

A Kharia-English Lexicon

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Foreword

The lexicon

The present study is a revision of the second volume of my *Habilitationsschrift* or “professorial dissertation” which was submitted at the University of Osnabrück in 2006 (Peterson, 2006). Volume I of that three-volume study was an extensive grammar, which is currently being reviewed (in revised form) for publication, while Volume III consisted of a collection of texts, glossed, annotated and translated into English.

This Kharia-English lexicon contains all of the morphemes found in the texts in Volume III of that study as well as many which occurred in conversations with native speakers. In addition, it contains all of the morphemes found in the texts in Pinnow (1965a; b), in the first half of the texts in Kerkeṭṭā (1990), as well as in the Kharia-English lexicon in Biligiri (1965). There are also a few entries from Roy & Roy (1937) and Malhotra (1982).

I have made every attempt to check all entries with native speakers although it has not yet been possible to check all lexical entries from Pinnow's texts and Biligiri's lexicon with native speakers. Where I have not been able to check these yet, and in cases in which the speakers I questioned were not familiar with these items or when they gave different meanings for these items than Pinnow or Biligiri (which is often the case), I have indicated this in the entry through one of the abbreviations given at the end of this introduction, followed by the page number and, in the case of Pinnow's texts, the line of text, where this is numbered in his texts.

In cases where I have spoken with native speakers with respect to the morphemes from these two authors, or where I have found similar forms in Hindi or Sadani/Sadri (the Indo-Aryan *lingua franca* of the region), I do not indicate the source of the form, since I have been able to verify its usage. All English translations of Hindi words are based on the entries in McGregor (ed.) (1997), unless otherwise noted, although not always verbatim, and English translations of Sadani/Sadri words are from either Jordan-Horstmann (1969) or Blain (1975), again, unless otherwise noted and also not always verbatim.

The alphabetical order used in the following pages is as follows, based largely on the Eng. alphabet:

ʔ, a, b, bh, c, ch, d, dh, e, g, gh, h, i, j, jh, k, kh, l, m, ŋ, n, o, p, ph, ɽ, ɽh, r, s(ś),
t, th, u, w, y

In general, however, due to the extremely marginal status of *ʔ*, this segment is ignored word-internally, so that it has no affect on the order given here. Its presence at the beginning of the list above refers only to the few entries (all allomorphs of grammatical morphemes) which begin with this segment.

As with any language, there are a variety of different pronunciations and written forms for many of the entries contained in this lexicon, and I have made every attempt to include them all. In general, these different entries are all listed under the first entry in alphabetical order and also individually with the comment “See ...”, which refers to the entry where the definition and all variant forms are listed. In some cases, where I felt reasonably certain as to which form is the most common or which is considered standard by most speakers, these are listed under that form, which is not necessarily the first form alphabetically.

Each entry is ordered as follows: **Morpheme** 1. Meaning in ACTIVE voice; 2. meaning in MIDDLE voice; 3. (morphological) CAUSative and DOUBLE CAUSative forms; 4. meaning as the head of a complement phrase ($\approx$ “NP”) / attributive meanings. The term “GENERIC” found in many entries refers to the generic function of the middle voice, discussed in Peterson (2006, Volume I: §6.4.2.2), and can refer to habituality, a prolonged action, distant past or an uncertain or distant future event. This order is consistently followed throughout the lexicon, even in cases where, at least from an English-speaking perspective, a particular morpheme appears to be clearly “nominal” – here as well, the predicative uses are given first, for the sake of consistency. As any contentive morpheme in Kharia can be used predicatively, referentially or attributively¹, I believe that any re-ordering of these functions on the basis of my own English-based intuitions would do Kharia an injustice, as any and every contentive morpheme in the language is “flexible” in this sense. Hence, although this may appear somewhat disconcerting at first, there is good reason for maintaining this order throughout the lexicon, and I believe that this should not cause the reader any difficulties.

It is important to note that, whether or not all three of these major functions (i.e., predication, reference and attribution) are given for a particular morpheme, my data to date show that, without exception, each and every contentive (or “lexical”) morpheme in Kharia can appear in all of these functions. For practical reasons, however, it has not yet been possible to ascertain the exact meaning of each morpheme in each function, so that

¹ For reasons of space, we cannot go into this discussion here in any detail. For a detailed discussion, see Peterson (2005; 2006; 2007) and the brief discussion in the following section of the main text.

not all functions are given for all morphemes. However, I must stress here that this has no further implications, and the lack of such information is not an indication of the impossibility of a particular function but rather simply a lack of knowledge with respect to the meaning of a particular morpheme in a particular function.

For the many morphemes deriving from Sadani/Sadri verbs and which have alternating stems, these are listed directly adjacent to one another in the lexicon, e.g.,

cettay,	ACT: <i>cettay</i> : warn	< S. <i>cetā</i> - 'warn'
cet(t)e	MID: <i>cet(t)e</i> : worry; understand; <i>cettay</i> : GENER of active	
	CAUS: <i>o²b-cettay</i> ; no CAUS of <i>cette</i>	See also <i>cinta</i>

In these cases, if no further information is given, “ACTIVE” refers to the stem ending in *-a(y)* and “MIDDLE” to the stem ending in *-e*. Where e.g., the form ending in *-a(y)* can also appear in the middle voice, as in the case here with a generic interpretation, I indicate in the entry which form I am referring to.

If no meaning is given for the CAUS and DOUB CAUS forms (where I have this information), this indicates that their meanings are predictable, i.e., morphological causative = semantic causative, morphological double causative = semantic double causative. Only deviations from this principle are listed.

The example entry above also shows that I have included information, where this was available, on whether the form in all likelihood derives from Indo-Aryan, generally either Sadani/Sadri or Hindi, noted by “< ...” in the entry. Nevertheless, the absence of such information does not exclude the possibility that the form derives from some Indo-Aryan source, due to a lack of data, nor does the inclusion of a similar Sadani form necessarily mean that Kharia has derived this lexeme from Sadani: As the Hindi and Sadani forms are often very similar, we often have no way of knowing which language is the source. Furthermore, it is not entirely out of the question that Sadani, which is used as a *lingua franca* by speakers of many different languages throughout Jharkhand, may have occasionally borrowed from Kharia or other indigenous languages of the region. Hence, the sign “<” is best considered an abbreviation for “has a form closely related to” or perhaps “possibly derives from”. Also, where I am relatively certain that a term has been borrowed from Indo-Aryan but have not been able to locate a phonologically and semantically similar term in Sadani or (Standard) Hindi, the first similar term which I have been able to locate is given, whether it be from Awadhi, Brajbhasa, Gujarati, Konkani, Nepali or some other source. This information should NOT be taken as implying

that this is the source language, only that the term has, in all likelihood, been borrowed from an (as yet unidentified) Indo-Aryan source.

Finally, I have attempted to include reference to other forms in this lexicon which are similar either semantically, as with *cinta* in the example above, or in terms of form.

The reader will often find the abbreviation “conj.v.” in the entries, as in the following example under *ḍel* ‘come’:

akil ḍel conj.v. think of something, of a thought to come

This term has been borrowed from the South Asian linguistic tradition and refers to a so-called “light verb” construction.² As this construction has in all likelihood been borrowed from Indo-Aryan, I have decided to retain the traditional Indological terminology in referring to it, although the term “light verb” is usually only found in the entry of the corresponding “light verb” itself (in the above case, *ḍel* ‘come’). In these cases, the lexical item which carries most of the meaning, here *akil* ‘think; thought; knowledge’, is listed individually and its meaning can be ascertained there.

Kharia – A brief overview³

Kharia is a South Munda language spoken primarily in the southwestern districts of the state of Jharkhand in central eastern India, as well as in the adjacent districts in eastern Chattisgarh and northwestern Orissa. It is also spoken in Assam, Tripura, West Bengal, Nepal and elsewhere.⁴ Its closest relative is Juang, spoken in Orissa. Kharia is the only South Munda language spoken in Jharkhand and is also the only South Munda language spoken in the direct vicinity of the North Munda languages, most notably Mundari, which is spoken in many of the same villages as Kharia in the more southerly Kharia-speaking areas, as well as the North Dravidian language Kurux, found more to the north.

² As noted above, categories such as “noun” and “verb”, etc. are highly problematic in Kharia. Nevertheless, for the sake of convenience, I refer to here to “conjunct verbs” and “light verbs” for ease of reference, as these terms have become more or less generally accepted in South Asian linguistics (and elsewhere) and as the “conjunct verb” construction has certainly been borrowed from Indo-Aryan, where these terms are much less problematic.

³ The following can only give a very brief overview of the language. For further details, the reader is referred to Peterson (2008) or Peterson (submitted).

⁴ Cf. Gordon (2005): <http://www.ethnologue.com/>

A trait which at least the more southerly dialects of Kharia share with Mundari and other North Munda languages is the virtual lack of evidence for lexical categories such as noun, verb and adjective, and predicates and their complements are in fact based on syntactic structures, not lexical units. However, this is not true of the more northerly dialects of Kharia nor is it typical of the other South Munda languages, which tend to distinguish clearly at least between nouns and verbs. Thus, this trait has in all likelihood been “borrowed” into Kharia through contact with Mundari speakers.

Another important trait typical of Kharia and many other Munda languages (both North and South) is the fact that predicates show a systematic active / middle opposition throughout most of their paradigms, with membership to the two categories largely unpredictable, some stems being restricted to the active, others to the middle, while others still may appear in both, although there is an overall tendency for stems to have a transitive interpretation in the active voice and an intransitive interpretation in the middle voice, although this is at best only a very general tendency.

With respect to most other typological features, Kharia closely resembles a large number of other South Asian languages in many respects and can probably be considered a member of the South Asian linguistic area or *Sprachbund*. For example, Kharia possesses all five of the criteria discussed at length in Masica (1976) as typical of the South Asian linguistic area, namely head-final order, morphologically marked causatives (and double causatives), the presence of sequential converbs (or “conjunctive participles”), explicator auxiliaries, which I refer to here as “v2s”, and so-called “dative subjects”, i.e., constructions in which the experiencer appears in a case other than the nominative and in which the stimulus is the grammatical subject of the construction.⁵

Kharia is often spoken in multi-lingual communities, where its speakers are in daily contact with speakers of Sadani/Sadri, the traditional *lingua franca* of the region, and Hindi (both Indo-Aryan), Mundari (North Munda) and Kurukh⁶ (North Dravidian). In Orissa speakers of Kharia are also in close contact with speakers of Oriya (Indo-Aryan). All speakers of Kharia who I have met and worked with are at least trilingual and speak Kharia, Sadani/Sadri and Hindi fluently. Less often, Kharia speakers also have some fluency in other languages of the region, such as Mundari or Kurukh. Conversely, although much less often, speakers of other regional languages occasionally have some

⁵ In my terminology, these experiencers appear in the oblique case (≈ “dative/accusative case”), as opposed to the the direct case (≈ “nominative case”).

⁶ Kurukh is often referred to as “Oraon”. It is also spoken in Nepal, where it is known as “Dhangar”.

degree of fluency in Kharia. Finally, an increasing number of Kharia have some degree of fluency in English, and English-medium schools are now quite common in the region.

There are three ethnic groups which are generally classified as Kharia – the *dudh* Kharia, by far the largest group, being larger than the other two groups combined, the *delki* / *dhelki* Kharia, and the Hill Kharia. Of these three groups, apparently only the Dudh and D(h)elki Kharia speak Kharia, whereas the Hill Kharia at least now speak Indo-Aryan languages. Whether or not this last group ever did in fact speak Kharia is currently a matter of debate.

It is generally believed that there are two main dialects of Kharia corresponding to the division between the Dudh and D(h)elki Kharia, but this has yet to be confirmed. All Dudh Kharia speakers who I have spoken with who claim to have met and spoken with Dhelki Kharia speakers agree that the differences which they noticed were quite minor; one speaker, however, mentioned that the Dhelki Kharia still use a number of Kharia terms which have now been replaced by Indo-Aryan forms in Dudh Kharia communities. Unfortunately, I have not yet had the opportunity to travel to these regions and record and analyse the language of members of this ethnic group, and the language presented in this lexicon is exclusively that spoken by Kharia belonging to the Dudh group.

According to the 1971 census, 191,421 people spoke Kharia as their native language at that time, out of a total Kharia population of 321,190 (data from Abbi, 1993: 543), i.e., roughly 60%, whereas Grimes (1988: 471), quoting figures from a different work, gives a figure of 111,000-160,000 speakers for approximately the same period. The present Kharia-speaking population has undoubtedly increased since then, although it is not clear how many speakers there are. Gordon (2005) gives a total of 292,000 speakers in India and 293,575 for all countries for 1997.

At present, there is a growing movement to standardize Kharia orthography, translate literature into Kharia (as well as produce original works in Kharia), and implement its use in primary schools, a right guaranteed by the state of Jharkhand (although, to my knowledge, this right has yet to be implemented in practice).⁷

At the same time, however, the (Dudh) Kharia are also one of the most highly educated ethnic groups in all of India, with some estimates as to their rate of literacy running as high as 90%. In addition, an increasing number of Kharia are leaving the Kharia-speaking areas in the countryside and moving to Ranchi and other cities where Kharia is not (or only seldom) spoken. With that, most Kharia are increasingly finding

⁷ For an overview of Kharia-language literature, as well as literature on the Kharia and their language, see:

<http://www.southasiabibliography.de/Bibliography/Austroasiatic/Munda/Kharia/kharia.html>

themselves in situations in which they must communicate in Hindi or even English, both spoken and written, so that opportunities for using Kharia are steadily decreasing, at least outside the home. It remains to be seen how the language will fare in the coming decades, as pressure from both Hindi and English will undoubtedly continue to increase, while opportunities for speaking Kharia continue to become fewer.

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schedules, and for providing me with a place to stay in Simdega on one occasion when I had nowhere else to turn.

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Needless to say, I of course am alone responsible for any and all oversights and errors which the present study may contain.

ampe sou²bte baruḍa? gamtip! iku²ḍ jughay dheinbad!

This lexicon is dedicated to the memory of

Mr. Stanislas Kullu,

previous head of the All-India Kharia Society, an active supporter of Kharia, a highly respected and active member of his community, and a very dear friend.

Abbreviations

Sources (for bibliographic details, see literature, pp. xiii-xv):

BG	Biligiri, H.S. 1965.
FGD	Floor, Gheysens & Druart, 1934.
HJPa	Pinnow, Heinz-Jürgen. 1965a.
HJPb	Pinnow, Heinz-Jürgen. 1965b.
RR	Roy, Sarat Chandra & Ramesh Chandra Roy. 1937.

Other abbreviations

ACT	active voice
CAUS	causative
DOUB CAUS	double causative
DU	dual
Eng.	English
EXCL	exclusive
GEN	genitive
GENER	generic function of the middle voice
H.	Hindi
HON	honorific
INCL	inclusive
ITR	intransitive
MID	middle voice
PL	plural
S.	Sadani / Sadri
Skt.	Sanskrit
TR	transitive

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=ʔ₁~acha

ʔ

=ʔ₁ See =yaʔ

to being familiar with it at all. Probably derives from =gaʔ. See also =ga(ʔ).

=ʔ₂ See =aʔ₂

ab, aʔb now < S. *ab* 'now'

-ʔ₃, -ʔ²**b** See oʔb₂

aba See *apa*

aʔbar negative imperative / optative marker, 2nd, DU/HON. Used with the irrealis and optative forms. See also *abu*.

a

a₁ defective predicate, used only in the second persons with an imperative / adhortative sense, generally in conjunction with another predicate in the irrealis: 'Let's go!'

abba See *apa*

abkir See *abrik*

a=ye (ACT) 'come to me (addressee is distant, SG) and let's go!'

abrik, abkir this time < S. *abrik, abkir* 'this time'

a=na (MID) 'come on! (addressee is proximate, SG), let's go!'

aʔbsiʔb ACT: begin; MID:-; GENER; beginning. Combining form: -*siʔb*

a=na=bar (DU), 'come on! (addressee is still sitting or distant)

abu modal negative marker, 2nd and 3rd SG "do not, don't". Used in negative imperatives (irrealis and optative). Occasionally also found in 2nd persons DU and PL. Found in one text (HJPa:212,5) with the nonpast. Cf. Bonda *a-*, used to form the negatives of imperatives and simple tenses. See also *aʔbar, aʔpe*.

a=ye=bar (DU, ACT), **a=ye=pe** (PL) 'come on! (Addressee is already standing)

anibar (DU) **anipe** (PL) 'let's go! (Addressee is with speaker) < S. *ā-* 'come'? See also *hen*!

a=₂ 1. interrogative proclitic 'which?', 'what?'; 2. correlative proclitic

abhaga unfortunate person < H. *abhāg, abhāgya* 'misfortune'

a-₃ negative prefix < Skt., via modern Indo-Aryan. See also *amas*.

ac, āc flame; heat from flame < S. *āc* 'heat of fire'

a-₄ derivative prefix, meaning unclear, not productive. See also *aloŋ* (?), *ajoʔq*, *akeʔq*, *amoʔq*, *andor*. Perhaps related to earlier CAUS *a-* found in several Kherwarian languages.

acaka See *acka*

acanak See *acka*

=aʔ₁ See =yaʔ

ācar pickle < S. *acār, ācār* 'pickle'

=aʔ₂ focus marker. Although very common, its use is considered incorrect and speakers will generally not admit to using it or

acha, accha Good! O.k.! (interjection) < S./H. *acchā* 'good'

accha laʔ conj.v. like, find appealing (experiencer in oblique case)

- acka, acaka, acanak** ACT: do suddenly; MID: to happen suddenly
ackate, acakate, etc. suddenly < S. *acākā* ‘suddenly’
- ācra** cloth border < H. *ācal* ‘border or hem of a sari or shawl’
- acha** See *accha*
- aʔde** ACT: stay, remain, stand firm; wait; block someone’s way; MID:-; GENER; CAUS: *a<ʔb>de*, *oʔb-aʔde*, DOUB CAUS: *oʔb-a<ʔb>de*
- adi, aḍ, aṛi, aṛ** anaphoric proform of the 3rd person used to denote that the entity it refers to is identical to the present topic. Restricted to human referents. Generally has the form *aḍ* before DU and PL markers.
- aḍro** See *aḍro*
- aḍhaṇ₁** such; so much
- aḍhaṇ₂** countenance (HJPA: story 23, ln. 54)
- adi** etc., et cetera < H. *ādi* ‘etc.’
- adrak** ginger < S. *adrak* ,ginger‘
- aḍro, aḍro** child See also *anḍuwair*.
- adha, aʔdho** See *haʔdo*
- adher** ACT:-; MID: become a young adult, around 25 years of age < S. *adher*-
- agaʔ** top (n.) < S. *āgā* as in *gāch ker āgā bhāg* ‘top of tree’, Blain 1975:188; also *āug/āge/āgu bhāg* ‘front’, Blain, 1975:73; H. *āgā* ‘front’
- agam, agambakta** ACT: make s.o. a prophet; MID: become a prophet; prophet (n.) < S. *āgambaktā* / H. *āgamvaktā* ‘prophet’
- agar** if. Cannot be used predicatively < S. / H. *agar* ‘if’
- agra** Agra, city in Uttar Pradesh
- agur** ACT: watch over, guard; MID: wait; watchful; CAUS: *oʔb-a<ʔb>gur*; *a<ʔb>gur* < S. *ogr-* ‘guard’, H. *agor-* ‘watch, guard’
- agur lebu** guard (n.)
- aguwa** mediator, match-maker < S. / H. *aguā* ‘leader; match-maker’. See also *suiya*.
- agya** order, command (n.) (HJPA:276,35) < H. *ājñā* ‘command, order’
- agya ter** conj.v. give an order
- aʔgh(o)rom** ACT: name a place Aʔgh(o)rom; MID: become called Aʔgh(o)rom; A(?)ghorom (name of a village, whereabouts unknown)
- ahambaʔ₁** incapable (of), useless
- ahambaʔ₂** common, everyday, normal
- ahḍandḍ** independent (HJPA:80, text and fn. 13). Unknown to speakers I consulted.
- aij** See *ayiʔj*
- ain** rule, plan < S. / H. *āin* ‘law’
- aisan** such (attribute). Also used to modify an attribute: *aisan maha* ‘so big’ < S. *aisān* ‘thus’
- aʔj₁** See *ayiʔj*
- aʔj₂** ACT: squirt, splash (s.o.); MID:-; *aʔj-aʔj*; GENER; CAUS: *ob-aʔj*, DOUB CAUS: same as simple CAUS
- aja** paternal grandfather See *aji, yaya*

- aja yaya(=kiyar)** father's parents < S. *ajā*, H. *ājā* 'paternal grandfather'
- ajam** much < H. *azamat* 'greatness'?
- aje?** which, what (correlative)
aje? no which (corr.); HJPb: 'but'. See also *a-₂*, *je?*₁.
- aji** paternal grandmother; sister-in-law (HJPa:179,95; 214,9; 253,124) < S. / H. *ajī* / *ājī* 'paternal grandmother'. See also *yaya*, *aja*.
aji day paternal grandmother
- ajo²d** ACT:-; MID: dry up; CAUS: *a<²b>jo²d*, DOUB CAUS: *o²b-a<²b>jo²d*; See also *jo²d* 'wipe, sweep', *a-₄*.
ajo²d da? dry up (of water). *ajo²d da?* is believed by some to be the source of the name of the city "Ayodhya". (See MS, 1:112)
jiyom ajo²d conj.v. die
- ajodh, ayodhya** the city of Ayodhya in Uttar Pradesh
- ajub** exact meaning unknown, found only in the conjunct verb *ajub hoy*, apparently means 'astonished' < H. *ajūbā* 'wonderful; miracle'
ajub hoy be astonished (HJPb:55,25)
- ajur** ACT: be empty; empty from one pot to another; change; MID: become empty < S. *ajuair* (*kar-*) 'empty' (v.)
- ajgar** python < H. *ajgar* 'large snake, python'
- akaq** **ukuq** disgust < H. *akaq* 'stiffness; arrogance'?
- akal₁** famine < S. *akāl* 'famine'
- akal₂** See *akil*
- akam** ACT/MID: be absent. No apparent semantic difference < S. *akam kar-* 'be absent'
- akbakay** ACT: make someone nervous (not accepted by all); MID: become nervous, uptight; panic (n.); CAUS: *akbakuway*, DOUB CAUS: *o²b-akbakuway* < S. *kāp-* / *kap-* 'tremble'(?), H. *hakbakā-* 'be taken aback, be aghast' (?)
- akcaka** suddenly < S. *acākā* 'suddenly'. See also *acanak*, *acka*.
- ake²d** ACT: chew; MID:-; GENER; CAUS: *a<²b>ke²d*, *o²b-ake²d*, DOUB CAUS: *o²b-a<²b>ke²d*. See also *khe²d* 'bite', *a-₄*. For some speakers, *ake²d* means 'bite'.
- akel** ACT/MID (?): turn around
- akil, akal** ACT: think; MID:-; GENER; thought, knowledge; mind; reasoning < H. *aql* 'understanding; mind; wisdom'
akil ayij conj.v. think, be of the opinion (experiencer in oblique case)
akil qel conj.v. think of something, of a thought to come
akil ter conj.v. let know, give knowledge to
akil lur, lur akil reasoning
lur akil qel conj.v. realize s.th., come to understand s.th., become smarter (HJPb:50,28)
- akṛa** See *akhṛa*
- akhaṛ, akhāṛ, akhaṇ** ACT: make much, thick, dense; MID: become much, thick, dense; deep; CAUS: (*o²b-*) *a<²b>khāṛ* < S. *akhaṛ* 'dense'. See also *bonor*, *ghane*, *jumbra*, *kibhiṇ*.
- akhir, akhri** ACT: end (TR); MID: end (ITR); end (n.); finally, in the end (also *akhir=te*, *akhri=te*); last (adj.); CAUS: (*o²b-*) *a<²>khri* < S. *ākharī* / *ākhir* 'end', H.

