. *athan*. (C).

athol, v. *athol*.

athol, adj., v. a. m. Unsteady, unsettled, roaming (person), uncertain to be found; make, become do., shelterless.

A. geae, he is a rover; *teheñ gapa doñ a. gea*, I am uncertain to be found in these days; *thol horgeko a. kedeo*, they made him, a steady man, shelterless (homeless, without fixed abode); *gidrako gođ cabayentaeteje a. ena*, he became unsettled because all his children died. (*a* + B. *thol*).

āt, n., adj., v. a. m. Zeal, force, severity, energy; zealous, hard, severe, tight, intense, strong, loud, fast, difficult; press, be hard on, hurry, force.

Inak a. rem farhaslen bañ, only you be able to stand my energy; *ađiye āta, uniak porsa do babon hatao kaia*, he is very severe (exacting), let us not do the mistake to borrow from him; *noa gađa do ađi āta, phobon parom darelea*, this river is running very fast, we shall not be able to pass; *āt arañ*, loud voice; *āte hohoyeta*, he is calling out loudly; *āt hoe*, strong wind; *sque āteñ kana*, the creditor is pressing me (for payment); *pera ađiko ātok kana*, the friends are very pressing (e. g. to get the date of marriage fixed). (H. *āt*).

āt, n. Interval (only with postp. *re*).

Mōrē māhā ātrebon heđ ruqroka, we shall return after an interval of five days; *bar serma ātre*, with an interval of two years; *kađa dun-đakte bar isi ātre mađ khuntiko bil idi akata*, reckoned by the length of a buffalo's plough-furrow they have fixed the mile-stones at every forty length; *mimil tarām ātre jondrako rohoe idia*, they plant Indian corn at an interval of one step. (v. *āt*).

aṭa, n., v. a. Flour, meal (of wheat only); ground to flour.

A. holon flour; *a. piṭha*, cakes made of wheat flour. (H. *āṭā*).

aṭa, n., v. a. Watch-house, hiding-place (for shooting), ambush, a machan; make do.

A.ko baṣau akata, they have arranged an ambush; *a.reko oko akana*, they have hidden themselves in a watch-house; *davereko a.keta taruṣ goṅko lagit*, they have erected a machan in a tree to kill leopards; *kumba a.*, watch-hut; *marom a.*, a machan; *eṭel a.*, an enclosure (without roof) for shooting purposes. (H. *āṭa*).

āṭa, adj., v. a. m. Forcible, intense, strict, to the point; do strictly, be hard, severe, serious.

A.katebon sapkoa, we shall have to treat them severely; *bam a. oṭo-katkoa*, you did give them a strict order when coming away; *bicar do a.yena*, the case has become serious; *khub a. roṣ taē*, his word is to the point and forcible. (cf. *āṭ*).

āṭa āṭi, n., adj., v. m. Dispute, quarrel; on bad terms, quarrelling; quarrel, be at loggerheads, fall out.

Āṭi din khon ā. ā. calak kantakina, they have for a very long time been on bad terms with each other; *ā. ā.le ropoṣ hapamena*, we had a quarrel together; *ā. ā. yenakin goda nutunte*, they fell out on acc. of a plot of land. (v. *āṭ* and *āṭa*).

aṭa bond, n., v. a. A charm preventing misfortunes (from wild animals, thieves, epidemics, etc.); cast a charm over, shave off deadly peril.

Ojha galmaraoaṣe, jemon noa ato caṣ mase a.b.kak ma, speak to the ojha that he may cast a protecting spell over this village for four months; *dihri do bire a.b. akata, mihū merom jemonko bolo dareak*, the hunt (forest) priest has charmed the forest that the cattle may enter; *a.b.e. lagaoketa hoṣore, jemon kombro aloko irtale*, he has cast a protecting charm over the (standing) paddy, in order that thieves shall not be able to cut our crops. (v. *aṭa* and *bond*).

aṭal, n., v. a. m. Layer, fold, row, storey; make a layer.

Mil a. aṭette do rokoṣe bujhaṅka, with only a single layer (of cloth) spread under you it feels unpleasant; *bar pe a. dhiri*, two three rows of stone; *pe aṭal oraṅ*, a three-storeyed house; *ḍhiṅki a.akme, baṅ sok tiogok kana*, put a layer (of chaff) in the husking-hole, the piston does not reach so as to clean it; *oraṅko a.oata*, they have added a storey (or, a room) to the house. (H. *aṭāl*).

aṭal, adj. Double, folded, with double flowers.

A. kusmbi baha, certain plant (v. *kusmbi baha*); *a. joba baha*, a double-flowered Hibiscus *rosa-sinensis*, L.; *a. raj baha*, a double-flowered oleander. (v. *supra*).

aṭal baha, n. A certain flowering shrub (*Yucca aloifolia*). (v. *aṭal* and *baha*).

aṭal gonḍal, adj. Several, various and many (splendour implied; about houses and clothes).

A.g. tako catom orak, they have many fine houses, one beside the other (with foursided roofs); *nui herel do a.g.e kicicedina*, this husband furnished me with a great assortment of fine clothes. (v. *atal* and cf. *goṅḍāñ*).

atal phūrūk, n. A leaf cup with double leaves, made of two leaves the one above the other (also called *ḍāngra jom phūrūk*), also of four leaves (like *soṛwa*). (v. *atal* and *phūrūk*).

aṭaṭ jarap, adj., v. m. Famished, parched, faint (with hunger or thirst); be do. *Hola khon reṅgeṭe a.j. menaklea*, we are faint with hunger having eaten nothing since yesterday; *sardi setoñ jokheḍ buru khon a.j.le heḍena*, we came parched with hunger from the hill at the hottest time of the day; *tetañtele a.j.ena*, we became faint with thirst.

aṭaṭ uṭuṭ, v. a. m. Swell up, raise, stir up, agitate, revive, gather (clouds). *Kathako a.u.eta*, they are reviving the matter; *laḥ a.u.barae kantina*, my stomach is swelling a little (dyspepsia, wind, etc.); *Khet nutunteko a.u. akana*, they are agitated (reviving the case) in connexion with the ricefield; *a.u.e rimil akata*, clouds have gathered (cumulus); *tala korae a.uṭubok kana*, the middle boy is stirring (i. e. I am feeling hungry). (cf. *aṭuṭ uṭuṭ*).

aṭa saṭa, n. Strength, vitality, vital power; means, remedy.

Nuiak cet a.s. hō bañ ñelettæa, I do not see any strength in him (about sick persons, or, about means); *a.s. banuktakoa*, they have no means of sustenance. (Desi *aṭha saṭha*).

aṭ cala, adj. Having a double-hipped roof (as a house with a veranda all round, the roof of the veranda being lower and separate from the house roof).

Aṭ cala orak, a house with double-hipped roof (lit. eight roofed). (B. *aṭ cālā*).

aṭen, n. A gregarious scandent shrub (*Combretum decandrum*, Roxb.). The twigs are used by the Santals to make *guriḥ ara* (v. *ara*) and to fence in trees with; also used for *bata*, q. v.

aṭen jhaua, commonly used expression for above.

aṭel, n., v. a. m. Spread out, pave.

Areko durufena, they sat down on the spread (mat, cloth, straw, etc.); *aṭdokak menaka se bañ*, is there anything to spread out or not; *paṭia aṭedme*, spread out the mat; *busuṭko a. akata*, they have spread out straw (to lie down or sit on); *dhiriko a. akata band ghure*, they have paved the tank-side with stones; *nahel a.akme, cheo akana*, put a wedge in the plough, it does not go deep enough. (Malto *aṭe*, spread).

aṭel sil, n., v. a. m. Span of life measured out to a man; decide length of life, forordaiñ, doom.

Nui do nin dinre ol sil a.s. tahēkantaeteye goḍena, this one's span of life was foreordained to last so many days; therefore he died; *ḍan do nui-akko a.s.kettaea*, the witches decided his death. (v. *aṭel* and *sil*).

aṭgāo, n. fig. Penis (used by women). (v. *aṅḡāo*).

aṭgate, n., adj., v. a. m. Narrow, strait, confined place; difficulty, fig. the private parts; narrow, strait, confined, limited, cramped, hampered, difficult; make, be narrow, etc., fill up hamper.

A.rye teṅgo akana, bae tuṅ dareaka, he is standing in a confined place, he cannot shoot; *aḡi a. menaktaca*, he has much difficulty; *a.gea noa hor do*, this road is cramped (with stones, pits, etc., not necessarily narrow); *a. jaegare parkompe bel akata*, you have put the bedstead in a narrow place; *pinda do aḡipe a.keta*, you have filled this veranda up, so that it is difficult to move; *a.kedeape*, you have made it difficult for him. (? cf. *aṭ* and H. *gaṭā*).

aṭghate, the same as *aṭgate*, q. v.

aṭkao, the same as *aṭok*, q. v.

aṭka oṭko, adj., adv., v. a. m. Uneven, knotty, rugged; make, become do.

Ohobou gitiḡ darelena, a.o. ḡikḡuk kana, we shall not be able to lie here, it is so rough to feel; *noa disom do a.o.gea*, this country has a rugged surface; *kaḡ dom a.o.keta, ṭhik baṅ baṅsaḡka*, you have made this bit of wood uneven, it will not fit in properly. (cf. *aṭok* and *kaṭha koṭko*).

aṭkar, n., v. a. m. Feeling, impression; feel, discern, be conscious of, turn over in one's mind; taste, try, appear to, seem (cf. *ḡikḡu*).

Inak a.re doṅ bujhaḡca, okoe baḡae coṅ, to my mind the matter is doubtful; *jut do baṅ a.eta*, I am not feeling well; *ṭhikgeṅ a.kedeā*, he impressed me as being all right; *hor ror leka do baṅ a.eta*, I do not feel it like Santali; *monḡ monḡete ḡheriṅ a. bara akata, menkhan calak leka do baṅ metak kana*, I have been considering it a great deal in my mind, but I do not think it will succeed; *mitḡeḡ akṭkarak ḡuime, hoṭor aṭkarabon*, bring something to feel with, we shall probe it and feel what it is; *aṭkar aṭkarte taramme*, walk feeling your way; *akṭkarak*, something to feel with, a probe.

Used as first-part of a compound verb, the second word denotes what is felt, or how: *a.ṭhikme*, feel it out how it is; *aṭkar heḡkedeāṅ*, I was aware of his coming. Used as second part, the first word signifies the means by, or manner in which *aṭkar* is performed: *jom a.me*, feel by eating; *tunum a.*, feel by testing with the hand. (H. rust. *aṭkar*).

āṭ kucil, n., adj., v. a. m. Straits, narrow place, difficulty; narrow; strain, squeeze, jam.

Cekate noa ā.k.tem hijuk kana, how can you come in this narrow place; *ā.k.reye paṅao akana*, he has got into difficulties; *ā.k. ṭhḡi*, a narrow difficult place; *alo sem noteka, ā.k.ediṅ kanam*, don't move to this side, you are squeezing me; *kamiye ā.k.ok kana*, he is being jammed in so that he cannot work. (v. *āṭ* and cf. *kucil*).

aṭkuṭi, n. A prickly annual (*Argemone mexicana*, L.), a very frequent weed on cultivated land. The seed yields an oil used for lamps. The same as *kar*. Also called *a. janum*. (Malto *aṭkuṭi*, thistles).

aṭkuṭi, adv., v. a. Painstakingly, energetically (only used about ojhās); take pains (to cure a person, especially by doing away with 'hindrances').

Nui ojha do aḍiye a.leta, bae dayeata, this ojha took great pains, but he did not succeed; *a.ve kamiyeta*, he is working exerting himself. (v. *aṭ* and cf. H. *kuṭi*).

aṭo, the same as *oto*, q. v. (Both words are used identically, but *oto* is by far the most common; *aṭo* is especially a women's word).

aṭok, n., v. a. m. Obstacle, hindrance, obstruction, impediment; prevent, hinder, delay, stop, detain, withhold, suspend, protract.

Noa atore boṅga reak miṭṭan a.hoeyena, there has come an obstacle for the performance of sacrifices in this village (e. g. by childbirth); *katha kathateko a.lidiṇa*, they detained me by talk; *dakko a.keta*, they dammed up the water; *hoṅko a. akalkoa*, they have stopped the people (from passing); *bare itaṭ a.ena*, the *bare itaṭ* (q. v.) was detained; *a. ayuṭ-enaṇ*, I was detained until evening. (B. *ṭṭok*, v. *akot*).

aṭpa eṭpe, adj. Skin rough from pimples or from lying on anything, e. g. a charpoe. (C.?).

aṭwara, adj., v. a. m. Determined, vigorous, tenacious, courageous, undaunted (in speech); encourage, stiffen, take to task.

A. hoṅ, an undaunted man; *nui do khub a. kathatae*, this one is very straight forward in his speech; *noa do a. le eneḥ, baṅkhan bon paskaoa*, we must be determined, otherwise we shall lose the case; *khuble a.kedeā*, we took him seriously to task (or, encouraged him). (Desi *ṭṭōārā*).

aṭwari, adj. (f.), the same as *aṭwara*, but only used about women.

aṭwasi paṭwasi, adj., adv. Indolent, sluggish, lazy, inert.

A.p. menaklea reṅgeḥte, we are unable to work from hunger; *a.p. ye gitiḥ akana*, he is lying lazy.

aṭhaona paṭhaona, adj., v. a. m. As a messenger, with messages, messenger (indefinite); send, go with messages.

Jāhā seḥ a.p.ko laḡit miṭṭen hoṅbon dohojōṇa, we shall appoint a man to be sent anywhere with messages; *a.p. unigeke kole kana*, they send him to go with messages. (v. *paṭhaona*, the first word being a kind of jingle, to show the general nature of the work to be done).

aṭha saṭha, the same as *aṭa saṭa*, q. v.

aṭha siṭha, adv. In a desultory way, first eager afterwards tired, down in the mouth.

Noṅde akreye ehoṭlaka a.s., bae dhejlaka, he commenced to make field-ridges here in a desultory way; he was not able to finish it; *paṅhil do aḍiye galet tahēkana, muḡatre do a.s.i thir dorokena*, at first he was boasting very much, in the end he stopped without strength and will; *a.s.le ruarena*, we came back discouraged. (v. *siṭha*).

aṭhaṅa paṭhaṅa, v. *aṭhaona paṭhaona*. (C.).

aṭhe aṭhoṇ, the same as *aṭhe aṭhwaṇ*, q. v. (C.).

aṭhe aṭhwañ, adj., v. a. m. Contiguous, close, in proximity; make, be close, etc.

A.a.e ghao akana, he is covered with sores; *a.a.e tol akata batako*, he has tied the cross saplings close together; *noa guric do barti a.a.ena*, this manure has been spread too closely. (H. *āth*, *āthoñ*, *āṭhwañ*).

aṭhel, n. A jungle shrub (*Murraya exotica*, L.). A branch of this is cut with a stone and made into a stick, used to throw a charm over crops to prevent these from being destroyed by insects (flies). Any one born lying on his side or face downwards (at time of parturition) takes the stick and goes on a Sunday morning without having first passed urine, etc., along out through the fields whirling the stick and keeping his breath during the operation. The stick is also used as a 'medicine'. (? cf. H. *aṭhel*).

aṭhela, adj. Numerous, plentiful, very many.

Nia burure a. arak janam akana, vegetables have come up very plentifully in this hill; *a. horko jarwayena*, a crowd of people came together. (? cf. H. *aṭhel*).

aṭhikan, adj., v. m. Not to be counted, innumerable, uncertain, unreliable; be, prove to be uncertain etc.

A. horko jarwayena, an innumerable crowd came together; *nui do a. hor kanae*, this man is an unreliable person (or, not certain to be found); *noa katha do a.ena*, this story proved itself to be unreliable. (v. *oṭhikan*; *a+ṭhikan*).

aṭho siṭho, the same as *aṭha siṭha*, q. v.

aṭhrē, n., v. a. m. Prop, fulcrum, rest, support; put a prop, etc. to or under, make to rest on, lean on, stop up.

Dhinkire a. lagaome, put a support under the husking machine; *noa saṅga bañ baṣaṅ akana, a.akme*, this beam does not lie properly down, put a prop under it; *sagar a.me, jemon alo gudrauk*, put something under the cart-wheel that it may not move; *ti a.me*, put your hand up against it; *gaṇḍore bohoke a.keta*, he used a *gaṇḍo* as support for his head; *kathako a.kethina*, they stopped my case.

aṭhwar, n. Sunday.

A. hilok, Sunday; *jatra porob do a.reko poroboka ar jom simre hō*, they keep the *jatra* (q. v.) festival on Sundays and also perform the *jom sim* (q. v.) on that day.

Sunday is considered a propitious day for many operations, especially also in connexion with medicine. (H. *itwār*).

awa, n., v. a. m. A potter's kiln; build do.

kuñkal a., a potter's kiln; *gel bar awa khon bhajanpe bachaoketa, ṭhukia bajiakatepe kirinmeta*, you selected a vessel out of twelve kilns, having tapped and sounded it you bought it (an expression used when the relatives of the bride leave after marriage, the bride being the vessel); *techeñ kuñkal doko a.keta*, to-day the potter has built his kiln. (H. *āwā*).

awa, the same as *awale*, q. v. (C.).

awachi, v. a. m. Boil unsatisfactorily (some left unboiled, about grain preparatory to husking). (?H. *av* + *achi*).

awae, v. a. he will come (Desi Bihari, used in marriage songs; fr. H. *āna*).

awae carkhi, n. The same as *hawai carkhi*, a catherine wheel, a kind of fire works.

awaj, n., v. a. m. Sound, report (as of a gun), din, noise; sound, fire off.

Bānduk reak a. leka sadeyena, it sounded like the report of a gun; *ale atore bom ar bānduk bogeteko a.keta*, they fired off a good many bombs and guns in our village; *adom bānduk dō turui dhao a.oka*, some guns (revolvers) sound (are fired off) six times. (P. H. *āwāz*).

awala, adj. Doer, keeper, possessor (used only as second part of a composite word).

Khub ſaka awala kanae, he is a very wealthy man; *khub bicar a. kanae*, he is very much occupied with judging. (H. *wālā*).

awale, n. *-babar*. The string fastened crosswise round the spokes of a spinning-wheel (*carkha*), on which the *mal* (q. v.) runs. (H. *awāl*).

awañ evel, the same as *awañ ever*, q. v.

awañ ever, adj., v. a. m. Famished, destitute; be do., pine for food.

Sedaere ađi a.e.ko lahākana, nāhāk doko juktaketa, formerly they were very poor and destitute, now they have bettered their condition; *jomak lađitko a.e. barae kana*, they are pining for food; *reñgečteko a.e.ena*, they have become famished. (? cf. *hawañ* and v. *ever*).

awañ sačuq, the same as *añ sačuq*, q. v. (C.).

āwar, n. Afterbirth, placenta (of animals); fig. old clothes (especially those of a bridegroom), rags.

Ā. nūrena, the placenta has passed out; *jāwāe dō ā. cekateye giđia*, how is the bridegroom to get rid of his old clothes (said at the time of bathing the bridegroom); *ā. lekae lade barajon kana, kicrič banuktaea*, he wraps himself in rags, he has no clothes. (H. *āwal*).

awa ſapa, adj., v. a. m. Helpless, destitute, forlorn, friendless (only about human beings); make, be do.

Noko giđra doko a.đ.gea, these children are destitute; *mohajon dō nui horko a.đ.kedea, joto jumiko rečkedete*, they moneylenders have ruined this man by robbing him of all his paddy land; *apate gočentakoreko a.đ.yena*, they have become forlorn by their father's death.

awali, properly *awala*. (C.).

awasi, n. An heir. (C.).

aya, n., v. a. m. A female attendant on children, a lady's maid, maid-servant (in Anglo-Indian houses); appoint, become do. (Port. H. *ayā*).

āyā, adj., adv. Right, true, fair, just; truly.

Ā. katha cel iate bam sen ocoak kantiña, why do you not agree to what is my true statement; *ā. damte*, at a just price; *ā.ak emakom*, give them what is right; *āyā, nonde tahentegen hel idikedea*, truly, while I was here I saw him take it away. (A. H. 'eyān, cf. *ae*).

ayak, v. m. Hide oneself, shirk, get out of the way.

Dingeye ayagok kana, he is keeping out of sight every day; *okatem a.lena*, where did you disappear to.

ayak oyok, adj., adv., v. a. m. Crestfallen, lonely, solitary; make, be do., confused, at one's wit's end, without resources.

Joto hoyle bagiade kha' ac' eskar a.o.e benget barayet tahkana, as we all had left him, he was there himself alone, looking here and there crestfallen; *ruhet ruheteko a.o.kedea*, they confused him by continually scolding.

ayak uyuk, v. *ayak oyok*. (C.).

ayan (*bin*), n. The cobra (*Naja tripudians*). Several snakes are called *ayan* by the Santals, viz.:

hende ayan, lit. black cobra; so called because dark coloured;

dudhiq ayan, lit. milk cobra; so called on acc. of its light colour;

domba ayan, the same as *ghura a.*;

ghura ayan, so called because it is believed to emit a gurgling sound like that of a quail;

kabra ayan, lit. variegated cobra, so called on acc. of its colour;

jola ayan, lit. lake cobra; black; name due to its habitat.

All the above are varieties of *Naja tripudians*.

Karinangin ayan, generally called only *karinangin* (*bin*) is possibly the King cobra (*Naja bungarus*).

Jeren ayan, by Santals taken to be a cobra, is the innocuous *Zamenis mucosus* before it becomes fullgrown.

ayan oyon, adj., v. n. Prying, inquisitive, pilfering; go and look into, pry, pilfer; look stooping.

Eskar alope bagi otoaca, qdi a.o. hor kanae, don't leave him alone, he is a very prying fellow; *a.o. barae kanae, disayepe*, he is prying, have an eye on him; *a.o.e bagileta, ar hōe ehō ruarketa*, he left off pilfering, but has again commenced; *a.o.nam baraeme*, look well and try to find it. (cf. *oyon*).

ayar, adj., v. a. m. Awry, wry, oblique, turned or twisted to one side, out of right position (e. g. straight when bent is required), deceptive, feigned; make, be awry, etc.

Khet do a.gea, atre do ban jutoka, the rice-field is misshapen, it will not be possible to plough all in one operation; *a. rake raketa*, she is crying feignedly (especially about women who go to condole when somebody is dead); *maciko a.keta*, they have made the stool wry. (cf. *aere*).

ayar ayar, adv. Divergently, deviatingly, awry, irregularly.

A.a.ko siok kana, they are ploughing irregularly (not straight); *a.a.ko gok akata*, they are carrying it slantingly (higher on one side than on the other). (v. *ayar*).

ayar kapi, n. A shape of battle axe. (v. *ayar* and *kapi*). (C.).

ayat, n. A verse, sentence. (A. H. *ayat*).