- ākhir* ‘end’
- ākhiyay** ACT: wink (at s.o.); MID: wink (ITR);
CAUS: *oʔb-ākhiyay* < S. *āikh mar-* ‘wink’
- akhṛa, akhra** dancing place
akhṛa khoʔ dancing place < S. *akhrā, akhṛā* ‘dancing area in the village’, H. *akhāṛā* ‘arena, ring, courtyard’
- akhri** See *akhir*
- akhuwa, okhuwa** ACT: make s.th. sprout (e.g. by planting and watering it); MID: sprout;
CAUS: *oʔb-okhuwa*
- al₁** secret (HJPA:92,9; 93, fn. 9). Unknown to speakers I consulted.
al ruʔ conj.v. betray
- al₂** ACT: stay; MID:-; Defective, used only in the following forms: *al=e* ‘Stop! Wait a minute! Hold on a second!’ (SG), *al=e=bar* (DU), *al=e=pe* (PL) and *al=e=le* (1PL.EXCL). Although the form *alele* is, morphologically speaking, the 1st person, PL EXCL, it is used in an INCL sense and the INCL form **al=e=niṇ* was rejected by speakers.
- al** See *-l*
- alag** separate (adj.), independent (e.g. a state) < S. / H. *alag* ‘separate’
alag karay conj.v. keep separate, separate (TR)
- alam** dew
alamḍaʔ dew. See also *os*.
- alar** ACT: love (permanently) (Probably originally an echo word for *dular* ‘love’ (see there) but now also used as a separate root); MID: love (for a shorter time); love (n.)
alar dular love (n.)
- alar dularboʔ** lovingly
alar dular un conj.v. love (v.)
- alay balay** unpeaceful, restless
alay balay laʔ conj.v. become restless
- alchri** last (adj.) < S. *ākhrī* ‘last’?
- alen(ga)** (not) yet; until
- algaṭ** clearly
- alid** net, rope container hanging from *argoʔ*
See *argoʔ₁*
- aloṇ** ACT: sing (seldom); MID: sing; CAUS: *a<ʔb>loṇ*, DOUB CAUS: *oʔb-a<ʔb>loṇ*; song. Combining form (?): *loṇ₁*. See also *a-_ḥ laṇ, sunloṇ* (under *sun₁*).
- aloṇ duraṇ** songs
aloṇ duraṇ paṇu songs
aloṇ kayom song text
- alsi** axe
- alsoʔ** ACT/MID: pull up rice plants at harvest-time. No apparent semantic difference.
- alu** yam, potato < S./H. *ālū* ‘potato’
- am** ACT: make someone you; MID: become you (e.g. in a drama); CAUS:-; 2nd person pro-form, ‘you’. This form, when not marked for number, is used as the pro-form for the second person, SG. The DU and the PL forms are derived from this form by adding the second person, DU and PL endings, respectively. Cf. *am=bar, am=pe*
amaʔ GEN of *am*; ACT: make s.th. yours, adopt someone; MID: become yours; yours
- amas** new moon < S. *amās* ‘no moon, moonless’ See also *mas₂*
- ambapani** Ambapani, name of a village ca. 15

- km. south of Simdega, HJPb: 43,2
- ambar** 2nd person, DU/HON pro-form. See also =*bar*
- ambikapur** Ambikapur, name of a city in Chandisgarh
- amku²d, jamku²d** group (n.)
- amkul** seventh son of King Semb(h)o and Queen Dakay
- amkuli** name of a village. Exact location unknown but in the general vicinity of Ranchi. Related to *amkul*?
- amo²d, amu²d, amun** ACT: wash s.o. else's face; MID: wash one's own face (TR). See also *a-₄ mo²d₁*
- ampa?** 2nd person, PL, GEN. See also *ampe*.
- ampe** 2nd person, PL proform. See also *am*, =*pe*.
- amu²d, amun** See *amo²d*
- aŋ₁** ACT/MID: dawn, clear (of the sky). No apparent difference in meaning.
- aŋ₂** ACT: yawn; open the mouth; MID:-; GENER < S. *āglā / āglā pharuwā* 'yawn'? See also *aŋabda?*
- aŋabda?, aŋaḍa?** ACT: yawn; stretch (ITR); MID:-; GENER; CAUS: *o²b-aŋa<²b>ḍa?* < S. *āglā / āglā pharuwā* 'yawn'? See also *aŋ₂*.
- aŋan baṛi** nursery school, kindergarten < H. *āgan* 'courtyard' and *bāṛī* 'garden'
- aŋgre** ACT: promise; MID:-; GENER; promise (n.)
tonme kol aŋgre the New Testament
- aŋgri, aŋri** finger, toe < S. *āgur* 'finger, toe'
- aŋk** act (of a play) < H. *āk* 'act (of a play)'
- aŋkal** rice (i.e., low) field; property. See also *aŋkay*, of which *aŋkal* is probably originally a participial form (see -*l*).
- aŋkay** field < H. *ākāī* 'valuation (of crop); division between tenant and landlord', *āk-* 'be valued, appraised'. See also *aŋkal*.
- aŋkel** ACT: turn around (TR); MID: turn around (ITR); GENER of ACT; CAUS: *o²b-aŋkel*
- aŋku** ACT: put a *gamcha* 'chaddar' or cloth around someone else; MID: put a chaddar, etc. on oneself, wear a chaddar, etc.; GENER of ACT; chaddar. CAUS: *a<²b>ku*, *o²b-aŋku*, DOUB CAUS: *o²b-a<²b>ku*
- aŋri** See *aŋgri*
- aŋjor, aŋjor** ACT: lead; MID: proceed, move forward; leadership; future; forward; origin (HJPa:226f.) CAUS: (*o²b-*) *a<²b>ŋjor*
- aŋjorḍa?** forward
- aŋjor dar, aŋjor gar** one who leads the bride in the wedding ceremony (HJPa, 154, d:11;13) *aŋjor dar* seems to be a misprint.
- aŋjor kaṛ** leader
- aŋjor lebu** leader
- aŋjor tij** forward
- aŋi²j, āṛi²j** See *ayi²j*
- ana₁** Ana (Man's name)
- ana₂** anna, a coin of small value, no longer in use. < H. *ānā* 'anna, an Indian coin, no longer in use, equal to 1/16 or a rupee'
- ana? mana?** certain; of some kind or other;

- very beautiful < H. *ān-bān* ‘way, manner’
- anait** See *anet*
- anand** joy < H. *ānand* ‘joy’
anand karay conj.v. rejoice
- anaṇ** 1st person, DU, INCL proform, ‘we both (including addressee)’
- anargi** ACT: brush s.o. else’s teeth (TR) (e.g. of a child); MID: brush one’s own teeth (TR); brush; toothpick; CAUS: (*oʔb-*) *a<ʔb>nargi*
ulaʔ anargi a traditional Indian toothbrush of stick
- anbuḥhiya** inexperienced, unknowing, non-understanding, thoughtless < H. *anbūjh* ‘thoughtless’
- anc** See *āc*
- andṇa** ACT: lay an egg; MID:-; GENER; egg < S. *andṇā*, H. *andṇā* ‘egg’
- andṇor** ACT: make lots of noise; MID:-; GENER. See also *onḍor*, *a₄-ʔ*
- andṇu** testicle < S. *āḍu(k)* ‘testicles and scrotum’
- andṇuwair** placenta, afterbirth. See also *adṛo*.
- andaj** ACT: guess, conjecture; MID: -; CAUS: *oʔb-andaj*, *a<ʔb>ndaj*; knowledge < S. *ādāj*, H. *ādāz* ‘guess’
- andrias** Andrew (Man’s name)
- andhra** ACT: make blind; MID: become blind; blind; CAUS: *oʔb-andhray*, *oʔb-andhrach* (sic!) < S. *andhrā* ‘blind’
- andhra prades** the state of Andhra Pradesh
- andhra ṭola** Andhra Tola, name of a section of the city of Simdega (HJPb:51,49)
- anes** many. See also *anet*.
- anet, anait** ACT: (?); MID: be many; CAUS:-; very < S. *anait* ‘many’ See also *anes*.
- ani** See *a-₁*
- anil** Anil (a man’s name, from Indo-Aryan)
- aniṇ, aniṇ** 1st person, PL, INCL proform, ‘we (PL, including addressee)’
- aniti** dishonest < H. *anīti* ‘injustice, wrong’
- anjan** unknown person; unknowing; unknown < S. *anjān mē / se* ‘unknowingly’
- anjor** See *aṇjor*
- ansa(y)** ACT:-; MID: be annoyed, dissatisfied, bored; CAUS: *oʔb-ansay*; annoyance < S. *ansā* ‘bored’
ansa laʔ conj.v. become annoyed, etc.
- anṭa, āṭa** a specific duration of time
- anṭsanṭ** inappropriate < H. *āṭ-sāṭ* ‘inappropriate’
- anusar** according to (postposition, used with direct case) < S. / H. *anusār* ‘according to’
- ap** See *apa*
- apa, ap, aba, abba** ACT: accept someone as a father; MID: become a father; father (n.) < S. *ābā* ‘father’. See also *bap*.
- apa ponomeswar** God the Father
- apaṇ** ACT: make crooked, bend (TR); MID: become crooked, bent, hunched
- apan, apon** reflexive marker; ‘oneself; one’s own’. Used with all persons < S. *apan*

- ‘own’
- aʔpe, aʔphe, ape** negative modal marker, 2nd PL “don’t, do not”. Used with the irrealis. See also *abu, aʔbar*.
- apon** See *apan*
- aphat** trouble (n.) < S. *āphait* ‘trouble’
- aphganistan** Afghanistan
- aphirika, aphrika** Africa
- aphsos** regret, sorrow < H. *aphsos* ‘sorrow, regret’
aphsos karay conj.v. regret, feel sorry for
- aɽ** See *aɽi*
- araŋ gaɽaŋ** ACT: make someone speak crazily (e.g. rice beer); MID: speak crazily (e.g. when one is drunk); speaking crazily < S. *aɽaŋ baɽaŋ*
- aɽay** grass
- aɽel** See *arel*
- āɽiʔj** See *ayiʔj*
- aɽki** ACT: lay on the side; MID: lie on the side; CAUS: *oʔb-aɽki*
- aɽmaɽay** See *armaray*
- ar** ACT: weigh (BG:125; HJPa:262, 12; FGD:57; speakers I consulted were not familiar with this lexeme)
- arab₁** poor
arabɽuʔ poor; poor thing; orphan
- arab₂** See *arbo*
- aram, aramɽom** son-in-law
aram kunɽuʔ son-in-law
- araŋ** ACT: pour (rice, grain, etc.) into a pot; MID:-; GENER; CAUS: *a<ʔ>raŋ, oʔb-araŋ*, DOUB CAUS: *oʔb-a<ʔ>raŋ*
- araŋgar** immaculate
- arapoʔ** See *arɽoʔ*
- arani** Arani, name of a town between Kalebira and Simdega in southwestern Jharkhand (HJPb: 56,72; 58; 72)
- ararat** Ararat (Name of a mountain in eastern Turkey, from the Bible)
- arbo, arab** Arab, Arabian, Arabia
arbo samudar Arabian Sea
- are₁** ACT:-; MID: descend; CAUS: *a<ʔ>re, a<ʔb>re, oʔb-are*, DOUB CAUS: *oʔb-a<ʔ>re*
- are₂** ACT:-; MID: become eager to fight; prepare to fight; become inebriated (HJPa:232,64); CAUS: *a<ʔb>re*
- are₃** vocative particle < H. *are!* ‘Hey!’
- arel, aɽel** hail (stone)
aɽeldɽaʔ hail (HJPa:213,6)
- argam jargam** backwards, reversed < S.
- argoʔ₁** carrying stick; bamboo crossbar from the ends of which two rope containers are hanging (BG:125)
- argoʔ₂** bhang, a drink made with marijuana (BG:125)
- ari** saw (n.) < S. *arī* ‘saw’
- arj, arja** Aryan < H. *ārya* ‘Aryan’ (< Skt.). See

also *arjowar*.

- arjamahir** Aryamahir, king of Iran and Irak in Kharia mythology.
- arjay** ACT: revive (TR) < S. *arjay*- ‘revive’
- arje** MID: become revived < S. *arj*- ‘become revived’. CAUS: *ob-arjay*
- arji** prayer < H. *arzī* ‘petition’
arji binti prayer
- arjowar** India, Aryavarta; inhabitants of Aryavarta < H. *āryavart* ‘(north and central) India’ < Skt. See also *arj*, *arja*.
- arkhi** liquor, made from the Mohua tree < S. *arkhī* ‘whiskey’
- arlo?**, **arelo?** north. See also *-lo?*. Meaning of *ar* unclear, perhaps related to *ar-* in *arpo?*. *arelo?* seems to be restricted to songs. See also *uttar*.
- armaray**, **aṛmaṛay** ACT:-; MID: hesitate < S. *armara*- ‘hesitate’
- arpo?**, **arapo?** ACT:-; MID: graze; CAUS: *o²b-no?*. See also *jo?*, *care*. Meaning of *ar* unclear, perhaps related to *ar-* in *arlo?*.
- arnday** ACT: cause to bloom (through exposure to sun, irrigation, etc.)
- arndē** MID: be about to bloom; CAUS:-
- aroma** Rome
aroma raij the Kingdom of Rome, the Roman Empire
- arthat** namely; i.e., that is < H. *arthāt* ‘that is’
- aru** yam < S. *aru* ‘yam’
- arunacal prades** the state of Arunachal Pradesh in northeast India
- asa basoar** meaning unknown, found in a shamanistic song in HJPa:142
- asal** real, true, genuine < S. *asal* ‘genuine, real, true’
asal boṅ(ko), **asal buṅko** actually, really, in actuality
asali true, genuine
- asam** the state of Assam in northeast India
- asar**, **asari** name of month < H. *aṣaṛh* ‘June-July’
- ased** much; too much < H. *aśeṣ* ‘complete, entire, vast, infinite’?
- ase pase** nearby < S. *āsepāse* ‘near’
- asintay** next year. See also *enma?* ‘this year’, *su²dha?* ‘last year’.
- asis** blessing < S. *āśiṣ* ‘blessing’
asis ter conj.v. give one’s blessing
- asra** hope, expectation < S. *āsrā* ‘hope’
asraga hopefully
asra ayij conj.v. be trustful
asra un conj.v. hope
asra yo conj.v. see, hope, expect (HJPa:280f.)
- asro** Asro, name of a town in Gumla district
- asudhya** impure < S. *āsudh* ‘impure’
- asul** ACT: pay back a loan (of money or rice, etc.); MID: be given back (of loaned goods) (Biligiri, 1965:126: ‘take care of’)
- asur** the Asuri people, an Asuri person; Asuri (adj.) Pinnow (HJPb:53,n. 38) notes that the Asur were famous among other things for digging ponds (*pokhra*) < H.

<i>asur</i> < Skt. <i>asura</i> - ‘evil spirit, demon’ asur pariya the Asur Age	atu interrogative ‘where?’; correlative ‘where’ atu atu wherever atujo wherever atuwa? whence (correlative) < GEN of <i>atu</i> atu tay whence (correlative)
āṭa₁ flour < S. <i>ātā</i> ‘(course) flour’	
āṭa₂ See <i>anṭa</i>	
aṭkar ACT: feel; think, understand, know; MID:-; assumption, conjecture; approximately < H. <i>aṭkal</i> ‘guessing, conjecture’	athir, sthir ACT: quiet s.o. down (e.g. through medicine); MID: become quiet, peaceful (e.g. through medication) < H. <i>sthir</i> ‘firm, unmovable, stable’
aṭkay ACT: stop (TR), hinder < S. <i>aṭk-</i> ‘stop (ITR)’, <i>aṭkā-</i> ‘stop (TR)’	
aṭke MID: stop (ITR), be hindered	avaj voice < S. <i>āvāj</i> ‘voice’
aṭpaṭa strange	aw ACT:-; MID: live, stay, remain; non-present qualitative predicate marker (≈ “copula”); <i>aw-aw</i> : GENER; CAUS: <i>obh-aw</i> , DOUB CAUS: <i>o’bh-aw</i> < <i>bh</i> > (does not become <i>o’bh-aw</i> < <i>ph</i> > in the past tense before = <i>o</i> ?) aw-aw living, one who lives (masdar of <i>aw</i>) aw-aw kaṭ inhabitant awkaṭ neighbour
aṭh 8 < S. <i>āṭh</i> ‘8’. See also <i>aṭhara</i> , <i>ghal₂</i> , <i>tham</i> / <i>thom₄</i> aṭhwā eighth < H. <i>āṭhwā</i>	
aṭhara 18 < S. <i>aṭhāro</i> , H. <i>aṭhārah</i> ‘18’	
aṭhasi 88 < H. <i>aṭṭhāsī</i> ‘88’	
aṭho See <i>ṭho</i>	awa a potter’s kiln, a furnace < S. <i>āwā</i> ‘kiln’
aṭhwā See <i>aṭh</i>	awal very good, healthy (HJPa, 148, fn. c:9)
at= correlative marker used in <i>at=kaṭ</i> instead of <i>ata=kaṭ</i> , <i>a=kaṭ</i> . See <i>a=</i> ₂ , <i>ata</i> . Perhaps a typo for <i>ata</i> (HJPa: 88, line 33).	awal gel come and gone, used e.g. with respect to unexpected guests < S. <i>āval gel</i> ‘having come [and] gone’
ata which?; correlative marker, e.g. <i>atakaṭ</i> ‘one who’ ata no + NEG nothing at all ata + pal ‘be able’, ‘as much as possible’	awjar tool < H. <i>auzār</i> ‘tool’ awkaṭ See <i>aw</i>
ate where? (= <i>a=te</i> ‘Q=OBL’); correlative adverbial: where. See also <i>a=</i> ₂ .	ayi’j, a’j₁, aṇi’j, āṭi’j non-inherent present qualitative predicate marker (≈ “copula”). <i>ayi’j</i> is the most common stem, realized as <i>ayi’jd-</i> in the 1st and 2nd persons, SG < Maithili, <i>āich</i> ‘3.NON-HON’?
ati’j where, whither (CR); otherwise (HJPb:44,7) (= <i>a=</i> ₂ + <i>ti’j</i> ‘side’)	
atma soul, spirit < S. <i>ātmā</i> ‘soul’	ayna mirror < S. <i>āenā</i> ‘mirror’, H. <i>āīnā</i>

‘mirror’

ayo, ayu ACT: accept someone as a mother;
MID: become a mother; mother < S. *āyo*
‘mother’. See also *yo*, *māy*.

ayoyaʔ GEN of *ayo*; ACT: make
something mother’s; MID: become
mother’s

ayo apaki parents

maha ayo father’s elder sister

ayodhya See *ajodh*

ayu See *ayo*

ayur, ayul ACT: sweep away (of the wind)
(TR); MID: be swept away (by the wind)
(HJPa:219,26 ‘swing’)

ayyub Job (Man’s name in the Bible)

b

baʔ paddy; unhusked rice; rice corn (can
be used in PL); name of one of the nine
clans. In one version of the history of
the Kharia, also the name of one of the
original nine sons. See also *rumkuʔb*.

baʔḍaʔ water used for cooking rice See
also *beisḍaʔ, mandaʔ, ḍaʔ*.

baʔloʔ paddy land (Malhotra, 1982: 74)

baʔ rumkuʔb, baʔ runkuʔb rice

baʔ biḍa rice seed

baʔ golaṇ rice beer

baba! father; Wow!; God, used only in
exclamations such as *hāyre baba!* < S.
bābā ‘Father (voc, used by children)’;
H. *bābā* ‘father’

babilon See *bulbul*

babna memory (HJPa:120, line 23 - unknown

to speakers I consulted) < H. *bhāvanā*
‘perception, consciousness; recollection’

babu child, boy < S. *bābu* ‘dear (voc)’

babul See *bulbul*

bacan₁ word. < S. *bacan* ‘word’

bacan₂ rain (n.) < S. *barṣā/barkhā* ‘rain’?, more
likely H. *varṣaṇ* ‘raining, downpour’

bacan gim conj.v. rain (v.)

bacandat *niścītārtha* ceremony (BG:127)

baʔcha, bacha male calf < S. *bachā* ‘bull
calf, young’. See also *bachru, bachiya,*
bocho, gōṛi, koṇṭaṇ.

bachiya female calf < S. *bachiyā, bachī*
‘heifer calf’ See also *bachru, baʔcha,*
bocho, gōṛi, koṇṭaṇ.

bachru calf of a cow < S. *bachru* ‘bull or
heifer calf, small calf’. See also *bachiya,*
baʔcha, bocho, gōṛi, koṇṭaṇ.

baḍa 1. father’s elder brother; 2. mother’s
elder brother < S. *baḍā* ‘father’s elder
brother or cousin’

bāḍa See *banda*

baḍi (ma), baḍhi (ma), baṛi (ma) 1
mother’s elder sister - with or without
ma; 2. father’s elder brother’s wife
(without *ma*) < S. *baṛī* ‘father’s elder
sister; father’s elder brother’s wife;
father’s elder cousin’s wife’

baḍke See *badke*

baḍuʔj, baḍuiʔj bending (n.) (HJPa, 146, g:4)
See also *ḍuʔj*, meaning of *ba-* unclear
(HJPa, 149, fn. g).

baḍkay, baḍke See *badkay, badke*

baḍke? coiffure (BG:127)

baḍhay₁, baḍhi carpenter < S. *baḥhāī, baḥhī* ‘carpenter’

baḍhay₂, baḥhay, boḍhay ACT: increase (TR) < S. *baḥhā-* ‘increase’ (TR)

baḍhe, baḥhe, boḍhe MID: increase (ITR) < S. *baḥh-* ‘increase’ (ITR)

baḍhi₁ (ma) See *baḍi (ma)*

baḍhi₂ See *baḍhay₁*

bād, bandho, bādho reservoir held back by a dam < Sadni *bādh* ‘dam’

bādho pendari low-lying land in the direct vicinity of a reservoir

timsoṅ bandho Hell, “reservoir of fire” (HJPa:277,38)

badte after (with infinitive in GEN or direct case) < H. *bād mē*

badam peanut < S. *bādām* ‘peanut’

bādi imprisonment < H. *bādī* ‘prisoner, slave’
bādi bay conj.v. imprison

badkay, baḍkay ACT: hurry s.o < S. *bhaṭ kar-* ‘hurry?’

badke, baḍke, batke MID: *badke*: hurry; run; *badkay*: hurry (TR, GENER); CAUS: *ba<?b>dkay, o²b-badkay*; *ba<?b>dke, o²b-badke*, DOUB CAUS: *o²b-ba<?b>dke*
badkega badkega quickly
badkekon quickly (HJPb:42,3)
(Converbal form)

badla exchange. See *badlay, badli*.

badlay ACT: change (TR)

badli MID: *badli*: change (ITR); *badlay*: change (TR, GENER); CAUS: *ba<?b>-dlay, o²b-badlay, ba<?b>dle, o²b-badle*, DOUB CAUS: *o²b-ba<?b>dle* < S. *badlī / badlā kar-* ‘change’.

bādho See *bād*

bādha ACT: lease out to s.o.; MID:-; GENER < S. *bādhā kar-*. See also *khājh mājh*.

bādhna a man’s name

bagayca, bagica See *bagoyca*

bagoha bull (one year old) (BG:127)

bagoyca, bagayca, bagica garden < S. *ba-gīcā* ‘garden’

bagray ACT: hurt, ruin (TR)

bagre MID: *bagre*: become ruined, hurt; *bagray*: hurt (TR, GENER); CAUS: *ba<?b>gray, o²b-bagray; ba<?b>gre, o²b-bagre*, DOUB CAUS: *o²b-ba<?b>gray* (subject takes part in action); *ob-ba<?b>gre* (subject does not take part in action but merely has it carried out) < S. *bagr-* ‘break down (ITR)’

bagra much, many < S. *bagrā* ‘much’

bāgru See *baṅru*

bagha name of a herdsman ghost (HJPa:207, 9)

baghima name of a field, near Palkot, between Palkot and Gumla (HJPa:241, 89). Same as *baghma?*

baghima ḍaṅ Baghima Field

baghiya the spirit of a person killed by a tiger (HJPa:206,7, citing RR:347ff). See also *baghoy*. Same as *khūṭ baghiya*?

- baghma** name of a village. Exact location unknown but in the general vicinity of Ranchi. Same as *baghima*?
- baghoy** man-eating tiger (BG:127) < S. *bāgh* ‘tiger’. See also *baghiya*.
- baha** (upper) arm < S. *bāih*, *bāhī* ‘upper arm’
baha joray conj.v. form a coalition (with s.o.); form a friendship
- bahana** pretext < H. *bahānā* ‘pretext’
- bahar(te), bahari(te), baher(te), baheirte bahar, bahir, bahre** outside (adv., postposition with GEN, direct case) < S. *bāhre*, *bāhrī* ‘outside’
baher barwi Outer Barwe
- bahin, bohin, bohini, boini** 1. sister. May be used for all sisters, regardless of age. If there is a distinction between younger and elder sisters, elder sisters are referred to either as *didi* or *maha bahin* and younger sisters as *konon bahin*; 2. female cousin, both maternal and paternal. If there is a distinction between younger and elder female cousins, elder female are referred to either as *didi* or *maha bahin* and younger female cousins as *konon bahin*; 3. nun, religious sister. See also *misnari bohin* (under *misan*); 4. See also *boini*, < S. *bahin* ‘sister’
- bahir** See *bahari*
- bahre** See *bahari*
- bahurat, bohrat** the custom of the bride-groom staying for nine days with his future parents-in-law. (BG:132) < S. *bahurant* ‘first visit of a wife after her wedding in her parent’s home’. See also *barat*.
- bahut, bohut, bohute** very < S. *bahut* ‘very’
- bail** ear of corn (BG:127) < H. *bāl* ‘ear of corn’
- baiman** scoundrel < H. *be-īmān* ‘dishonest’. See also *iman*.
baimani corruption
baimani karay conj.v. practice corruption
- baigh** grow; rise (HJPb:41f.) < S. *baḡh-* ‘grow’
baighkon ‘even more’ (converbal form of *baigh*)
- bair** ACT: make old (e.g., hard work, poverty, etc.); MID: become old; CAUS: *oʔb-bair*, *u-bar*; old (of things)
- bairi, boiri** enemy < H. *bair* ‘enmity; hostility, ill-will’, S. *bairī* ‘enemy’. See also *boer*.
- baisali** See *baysali*
- bāiṭhi** knife fixed to a wooden plank on which one can sit and cut vegetables (BG:129) < S. *baith-* ‘sit’
- baitulam, baitulham** Bethlehem (HJPa:258, 5; 7)
- baithabara** Bethany
- baithasaida** Bethesda
- baʔj** ACT:-; MID: agree, like, love; fall in love; CAUS: *oʔb-baʔj*; No DOUB CAUS
baʔj-baʔj masdar of *baʔj*
baʔj-baʔj hoy conj.v. be likeable, pleasant (experiencer in oblique case)
baʔj-baʔj laʔ conj.v. like (experiencer in oblique case) (HJPb:56, 48; the form *laʔnaʔ* at the end of this line appears to be a mistype for *laʔna*)

baja musical instrument < S. *bajā gājā* ‘musical instrument’

baja?, bala? ACT: vomit; MID:-; GENER

bajar lightning < H. *bajar* ‘lightning’
bajar tar conj.v. of lightning to strike

bajay ACT: resound (TR), play (a musical instrument)

baje MID: resound (ITR); to become X-o’clock – Used in simple past tense or in the perfect to denote present time: *tin bajeki* ‘It is 3:00.’ The use of the perfect seems to be connected to some kind of expectation, such as *already* or *finally*; o’clock: The “PL” form *bajeki*, denoting approximation, can also be used as a complement phrase or “nominal”, cf. *tham no thomsij bajekite* ‘at around 8 or 9 o’clock’ (HJPA, 154, d:8) < S. *bajā-‘play (an instrument)’*, *baje* ‘o’clock’. See also *sodhom*, *sohan*.

thapṛi bajay conj.v. to clap the hands

baju ECHO-WORD for *saju*

bājhi, banjhi, bapjhi barren woman < S. *bājhi* ‘barren (woman)’. See also *bohila*.

bajhay ACT: trap, catch (animals) < S. *bajhā-‘catch in a net’*

bajhe MID: fall into a trap; get trapped
bajhay kaṛ (animal) trapper

bakla bark of a tree < S. *baklā* ‘bark of a tree’. See also *kalo²b₁*.

bakra (non-castrated) goat < S. *bakrā* ‘billy goat’. See also *khasi*.

ba?khaḍi ACT/MID: talk, chat. No semantic difference but more common in the MID.

bakhe name of a village. Exact location

unknown but in the general vicinity of Ranchi.

bahar bakhe name of a village. Exact location unknown but in the general vicinity of Ranchi.

ba?khiṇi, bakhiri tell (a story); story (From HJPA, various texts, also Malhotra, 1982:176; unknown to speakers I consulted). See *bakhin*, *barunika*.

ba?khiṇi loṇ story, description, account.

bakhin, bakhain, bakhān ACT: tell (a story), mention, explain; MID:-; GENER; CAUS: *ba<²b>khin*, *o²b-bakhin*, DOUB CAUS: *o²b-ba<²b>kin* < S. *bakhān* ‘description’. See also *ba?khiṇi*, *barunika*.

bakhain karay conj.v. describe, tell a story (HJPb:40,16; 64,55)

ba?khiṇi See *ba?khiṇi*

bala? See *baja?*

balabha Balabha, name of the mother of King Koranga (HJPb:56,71). Pinnow (HJPb:59, note 71) derives this from the Skt. term *vallabhā* ‘lover (f.)’. See also *korāṅga*, *karṇḍew*.

balabha buḥi name of a place near Arani in southwestern Jharkhand where King Koranga’s mother and her servants are said to have petrified and can still be seen. The name means ‘Old woman Balabha’. (HJPb:56,74).

balak new-born (HJPA:185:129) < S. *bālak* ‘baby’

balar love. Perhaps originally an echo-word for *dular* ‘love’, e.g. *dular balar*.

balay trouble See also *alay balay*.

balay chu?ṭay (ACT) / **balay chu?ṭe** (MID) cause trouble (no apparent

semantic difference)

balbal talkative, garrulous < H. *balbalā* ‘babble’. See also *batbawni*.

balidan sacrifice < S. *balidān* ‘sacrifice’

balom lance < H. *ballam* ‘short spear’

balpos ACT: make an orphan (BG:128 ‘adopt’);
MID: become an orphan < S. *balpos por-*
‘bring up an orphan’

balṭi, balṭin bucket < S. *bālṭī* ‘bucket’

balucistan Baluchistan (in Pakistan)

baluwa a kind of weapon

bamhan, brahman, pāṭ Brahman. (In MS, 1:117f. appears to designate a priest from any ethnic group) < S. *bamhan* ‘priest’. See also *baṛom*.

bamṛa name of a town in Orissa

baṅgla, baṅla bungalow, church < S. *bāglā* ‘bungalow’

baṅklui, baṅlui stork, heron < S. *baiklā* ‘(large) stork’, *baklī* ‘(small) stork’ (?)

baṅla See *baṅgla*

baṅlades Bangladesh

baṅlui See *baṅklui*

baṅru, bāgru safflower
baṅru biru the Safflower Mountains, apparently in Gumla district (MT, 1:233)

baṅsiṅ Bangsing, place-name, whereabouts unknown

baṅcay, bancay ACT: save; keep from getting

wet < S. *bacā-* ‘save’

baṅce, bance MID: *baṅce*: be saved; be left; escape *baṅcay*: take a long time in saving; CAUS: *oʼb-baṅcay*; No CAUS form of *baṅce*; No DOUB CAUS

baṅcay kaṭ saviour

baṅce left over

baṅjhi See *bājhi*

baṅa See *baṅḍa*

baṅo wild cat < S. *bāṛo* ‘wild cat’

baṅ₁ firecracker < S. *bam* ‘bomb’?

baṅ₂ spell, charm (in witchcraft) < S. *mātar* ‘spell’?

ban tar conj.v. cast a spell (on s.o.) < S. *mātar mār-*?

baṅa₁ liking < S. *banā*

baṅa₂ arrow < H. *bāṇ* ‘arrow, barb’ (< Skt.)

banar news < H. *varṇa* ‘description, account’?

banaras the city of Benares

banari eighth son of Semb(h)o and Dakay

banay bear; wild animal < S. *ban (ker)* ‘wild (of animal)’? See also *jharkul, bhalu*.

banayḍa? Banaedaga, name of a village (?)

bancay, bance See *baṅcay, baṅce*

baṅḍa, baṅa, bāḍa castrated; castrated boar < H. *bāḍ* ‘circumcised; impotent’

bandai See *bandoy₁*

bandar, bandra monkey < S. *bandarā* ‘monkey’, H. *bādar* ‘monkey’

bandar lowṛi *Cassia fistula* (HJPA:

173,49)

bandobast arrangement < S. *bandobast* ‘arrangement’

bandobast karay conj.v. see to, take care of, arrange for

bandoy₁, bandai Bandoi feast

bandoy₂, sohoroy, sohoraj ca. October, the tenth month of the year. While *bandoy* clearly derives from the name of the festival, the etymology of *sohoroy* / *sohoraj* is uncertain. Perhaps from *sohor* ‘village headman’.

bandra See *bandar*

banduk gun < S. *bādūk* ‘gun’

bandha meaning unclear. From HJPa:72, used in *bay bandha* ‘striped’. Unknown to speakers I consulted.

bandho See *bād*

bane See *bone*. Typical of the speech of northern Orissa.

banjhi See *bājhi*

banphora a kind of poisonous snake which damages the water dams of paddy fields (BG:128)

bansi hook of the fishing rod (BG:129)

banui Banui, name of a town in Orissa

bap, bapa, bape father; ancestor < S. *bāp* ‘father’, *bāp purkhā* ‘ancestor’. See also *apa*.

mā bap, māy bapa mother and father, parents

bapre! Wow! < H. *bāphre bāph!*

baṛa₁ MID: become much; very < S. *baṛ*, H. *baṛā* ‘big’

baṛa bhari very much; very strong; very big

baṛai greatness (HJPa:270,24)

baṛai karay conj.v. praise (HJPb: 55,42)

baṛa₂ See *baḍa*

baṛāda Name of a Kharia deity

baṛai See *baṛa₁*

baṛi₁, bari garden < S. *bārī* ‘garden’
kheti bari agriculture

baṛi₂ (ma) See *baḍi*

baṛom Brahman, the Hindu priestly caste. In Duṇḍuṇ (1999), however, the word *baṛom* is repeatedly used with reference to Kharia priests (e.g. the story of the cowgirl and the Pathans, 61ff.); beautiful < S. *bāmhan* ‘priest’. See also *bamhan*.

-bar two (combining form of *ubar₁* (see there))

barsi²b second. See also *-si²b*.

barson twice. See *-son₂, -son₂*

=bar enclitic for 2nd person, DU/SG HON

bara₁ 12 < S. *bāro, bāra* ‘12’ See also *baro, ghol ubar, gholsiṅ*.

bara₂ much, more (= *baṛa₁?*)

barabar, barabeir, barabir, baraboir equal; often < S. *barābeir*, H. *barābar* ‘equal’

baragh boar, wild pig < S. *barahā* ‘wild boar’

baraṅgi Barangi (name of ethnic group)

baraṅgi ḍaṅ Barangi Field (place name)

- baran baran** different types (appears in GEN as a modifier) < S. *baran baran* ‘different types of’
- barne baran** of different types (HJPa:174,52) < S. -e ‘FOC’
- baraph, barph** ice, snow < S. *baraph* ‘ice’
- baras** See *boris*
- barat, baratiya, bartiya** wedding guest < H. *barāt* ‘wedding guests’. See also *baretiya* under *bare*₁, and *bartiya*, which is probably the same lexeme.
- barcha, barecha** spear, lance < S. *barchā* ‘spear’
- bardast** endurance, tolerance
- bare**₁ groom. See also *barat*.
baretiya the groom’s party at the wedding
- bare**₂ (**boŋ**) about, concerning (Used with GEN) < S. (*ker*) *bāre* ‘about’
- baretiya** See *bare*₁
- baris** See *boris*
- bariya, bariyā, beriya, boriya** two people; two (used only in conjunction with people). See also *bar*, *ubar*₁.
- barjhay** ACT: talk s.o. out of doing something; complain; MID: get into trouble
- barjhe** (‘be forbidden’ BG:129) The form *barje* was rejected by speakers I consulted < S. *barjā*- ‘forbid’, *barj*- ‘be forbidden’
barjal past participle of *barjhay*
- barkha** rain < S. *barṣā*, *barkhā* ‘rain’
- barkait, barkeit, barkat** blessing < H. *barkat* ‘blessing’
sās barkat blessing (HJPa:204,1)
- barma** Burma, Myanmar
- barnan** description. < H. *varṇan* ‘description’ (< Skt.)
barnan karay conj.v. describe
- barndā** Kharia clan and mountain spirit (HJPa:205, see also Roy & Roy, 1937:312, 373f., who compare this spirit briefly to similar ones of other Munda tribes). See also *barndō*?
- barndō** whirlwind, tornado < S. *barandō* ‘whirlwind’. See also *barndā*?
- barne baran** See *baran*
- barnika** See *barunika*
- baro** do or have 12 times; 12 (HJPa:208,10) < H. *bārah* ‘12’ See also *ghol ubar*, *gholsiŋ*, *bara*.
- baroay** See *barwe*
- baroya, baruya** ninth and youngest son of Semb(h)o and Dakay; alternative name for *barwe*, see there.
- barph** See *baraph*
- barši’b** See *-bar*
- barson** See *-bar*
- bartiya** See *barat*
- baru** ACT: make good, fix, repair; MID: become good, get well; good; CAUS: *ba<?b>ru* < H. *bar* ‘choice (adj.)’, excellent’ (< Skt.)
baru bay conj.v. make (s.th.) good
baru karay conj.v. fix, repair

- baru laʔ** conj.v. like, be(come) happy
baruboʔ well, good
baru-ɖaʔ thanks; good; well
baru-ɖaʔ gam thank (v.)
baru gamɖaʔ thanks
- barunika, barnika** ACT: describe, mention; MID:-; GENER < H. *varṇan* ‘description’ (< Skt.) See also *baʔkhiṇi, bakhin*.
- baruwe** See *barwe*
- baruya** See *baroya*
- barway** See *barwe*
- barwe, baruwe, barwi, barway, baroay, baroya** Barwe (name of an area), according to HJPa:234,70 near Surguja
baher barwi Outer Barwe
bhiʔtar baruwe raij, bhitar barwe raij Inner Barwe
- bās** family, dynasty (HJPa:257,4) < H. *vāś* ‘dynasty’ See also *bāsowari*
- basa(y)**, ACTIVE: live; settle (TR) (permanently)
- base** MID: live; settle (TR) for a shorter period of time < S. *basā-* ‘establish (a home), *bas-* ‘live’
ɖera basa live (v.)
basal past participle of *basa(y)*
- basali** See *baysali*
- bāsari, basri** flute < S. *bāsarī* ‘flute (of the type played from the side)’. See also *peṇeʔɖ, rutu*.
- basenṭoli** name of a *khoṛi* or village section in Saldega (*salɖaʔ*)
- basi** ACT:-; MID: become cold (of food); CAUS: *ba<ʔb>si* < S. *bāsī* ‘stale, leftover (of food)’
- bāsowari** members of the same clan or tribe (HJPa, 147, h:4, 149, fn. h) < H. *vāś* ‘family line or succession; dynasty. See also *bās*.
- basri** See *bāsari*
- bāṭa, baṭa** part, share < S. *baṭā, bāṭā* ‘portion, share’
- baṭam** See *baṭom*
- baṭi** small notebook
- baṭkhara** balance < S. *baṭkharā* ‘scales, weight’
- baṭom, baṭam** button < Eng. ‘button’
- baʔṭhi** youngest brother, alternative to *konon beṭa* ‘youngest son’
baʔṭhi jija elder sister’s husband
- batay** ACT: tell; MID:-; GENER < S. *batā-* ‘tell’; CAUS: *ba<ʔb>ṭay, oʔb-batay*, DOUB CAUS: *oʔb-ba<ʔb>ṭay*
- batbawni** talkative, garrulous < H. *batbanā* ‘a great talker’. See also *balbal*.
- bati** wick; HJPa:275,34 ‘candle’. See also *battī* (IA, cf. e.g. Konkani *vāt* ‘wick’).
- batke** See *badke, baḍke*
- batti** light < S. *battī* ‘candle’, H. *battī* ‘wick, candle, lamp’ Probably the same word as *bati*. See also *serta*.
- batur** filaria (?) (BG:129)
- bawna** very small, dwarfish (HJPa:184, 126) < S. *baunā* ‘dwarf’
- bawṛahi** crazy (fem.) < S. *baurāhā* ‘crazy’ (fem.)

- bay₁** ACT: make; build; used with a word for ‘meat’, such as *komaŋ* or *mās* it means ‘to cut up meat’; fix, mend, undo (e.g. in HJPb:44,7); MID:-; *bay-bay* GENER; CAUS: *o²b-bay*; No DOUB CAUS
bay-bay masdar of *bay*
- bay₂** predicate marker (“v2”) denoting that an action or event occurred suddenly and more intensely than usual. “EXCESSIVE”.
- bay₃** Ouch! (interj.)
- bay₄** craziness; crazy
bay ja²b conj.v. become crazy (patient / experiencer appears in the oblique case)
- baybal** the Bible < Eng. ‘Bible’
- bay bandha** striped (HJPa:72, unknown to speakers I consulted)
- bay²ni** MID: be blue (BG:129; unknown to speakers I consulted)
- baysali, baisali, basali** Baysali, Vaishali (name of a city); the name of a cow which played a central role in the travels of the Kharia in pre-historical times, leading the Kharia across the Ganges at Vaishali in their travels to their present homeland. See also *surali*.
basali gay, baysali koŋtaŋ the Baysali cow, important in Kharia mythology
baysali sār the Baysali ox
- becara** poor, unfortunate (m.) < S. *becārā* See also *becraŋgi*.
- becraŋgi** poor, unfortunate (f.). See also *becara*
- be²d** See *be²t*
- bēday** See *bēray*
- bedi** altar < S. *bedī* ‘altar’
- begar, bigur** without (postposition) < S. *begar* ‘without’
- beghma** name of the second son of Semb(h)o and Dakay
- behar, ber** who? The form with *-ha-* appears to be motivated by Sadani (if not vice versa): cf. Sadani *ke* ‘who’ and also *ke=har* ‘who’, with no apparent semantic difference, where *=har* otherwise expresses inalienable possession with a 3rd person, SG possessor.
ber ... ber, ber ber ... ber ber some ... others
ber berki whoever, some people
be(ha)rjo + NEG no one
be(ha)rkon whoever; someone
genitive: *ber=a² kon=a²*
- behera** bearer < S. *bhariyā* ‘bearer’
- behos** unconscious, fainted (HJPb:56,55) < S. *behoś* ‘unconscious’
- behtar** better < H. *behtar* ,better’
- beijat** disgrace, dishonor < H. *beizzat* ‘dishonoured, disgraced’ See also *ijat*.
beijat karay conj.v. disgrace, dishonor
- beisda²** the water which is poured into rice for cooking. See also *ba²da², maŋda², da²*.
- bekar** useless; bad; senseless < S. *bekār* ‘useless’
- bel** ACT: *bel*: spread out (TR); MID: *bel*: spread out (ITR); *bel-bel*: GENER of ACT; CAUS: *ob-bel* < S. *phail-* ‘spread out?; H. *bel-* ‘spread out by rolling (e.g. bread dough)?
bel-bel masdar of *bel*

- bela** time < H. *belā*, S. *berā* ‘time’. See also *bera*.
- belar** description; writing
- belay** ACT: write; MID:-; GENER; CAUS: *be<?b>blay*, *o?b-belay*, DOUB CAUS: *o?b-be<?b>lay*. Apparently of Dravidian origin, cf. Kannada *berōi* ‘write’, probably via Kurukh. See also *likha*.
- beled** feather
beledgar having feathers
- belekh** indescribable < H. *be-* ‘without’ and *lekh* ‘consider, estimate’ (Brajhasha, Avadhi), *lekhan* ‘writing, drawing’
- belgard** name of a village in Jharkhand
- beljiam** Belgium; far-away place; Eden; Palestine / Israel. HJPa:125 writes that this is due to the fact that most missionaries who came to the Kharia were from Belgium.
- belom, belon** ACT:-; MID: ripen; CAUS: *be<?b>lon*, DOUB CAUS: *o?b-be<?b>lon*; ripe
- bemlon** ACT: make fair colored; MID: become fair colored; fair colored; CAUS: *o?b-be<?b>mton* Related to *belon*?
- benka** ACT: make crooked, bend (TR); MID: become crooked, bent; CAUS: *o?b-benka* < H. *vyang* ‘maimed, disformed’?
- benḍi, bendi, bēḍi** spider
- benel** bedding. See *bel*, -nV-.
- benhiyar** (female) worker (e.g. field worker, employed on a daily basis) < S. *benihār* ‘female worker’
- beni** Beni, a man’s name
- benṭi** rope (of straw)
- beohar** behaviour < S. *cāl-vyahār*, H. *vyavahār* ‘behaviour’
- beṛa** valley (Malhotra, 1982:74, 185); field, plain, valley (HJPa:230,57)
beṛa goraḍa? plains (Malhotra, 1982:74)
beṛa karayga plains (Malhotra, 1982:255, written *bera-karayga*)
gita? beṛa, getu beṛa name of a city
- bēṛay, bēḍay** ACT: lose < S. *bēṛa-* ‘lose’
- bēṛe** MID: become lost. Both stems may be used in both ACT and MID with no apparent difference in meaning; CAUS: *bēṛūwāy*
- bēṛi** See *benḍi*
- beṛo₁** sun; hour; o’clock < S. *beir?* Bonda *bel* ‘sun; day-time’
beṛo apa Father Sun. See also *bhagwan*, *dewta*, *dewtain*, *giriṇ*, *isumar*, *pahra*, *ponmesor*.
beṛo leraṇ Sun and Moon
beṛoto? Sunday See *to?*₁.
- beṛo₂** Bero, name of a town in Lohardaga district
- beṛhiyabo?** well (adv.)
- ber** See *behar*
- bera** time. See also *bela* < S. *bera* ‘time’.
bera sire at the right time
- bera? kona?** See *ber kon* under *behar*
- bere** See *bhere*
- beriya** See *bariya*

bero²d ACT:-; MID: arise, be awakened, get up, stand up; CAUS: *be<sup>2b>ro²d* ‘lift, raise’, with towns ‘give up, abandon’
(GEN+) kayomte be<sup>2b>ro²d conj. v. neglect (someone)

bes₁ good; beauty < S. *bes* ‘good’. See also *beso*.

besda², besbo² well (adv.); good

bes la² conj.v. seem good, be pleasant

besega o.k., alright

beskan good, nice

bes₂ clothing, attire < H. *veś* (HJPb:64,39; 66, note 39)

beso, besu ACT:-; MID: become full, satiated; CAUS: *be<sup>2b>su*. Used productively also with other types of food, such as *cakhna² beso* ‘eat one’s full of vegetables’, *da² beso* ‘drink one’s full of water’, etc.; full (Used in the predicate *laij beso jo²* ‘have a full stomach, eat enough’) < S. *bes* ‘good’

be²t, be²d Form of *be²ta* when marked for inalienable possession

be²ta boy, son. Generally written *be²(²)t*, pronounced *be²d*, before possessive markers, although *be²ta=d²om*, etc., can also be found < S. *be²tā* ‘son’

be²ta hurhū²riya / hurhū²riya impulsive young man

be²ta kondu² son

be²ti girl; daughter. Written *bi²c*, pronounced *bi²j*, before possessive markers < S. *be²tī* ‘daughter’

be²t²hi forced labor

bet²d ACT:-; MID: become hungry; CAUS: *be<sup>2b>to²d*, DOUB CAUS: *o²b-be<sup>2b>to²d*; hunger; hungry. See also *tomo²d, togo²j, tu²j*.