Ayaro Payaro, n. A country mentioned in some of the Santal traditions as lying between the countries Hohoro Bomboro and *Jhāl dak disom*.
ayat oyot, v. a. m., the same as *ayak̄ oyok̄*, q. v.

ayo, n. Mother, used also about mother-in-law, and in address to any woman older than oneself (by certain sects, the *Saphai*, used addressing all women, even children).

Ateko thenin senlena, I went to our mother's; *kaki ayo* (the same as *kaki cnga*), stepmother, father's younger brother's wife; *haiom ayo*, aunt (father's sister); *goŋgo ayo*, father's elder brother's wife; *gorom ayo*, grandmother; *pera ayo* (used in address to not known elderly women); *henda pera ayo*, I say, mother; *okaren pera ayo kanam*, wherefrom are you, mother; *ε ayo*, O mother! *ayo budhiye janam akana Janakpurre*, a 'mother' has arisen in Janakpur (used about a kind of 'prophets' or female babaji; v. *saphai hor*). *ayo*, as int. (v. *ayoge*), O mother, dear me! (B. āō).
ayoman, v. *aeoman*.

ayø, the same as *ayo*, q. v.

ayok̄ tayok̄, v. *asok̄ tayok̄*. (C.).

ayoge, int. of surprise, pain, anger. Oh! O dear! O mother! hallo! good gracious! (any of the vowels may have the stress, with stress on *ø* the int. is mostly one of astonishment).

Ayo, nit nondeye tahēkana, strange, he was here just now; *ayoge, behal nitok doe rukhet kanaye*, dear me! how awfully he is scolding now; *ayoge, bam ahjometa*, hallo, don't you hear! (*ayo + ge*).

ayogo, int. with same meanings as *ayoge*. (Stress mostly on *go*).

Ayo, ayo, ayo go! ađi āt hasoyedin kana, babare bañ jutin qikaueta, O dear, dear me, O mother! it is an awful pain I feel; Oh! O father! I feel not well; *ayogo, nonka boge do tis hō bañ cakha qikau akata*, O mother! such a nice thing I have never tasted before. (v. *ayo* and *go*).

aha đata, v. m. Be bewitched, suffer from the effects of the evil eye. When a woman happens to come and see another woman (or a man) preparing anything for curry, she will say *aha đatakok̄ ma*, may it be bewitched, which is supposed to remove any danger. The woman preparing the curry may also take a small bit of whatever she is preparing in her hand, and turning it round once (either way) over the fire-place she says *aha đatakok̄ ma* (or *a.kok̄ đ.kok̄ ma*), whereupon she throws the stuff into the fire. This is supposed to counteract the evil eye; *aha đatale calaona*, the effects of the evil eye has gone to its own place. *Alo a.kok̄ đ.kok̄ ma*, may no evil eye have any effect (from a *bakhēr*); (v. a.) remove the danger of the evil eye (as described). *Bae a. đ. leta*, she did not take precautions to counteract the evil eye. (v. *aha* and *đata*).

A.

A, a resultant vowel apparently peculiar to the Santal language; the *a* as pronounced when an *i* or a *u* is, or has been, found within the same stress-unit. The sound reminds new-comers of the *u* in Engl. 'hut'. See Mat. I., para 5 and pp. 164 s. with X-ray photo of the tongue when pronouncing this sound.

ā ā, adv., v. m. Whimperingly; whimper, whine (children and women; about inarticulate crying; opp. *raḥ* that may imply mentioning of one's sorrow or pain). *Dal ā ākedeako*, they beat her, so that she whimpered; *ceṭ ekenem ā āḥ kana, okoe cete metatmea?* what are you whimpering for, who has said what to you? *ā āko raketa*, they are crying whimperingly. (Onomatop., cf. *ā ā*, *āi āi* and *ar*).

abariā, the same as *abariā*, q. v.

abgori, adj. Defenceless, unprotected, ownerless. *Abgorim ḥamkette noa dom idiyeta*, you take this away, because you found it without its owner. Also used like *abgari*, q. v.

abgun, adj., v. a. m. Spoilt, injured; spoil, injure, bring out of order.

Sireko a.keta, they spoilt it in ploughing; *noa do itare a.ena*, this was spoilt in the seed (some of the seed was spoilt, hence only part germinated); *hoṛmo a. akantina*, my body has got out of order; *jom a.enah*, I am out of sorts having eaten (too much, at an unusual time, or what did not agree with me). (Desi *obgun*, v. *gun*).

abir, n. A powder of talc mixed with *gulaḥ* (red powder), used by the Hindus during the Holi festival. *A. lobok*, red powder. (H. *abir*).

abruk, n. Honour, good name (rarely used, but cf. *beqbruk*). *A.e agukedea*, he dishonoured her. (P. H. *ābrū*).

abuk, v. a. m. Wash hands, feet and mouth, wash a child. *Gidra a.em*, wash the child (hands and feet; or, hindquarters after stooling); *pera hoṛe heḥlenkhan jaṅgako a.ea*, when a visitor comes, they wash his feet; *a.enabon, daḥ maṇḍibon eṛeange*, we have had our wash, let us now before anything else get some food. (cf. *ap*; v. *abuḥ*; Khar.)

abuk jaṅga, n., v. a. m. Washing of feet (part of the marriage ceremonies); wash the feet (as do.). *Hola do a. j. tahēkantalea*, yesterday we had the ceremony of feet-washing; *teheṅko a.j.ḥ kana*, to-day they have the feet-washing (*jaṅgako a.kina* is also commonly said). (v. *abuk* and *jaṅga*).

The ceremony is performed in the bridegroom's village after the return from the bride's house where the marriage ceremony was performed. After having been ceremoniously 'bathed' by the female leader of ceremonies the bride washes the feet of her husband; thereupon she washes the feet of all the village officials and her father-in-law and his male relatives, further the wives of those mentioned. Next she washes the feet of brothers and cousins, etc., of her husband, further of his sisters, etc. The washing is generally accompanied by a good deal of fun; when she has finished washing each, she catches hold of their legs and does not let go, until they have given her something, generally some small money.

abuk selet, v. a. m. lit. Wash together with, take along, mix up in, go together with (in rites). *Alañ hōlañ q.s.kakoa onkoak khorōcte*, let us two also wash them (our ones) together with (their ones) at their expense (the expression is used about performing *caco chaṭiar* (q. v.), *jom sim* (q. v.), etc., together with others, when they themselves have not sufficient means to do it themselves alone); *nuiak do alope aijomtaea, mi do okoe hō bako nōota akadea, aṭeye q.s.akana*, don't listen to this one, nobody has invited him, he has mixed himself up in this. (v. *ābuk* and *selet*).

abuk cabuk, v. *habuk cabuk*. (C.).

abuñ, the same as *abuk*, q. v. (*abuñ* is possibly the older word).

abuñ jaṅga, the same as *abuk jaṅga*, q. v.

abhi tabhi, adj. Now or later (used only in *chaṭiar binti*). *A. kal se t. kal*, at this time or at a later time; *a. se t.*, now or later, i. e., living or dead. (H. *abhi* and *tabhi*).

abhua, adj., v. m. Knotty, crooked; become do. (B. *ābhūgno*).

abhu cabhu, adv., v. a. m. In a hurry, head over heels; hurry, flurry, bewilder, upset. *A. ci nūr calaena*, he ran away in a hurry; *hoe dak-teye q. c.kellea, jom hō bale jom nawana adom do*, we were upset by the storm, some of us did not even get time to eat; *qđin q.c.yena, mit ghari hō bañ durup nawana*, I was utterly flurried, I did not even find time to sit down a little. (v. *abhu tabhu*).

abhugel tabhugel, adv. Annoyingly started, disappeared.

Nel hortele laṅgayena, a. t., heṭge bac hijuk kan, we are tired of waiting, it is quite a nuisance, he does not seem to come; *calaena, a.t., nit hijuk dhinan hijuk*, he went away and disappeared quite irritatingly, whether he will come now or in the afternoon; *a. na t.* disappeared somewhere. (v. *abhu tabhu*; *gel* is probably to be connected with N. B. *gel*, gone; word rare).

abhu tabhu, the same as *abhu cabhu*, q. v. (this is probably the original form, to be connected with H. *ab* and *tab*; word not known to all Santals).

acir pacir, n., v. a. m. Enclosure, court with walls round, homestead with do., wealth, grandeur; make a court round the house; become wealthy.

Khub a.p.e lagaoketa, he has made a grand court round his house;

a.p.e. oraġ duar akafa, he has made himself a grand homestead with walls round; *a.p.teye purun akana*, he has full up of wealth; *sedaere ađi nindhane tahġkana, nāhāk do khube a.p.keta*, formerly he was very humble, now-a-days he has procured for himself a grand home; *noa a.p. do nahakge taea, gidra ma bamġkolae*, his grandeur is useless, seeing he has no children. (B. *prācīr*; *acir* is possibly a jingle, but cf. *acur*).

acu, v. a. m. Set to do, hire, employ, engage, order. *Tcheñ do kamñ a.koa bar pe hor gan*, to-day I shall employ hired work, a couple of men; *ma se mit hor a.yepe, hanġeye baron otokakoa*, order one man please to go and forbid those over there (to do this or that); *antege bam ror dayeaka, etak hor do cel iqem a.yetkoa?* can't you speak yourself, why do you set other people to speak for you? *hoponiñ teheñ siokiñ a.kedea*, I have to-day set my son to plough; *a. bhorsae kami kana*, he is working trusting to hired people; *babar anateñ a.koa*, I hire them to work at two annas each; *siñ sašuško a. sukeñ kana*, all day long they set me to work (and do no work themselves); *a. hor*, a hired man; *oraġ jeredtae lagit hore a.katkoa*, he hired people to set fire to his house; *akcuić*, an employer, an instigator; *kichu ih kanaan akcuić do*, do you take me to be the instigator? v. recip. (*apacu*) *akingekin apacu kana*, they are trying to make each other work (being unwilling to do it themselves); *apacutege din calak kantaben khan cekate kami do calaka?* when you let the time go telling each other to work (doing nothing yourselves), how can anything be done? (Kharw.).

acu doġe, v. a. Employ and instigate, set on. *Nuigeye a.ġ.kedea*, this one set him on; *okoe a.let ġ. letmea*, who employed and set you on (from an *oġha bakhġr*). (v. *acu* and *doġe*).

acur, n., adj., v. a. m. Turn, turning; round-about; turn, revolve, move about, restore, return, give back, answer, retaliate, rejoin. *A.then*, at the turning; *a. horteye hećena*, he came by a round-about way; *parkom a.me*, turn the bedstead round; *hoye a.keta*, the wind has turned; *cun lekalan a.mea nāhāk*, we two (i. e., I) shall presently turn you round like lime (when it is swung round for burning); *mone a.keta*, he turned his mind round, has repented, been converted; *šakae a.kettiña*, he returned my money; *ponca nahele a.eta*, he is turning four ploughs round, ploughs with four ploughs; *neš do sāvāeye a.keta*, this year the rains have been plentiful again; *mokordomae a.keta*, he turned the law-suit against him (on appeal); *belā a.ena*, the day has turned (it has become afternoon); *mokordoma a.entaea*, his law-suit was decreed against him (on appeal); *siñ sašuš nonġeġeye a.ok kana*, the whole day he is moving about here; *mġl a.ok kantiña*, I am feeling giddy, dizzy; *disa a.ok kantaea*, he is getting conscious again; *hormo a.entaea*, his health is returned (he is as well as before his illness); *netar do bhao a.ena*, at present the price has returned to its first level; *a.ok horte do alom calaka*, don't go by the round-about way; *neš a.ok sermale baplaka*, we shall have the marriage

next year; *jumiñ q.adea*, I gave him back his ricefields; *kathae q.adea*, he returned him answer; *amem dalkidiñ bodol am hō lañ q.ama*, I shall pay you back that you struck me; *benget uric' alom tahena, mēt akcura*, don't be staring (at a revolving thing), you will become giddy; *akcuric'*, one who leads round, conductor of ceremonies (at marriage); *katha akcuric'*, one who gives answer, a pleader, spokesman.

Acur is commonly used as the second word of a compound, signifying 'round', 'on all sides', or, 'again'; *esef q.*, enclose on all sides, hem in; *don q.*, jump round; *jom q.*, eat on all sides (*disome jom q.keta*, he has visited the whole country); *siri q.*, enquire everywhere (*bahuko siri q.ok' khan don calakgea, in don bhagoena*, if a bride may be found anew, I shall go; I have failed to find one and have given it up). (Birhor, *acur*; Ho *biur*, Mon *chau*; ? cf. *caco*).

acur bihur, adv., v. m. n. Backwards and forwards in the same place, over and over again; move, hang, hover about. *Cete ham kana a.b. nui hor do, nit hō menagea*, what does he want hovering about here, this person, he is here even now; *a.b. inagem rorefa*, you are saying the same over and over again. (v. *acur*; cf. Ho *biur*).

acur hec', v. m. Come round, return (especially when one has no business to do so); come having had a swing at the *acur jatra* (q. v.). *Nonde ma jotom bodnam ofokatlea, arhōm q.h.akana*, here you gave, as you know, all of us a bad name when you left, have you come round again? (v. *acur* and *hec'*).

acur jatra, n., v. a. m. A *jatra* (q. v.) festival with *hindol* (q. v.); observe, practise do. *Aj'nel*, to see do.; *handeko a.j.yeta*, over there they are having the *jatra* festival; *a.j.rele acur hecena*, we are back having been to the *jatra* and had a swing.

This festival (borrowed from the Hindus) is observed generally in Magh (Jan.—Febr.); a kind of 'Merry-go-round' is put up on two heavy posts fixed in the ground, on the top of which the axle of the 'wheel' rests. The 'wheel' has a stool fixed at the end of the 'spokes' (in all four stools, or in large *hindols* eight, each pair of spokes having two stools, one above the other). People pay a small fee and are turned round sitting on the stools.

acur ruar, v. a. m. Return, give back, turn back, return an answer, pay in one's own coin; come back. *Hataolettaegeañ, jotōñ q.r.kattaeta*, I received his (things), I have returned everything to him (with *kettae* it would mean, paid, given back, but not necessarily the identical things); *sen senkatae, arhōv q.r.ena*, he tried to go, but did not succeed and turned back again; *q.r.adeañ*, I answered him; *Pandutikin bakin hejoñ kante inkin ojalidina; cete hō bakin purunlidinte arhōñ q.r.kat takina*, as Pandu and his wife did not get any children, they employed me as an oja; as they did not give me anything for my trouble, I have caused their trouble to return. (v. *acur* and *ruar*).

acur sorta, v. a. m. Turn back against, break out again. *Noa katha do abo uparteke a.s.keta*, they turned this matter back against ourselves; *atore duk do a.s.ena*, the epidemic has broken out again in the village; *ona atore duk do a.s. onde bare tahēkok ma ar onde bare cabakok ma*, may the epidemic recrudescence in that village stay there and end there. (v. *acur* and *sorta*).

achia, n., v. a. The opening on the top of a fire-place, where the cooking pots are kept; make do. *Mit a. culha*, a fire-place with one opening; *pe a. culha*, do. with three openings. (cf. H. *ac* and *ach*).

achim, n., v. a. Sneezing; sneeze. *Alele roror kan tahēkan takre a. do tofentaea, adole thirena*, just as we were talking he suddenly sneezed, then we stopped; *jāhān kaj galmarao niṭjōnre purub seč jāhāye a.lekhan ona do dosgea, pačim seč khan ona reak suhiye bhoraoketa, utor seč khan do joto khon bogea, ar dakhin seč khan do joto khon baričgea, bohok cofre khan do sanac purqua*, when during talk about something somebody sneezes turned towards the East, this is a bad sign; if towards the West, he testifies that it is well; if towards the North, it is very good, and if towards the South, it is very bad; if above your head, he will fulfil your wish. (cf. B. *hī cī*, Desi *āchī*; Ho *acu*; H. *chik*).

ad, n., adj. Origin, beginning; original, first, ancient. *Adren enga apa do Pilcu harām ar Pilcu budhi kanakin*, our first parents are Pilcu harām and Pilcu budhi; *noa atoren ad betereḷ hoṛ do banukkoa*, none of the original settlers of this village are here (live); *adren hapramko*, the Ancestors of old; *adre do boṅga bako tahēkantalea*, in ancient times we had no bongas (spirits); *ad cqli do Sikar dhabic tahēkantalea*, we had our old customs until we left Sikar (the expression is used about the customs prevalent from the time of Toṛe Pokhore (q.v.) and until they left Sikar). (H. *ād* and *ādi*).

ad, v. a. Take possession of (land, animals), do beforehand. (Word uncertain).

adai, n., v. a. m. Return, payment; collect, realize, exact, get return, pay off. *A.yem namketa*, have you received payment? *uni then khon rin horoe a.keta*, he has realized the paddy debt from him; *maṅjhi do bhejæ a.keta*, the village headman collected the cess; *jotoṅ a.kettaea, khalasenaṅ*, I have paid off everything due to him, I am free; *khaṭali do a.yentiṅa*, my working expenses have been realized; *itq do a. akantiṅa*, the seed sown has been got back; *ḍāṅḍko a. kidiṅa, in hōṅ a.halaketa*, they exacted a fine from me, I also caused them to be fined in return; *kami a.*, pay off by working. (B. *ādāy*).

adauri, n., v. a. A preparation made from pulse and pumpkin (or condiments); prepare do.

Santals prepare this as follows: Raw split peas of *ghaṅgra* (q.v.) and *ramra* (q.v.) and *hotat* (q.v.) or *bāriṅ kohṅḍa* are made into flour, then mixed with water and made into balls, which are dried. This is

prepared during the hot season and used for curry (especially during the rains). (H. *adauri*).

adin, adj. Unsuitable, unseasonable, out of season (word always prefixed to *din*). *Adin din hoeyena, okatebon calaka, nia car mas do nenḍebon enḡot anḡaka*, the time has become unsuitable, where should we go? these four months we shall somehow pass here (about people who cannot go and find work elsewhere, because the rainy season has set in); *a. dinreye goḥ bagiadina*, she died and left me at an unseasonable time; *nit a. dinreye hukuman kana, okañ tioga*, he gives me an order (to go) now out of time (at night), what place can I reach? (H. *adin*).

adli, n., adj. Half a pice (used only about this coin). (B. *adli*; v. *adla*).

adli, n., the same as *adoli*, q. v.

adharia, the same as *adhari*, q. v. (especially used in connexion with sugar-cane cultivation).

adhi, v. a. m. Halve, diminish, reduce, shorten, lessen; become less, dwindle, abate (generally to less than half). *Kaniko a.keta*, they have (more than) half finished their work; *ale do aditetko a.ketlea*, they gave us very little (compared with others) (or, they reduced our number greatly); *band dak do a.yena*, the water in the tank has dwindled considerably; *horoko a. akana noa atore*, the population has been reduced in numbers in this village; *seton dinre hindq do a.ka*, in the hot season the nights are shortened; *candoe a.yena*, the moon is in the last quarter; *katha do a.k kan takoa nahak*, they do not boast so much now-a-days; *bara bariko emalina, ado in do unih a.adea*, they gave us two each equal parts, I gave him of mine in addition.

Adhi is frequently heard as second part of a compound verb signifying the result of the first word, meaning 'mostly', 'the greater part'. *Goḥ a.yentalea kaḡako*, most of our buffaloes have died; *dul a.me*, pour out most of it (leaving a little); *sukri horoko jon a.keta*, the pigs ate most of the paddy. (v. *adha*; H. *adhū*).

adhik, n. Excess; only used with *-te*, as an adv., over and above, in excess, more (than others). *A.te bandḡ inḡe barti rabaḡedin kan*, is it so that only I feel excessively cold; *paset a.te inḡeko emadin*, perhaps they gave me in excess. (H. *adhik*). (Word rare).

adhik, the same as *adhek*, q. v.

adhqili, n., adj. Half a rupee, an eight-anna piece (used only about the coin).

A. siki, an eight-anna piece; *a. baḡi*, a brass cup costing (formerly) eight annas, one of the standard sizes of *baḡi*, q. v. (H. *adheli*).

adhuli, the same as *adhqili*, q. v.

aḡai baḡai, adj., v. a. m. Proud, arrogant, presumptuous, conceited; act, be, do. *A.b. hor kanae*, he is an arrogant person; *bae a.b.yeta nui do, jahānakgem enae, inageye joma*, he does not behave in a conceited way, he will eat whatever you give him; *nite parganayenkan aditeḡe a.b.*

akana, since he became a parganait, he has become exceedingly conceited. (v. *baḍai*, *aḍai* possibly a jingle).

aḍi, v. a. Importune. *Emok lagite a.kidina*, he importuned me to give. (Possibly the same word as the following).

aḍi, n., adj., adv. Much, many, very, very early (word constantly used to intensify the meaning of the following word). *A. hor*, many people; *a. dak*, heavy rain, much water; *a. bir*, much forest, or, dense forest; *a. sangin*, very far; *a. ye seton akata*, it has become very hot (sun is do.); *a. ghutu disam*, a very hilly country; *a. hina*, late at night; *a. setakre*, early morning; *a. re*, early, very early; *a. te a. khan bar takan emoka*, if absolutely necessary I shall give two rupees (that is the limit); *a. te a. khan bac thirokhan hec ruqokme*, if he does not get better at all, come back.

aḍi aḍi, adj., adv. Very many, very much.

aḍi barič, adj., adv. Very bad, very much, exceedingly. *A. b. ko jarwayena*, they gathered in exceedingly great numbers; *a. b. monj so*, an exceedingly sweet odour (cf. coll. Norwegian, vederstyggelig vakker). (v. *barič*).

aḍi choḥ, adj. Very often, frequently, many times. (v. *choḥ*).

aḍi din, n., adv., v. a. m. A long time; long ago, for a long time; keep, let go on, for a long time; remain do. *A. d. hoeyena*, a long time has passed; *a. d. ren heledea*, long ago I saw him; *a. d. ohge tahlena*, he will surely not stay (live) long; *hakim do noa mokordomae a. d. keta*, the judge caused this case to last for a long time (or, postponed it to a late date); *rugi doe a. d. ena*, the patient has been ill for a long time. (v. *din*).

aḍi dhao, the same as *aḍi choḥ*, q. v. (v. *dhao*).

aḍi enec, adv., v. m. Very late; become do. *A. e. e aosanena*, only after a long time he got relief; *a. e. enabon*, we have become very late. (v. *enec*; in stead of *enec ena*, *enan*, *anan* are used).

aḍi garte, the same as *aḍi karte*, q. v.

aḍi goḥan (-*goten*, -*gotec*), n., adj., v. a. m. Very much, various, different things, numerous; make, become do. *A. g. e roy idiketa*, he talked away about a great many things (or, mentioning many matters); *mit bargere a. g. ko cas akata*, they have brought many different kinds under cultivation in one field; *pahul do eken mit tola, nahak doko a. g. keta*, formerly there was only one village part, now they have made many. (v. *goḥan*, etc.).

aḍi kacte, adv. Greatly, much. *A. k. mon dukokpe*, greatly regret (in *binti*). (v. *kacte*).

aḍi karte, adv. Strongly, violently, very loudly, in a loud tune or voice, noisily. *A. k. do alom gidia, raput boteckeam*, don't throw it down violently, you might break it; *a. k. do amge hasoketmea, ban do am eskar-geko roy akatme*, did it hurt you so intensely? were you the only one whom they scolded? *a. k. ye hohoketa*, he called out loudly. (v. *garte*; cf. H. *kar*).