bet²d hoy conj.v. become hungry

bet²d la² conj.v. become hungry

bet²d da² ACT:-; MID: be(come) thirsty; CAUS: *be<sup>2b>to²d da²*, DOUB CAUS: *o²b-be<sup>2b>to²d*; thirst

bet²d da² la² conj.v. become thirsty

bet²d da²son thirstily (HJPa:248, 107)

biabhicar See *byabhicar*

biah See *biha*

bib(h) See *bi²d*

bi²bhrel, bi²qbhrel ca. April, the fourth month of the year. See also *-rel*.

bi²c, bi²j Form of *be²ti* used before possessive markers.

bicar ACT: think, consider; MID:-; thought, judgement, opinion < S. *bicār* ‘consideration, thought’

X=a² bicar bu² in X’s opinion

bicar karay conj.v. think

bichawna, bichna bed < H. *bichāvnā* ‘bedding; bed’

bichi scorpion < S. *bichī* ‘scorpion’

bichna See *bichawna*

bi²d, bi²b, bibh ACT: pour out; sow; MID:-; *bi²d-bi²d*: GENER. In the speech of two speakers I questioned, both from southwestern Simdega District, the meaning ‘pour out’ has a long *i* whereas that of ‘sow’ has a short *i*. Other speakers I questioned, from a different area, rejected this. See also *bi²da, qharay*.

bi²d-bi²d masdar of *bi²d*

bi²d bi²da pour out completely; sow everything

bid₂ basket (Malhotra, 1982:118). See also

gonbi²ḍ.

biḍa, biṛa, bira ACT: sow seeds; MID:-; GENER: seedlings < S. *biṛa* in expressions such as *biṛa kar-*, *biṛa chīt-* ‘sow for paddy seedlings’. See also *bi²ḍ, rowa*.

bi²qbhrel See *bi²bhrel*

bida ACT: bid farewell (TR); MID: take leave of (*bun*) < S. *bida* ‘farewell’

bidiya knowledge (Malhotra, 1982:111) < H. *vidyā* ‘knowledge’ (< Skt.)

bidhay ACT: plow < H. *bidāh-* ‘plough lightly or harrow after sowing rice’

bidhe MID: be plowed; with *bidhay*: GENER of active

bīg lete quickly < S. *bīg lete* ‘quickly’

bigur See *begar*

biha, biah ACT: marry (TR); MID: marry (ITR); GENER of active; wedding; married < S. *bihā* ‘marriage’. See also *kersonṇ, olḍay, sadi*.

biha hoy conj.v. of a marriage to take place

biha karay conj.v. marry

bihaḷ married (participial form of *biha*, borrowed from S.). See also *-l*.

bihari an epithet of Lord Krishna < Skt. *vihārin* ‘enjoying oneself; strolling’ (HJPb:61,4; 63, note 4)

bi²j See *bi²c*

bija kinir Bija Forest

bijaḍih name of a village, according to the text in HJPb:53,9 ca. 32 km south of Simdega

bijjla long hair (m.); a boy’s name (HJPa, 148, e:1); disorderly person (HJPa: 251f.)

bijjli long hair (f.); a girl’s name (HJPa, 148, e:1)

bijli lightning; electric < S. *bijlī* ‘electrical; electricity’

bijli camke conj.v. of lightning to flash (HJPb:40,16)

bijnaga Vijayanagar, location unknown. Probably name of a city. From [MS, 1:99]

bijom seed (for planting) < H. *bīj* ‘seed’. See also *jaṇ₂*.

bikaṭ entirely, completely (HJPb:44,2) < H. *vikaṭ* ‘vast’

bikera name of a village to the south of Simdega

bikram the Vikrama era (HJPb:60,87). A traditional Indian system used for calendar years, the first year of which ends in 57 B.C < H. *vikram*

bikhiyat renowned, famous < H. *vikhyāt* ‘famous’

bikhray ACT: annoy (TR)

bikhre MID: become annoyed < S. *bikhr-*, *bikhra-*

bilay, biloi, biloy cat < S. *bilāī, bilāit, bileī*

bilkul very < H. *bilkul*

biloṭi tomato < S. *bilāṭī, bilāit bhaṭā*. See also *bhijri*.

biloy See *bilay*

biluṇ salt; name of one of the nine clans; used

as a family name. In one version of the history of the Kharia, also the name of one of the original nine sons.

bimar ACT: make (s.o.) sick; MID: become sick; sick < S. *bīmār* ‘sick’

bingul bugel, hunting horn (HJPa:181,107; 260,10)

bina without (postposition, with direct case or GEN) < S. *binu*, H. *binā* ‘without’

binda a carrying ring, placed on the head, on which objects to be carried are then placed (HJPa, 154, d:4; 155:24; 236f.) < H. *bīdā* ‘bundle, heap (of sticks, grass or straw)’?

biṇṛay (religious) test. See also *biṛay*, -nV-.

binti ACT: request; pray; MID:-; GENER; prayer < S. *bintī* ‘prayer’. See also *arji*
binti karay conj.v. pray

biṇṇait danger, difficulty, misfortune < S. *bi-pait* ‘misfortune, disaster’

biṇṇa See *biṇṇa*

biṇṇay ACT: test s.o.; MID:-; GENER (not acceptable to all speakers) < S. *biṇṇ-* ‘test’, e.g. *davāi biṇṇ-* ‘test medicine’. See also *biṇṇay*.

biṇṇim white ant, termite (HJPa, 162, fn. 8, who notes that the word was at that time already archaic). See also *cimṭā*, *demta*, *kāy*, *muṇṇṇaṇ*, *seṭa*, *toṇṇṇaṇ*, *toṇṇṇa*, *umphyā*, also *bhunṇu* ‘ant-hill’.
biṇṇim lata termite hill (literally, ‘termite hole’)

bir brave < S. *bir* ‘hero’

bira See *biṇṇa*

birim ACT/MID: 1. kneel, stoop; crawl. Speakers I consulted gave differing information on this lexeme. One speaker said that *birim* appears only in the ACT, while two others said it may appear in either ACT or MID, with no difference in meaning. See also *kuṇṇu*.

birinṇ birinṇ vexation, irritation, hatred; moody, unstable. Cf. Mundari *birinṇ-birinṇ* ‘sparkling, to sparkle’ (HJPa:241,88).

birkera Birkera, name of a town in western Jharkhand

birmitrapur name of a city in northwestern Orissa directly on the border to Jharkhand

birni a certain kind of grass; “Andropogon squarrosus, Linn., Gramineae, the Cuscut grass, Andropogon muricatus”, HJPa, 157, d:4, quoting also Roy & Roy, 1937:294. Pinnow also writes that this is the type of grass that brooms are generally made of < H. *bīraṇ* ‘a kind of coarse, tough grass found covering uncultivated land’ (McG: 739)

birsi a woman’s name

biru mountain; Biru, name of a village about 10 km east-northeast of the city of Simdega in Simdega District. Although the name is one of the few localities in the area which are clearly of Kharia origin, the population now speaks Nagpuri. Home of the Biru Raja or ‘King of Biru’. The ruins of the *satdharwa* fort are still visible today, which is said to have been built by the ancestors of the modern Kharia. One of Pinnow’s texts (HJPb:1) refers to the kingdom of Biru, with 484 villages, whose capitol was Birugāh. This is undoubtedly either the same place as the modern village of

- Biru, which is directly next to the ruins of Satdharwa, or was very close to the present-day village.
- birugaṛh** “Mountain Fort”, given in a text (HJPb:53,2) as the capitol of the Kingdom of Biru.
- biru kinir** Biru Forest, the forest near the town of Biru
- biru nagpur** name of a town in Orissa
- iru biru** mountains (from Malhotra, 1982:241)
- bis₁** poison < S. *biṣ*, *bhīkh* ‘poison’
- bis₂** 20 < S. *bis* ,20‘ See also *kori*
- bisay** subject; about (postposition with direct case/GEN) < S. *biṣai*, *biṣay*
- bisay boṅ** about (postposition with GEN case)
- bisaha** wizard. See also *bisahi*.
- bisahi** witch. See also *bisaha*.
- bises** in the context this was found (HJPb: 16) it would seem to have the meaning ‘actual, real, true’ and is translated as such by Pinnow. It is obviously a borrowing from Indo-Aryan, < H. *viśeṣ* with the somewhat different meaning ‘particular, special, distinctive’.
- bisom** Given in BG:132 as an alternative for *bis*, but it is not indicated which *bis* this refers to. Probably ‘poison’.
- bisram** feast
- bisram dino** feast-day, holiday
- biswas** trust, faith < S. *viśvās* ‘trust’
- biswas aw** conj.v. be trusted
- biswas ḍel** conj.v. believe, have faith (experiencer in the oblique case) (HJPb:66,68)
- biswas karay** conj.v. trust, have faith
- biswasi** faithful, believers (HJPa: 260, 10)
- bita** a unit of measurement of length indicating the distance between tips of the thumb and the little finger of a stretched palm (BG:132) < H. *bittā* ‘span of the hand’. See also *biti*.
- bitay** ACT: *bitay*: spend (time)
- bite** MID: *bite*: of time to pass; happen
CAUS: *bi^ʔb>tay*, DOUB CAUS: *o^ʔ-bi^ʔb>tay* < S. *bitā-* ‘spend (time)’
- bi^ʔthuṅ** ACT: spit; MID:-; GENER < S. *thuk-?*
- biti** a wooden piece about a *bita* long, tapered at both ends, and used for a game. See also *bita*.
- bo₂₁** place (n.). Commonly used as a locative element, coming very close to the function of a general locative-case marker, closely parallels the use of *sumbo^ʔ*, ‘tree stump’ as a locative marker.
Perhaps either originally used with the meaning ‘place’, from where it was incorporated into the lexeme *sumbo^ʔ*, or from *boko^ʔb* ‘head’, with the combining form *bo^ʔ*.
- bo^ʔ tay** until; since (TEMPORAL / LOCATIVE). Lexemes appear in the direct case, pro-forms in the GEN, proper names in either the GEN or the direct case.
- bo₂₂** Marker denoting intensity, although its semantic contribution is often quite subtle. It is most commonly found in attributive function, usually with manner adverbials, but is also compatible in predicative function. See also *-ḍa^ʔ_ḍ*, *-son₁*

- boʔ₃** Combining form of *bokoʔb* ‘head’
- boʔ₄** Combining form of *kendʔorboʔ*, in this use perhaps originally from *bokoʔb* ‘head’. See *kendʔorboʔ*.
- bocho** young calf < S. *bachiyā*, *bachī* ‘heifer calf’. See also *koṇṭaṇ*, *gōṛi*, *bacha*, *bachiya*, *bachru*
- boḍhay,boḍhe** See *baḍhay₂*, *baḍhe*
- boeo** See *boyo*
- boer** animosity. See also *bairi*.
boer un conj.v. be hostile towards < H. *bair* ‘enmity; hostility, ill-will’, S. *bairī* ‘enemy’
- bohila** barren woman (BG:132; Unknown to speakers I questioned). See also *bājhi*.
- bohin,bohini** See *bahin*
- bohira** ACT: make deaf (e.g. sickness); MID: become deaf; deaf < S. *baihrā* ‘deaf’
- bohoriya** daughter-in-law < S. *bahuriā* ‘daughter-in-law’
- bohrat** See *bahurat*
- bohut,bohute** See *bahut*
- boi** See *boy*
- boid** doctor (Malhotra, 1982:249) < S. *baid* ‘doctor’
- boini₁** dear, dear one (f.) (HJPa:244,97). Probably the same lexeme as *boini₂*.
- boini₂** See *bahin*
- boiri** See *bairi*
- bojeʔtoli** Name of a *khori* or village section in Saldega (*salḍaʔ*)
- boka** See *bhoko*
- boker, bokerḍom** husband’s younger brother, brother-in-law. See also *boksel*.
- bokoʔb, bokom** head; capital. See also *boʔ₃* ‘head’, its combining form.
- maha bokoʔb** leading figure, important person
- bokoʔb kosu** headache
- bokṛuʔ** grandson
- boksel, bokselḍom** sister-in-law. See also *boker*, *-sel*.
- bokṭay** ACT: take a handful (e.g. of rice) < S. *bokṭa-*
- bokṭe** MID: be taken (of a handful, e.g. of rice). < S. *bokṭ-*
- bokha** ACT: make blunt (knife, hatchet, etc.); MID: become blunt; toothless (m.); < S. *bokhṛā* ‘toothless’. See also *bokhi*, *bothṛa*.
- bokhi** toothless (f.) < S. *bhokhṛī* ‘toothless’. See also *bokha*.
- bol** force < S. *bal* ‘strength’. See also *bole*, *bolebol*.
- bolan₁** ACT: think of; MID:-; GENER; thought
bolan karay conj.v. think about, reflect on (HJPb:42,10)
- bolan₂** Bolan, name of a mountain pass
bolan ghaṭi Bolan Pass, location unknown
- bolbala** famous, well known < H. *bol-bālā* ‘high repute, preeminence’
- bole** by means of, with the help of (postposition)

used with GEN). See also *bol*.

bolebol hard. See also *bol*.

bomtel See *boṅtel*

boṅ₁ ACT:-; MID: come to an end, finish (ITR.);
boṅ-boṅ: GENER; CAUS: *oʔb-boṅ*

boṅ₂ See *buṅ*

boṅkul evil spirit

boṅloya name of a village. Exact location unknown but in the general vicinity of Ranchi.

boṅṛay ACT: split (TR, e.g. stone)

boṅṛe MID: *boṅṛe*, split (ITR); *boṅṛay*: GENER of active. See also *bhoṅṛay* < S. *bagṛ*- 'break down'

boṅsor ACT: petrify (TR); MID: petrify (ITR); petrification. See *boṅ₁* 'finish', *-sor* 'stone'.

boṅtel, bomtel buffalo

boṅtel cuman the buffalo-honoring feast. See also *orej cuman*.

bon bhaīs forest buffalo (HJPa:228f.). See also *bhaīs* < S. *ban* 'forest'.

bond ACT: stop (TR); MID: stop (ITR) < S. / H. *band* 'closed'

bone, bane ACT:-; MID: become; be(come) alright (*boneki* 'It is / was alright', *bonena* 'It will be alright'); built (= masdar); CAUS:- < S. *ban*- 'become, come into being; be fit, suitable'

bonor luxuriant green (especially of trees); dense (as of forest). See also *akhar, ghane, jumbra, kibhiṅ*.

boṛa python; man's name

boṛa bupam snake

boṛa ghaṭ Bora Ghat (place name)

boṛdaʔ meaning unclear, discussed in HJPa, 149, fn. i, where it is compared to Mundari *eṛaʔ-daʔ-boṅga* 'the ghost or spirit of a drowned person'. Pinnow then translates this into German with the meaning 'person who has died an unnatural death', an extremely important classification of the deceased, for which see Roy & Roy, 1937, chapter 10.

boṛe, bore big, great; very < S. *baṛ, baṛkā* 'big', *baḍā* 'very'

boṛuwari pride, arrogance (HJPb:67,78) < S. *baṛvārī* 'pride'

bor ACT: ask for, request, demand; MID:-; *bor-bor*: GENER

bora a large sack < S. *borā* 'sack'

bore See *boṛe*

boris, baras, baris, boros year < S. *baraṣ, baris* 'year'

boriya See *bariya*

borjaʔ beggar. See also *bor*.

borol ACT:-; MID: live (BG:133: 'be raw, live'); life; living; fresh, unripe; raw (meat)

borol masdar of *borol*

borol poʔ conj.v. live one's life, live; subsist

borol poʔna ɖoʔɖ conj.v. provide, supply, furnish

borol un conj.v. keep alive, save from death (HJPb:43,13)

boros See *boris*

- boryar** ACT: make strong, firm; MID: become strong, firm; strong, firm < S. *bariyār* ‘strong’
- boʔsu** ACT: wait, wait for; MID:-; GENER; CAUS: *oʔb-boʔsu*
- boʔo** bubble < S. *boʔo* ‘bubble’
- bota** he-goat, billy goat (HJPb:42,story 4; 44,7) < S. *botā* ‘he-goat’
- boʔtay** See *boʔ₁*
- botol** bottle < Eng. ‘bottle’
- botonj** ACT:-; MID: fear, be afraid; fear (n.); CAUS: *bo<ʔ>tonj*, *bo<ʔb>tonj*
botonj laʔ conj.v. become afraid
botonj saphay conj.v. become afraid
botonjon in fear
botonj un conj.v. fear
- botha** ACT: put in water; MID:-; GENER < S. *both-* ‘soak’ (TR)
- bothṛa, thobṛo** ACT: make blunt (knife); MID: become blunt (knife) < S. *thobṛe, thobo, bothā* ‘blunt’. See also *bokha*.
- boy, boi, bui** sister; baby girl; daughter; term of address used for a little girl < H. *bāī* ‘lady’? See also *boyo*, which would seem to suggest that this is not related to *bāī*.
- boyo, boeo** boy See also *boy*
- brahman** See *bamhan*
- brinda** man’s name (name of a king?) who lost a battle on Mareda Field (HJPa: 232,63); name of a forest, whereabouts unknown (HJPa:223f.)
brinda kinir Brinda Forest
- buʔ** ACT: beat (a drum); MID:-; *buʔ-buʔ*: GENER; CAUS: *oʔb-buʔ* (simple or DOUB CAUS, semantically speaking)
buʔ-buʔ masdar of *buʔ*
- bucu** small crab < S. *bucu khakhrā* ‘small crab’
- budḥur** totem animal
- budḥa** See *buḥhā*
- budḥi** See *buḥhī*
- buda** plant < S. *buda* ‘bush, shrub’
- būda** See *bund*
- buʔdhi, budhi, buddhi** intelligence, thought, mind < S. *budhi* ‘intelligence’. See also *buidh*, *buʔjhi*, which are all undoubtedly related.
buʔdhi ter conj.v. inform
buʔdhi gar understanding, knowledgeable
buddhiman intelligent
- budhu** stupid < S. *budhu, buddhu* ‘stupid person’
- buddhi** See *buʔdhi*
- bui₁** ACT: keep, raise; feed (a family); MID: be tamed (BG:134, no longer used); *bui-bui*: GENER. See also *bunui*
bui-bui masdar of *bui*
bui-bui kaṭ preserver, supporter (i.e., one who keeps / takes care of) (HJPb:64,35)
buiḍa? ACT: / MID: take care of. No apparent difference in meaning
- bui₂** See *boy*
- buiḍa?** See *bui₁*

- buidh** intelligence, idea < S. *budhi* ‘intelligence’. See also *buḍdhi*, *buḍjhi*. Undoubtedly related to, if not identical with, *buḍdhi*, *buḍjhi*
- buidh gar** intelligent
- buidh katiḥ** one who gathers intelligence
- buidhson** acquire intelligence
- bujhay, buḍjhay** ACT: *bujhay*: remind, explain < S. *budhi* ‘intelligence’
- buḍjhayna** advice (infinitive)
- buḍjhi, buḍjhe** MID: *buḍjhi*, *buḍjhe*: understand. To express ‘I understand (now)’, the past is generally used: *buḍjhikij*; *bujhay*: GENER of ACT; appear, seem. See also *buḍdhi*, *buidh*, which are undoubtedly all related to each other.
- buḍjhi gar** intelligent
- buḍjhi kaṛ** intelligent (animate being); wise being (i.e., God)
- bukru** Adam’s apple (BG:134)
- bul** ACT:-; MID: get drunk; poisoned; *bul-bul*: GENER; CAUS: *oḥb-bul* < S. *bhulā* ‘get drunk’? See also *leṛo*.
- bul-bul** masdar of *bul*
- bulaw** calling < S. *bulā* ‘call’
- bulbul, babilon, babul** Babylon
- babul des** Babylonia
- bulbul nagar** the city of Babylon
- buli, bule** ACT:-; MID: wander, walk, stroll < S. *bul* ‘wander, roam’. See also *ghumre*.
- bulina** walking, wandering (infinitive of *buli*)
- kinir buli** conj.v. hunt (HJPb:66,72; 68, note 72)
- buliḥj** ACT: scrub someone else’s head; MID: scrub one’s own head; CAUS: *oḥb-bu<ḥb>lij*
- bulsiṇ** ACT: make someone dizzy; MID: become dizzy; CAUS: *oḥb-bu<ḥb>liṇ*, *oḥb-bulsiṇ*
- bumḍim** ACT: wake up (TR); MID: wake up (ITR); awake; CAUS: *oḥb-bumḍim*. See also *gumḍim*, *jayḍim*.
- buṇ₁** ACT:-; MID: become finished, come to an end; CAUS: *om-boṇ* (Cf. **ob-boṇ*; HJPb:59, n. 53). See also *buṇay*.
- buṇ₂, boṇ** with (instrumental/committative postposition, used with GEN or direct case)
- buṇam** See *bunam*
- buṇay** ACT: finish off, bring to an end. See also *buṇ₁*.
- buṇe** MID: come to an end
- buṇgam** See *bunam*
- buṇserel** See *ghuṇserel*
- bupam, buṇam, buṇgam, buṇgam, buwaṇ** snake
- bupim** the person one is named after. Etymology unclear, but seems to be related to *jimi* ‘name’. See also *mita*.
- bupimḍaḥ** the naming ceremony. In this ceremony rice is dropped into a dish of water. One kernel represents the unborn child, while other rice kernels all have a different name, appropriate to the sex of the child. The child’s rice kernel is dropped into the water. If it floats, the ceremony continues, if it does not, this is repeated until a kernel representing the child floats. Then kernels with other names are dropped one-by-one into the water. Kernels which sink will not be considered further. A

kernel which floats and which finds its way in the water on its own to the kernel representing the newborn will decide the name of the newborn child. See also the account in Roy & Roy, 1937:211f.

bund, bunda, būda drop (n.) < S. *būd* ‘drop (of liquid)’

bunui pig. See *bui*, -nV-.

buṛay ACT: spoil, ruin (TR), finish off (TR)

buṛe MID: come to an end < S. *buṛā*- ‘ruin, put in a bad condition’

buṛul very drunk; drunkard

buṛha, buḍha old man; husband; old < S. *buṛhā* ‘old’ (m.). See also *buṛhi*.

buṛha biru popular name of a mountain shaped like an old man, from Kharia mythology (HJPb: 61,a). Literally “old man mountain”. According to Pinnow (HJPb: 62,1) approximately 10 miles (= 16 km) west of Simdega. Apparently the “real” name of the mountain is *ramrekha*. See also *gaṛh biru*, *harka biru*, *ram rekha*

buṛhi, buḍhi old woman; wife; used in conjunction with animals: female < S. *buṛhī* ‘old’ (f.). See also *buṛha*.

buṛhikuṭain name of a village near Simdega, Simdega District, Jharkhand

bura wicked (person) < S. *burā* ‘evil’ (n.)

buṭ, būṭ gram < H. *būṭ* ‘gram, chickpea’

buwaṅ See *buṇam*

byabicar, biabhicar adultery < H. *vyabhicār* ‘adultery’. See also *sobru*.

bh

bha? predicate marker (“V2”) denoting that an action happened quickly or suddenly. See also *dha?*, *hamba?* < S. *bhāg*- ‘flee’?

bhabru, bhabhru, bharu ACT: bark; MID:-; GENER: *bharu* is perhaps a printing error, BG:134)

bhabhi elder brother’s wife. < H. *bhābhī*. See also *ḍonkui*.

bhabhru See *bhabru*

bhadṛib bat (the animal); vampire (HJPa:178, 83) < S. *bhādur*

bhaera See *bheir*

bhag₁ part, share, portion < S. *bhāg* ‘part’
bhag baṭa share (n.)

bhag₂ petal (of flowers) (HJPa:96,110)

bhagawan See *bhagwan*

bhagina, bhaina nephew, sister’s son; brother’s son < S. *bhaignā* ‘any sister’s son’. See also *bha?ni*.