- qđi okoc*, adj., adv., v. a. m. Very much, very many, a great quantity; make, become do., too much. *A.o. menaka*, there is any number, quantity; *q.o.ketañ dak do, cah do etañena*, I poured on too much water, the tea has become thin. (v. *okoc*).
- qđi tirif*, n., adj., adv., v. a. m. Very much, very large; make, become too large. *A.t. do alom joma, dijokam*, don't eat too much, you will be choked; *noa dope a.t.kefa, kulauk coñ bañ coñ gachi do*, you have made these (clusters) too big, perhaps there will not in this way be enough paddy seedlings. (v. *tirif*).
- qđi titil*, n., adj., v. a. m. Very great, very much; make, be too big, too much. *A.t. menakkoa noa darhare*, there are great ones (fish) in this pool; *biñ do a.t.ko jhala*, some snakes are very long; *a.t.ketae noa do*, he made this too large. (v. *titil*).
- qđi tirit*, adj., adv., v. a. m. Very large, tall; make, be do. (about many). *A.t. do alope tubeda*, do not plant very large clusters of seedlings. (v. *tirit*).
- qđin*, adj., v. a. m. Shameless, disgraceful, refractory, wicked; act, become do. (word mostly used by women). *A. gimqi*, a shameless woman; *q. gai*, a wicked cow (thievish); *q.ic*, a disgraceful one; *q.ketae nui do, enañre hijukin metadea, nit hō bae seferana*, he has behaved disgracefully, I told him to come a long while ago, he has not even now arrived. (Possibly *qđi+n*).
- qđni*, n. The two horn-like pieces of iron at the top of a *diqra* (q. v.), to screen the flame, or as an ornament. (v. *qđ*).
- qđra*, adj. Uncontrolled, unaccustomed, unused, untrained, unhabituated, green (men and oxen). *Ađi q. hor kanae, algateye edre godoka*, he is a very uncontrolled person, he easily loses his temper; *q. kađa*, an untrained buffalo.
- qđra qđri*, v. n. Be wild, unruly, ungovernable, squall about. *Nukin qđngrakim a.a. barae kana*, these two bullocks are unruly. (v. *qđra*).
- qđra bađra*, n., v. a. m. Remnants; leave; left over. *A.b. tingk menaka? huruñ juñcabon thořa, adobo len caba gotkaka*, how much remains unfinished? we shall pound and add a little, then we shall press (the *kuñđi*) and have done with it at once; *nui kuri do cekate coe a.b. akan, pera hō bako lagaok kana*, for some reason or other this girl has been left (unmarried), people do not apply for her. (v. *bađra*).
- qđraha*, adj. Wild, not disciplined, unruly (men, bullocks and buffaloes). (v. *qđra*).
- qđhaia*, n. Cholera, the same as *arhaia* (q. v., the commonly used word).
- agar*, v. *agar*. (C.).
- agari*, n., adj. Money paid in advance (for something to be given, or for work to be done); former, original, one in the front. *A. em lahakpe, tobe nahi qđngra don emape kana*, pay the price in advance, then only I am giving you the bullock; *noa atore agari hor banukkoa*, there are

none of the original settlers found in this village; *agarirenko metakom, jemon sagar ko teŋgoe*, tell those in front that they stop the carts. (H. *agari*).

agiā, v. a. m. Bring before (a tribunal or a court). *Noa katha do ape theniŋ q.yeta*, I bring this matter before you; *mūrē horiŋ q.watkoa*, I took the matter to the village council. (H. *aggyā*).

agiā ghao, n. A kind of sores (on the legs and thighs, generally commencing as a pimple that grows, is full of pus and bursts). *A.g. do rabaŋ dinre janamoka, ar miŋ cando gau tahena*, the a. sore generally appear during the cold season and last for about one month. (H. *agiyā* and v. *ghao*).

agiā ghās, n. A sweet-smelling grass, lemon-grass (*Andropogon Schoenanthus*, L. and *Spidagathis cristata*, Willd.). The ashes of the plant are applied to the *agiā* sores. (H. *agiyā ghās*).

agil, adj., v. a. m. Former, of a former age, old, too heavy in front; load too heavily in front (carts and *bhariā*). *A. hapramko*, the forefathers of old; *noa sagar do a.pe bharikeŋa*, you have loaded this cart too heavily in front; *bhor'am a.keltama*, you have made your carrying load too front heavy. (H. *agli*).

agil bhari, adj. Too heavy in front, heavy in the forequarters and lean behind. *A.b. sagar*, cart too heavily loaded in front; *a.b. sar*, arrow-grass thick at the top and lean downwards; *a.b. sadom (kaŋa, kul)*, a horse (buffalo, tiger) heavy in the forequarters; *hadgar doko a.b.gea*, the hyenas are high in the forequarters. (v. *agil* and *bhari*).

agio ghao, the same as *agiā ghao*, q. v.

agio ghās, the same as *agiā ghās*, q. v.

ag lagwa banduk, n. A gun fired by a fuse (the same as *jamki banduk*). (H. *ag*, v. *lagao* and *banduk*).

agla agli, v. m. Be forward, play the leader. *Un gharim a.a. baralena, okorem dhejlaka*, so long you were putting yourself forward, why, you did not manage it. (cf. *agil*, H. *agla agli*).

aglaha, adj., v. a. m. Leading, principal, chief; make a leader, make to go before, in front; go before, in advance, lead. *Abo motore mitteč a.bo dohoyea*, we shall appoint a leader among us; *ahjomkakpe, teheŋ nui dobon a.kedea*, mark, to-day we have made this one our leader; *am barę a.k tabonme*, you go in advance for us. (v. *agil*).

agla pacla, n., adj., v. m. Moving backwards and forwards; double-tongued; now and again move back and forward, play the leader. *Nui hor ondeye a.p. barę kan tahēkana, unrege toe lebet nāwana*, this fellow was putting on airs there, and then he ran himself in; *onkan a.p. katha dheriŋ nel akata*, such double-tongued words I have often seen (the results of); *a.p. eneč*, the backwards and forwards play (in a Santal folktale, about drawing near and again moving away from the fire). (v. *agla agli* and *pacla*).

ag mukh, the same as *ag mukh*, q. v.

agni manda, v. *ugni manda*. (C.).

agnisar, n. A variety of the rice plant. (H. *agni*, cf. B. *ogniśwor*).

agu, v. a. m. Bring, fetch, take, get, exact, charge (*agu* always signifies movement towards the speaker). *Bahui a.kedea*, he brought a wife (got married; or, brought his wife); *kathako a.keta*, they have brought word; *phalmatikin do nawa perakin a.ketkoa*, so and so and his wife have got a child; *jivi a.*, take one's life (kill); *bar sawaeko agukedea*, they charged him a double fine (twice five siki, i. e. two rupees and eight annas); *sud a.*, charge interest; *jatko a.kedea*, they took her caste, dishonoured her (about rape); (*agu* is in this expression used about taking away, even when a woman speaks about herself; she does not use *idi*, as might be thought natural: *jate agukidiña*, he dishonoured me; also *-kettiña*); *mittēc gaiko a. akadiña*, they have fined me a cow; *jiviko a.halakedea*, they took his life as a retribution; *dake a. akawatbona*, he has brought us rain; *gutiye a.ana*, he has engaged a servant; *bahui a.kedea*, he (not the husband, but girl's father, brother, etc. with this verbal suffix) has brought the wife back.

Agu is constantly used as the second part of a compound verb, signifying that the subject 'brings' the act, or the result of the act expressed by the first word to the place or time of the subject; the first word represents the object of the *agu*. Cf. the use of *heč* and *bolok*. We may render *agu* in these constructions partly (when the reference is to an occasional act) by 'bring' or some corresponding word, partly (when the reference is to habitual happenings or doings) by 'constantly', 'regularly', 'continually' or a similar word. *Nel agukom*, look them up and bring word back (lit. bring the seeing of them); *meromiñ kirin a.kedea*, I have bought and brought a goat; *meromiñ akrin a.kedea*, I sold the goat and brought the price; *mittēn kañin bhariketteñ seṅgel a. keta*, by loading on a single piece of timber the cart axle caught fire coming here; *oñdeye senen khongeye seṅgel a.yena*, from the very time he went there he has been continually burning with wrath; *nes doe dak a. akata*, we have had regular and constant rain this year; *noa gođale si a. akata*, we have been ploughing this field (for years); *horo do akrin a. akana niq bhaote*, paddy has up to this been regularly sold at this price; *tehenko idi a.ketkina*, to-day they have brought the married pair finally home; *noa gođale si a.kata* (note the Intentional tense suffix), we have effected the ploughing of this field.

Agu as first word of a compound signifies 'bringing' or 'having brought' something or other, the further disposal of which is shown by the second word. *A. at*, having brought lose; *a. akrin*, bringing sell; *a. jaora*, bring together; *a. dara*, bring along; *a. daram*, bring to meet; *a. ofo* (with Intentional suffix), bring and leave. (Ho *agu*, bring; Birhor *agu*, take away; Mundari *agu*, do. cf. *gugu*, carry on the back; *gok*,

- lift, carry on the shoulder; cf. Nancowry *oke*, Nikobar *kāea*, Andoman. *ekau*).
- aguadar*, n. A forerunner, a messenger (especially used about the three or five men sent in advance by the bridegroom to take food for the bridegroom's party to the house of marriage). (Not to be connected with *agu*; H. *aguwā + dar*).
- aghi*, n. Interest in kind, generally paid in Aghan. (C.). (H. *aghā*).
- ahari*, v. *ahri*. (C.).
- ahi bahi*, adj., adv., v. a. m. Imminent, close at hand; fix the time; draw near, be at hand. *A.b. dinre ghotna hoeyentaea*, just when the time (e. g. of the Sohrae) was imminent, the misfortune befell him; *a.b. din setereña, cel hō babon kulau julquan dō*, the time is close at hand, and we have made no preparations; *baplako a.b.keta*, they have fixed a near day for the marriage; *Sohrae a.b.k kana*, the Sohrae festival is imminent. (cf. H. *yahi*).
- ahil mahil*, n., adj., v. a. m. Dawdle, delay, slowness, tardiness; slow, tardy, sluggard; dawdle, delay. *A.m.te dimbon gotoyeta*, we let time pass by sluggishness; *a.m.dō jutān tae*, tardiness is his force; *a.m.ketbonae*, he delayed us. (? cf. A. H. *ehmāli*, indolence, carelessness).
- ahin muhin*, n. Distress and danger (used in *caco chaṭiār* and *bapla binti*). *A.re m.re, harnare mornare*, in distress, in danger, in bereavement, in death; *a. hilok m. hilok*, day of do.; *sendrare karkare, a.re m.re bol kabul dō bañ kana*, it is not a promise during the hunt, in danger or distress. (v. *muhin*; ? cf. A. H. *aham*).
- ahir kuhir*, the same as *aṇḍir kaṇḍir*, q. v. (C.).
- ahla*, n. Emanation, presence, radiation, motion. *Ber ahla*; radiation from the sun; *daḥ reaḥ a.*, emanation from the water; *seṅgel a.*, emanation (light) from a fire; *buru a.*, radiation from a hill. (C., unknown to most Santals).
- ahla*, n. A small sheaf of grain, etc. (*-biṇḍa*). (C.).
- ahluñ*, v. a. m. Fret, distress oneself, despond, despair, be dispirited, downhearted (word mostly joined to *jivi*). *Jivi atom a.tama*, do not be dispirited; *bidesre tahente jivi a.lekhan rog do satge sasapa*, if you in foreign parts let yourself be downhearted, illness will easily come on; *onah aijomkette jivi a.entina*, hearing that I got very dispirited. (v. *ahluñ*).
- ahluñ*, adj., v. a. m. Seedy, pulled down, depressed out of sorts, slack, limp, weakly (from illness, heat, hunger, sorrow, etc.; about the external look of people, animals, plants, etc.); make, be do. *Kada hormo a.ge nelok kana*, the buffalo looks seedy; *rogteve a.kedea*, he became weak through disease; *setoñte gachi a.ena*, the paddy-seedlings look weak on acc. of the heat of the sun. (? cf. *olon*).
- ahna ghni*, adv. Putridly (smell). *Cel bañ note khon so hijuk kana, a.a.*, an indescribably horrid smell is coming from this side. (v. *ahna*).

ahnau, v. m. Go bad, decay, decompose, putrify (about the first stage of decomposition: soil, meat, fish, the body and sores). *Noa jel do cedak bape melao akata, ak kana*, why did you not put this meat out for drying; it is commencing to decompose; *ghao a. idik kana bape saphayet teron*, the sore is getting worse and worse, because you do not clean it; *hape, hasa a. ocoakge* (or, *lenge*), wait, let the soil (of the field) decompose a little. (? cf. H. *hanna*).

ahni muhui, the same as *ahin muhin*, q. v.

ahri, n., v. a. m. The chief in connexion with the rearing of Tassar silkworms, a foreman in dance, espec. the *lagre*, q. v.; make, be do; observe religious rites in connexion with silkworm tending. The *ahri* directs the operations, allots the trees to the *paiha* (q. v.) and performs all religious observances in connexion with the silkworm tending. *Hani a.ren paiha doko saengegetaea, menkhan batrao hōe batrao oco akatkoa*, the pupils of that silkworm rearing master are many, but he has also made the silkworms succeed. (cf. H. *aheri*).

ahri ada, n. People who tend silkworms under the direction of an *ahri*. *Noa birre do bar thaire a.a. menakkoa, bankhan jotoko ada barike kana*, in this forest there are in two places people who tend silkworms under the direction of an *ahri*; all the rest are only silkworm rearers; *a.a. bari*, the place where the *a.a.* tend the silkworms. (v. *ahri* and *ada*).

ahum tahum, the same as *nahum tagum*, q. v. (C.).

ahup cahup, adv., v. a. m. In a hurry, quickly, expeditiously; hurry, flurry. *A.c.le hir dukana, bale tiokledea*, we ran after him in a hurry, but we did not overtake him; *a.c.ketleako*, they put us in a flurry (without real cause). (v. *ahap cahap*).

ahup tatup, the same as *tahup tatup*, q. v.

ahur bahur, adj., v. a. m. Roundabout, gyratory, confused; confuse, puzzle, bewilder (especially used about the state of mind of the parties when they wrangle about settling the marriage preliminaries). *Oka a.b. hortem mohndaketlea*, what a roundabout way have you started us on? *katha kathateko a.b.ketlea*, by bringing forward this, that and the other they confused us; *a.b. katha*, confused talk.

ahur tahur, v. m. Gobble. (C., v. *tahur*).

ai, a descending diphthong (see Mat. I, paras 12—14).

aiā, n. Mother, used by little children. (C., v. *ayo* and *aigu*).

ai ai, adv., v. m., the same as *ā ā*, q. v. (cf. *ūi ūi*, *kāi kāi*).

aidari, n., v. a. m. Right, authority, power, possession, jurisdiction, right of do., inheritance; take, get possession, inherit. *Noa atore ihak a. menaktiia*, I have my possession in this village (or, I have my jurisdiction, i. e. I am village chief); *nonde uni do a.ye calaoettalea*, here he exercises our authority (or, carries on our business); *ato hor do manjhi a.re menakkoa*, the village people are under the authority of the headman; *sedae do jumi jaega benao reak a. tahokantalea*, formerly we had the right

to make fields (without asking anybody); *a. caklaoič*, a ruler, master; *a. reak an*, the law of inheritance; *gorontet jumi jaegae a. akata*, the grandson has inherited the land; *noa ato ale do sedaerele a. maraŋlaka*, in olden times we were the first to exercise jurisdiction in this village; *alege noale a. akawadea*, we have put him in possession of this; *noa orač do unire a. yena*, this house has come into his possession; *aidarijoŋ*, inherit, get possession; *akaidariyič*, the heir. (? cf. H. *adhikāri*; v. *ae* and cf. P. H. postp. *dāri*).

ai ge, int. of surprise (sometimes coupled with resentment). Hallo, dear me, what! (B. *ai*, grandmother + *ge*; cf. *ayoge*).

ai gu, int. of sudden pain. Oh, O dear, dear me! *A., ackaŋ beret gotena, nonde hiyič marte haso gotkidina*, dear me, I arose suddenly and felt a sharp pain just here. (v. *ai ge*; cf. *ayogo*).

ai jo, int. of surprise. What! strange! is it possible? *A. behal at aten do*, it is amazing, how it could be lost. (cf. *ai ge* and *ajjo*).

aika, int. Mind, beware, have a care, I warn you, but, only, on the understanding. *Ađi takan khoroc akata, a. niq dhač do khub jut akana*, I have spent a lot of money, but this time, mind you, it has succeeded excellently; *soŋgeteŋ calaka, alo a.m bagiana*, I shall follow you, but, mind, don't leave me; *deč do dejokme, a. noa dar do thasahagea*, by all means climb, but mind, this branch is brittle; *sen don senokgea, baŋ hamlekhan a. alam ruhedina*, I shall go, only if I do not find it, don't scold me.

aikau, v. a. m. Feel, taste, try, feel one's way, appear to be, seem. *Hor-more besukin aikaueta*, I feel unwell in my body; *bogegen a.kedea*, he made a good impression, I felt him friendly; *pahil khoniŋ mana bayaletmea, nitok dom a.keta*, I warned you from the beginning, have you felt it now? *baŋ tikauk lekae a.k kana*, he does not seem likely to remain (live); *de se bahre seč dara bara a. agulem*, please, walk about a little outside and feel how it is and let us know; *uniak katha loyek leka baŋ a.k kana*, his word does not seem likely to be accepted; *ruqkič ti tunum a.em, khub a. oromtaeme, bhala cet lekan rog kantaea*, feel the hand (i. e. the pulse) of the sick one, be diligent and find it out by feeling what kind of illness he may suffer from; *a.a.te taramme, noa ot do leiŋet gugura*, walk carefully, feeling your way, this ground is slippery; *bahuko sikaukom, a.a.teko isin aroabon ma, netar do ađi tan din*, admonish our daughters-in-law, that they cook for us with circumspection, it is at the present time difficult to make both ends meet; *a. orom*, recognize by feeling, tasting.

aikha, the same as *aika*, q. v.

aimai, n., v. a. m. An adult female, woman, wife, quean, wench; coward, milksop; take for one's wife, marry; become of age (about women). The word has frequently a smell of contempt and depreciation, somewhat like Norw. *kvindfolk* or *kjerring*; it is not honorific. *A. ar gidra do niq jugreko raj akana*, the women and children have become the rulers in

this era; *miren a.tet do banugican*, this one's wife is dead; *miren do a. banugictava* (or *-kotaeva*), this one has no wife; *a. jat do satgeko bulau godoka*, womankind are easily deceived; *okge sendra bako calak khan a. menkatele henostakoa*, if any one does not go to hunt, we despise them calling them women; *nui a. do daka tukuc bae bagi dareak kana*, this milksop, he is unable to leave the rice-pot; *nui do phalvae a.ledé lekai úelok kana*, this woman looks like the one that so and so married; *sedacre do onakoreye tahē barae kan tahēkana, nāhāk doe a. utarkedeā*, formerly she was generally staying in those parts, now he has taken her to himself for good; *phalvarene a.yena*, she has become the wife of so and so (with, or without, marriage ceremonies); *uni then a. ocoke nam kana*, she seeks intercourse with him; *aleiē doe a.gea*, my one (husband) is a woman; *ne nāhāke a.ok hang*, she is just approaching maturity; *nui dgle a. saekedetelea*, we appointed this one to be our cook. (cf. B. *āi* and v. *māi*; cf. Naikude Gondī *aima*).

aimai, the same as *aimāi* q. v. (at present *aimai* seems to be the more common pronunciation).

aini muini, the same as *aini muini*, q. v.

ainthao, properly *aitau*, q. v. (C.).

ainu, v. m. Fade, dry up (paddy seedlings). (Word uncertain).

aiō, the same as *aijo*, q. v.

āis, v. *ās*. (C.).

āis amol, v. *ās amol*. (C.).

aisa, int. (to buffaloes, bullocks, sheep and goats). Turn, come away. (B. *āishā*).

āisaha, adj., adv. Bad smelling, putrid do. (fish and drinking vessels); clever (catching fish). *Cedak noa ā. baṭire dope emadiina, siricge so kana*, why did you give me in this stinking cup, it has a putrid smell; *khub ā. hor kanae, darhae sen akanre bertha do bae ruqra*, he is a very clever fellow, let him go to a waterpool, he will not return empty-handed. (? cf. H. *aisā*; possibly two different words).

aisak, int. (to animals). Turn, come away. (v. *aisa*).

aisan, v. a. m. Try, attempt, endeavour (but with doubt, or without being able to effect one's purpose), vainly. *Koe koe a.kakan*, I may make an attempt and ask for it; *atra dhurih hec hec a.kata, eskarente pherih ruq-cna*, I attempted to come and reached half-way, as I was alone, I turned back again; *sen sen a.enan, bako ganadiina*, I went several times to no purpose, they would not have anything to do with me.

Word generally used added to the reiterated form of the verb, in the Active with Intentional suffix. (cf. next word).

aisan, adv. So, so much, exceedingly much. *A.lan dalmca*, I shall give you a fine thrashing; *pahil do ekene hoe barayet tahēkana, hoeye qcurket khan a. dake dakketa se*, at first it was only blowing, when the wind turned, it rained and poured. (H. *aisā+n*).

āisen, the same as *āisan*, q. v.

āiso, int., the same as *āisa*, q. v.

āiso bāiso, adv. Friendly, well-behaved. *A. kuṭum, b. kuṭum*, come, friend, sit down, friend; *āḍi boge hoṛ kanae, jāhā khonem hijuk a.b. āḍi rehlan seklam duruṭe metama*, she is an excellent woman, whenever you come from anywhere, she very amiably invites you to come and sit down. (B. *āisho boisho*, lit. come, sit down; the two Bengali imperatives are used in songs in a kind of Bengali sung at marriages, and also as shown).

āiso boiso, the same as the preceding, used in *bhaṇḍan binti (q.te b.te)*.

āitāhā, adj. Bitter, pungent, acrimonious, acrid, ill-tempered (sour and bitter things, persons who cannot stand a joke or rebuke). *Noa lotare alope dōho hārīa jāhānak, algate ā. godoka*, do not keep anything for any length of time in this lota, it will soon get a bitter taste; *oka leka coṅ harhatkidiṅ noa do, nim khon bāṛti ā. harhat*, this gave me a curious acrid taste, more bitter than neem; *ā. hoṛ kanae, algateye cdro godoka*, he is an ill-tempered person, he is easily made angry. (cf. H. *āitnā*).

āitāu, v. a. m. Twist, squeeze, shampoo (especially infants). *Gidrai ā.e kana*, she is shampooing her child.

The mother sits down on the ground with her legs stretched out, putting the child down on its back and letting it rest on her legs, head turned away from herself, she commences to twist the legs and arms of the babe (*kaṭ baḍho*, q. v.) and alternatively to stretch and pull together one arm and one leg of the infant (left arm and right leg, and vice versa). This last operation is called *āitāu*. Such shampooing is given to infant children every time they are bathed. (H. *āitnā*).

āitāu, v. a. m. Clean grain. *Khode khon caoleko ā. begara*, they give the rice a final cleaning, separating it from the broken grain; *ā.ak caole*, finally cleaned rice.

This is the last manipulation of the grain to make it ready for cooking, used in connexion with every kind of husked grain. The process is as follows: The winnowing fan is taken hold of at its back with the right hand, while the left hand catches the left brim. Through the movement of the fingers of the left hand the fan is given a rocking motion, whereby the clean grain collects along the left brim and broken grain and rubbish above at the right brim. The clean grain is taken out, and the rubbish remains. (v. previous word).

āitāu pāitāu, n. The penultimate part of a children's play called *kikita* (q. v.), played in the evening. One takes hold of the left (or right) ear and the right (or left) foot of the sitting party, and rocking him or her to and fro asks: *eṅgam do cet lekae āitāua* (how does your mother clean grain finally?). The sitting one answers; *āitāu — pāitāu — khode curuḍ, khode curuḍ* (rocking, cleaning, a handful put down of broken grain). (v. *āitāu*).

āitāu, n., v. a. m. Remains, refuse, what is left (of foodstuffs), defiled (by eating, drinking or only by touching); leave behind (food or drink),

defile by touching. *Noa do okoeak ā. kan coñ*, this has been touched and left by somebody or other; *jāwāe gomket do hoñhartet reak ā.i joma*, a son-in-law will eat what has been left by his father-in-law; *noa bañi do okoye ā.keta*, who has used this cup (and left it unclean)? *noa bañi do okoe coe ā.wata*, somebody has used this cup and left something; *sut dak a.yena, jembet cikhnā nglok kana*, the water in this hollow (v. *sut*) has been defiled, there is a sign that somebody has drunk from it; *noa do alom halana, okoe coko ā. akawat, ger cinha menaka*, don't take this up, somebody has eaten from it and left it, there are marks of teeth in it; *gidra reak do bañ ā.ka, cete baqaea nui boñga do*, nothing is defiled by being touched by a child, what does this imp know? *note sor ūḡgok-me, ohom āiñhaka nahak*, come a little nearer here, you will surely not be defiled; *ā.ak*, what has been eaten of or touched; *ā. bañi, ā. thari*, a brass cup, a brass plate from which has been eaten or drunk (without its having been cleaned).

The Santals are very careful with reference to eating and drinking what has been touched by others. They will eat what has been touched by children; a wife will eat what has been touched by her husband (but very rarely vice versa, then as an absolute proof of husband's confidence and love). They will eat what has been left by certain relatives, but not what has been touched or used by strangers. A drinking-cup has to be scoured, before it can be used.

Gidraḡo ā.kedea, they divined the future of the child by seeing what it touched. This refers to a custom adopted by some well-to-do Santals from the Hindus. When the child is to eat for the first time, they make *khir* (q. v.) or take rice, milk, molasses and clarified butter, and on a place plastered with cowdung they put down money, a seer (measure) paddy, a bit of cowdung and a little of the *khir* (porridge). Having made some incantations they put the child down there and observe what it will touch. If the child touches the money, the paddy, the seer or the cowdung, it will become rich (in money, fields, business or cattle); but if it touches the porridge, it will squander everything it may get! (Desi *ōiñhō*, cf. H. *juthā*).

āiñha jūñha, n. Leavings of food, offals, refuse. *Nui gidra do bae juta, sanam ā.j.i khawao mahgalebona*, this child does not behave well, it fills itself with all kinds of offals and disgraces us; *ā. j. dakako hartawadiha*, they set before me food left by others. (v. *āiñha*, and H. *juthā*).

āiñhau, the same as *āiñau*, q. v.

āiyo, int. of surprise (sometimes coupled with resentment). Dear me, hallo, how! (v. *āige*; possibly another form for *ayo*, q. v.).

ājauri, adj., v. a. m. Vacant, empty, spare, unoccupied, unengaged, at leisure, available; empty, vacate, disengage, make available. *A. khaclak*, an empty, unoccupied basket; *aleren kaḡako do nia ghari do a.ge menak-kotala*, our buffaloes are unoccupied (no work for them) at present;

ape atore jāhāe a. maejin menak jāhānkoa, is there any available woman in your village by any chance (*a.* is used only about widows or widowers or divorced persons, not about spinsters or bachelors in the meaning here alluded to); *a. orak, a. kandha*, an unoccupied house, an unoccupied room; *khetko a. kettalea*, they have emptied our rice-field (plucked up the seedlings); *unak moca do alom a. tama*, don't empty your mouth so much (don't let your tongue run, or, don't scold); *nahak mocañ a. kettiña*, I spoke in vain; *bandi hōro bogoc, dhulā a. ka, hōponera goñko do orak a. ka*, by opening a paddy-storing bundle the bundle-shelf is emptied, by marrying away a daughter the house is emptied (a Santal prov.); *jom a.*, eat empty (v. m. d. especially used about the witches: *orake j. a. ana*, she emptied the house for herself by eating her relatives); *en a.*, finish threshing, empty the threshing-floor; *up a.*, empty by throwing out. (cf. *ujar*).

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

ajgut, adj. Remarkable, strange, extraordinary; surprising, wonderful (generally in a depreciating sense). *A. hōr*, a strange fellow; *a. e roror do, katha bañ calak kantaere hōe roror kana*, it is surprising how he talks, although the whole is an impossibility, he goes on talking; *a. laiyem laiyet do, bāndo abgete angeko lai akawatmea*, what remarkable things you are telling! It was probably to you alone they have told it in deepest confidence; *a. re hō bae sen akana niñ dhabic*, it is remarkable that he has not yet gone. (H. *ajgut*).

aji, n. Grandmother (very rarely used in this meaning by Santals.) (B. *āyī*).

aji (-ñ, -m, -t), n. (My, our, thy, your, his, her, their) elder sister.

The Santals reckon cousins, on both the father's and the mother's side, any number of times removed, as brothers and sisters; the actual relationship is shown by prefixing certain relationship names; *mamoñ hōpon ajiñ*, my elder sister being the daughter of my maternal uncle; *goñgoñ hōpon ajiñ*, my elder sister being the daughter of my father's elder brother; *hatomme hōpon ajim*, your elder sister being the daughter of your father's sister; *bahohhartel rinic ajittel*, his elder sister who is the wife of his wife's elder brother; *ajhmarin ajiñ*, my elder sister who is the elder sister of my wife, and so on.

Aji is not used without a suffixed personal pronoun; for the 2nd person this is *m* or after consonant *me*; the 3rd pers. often has a *tel* added to the *t*. (See Mat. II., p. 21 and para 111). (Birhōr *aji*, Kuṛi *jiji*, Tibet. *ajo*, Sakei dial. *yi-et*).

ajiq, n. coll. The elder sister and those who call her so; elder sister and her younger brothers and sisters. *Mit lac a. kanako*, they are children of the same father and mother, the girl being the oldest one. (v. *aji + a*, i. e. *ea*; see Mat. II. para 35, b).

ajib, the same as *ajbi*, q. v.

ajij, n., v. a. (a. d.) m. Supplication, application, petition; beseech, implore, entreat.

Raj then mitteç a. e aderketa, he presented a supplication to the zemindar;

bařice a.øk kana, he is imploring awfully; *a.adeae*, he entreated him; *aři dhaoc a.ena abon idibon lařit*, he has implored us many times that he might take us with him. (A. H. *arijiz*).

ajjo, int. of surprise. What! is it possible! strange! (cf. *ajjo*).

ajua, n. The Bishop's weed (*Carum copticum*, Benth.). The seeds are used by the Hindus in preparing *pan*. (H. *ajwān*).

ajuari, the same as *ajuri*, q. v.

ajwari, v. *ajuri*.

ak, properly *āk*, q. v.

ak, n., v. a. m. The Sugar-cane (*Saccharum officinarum*, L.); cultivate do; become sweet (about the sugar cane when halfgrown). The Santals distinguish between different kinds, not botanically different: *kajri ak*, reddish, planted in June, cut in March, requires irrigation, *raonda ak*, whitish, planted in November, cut Oct.—Novb. next year; does not require special irrigation; *bajra ak*, looks like *bajra* (q. v.), sown in June, cut in Nov.—Decb., not irrigated; *basta ak*, white, planted, cut and irrigated like *kajri ak*; *Bombae ak*, reddish, thick, planted in June, cut in April, irrigated; *pařiqari ak*, the same as *raonda ak*; *ponđe ak*, white, planted and treated like *kajri ak*, but said to be different; *reřhe ak*, a stunted kind. *Noko hōko ak akata*, these also have sugar-cane cultivation; *akok kana*, the sugar-cane is becoming sweet; *akko leneta* (or, *lenok kana*), they are pressing the juice out of the sugar-cane; *ak lelenak*, a sugar cane press. (H. *āk*, *ikshu*).

āk āk, adv. Gradually, step by step. *Ā.āko bujhaua*, they will understand little by little. (H. *ā*; v. *āk*).

akaliq, adj. Gluttonous, greedy, voracious, insatiable, covetous (people and animals). *Nui q. do tis hō bae hēl akawana cele*, this glutton, he seems never to have seen food; *nui gari do ařitele q.wa, sanam sategeye boć cabaketa*, this cow is very voracious, she has pulled down (to eat) every bit of the eaves. (A. H. *akkāl*, cf. Assamese *ākaluā*).

akil, the same as *akel*, q. v. Both forms are used without any distinction.

akilañka, n. Great distance; very far, distant. *A. menaca, uni do alom ĩumea*, he is very far off, don't bring him in; *oka q. khon coe heć golena*, he came suddenly from who knows where very far off.

akil gāwār, the same as *akel khawar*, q. v.

akiliq, the same as *akeliq*, q. v.

akil khawar, the same as *akel khawar*, q. v.

akiloñka, the same as *akilañka*, q. v.

akilman, the same as *akelman*, q. v.

akin, pers. pr. 3rd pers. dual, v. a. m. They two; make a pair of; become a pair; be found to be of one stock, become of one mind.

A.ketkinako, they (the village council) made a pair of them, ordered them to be married; *babon akinkakina*, shall we not make them marry? *nitok dokin q.ena, qhoe darlea bahu do*, now the two have become of

one mind, the wife will not run away; *kuli hapamentekin a. bhāiqdiyena*, by asking each other they found that they belong to the same stock.

A. reu, -reak, -ak, reañ, theirs, belonging to those two, of those two. (*a + kin*; Ho, Muṅdari *akiñ*, Kurku *dikiñ*).

akriñ, n., v. a. m. Sale; sell, dispose of; betray. *Dañgrañ a. kedeā (-adeā)*, I sold the bullock (to him); *nui merom a. kaetiñpe, in doko eṛeyediñ kana*, get this goat of mine sold for me, they are cheating me; *kathae a. ba-rayeta hoy then*, he is blabbing, retailing idle slander (expression used about persons who go about and tell in an exaggerated manner what they may have heard); *akriñ lekako a. akana, ruar reak joh do banuk-takoa*, they are as good as sold, they have no means of getting back again; *akkrinič*, the seller. (*a + kiriñ*, q. v.; Ho *akiriñ*; ? cf. H. *bikri* and *akri*).

akrud, n. Hate, enmity (the same as *kurud*, q. v.). (Rare).

akrut, n. Walnut, the fruit of *Juglans regia*, L. (H. *akhroṭ*).

akṛa, n. A hook attached to the *nañgle* (leathern thong) of a yoke (of the *des nahel*, q. v.).

akṛa baber, n. Dragging-rope of a plough; a rope fixed with one end in the yoke *nañgle* and with the other in the plough. (v. *akṛa* and *baber*).

akṛi, the same as *akari*, q. v.

aktā akti, v. a. m. Hurry, urge on, be in a hurry; hurry each other (about several times and many). *Aḍi noko peṛa doko a. a. ketbona*, these friends have hurried us a good deal. (v. *aktāu*).

aktāu, v. a. m. Press, hasten on, urge; be in a hurry, eager, impatient (people and animals). *Alom a. iñā*, don't hustle me; *tiñkem a. k. kana, culhā khon nahaklañ boama*, how impatient you are, I shall presently scoop out for you from the pot on the fireplace. (cf. H. B. *akūt*).

akuč dhakuč, adj., adv., v. a. m. Shake, move up and down. (The word is not generally used before women on acc. of *dhakuč*).

akuč sakuč, the same as *ikgč sokač*, q. v.

akul bakul, n., adj., v. a. m. Uneasiness, confused, perplexed feeling (in the stomach, or in the mind); disquiet, disordered, restless, squeamish, uneasy, bewildered; make, be do. *Baričih a. ikqueta a. b.*, I feel bad, quite confused; *mon a. b. ok kantiña*, my mind is confused. (H. *ākul*; cf. *ak bak*).

akur bakur, adj. Bowed, crooked, twisted (road, wood; used like *akut bakut*, q. v.). (cf. H. *akar*).

akut, n., v. a. m. Urgency, haste, hurry, impatience; press, hasten on, urge; be in a hurry, eager, impatient (people and animals). *A. a. teko khijlukiđiña*, they worried me by constantly urging me; *cedakem a. etkoa, jom ocoakom*, why are you hurrying them on, let them get their food; *calakko a. ok kana*, they are in a hurry to go; *alope a. oka, heč torape nam kan do, q. ar jugut do bañ hoyoka*, don't be impatient, you want to get the moment you arrive, hurry and carefulness do not go together. (H. *ākūt*).

akut jahut, v. *akut*. (C.).

akutiq, adj. Hurrying, impetuous, impatient (people, animals). (v. *akut*).

akutini, adj. f., the same as *akutiq*, but used only about women. (v. *akut*).

akut, adj. Dense, primeval (forest); the same as *akut bakut* (C.).

akut bakut, adj., v. a. m. Zigzag, winding, roundabout, crooked; make, be do. (road, wood). *Noa kat do a.b. kondeagea, oho sojhelena*, this piece of wood is very crooked and awry, it will be impossible to get it straight; *jato khetko rohoe esetkete hor do aditetko a.b.keta*, they have planted all the paddy-fields and thereby made the road very zigzag. (cf. *akur bakur*).

akkhaini, n. A kind of pitchfork with only one prong (used on the threshing-floor to turn the straw). *A.teko hotaga arko telea*, with the pitchfork they toss up the straw and gather it; *mat a.*, a pitchfork made entirely of bamboo, the prong being a branch; *singa a.*, a pitchfork the prong of which is made of iron fixed to the end of a pole. (Desi *akhān*).

akkhil, v. *akel*.

akkhir, n., adj., adv. Future, end, termination; afterwards, at last, finally, by and by, ultimately. *A.re jemon jāhānak alobon ahjom*, that we may hear nothing afterwards; *a. hlokre do aleakge hoyoka hapen*, some time in the future it will become ours; *a. tāhāe idikedegea*, ultimately he took him away (having at first been unwilling); *a.reye sajakede enē suk doe hāmkefa*, when he had ultimately caused her to be punished, then only he at last got peace; *a.ge to a. bam dohoña, am herel do lah nake jhulqumca*, finally you will be sure not to keep me; I shall sadden your face, you cad; *a. bañ a. mit dhao don nel agukaagea*, happen what may, I shall go and look him up once. (A. H. *akhir*).

akkhir dama, v. *akkhir dima*. (C.).

akkhir dima, n. Future, futurity, the end, the latter part. *A.d.re alo bon bodnamok, onkabon kamia*, we shall work in such a way that we shall not get a bad name in the end; *a.d.re hōkin akinoka*, afterwards they will in any case become a pair. (v. *akkhir* and ? cf. A. H. *dā'im*).

akkhir dima, the same as *akkhir dima*, q. v.

akhrin, the same as *akrin*, q. v.

akhra, v. *akra*.

akkut, Performative of *akut*, q. v.

aksul, from *asul*, q. v.

akyur, from *ayur*, q. v.

al, the same as *aol*, q. v. (*al* is the form generally used by the rustic Santals).

alhua, adj. Ignorant, stupid, blundering, inexpert. (C.).

ali, adj. Undeveloped, immature, not fullgrown (people, paddy seedlings).

A. gachi do adi at do alope saba, bankhan pe komor bhāngaca nāhāk, do not handle the immature paddy-seedlings, otherwise you will make it lie down presently; *nui kora doe a.gea, usulte mac hoe akan, menkhan hormo*

də bañ pakyo akantaea, this boy is not fully developed, he has reached his full height, but his body is not as yet strong. (?)

qaliñ, pers. pr. 1st pers. dual exclusive. We two, I and he or she. v. a. m. Make, become a pair of us two. *Akalliñako*, they have made a pair of us two; *nitok dolin q. akana*, now we two have become a pair (or, we have become of one mind).

Aliñ (and *liñ*) is used by parents-in-law and sons- or daughters-in-law, and by those who according to Santal society rules stand in the same relationship to each other, when speaking together about themselves, the reason being that the second person of the pair is mentally included. *Ruak kanaliñ qaliñ də*, I am suffering from fever. (*a + liñ*; Ho, Muṇḍari, Bihor, Kurku *aliñ*).

alkəu, v. a. Trifle with, play the fool with, play tricks with, disappoint, entangle, disturb. *Alom q.ña*, don't trifle with me.

alkhəina, the same as *qkhəila*, q. v.

alkhənia, the same as *alkhəniə*, q. v.

alməl, n., adj., v. a. m. Hubbub, confusion, disorder, chaos; incoherent, inconnected, disorderly, chaotic; make, be do. *Cel lekatem roreta q.*, how are you talking, incoherently? *atore marañ q.ko janam akafa*, they have started a great hubhub in the village; *horo də q. gitič akana, irok bañ jutok kana*, the paddy is fallen down pell-mell, it is not well possible to cut it; *q. hoe*, wind from all directions; *kathako q.kettabona*, they have muddled the case for us; *dison q.ena dukte*, the country is in confusion on acc. of the epidemic. (cf. P. H. *ghul*, and v. *gulmal*).

alməlaqu, v. a. m. Put into confusion, disorder, complicate, entangle, scare. *Susurbañko q.ketkoa*, they have disturbed and maddened the wasps. (v. *alməl*).

qloṛi, n. A handful, as much as can be caught by one hand; v. a. cut a handful (used only about paddy and cereals of similar growth). *Bar q. gan ir ocoahpe, itañ parcaoa*, let me cut a couple of handfuls, I wish to get it for seed; *janthar hilok joto hor nacke haṇḍiae ĩutumte mimit q. horoko emaea*, on the day of janthar (when the first-fruit of the heavy rice is offered) all give the village priest each one handful paddy (in the straw) to procure ricebeer for him; *mimit q. horo q.pe*, cut every one of you one handful each.