bhagom (edible) refuse, leftovers

bhagwan, bhagawan God, the highest, almighty God < H. *bhagvān* ‘God’. See also *beṛo apa*, *dewta*, *dewtain*, *giriṇ*, *isuwar*, *pahra*, *ponmesor*.

bhai, bhaya 1. brother. May be used for all brothers, or restricted to younger brothers, while older brothers are referred to as *dada*. If it is used for brothers in general, elder brothers are *maha bhai* / *bhaya* and younger brothers are *konon bhai* / *bhaya*. 2. younger male cousin, both maternal and paternal < S. *bhāī* ‘brother; cousin’

- bhaina** See *bhagina*
- bhagni** See *bhaṇni*
- bhair** See *bheir*
- bhaīs, bhaīsi** female buffalo < S. *bhoīs* ‘buffalo’. See also *bhoīs*.
bon bhaīs forest buffalo (HJPa: 228f.)
- bhaitja** See *bhatija*
- bhajan** devotion (HJPb:64,37) < H. *bhajan* ‘worship, adoration’
bhajan karay conj.v. practise devotion
bhajansāhita the Book of Psalms in the Bible < H. *bhajan* ‘hymn’, *sāhitā* ‘collection’
- bhak** See *bhakha*
- bhaktai** piety, religiousity (HJPb:49,21) < H. *bhaktā* ‘devotedness, faith’
- bhakuwa** ACT: make s.o. look stupid; MID: become stupid; stupid < S. *bhakuā* ‘stupid person’
- bhakha, bhasa, bhak** language < S. *bhāṣā* ‘language’
bhak bhima libel, calumny, slander (HJPa:204,1)
- bhala** Well!, Oh! (surprise); Ok.; truly, truthfully < S. *bhalā* ‘good’. See also *bhol*.
bhalai well-being
bhalai karay conj.v. do (s.o.) something good, see to (s.o.’s) well-being
- bhalu** bear < S. *bhālu* ‘bear’. See also *banay, jharkul*.
- bhaṇ** bhang, a kind of narcotic drink made with marijuana < H. *bhāṅg* ‘hemp; a drink made from hemp leaves’
- bhaṇiya** roof beam. Cf. Mundari *bhaṇḍiya, bhaṇḍiya* ‘the ridge-piece is a so-called *catom-oṛa?*, a house with a four-sloped roof’ (HJPa:179f). See also *kaṇ, laiṭ*.
- bhaṇḍa, bhāṛa** small pot < S. *bhāḍā* ‘big waterjug’
- bhaṇḍari, bhāṛari** treasurer < H. *bhāḍārī* ‘treasurer’
- bhaṇḍay bhaṇḍay** improper (HJPa, 127, fn. 53) < H. *bhāḍ* ‘indecent’
- bhaṇni, bhagni** sister’s son. See also *bhagina*.
- bhaōr jal** See *bhāwr jal*
- bhaṇpu** ACT: boil (eggs, potatoes, etc.); MID: overboil, boil too long
- bhāṛa** See *bhaṇḍa*
- bhāṛari** See *bhaṇḍari*
- bharat** India < S. *bhārat* ‘India’
- bharay** fill < S. *bhar-* ‘fill’. See also *bheir, bhoir*.
bharal full, participle of *bharay*
- bhari** heavy, difficult; much < S. *bhāri* ‘heavy’
baṛa bhari very much; very strong; very big
- bhariya** porter < S. *bhariyā* ‘carrier’
- bharkay** ACT: *bharkay*: dissolve (TR) < S. *bhārkā/bhārk* ‘dissolve’ (TR / ITR)
- bharke** MID: *bharke*: dissolve (ITR); *bharkay*: GENER (TR)
- bharo** load; weight; burden; responsibility < S. *bhār* ‘load’

- bharosa, bharsa, bhorsa** trust; hope < S. *bharosā* ‘confidence’
bhorsa karay conj.v. hope
bhorsa un conj.v. trust
- bharpur** fulfillment < H. *bharpūr* ‘quite full; completely finished’
bharpur hoy conj.v. become full
bharpur karay conj.v. fulfill
- bharsa** See *bharosa*
- bharu** See *bhabru*
- bhasa** See *bhakha*
- bhaṭha** oven for baking bricks < H. *bhaṭṭhā*, *bhaṭṭhī* ‘oven, stove, furnace’
- bhatija, bhaitja** nephew < S. *bhatījā* ‘elder brother’s son’. See also *bhatjin*.
- bhat** cooked rice < S. *bhāt* ‘cooked rice’
- bhatjin** niece < S. *natījin* ‘elder brother’s daughter’. See also *bhatija*.
- bhāwa** eyebrow < S. *bhāvā* ‘eyebrow’
- bhāwr jal, bhaōr jal** cast-net (HJPa:226, 48, citing RR:106, no. 5). See also *jal*.
- bhāwra** Bhaōra, name of a mythological dog (HJPa, 141ff.)
- bhaya** See *bhai*
- bhayad** extended family
- bhayaṅkar** frightful, terrifying < S. *bhayākar* ‘terrifying’
- bhayanak** frightfully < S. *bhayānak* ‘terrifying’
- bhediya** spy < H. *bhediya* ‘scout, spy’
- bheir, bhaera, bher** until, up to (postposition); entire (postposed modifier). See also *bhoir, bharay*.
bheirse only (postposed)
bherga only < S. *bhair* ‘during, throughout’
- bheṭ** See *bheṭo*
- bheṛa** wether, mutton (HJPa:192,170; HJPb: 44,7) < S. *bheṛā* ‘ram; male sheep’. See also *bheṛi*.
- bheṛi** ewe; sheep < S. *bheṛī* ‘sheep’. See also *bheṛa*.
bheṛi kunḍu? lamb
- bher** See *bheir*
- bhere, bere** time (n.); then < S. *berā* ‘time’?
- bhersak** by any means
- bheṭo, bheṭh, bheṭ, bhēṭ** ACT: meet (with =*te* (TR, person met is grammatical object) or *bun*); MID: meet (with *bun*); meeting < S. *bhēṭ* ‘meeting’
bhēṭ ghaṭ meeting
bhēṭ ghaṭ karay conj.v. meet
bheṭ karay conj.v. meet
- bhi** additive focus (‘also’), used only in the (very uncommon) *jebhi* ‘anything’ < S. *bhī* ‘also’
- bhijri** tomato. See also *biloṭi*.
- bhik** alms < S. *bhīk* ‘alms’
bhik bor conj.v. beg
- bhikampur** Bhikampur, name of a town, apparently in Gumla district
- bhinay** ACT: separate (TR) < H. *bhinna* ‘divided, separated’

bhine MID: separate (ITR), leave

bhiṛai ECHO WORD used in *laṛhai bhiṛai*

bhiṛe ECHO WORD used in *laṛe bhiṛe*

bhiray ACT: bring together < S. *bhira-* / *bhir-* 'bring / come together'

bhire MID: come together

bhiren ACT: torment; MID: be plagued / tormented; flounder (?)

bhit wall < S. *bhīt* 'wall'

bhiṭtar, bhitār inside (postposition, with GEN); inside (adv.) < S. *bhitare mē* 'inside'

bhitār bawe raij Inner Barwe

bhitare, bhitari inner, inside

bhiṭtar karay conj.v. bring (s.o., s.th.) in, cause to enter (HJPa:209,11)

bhiṭtar pur the Netherworld, underworld (HJPa:144, 7)

bhogta Bhogta (name of an ethnic group)

bhoir whole, entire (postposed); only < S. *bhair* 'full; during; throughout'. See also *bheir, bharay*.

bhoir umbo? except for (HJPa, 145:c7)

bhoīs buffalo < S. *bhaīs*. See also *bhaīs*.

bhoīs cumain the ceremony of honoring the bull, described in HJPa, 146ff.

bhōisa nagpur Bhoisa Nagpur (name of a city)

bhoʔj meal (HJPa:156:30; HJPb:34,25) < H. *bhojan* 'meal; food'

bhoʔj karay conj.v. prepare a meal

bhoka See *bhoko*

bhokay ACT: pierce < S. *bhok-* 'pierce'

bhoke MID: be pierced

bhoko, bhoka, boka dumb; idiot < S. *bhoko* 'foolish, fool'

bhol good < S. *bhalā* 'good'. See also *bhala*.

bhol karay conj.v. fix, make good

bhol tobjon conj.v. prop s.th. or s.o. up

bholebo? beautiful (HJPa:243,94)

bhole bhole well, good; beautifully

bhole pimi fame; good reputation

bhole pimi beroʔd conj.v. attain fame

bhoṅṛay ACT: make a hole (in cloth) < S. *bhoṅga-/bhoṅg-* 'pierce' (TR)

bhoṅṛe MID: of holes to become

bhore ACT:-; MID: fill up (ITR); whole; full; See also *bhori, bhorom₁*; CAUS: *bho<ʔb>re, bho<ʔ>re* < S. *bhar-* 'fill'

bhoreḍa? fullness

bhori whole See *bhore, bhorom₁*.

bhornḍi See *kodo bhornḍi*

bhorom₁ whole, full, entire; wholly, entirely; adult (HJPa:242,91; 92) < S. *bhar-* 'fill'. See *bhore, bhori*.

bhorom₂ ACT: cause someone to become immersed in (*buṇ*); MID: become immersed in (BG:135 'be youthful'); CAUS: *bho<ʔb>rom*

bhorsā See *bharosa*

bhorti ACT: enroll, enlist (TR); MID: enroll, enlist (ITR), be taken into < S. *bhartī* 'enrollment'

bhosṛay ACT: *bhosṛay*: knock over (luggage, etc.)

bhosre MID: *bhosre*: fall over, break (ITR); *bosṛay*: GENER OF ACT; CAUS: *oʔb-*

*bhosṛuway***bhoṭaṇ** See *bhutan***bhotuwa sa?** a kind of spinach < H. *bhatuwā sāg*

-bhron time (bound form) (BG:135)
chabhron unchanging
ubhron these days, nowadays

bhu? ACT: bark; MID:-; *bhu?*-*bhu?*: GENER < S. *bhuk*- ‘bark’

bhuī earth < S. *bhūi* ‘ground’
bhuī kila maṇḍa earthen fortress

bhuiya Bhuia (name of an ethnic group)**bhuīyar** native village < S. *bhuīhar gāv* ‘birth place’**bhulay, bhule** ACT/MID: forget < S. *bhulāe jā-* ‘forget’. See also *iri?b*.**bhuli** Bhuli (name of a mythological dog, see HJPa:141ff)**bhulu** thigh**bhuṇbhungi** a kind of beetle which lives off of dung**bhuṇsul** stirred up**bhuṇu** See *bhunḍu***bhunbhunay** ACT: buzz (of bees); MID:-; GENER. < S. *bhunbhunā-* ‘buzz (of bees)’

bhunḍu, bhūṇḍu, bhuṇu, bhūṛu ant-hill (HJPa:180,97; 199,222; HJPb:55,25: ‘termite hill’); Bhundu (name of a village) < S. *bhūṛu* ‘ant-hill’. See also *biṛim lata*.

bhuriyay ACT: become still; MID:- (BG:135,‘speak temptingly’) < S. *bhuriya-* ‘become still’**bhusa?** the outer layer around grains (HJPa:177,79: *Streu*)**bhusaṛi** mosquito < S. *bhūsaṛi* ‘mosquito’. See also *dās, guṇumḍa?*.**bhuṭa** maize, corn**bhut** ghost < S. *bhūt* ‘ghost’**bhutan, bhoṭaṇ** the Kingdom of Bhutan**bhuti** labor (n.); hard, difficult < S. *bhuti* ‘wages of daily labourer in kind’***c*****ca?ḍo, ca?ḍoṇ, ca?ḍom** wish (n. & v.); wanting; necessity; for; because of (postposition, with GEN). Only the form *ca?ḍo* is common < S. *caḍe* ‘because of’**ca?ḍo ayij** conj.v. be necessary, need Experiencer in oblique case. Not acceptable to all speakers in this use.**ca?ḍo boṇ** on account of, because of, due to (HJPb:61,22)**ca?ḍo la?** conj.v. feel the desire to, want or wish to (experiencer in the oblique case) (HJPb:61,8)**uwa? ca?ḍo, hin ca?ḍo** therefore**caca?** ACT: tear; MID: become torn; CAUS: *o?b-caca?***ca?ḍom, ca?ḍoṇ** See *ca?ḍo***caḍpalaṇ** ACT: lie on the back (TR); MID: lie on the back (ITR) < S. *caḍh* ‘climb, mount’ and *palāg* ‘bed’?

- cādi** See *candi*₂
- cagordi, cagurdi, cairo, cerocagordi** See *cair*
- caha** tea < S. *cāhā*, *cāh* ‘tea’
caha ḍa? tea (literally ‘tea water’).
 Apparently no semantic difference to *caha*.
- cahe₁, cahi** ACT: love; want, be necessary (experiencer in oblique case); MID:-; GENER < S. *cāhi* ‘it is necessary’
- cahe₂** or < S. *cāhe* ‘or’
caheko instead of (= *cahe* + *ko* ‘contrastive focus’)
- cahe₃** modal marker: whether (predicate either an infinitive or in MID irrealis); whatever, no matter what < H. *cāhe* ‘though; even if’
- cai** Arab (n.) (from Malhotra, 1982:186) < H. *cāī* ‘name of a community of low status; cunning trickster’?
- caibasa** Chaibasa, name of a city in southern central Jharkhand
- cair, ceir, car** 4 < S. *cāir* ‘four’. See also *i?phon.*
cagordi, cagurdi, cairo, cairoca-gurdi, cairucagurdi, ceroca-gordi on all four sides
- caitu** a man’s name
- cak** disk; potter’s wheel (HJPa:197,209) < S. *cak*, *cakā* ‘(potter’s) wheel’
- cakanacur** ACT: destroy; MID: come to an end < H. *cakanācūr* ‘shattered’
- cakandā, cakandō, cākṛa, cākṛo** name of a tree, Arum Colacassia (BG:136)
- cakaṛa** cart
- cakar** ACT: widen (TR); MID: widen (ITR), be wide; wide < S. *cākār* ‘wide’
- cākṛa** See *cakandā*
- cakri** mill; wheel < H. *cakkar* ‘wheel’. See also *jata, rāhaṭa*.
- cākṛo** See *cakandō*
- cakhna?** ACT: make s.th. into a curry; MID: become a curry; GENER of ACT; curry, any kind of spicy vegetable dish eaten with rice (BG:136: “split and cooked *dall*”) < H. *cakhnā* ‘taste, eat’?
pe? cakhna? ACT / MID: prepare dinner
- cal₁** way, path; practice < H. *cāl* ‘practice, custom; means’
cal calan conduct, mode of living (HJPb:54,13)
- cal₂** ECHO-WORD for *hal*
- calal, calan** See *calay/cale*
- calay** ACT: *calay*: drive (a car, etc.), run (a country, etc.), guide; spread information, make known; invite (HJPa, 157, fn. d:9)
- cale, chahle** MID: *cale*: work, function; *calay*: HABITUAL of ACT < S. *calā-* ‘cause to walk’, *cal-* ‘walk’
- calal (?), calan (?)** (HJPb:43,13) Pinnow suggests that the attested form *calal* may be a mistake for *calan* ‘behaviour’. The form *calal* could, however, also be a participial form of *calay*.
- calis** 40 < S. *cālīs* ‘forty’
calisa Lent < S. *cālīsā samai* ‘Lent’
- calni** sieve < S. *calnī* ‘sieve’

- calte** found in the expression *hokaṛa? caltega* ‘in exchange for that’, apparently with the meaning ‘exchange’ (Cf. ‘movement’) (HJPb: 34, 25); through, by means of (HJPb:55, 31) < H. *caltā* ‘moving; in motion’
- camac** spoon < S. *camac* ‘spoon’
- camkay** ACT: scare; raise and lower the eyebrows in joy
- camke** MID: *camke* become scared; shine, flash; shining; *camkay* warn; CAUS: *o²b-camkay* < S. *camak-* ‘shine, sparkle’. See also *comkay*, *comke*, *camkila*.
bijli camke conj.v. of lightning to flash (HJPb:40,16)
- camkila** sparkling, glittering; brilliant, splendid (HJPb:66,77) See *camke*
- camparan** Camparan, name of a city in northern Bihar state (HJPa:125, fn. 23)
- camṛa** skin < S. *camṛā* ‘hide, animal skin’
- caṅga** purity < H. *cāṅgā* ‘pure, good’
caṅga karay conj.v. purify
- cana** gram < H. *canā* ‘chick-pea, gram’
- candī** See *candi₂*
- candaru** a man’s name
- candi₁** forehead
- candi₂, candī, cādi, cāḍi** silver (n.) < S. *cāḍī* ‘silver’
- capaḍ** See *capiḍ*
- capal** buttocks; anus
- capiḍ, capaḍ** ACT: grind (HJPa:141,4 ‘trample’
- (German: *zertrampeln*)); MID:-; GENER. The form appears to be an example of the echo-word formation denoting a prolonged but telic event, although the echo-word form, with both parts, is not attested. If so, the reduplicated form would most likely be the preposed *capiḍ*, as the reduplicated element usually contains the vowel *i*, so that the base form is probably *capaḍ* < H. *capaṭ-* ‘be pressed flat or even’?
- capu** ACT: rummage, search for; grope; MID:-; GENER (e.g., rummage through an entire room)
capu karba²ḍ rummage through
- capu capu** full
- capuwa** bellows (HJPa:197,206) < S. *capuā* ‘bellows’
- caṛe** MID: be lacerated (BG:136; speakers I consulted were not familiar with this lexeme)
- caṛi** chamber, room
(sou²b) caṛi ti²j on all four sides. See also *cair*?
- caṛay** ACT: make someone bald; MID: become (partially) bald; baldness < S. *caṛrā* ‘bald’. See also *ceṭhla*.
- caṛuwa** piece of the shoulder, piece of the leg (of an animal) (HJPa, 153, b:4)
- caṛhai** attack < S. *caṛhāi* ‘attack’ (n.)
caṛhai karay conj.v. attack
- car₁** the tree *Buchanania latifolia*, and its nut. See also *taro²b*.
- car₂** See *cair*
- cara₁** thug

- cara₂** worm used as bait in fishing (BG:136) < S. *cārā* ‘bait’
- care, core** ACT: eat everything by grazing; MID: graze; CAUS: *caray* < S. *car-* ‘graze’. See also *arpo?*
- carkha** spinning wheel; wheel < S. *carkhā* ‘spinning wheel’
- carpaṭ** cleverness < S. *carpaṭ* ‘cunning’
- carwaha** shephard < S. *carvāh*, *carhavā* ‘shepherd’
- casma** eyeglasses < S. *casmā* ‘eyeglasses, spectacles’
- caṭ** See *catpaṭ*
- caṭi** (pair of) sandals < S. *caṭi* ,sandals (of leather; better type)’. See also *kharpa*.
- caṭkan** slap (n.) < S. *caṭkā* ‘slap’ (n.)
- caṭkay, chaṭkay** ACT: burst (TR), slap < S. *caṭkā-* ‘slap’ (v.)
- caṭke, chaṭke, cha²dke** MID: burst (ITR) (e.g. fruits, pots, etc.), split open; come to an end.
leme²d caṭke conj.v. wake up (ITR)
- caṭo²b** ACT:-; MID: of the mouth to water (possessor of mouth is subject); CAUS: *ca<?b>to*
- catpaṭ** quickly < S. *catpaṭ* ‘quickly’
caṭ ... paṭ... no sooner ... than ...
- cataray** ACT: peel (the stem of a flower to make rope); MID:-; GENER
- ceir** See *cair*
- catray** ACT: tear out, clear (jungle) < S. *jāgal* *catrā-* ‘clear jungle’
- catre** MID: become clear(ed)
- cawda, cawdah** 14 < H. *caudah* ‘14’ See also *coudwī*.
- cawka** ECHO WORD, used in *culha cawki*. See also *cawki*.
- cawki** stove; chair (HJPb:60,86) < H. *caukā* ‘cooking area’. See also *caw-ka*, *culha*, *u²dchuṇ*.
- cawra** (middle-height) field, lower than *dāṇ* and higher than *go²jlo?*
- cāwra** Chaōra, name of a mythological dog (see HJPa:141ff for details)
- cawyaniā** Chawyania (name of an ethnic group)
- cawtha** fourth < H. *cauthā* ‘fourth’
- cēga cēgi** See *ceṇga ceṇgi*
- cehra, cera** face (n.) < S. *cehrā* ‘face’
- cela** pupil; disciple < S. *cēlā* ‘pupil, student, follower’
- cemṭa** See *cimṭā*
- ceṇga ceṇgi, cēga cēgi** ACT: shoot something by bending the fingers back; pass around; MID: be shot by bending the fingers back; be passed around, change places, constantly change one’s mind
- ceṇna, ciṇna** small chicken, chick. Larger than *ceṇni*. < S. *ceṇnā* ‘chick, chicken’
- ceṇni** chick. Smaller than *ceṇna*.
- cepo²d** ACT: flatten (TR) (e.g. balloon); crumble (TR); MID: flatten (ITR), crumble (ITR); CAUS: *ce<?>po²d* < S. *cepaṭ-* ‘be flat’. Related to *cepu²d*.

- cepu²d, cepu²** ACT: hold in a fist; MID:-; GENER: handful, fist. See also *sepuḍ*. Related to *cepo²d*.
- cera** See *cehra*
- cerberay** ACT: chirp (as a reaction to something) (past: recent past); MID: chirp (for no reason) (past: remote past) < S. *cere bere kar-* ‘chirp’
- cerebere** ACT:-; MID: chirp (of birds) < S. *cere bere kar-* ‘chirp’
- cerocagordi** See *cair*
- ceṭhla** ACT: make someone bald; MID: become bald; baldness < S. *ceṭhlā* ‘bald’. See also *caṛray*.
- cettay** ACT: *cettay*: warn < S. *cetā-* ‘warn’
- cet(t)e** MID: *cet(t)e*: worry; understand; *cettay*: GENER of ACT; CAUS: *o²b-cettay*; no CAUS of *cette*. See also *cinta*.
- cethra** rag < S. *cethrā* ‘rag’
- cewra** See *chewra*
- cij** thing, matter < S. *cij* ‘thing, object’
- ci²ko** weaver < S. *cīk, cīk* ‘weaver’
- cīkṛo** ACT:-; MID: be clear
- cil** eagle. Translated by one speaker as H. *bāz*, which according to McGregor (1997:720) means ‘hawk’, although one speaker insisted it should be translated by the Eng. word ‘eagle’ < H. *cīl* ‘kite (the bird)’
- cilam** container for tobacco < H. *cilam* ‘the part of a hubble-bubble which contains the fire and tobacco placed on it’
- (HJPa:199,220)
- cilay** ACT/MID: shout < S. *cilā-* ‘shout’
- cimṭā, cemṭa** ant < S. *cimṭi* ‘ant’ See also *biṛim, demta, kāy, mu²jḍaḍ, seṭa, ṭo²bḍir, ṭoṭo², umphya*, also *bhundū*.
- cimṭay** ACT: pinch; MID:-; tongs < S. *cimṭā* ‘tongs’, *cimṭā-* ‘pinch with pliers’
- ciṇa** See *ceṇna*
- cinha** ACT: mark; MID: be marked; sign (n.) < S. *cinhā* ‘sign, mark’ (n.)
- cini** sugar < S. *cinī* ‘sugar’
- cinta** ACT: worry; remember; MID:-; GENER: worry (n.); thought < S. *cintā* ‘worry’ (n.). See also *cette*.
- cinta hoy** conj.v. worry (experiencer in oblique case)
- cinta karay** conj.v. remember
- cipa(y)** ACT: squeeze out, press out (e.g. cooked rice when making rice beer); MID:- < S. *cip-* ‘squeeze’
- cipa cipi** ACT: squeeze out (HJPa, 154, d:14; 157, fn. d:14).
- cipa golaṇ** rice-beer which has been pressed once, strong beer (HJPa:239f.). See also *rasi (golaṇ)*.
- ciṛa phaṛa** ACT: rip (cloth) (TR); MID: rip (cloth) (ITR); GENER of ACT < S. *cirā-* ‘rip’, *phaṭ-* ‘rip’
- ciṛa, cirra** squirrel < S. *ciṛerā* ‘squirrel’
- ciro** Imperata arundinacea, Cyr., sun-grass, used principally as straw for thatching rooves < S. *zero, ciro* (HJPa:213,7)
- cirra** See *ciṛa*
- ciṭṭhi** letter (to someone) < S. *ciṭhī* ‘letter’. See

also *lipi*, *ula*?

- cocmay** ACT: trip someone; MID: trip (ITR) < S. *cocmā*-. With the intransitive meaning, *cocmay* is preferred in the passive voice, even though there is no external force causing the patient to stumble, as is also apparently the case with *toʔjhuŋ* ‘stub the toe’.
- cok** See *cokh*
- coka**, **cokaʔ**, **coklaʔ** skin of a fruit < S. *coklā*, *cokā* ‘skin of fruit, peel’
- cokoʔd** ACT: move by pulling oneself / sliding (e.g. of babies); MID:-; GENER. See also *reŋse*.
- cokh**, **cokhay**, **cok** ACT: sharpen (TR); MID: become sharp; sharp < S. *cokhā*- ‘sharpen one’s teeth; be greedy with hunger’
- col** ACT:-; MID: go; used as an auxiliary; ‘going to’ + Infinitive; ‘keep on, go on’, follows the lexical stem of the predicate; *col-col*: GENER; CAUS: none. Has the form *co* before enclitics beginning with *n* < S. *cal*- ‘go, walk’. See also *conol*.
col cila, **col ciya** go away
colki last, past (TEMPORAL) (3rd person, past tense)
- come** lip (SG)
- comkay** ACT: excite (TR) (e.g. through a drum rhythm) < S. *camak*- ‘shine’
- comke** MID: get excited, be thrilled. See also *camkay*, *camke*.
- condo** time
- conol** one who is going to go. From Sāhu, 1979/80:44, with no meaning given. Not acceptable to most speakers, but one younger speaker accepted it, although reluctantly. See also *col*, *-nV*-.
copi female genitals < S. *copī* ‘vagina’ See also *koŋpa*.
coray ACT: steal; MID:-; GENER < S. *corā*- ‘steal’. See also *cori*.
core See *care*
cori theft < S. *corī* ‘theft’. See also *coray*.
cori karay conj.v. steal
coŋ injury, wound (n.) < H. *coŋ* ‘wound, injury’
coŋ thoʔ conj.v. injure, wound
coŋi pigtail, plait (of hair) (HJPb:56,66) < S. *cuŋī* ‘pigtail’
coth To Hell with it! Damn it!
coudwī fourteenth < H. *caudahvā* ‘fourteenth’. See also *cawda*.
cōwri hair decorations, braids (HJPa:242, 92, after RR:500f., no. 25)
cuʔci needle
cucuʔ male genitals. < S. *cucu* ‘penis’. See also *cuŋulu*.
cuhul praise, glorification (HJPb:64,56)
cuhul karay conj.v. praise, glorify
cuhuwa chin
cukaʔ vessel, urn < H. *cukā* ‘large earthen milkpot’
culdoy See *culu*
culha fireplace, hearth; stove, oven < S. *culhā* ‘fireplace’. See also *cawki*, *uʔdchuŋ*.
culha cawka stoves and other cooking things

culu, culḍoy a kind of fish-trap. See also *jhimori, kumoni, lonḍra, mucu, soṇḍa?* (HJPa:197,205). In (HJPb: 49, 22) used with the meaning *Fischwehr* of water, i.e. literally ‘fish(ing) weir, dam, dike, barrage’. Pinnow translates this in the text as ‘a large amount of water’ (German: *eine Menge Wasser*).

cuma, cumay ACT: kiss; MID:-; GENER < S. *cumā* ‘kiss’ (n.)

cuma karay conj.v. kiss

cuman offering of gifts, e.g. at a wedding to the bride and groom. See also *boṇtel cuman, oreʼj cuman*.

cumḍa?, cuṇḍa? a type of small well, about 1 meter deep. Smaller than a *kuā* < S. *cuā* ‘well’? See also *ḍaʼ, ḍāṛi, kuwā*.

cunḡi small pipe used for smoking (BG:138)

cuna lime < S. *cunā* ‘lime’

cunay ACT: select; MID: be selected < S. *cun-* ‘select’. See also *ram, ray*.

cundi men’s tuft of hair < S. *cūḍī* ‘tuft of hair’. See also *roʼḍlui*.

cundi tol conj.v. tie the hair up into a *cundi*

cunḍul index (finger) See also *tunḡol*

cunḍul anḡri index finger, pointing finger

cunu munu tiny < S. *munu* ‘small child’ and H. *cunnā* ‘exclamation used in calling small children’

cupcap ACT: quiet (TR); MID: become quiet; quietness < S. *cupcāp* ‘quiet’
cupcap se(ga) quietly, secretly

cuṭaʼḍ ACT: make small; MID: be small, youngest; last child. See also *choʼḍḍa, choṭa, choṭka*.

cuṭaʼḍ kar child, young person

cuṭaʼḍḍaʼpur Chotanagpur, Jharkhand See *cutiya nagapur, choṭanagpur, nagpur*.

cuṭiya rat

cuṭiya nagapur Chota Nagpur. See *choṭanagpur, cuṭaʼḍḍaʼpur*.

cuʼṭka (ritual) impurity

cuṭkay ACT: snap fingers

cuṭki MID:-; GENER < S. *cuṭkī mār-/bajā-* ‘snap the fingers’. Both roots may be used in both voices, with no apparent change in meaning. *cuṭkay* is the more common of the two.

cuṭulu male genitals < S. *cuṭlī* ‘penis’. See also *cucuʼ*.

cuway ACT: make something leak

cuwe MID: *cuwe* leak; *cuway* GENER of transitive < S. *cu-* ‘leak’

ch

chabron unchanging . See also *-bhron*.

chaʼḍke See *chaṭke*

chahle See *cale*

chāī female pig

chakraī wondering, astonished (HJPb:66,58)

chala leather, skin < S. *chālā* ‘skin’

- chali** the skin that forms on tea made with milk when it begins to cool < S. *chālī*
- chalke** overflowing (e.g. water in a pot) (HJPa:187,139) < S. *chilk-* / *chalk-* ‘overflow’
- chama** See *chema*
- chanday** ACT: chain someone’s / cattle’s hands or feet/legs
- chande**, MID: become chained; chains; HJPa:240,87: ‘bind; make a (wedding) contract, promise (a girl) for marriage’ < H. *chād-* ‘be fettered, hobbled (of an animal)’
- chanray** MID: be crooked, speak indirectly (BG:139). Unknown to speakers I consulted.
- chapa, chappa** picture (n.) < S. *chāpā* ‘picture’
- chapay** ACT: encircle (while hunting)
- chape** MID: become encircled (of hunted animals) (BG:139 ‘tear with the teeth’, given only for *chapay*)
- chappa** See *chapa*
- chaṛa** roof made of branches
- chāṛay** ACT: strain the water out of rice by taking lumps of rice out of the water and letting the water slowly drain out < S. *chān-* ‘strain’
- chāre** MID: become strained. See also *toṇ*.
- chaṭka** a kind of silo for storing grain, approximately 2 meters high, made of bamboo
- chaṭkay, chaṭke** See *caṭkay, caṭke*
- chata** See *chatna; chatta*
- chati** breast, chest. < S. *chātī* ‘chest’
- chatisgaṛh** the state of Chattisgarh in central India
- chatna, chata₁** honey comb, bee hive < S. *chatna* ‘honey comb’
- terom chatna** bee hive
- chatta, chata₂** umbrella < S. *chatā* ‘umbrella’
- chaṭwā** sixth < H. *chaṭhvā* ‘sixth’. See also *chaw*
- chaw** 6. Has the form *che* in combination with the classifier *tho* < S. *chaw* ‘six’. See also *chaṭwā*.
- chawniya** name of a herdsman ghost (HJPa:207,9)
- che** See *chaw*
- chekay** ACT: stop (TR)
- cheke** MID: *cheke* ‘stop’ (ITR); *chekay* stop (TR) (GENER) < S. *cheka-* ‘stop (s.o. from doing something)’
- chema(y), chama, ksama, kṣama, khama** ACT: show mercy, forgive; mercy. < S. *chamā*, H. *kṣamā* ‘forgiveness’
- ksama ter** conj.v. forgive
- pap chama** forgiveness of sins (HJPa:276,35)
- cheper** shallow (water) (HJPa:188,147)
- chetphut** here and there < H. *chitpuṭ* ‘dispersed; straggling’
- chewla** See *chewra*
- chewra, cewra, chewla** hide (of skin); leather

(n., adj.) < S. *chevrā* ‘skin; hide’

chīk, chīkay ACT/MID: sneeze. No apparent difference in meaning. < S. *chik* ‘sneeze’, H. *chīkāī* ‘sneezing’. See also *hāʔchīṅ, tamu*.

chikchiki a kind of bird (HJPA:172,39: Cf. Mundari *ciʔ-ciʔ oʔe*)

chingay ACT: split open (TR) < H. *chinna* ‘cut; torn; divided’

chinge MID: split open (ITR)

chipir little, not much

chiʔo poʔo quickly

chir nipple, udder < S. *chīr* ‘teat of animal’

chiriyay ACT: disperse (TR) < S. *chiriyā-* ‘scatter (TR) (of things)’

chiriye MID: disperse (ITR)

chiʔa, ACT: strew, scatter < S. *chiriyā-* ‘scatter (TR) (of things)’

chiʔe MID: become scattered, strewed

chitir bitir scattered < H. *chitar-bitar* ‘scattered; dispersed’

chochray ACT: scrape (of skin) (TR)

chochre MID: become scraped (BG:139 ‘be lacerated’) < S. *chochr-* ‘scrape’. See also *gotaʔ, geʔd, guʔd, kay, koʔj, kheliyay/kheliye, khokhray/khokhre*.

choʔdʒa small < S. *choʔ* ‘small’. See also *cuʔaʔd, choʔa, choʔtka*.

cholni ladle with a flat head (BG:139) < H. *cholnī* ‘scraper’

chondo type

chopa ACT: clear away forest; MID:-; GENER; CAUS: *oʔb-chopa*; No DOUB CAUS < S. *chopā-* ‘cut (by a hoe)’

choʔay ACT: leave (TR); return (TR)

choʔe MID: be left (BG:139 ‘be free’) < S. *choʔ-* ‘leave, abandon’. See also *chuʔtay, chuʔte*

chor time (as in ‘once, twice’, etc.). See also *-son₂*.

ek chor once

dui chor twice, etc.

choʔa small < S. *choʔ* ‘small’. See also *choʔdʒa, choʔka, cuʔaʔd*.

choʔanagpur, choʔanagapur (the latter in songs only) Chotanagpur, place name, now largely synonymous with the state of Jharkhand although it has always referred to a much larger region, the region in which most Munda languages, including Kharia, are spoken. See also *nagpur, cuʔaʔdʒaʔpur, cuʔiya nagapur*.

choʔka small < S. *choʔ* ‘small’. See also *choʔa, choʔdʒa, cuʔaʔd*.

chowa child < S. *chauvā* ‘child’

may chowa mother and child, the whole family < S. *māē chauvā* ‘family’

chowari with child, e.g. *chowari konseldʒuʔ* ‘a pregnant woman’

churi knife. < S. *chūrī* ‘knife’

chuʔtay ACT: *chuʔtay*: leave (TR). See also *choʔay, choʔe*.

chuʔte MID: *chuʔte*: leave (ITR); *chuʔtay*: leave (TR, GENER) < S. *choʔ-* ‘leave, abandon’

balay chuʔte conj.v. cause trouble (MID voice)

pap tay chuʔte be released of sins
(HJPb:61,27)

chuʔti, chuʔti leave, holiday, vacation;
permission < S. *chuṭī* ‘leave (n.)’
chuʔti ter conj.v. permit, grant
permission

chuti peṛay name of a ritual impurity when
a woman is expecting a child (HJPa,
144:c,1). See also *peṛay*.

d

daʔ₁ ACT: make (s.th.) watery (e.g., tea, by
adding too much water); MID: become
water(y): *golaṇ daʔ may=ki*. ‘The rice
beer (*golaṇ*) became too watery (*daʔ*),
i.e., so much water was poured in that it
became (like) water (on *may* see *may₃*);
water, rain (GEN: *dagaʔ*). See also *halo*.
daʔ dɛl conj.v. rain
daʔ gim conj.v. rain
daʔ piyas thirst
daʔ piyas laʔ conj.v. become thirsty
da udga down-to-earth, straight-
forward, honest

daʔ₂ waist. < S. *dāṛā* ‘waist’?

daʔ₃ rice

daʔ₄ culture. See also *samskriti*.

-daʔ₅ ‘meat’, used only in compounds. See
also *ghos, komaṇ, māś*. Used in the
following forms:

boṅtɛdaʔ buffalo-meat
bunuiɛdaʔ pork
khasiɛdaʔ goat-meat
meromɛdaʔ goat-meat
oreʔjdaʔ oxen-meat
siṅkoydaʔ chicken meat

-daʔ₆ Marker denoting intensity, although
its semantic contribution is often quite
subtle. It is most commonly found
in attributive function, usually with
manner adverbials, but is also found in
predicates. See also *-boʔ₂, -son₁*.

dabayeʔj ‘18’ Alternative for some speakers to
ghol ghal/tham.

dabni cover < S. *dapnī* ‘cover’. See also *dab*.

daɖu wooden lamp. Cf. Brajbhasa *daṛh-* ‘burn,
be burnt’?

-dae See *-day*

dah envy, jealousy < S. *dāh* ‘envy’. See also
hiṣī.

dahay ACT: annoy (both stems possible with
ACT) Cf. *dahʔ*

dahe MID: *dahe*: be annoyed; *dahay*: GENER of
ACT

dahu wood-apple tree, *Artocarpus Lakoocha*

dahura, dawṛa, dehura branch, twig; fallen
dry leaves < S. *dahurā* ‘cut branch or
fallen branch’

dain witch < S. *dāin* ‘witch’

dain bisahi witch

dair ACT: cause to branch out (e.g. of God);
MID: branch out; branch (n.) < S. *dair*
‘branch (of tree)’

daj ACT / MID: feel cold (food, water, etc.,
not people). No apparent difference in
meaning, ACT is more common.

dak thievery < S. *dāku* ‘robber’. See also
daku.

ḍaka ACT: rob, plunder; fight; MID:-; GENER. Undoubtedly related to *ḍak*.

o-ḍamtu tu. Not acceptable to all speakers.

ḍakay₁ Dakai, 1. name of a male mythological personage. 2. The same name also refers to his wife - *ḍakay*, *ḍakay rani*, in which case the husband is then referred to as *Sembhu* / *Semb(ho)*. HJPa:148 relates the name to *ḍakay* 'sorcerer'. Speakers I questioned agreed, although they said that the word with this meaning is now no longer used.

ḍakay rani Queen Dakay

ḍakay₂ sorcerer

ḍakṭar doctor; Dr. < Eng.

ḍaku thug. See also *ḍak* < S. *ḍāku* 'robber'

ḍal ACT: cover (a pot, etc.); MID: become covered; *ḍal-ḍal*: GENER of ACT; CAUS: *ḍa<sup>?b>l*, *ob-ḍal*, DOUB CAUS: *o²b-ḍa<sup>?b>l*; (BG:143 'place, keep, put', given for the ACT only). See also *ḍanal*, *ḍil*.

ḍal-ḍal masdar of *ḍal*

ḍali big *gonbid*, i.e. a basket which is square-bottomed and round-mouthed; handful (Malhotra, 1982:118); basket (HJPb:37,28) < S. *ḍālī* 'large basket'

ḍali kaṭbari land given to a priest for living purposes < S. *ḍālī kaṭbārī*

ḍaltenganj Daltenganj, name of a city in Palamu district, Jharkhand

ḍam ACT:-; MID: arrive; **ḍam-ḍam*; CAUS: *o-ḍam*, DOUB CAUS: *o²b-ḍam*

o-ḍamtu ACT: drop off. Derives from the CAUS of *ḍam*, *o-ḍam*, and the departive marker *tu* but must be considered a separate marker as it also combines with *tu*, producing

ḍambha a kind of big citrus fruit

ḍaṇ₁ ACT: send; MID:-; *ḍaṇ-ḍaṇ*: GENER; (BG:143 gives *ḍaṇ* without reduplication as occurring with MID endings; probably a misprint)

gotiya rema?na ḍaṇ to invite, sending someone out to pick up and bring the invited guest to the event

ḍaṇ₂ stick (BG:143: "fishing rod") < S. *ḍorī ḍāḡ* 'hooked stick for pulling fruit off tree'. See also *ḍanda?*

ḍaṇbodi string beans

ḍaṇger animal < S. *ḍangra* 'animal'

ḍaṇ(g)ra Dangra, said to be a denomination of the Asur. The name resembles *dhangar* 'servant' and would seem to refer to the S. speaking Ahir, etc., probably in reference to the fact that these groups tend to perform menial work for the Kharia

ḍaṇra mahara Dangra Asur

ḍaṇ, ḍāṛ (high) field, higher than *cawra* or *go²jlo?* < S. *ḍāṛ* 'field'

ḍaṇa? See *ḍanda?*

ḍanal cover (n.). See also *ḍal*, -nV-.

ḍanda?, ḍaṇa?, ḍāṛa? stick, club < S. *ḍāṭā* 'stick, cane, club'. See also *ḍaṇ₂*.

ḍanda? oyen returning of the stick (name of a ceremony described in various places in HJPa, e.g. 156) See also *ey*.

ḍāṛ See *ḍaṇ*

dāra? See *danda?*

dāri well (n.) < S. *dārī* ‘surface well’. See also *cumda?*, *kuwā*

daṛu fool (n.) < S. *dhōṛ* ‘idiot’?

daṛhiyal name of an ethnic group claimed to be the traditional enemies of the Kharia. Identity unknown but the name refers to their beards (S. *darhi*) and means ‘the bearded (ones)’, suggesting that they are or were Muslims. Also referred to as *tuṛko* (see there). See also *daṛhi*, *darhi*.

darguha, darguha coward < S. *darguhā* ‘afraid’. See also *pattajhaṛa*.

darnga ravine, gorge. See also *darngghay*.

darngghay MID: fall into a ravine or gorge (HJPa:165,5). See also *darnga*; *dharnghay*.

dās mosquito < H. *dās* ‘a kind of big mosquito, a kind of fly’ (HJPa:181, 102). See also *bhusaṛi*, *gunum-da?*.

dawṛa See *dahura*

-day, -dae, -ṛay woman. Combining form of *kanday*, *kandaybo?*. See also *olday*, *kulamday*, *sumarday*, *sōwṛay*. Also used in compounds with the husband’s name, meaning ‘wife of’, e.g. *tumba-day* ‘Tumba’s wife’. Occasionally also found as an independent lexeme, though rarely, especially in more southerly dialects: *jun-jun day* ‘the woman (whose hand) has been asked for’ = ‘fiancée’, but also as an independent lexeme with the meaning ‘engagement’.

daygāw, dayrgaw Dayrgaon, name of a city in Gumla district, Jharkhand

de²b ACT:-; MID: ascend, climb; ride; *de²b-de²b*: GENER; CAUS: *o-de²b*, with the additional meaning ‘offer up in sacrifice’; DOUB CAUS: *o²b-de²b*

dehura See *dahura*

de²j ACT: cut; cut through, cut down, chop; (fig.) reduce, cut back (money); MID:-; GENER ≈ *de²j-de²j*: GENER. See also *dene²j*. **de²j-de²j** masdar of *de²j*

del ACT:-; MID: come; *del-del*: GENER; CAUS: none; Before enclitica beginning with *n*-realized as *de*.

del dila, del diya arrive, come all the way

del-del masdar of *del*

delemḍol ‘coming’. Imperfective converb of *del*. This formation is not productive and seems to be very speaker-specific. See also *denem-del*.

Used as a “light verb” in the following constructions:

akil del conj.v. think of something, of a thought to come

biswas del conj.v. believe, have faith (experiencer in the oblique case) (HJPb:66,68)

da? del conj.v. rain

genu del conj.v. become accustomed

ghaṇi del conj.v. smell (ITR, non-volitional)

he?jo del conj.v. think, reflect

hoste del regain consciousness (HJPb:56, 56)

kamu del conj.v. of work to happen/succeed

khiste del conj.v. become angry

khiyal del conj.v. think of something; have an idea (experiencer in oblique case)

leme²d del conj.v. become tired

lur akil del conj.v. realize s.th., come to understand s.th., become smarter (HJPb:50,28)

mon del conj.v. be intent on

paham del conj.v. remember

yad ḍel conj.v. remember

ḍelḍaḍpur the city of Delhi. See also *dilhi*.

ḍele Dele, a man's name (lit.: 'he will / should come')

ḍelemḍol See *ḍel*

ḍelki, ḍhelki (khaṛiya) name of one section of the Kharia, much smaller in number than the Dudh Kharia and generally not Christian.

ḍembu, ḍimbu name of a fruit, Cucumis (BG:144)

ḍep ACT: cook pulse, vegetables (TR); MID: cook (ITR); *ḍep-ḍep*: GENER of ACT

ḍena feather < S. *ḍenā* 'wing (of bird, insect)'

ḍeneḍj medium-sized or large hatchet. See also *ḍeḍj*, *-nV-*, *konḍeḍj*.

ḍenem-ḍel 1. sequential converb form of *ḍel* 'come'; 2. coming (attribute); 3. arrival, coming (n.). See also *-nV-*, *ḍel*.

ḍeṇa See *dēwṛa*

ḍereṇ, ḍereṇ horn. HJPa:182,110 assumes that *ḍereṇ* is the older form, based on a comparison with Santali *dereṇ* and Mundari *diriṇ*.

ḍera, ḍeray, ḍeraḍ ACT: take up lodgings; live; MID:-; GENER: lodgings; housing < S. *ḍerā* 'camp, resting place'

ḍera basa conj.v. live

ḍera boḍ camping site

ḍera karay rest, take rest; spend then night (HJPb:37,33; 56,72)

ḍerḍega tree-snake (BG:144)

ḍiḍb combining form of *ḍiḍb*, found in *janaḍbḍiḍb*

ḍibijan division / subdivision of a state), county < Eng.

ḍibri small kerosine lamp; wick (BG:144); tin lamp (HJPa:192,175) < S. *ḍibrī* 'small tin oil lamp'

ḍiḍbhar CAUS form of *ḍiyar*

ḍidi ACT:-; MID: stand on the toes; upright (HJPa:193,181); CAUS: *ḍi<ḍb>ḍi*. See also *seṅghor*.

ḍidgar See *ḍiṛ(h)gar*

ḍijal diesel (Eng.)
ḍijal gaṛi diesel car

ḍikci a small aluminium vessel used for making tea or cooking rice < S. *ḍegcī* 'metal pot with a flat bottom and vertical side'

ḍil ACT:-; MID: become covered; CAUS: *oḍb-ḍil*. See also *oḍbḍil, ḍal*.