When the *tohop* (as much as one can grasp) is full, one of the straws is twisted round and kept under the thumb, whereby more can be caught with the fingers; this is again repeated and the *qloṛi* becomes as big as two full *tohop*. Servant girls get as *arpa* (q. v.) one *qloṛi* for each rice-field, and day-labourers are allowed to cut one *qloṛi* every evening over and above their wages (to buy beer). (Desi *aloi*).

alpin, n. Hairpin, small nail. (Portug. *alfinete*; cf. Engl. hairpin).

althəl, adj., v. a. m. Unsettled, restless, disquiet, upset; make, become do. *Noko hor doko tala taṇḍiyena, q., okare hē bako tholok kana*, these people

have become friendless without any support, quite unsettled, they have no abiding place anywhere; *jumiko večeketkoteko a.ketkoo*, they robbed them of their rice-lands and unsettled them; *herele goçentacte nui maejiu doe a. akana*, this woman has become upset by her husband having died. (v. *almal* and cf. *thol*).

alu, n. The potato (*Solanum tuberosum*, Wat.), as yet not generally cultivated by the Santals. (H. *ālū*).

aluq, v. *aluq basuq*. (C.).

aluq basuq, adj., v. m. Halfwitted, dunce, simpleton, stupid; become do. *Gidra jokheç nui do qditel a.b.i tahékana*, in his childhood this one was a blundering dunce; *nui hor do cekate coñ netar doe a.b. akana, cet epe roret*, this man has at present somehow become half-witted, he talks strangely. (cf. *almal* and *basa baqra*).

amali, n., adj., v. a. m. Office, position of authority, power, function; leading; get, take authority over. *Marañ a.ye nam akawana*, he has got a great position; *qdi marañ disome a. akata nui raj do*, this zemindar has got authority over a very great country; *netar do nuigeye a. akana*, now-a-days this one has got into the position of authority; *noakoren a. hor*, the leading man of these parts. (A. H. *'amali*).

ambaitar, n. The Russell's viper (*Vipera Russellii*). Not very common in the Santal Parganas. The writer has heard Santals distinguish three kinds of *ambaitar biñ*, one that is called only *a.*, which is the deadly Russell's viper; another called *buru a.*, lit. hill *a.*, which proved to be a young specimen of *Python molurus*; and a third called *tutri a.* Not having seen this I cannot say which snake it may be. (Word probably from H., cf. *af'ai*).

ambil jhambil, adj., v. a. m. In disorder; put into do., disarrange, break up. *A.j. orakle rapul akata, tis enec coñ satoka*, we have taken the house down and broken it all up, who knows when it will ready; *sedae noa ato do qdi borjao tahékana, nâhâk doko a.j.keta*, formerly this village was full of people, now they have brought it into disorder; *a.j.ok kanaç, hoponkoko begarenkhaç*, he is becoming ruined, after his sons have separated themselves.

ambrit, the same as *amrit*, q. v.

amila, v. *amela*. (C.).

amin, n. A surveyor, investigator (in land cases). *A.ko sosoñ kana*, the surveyors are measuring (the land). (A. H. *amin*).

amiñ, n., v. a. m. Purification (after childbirth); (v. *um amiñ*, cleaning); purify, clean (rice and oilseed). *A.hocketam*, have you finished the cleaning? *hatakte caoleko a.a.*, they clean the rice with the winnowing-fan (the manipulation is about the same as with *gum* (q. v.), only the winnowing-fan is kept more horizontally; the clean rice is allowed to fall out, the rubbish remains); *jimis a.ena*, the oil seed was cleaned. (Except in the connexion *um amiñ* this word is mostly used by women.)

amki, n. f. Such and such, certain (used to avoid mentioning names, especially at *chaṭṭar* and at *gai cumaṇa*, q. v.). *Haere sirom gele do geḷelen do*, *Boite (y)amki doe buserlen do*, Oh, the sirom ear formed, of the woman such a girl was born (*chaṭṭar* song); *amki dever*, *amki divi*, such and such a goddess (used in Hindi song at the *gai cumaṇa* during the *Sohrae*). (v. *amka*).

amrit, n. The Papaw tree, do. fruit (*Carica Papaya*, L.). (H. *amrūt*).

amrud, n. The Guava tree, do. fruit (*Psidium Guava*, Raddi). (P. H. *amrūd*; v. *amsophori*, the common Santal name).

amrut, the same as *amrud*, q. v. (H. *amrūt*).

amsi, n., v. a. m. Dried and prepared mango; prepare mango into *amsi*, be made into do., become fit for being made do. (the fruit). The unripe fruit is sliced and the slices dried in the sun; the result is *amsi*; the method is learnt from the Hindus and rarely practised by Santals). (B. *āmsī*).

an, n., v. a. m. Law, body of laws, code, regulation, statute, enactment, edict; make, become do. *An borokme*, fear the law; *an bandhaoena*, a law was enacted; *anteve tolena*, he was bound by the law (imprisoned); *an tabeyenako*, they came under the law; *an nelkate* (or *an leka*) *ko bicara*, they judge according to law; *sedaere bapla biha, harna morna emanteak roanko an akata*, in olden times they have made laws about marriage, death customs etc. *Phaudari an*, criminal law, the Penal code; *dewani an*, civil law. (P. H. *ān*).

an ari, n., v. a. m. Laws and enactments, law and custom; make, become do. *A. a. ko bandhao oṭoatlea*, they enacted laws and rules for us (and then died). (v. *an* and *ari*).

an ari, adj., v. m. Unknown, strange, alien, inexperienced; be, become, behave like do. *A. hor*, a stranger; *a. disom*, a land not known (by experience); *kamire doe a. gea*, he is inexperienced in the work; *roy do a. getakoa*, their talk is strange, unintelligible (language or what they talk about); *a. gei nelkedeo*, he looked a stranger to me; *en hiloḷ do a. le tahē aṅayena*, we remained like strangers the whole time until dawn (they did not take any notice of us); *a. k. kanae, baṅdo bam nel akadih*, he is behaving like a stranger, perhaps you have never seen me? (H. *anāri*).

an bid, adj. Very many, immeasurable. (C.).

anduk canduk, adj. Disconsolate, forlorn, gloomy, sad. (C.).

anduk dhakuk, adj., v. a. m. Impossible, impassable; harass, plague. *A. d. hortē mohḍayena, sengo bañ sen dareat*, I set out along an impassable road, it was impossible to go on; *a. d. namkidinako*, they have put me in an impossible situation; *noko hor do sedaerko a. d. lidina, arihō nelme, neko horge nahak cet lekako royel sojhe*, formerly these people harassed me, and now again, look how these identical people are straightforward in their speech. (v. *aruk dhakuk*).

qnduk manduk, adj., v. a. m. Perplexed, troubled; perplex, make, be uneasy, disquiet, confused, troubled. *A.m. namkidinako*, they made me perplexed; *cel ban cekae, hande nhandeko kolen kan, q.m.kidinako*, What am I to do, they send me hither and thither, they have made me quite confused; *bhabnateye q.m.eua*, she is at her wit's end with anxiety; *q.m. akanan, hoponin bando menae, bando banugic*, I am greatly disturbed, I do not know whether my son is alive or dead. (v. *and mand*; H. *anmanā*).

qndhari, v. *qndhariq*.

qndhariq, adj., used only in the connexion *qndhariq bata*, the middle cross-rafter or cross-sapling in a roof. (v. sub *bata* and ? cf. H. *andheri*).

qndhi, n. A dust-storm. *Maran utar miltel q.hoc hecena*, a tremendous dust-storm came; *q. dak*, the same as *hocdak*, a nor'wester. (The difference between *q.* and *hocdak*, which is the common word, is that the *q.* always presupposes a large amount of dust, while *hocdak* gives prominence to the wind and the rain). (H. *andhi*, and see next word).

qndhi, adj. f., v. m. Night-blind, blind; become do. *Mil mel doe q.gea*, she is blind on one eye; *candoe hasurlenkhan q.kgea*, when the sun sets, she becomes night-blind. (v. *andha*).

qndhi candhi, adv., v. a. m. In a hurry, in haste; fluster, flurry, be excited. *A.c.ye hec gotena*, he came in haste and hurry; *ruhel q.c. kidinako*, they scolded me into fits. (cf. H. *andhi*).

qn dhidrik, adj. Who dares the law, not caring for the law, lawless. (v. *qn* and *dhidrik*).

qn dhidriq, the same as *qn dhidrik*, q. v.

qndhri, adj. f. Blind fool (abuse to women). (v. *andhra*).

qndhua, n., adj., v. a. m. Night-blindness, dimsightedness, blindness; night-blind, dimsighted, blind; make, become do. *Bando q. sabe kan*, is it that he is becoming night-blind? *qan do uniko q.kedea*, the witches have made him blind; *mel do q.k. kantava*, he is becoming dimsighted (from age); *adom maeju do bharti hormolenreko q.k. gea*, some women become night-blind during pregnancy; *guji rogteye q. akana*, he has lost his sight through the smallpox. (cf. *andha*).

qndhup, adj. Bewildered, confused, flustered, distressed in mind. (C.).

qnhut, the same as *qnhuta*, q. v.

qnhuta, adj., adv. Strange, unknown, unarranged, selfwilled; without previous arrangement. *A.ko kolkabon kana*, they are sending us without previous arrangement; *qnhutam idiyelbona, ham lajao ocobona? unak hor bacoko men akawatbon*, you take us along without previously telling, will you not bring us shame? they have not said to us to come so many; *okoe qnhuta coe hec noklen*, some strange person or other came here for a moment. (from H. *an + hōth*, lip).

anhũthq, the same as *ankũq*, q. v. (Note, this and the two preceding words may be heard pronounced with nazalized *ũ*, *anhũt*, *anhũtq* and *anhũthq*; also v. *anhũtq*).

ani, pr. demonstr. He, she there at a distance (dual *ankin*, pl. *anko*) (word rarely used by Santals, frequently by the Mahles). (Demonstr. element *an+i*; see Mat. II, paras 133 and 135.).

-anic, suff. Possessing, one in possession of, with (anim. only sing.). *Har-anic hõr*, a man having a person, a married man. (Suff. may sometimes be heard used like *aneč*, but this is not good language: *banugičanic*, *banugenanic* for *banugičaneč*). (*an*, q. v. + *ič*).

anij, v. m. Wish for, desire, attract. (C.). (cf. *gij*).

anij banij, v. a. m. Take away to sell, trade, invite. *Okõ nahak am doc a.b.mea*, who is going to invite you (take you away)? *a.b.ko calaentalea bajarte*, our people have gone to the town to sell; *kuitako a.b.teko asulok kana*, they support themselves by selling charcoal. (H. *banij*; *anij* possibly a jingle).

anik, the same as *arnik*, q. v.

ankhqi ankhqi, adj. Remarkable, unusual, extraordinary, out of the way, uncommon. *Uniak katha do a.g.getae ar hukon hõ onkagetaca*, all his talk is unusual (against custom), and his orders are also of the same kind. (cf. B. *ānokhā*, unseen).

ankhqiila, adj., adv. Offensive, disagreeable, unendurable (smell, taste, heat, talk); excessively. *Haram hõr do a.kõ roya, bañ sahaoč tako leka*, some old men speak offensively, you cannot stand it; *uni gustirenko do eken a. roytako, tinre hõ onkoak mocare boge roy do õhom añjomletakoa*, the people of his family have nothing else than offensive talk, you will never hear a good word in their mouth; *nui ojha do a.g.e babeta, dareak coc bañ cõn*, this medicine-man gives order for impossible (horrible) things, who knows whether he will be able to do anything or not; *notere do cele bac seak kan, a.ge so hijuk kana* some dead things are rotting hereabout, an offensive smell is coming; *baric noa dak mañdi do jojoyena a.ge*, this rice-water has become awfully sour, so as not to be eatable; *a.udgar*, unendurably hot. (cf. *ankhqi* and *kāñkhqiila*).

ankhqiina, the same as *ankhqiila*, q. v. (? cf. H. *āñkhānā* and *āñkh*).

anoli, n. Linchpin, the pin with which the wheel is kept on the cart-axle, made of wood or iron). *A.baber*, the string of the linchpin (used only with iron ones) wherewith the pin is tied to prevent its falling down).

anu anu, adj. Of many kinds, diverse, different. (C.). (B. *õno*).

añji, n., the same as *aji*, q. v. (only heard in song). *Nañjin nambar gosãe hõ, Gañ nã do seke seke; Nañjin nambar gosãe hõ, Sora nã do ruli ruli* (from a Baha song).

añjir, n. 1. The pear-shaped guava (*Psidium Guava*, Raddi., var. *pyriferum*).

2. A fig. (Word very rare among the Santals). (P. H. *anitr*, *Ficus carica*).

añjhlun, the same as *ghlun*, q. v. (C.).

añũ, v. a. m. 1. Give to drink (by putting to the mouth of the person who is to drink), water (cattle), pour water into; 2. plate, overlay, cover with a layer of metal, adorn with plate. *Toañ a.adea*, I gave him milk to drink; *ruãkiã nitgen a.akadea*, I have just now given the patient (medicine) to drink; *kaða do taðakate ranle a.kedeã* (or, *a.adeã*), we gave the buffalo medicine by keeping its mouth open with a stick. (The difference between construction with direct and with indirect object is that with indirect object the constr. simply signifies to put drink to one's mouth, used especially about fluid food or water, whilst with direct object the construction signifies that the thing is caused to be drunk, and is hence especially used about giving medicines and nourishing food to patients.) *Dañgra a. agulekom, siokbon joraoa*, take the bullocks and first water them, and bring them back, we shall yoke (them) to start ploughing; *noñde rel injin a.ka*, here the rail-engines are watered; *kaðako a. ocoyena*, the buffaloes have been watered. *Noa theñga do rupateko a. akata*, they have put a silver cap on this stick; *noa sunduk do pitoltã a. akana*, this box is plated with brass (the covering may be melted on, or cast into a suitable form to be fixed on). (Kharw. *a + ñũ*, q. v.).

añgari, v. *añgariã*.

añgariã, n. A disease, one of the symptoms of which is that the skin turns dark in colour; in human beings it may be the Kala Azar. A disease of the tassar silkworm (turning dark); v. m. to get the disease of *añgariã*. *Nui do a. rog saf akadeã, oka hiloã goða hoymoe cabhao esedeã, unreye gujuka*, this one has got the *a.* disease, the time it spreads over the whole body he will die. (cf. H. *angãri*).

añgibhar, the same as *añgikar*, q. v. (cf. *bhar*).

añgikar, v. a., v. m. d. Agree, consent, take upon oneself, undertake. *A. akatã, puãrau hoyoktãna*, you have agreed to do it, you will have to finish it; *cel iãtem a.joh kana, bam dareak kãan?* why do you take upon yourself to do a work, when you are unable to do it? (H. *angikãr*).

añgir, v. a. m. Elope with, elope. *Phalna hoponerate a.kedeã*, he eloped with so and so's daughter; *Mãndhu and Sibũ jãwãc kuritãkãkin a. enã*, M. and the young wife of S. eloped together; v. recipr. m. *apañgiren-ãkin*, they eloped together; *nukin do bañdo apañgãrkin, kuri do ađi tayomre beñget ruãr beñget ruãrteye calãk kan, ar koãa do bin hortẽ*, I wonder whether these two are not eloped persons, the girl goes far behind, constantly looking back, and the boy does not follow a road.

Añgir is properly used about elopement with a married person or with a relative which acc. to Santal law cannot be married. Formerly the husband tracked the eloped pair and cut them down where he found them and buried them on the spot. Everybody passing such a place throws a stone, branch or dead leaf (v. *dhiri puñji*). Now-a-days the man is heavily fined. Elopement with a relative of the prohibited (Santal)

- degree or a person of another race is punished with outcasting (*biṭṭaha*). (cf. *aṅgrau*; ?? cf. Skr. *angira*).
- aṅgra*, adj. m. Eloping, eloped man. (v. *aṅgrau*).
- aṅgra aṅgri*, adj., v. n. Eloping, elope. *A.g.kin calaoena*, they went away eloping. (v. *aṅgrau*).
- aṅgrau*, v. a., v. m. d. Undertake, take upon oneself, promise. *Aksule a. keta*, he undertook to support (e. g. children); *gutike a.ana*, he undertook to become a servant. (cf. Skr. *aṅgikri*).
- aṅgri*, adj. f. Eloped (girl). (v. *aṅgra*).
- aṅgu*, a sideform to *agu*, q. v. (cf. *indi*, *oṅṅō*).
- aṅgur*, n. The vine (*Vitis vinifera*, L.), grape. (P. H. *angūr*; word not common).
- aṅgur birhi*, n. Whitlow (Braj. H. *angur* and H. *berhī*, crooked, and cf. *budhi*).
- aṅgur budhi*, n. 1. Whitlow. 2. A certain waterinsect (sting painful). v. *aṅgur birhi*).
- aṅ jaṅ*, adj., adv., v. a. m. Eager, desirous, ardent, pestering; importune, implore. *A.j.e kokoc kana*, he is asking pesteringly; *aḍi bariče a.j.en kana, hola mahuder khone acurok kana*, he is importuning me exceedingly, he is to be seen round here constantly for the last two-three days; *aḍiye a.j.ena, baṅte hō bako emadea*, he implored ardently, they absolutely refused to give; *a.j. ocoledē enečko emadea*, only when they had let him implore them many times they gave him.
- aṅkur*, n., v. a. m. Sprout, germ; cause to germinate, bring out, dig up; germinate, sprout, come out. *Noa reak a.tel gočena*, the sprout of this is dead; *teheṅ hoṛobon a.keta, gapabon aphora*, to-day we have made the paddy germinate, to-morrow we shall sow it (the process is as follows: the paddy is soaked for 24 hours, then taken up and kept in a basket for 24 hours, covered with straw; then it germinates and is sown); *okoc noa katha dope a.keta? cekate noa do a.ena?* who has brought this matter up? how has this come out? *do calakpe, ohope a.oka*, go (and work), you will not germinate (the rain will not harm you). (H. *angkur*).
- aṅkuṛ baṅkur*, adj. Curved and crooked, serpentine, meandering. *A.b.e leṅ calak kana*, it is crawling along in a meandering way; *a.b. hor*, a meandering road; *a.b. rehēf*, a serpentine root. (cf. Skr. *ank* and *vank*; v. *bāk* and *bak bheṅkor*).
- aṅkuṛ baṅkut*, the same as *akuṛ baḍuṛ*, q. v.
- aṅkus*, n., v. a. m. An iron hook, an elephant goad; agree, consent; be willing, persuaded, agreeable to, confess. *Setaere bhoktako do eken aṅkuste hōko acurok kan tahēkana, menkhan dhertel do sotawatege*, formerly the devotees used to be swung round with the bare hook fixed in them, mostly, however, having it fixed in a support; *hatiko a.koa*, they subdue the elephants with the goad; *barigarele a. ocokedeā*, with great difficulty we made him consent (or, confess); *enaṅ mam a. nōklēt, cekate nit nonka*

dom rořeta, a while ago you agreed to a certain extent, how is it that you speak in this way now? *bohok uf ārgoe lařite a.eua*, he consented to stand as father to the child (v. *bohok uf ārgo*); *a.atkoan*, I consented to them. (H. *ankus*).

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

añđia, n., v. m. Male (men, animals, certain birds, insects and trees); a wealthy person, a he-goat (one who behaves like do.); be, become grown up, rakish, wealthy. *A. kanae*, hē is a male; *a.g. dher doko ropoka*, mostly the males butt each other; *a.pusi*, a male cat (not a female); *pusi a.*, a male of the cat class (opp. of another class); *a. potam*, a male dove; *a. kakra*, a male lizard; *a. tale*, the male Palmyra palm; *maran maran a. menakkoa ona bajaranre*, there are some very wealthy men in that town; *okoe hopon uui a. doko arak akadea*, whose son is this he-goat that they have let loose? *a.k kanae netar*, he is growing into maturity now; *nitok doe a.yena arhō*, now he has again become a rover (lost his wife); *bai baiteye a. jarwak kana*, he is gradually becoming wealthy; *nōkōe a. doko hečena, de daran thapalepe, tobe nāhī a. dole metape kana*, look, here the gallants have come, now root up the ground with your horns (i. e. work), then only we shall call you men. *Ťañđi a.* (lit. a field male, used as an abuse about girls, in the meaning of) sluggish, idle; *nui ťañđi a. do cele bañ kami hō cetadea, siñ sařuf bahrereye tahēvena, gupitegeye harayena*, this idling girl has been taught no work of any kind, she remained out the whole day and grew up herding cattle. *Añđia* is used as an interj. by women; *a.yañ gurena*, it is grand! I tumbled down. (B. *āriyā*, fr. Skr. *añđā*, egg, testicle). *A.* prefixed to plant names means the male in case of dioecious trees; otherwise it is mostly part of the name.

añđia bañđia, n., v. a., v. m. d. Ploughing cattle; procure do. *A.b. menakkotako hor do, bhagteye daga, un khonko si atina*, when people have ploughing cattle, let it rain whenever it may, from that time they start ploughing; *khube a.b. akatkoa*, he has procured a good many ploughing cattle; *judateye a.b. joñ kana*, he is procuring separate ploughing cattle for himself. (v. *añđia* and ? *bañđia*).

añđia dhuruf arak, n. A certain shrub (*Leucas cephalotes*, Spreng.) (eaten). (v. *añđia* and *dhuruf arak*).

añđia koňgat, n. A forest creeper (*Dregea volubilis*, Benth.) (used in Santal medicine). (v. *a.* and *koňgat*).

añđia moron arak, n. A certain plant (*Gymnema hirsutus*, W. and A., var. *Decaisneanum*) (used in Santal medicine). (v. *a.* and *moron arak*).

añđia soso, n. The marking nut tree (*Semecarpus anacardium*, L., var. *cuneifolia*). The same as the common tree, but sterile. The earth of white ants found on this tree is mixed with spittle and applied to sores. (v. *a.* and *soso*).

anđia uric, n. An uncastrated bullock. *A.u. lekako ođokena*, they came out like uncastrated bullocks; *mitteč a.u. moca horteye busagok kana*, lit. an uncastrated bullock is giving birth through the mouth, i. e. clothes are taken out of a vessel in which they were boiled (from a marriage *binti*). (v. *a.* and *uric*).

anđic, n., v. a. m. Cajoling, seducing, enticing; bring away under some pretext, cajole, lead astray, seduce, inveigle, entice, dupe, victimize. *Uniak a.teye baričena*, he was spoilt by his seducing him; *nui kada do kulač a.te calaonteye jom ocoyena*, this buffalo went away enticed by a tiger and was eaten; *akrinho lagitko a.koa*, they entice people in order to sell them; *gidra a. idiyepa, bae jom ocoan kana*, get the child away under some pretext, it does not let me get my food; *lobe udukadeteye a.ledea*, he victimized him playing on his covetousness; *nui korageye a.kedea*, this young fellow seduced her; *gundri hotete biiko a. ocoka*, snakes are decoyed to come by quails; *a.kadiñae, ac doe okayen coñ*, he enticed me to come here, he himself has disappeared; *anđiyic*, the seducer. In compound words with *a.* as the first word, the second word signifies the result of the *a.*

anđil, the same as *anđir*, q. v.

anđir, n. Penis (used by women). (v. *anđia*).

anđir kundir, adv., v. m. Staringly; stare, gaze, gape, be at a loss, confounded. *Teheñ do cekate coe rangao akan, a.k.e beñget barayeta*, somehow he has got into a temper to-day, he is staring; *uni doe namketa, in do cet leka coñ beñgetlet a.k.*, he found it; how did I stare (since I did not see it); *dač nñtaye dičena, mit ghariye a.k. gotena*, he got choked drinking water, for a short while he was staring wildly about.

anđkul, v. m. Be transformed into a tiger or leopard (used by women, v. *ulač bag*; cf. *kul*).

anđkul banđkul, n. A transformed tiger. *A.te b.e jojoma*, the man transformed into a tiger eats (people) (expression found in folktales). (v. *anđkul*).

anđu, n. Original state, unsoaked state (used about paddy and thread). *A.te horoko aphorketa*, they sowed the paddy unsoaked (i. e. without first germinating it); *a.te horoko tekeketa*, they boiled the paddy unsoaked; *sutam a.teko ora bañ kulgulenkhan*, they set the warp of a web with unsoaked thread, if there is not enough. (*A. kač*, sapwood, opp. *manj kač* (C.); meaning unknown in the Eastern parts).

anđuar, n. The udder of mammalia. *Gai a.*, the udder of a cow; *kul a.*, the udder of a tigress. (? cf. H. *anđuā*).

anđuñ, n., v. a. m. Excuse, pretext; plead an excuse (-re), pretend, allege. *Siñ sařař hō a.getae*, he has some excuse or other the whole day; *ruareye a.eta*, he excuses himself on acc. of fever; *khorcareye a.keta*, he pleaded lack of food as an excuse; *hopontet a.edea, banugičan*, he pleads

the absence of his son as an excuse; *apattetreya a. kata*, he laid the blame on his father.

aṇḍur maṇḍur, adj., v. m. Hover, hang about, look round. *Noakore me-naklea a.m.*, we are here hanging about (waiting for order); *hola khonko a.m.ok kana*, *de cetbon metako kana*, they are hovering about here since yesterday, what shall we say to them; *kuri gidra lagit adi ghariko a.m. barae kan tahékana*, they were hanging about here for a long time looking for the girl.

aṇḍur paṇḍur, v. *aṇḍur maṇḍur*. (C.).

anoli, properly *anoli*, q. v.

aṇṭil, n., v. a. A punch with which holes are made in iron, especially iron implements that have a handle; the hole or eye made with an *aṇṭil*; make such a hole. *A.bhuḥ (-bhugak)*, a hole, an eye made by an *aṇṭil*. *Noa do bako a. jutlaka*, they did not make this eye properly. The implement is used by the blacksmiths.

apa, n. Father (used in address, but is not considered correct language; v. *apa*).

apai, n., v. a. Error, fault, offence, slip, misdeed, trespass, transgression, a wrong (less serious than *ghat*); commit do., go wrong with, trespass, transgress (-re, *reak*, against). *Ako kan iqte uniak a. do bako saba*, they do not punish him for his misdeeds, because he is one of themselves; *nui kora do mitene a. akata, horanic hore hatao akadea*, this young man has committed a wrong, he has taken to himself the wife of another; *in reake a. akata*, he has committed an offence against me; *nui seta do adi dhaoe a. akawatlea*, this dog has many times brought us loss (by bad behaviour). (cf. H. *apaya*).

apari, n., v. a. m. A pointed arrow-head, mostly of iron; make, fit on an arrowhead, become pointed; shoot (v. m. about the leaves of *Ficus religiosa*, L.). *Hesak sakam nege a.godok kana*, the leaves of the *Ficus* rel. are just shooting.

The Santals have many different shapes of arrow-heads; the more common ones are the following:

Barudañ tuñ a., arrow-head to shoot frogs (made of thorns for children).

Borlom a., lit. spear arrow-head, big.

Bhalua a., lit. swallow arrow-head (form like the spread wings of a swallow; used for shooting fish).

Capra a., flat arrow-head.

Dhalpa a., arrow-head flat and big.

Dimbi kanari a., barbed arrow-head with offsets below the barbs.

Guland a., arrow-head round or foursided.

Hako tuñ a., the same as *bhalua a.*

Kakra tuñ a., the same as *barudañ a.*

Kanari a., barbed arrow-head.

Peter baraṅge a., arrow-head with twisted stem (for shooting large animals).

- Petir kanari a.*, barbed arrow-head with twisted stem (especially used for shooting pigs).
- Saram lutur a.*, arrow-head in shape resembling the ear of the *saram* stag (*Rusa aristotelis*).
- Siranak a.*, arrow-head with two small furrows on each side.
- Sogot lutur a.*, arrow-head in shape resembling the ear of a *sogot* (*Vivericula malaccensis*).
- Tonta a.*, a fish-spear arrow-head.
- apir*, adj., v. a. m. Slanting; let fly, cause to glance off; glance off; fly off, escape obliquely, look aslant. *A. mēt do, cet lekam beñgeteta*, slanting eye, how are you looking; *a.a. beñget*, look aslant; *katile a.a.* we let the *katil* (q. v.) fly (in play); *kañaha janwarre pocra mērhēt do q.oka*, 'coward' iron glances off from ferocious animals; *okatem q.lena, lam hec hodok kana*, where did you fly off to, you are late coming; *potame a.ena*, the dove flew up into the air.
- apis*, n. An office, a railway station. (from Engl. office).
- aprug*, adj. Rare, unique, choice. (C. Assamese *āpurūg*; word used by Santals living in Assam).
- apu (-ñ, -ñ, -m)*, n. My, our, thy, your father (v. sub *apa*, Ho *apu*).
- apuc*, v. *apuc*.
- apum*, n. Thy, your father. *A.barem*, your father and brothers, male relatives. (v. *apu*).
- apuh*, n. My, our father (also in address). *Ale a.*, our father; *a. tale, do. a.bareñ*, my father and brothers. (v. *apu*).
- apuh*, n. My, our father (mostly used in address). (v. *apu*).
- apus*, n. pl., v. a. Relatives, relations, kindred; make friends, make one's own, settle. *Nuiren a. do menakkotaea*, this one has relatives; *noa do a.rebon cabaea*, we shall settle this among ourselves amicably; *a.lekhan noa doko cabaea*, if they make friends, they will bring this out of the world; *bahu jiu a.em*, take your wife to yourself again; *mokordomako a.kettakoa*, they settle their law-suit amicably. (cf. *apu*; ?? cf. H. *āpas*).
- aphil*, n., v. a. m. Appeal; to appeal (only about law-suits). *A.te calaocna*, it has been appealed; *a. ketac*, he has appealed; *a.ena*, it has been appealed. (Engl. appeal).
- aphim*, n. Opium, the concrete juice of *Papaver somniferum*, L. (H. *āphim*).
- aphin*, the same as *aphim*, q. v.
- Aphrika*, n. Africa. (Engl. Africa).
- ar*, int., v. a. d. Ho! hey there! (to call attention); call out to. *Ar do isara hoho kantalea*, *Ar* is our interjection for calling attention; *ar, note hecēnne*, hey there, come here at once; *ar, okaren kanam ho?* I say, who are you? *cet lagit coñ hani doe gradina*, the one over there called out to me, who knows for what purpose; *hande okoe coe teñgo akan, enah khone ar grok kana*, somebody is standing over there, he has been calling out for a long time. (cf. H. *arī, are*).

- Arbi*, adj. Arabic, Arabian. (A. H. 'arabî).
- arhajan*, v. a., v. a. d. Thicken with flour (mostly about meat curries).
Jel utu ar haran kohyda arakle q.aka, meat curry and old pumpkin leaves (as curry) we thicken with flour (the prepared dish is called *lefo*, q. v.); *turi arak tilmiñ holõntele q.a,ona do beswar le metaka*, we thicken mustard leaves with *tilmiñ* (q. v.) flour; this we call *beswar*.
- arhijan*, the same as *arhajan*, q. v.
- ari*, the same as *jari*, q. v. (C.).
- ari*, n. A saw. *A.te gedne*, cut it with a saw. (H. *ari*).
- ari*, n., v. a. m. Usage, observance, standing rule, regulation, custom; make, become do. *Sedae q. do banuktalea*, we have not any more our old customs; *nahak disom reak q.le saf akata*, we have adopted the usage of the land we live in now; *bapla q.*, marriage regulations; *sendra reak q.*, the regulations of the hunt; *nahak do nawako q. akata*, they have in our time introduced new rules and regulations; *ato ato juda juda q.k kana*, in different villages different rules are coming in. *Ari* is frequently spoken together with *an* (*an ari*); *an* is enacted law, *ari* more what has become the rule: *an ari*, law and custom, rule and regulations.
- ari bandhi*, v. a. m. Look carefully, follow with the eyes, watch, scrutinize, examine, consider. *Noa katiñ q.b.yeta, nahel menteñ metak kana, bandõ hoyok bandõ ban*, I am examining this piece of wood, I wish to get a plough out of it, I am uncertain whether it will do or not; *phalna hopon kuri bes leka q.b.yeme, ale kora tuluçe jurikoka se phoa*, look carefully at so and so's daughter, whether she may be a match for our boy or not; *cel unak q.b. dom ñelen kana, bandõ bam ñel akadih*, what are you looking me all over for, have you not seen me? (v. *ari* and cf. *bandhao* and *arit*).
- aric*, v. *aric*. (C.).
- arika*, n. Ricebeer. (C.). (cf. A. H. 'araq).
- arik parik*, adj., adv. Clean, proper; thoroughly. *A.p. hoy kanae, tis hõ garhui do bae ñeloka*, she is a very clean person, she never is to be seen dirty; *khub q.p.te saphaeme, alom heran petaña*, clean it thoroughly, don't do it slovenly; *q.p.ko joma*, their food (and eating vessels) are kept clean.
- aril kuril*, v. *aral koral*. (C.).
- arir kurir*, the same as *karur barur*; q. v.
- arit*, v. a. Descry, catch sight of, discover, look, see; v. a. d. look at. *Nonde khon mitfen potamiñ q.ledea*, I caught sight of a dove from here; *inven hõ q.akotinme*, have a look at my ones also; *ina mal mase q.akme*, have a look at this piece of property (about looking out a wife); *khub leka aridme; okorin q. dareak kana*, look carefully; why, I am unable to catch sight of it. (cf. *ari bandhi*).
- arit kurit*, v. a. m. Look round, stare about, gape; look or glance rapidly around. *Akiye q.k.lefa noakore, cekate con bae namlet*, he looked very

- intently around here, I do not understand why he did not find it; *celem beñget barayeta a.k.*, what are you looking for now here now there? *mimit ghari mimit ghariye a.k.ok kana, botorgele nele kana*, he (the patient) is now and then staring, it looks serious in our estimation. (v. *grit*).
- ariyan*, v. *arhajan*. (C.).
- arji*, n., v. a. m. Petition; to petition, beseech. *Hakim then mittan a.ye dakhilketi*, he presented a petition to the magistrate; *manjhi thene a.keta*, he petitioned the village headman; *mōrē horin a.koa noa reak*, I shall beseech the village council in connexion with this. (P. H. 'arṣi).
- armu*, n. A large forest tree yielding valuable timber (*Bürsera serrata*, Wall.). The fruit is eaten by the Santals. (Desi *amkhohori*).
- arnik*, n., v. a. Religious observance; observe religiously (in connexion with food and precepts). *Cet a. hō banuktāea, jāhānak hō bae conoaka*, he has no religious observance of any kind, he does not disdain anything; *bae a.a, jotoe joma*, he does not observe anything religiously, he eats everything; *daḥ ghatreye a.le eneḥ oraḥteye hijuka*, only when he has observed every religious custom at the bathing place, he comes home. (Desi *ārnik*, ? cf. *grī*).
- arud*, n. Rue (*Ruta graveolens*, L.). (P. *addufra*, H. *arud*).
- aruñ paruñ*, the same as *uruñ puruñ*, q. v.
- aruḥ*, v. a. m. Rinse, wash, clean. *Baṭi arubme*, wash the cup; *joto jomogok-ak maṭairele aruba, enḍete eneḥle teke condāea*, everything to be eaten we first rinse, then only we put it over the fire to cook it; *kicriḥ a. goḥaktinme, losol paṣiradiña*, rinse my cloth quickly, I have been splattered with mud; *ti arubokme*, rinse your hands. (cf. *aḥ*; Sue, Bahnar, *rao*).
- aruṣi*, v. m. Take upon oneself, engage, bind oneself. *Cedaḥ noa dom a.k kana, puruḥ darcaḥam?* why do you undertake this, will you be able to carry it through? (cf. *arāṣ*; cf. B. *ārūr*).
- arsi*, n. Looking glass, mirror, picture frame, glass panel. *A.te ḥelokme, cet lekam ḥelok kan*, look at yourself in a mirror, how you are looking; *uniak muḥan do a.reko doho akata*, they have put his picture in a frame; *ḥelok a.*, a looking glass. (H. *ārsi*).
- arsin barsin*, the same as *ursin barsin*, q. v. A couple of days. (? *ar + sin*).
- arsi silpin*, n. A glass door, sash. (v. *arsi* and *silpin*).
- aryan*, v. *arhajan*. (C.).
- aryhan*, v. *arhajan*. (C.).
- ar*, n., v. a. Cry, whimper, whine (children, from ill-temper or peevishness). *Arhō are dhoraoketa*, it has again set up a whimper (to get something); *nui gidra do cet cōc ar akal, enaḥ khon mit rakge menāea*, this child has for some reason or other been whining, it has been continually crying for a long while. (? onomat.; cf. *ā ā*; cf. H. *ar*).
- ar*, n., v. a. m. Kind, class, set, quality, sort; make, be of same kind, etc. *Nui then bhajan do babon dohoea, uniak roḥ do mit argetāea*, we shall

not buy anything from him, his talk is always one kind (i. e. he keeps a fixed price); *ona ar*, of that kind; *uni ar*, of his kind, manner; *ona ar haqdi*, ricebeer of that sort; *ona ar kangea noa khet hō*, this rice-field is also of the same quality; *oka rogte huniye gočen, ona arenae nui hō*, this one has also got the same kind of disease as that from which the other one died; *phalna hakim aretae nui hō*, this one is taking after the manner of such and such a magistrate; *uni akar kanae*, he is working after his manner. *Ar* always follows the word to which it refers. (cf. *ari*).

ar, n. A kind of fish (Macrones oar). (H. *arh*).

ar, n., v. a. m. A bundle of unbroken paddy-straw; make do. *Arko totol kana*, they are making paddy-straw bundles; *arko daleta*, they are threshing by beating the paddy bundle; *arteko daba*, they thatch (their houses) with *ar*; *noa khet nes dole arketa*, we have this year cut the paddy of this field and made the straw into bundles; *noa khet do jut ban arok kana*, the paddy straw of this field is not fit for making into *ar*; *ar baber*, rope made from *ar* (v. *sikol*).

The paddy is cut, made into small bundles and allowed to remain in the rice-field to dry; afterwards the grain is threshed by striking the top of the bundle against a cartwheel or some other suitable piece of wood or stone, in order not to break the straw; *ar* is used for fodder and especially for house thatching purposes. (Desi *ār*; cf. B. *chor*).

arāni dañ, n. A measuring rod, eight cubits long, used in some places when digging tanks (cf. *cauka*). (Desi *ārni* and v. *dañ*).

arguē tarquē, the same as *aruē taruē*, q. v.

arhai, adj. Two and a half. *A. din lagite doholedea*, he kept her for two and a half days (and left her, i. e. for a few days); *a. hat manwa kanale, taramrele tohodoka, katharele churoka, saru sakamtele doyo akana*, we are men of two and a half cubits, we stumble in our walk, we are choked by our words, we are slightly covered with a toro leaf (*binti*): *a. pohor*, lit. two and a half *pohor* or watches, i. e. seven and a half hours, a disease that lasts this time with fatal end (v. *arhaia*). (H. *arhāi*).

arhaia, n. 1. A weight of two and a half seers. 2. The same as *arhai pohor*, a name for virulent cholera, running its course in a few hours. 3. A cattle disease (they have fever that lasts from morning to afternoon, i. e. two and a half *pohor*, or two days and a half, generally not fatal. 4. A kind of paddy ripening in two and a half months. (v. *arhai*).

arhuaidha, the same as *aruaidha*, q. v.

ari, n. A measure of grain (used in certain parts, equal to 10 *kaca ser*, about three quarters of the *paka ser*), about seven and a half seers pucca. *A. pai*, a *pai* (half a seer), of which 20 make one *ari*. (B. *ārī*).

ari, n., v. a. m. Kind, sort, mood; make, be of same kind. *Noakin do mit a. kangea*, these two are one kind. (v. *ar*; cf. *ara*; ? the same as preceding word).

qri, n. Sulkiness (in children). *Hola khon mit a.ge menaca*, it is in the same sulky mood since yesterday. (v. *qr*).

ari, the same as *adi*, q. v. *Ari* may with some people convey a little more emphasis than *adi*. It is used as a verb in the same way as *adi*.

qric, the same as *adi*, but rather more emphatic; used only as an adv.

qric, v. a. m. Pour out, drain off (the liquid so that any solid matter remains); plunder, bleed, plague. *Dakako qrija*, they drain off the water from the rice when boiled; *pishako qketa*, they drained off the water from the boiled *pisha* (mushroom); *q. dak mandj*, rice water drained off; *deko pusiko qcabakellea*, the deko cats have bled us entirely; *pisha lekalan qmea*, I shall drain you to the dregs like *pisha*; *mui bahu jiu dpe q. namkellea*, this daughter-in-law has worried us to death; *mui hor do guti jotoe q. etkeca*, this man plagues all his servants.

ari dhari, adj., adv., v. a. m. Careless, incautious, thoughtless; work carelessly, be thoughtless. *Adi a.d. hor kangeae, jahanak dohoak ho bac disaia*, he is a very thoughtless man, he does not even remember where he has put a thing; *a. d. te noac rapuketa*, he caused this to be broken by carelessness; *a. d. ye kamiyeta*, he works carelessly; *mui do babon emaea, adiyee a.d.yeta*, we shall not let this one have anything, he acts carelessly. (H. *ari dhari*, cares, troubles).

ari phari, the same as *hari phari*, q. v.

aris, n., adj., v. a. m. Disgust, worry; tedious, wearisome, tiresome, annoying, unpleasant, disgusting; annoy, vex, tire, disgust, bother, worry; be disgusted, etc. *Adi a. hor kanae, thirok ban sanayea*, he is a very annoying person, he will not be quiet; *a.geye helok kana*, he looks disgusting; *a.geye raketa*, he cries wearisomely; *a.ketbonae, enah khone kokoe kana*, he has worried us, he has been begging for hours; *alope a.a nonde*, don't disturb (us) here; *a.atbonae, onde khone lagaketbona*, he got tired of us and drove us away from there; *kamiye a.ata*, he felt disgusted to work; *ot otte calake a.ena*, he did not like to walk (objected and did not go).

arisi, v. *arisiq*.

arisiq, adj. Easily tired, done for, annoyed; slothful. *A. hor kanae, bati ho bae saphaea*, she is a slothful person, she does not even clean the cups. (v. *aris*).

aris paris, adv. Disgustingly, shockingly, annoyingly. (v. *aris*).

arjha arjhi, adv., v. a. m. Entangle, ravel. *Aditet noa nari do q. q. tol akana*, this creeper is very much entangled and wound round; *sutamko a.qketa*, they have ravelled the thread. (v. *arjha*).

arjha barjha, the same as *arjha arjhi*, q. v.

arjhar, the same as *arjha* q. v. (word uncertain).

arjhau, v. a. m. Entangle, ravel (about thread, rope, creepers, etc.), disorder. *Sutam a.ena*, the thread has been ravelled. (cf. *arjhar*).

āykuč, n. One oil-press full, as much as can be pressed in a *paṭa* (q. v.) at one time (used both about the wrapped-up stuff, and the oil obtained). *Mit ā. do barea topo*, one press-full consists of two wrappers; *tala ā.*, half an oil-press full; *bele kuinḍi reakḍi dal khan do mit ā.rege aema sununge hoeka, mōrē paṭa gan*, if it is kernels of ripe mahua fruit, you get a great quantity of oil in one press-full, about five quarters (here $\frac{5}{8}$ of a seer). (cf. *tāykuč*).

arṇi, the same as *aḍni*, q. v.

arṣa piṭha, n. A kind of risen cake, made of flour, milk and raw sugar, boiled in mustard oil. *A.p. lekam pok pokokḍi kana*, you puff yourself up like an *a.p.* (Desi *arṣa* and v. *piṭha*).

ārti, v. a. m. Add, serve a second or third time (food or liquor). *Am dakam ā.ketkhan in hō utuñ ā.a.*, as you have served rice a second time, I shall do the same with the curry; *de ā.abonme*, please give us more; *paḥil emkate mit dhao ā. ma dustur kan, aṅṭaok leka bujhaḍi khan arhō mit dhaole ā.a.*, after the first serving it is our custom to serve a second time, and if it is seen that there will be enough, we give once more in addition.

Used as second part of a compound verb *ārti* signifies, 'in addition', 'more than needed', 'out of one's way'. *Sen ā.kme hanko seḍ niq batarre opsor menaktamre*, pass along over to them, now when you have the leisure; *heḍ ā.kate nonḍeye jojom kana, hor ma aḍi pharakte sen akan*, coming along out of his way he is eating (e. g. beans) here, the road is passing far away from here; *sen ā.kate siṭ bhāṇḍe ruhetketla*, going out of his way he scolded us shamelessly; *roṭ ā.anae, ona reakḍi tehenko saḍ akadea*, he overstepped decorum in his talk, they have taken him up to-day to answer for this; *baṇḍo amge si ā.am kan, onatem burum kan*, have you got more to plough (than other bullocks), since you lie down. (cf. *ar* and ?H. *ārṭiyā*).

arṭhi parṭhi, the same as *urṭi purṭi*, q. v.

arṇa bajhua, the same as *bajhua bajhui*, q. v.

arṇaidha, adv. Excessively, beyond measure (talk, order, load, rain, etc.). *Noa ḍom hukunketa a.*, you gave this order, which is beyond all measure. (cf. *arṇaidha*).

arṇe paṭuḍ, the same as *arṇe tarṇe*, q. v.

arṇe tarṇe, adj., adv., v. m. Energetic, brisk, impatient, unruly; briskly, excessively, by fits and starts; be unruly (men and bullocks). *A.t. ḍaṅgra kanae, sojhe etakitegeye aṭkara are dona*, it is an unruly bullock, it takes you straight away in another direction and jumps about; *a.t. teye kamiketa, ona iateye ruakḍi kana*, he worked excessively, therefore he is ill; *hor arakāṇpe, mi ḍaṅgra ḍoe a. tarṇojokḍi kan tina, inḡeñ lahaḍa*, give way to me, my bullock is unruly, I shall drive in front. (? cf. H. *arṇā*).

arṇe dharaṇe, adv., v. a. m. Head over heels, hurriedly; harass, plague. *Calaoenae a.d., bañ ḍoe tiok ketko baṇḍo bañ*, he went off in great haste,

who knows whether he has overtaken them or not; *ato horko q.d.ketkoa*, they harassed the village people; *nes do ađitelko q.d.etkoa, orakre bako tahē thir ocoakoa, din hilok beđ begarko sađ idikoa, dađđomkoako arko dharnaakoa*, this year they are plaguing them very much, they do not allow them to remain quietly at home, every day they take them away to do forced labour, they fine them and punish them by keeping them in the sun; *ađiye a.d.rna nui hor do, hañde nhañde taken hoyok taea*, this man has been harassed a good deal, he has to be both here and there. (?? cf. H. *ařāđ* and *dhār*).

as, int. (to bullocks or buffaloes). Turn! *As ghur ghur ghur ghura! bañgeye acurok kan*, turn, turn round, he will not turn round. (v. *aisa*).

ās, n., adj., v. a. m. Scales or mucus of fish; smelling (like putrid fish); cause to smell; smell, get the smell (of fish), get a taste of. *Joto hor hakoko sařana, ale do ās hō bale āslena*, all other people got some fish, we did not even get the smell; *onko hō tehen dole āsketkoa*, to-day we have caused them also to smell of fish; *bađi do ās āsge sok kana*, this cup smells putridly; *ale hō mił din gan hañhalepe, ās nařaioakale*, give us also a little some day, that we may get the taste of fish for the first time. (B. *āish*).