ḍilay ACT: fill, gather (water, etc.) (TR)

ḍile MID: *ḍile* gather (of water, etc.), fill (ITR); *ḍilay*. GENER of ACT

ḍimbu See *ḍembu*

ḍiṇ, ḍiṇ ACT: draw, pull; take (a picture); MID: be drawn, etc.; *ḍiṇ-ḍiṇ*: GENER of ACT

ḍiṇ-ḍiṇ masdar of *ḍiṇ*

moṇ ḍiṇ conj.v. enchant, fascinate (HJPb:66,60)

ḍinḍa, ḍiṛa unmarried; state of being single; virgin < S. *ḍinḍā* 'unmarried, single; virgin'

ḍinḍa mariyam the Virgin Mary

- dipa** the other side (of a river), e.g. *ompay dipa* ‘the other side of the river’ < S. (*nadī*) *dīpā* ‘bank of river (upper bank)’
- dīra** See *dinda*
- dīrh** courage < S. *dīrh* ‘courage’. See also *niḍar*.
dīrh dho? conj.v. take courage, be brave
dīr(h)gar, dīdgar ACT: make someone brave; MID: become brave; bravery, courage; brave, courageous
- dīsa?, dīsa, disa, disa?** ACT: move s.th. farther away; MID: become farther away, move farther away; far; CAUS: *dī<?b>sa?* ‘drive away; put off’
dīsa?dū? far-ish, rather far
- dīsna** bed sheet < S. *dīsna* ‘bed sheet’
- dīyar** ACT:-; MID: enter; CAUS: *dī<?bh>ar* (Malhotra, 1982:165 gives the form *ob-dīyar*). The CAUS can also refer to bringing expelled members of the tribe back into the tribe (HJPa:209,11); DOUB CAUS: *o?b-dī<?bh>ar*
- dō?** See *-dū?*
- qobkaṛa?** See *qokaṛa?*
- qobha** pond (HJPa:192,176)
- qo?d₁, dod₁** ACT: bring, get, take; LIGHT VERB; MID:-; *qo?d-qo?d* GENER; CAUS: *o?b-qo?d*, *qo<?b>d*; DOUB CAUS: *o?b-qo<?b>d*
qo?d₁kon because of, on account of. Formally the sequential converb of *qo?d* ‘having taken’. Object of postposition appears in the oblique case. (HJPb: 61,29; 64, note 29).
qo?d₁tu ACT: drop off. Derives from *qo?d* and the departive marker *tu* but must be considered a separate lexeme as it also combines with *tu*, producing *qo?d₁tu tu*.
- qo?d₁tu biha** bringing the bride to the wedding, name of a ceremony described in HJPa, 156:34,3,5
- qod₂, dod₂** Telicity marker (v2) which indicates that the action it marks was not “final” and that another action immediately followed on it. “Culminatory telic”. See also *go?d₁*.
- qōhri** lily (BG:145)
- qoir** string, cord, rope, line < S. *qoir* ‘string (of sack)’
- qoka** fountain, spring
qokda?, qokda? ca. March, the third month of the year. See also *qa?*.
- qokaṛa?, qo?bkaṛa?** ACT: boil (TR) (rice); MID: boil (ITR) (of rice) < S. *qabk-* ‘boil (water, rice, dal)’
- qokda?** See *qoka*
- qoklo?** meeting. See also *qoko*, *-lo?*, *kachari*.
- qoko** ACT:-; MID: sit down; settle down; CAUS: *qo<?b>ko*, DOUB CAUS: *o?b-qo<?b>ko*. See also *qoklo?*.
- qolay** ACT: cause (a hanging object) to swing (e.g., of the wind)
- qole** MID: swing (of hanging objects). No morphological CAUS
- qoli** litter carried by porters, palanquin < H. *qolā*, *qolī* ‘litter carried by porters’
- qolon** small boat, vessel
- qolonqa? biru** Dolongdaga Mountain, (place name)

qolonsor Dolongsor (place name)

=**qom**₁ ‘3.POSS’ - marker of the third person, SG for inalienable possession. For some speakers this is the marking of third-person inalienable possession in general, regardless of number.

qom₂ PASSIVE/REFLEXIVE marker (v2) on the predicate. Often realized as *-duŋ* before velars.

qom₃ name of a caste, Dom

qon ACT/MID: become sufficient. No apparent difference in meaning between ACT and MID.

qonga big boat < S. *qōgā* ‘boat’. See also *qongait*, *qongi*.

qongait sea crew member *qongi* < S. *qōgā* ‘boat’. See also *qonga*.

qongi small boat < S. *qōgā* ‘boat’. See also *qonga*, *qongait*.

qonjaŋ country

qonkui elder brother’s wife; HJPb:34,15: elder sister-in-law. Cf. *bhabhi*.

qoreʔj, **qoreʔ** ACT: shorten (TR); MID: become short (e.g. of rope through being cut)

qoriyay ACT: lead

qoriye MID: be led < S. *qoriyā-*, *quriyā-* ‘lead (a horse, goat, etc., with a halter’
qoriyay kaŋ leader

qoyor long (Malhotra, 1982:86)

-duʔ/-doʔ derivative suffix. Semantics unclear. Derives „participles“ from simple morphemes; gives morphemes in

attributive function a less exact sense, similar to *-ish* in Eng. or *-sā* in H.; used with morphemes in predicative function it denotes that these actions take a very long time. Always used with the MID voice. Examples: *yoquʔ*. See also *arabquʔ*, *konquʔ*, *konselquʔ*, *muquʔ* (under *muqu*) and also *ekan*.

qubay ACT: *qubay*: sink, drown (TR); deplete (e.g. money)

qube MID: *qube*: be drowned; be depleted; be low-spirited; *qubay*: GENER (TR); CAUS: *ob-qubay*, *qu*<ʔ>*bay*; DOUB CAUS: *ob-du*<ʔ>*bay* < S. *qub-* ‘sink’ (ITR), *quba-* ‘sink’ (TR)

qubi qubay, **qubay qubi** deplete completely

qubki 19 Alternative for some speakers to *ghol thomsij/ghal*.

qubni, **qubhni**, **qhubni**, **dubhni** cup, bowl < S. *qubhnī* ‘small cup made of brass’

quboʔ, **duboʔ** the devil; evil spirit, ghost

qubha₁ a type of grass, *qubha*-grass

qubha₂ ball (of rice) < S. *qubhā* ‘large cup made of brass’ (perhaps used as a measurement)?

qubhni See *qubni*

quʔqu armpit

qugur qugur run very fast with short steps (HJPa:247,106)

quʔj ACT: bend (TR); MID: bend (ITR, can also be agentive), turn back, change direction; CAUS: *o-quj* (HJPa:259,7). See also *baquʔj*.

- dul** ACT: pour in; MID:-; *dul-dul*: GENER; CAUS: *oʔb-dul*, *du<ʔ>l*; DOUB CAUS: *oʔb-du<ʔ>l < H. dʰul-* ‘be poured out; be spilt’ (= *dʰal-*)
- laʔj dul** conj.v. ACT: get diarrhoea, dysentary (experiencer marked by =te); MID:-; diarrhoea, dysentary. See also *dul*.
- duliʔj, duluʔj, duluiʔj** ACT: follow; MID:-; GENER; CAUS: *oʔb-dulij*, *du<ʔ>lij*, DOUB CAUS: *oʔb-du<ʔ>liʔj*
- =dun** See =*dōm*₂
- dunḍun** eel; name of one of the nine clans, also a common family name. In one version of the history of the Kharia, also the name of one of the original nine sons.
- dunḍi** not having a tail, without a tail (HJPA:179,91) < H. *dũṛā* ‘bullock having one horn or a broken horn’?
- dunḍlu, dunḍluʔ** tadpole (HJPA:179,91; 214f.) < S. *dunḍlu*. See also *kendōʔd* ‘frog’.
- durib** the *durib* fruit, a kind of black fruit (HJPA:234,70)
- durūḍa** See *durunḍa*
- durun** ACT: trample; husk, pound grain with a stick; stomp with a pole; MID:-; GENER; CAUS: *oʔb-durun*, *du<ʔ>b>run*
- durunḍa, durūḍa** Durunda, name of a suburb of Ranchi (HJPA:181,107), the Kharia name of *khukharagaṛh* / *khukhra*. One popular etymology derives it from *durunḍaʔ* ‘(to) pound rice’ (with -*ḍaʔ*).
- duyub** weak (Malhotra, 1982:86) < S. *durbuliyā* ‘weak’?
- *dʰ***
- dʰakar** ACT: guzzle, drink quickly; MID: be guzzled, drunk quickly; GENER of ACT
- dʰaki** round basket < S. *tokī* ‘small basket’?
- dʰākṛi** clay dish
- dʰalṅgay/dʰolṅgay** ACT: put to sleep for a short time
- dʰalṅge/dʰalāṅge/dʰolṅge** MID: sleep for a short time, take a nap (BG:145 ‘lie on the back’). Speakers preferred the form *dʰalṅge* in both the ACT and MID, although *dʰalṅgay* is possible for the ACT < S. *dʰalṅga-*. See also *ulnḍay*.
- dʰaray** ACT: pour out < S. *dʰar-*, *dʰara-* See also *biʔdṛ*.
- dʰare** MID: be poured out < S. *dʰar-* ‘pour water into a glass from a pot by tipping it’
- dʰarkay** ACT: *dʰarkay*: knock over (bottle, etc.)
- dʰarke** MID: *dʰarke*: go down, set (of the sun); turn around; topple down, fall over; *dʰarkay*: GENER of ACT; CAUS: *oʔb-dʰarkay*; No DOUB CAUS < H. *dʰalak* ‘be spilt’ (Brajbhasa, Awadhi *dʰarak-*), *dʰalkā-* ‘spill’. See also next entry, which seems to be a variant of this form.
- dʰarnghay** ACT: knock over/spill a liquid; MID: be knocked over (of liquids). See also previous entry.
- dʰebuwa, dʰebwa** money; half anna. See also *kawṛi*, *keciya*, *poisa*, *rupaya*.
- dʰecuwa** *Dicrurus macrocercus*, the King-crow or Drongo. Cf. Mundari *dēmcuad*, *dīmcuaʔ*, *dʰicua* (HJPA: 214f.).

qhedqhrel thunder. See also *-rel* and the forms given there.

qheir, qher much, many; very; often. Can also appear in PL < S. *qheir* ‘heap, mass; much, many’

qheir qheir very very much

qheirkan, qherkan qheirsan quite a bit, much

qhekar, qhekaray ACT: burp, belch; MID:-; GENER; belch, burp (n.) < S. *qhekār* ‘burp (n.)’

qhēki, qheṅki machine for husking grain < H. (Bihar) *qhēkī* ‘machine for husking grain’

qhejaṅ massive (from Malhotra, 1982: 226)

qhekla? ACT: push; MID: be pushed < S. *qhekl-* ‘push’

qhela, qhelka lump of dirt < S. *qhelā* ‘clod’. See also *toreṅ*.

qhelki See *qelki*

qheluwa swing (n.) (e.g. of a bird) (HJPA:218,20) < S. *qhiluā* ‘swinging seat’

qhepaṅ a type of drum. HJPA:198,216 cites from Roy & Roy, 1937,453, nr. 36 ‘big drum beaten by Ghansis, not by Kharias’

qheṅki See *qhēki*

qheṅko crooked, bent, curved < S. *tēko* ‘crooked’

qher See *qheir*

qhibra shaped like a ball, from HJPA, 151, where it is connected to Santali *qhebra*, *qheba* ‘puny, small, undersized with a large belly’ and Mundari *qheba*

qhilo ACT: loosen (TR) (CAUS form was preferred in this function); MID: become loose, be loosened; CAUS: *qhi²b>lo* < S. *qhil-*, *qhilā/qhil kar-* ‘loosen’

qhithai evilness < H. *qhithai* ‘imprudence, sauciness, impertinence, audacity, petulence’ (HJPA:204,1)

qhitho?b strong. See also *pokot*, *pokta*

qhodha, qhoṛa creek, pond, small lake. See also *qhodhi*.

qhodhi, qhōdhi water pipe. See also *qhodha*.

qhodhri, qhoṛhri cavity in a tree; hollow (adj.) < S. *qhoṛharī*, *qhoṛarī*, *qhoṛaro*, *qhoṛaro* ‘hollow in a tree’. See also *qhodhro*.

qhodhro big cavity in a tree. See *qhodhri* for S. terms.

qhōṭi a container for carrying fish (HJPA: 243,95)

qhoṭha ECHO WORD, found in *ga²qḍha qhoṭha*

qholṅay, qholṅge See *qhalṅgay, qhalṅge*

qholki a kind of small drum, according to HJPA:78, fn. 61 made of wood and beaten on both sides with the hand < S. *qholkī* ‘a type of drum’

qhoṛ a kind of nonpoisonous snake which lives in water (BG:146)

qhoṛa See *qhodha*

qhoṛhi See *qhodhi*

qhubni See *qubni*

qhuku a certain kind of marriage in which the

woman goes, without the knowledge of her parents or elder brother, to the house of her loved one. There are no marriage ceremonies but the marriage is valid. Cf. Santali *qhoko* (HJPa:241,89). See also RR:270f.

qhuku col conj.v. to have a *qhuku* marriage

qhusay ACT: dash against, bump into

qhuse MID: be dashed into, bumped against < S. *qhus-* ‘push (with the head or horns)’

d

dab ACT: press down; MID: be pressed down (BG: 140 ‘cover roof’) < H. *dab-* ‘be pressed down’. See also *qabni*.

dad= See *dada*

dada 1. elder brother. May be replaced by *maha bhai/bhaya*; 2. elder male cousin, both maternal and paternal. May not be replaced by *maha bhai/bhaya*. Form with inalienable possession: *dad=*, e.g. *dad=qom* < S. *dādā* ‘elder brother’

daeiya Alas! Oi vay!

dagay ACT: *dagay*: light a candle < S. *dāg-* ‘light (a candle or lamp)’

dage MID: *dage*: burn (of a candle); *dagay*: GENER of ACT

dahi curds < S. *dahī* ‘curd’

daichna gratuity given in return for a service, e.g. from a student to his / her teacher < H. *dakṣiṇā*, *dachinā* ‘fee paid to a brahman for a religious service’

donation, gratuity’

dail pulse (grain) < S. *dāil* ‘pulse’

dajla the Tigris River

dak See *dakh*

daksin See *dakhin*

dakh, dak wine (HJPb:43,14) < S. *dākh ras* ‘wine’

dakha? baṛi vineyard

dakh laraṇ grape vine (HJPa:273, 30: *dak laraṇ*) < S. *larāṅ* ‘vine’

dakha, lakha₂ conative predicate marker (v2). ‘try’. Appears after the lexical stem. BG:140 lists *dakha* as a lexical base appearing in the ACT (his “transitive”). In my corpus, *dakha* is quite rare and is only used as v2. More commonly, the meaning ‘try’ is expressed through the use of *lam* ‘seek, search; want; try’ along with the infinitive of the lexical base, or by the infinitive of the lexical base and *kornis* ‘try; attempt’.

dakhal authority, possession < H. *dakhal* ‘authority, jurisdiction’

dakhin, dakhina, daksin south < S. *dakhin* ‘southern’

dal party (e.g. a group of people united) < S. *dal* ‘group’

dalan corridor, hall < H. *dālān* ‘hallway; corridor’

dalay flutter, flap (HJPa:219,27)

dambhara ‘a small earthen lamp; a small earthen vessel for oil’ (HJPa, 162, fn. 2) < S. *dambharā* ‘small saucer shaped, earthen lamp’

- dapjay** ACT: investigate < S. *daṇja-/daṇj-* ‘investigate’
- dapje** MID: be investigated; CAUS: *ob-dapjay*
- dan dachina** religious offering. The meaning in Kharia differs somewhat from the H. expression *dān dakṣiṇā* ‘religious gift to a beggar; gift to a brahman’. In the text it appears in, HJPb:49,17, it has the meaning ‘sacrifice’ in general. See also *daichna*.
- dana** grain < S. *dānā* ‘grain’
- danday** ACT: amaze < S. *danda-* ‘amaze’
- dande** MID: become amazed; amazed (adj.). Speakers indicated tht the form *dande*, while possible, is only seldom used. Normally the form *danday* is used for both the ACT and MID voices.
- dandu** Dandu, one of the original nine sons of Kharia mythology in one version of this story (MS, 2:31f).
- dano** demon, evil-spirit; monsters < H. *dānav* ‘demon’
- daṛom, darom** ACT: welcome, greet (HJPa:259,7); MID: theoretically the same as the ACT, but apparently not used; sacrifice (n.). Perhaps related to *qanda?* ‘stick’, as in certain types of sacrifices a stick, representing a deity, is placed into the ground (or, more precisely, into a termite hill). See e.g. the description of the Bārṇḍā Pūjā in RR:374ff. See also *sum*.
- daṛom ter** conj.v. perform a sacrifice
- daṛom iq̄ib** midnight
- daṛom suṇ** sacrificial ceremony
- daṛhi, darhi** beard; a man’s name < S. *darhī*, *daṛhī* ‘beard’. See also *qarhiyal*.
- daray** meaning unclear, HJPa, 146, h:2, 149, fn. h
- darbar** king’s court < S. *darbār* ‘king’s court’
- darbhanga** Darbhanga (name of a district)
- darguha** See *qarguha*
- darhi** See *daṛhi*
- darja** class (of tickets) < H. *darjā* ‘grade, level; quality, standard; type’
- darjiliṇ** Darjeeling
- darkar** necessity < H. *darkār* ‘needed, required; need (n.)’
- darō?** uncertain meaning. Used in *pulis darō?*
- darom** See *daṛom*
- darsan** apparition; seeing < S. *darśan* ‘apparition’
- daru** tree; wood. Cf. Brajbhasha, Awadhi *dāru* ‘wood, timber’.
- daru khunṭo** vegetation (cf. H. *per-paudha*)
- das₁** 10 < S. *das*, 10⁴. See also *ghol*.
- das₂, dasi** slave < H. *dās* ‘slave’
- dasi bay** conj.v. enslave
- dasa** situation, condition < S. *daśā* ‘situation’
- dasara, dasahara, dasra** Dasain, feast of worshipping Durga, celebrated in September - October < H. *dafahara*
- dastur** custom < S. *dastūr* ‘custom’
- data** giver Used in expressions such as *jiwan data, mukti data, santi data* < H.

- dātā* ‘generous; donor, benefactor’
- daud** David, personal name (from the Bible)
- daw₁** opportunity, chance < H. *daũ* ‘opportunity; time’
- daw₂** sickle < H. *dāv* ‘sickle’
- dawan** a kinship term indicating the relationship between the mothers of the bride and bridegroom (BG:140)
- dawɽa** basket < S. *dāurā* ‘large basket’
- dawri** Used in the formation of *dokan dawri* ‘running a store’ from *dokan* ‘store, shop’. Not used independently.
- dāwri** ACT/MID: thresh (by cows). No apparent difference in meaning between ACT and MID < S. *dāurī* ‘threshing’
- daya** ACT: pity (TR), somewhat shorter time; MID: pity (TR), somewhat longer; grace, pity, mercy, kindness < S. *dayā* ‘pity’
daya karay conj.v. have pity on.
 Stimulus appears in oblique case, experiencer is subject.
- de** Well then!
dege OK!, Well then!
- dehri** hunting priest < S. *dehrā* ‘temple’
dehri deoŋa hunting priest
- demta** red ant < S. *demtā* ‘red ant’. See also *biɽim*, *cimṭā*, *kāy*, *muʔjdaʔ*, *seṭa*, *toʔbdir*, *tofo*, *umphyā*, also *bhundū* ‘ant-hill’.
- dendar** charity (BG:141)
- deoŋa, deōɽa** See *dēwɽa*
- deota, deōta** See *dewta*
- deri** ACT:-; MID: be late; length of time, while; later; CAUS: *de<ɽ>ri* < S. *derī* ‘delay’
Infinitive + deri just as (temporal)
deri laʔ conj.v. take time; take a long time
- des** country < S. *deś* ‘country’
- dēwɽa, deoŋa, deōɽa, deoŋa** ACT/MID: practice shaman rites. No apparent difference in meaning between ACT and MID; shaman.
deoŋa sokha ‘witch finder, magician’ (HJPa:91, 3; 93, fn. 13)
deoŋa sokha karay conj.v. do witchcraft
- dewta, dēwta, deota, deōta** god, deity < S. *devtā* ‘god, deity’. See also *beɽo apa*, *bhagwan*, *dewtain*, *giriŋ*, *isuwar*, *pahra*, *ponmesor*.
- dewtain, dēwtain** goddess. See also *beɽo apa*, *bhagwan*, *dewta*, *giriŋ*, *isuwar*, *pahra*, *ponmesor*.
- didi** 1. elder sister. May be replaced by *maha bahin* < S. *dīdī* ‘elder sister’. 2. female cousin, both maternal and paternal. May be replaced by *maha bahin*
- digduin** Digduin, name of a town in Gumla district
- dil** heart < S. *dil* ‘heart’
- dilhi, dilli** the city of Delhi. See also *deḷdaʔpur*.
- dilkay** ACT: cause to resound
- dilke** MID: roar, boom, resound (e.g. a *nagera* drum)
- dilli** See *dilhi*
- dimtaŋ** stall, cattle shed
dimtaŋ oʔ stall
dimtaŋ suŋ the ceremony of cleaning

- the stall (HJPa, 146, f:7)
- din, dinu, dino** day < S. *din*, Oriya *dinṇ*. See also *diyo*, *to?*₁
- din bhair** all day
- dino din** daily, every day
- hin dinu** the day before yesterday
- roj dinuga** daily
- dirom** See *dhirom*
- disa, disa?** See *disa?*
- diyo, diyoga, diyo diyoga** daily. See also *roj₃(ga)*, *dino din* (under *din*).
- diyom** earthen lamp < S. *diyā* ‘small saucer-shaped earthen lamp’
- diyom jaṇ** knee-bone (Malhotra, 1982:74)
- dobray** ACT: *dobray*: fold (paper, cloth) (TR); hide (TR) < S. *dobār-* ‘fold’
- dobre** MID: *dobre*: hide (ITR); *dobray*: GENER of ACT; CAUS: —. See also *japa?*, *le?d*, *lukay/luke*, *oku?b*, (*lutui*) *raṅgo?*, *reprepay*, *somte*.
- dod** See *do?d₁*
- doēsa, dōisa** Doisa, name of a village
- doha** two, verse pair < H. *dohā* ‘couplet’ (HJPa:195,194)
- dohar** chorus < S. *doharā-* ‘repeat’, H. *dohar* ‘repeated’. See also *dohoray*, *koras*.
- dohor** marsh, swamp (?). See *dorho*
- dohoray** ACT: repeat; MID: be repeated < S. *doharā-* ‘repeat’. See also *dohar*.
- dohorḍay** See *dorho*
- dōisa** See *doēsa*
- dokan** store, shop < S. *dokān* ‘shop’
- dokan dawri** running a store
- dondo** special, other, second (HJPa:174,55)
- dondo pimi** nickname
- doṛo** ACT: make many (people) (e.g. said of God); MID: become many (people); many (used only for people). See also *dhorō?*
- dorahi** contact with people
- dorho** depth; deep place; pool; Dorho, name of a spirit of the depths *dorho* and his wife *dorhoḍay*. Said by Kullū (2000:39) to have the form *dohorḍay* and to be the name given to Queen Dakay, meaning ‘wife of the swamp/marsh’. See also *dohor*.
- dorho jo?ḍom** the exorcism (literally: being swept) of the Dorho spirit (HJPa:208,10, citing RR: 276)
- dos** punishment; accusation; mistake; fault, guilt < S. *doṣ* ‘fault’
- dos la?** conj.v. become sinful (Eng. subject appears in oblique case)
- dos ter** conj.v. accuse (s.o.)
- dosi** sinful
- dosidar** guilty
- dosigar** sinful, guilty
- dosiya** border
- dosti** friendship < S. *dostī* ‘friendship’. See also *seir saṅgo*.
- drṣṭipath** vision < H. *drṣṭipath* ‘field or range of vision’
- du?b** Dub, name of a king
- du?bo** a type of grass
- du?bo aṛay** a type of grass

dubo? See *dubo?*

dubhni See *dubni*

dudmuḍ, dudumu? pigeon, dove (HJPb:68, note 73 “the Indian Blue-rock Pigeon, *Columba livia*”)

dudh milk < S. *dudh* ‘milk’

dudharu milk-giving (cow)

dudh khaṛiya Dudh Kharia, name of a section of the Kharia tribe

dudh niman as pure as milk

dudhyay ACT: fill with milk (of corn, e.g. by God); MID: become (naturally) filled with milk (of corn). See also *dudh*.