ās amol, n. Smelling and acid food, forbidden to ill people and also to Hindu sadhus (fish and certain kinds of meat and fruit), forbidden food. *Ā. a. alom jōma*, don't eat forbidden food. (v. *ās* and *amol*).

asara, adj. Belonging to the month of Asar (q. v.). *Pe q. damkom*, a bull-calf in his third or fourth year (that has seen three Asars, not necessarily born in that month); *q. kanthar*, a jacktree that ripens its fruit in Asar; *q. gotom do ran hocoka*, clarified butter prepared in Asar is a medicine. (v. *asar*).

asara (-*nārī*), n. A certain forest creeper (*Capparis horrida*, L.). The root is used as an embrocation against bruises, etc., by the Santals. (v. *supra*).

as as, int. Turn! (to cattle). (v. *as*).

asi, num., adj. Eighty; pucca, full, standard. *A. ojon ser (-pai, -tula)*, a pucca seer, containing eighty tolas (-full pai, -full weight). (H. *assī*).

asiar, adj., v. a. m. Hindred, burdened, encumbered, full, loaded with, pregnant; hinder, detain, retard, encumber, occupy, pregnate; be hindered, etc., pregnant. *Ma amge sabme, banar tiyū q.gea*, take it you, both my hands are full; *idi torayem, alom dho ořaņa q. cuča, bae kami ocoņa*, take it away, don't leave this nuisance of a child with me; it will not let me work; *q. hormo*, pregnant (-*geae*, she is p.); *de ho, okoe then menaka moca q.*, give out, with whom is there 'mouth hindrance' (i. e. tobacco); *perako heč q.kidiņa*, visitors came and detained me; *adom khetko q. akat tahēkan tiņa, bañ rohoe dareata*, they had taken up some ricefields for me (with seedlings), therefore I could not plant; *řukuđ do q. akana*, the vessel is full (with something); *nui korae q.kedea*, this man

- impregnated her; *nui hoteteye a. akana*, she is pregnant by him; *gidra-leye a. akana*, she is encumbered by a child (not about pregnancy).
- asin*, n. The sixth Hindu month (September—October; mostly used by Santals with some education; otherwise most Santals call this month *dasāe*). (H. *āswin*).
- asin darin*, the same as *asum darum*, q. v.
- asin tara*, adj. 1. Huge, immense, gigantic, big; 2. cut in Asin (timber). *Adi maraŋ a.t.janwar*, a huge animal; *a.t.kaŋ hatiko or ocokoa*, they let elephants drag immense logs of timber; *a.t.wak kana noa kaŋ, huti bako joma*, this timber is timber felled in Asin, insects will not eat it; *a.t.goda*, a piece of land where jungle has been cleared in Asin. (v. *asin* and *tara*).
- asin taraŋ*, the same as *asin tara*, q. v.
- asirbad*, n., v. a. d. Blessing, benediction; bless, pronounce a benediction, curse. *Amak a. ar Ūhakur dohaete nia ghuri do boge barage menaklea*, by your blessing and the grace of God we are at present well; *joto hortebon a.ak ma*, let us all pronounce a benediction over this, that it may succeed; *a.gime*, bless me (the word is properly used about men's blessing, i. e. praying for a blessing, not about God's); *gujukē a.gi kan tahkana, okorin gočlena*, he cursed me to die, as you see, I did not die. (H. *asirbād*).
- asis*, n., adj., v. a. d., v. m. d. A curse, imprecation of evil of any kind; cursed; curse, invoke evil on, give expression to an evil wish (to say anything that implies any kind of evil wish is also considered an *asis*). *Horak a. parao akawadea*, the curse of (many) people has fallen on him; *reŋgeč horko a.aw kana*, the poor curse him. (H. *āsis*, invoke a blessing).
- asit*, v. a. m. Unstring, pull out (a loop), slacken, cause to go down; die out, wither (about the leaves and stalk of perennial plants), be impoverished, run out. *Ak asidme*, unstring the bow (about taking the loop of the bowstring off the one end of the bow); *setohte nāriye a.keta*, the creeper has been withered by the heat of the sun; *sikiom do a.ena*, the leaves of the sikiom lily have gone down; *orop dare do a. akana*, the orop' (*Costus speciosa*) has withered; *haram dare do a.entakoa*, their old tree (i. e. the head of their family) has died; *ghao rohor a.ena*, the sore has dried up; *jo a. hurhayena*, the fruit dried up and fell down; *khub aŋdelae tahkana, eka gimqiteye a. utarkedea*, he was very wealthy; through one single woman (witch, etc.) he was absolutely ruined; *gada dak a.ena*, the river has dried up; *kaŋako koŋeč a.kedea*, they have broken the testicles of the buffalo (so that he does not run about any more); *a.enako nāhāk*, they have been impoverished at the present time; *jomak a. akantabona*, our provisions have run out; *phaŋi a.ena*, the snare was drawn tight.
- Used as second part of a compound verb *asit* signifies, 'up', 'out', 'until nothing is left'. *teke a.*, boil down (so that no water is left); *si a.*, plough till the water is absorbed in the soil; *er apasit din do qdi at*

- reñgeca*, the time when all seed is sown (so that no grain is left in the house) is very hard; *or a.*, pull out a knot; *sap a.kedeale*, he died under our hands.
- askandua*, n. Fever that begins without premonitory symptoms and lasts only a short time. (C.).
- ās kolma*, n. A variety of paddy. (v. *ās* and *kolma*).
- ās kuji*, n. A variety of paddy. (v. *ās*, the same as *ās kuji*, q. v.).
- asrāt*, adj. Huge, gigantic (people, animals, trees), bigger than normal, corpulent. *Tisren a. herel kan coe*, he is a huge man (bachelor), who knows how old; *khub a. jel menakkoa noa birre*, very big deer are to be found in this forest; *noa jarhiren jōk do a. menakkoa*, there are huge leeches in this swamp. (cf. *asin tara* and *astañ*).
- astin*, n. A sleeve. (P. H. *astin*).
- astañ*, v. *astañ*.
- astañ*, adv. Extraordinarily, exorbitantly, too (much, big, etc.). *A.em dameta, ohole kiriñ dareletama*, you put an exorbitant price on it, we are unable to buy from you; *a.em jhalketa, ohō sahoplena*, you have made it altogether too long, there will certainly not be room for it; *a. marañ badhia*, an extraordinarily big castrated pig. (?? cf. H. *ashñ*, eight principal parts of the body).
- asuk*, v. *asuk*.
- asul*, adj., v. a. m. Domesticated, tame; support, sustain, bring up, keep, domesticate; (v. m.) support oneself, feed, subsist, live. *A. janwar*, a domesticated animal; *a.biñ*, a kept snake; *a. hopon*, an adopted son (may be equal to *boñga tala akadeic hopon*, a formally adopted son); *orakren a.ic kanae*, he is one brought up in the house; *a. bir kaxa, alope jolet kajjoña*, this is a reserved forest, don't touch it; *adi hore a.ethoa*, he is furnishing the means of subsistence to many; *nui gaiye a.ellea*, this cow is supporting us; *kismin a. akadea*, I am keeping a maina; *hakoñ a. akal-koa*, I am keeping fish (in a tank); *nalhajoñteko a.ok kana*, they support themselves, live by working for wages; *durufi hatarokme, a.lengeñ*, sit so long, I must get some food before anything else. v. recip., v. *apasul*; *apan apinle a. kana, celpe okta kana aleak do*, we support ourselves separately, what business have you to slander what is ours.
- asul badha*, v. a. m. Bring up under one's protection, adopt for support, take to oneself. *Den dada, miffen gidra emañben, a.b. jchañ, jãhã hilok dare bañ calaktiñre bae asulina*, brother, you (and your wife) give me a child, I shall bring it up for myself; when the time comes that I shall have no more strength, will he not support me? *tuar gidraiko a.b.koa*, they take orphans to themselves to support them. (The word does not imply regular adoption, which is called *boñga tala*; the child keeps its own *jat*, sept). (v. *asul* and *badha*).
- asul dok*, v. a. m. Rescue by supporting, sustain (through a time of scarcity). *A.d. ketkoako*, they supported them through the scarcity; *a.dogokak banuktalea*, we have no means of subsistence. (v. *asul* and *dok*).

asul duruč, v. a. m. Feed, support until death. *In hirləreye a.d.ena*, in my house and under my protection he got his sustenance till death; *ghar jāwāe do nukine a.d.ketkina*, the house son-in-law (adopted, inheriting son-in-law) took care of and fed these two until they died. (v. *asul* and *duruč*).

asul hara, v. a. m. Bring up, support until maturity; grow up. *Kakit engate a.h.ketkoa*, the stepmother brought them up; *mañhi orakreko a.h. akana*, they have grown up in the village headman's house. (v. *asul* and *hara*).

asul sañge, v. a. m. Furnish the means of subsistence. *Tinqə jaṭal koṭalpe dāyā baraea, delabon ondegebon a.s.ka*, how long will you roam about destitute, come along, we shall find the means of subsistence there; *kakañv a.s.ketlea*, my uncle has furnished the means of our subsistence (together with his own children). (v. *asul* and *sañge*).

asul uṭel, v. m. Support oneself and get a living. *Delabon goroaca, ḍahi joñ ḍuñgrijoñabo, a. uṭedokabo*, come let us help him, we shall clear the hill, burning down the jungle, we shall support ourselves and find a living there (expression now heard only in *binṭi*). (v. *asul*).

asum ḍarum, adj., adv., v. m. Hairy, bushy, rough with hair, huge and hairy, swollen; bristly; become do. *A.d. bayar menakkotakoa*, they have some tremendous male buffaloes; *ḡḡi āte mo akana, a.d.*, he is very much swollen (oedema); *mase hoyoyiñpe, a.d.iñ bujhueta, bohok do khaṭṭəḷəḷə leka hara akantiña*, please shave me, I feel bushy, my head has grown so that it is big like a basket; *marah utare harayena, a.d.ena*, he has grown tremendously big, he has become a big bushy fellow.

asur, n., adj. Giant, glutton, hero, demon; greedy, insatiable, gluttonous. *A. jomem jomket teheñ do, oka laçrem sahoḷ ocoketa?* you did eat like a giant to-day, in which belly did you find a place for it? *inḡḡe emakope noko a. do, ohoko bhagaolena*, give these gluttons thus much and no more, they will not stop eating. (H. *asur*).

Asur, n. An ancient people so called.

Acc. to the traditions among the Santals they ate iron and were living in dens. On hearing of the approach of other people they ran away.

A. ic, lit. Asur excrements, the iron slags of a melting furnace found rather frequently on the surface (also just as often called *kolhe ic*, the excrements of the Kolhe, a tribe related to the Santals).

A. pukhri, an Asur tank (about small old tanks found in the country by new settlers, dug by former people about whom the Santals know nothing; the Asurs are said to have dug these tanks by just four cuts of a kodali or spade). (v. *asur*).

asurhaḡ, n. A kind of limestone (used for burning lime from). *A. dhiri*, lime stone. (v. *Asur* and B. *hāḡ*, bone; lit. Asur bone).

asusar, v. *osusar*. (C.).

at, n., v. a. m. Means, possibility, way, remedy, opportunity; make, be possible, give, get opportunity. *Tutuñ at banukanañ*, there is no possibility of shooting; *durup at menaka*, there is sitting room; *at do hijuk kantaea*, he will get his opportunity; *ate nam barayeta*, he is seeking an opportunity; *at ban calak kantalea*, we have no means, are in straits; *atre*, in a favourable place; or position; *khub atreye parao akana*, he has got into a very favourable position; *at barayetae*, he is seeking an opportunity, means, ways; *bareañ atkethina*, I managed to get two (animals in the hunt); *atadeañ*, I managed to get him an opportunity, a way out; *etak hor lagite atkata*, *ac do bae namilaka*, he found an opportunity for others, he himself did not get anything; *oho atlena*, *me delabon*, it will not be possible, come let us go; *hijuk senok reak atakome*, make it possible for them to go and come. (? cf. A. H. *wakt*).

at ghat, n., the same as *at*, q. v. *Cet at ghat hō bae badaea uni do*, this one does not at all know how to find an opportunity (of catching animals, etc.). (v. *at* and *ghat*).

atiñ, v. sub *ata-e*, etc. (*a + tiñ*).

atiñ, v. a. m. Graze, feed; spread (about fire, skin diseases, talk, etc.), gather (about fruits from which oil is pressed); *gaiko a.ekoa*, they are grazing the cows; *simko a.ekoa*, they feed the fowls; *a. cabaketako*, they ate it up; *noa surguja do alag jārīteye a. cabaketa*, this *surguja* (q. v.) has been entirely destroyed by the *alag jārī* (q. v.); *noa godare kadako a.ena*, the buffaloes grazed in this field; *hola khon nase naseye a. kana*, since yesterday he is grazing a little; *a.ko odok calaena*, they have gone out to feed (used about cattle, snakes, frogs, birds, fish); *a. jaega*, feeding place, pasture; *merom a.ak do ban sagenoka*, what has been grazed by goats will not sprout again; *noko gustire doe a. caba akatkoa noa rog do*, this disease has spread to every one of this family; *noa ghao do bhiri set a. boloyena*, this sore has eaten its way inwards; *señgel a. idik kana*, the fire spreads; *dad do goja hormoe a. eseketa*, the ringworm has spread over the whole body; *adi gotele katha a.keta, oka hō ban farhaolena*, we tried to bring forward all kinds of things (i. e. in a council), but nothing was accepted; *sedaere un marañ darha do ban tahēkana, nāhākgeye atu a. darhaketa*, formerly there was not such a big water-pool here, now the water has gradually hollowed it out; *dag picheko si a.a.*, every time it rains they gradually plough up (the fields); *netar mit bar jañ bape a. agule khan, dak din do celpe ojoga*, if you do not at this time gather a little (*kuinḍi* q. v.), what will you anoint yourself with during the rainy season. (Munḍari, Birhor, Ho *atiñ*; ? cf. Malay. *bentañ*).

atit, the same as *util*, q. v.

atkir, v. a. m. Carry away, off, snatch off, away; abduct, walk away with. *Kurit do sine a.kedea*, the hawk carried the hen off; *hundur do merome a.kedea*, the wolf carried the goat away; *aema rine a.keta*, he decamped

without paying his many debts; *ruqkičko q. kedva*, they took the sick one away; *kicriće q. ana*, he went off with the cloth, stole it; *kamar then pal q. idikam*, take the plough-share away to the blacksmith; *joto dhone q. atkeltaca*, he lost everything by moving about (from one village to another); *qlinren g'drako do kačić kačić khonko q. ok kantaliña*, *horren leka do bako hara hārikkana*, our children are taken away (married) when they are still small, they do not grow up at home like those of other people. (Birhoḡ *atkir*, Ho *adkir*, cf. Muḡdari *atingir*, cf. Sakei *añkit*.)

atruñ, adj., v. a. m. Indisposed, reluctant, repugnant, unwilling, disinclined, depressed; feel do., sulk (from unwillingness, laziness, etc.). *Kami do ađi q. e atkareta*, he feels very disinclined to work; *joḡdra dakateye q. ok kana*, he is reluctant to eat Indian-corn food; *bolokgeye q. ena*, he was reluctant to go in; *mon q. entaca*, he felt depressed; *sioḡ sioḡkte kađa đangra doko q. ena*, the buffaloes and oxen feel indisposed from constant ploughing.

atu, v. a. m. Flow, float, carry away, drift, put adrift; be lost, slide outwards (oil-seed). *Gađa do jolye q. idiketa*, the river carried all away; *bit karamko q. keta*, they threw the planted *karam* (q. v.) into the water; *jañ baha nāireko q. ia*, they put the bones of the dead adrift in the Damudar river; *gađa q. k kana*, *rayo thenak sađe hijukkana*, the river is in flood, the sound of the cataract reaches here; *bañhoḡ q. k kana*, the low-lying ricefields are overflowing; *Mor gađare hoḡko q. yena*, people were carried away by the More river; *māyām q. yentaca*, his blood ran; *bičarteye q. yena*; he was carried away, lost his case by the judgement; *daḡ q. yentabona*, fig. she is dead (said about a sister or daughter); *jate q. gidikeltaca*, she committed fornication (with *bañ-ganok hoḡ* (q. v.)); *kulhi daḡ q. boloyena*, the water in the village street flowed in; *marhuḡ kaḡko q. idiyeta*, they float timber down in rafts; *gidrako q. eneč kana*, the children are playing floating (sticks); *a. dhañko*, fig. the dead ones, the ancestors (i. e. those whose bones have been put adrift in the holy river).

Atu being the first part of a composite verb, the second verb gives the result of *atu*. *A. idik*, float away; *q. calak*, float away; *q. paromok*, pass floating; *q. doelao*, carry away floating; *q. hečak*, that which has come floating. (cf. Semang *uit*; Pangan *yahātob* or *hatom*; Birhoḡ, Muḡdari, Ho *atu*.)

atur, v. a. m. Lower, hang slack down, trail along the ground; hang the head, resent, take to heart, be sorry over, hang fire, be neglected, delayed, postponed. *Sate khon kicričko q. akata*, they have hung the cloth on the eaves, so that part of it hangs down; *parkomre gitičkate tiye q. akata*, lying on the bed he has let his hand hang down; *noa hotof do bartige q. ena*, *nurok coñ cet coñ*, this pumpkin is hanging too far down (on the roof), likely it will fall down; *kicrič q. ok kantama*, your cloth is trailing after you; *bin baplate baḡ q. entaca*, her breasts have fallen down, although unmarried; *kathape q. kettabona*, you caused our case to be postponed;

- hujuk pe a. keta*, you delayed coming; *mon a. entakoa*, they got sorry; *kamiko a. eta, guti bamukkotakote*, they are delaying work, because they have no servants; *sioh a. entalea, kaŋako gočentalete*, our ploughing is neglected, because our buffaloes have died; *kedok cekate a. entapea*, how is it that your supper was so delayed? (B. *ātūr*).
- aŋhauri*, adj., adv. Excessively, immoderately. *A. katha do dakudoma*, excessive words bring punishment; *a. do alope roŋa*, do not talk immoderately.
- aŋi*, n., v. a. m. A small sheaf, bundle; make do., bind into do. (grass, straw, seedlings, fire-wood) (the biggest *aŋi* can be encompassed by the fingers of both hands; large bundles are called *biŋdā*). *Sauri a.*, a bundle of thatching grass; *aŋko aŋia*, they make straw (v. *aŋ*) into small bundles; *gachi hō a.ka*, paddy seedlings are also made into bundles; *backom a.*, a bundle of rope grass; *akrih laŋit sahanke a.a*, they make firewood into small bundles to sell. (H. *aŋi*).
- aŋi sahra*, n. A shrub (used in their medicine by Santals living in Malda).
- aŋis kutis*, adj. Very numerous, very often. again and again.
- aŋkir*, n. A jungle creeper (*Smilax ovalifolia*, Roxb.). The root is used medicinally (against *baumara* (q. v.) and *jhala* (q. v.)). The Santals distinguish two kinds, *arak aŋkir*, with reddish flowers, and *ponŋ aŋkir*, with whitish flowers; it is, however, botanically the same plant.
- aŋkura*, adj., v. a. m. Sonless, heirless, childless, barren, (also about barrenness); make, become do. *A. menakkina*, they have no children of their own; *nukin do kisāŋ bankhankin cekaka, a. dhon do, cele baŋ jomettakin, gidar na pidar menakkotakin*, what are these two if not rich with their heirless wealth; nobody wastes their property, seeing they have no children; *a. dhon hataole botorok kan tahēkana, aŋaŋkura botor iqate*, we were afraid to receive the property of childless people, fearing that it would cause barrenness; *nukin do dangeko jom a. ketkina*, witches have by eating (their children) made them heirless; *a. yenakin*, they have become childless; *noa tevel do a. gea, baŋ joka*, this ebony tree is barren, it does not bear fruit. (Desi *aŋkura*).
- aŋkura*, n. A small forest tree (*Wrightia tomentosa*, Roem. et Schultes). The bark of stem and root is used as an ingredient in Santal medicine against rheumatism, dysentery, and snake bite. The root is also bound as a ligament above the bite of a snake. *A. arak*, the tender leaves of *aŋkura* used as a potherb. (v. *supra*).
- aŋ na saŋ*, the same as *aŋ saŋ*, q. v.
- aŋ pāt*, n., v. m. Colic, gripes; get do. (from hunger or from eating). *Baric in aikqueta aŋ pāt lačre*, I have a bad griping feeling in the stomach; *dak nū tora lač aŋ pāteŋina*, at the moment I drunk water I got the gripes. (H. *aŋ*).
- aŋ saŋ*, adj. Improper, in one's way, unseemly. *Aŋ saŋ nondeŋ teŋgo akana, sa nōgokme se hortet khon do*, you are standing here in the way, move

away a little; *colkom ror barayel at sat, okako ban ganokakkoge*, what improper things are you talking, such as are not said; *okoe noa dope cetadea at sat nui gidra do*, who has taught this child such improper behaviour. (H. *at sat*).

atue patue, adj., adv., v. m. Impatient, fidgetting, too hard, too fast; excessively, strainingly, furiously, slap-dash; work do. (hard, but unskilled), fidget. *A. p. ko kami kana*, they are working slap-dash; *eken a. p. kate do ban hoyoka, ona reak tar gharem saple ban*, only excessive work will not do, you must first learn the method of the work; *a. p. ok kanako*, they are fidgetting (to go); *a. p. dangra kanae, hotokre jote ho bae sahaoa*, it is a fidgetting ox, he does not stand even the yoke-string on his neck.

atuk jharuk, adj., adv., v. a. m. Full of impediments; slowly, impassably, through dense jungle; entangle, impede, bring into difficulties. *Birteko mohyaketlea atuk jharuk, bariarele paromena*, they told us to go through the forest, which is full of impediments; we came through with great difficulty; *aditel uni hore a. jh.ena*, this man was entangled in difficulties; *oka do langate ho a. jh.oka*, sometimes weariness also will make it difficult for you; *a. jh.le namkedea*, we found him in difficulties; *raebaricko a. jh.kede*, they caused the marriage-broker great difficulties.

atup jharup, the same as *atuk jharuk*, q. v.

atut, adj. Many, crowds, dense, primeval (forest). (C.). (Assamese *atut*).

athial, n. A kind of lily, which is planted outside the doors of cow-sheds, as the Santals believe the ticks of cattle will then be destroyed. (cf. B. *athahu*, tick).

athiar, adj., v. m. Hard, tough, stingy, sticky, cross-grained (about people, earth and wood); become do. *Noa kat do a. gea, lalak ho ban jutoka*, this piece of wood is cross-grained, it is not well possible to pare it; *a. hasa, mag khan kudire latkaoka*, cloggy earth, when dug into it clogs to the spade (used about certain kinds of clay earth); *nui hor do aditele a.ena*, this man has become very stingy. (cf. Assamese *athil*).

au, v. a. d. and impers.d. with gen. Care for, heed (used by women only). *Nun din cele ho ban quatme, nonde hekkate adom lahatoh kana*, so long a time nobody paid any attention to you, now you have come here, you try to take the lead; *dela se nonde heclenne; ban quatih kana, cele com hoeok*, please come here quickly, I don't care, whichever you may be; *nonkate do cele ban am doe quam*, when you behave thus, who will care for you? (v. infra).

au, int. (of fright, pain or surprise, real or feigned, used by women only, mostly among themselves). Oh! O dear! *Au de na, cet kathae metalah kana*, dear me, listen, what is it he tells us; *au dela na cele coh lebet-kede*, oh, come here, I tread upon some animal; *au nonde na haso got-kidima*, oh, I got a sudden pain here. (B. *au*).

au, adj., adv. Idle, loose, of no foundation, worthless; without making distinction. *Au katham sapeta*, you take notice of idle words; *au kat*,

timber of inferior quality (both these words probably used by tea-garden coolies); *hoho nam hohoketa, eken auge, cekatele badaca, okoe com hohofle*, you called, but without naming anybody; how can we know whom of us you called for? (cf. Assamese *ao*).

qua papa, adv., v. a. n. Wailing, crying in a tumultuous, frantic manner, vehemently, piteously (from fright and grief combined); cause to wail, lament. *Khanokha q. p.m nir bara ocokidiña*, you needlessly caused me to run about wailing; *tqrufle nelkede khan q. p. atotele nir rakap hecena*, as soon as we saw the leopard, we came running up to the village, frantically crying; *ona ato secten sen paromok kan tahēkanre mit orakre q. p.ko rakjoñ kan tahēkana, bañ do ona orakren gidra tanake baiyen, bañ do hoy tanake goçen, bañ do okare cet hoeyen*, as I was passing that village, I heard them piteously wailing in a house, whether some child had been seized with convulsions, or somebody had died, or something had happened somewhere or other; *cekae q. p.yeskoa*, what is he doing, causing them to wail so; *gidra doe haqi akana, cet iqtepe q. p. barae kana asaha dusaha*, the child is ill with *haqi* (q. v.); why are you so madly wailing, as if it were going to die. (cf. *qua* and *awa tapa*).

qua tapa, v. *awa tapa*.

qu qu, int. of fear (used exclusively by women). Oh! O dear! *Au qu nõnde nah tohot hasoyena na*, O dear, I stumbled here, and it pains me. (v. *qu*).

qu qu, v. a. Cry *qu qu* (as a tiger). *Bar pe dhavo qu qu gotheta*, he suddenly cried *qu qu* two or three times. (Onomat.).

quda, v. *aoda*.

quda qudi, the same as *ãonda qudi*, q. v.

qughat, n. Unfavourable situation, place, disadvantage, straits. *Are bana tuluc in napamlena*, I met with a bear in an unfavourable (dangerous) place; *niã dhao dom parom akana, jãhã q. lañ nammea, unre do balañ bagiana*, this time you managed to get through, some time or other I shall get you at a disadvantage, then I shall not let you off; *aqi aqi q. khon in parom hec akana*, I have pulled through many many times, when everything seemed to be against me. (H. *ãughat*).

quha, adj. Worthless, irregular, wanton. *Am do eken q. colontam*, your behaviour is altogether irregular; *kami doe kamigea, menkhan eken q. kamitae*, he works, but his work is absolutely worthless. (v. *qu*).

quh quh, int. (of fear, used by women only). Oh! O dear! *Auh quh, nege nah gurok kan tahēkana*, O dear! I nearly tumbled down. (v. *qu*).

qujhar, n., v. a. m. Hindrance, impediment; hinder, impede, encumber, hamper, prevail, occupy; be entangled, busy, occupied, pregnant. *Kulqiye nir heclora, setae q. gothidiña, bañkhan in capatkea*, a hare came running, the dog prevented me (by running between), otherwise I should have thrown (a stick and hit it); *uni sãote do balañ calaka, q.lañae nãhãk, bae sen senoka*, we shall not go together with him, he will hamper us,

he is such a slow walker; *ajauriye tahēkanre dō bhageye nalha qsulok kan tahēkana*; *mitok dō jāwāeye q. oṭokadea*, as long as she was without children, she supported herself well by work, now her husband has left her with a child to encumber her; *sutqmkō q. akata*, they have brought the thread into disorder, unravelled it; *in dō alom metāna, kqmu aḍi barié in q. akana*, do not ask me, I am very busy with work; *joto khaçlaḳ q. ešel caba akana*, all the baskets are fully occupied; *ti q. getiña*, my hand is engaged; *miffēd q. menaka, ona bon oçokle enēd*, there is an encumbrance, we must first do away with that. (H. *aujhar*).

aukhāu, n., v. a. m. Bewilderment, confusion, state of do., or danger; cause do.; be in, or come into do. (caused by war, epidemics, wild animals, famine). *Oyakre q.ko aikaueta, paseç duk abo seç hō hijuk*, they are in great bewilderment at home, lest the epidemy should reach also us; *noako q. añjomte nit hinda luṭuk luṭuk mēl hō bañ japidoktiña*, hearing about this state of confusion I do not get any sleep the whole night from anxiety; *noa bir reañ q. dō bañ añjom akana*, there is not heard anything about this forest being dangerous (on account of wild animals); *disom hoç dō rajko q. ketkoa*, the zemindars have put the people in a state of confusion; *disom dō q. akana, dayan hō botorge*, the land has come into a state of confusion, you are afraid even to walk about; *hol kalom niq jokheç disom dō q. lena, bele hoço hō bele hoçoko nir bagiatā*, two years ago at this time the land was in a state of confusion, people ran away and left even the ripe paddy. (cf. *au* and ? P. H. *ghau ghā*).

āuk āuk, v. a. Croak (about the cry of the bull-frog, *baruḍañ*, q. v.). *Baruḍaño āuk āukle khan baḍaeme, ḍaḳ ḍoç soreta mente*, when the bull-frog croaks, you may know that rain is not far off. (onomat).

aulā auli, n., adj., v. a. m. Pell-mell, confusion; irregular; bring into confusion; confuse, disorder, perturb. (*Aulā auli* differs from *aulau* in being more comprehensive; it is especially used about a more complex disorder). *Sauri cake dō cet iatepe q. q. keta*, why have you brought the rick of thatching-grass into disorder; *duk botorteko q. q. satena, sanamko chir chaṭurena*, fearing the epidemic they have been put into utter confusion, they have all run away in every direction; *nui dō laiteko q. q. kedea*, by telling him (bad rumours) they have perturbed him; *q. q. ye hoeyeta teheñ dō*, to-day the wind is blowing irregularly. (v. *aulau*).

aulā kauli, v. *aulā saulā*. (C.).

aulā paulā, v. *aulā saulā*.

aulā saulā, n., v. a. m. Tangled, irregular, in disorder (syn. with *aulā auli* q. v.).

aulā sauli, v. *aulā saulā*. (C.).

aulāu, n., v. a. m. Disorder, confusion; bring into disorder, muddle, entangle, confuse, upset, put out, incite to rebellion. *Sutqmkō q. keta, mucqat*

bañ hamok kana, they have brought the thread into disorder, the end cannot be found; *kagojko a.keta*, they have brought the papers into confusion; *gidraho a.kedea, cel thec coko bigorkede*, they have put the child out, they have upset it in connexion with something or other; *noko raj do disom horko a.etkoa*, these zemindars bring the people into disorder (or also incite them to rebellion); *mon a.entaea, orakreko ruqk kana, jom hō banukanañ*, his mind is upset, they are ill at home, and he has no food either; *susurbanko a.ena*, the wasps were ruffled. (cf. H. *auli*).

āunsa bāunsa, v. *āosa bāosa*. (C.).

āunṭau, incorrect for *āuṭau*, q. v.

āunṭhi pāunṭhi, n. Odd corners and edges which are not cultivated every year for want of water. (C.).

auri, n., adv. Delay; later, beforehand; before, until, unto, not yet; v. a. impers. (only with future), not be ready, not be present yet, not at hand. (Note, there is no negation in *auri*). *A. ye calaka*, He is not gone as yet; *a. tetgeñ jom legaea noa do*, I have never as yet tasted this; *a. te do alope hijuka*, do not come before the time; *marsal a.reko seterena*, they came before day-light; *a. re jom hodpe*, be quick and eat beforehand; *onko a. kore noabon sat hatara*, we shall finish this, before they arrive; *ape a. pete do bale bilomoka*, we shall not be detained by your not being ready (i. e. we are not going to wait for you); *okorič ho? a. yica*, where is he? he is not ready as yet; *a. yea*, he has not come as yet; *jomketam? a.a*, have you eaten? not yet; *jondra beleyentapea, a. aka*, has your Indian corn ripened? not yet; *thora a. ataea daka do*, her rice is not quite ready boiled as yet.

Auri is frequently constructed with the verb in the Future, followed by one of the postpositions *dhabič, habič, dharič, harič, re* and *te(ge)*, *auri* with following postposition conveying the meaning of the Engl. conjunctions until, and, before. *Añ emam dhabič nonde duruṣ hatarkokme*, sit here in the meanwhile, until I give you (something); *añ calakre dis-gwāime*, remind me before I start; *cando a.ye hasuroktege ondepe seteroka*, before the sun sets you must reach that place; (*auri-tege* connotes that what is stated must be accomplished or happen before or simultaneously with what the principal sentence denotes). (cf. H. *abēri*; Skr. *a + velā*).

aurā auri, adv., v. n. Noisily, boisterously (about children); make a noise, be clamorous. *Cetpe a. a. barae kana, hāmket cope*, what are you making such a noise for? you have got (it); *a. a. ko rak barayeta arisge*, they are crying boisterously, disgustingly. (? cf. H. *auri bauri*).

aurā, adj., adv. Thoughtless, heedless, reckless, worthless; improperly, slovenly, in an imbecile way. *Aḍiteṭe a.gea, hor do bae saba, jāhā seteyē mohndaka, onkateye calaka*, he is very heedless, he does not keep to the road, in whatever direction he starts, there he goes; *nonkan a.hor tuluc do alope koleha, katha hō bañ panteka, am saname lajaokema*, do not

send me together with such a thoughtless fellow, his statement does not agree with mine, he may put one altogether to shame; *noa dak do eken q. dahge, oka kamre hō bañ lagaok kana*, this rain is worthless (i. e. falling in too small or too great a quantity or out of season), it is not of use for any work; *nukin kada do q. kinpe joraoketkina, tobē khan sanam sagarkin or rapulketa*, you yoked these two buffaloes which are untrained, therefore they dragged the whole cart to pieces; *q.i kamiyela, kami reak targhar bae sap akafa*, he works improperly, he has not learnt the right way of working; *amak kami q.n metattama, okaṭak hō bañ tikaulena*, I deemed your work worthless, nothing lasted; *okoe inak katha q.ko metak kan, onko do tayomteko kastaoka*, they who think my words unworthy of notice will repent of it afterwards; *q.i roreta*, he is speaking recklessly. (cf. *qu*).

aurā auri, adv. Improperly, slovenly, stupidly, rashly, impetuously, carelessly. *A.q. ceṭ lekam lagayetkina daṅgra do, q̄t dom bagiak kana*, don't you see how carelessly you are driving the oxen, you leave patches (unploughed) behind; *q.q.gem emok kana, am seṭtege arhōm emeta, adomko do bam tioketkoa*, you give (the food) very improperly, you give where you have already given, and to others you give not at all. (v. *aurā*).

aurāha, adj. Who behaves *aurā* (q. v.); thoughtless, passionate, impetuous, rash, unrestrained, incompetent, tyro, inexperienced (about men and animals). *Adiye q.gea, satgeye raṅgao godoka*, he is very hot-tempered, he at once flies into a passion; *ni sadom do adite q.gea, nir raṅgolen khane ohom sambrao darelea*, this horse is very impetuous, when it has once got into running, you will not be able to restrain it; *q. kaḍate siok do bañ sanayediña, rehel tanakre dhanlen khan, humak hō bako anjoma*, I do not wish to plough with untrained buffaloes, if (the plough) sticks in roots or the like, they will not even listen when you call to stop. (v. *aurā*).

aurāidha, adv. Excessively, beyond measure. *In eskar menān leka q.pe bojhawadiñ do*, you have made up an excessively large burden for me, as if there were nobody besides me to carry. (v. *aurāidha*).

aurāu, v. a. m. Irritate. *Gidraḳo a. ocokedea*, they irritated the child. (v. *aurā*).

auri, v. *ar*. (C).

auri, n., adj., v. a. m. What is not to the purpose; vain, purposeless, nonsense, unfounded, unspecified, unqualified, without distinction, ordinary, common, profane, quiet (without giving any warning sound); make, be purposeless, treat as unfounded. *A.ye kamiyela*, he works without fixed agreement, or, his work is purposeless; *q.ye roreta*, he talks what is not to the purpose (or, what is unfounded, or false); *q.te do ohon emlena*, I shall certainly not give without knowing for what purpose; *q. haṭ*

hō bako mak ocoak kana, they do not allow anybody to cut even unspecified wood (i. e. which has not been exempted in the lease given to the village headman, etc.); *a. din do alope calaka, qhope namlea*, do not go at any unfixed day, you will not find him; *a. hor do alope sor ocoakoa*, do not let anybody come near who has nothing to do there (or who is unqualified); *eken a. sen do alom senoka, nahel se karmba nolao daraeme*, do not go without doing anything useful, look out for some tree fit for a plough or a plough-handle; *a. sereh do alom serehalea, man hō baisyualeme*, do not sing what we do not understand, tell us also the meaning; *a. gen jomkak kana, oka soarat hō bah namlaka*, I am eating without being made any thing of, I did not get any pleasantness (i. e. they are giving him food, but they have not treated him as a visitor should be according to Santal custom); *aurigen senlena, oka hō bah namlaka*, I went in vain, I did not get anything; *a. gen emadea*, I gave him at random (i. e. either, without noting how much, or, without making any selection); *a. do alom calaka, ethem sademe*, do not go without making your presence known, cough; *inak kathape a. kettiha*, you treated my words as unfounded; *joto khoroc a. yentaea*, all his expenses have been to no purpose. (v. *aura*).

auriak, n., v. a. m. False, wanton, nonsense, nought; make, come to nought; frustrate. *A. gem roreta*, you speak what is not a fact; *auriakte ohon sahaoletama*, I shall certainly not stand your wanton behaviour; *a. do alom bhakaea, bin dakte do ohom hoyolina*, don't boast when you have no cause, you will not be able to shave me without water; *uniak kami do ohom a. dareletaea*, you will in no wise be able to frustrate his work; *uniak katha do a. agoka*, his word will come to nought. (v. *auri + ak*).

aurinak, v. *auriak*. (v. *auri + n + ak*).

auri pathauri, n., adj., adv.; v. a. m. Thoughtless, irreverent, careless, serving no purpose; at random, in vain; squander. *A. p. ye roreta*, he speaks thoughtlessly, irreverently; *okoeko noakorepe giticena a. p.*, who are lying here in such a careless manner (shutting the way); *a. p. m. hijuk kan do, hor menak tubcem takic torayedina*, you are coming in a very careless way, although there is room enough, you run against me; *joto dhon alih tahenrem a. p. kata*, while we (your parents) are still living, you have squandered away all we had. (v. *auri*).

auri sauri, n., adv., adj.; v. a. m. False, unreliable, careless, at random; make, treat as false, etc.; be do. *A. s. kathate do alope bulauka*, do not be deceived by false words; *ni do a. s. hor doe bah kana, husiar husiar-te soal jobabaepe*, this one is not an unreliable, careless person, answer his questions with circumspection; *a. sak*, what is false; *niak katha do bah a. sktaea*, his word will not prove false. (v. *auri*).

ausan, incorrect for *aosan*, q. v.

auṭan, incorrect for *aotan*, q. v.

āuṭa āuṭi, v. n. Be in a state of commotion, squeamish, qualmish (the stomach) (more than *āuṭau*). *Lač do tehen mit hinda ā. ā. āngayentiā*, my stomach has been in a state of commotion the whole night; *oka leka cōh ā. ā. ā. āikquela*, *bañ do up tanak in jom selet akat*, *bañ don aha jāhān akan*, I feel very qualmish, be it that I have got a hair down together with the food, or that I have been bewitched. (v. *āuṭau*).

autau, v. a. m. Stir, boil (milk); make, be qualmish, squeamish; be boiled (milk). *Toa ā. kakme*, boil the milk; *ome bele jonte lač a. entiā*, I got qualms by eating *ome* fruit (q. v.); *sea sadom nelle lač a. gotentiā*, I felt nauseous seeing a rotten horse. (H. *acānā*).

āuṭha, n. A toe-ring, sometimes worn by women, on the second toe of each foot (on the top of the ring a peaked button). (H. *angṭhā*).

qvil, v. a. m. Stretch towards, lean, bend towards (in order to reach). *Tiye a.kettava*, he stretched out his hand; *nāyī a. ok kana dare seč*, the creeper stretches itself towards the tree; *gidrai a. ok kana heo ocok laḡit*, the child stretches itself (i. e. body and hands) in order to be taken on the hip; *mon do orač seč a.ok kantīā*, I am longing for home; *ghuṭu khon pathav a. tioket tahēkana*, *onateye nūrhayena*, (the cow) was stretching herself to reach some leaves from the embankment, therefore she fell down; *nui then do nāihār boṅae a. akana*, *ona iateko ruqk kana*, the *nāihār boṅae* (q. v.) has leaned himself towards this one, therefore they are ill (i. e. in order to remind the wife of her parents' home); *am then miltēn boṅae a. ok kana*, *ceč cōben katha akat*, i. e., a girl is on the point of making *hir bolok* (q. v.) to you, you have some agreement between yourselves. (? cf. H. *phainā*).

awil, v. *qvil*.

ayur, n., v. a. m. Leading, guidance; lead, conduct, guide (the leading one going in front). *Nu'ak a. te bon hečena*, we came led by him; *noko do ale a.teko caseta*, *bañkhan noa cas sadaere do bañ tahēkana*, they are cultivating guided by us, otherwise this was not cultivated formerly; *de noko do a. kom*, *noko do bako nel akata*, guide these, they have not seen (the place); *babrē era do bahu jāwāeye a. kina*, the *babrē era* (q. v.) guides the bride and bridegroom; *a.nge a. horletabonne se*, *ale do nāhāk menak-legea*, you go in advance and make way for us, we remain for the present; *nahakgem a. kadiā*, you led me to no purpose (and left me); *noa soda sodate dak do a.ena*, the water was led on along this trench; *akyuric*, a leader, guide, conductor (e. g. of ceremonies).

Ayur is frequently the first part of a compound verb, the second verb denoting the result of the leading or guidance. *A.agu*, bring by leading; *a. goč*, lead to death, kill by leading; *a. khadle*, throw into by leading; *a. reṅgeč*, lead to poverty; *a. dečkadraiko*, they led him into trouble; *a. dedečko*, seducers.

ayugu, the same as *ayogo*, q. v.

ayuk *ayuk*, v. *ayak oyok*. (C).

ayup, n., v. a. m. Evening, nightfall (properly the time just after sunset till it gets dark); do (something) till evening, bring night on (by work), belate till evening, become evening, pass time till evening, be overtaken by evening. *A.e hecena*, he came at nightfall; *hola a. reye senena*, he went yesterday evening; *a. jokheé*, evening time; *q.q.e jomleta*, he ate as the evening was coming on (i. e. just before sun-set); *q. a. nondeye paramoka*, he passes here every evening, or, he will pass here just before sunset; *din hilok a.*, every evening; *a. kote nahakko seteroka*, they will arrive at nightfall; *kami kamitele a. keta*, we brought evening on by work, worked till evening; *jom nuiteko a. keta*, they ate and drank till it became evening; *a.kelleako ror rorte*, they belated us till evening by talking and talking; *birreye a. atlea*, it became evening for us in the forest; *nondegele a. ena*, we passed the time here till evening; *cekate nunak dom a. ena*, how have you been so belated; *nitok do ayubok kana*, it is becoming evening now; *q.ok q.ok takrelin seterena*, we two arrived just as the evening was coming on.

Used as the second part of a compound verb *ayup* means that what is expressed by the first verb lasts till evening. *Dak a. ketae*, it rained till evening; *ir a. ketako*, they were cutting (paddy) till evening; *dharun a. ketae*, it was clear weather till evening. (Ho, Bihor, Munçari *ayub*, Semang, Khmer *yup*, Bahnar *ip*, *iup*, Sakei *gup*, *jup*, *sagup*, *najup*, Japanese *yabe*).

ayup bela, n., v. a. m. Afternoon (same meanings and construction as *ayup ber*). (v. *ayup* and *bela*).

ayup ber, n., v. a. m. Afternoon (before sunset), keep till late afternoon, cause to last till late afternoon; become late afternoon. *A. berketbonae*, he kept us till late afternoon; *a. berena*, it has got late afternoon. (v. *ayup* and *ber*).

ayup jopok, adv., v. a. m. Sunset; pass the time till sunset; become sunset-time. *A. j. pe metañ kana, ado cel in ceka bara hoda*, you give me an order at sunset, what can I do in such a short time; *q. j. jokheé*, as the sun was going to set; *a. j. ketabon*, we passed the time till just before sunset. (v. *ayup* and *jopok*).

ayup lumbak, the same as *ayup humbak*, q. v.

ayup lupak, v. *ayup lumbak*. (C).

ayup humbak, adv., v. a. m. Twilight, after nightfall (when it is commencing to get dark); pass the time till dark, become dark. *A. n. ko seterena*, they came after nightfall; *noko pera do sin motore bidak rean, nòkòoko a. n. ketbona*, these friends — the understanding was that we should be allowed to go during daytime, now look, they have kept us till dark; *a. n. katbonako*, they caused us to stay till dark (and thereby brought us

- hardship); *q.ñ.gokñ ñ.gokle ñamkelkoa*, we found them as it was getting dark. (v. *ayup* and *ñumbak*).
- ayup ñupak*, v. *ayup ñumbak*. (C.).
- ayup parcar*, n. Eventide. *A. p. rebon lohodok kana*, we get wet at eventide. (v. *ayup* and *parcar*).
- ayup payar*, n. Eventide (frequently used reproachingly). *A. p.rem koleñ kana*, do you send me out at eventide? (v. *ayup* and *payar*).
- ayup sumuñ*, n., v. a. m. Evening just after sunset; keep till evening, last till evening, become evening. *Oude khon do thora bela nõkregele odokena, menkhan a. s. nõdęgele seterena*, we started from there in good time, but reached here just after sunset; *gađa then a. s. allea*, at the river evening set in for us. (v. *ayup* and *sumuñ*).
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