dui ACT: make s.th. into 2; MID: become two; 2 < S. *duī* ‘2’. See also *ubar*.

duyo both < S. *duiyo* ‘both’

duyo sājh second half of the evening

duku²j ACT:-; MID: become nervous; CAUS: *du<sup>22j*. See also *sako²j*.

dukham sukham ACT:-; MID: chat < S. *dukham sukham*. See also *du²kho, su²kho*.

du²kho ACT: make s.o. unhappy; MID:-; pain, suffering, sorrow; unhappy < S. *dukh* ‘pain’. See also *dukham sukham*.

du²kho la? conj.v. feel suffering, be unhappy

du²kho ter conj.v. cause suffering

dular ACT: love or like (permanent); show one’s affection; MID: like or love (less permanent); love (n.); loved one, beloved; loving; Dular (boy’s name) < S. *dulār* ‘love’. See also *alar, balar, dularay*.

dular karay conj.v. love

dular un conj.v. love. Stimulus marked by *buṇ*

dular alar un conj.v. love

dular balar love

dular balar karay conj.v. love

dularson, dularbo? lovingly

dularbo? un conj.v. love

dulari Dulari, girl’s name

dularay ACT: love; MID: be loved < S. *dulār* ‘love’. See also *dular*.

dulha bridegroom < S. *dulhā* ‘bridegroom’. See also *dulhin*.

dulhin bride. See also *dulha*.

dumaṇ comb maker (name of an ethnic group?). According to one speaker, *dumaṇ* means ‘two-sided’, used in *dumaṇ kana²si*.

dumaṇ kana²si comb for delousing

duniya, duniyā world < S. *duniyā* ‘world’

duniyā cij things of this world

duniya uslo? Earth

dur, duro? ACT/MID: call or cry out, sing (of birds). No apparent difference in meaning but MID was preferred. See also *dure*.

dura door, often used with the meaning ‘house’, especially in conjunction with *o?* ‘house’, e.g. *o? dura* ‘home’ < S. *durā* ‘door’. See also *duwar, ka²bto*.

duraṇ, duran ACT: sing; MID:-; GENER; SONG; CAUS: *o²b-duraṇ, du<sup>2; DOUB CAUS: *o²b-du<sup>2**

dure ACT/MID: coo (of pigeons). No apparent difference in meaning but MID was preferred. See also *dur(o?)*.

durgu Durgu, one of the original nine brothers in Kharia mythology in one version of the story (MS, 2:37f). The youngest brother.

duro? See *dur*

dusman enemy < S. *dusman* ‘bad, wicked’

dusra second < S. *dusrā* ‘second’

dusre See *ek dusrete*, under *ek*

dusum mistake (HJPa:272,28; Unknown to speakers I questioned.) < S. *dusman* ‘bad, wicked’? See also *tun*.

dūt, dut angel < S. *dūt, dūt* ‘angel’

duwar door < H. *dvār* ‘door, gate’. See also *dura, ka²bto*.

duwar duwar door-to-door

duwara through, by means of < S. *dvārā* ‘by means of’

duyo See *dui*

dh

dha²b predicate marker (v2) denoting abruptness or “suddenly”. See also *bha², hamba²*.

dhadhir thunder (v.) (Malhotra, 1982:181)

dhadhkay ACT: cause to blaze, flare up < S. (*aig*) *dhādhk-* ‘blaze’

dhadhke MID: blaze, flare up

dhāgrin See *dhaṅgrin*

dhain thank; thanks; happy; HJPa:259,9: ‘praised’ < S. *dhaniyābād* ‘thanks’. See also *dhanyabad*.

dhain karay conj.v. thank, give thanks

dhain mane conj.v. thank, give thanks

dhame so that

dhamkay ACT: threaten; MID:- < S. *dhamkā-* ‘threaten’

dhamna a kind of nonpoisonous snake < H. *dhāman* ‘a large harmless snake’

dhaṅgair naca maṛa S. place name, site of an interesting stone formation, discussed in HJPa:132, ln. 10.

dhaṅgar servant (m.) < S. *dhāgar* ‘servant’ (m.). See also *dhaṅrin, ongher, ungher*.

dhaṅgrin, dhāgrin servant (f.) < S. *dhāgrin* ‘servant’ (f.). See also *dhaṅgar, unsel*.

dhaniya coriander < H. *dhaniyā* ‘coriander’

dhanus ban, dhanuk ban rainbow < S. *dhanukbān* ‘rainbow’

dhanyabad, dhanyawad, dheinbad thanks < S. *ghan(i)yābād* ‘thanks’. See also *dhain*.

dhanyabad ter conj.v. give thanks, thank

dhaṛi line, row < S. *dhāṛi* ‘row, line’

dhar₁ inhabitant of

dhar₂, dhara stream, river (HJPb:61,12) < S. *dhār* ‘stream, current’

dharam religion; salvation; well-being; joy (HJPb:56,49 and 59, n. 49) < S. *dharam* ‘religion’

dharam kamu funeral ceremonies (‘religious work’)

dharam karm piety (HJPb:45,21)

dharam puthi the Holy Book, Bible

dharam raja King of Salvation (HJPa:258,6)

dharam updes religious teaching

- dharmi, dharmik** just, righteous
- dhariga** over and over again. Perhaps misread for *ghari*, < S. *gharī* ‘time’
- dharmi, dharmik** See *dharam*
- dharo** blade; edge, cutting edge < S. *dhār* ‘edge of knife’
- dharti** ground, earth < S. *dhartī* ‘earth, world’
- dhāsay** ACT: demolish (e.g. a wall) < S. *dhasā-* ‘demolish’
- dhāse** MID: be demolished
- dhatam** custom < H. *dhat* ‘vice, bad habit’?
- dhatu** metal < H. *dhātu* ‘metal’
- dhāw** -times < S. *dhaū* ‘times’. See also *-son₂*.
- dhāway** See *dhāy*; *dhāway* appears to be a variant CAUS form of *dhāy*
- dhāwe, dhāwē** if; ablative postposition, rare (HJPa:185,133; 194,186 ‘through’) < S., according to speakers I consulted.
- dhay, dhāy** ACT: hurry, run; MID:-; *dhāy-dhāy*: GENER; CAUS: *ob-dhay*, apparently also *dhāway* (see HJPb:44, 8); No DOUB CAUS < S. *kudā dhavā kar-* ‘run’, Skt. *dhāv* ‘run’
- dhāy se** quickly
- pulki dhāway** conj.v. make s.o.’s heart pound
- dheyān, dhyān, dhiyan** concentration, thinking < S. *dheyān*, H. *dhyān*
- dhiyan karay** conj.v. meditate (HJPb:61,15)
- dhijaṇ** round (adj.) (HJPa:175,63)
- dhirom, dirom** ACT: slow (s.th. or s.o.) down (some speakers accept only the CAUS with this meaning); MID: slow down, become slow; slow; CAUS: *dhi<?>rom* < S. *dhīrā* ‘slow’
- dhirombo?** slowly
- dhirom-dhirom** slowly; secretly
- dhiyan** See *dheyān*
- dho?** ACT: grab, catch; a light verb used among others with sicknesses. The afflicted person is placed in the oblique case, the sickness in the direct case and is the subject; MID:-; *dho?-dho?*: GENER; CAUS: *o²b-dho?*; No DOUB CAUS
- dho?-dho?** masdar of *dho?*
- dho? dhiga** take, grab (e.g., an electric wire which one is not supposed to touch or to steal s.th.)
- kosu dho?** conj.v. become sick
- mo²ḍḍa? dho?** conj.v. of the eyes to water (experiencer marked by =te)
- ruci dho?** conj.v. be interested in
- dho?** ACT: owe (BG:142, not accepted by speakers I questioned)
- dhobi** washerman < S. *dhobī* ‘washerman’. See also *dhobin*.
- dhobin** washerwoman < S. *dhobhin* ‘washerwoman’. See also *dhobi*.
- dhōchi** snail
- dhokha** deceit < S. *dhokhā* ‘deceit’
- dhorō** much, many. See also *doṛo?*
- dhoti** ACT: wear a *dhoti*; MID:-; GENER; *dhoti*, a cloth worn around the waist by men; CAUS: *o²b-dhoti* < S. *dhotī* ‘dhoti’
- dhōysanagar** Dhoensanagar, name of a town in Gumla district

dhrinath, dhrpnath name of a king who reigned at the time of the battle between the Kharia and the Kesaria described in Kerketta, 1990.

dhukay ACT/MID: blow, fan (HJPa:225f. 'blow with bellows; smoke (an animal) out (of its hole)'); No apparent difference in meaning, but speakers preferred the ACT < S. *dhukā*- 'fan oneself', *dhuk*- 'fan someone'

dhumel ACT: to cover (of haze); MID: become hazy < S. *dhumāl* 'haze'

dhundhla dim (adj.) < S. *dhundhrā* ,haze', H. *dhūdhālā* ,hazy'

dhupa? ACT: make someone excited; MID: be in a hurry; get excited

dhuṛi dust (n.) < S. *dhur* 'dust'
dhuṛilo? desert (Malhotra, 1982:74)
dhuṛi ra?j desert

dhus, dhūs blanket < S. *dhūs* 'mill-made blanket'

dhuṭu tree stump < S. *dhuṭu*, *dhuṭku* 'tree stump'

dhyān See *dheyān*

e

e, ē vocative particle < S. *e!* 'Hey! 'See also *he, la₂, le, lo, no₂, re, ri.*
e re vocative particle

=e ACT, irrealis marker on predicate

e²b ACT: cook, roast, cook in fire; MID:-; *e²b-e²b*: GENER; CAUS: *o²b-e²b*; No DOUB CAUS

e²bloṅ, ebloṅ ACT: cause someone to be alone; MID: become alone; only (postposed)
e²bloṅ la? conj.v. become lonely

ebo?, obo? ACT: have someone else play (not acceptable to all speakers, who prefer the CAUS form with this meaning); MID: play, have fun, enjoy oneself; scene (in a play); CAUS: *e<?>bo?*, *o²b-go?*, *bo<?>o?*

ebo? karay conj.v. act
lam-lam ebo? conj.v. hunt

e²d ACT: measure in weight; weigh; MID:-; *e²d-e²d*: GENER; < H. *āḍā* 'weight (for scales)'

eqo? See *oqo?*

eqhed ACT: surprise (someone); MID: become surprised

eheneg now, right now; these days. < S. *ekhnehē* 'right now'

eisan so much, so very < S. *āisan* 'thus, so'

ek one < S. *ek* 'one'
ek dusrete each other, one-another

ekal See *ekla*

ekan, -kan, somewhat; much. Postposed to attribute. '-ish', attaches to modifiers, e.g. *bes-kan*, *dher-kan*. Said by speakers to be of S. origin

ekdam completely < S. *ekdam* 'completely'

ekla, ekal, ekle(ga) alone; only < S. *ekla* 'entirely; alone', *ekle* 'alone'

ekor, ekorte near (Malhotra, 1982:242). Postposition with the GEN < H. *ek or* 'one side'

- ekṛi, ukṛi** 20 Also *mony ekṛi* < S. *kori* ‘20’, Bengali *kuṛi* ‘20’
ekṛi ghol 30
moloy ekṛi 100
- ela?** 1st person, PL, EXCL, GEN. Cf. *ele*
- elakaya** area (Malhotra, 1982:113) < H. *ilāqā* ‘district, region’
- elam** Elam
- ele** 1st person, PL, EXCL
- elga** Elga, name of a village in Orissa (HJPb:44,1)
elga biru Elga Mountain
- elijah, eliya** Elijah
- eṅ** ACT:-; MID: return; *eṅ-eṅ*: GENER (e.g., of many people coming and going); CAUS: *o-y-eṅ* ‘bring back’, *o²b-eṅ*; DOUB CAUS: same form as CAUS
- eṇ** ACT: open (of clouds) (ITR); MID: open (of clouds) (ITR); *eṇ-eṇ*: GENER. Some speakers also indicated that the non-reduplicated form in the past MID voice refers to the distant past, in contrast to the neutral use of the ACT.
- epam** See *īnam₂*
- en** ACT: trample under the feet, crush (e.g. by a bull pulling something over the grain); MID:-; *en-en*: GENER; CAUS: *o²b-en*; No DOUB CAUS
- endi** pole or stick used for pounding paddy in a mortar
- endṛay, indṛay** ACT: stare at; MID:-; CAUS: *o²b-indṛay*; No DOUB CAUS
- endu?, endu?** ACT: look at; MID:-; GENER; CAUS: *o²b-endu?*, *e<²b>ndu?*; DOUB CAUS: *o²b-e<²b>ndu?*
- enem** without, preposition with GEN or absolute, in one case (HJPa, 144:c, 4) with *buṇ*, in one case (HJPa, 145:c,6) with *bigur*, also with predicate stem or the sequential converb. In two attested cases (HJPa:255,129; 269,23) used as a postposition.
- enma?** this year, GEN: *enmaga?*. See also *asintay* ‘next year’, *suṛḍha?* ‘last year’.
- eṛi, ēṛi** heel < S. *ēṛī*, *eṛī*, *iṛī* ‘heel’
- er** mix; put into something (?)
- ereṅga** backwards, completely the reverse, upside-down, HJPb:52,50: ‘uncivilized’, ‘non-obedient’, ‘stubborn, head-strong’; derogatory name used for the the Hill Kharia, who are believed to do everything differently from the Dudh and Dhelki Kharia < S. *ereṅga* ‘untractableness, churlishness, boorishness, savageness’ (from HJPb:53, n. 49)
- ereṅga ṭola** Erenga Tola, name of a section of the city of Simdega (HJPb:51,50; 52,50). Perhaps there were once Hill Kharia in this area, although this seems unlikely. However, both Dudh and Dhelki Kharia are in agreement that this region was once occupied by the Dhelki Kharia, who were forced to leave by the arrival of the Dudh Kharia.
- erikudi** from the bottom to the top; completely, inside-and-out
- eriya** area < Eng.
- erjuṅ** seminar. See also *juṅ*, also *er*, mix‘?

esaiah Isaiah; a man's name (from the Bible)

ese na tese somehow or other < H. *aise* 'thus',
na 'not', *taise* 'such'

esem terem ACT/MID: try, want to, be about
to < S.

e^{the}d ACT:-; MID: be bored; ridicule, laugh at
(German *verspotten*, HJPb:123,65); CAUS:
e<[?]*b*>*the*[?]*d*; DOUB CAUS: *o*[?]*b*-*e*<[?]*p*>*thed*

etna, itna so much, so many; this much, this
many < S. *etnā*, H. *itnā* 'so much'

eton ACT: order; MID:-; GENER; CAUS: *ob-*
eton; DOUB CAUS: *ob-e*<[?]*b*>*ton*; order
(n.), command (n.); commandment;
challenge
eton^{da}? receive orders
eton^{bo}? commandeering (adj.)
(Malhotra, 1982:85)

etuar, etwar Sunday < S. *etvār din* 'Sunday'
etwar skul Sunday school (HJPa:281, 45)

ewa Eve, a woman's name (from the Bible)

eyar See *yar*

eyonlo? See *nelo?*

eyor women's dress

g

=*ga*, =*ga?* focus marker; *ga?* can also function
as a GEN marker. It seems reasonable
to consider *ga?* to be the older form,
whereas *ga* has arisen through the
dropping of the glottal stop, which is
quite common in Kharia. The form *ga* is

by far the more common of the two.

Nevertheless, speakers I consulted noted
that there is a definite difference in
meaning between the two, one which I
have not yet been able to identify.

ga ro? focus marker (HJPa:223,38)

ga no focus marker (HJPa:268,21)

ga? ACT: *ga?*: rip (paper, cloth) (TR); MID: rip
(of paper, cloth) (ITR); *ga?*-*ga?*: GENER of
ACT; CAUS: *o*[?]*b*-*ga?*; No DOUB CAUS
ga?-ga? masdar of *ga?* - 'ripped, torn';
'tear, hole (in cloth)'

ga^{di} See *ga^{ri}*

**ga^{dha}, ga^dq^{dha}, ga[?]ra, ga[?]ra, ga^hra, ga^{ay},
ga^{ra}** ACT: make deep (e.g. water (*bu^h*
'INST') in a field (=te), OBJ); MID: become
deep (e.g. water in an irrigated field);
hole, ditch; deep; CAUS: *o*[?]*b*-*ga?**ra* <
S. *ga^hhā* 'deep', more likely H. *ga^dq^{dha}*
'ditch, hole', due to the Kharia form
with -*q^dh*-, which points to an earlier
geminate
ga^dq^{dha} q^{ho}tha ravine; ravine in which
a river flows (HJPa:207,9); stream,
brook (HJPb:49,16)

ga^damghol dancing and singing

ga^dh pasty juice, sap of a tree < S. (*gāch ker*)
gādh 'sap (of a tree)'

ga^dha donkey < S. *ga^dhā* 'donkey'

gāgwāsi See *gāgwāsi*

ga^gra waterjug (HJPa:169,19) < S. *ga^grā*
'brazen water pot'

gāgwāsi, gāgwāsi, ga^gawāsi, ga^gwāsi name
of a dynasty which previously ruled
in large parts of western Jharkhand,
supposedly originally of Mundari origin.
Said in the story in HJPb:53,11 to have

been called *jhora* ‘outsider, non-tribal’ before they took control of Biru.

gah dilabo? from the bottom of the heart < H. *gahrā* ‘deep’, H./S. *dil* ‘heart’. See also *bo?*.

gahra See *gadha*

gahray level (v.); make deep (HJPa:165:2) < H. *gahrā* ‘deep’

ga?hwi a type of small hoe (Cf. H. *kudālī*). See also *kudri*.

gai See *gay*

gainka See *geinka*

gāiṭ, gāiṭh knot (n.) (HJPa:187,140) < S. *gēiṭh* ‘knot’. See also *moḍa*.

ga?j ACT: fry (food) (TR); MID: fry (of food) (ITR); CAUS: *o?*-*gaj*

gajar carrot < S. *gājar, gājrā* ‘carrot’

gajgajay ACT: overflow; MID: overflow (BG: 147 ‘sprout out of the earth’, given for MID only) < H. *gajgajā-* ‘sound, rattle; buzz, hum’?

galayṭuli Galaytuli. Whereabouts unknown. The name would seem to indicate that it is the section of a larger town or city.

galgatha Golgatha, place-name (in the Bible) (HJPa:261,11)

galgatha biru Mount Golgatha

gali₁ lane, street < S. *galī* ‘street, lane’

gali₂ park

gali₃ a type of vessel for food, a part of whose side is open so that one can take food out

of it with the hand

gali₄ Shit! < H. *gālī* ‘abusive language, abuse’

galil Galilee (from the Bible)
galil raij Galilee

gam, gamḍa? ACT: say; MID:-; *gam-gam*: GENER; CAUS: *o?b-gam*; DOUB CAUS: *o?b-ga<?>m*. *gamḍa?* is seldom used, generally by older speakers and predominantly in fixed expressions such as *baru gamḍa?tiṇ* ‘I thank [you]’. Jordan-Horstmann (1969:148) mentions the S. lexeme *gam-* ‘think, ponder’, which however does not seem to be related to the Kharia form.

gam-gam masdar of *gam*; saying, speech, talk (= *gamna*)

gam gima talk s.th. out, say all there is to say

gamkon Used by some speakers as a complementizer in certain subordinate constructions (rare); postposed quotative marker, not very common; ‘for’ (rare).

gam kublaṇ ACT: answer, respond (< *gam* ‘say’ + *kulaṇ* ‘turn over’ (TR), CAUS of *kulaṇ* ‘turn over’ (ITR)

gamna saying, speech (infinitive form) (= *gam-gam*)

gamo? that (= complementizer, literally: ‘s/he said’) (seldom)

gam oyen ACT: answer, respond (< *gam* ‘say’ + *o-y-en* ‘return’ (TR), CAUS of *en* ‘return’ (ITR)

gamcha piece of woven cloth worn around the shoulders. Originally apparently worn for dancing, but now used for any formal occasion. There are a large number of *gamcha* types, with different patterns for each region, such as the *biru gamcha*, named after the town of Biru in Simdega District < H. *gamchā* ‘cloth, towel’, S. *āgochā, āgachī* ‘towel’

gamḍaʔ See *gam*

ganḡa the Ganges River

ganḡa mai Mother Ganges (HJPb: 61,16)

ganḡa ompay the Ganges River

ganḡawāsi, ganḡwāsi See *gāgwāsi*

ganḡay, ganḡoy a type of grain (apparently not maize). HJPa:221,33 translates it as ‘millet’ (*Hirse*). See also *kuda, lawa*

ganḡpur Gangpur (name of a village)

ganḡj sheave (v.) < S. *gāḡj* ‘heap (n.)’

ganḡjal See *ganḡjay*

ganḡjar noise < S. *gul gājeir* ‘noise’

ganḡjay ACT: heap corn; MID:-; GENER < S. *gāḡj* ‘pile up’

ganḡjal piled up. Participial form of *ganḡjay*.

ganaʔḍ sickle < **gaʔḍ* ‘reap’ (cf. Sora *gad* ‘cut’). See also *-nV-*.

ganaej disgust, hate < S. *ghina-*, *ghin kar-* ‘hate’?

ganaej karay conj.v. hate

gandur Gandur, a man’s name

gandh ras perfume, myrrh < S. *gādhra* ‘myrrh’

gao gwala name of a minister under the Kharia king Moreng.

gaḡ a classifier used in reference to humans

gaʔḡa See *gaḍha*

gaḡa gaḡa repulsive

gaḡay See *gaḍha*

gaḡbaḡ confusion < S. *gaḡbaḡ* ‘confusion’

gaḡgaḡay See *gargaray*; *ghaḡghaḡay*

gaḡeriya shepherd < H. *gaḡeriyā* ‘shepherd; goatherd; cowher’

gaḡi, gaḡi car; cart; wagon < S. *gārī* ‘car(t)’
gaḡi cakaḡa carts of different kinds

gaḡh, goḡho, goḡho fort < H. *gaḡh* ‘fort; stronghold; castle’

gaḡh biru name previously used to refer to the mountain Ram Rekha (HJPb:61,5).

gaʔḡha₁ See *gaḍha*

gaʔḡha₂ dwelling (refers to snails’ shells, HJPa:96), translated into H. with *khānā* (HJPa:110). As this meaning is only found here, it would appear to refer to the “hole” in the snails’ shells, in which they live. See *gaḍha*.

gaḡha See *gaḍha*

gaḡhal buried (Malhotra, 1982:108, given there as *gaḡhala*) < S. *gār-* ‘bury’ + S. participle *-l*

gar Attributivizer < H. *-gār* which forms agent nouns from nouns

garam warm < S. *garam* ‘warm’. See also *giriḡ/giriḡ, loʔb, nem, onem, oḡe, pogim, ruḡum, sului, theker, tapay / tape, urum / udum, usum*.

gardan neck < H. *gardan* ‘neck; throat’

gargaray, gaḡgaḡay ACT: gargle; clear the throat (TR); MID: clear (of the throat, considered a spontaneous event, unintentional) < S. *gaḡgaḡā-* ‘gargle’. Related to *g(h) aḡgaḡay?*

- garib, goriba** ACT: make someone poor; MID: become poor; poor < S. *garīb* ‘poor’ *kheliyay/kheliye, kokhray.*
- garje** ACT:?: MID: roar (of a tiger) < S. *garj* ‘roar’ **geinka, gainka** each, every (postposed) < S. *geinkā*
- garo** Garo, an ethnic group speaking a Tibeto-Burman language in north-eastern India **geʔj** See *keʔj*
- garpur** Garpur, name of a town in Orissa **gel** See *ghol*
- garu** Garu, name of a city; Related to *garoʔ* **gendāʔ** water pot (BG:148) See also *daʔ*₁
- gasaj** coal, charcoal **genda** ball < S. *gēdā* ‘hockey ball’
- gāwar** idiot < H. *gāwar-*, *gāwār* ‘uncouth or ignorant person; villager; boorish, uncouth, uneducated’ **gendha** name of a flower (BG:148)
- gay, gai** cow < S. *gāy* ‘cow’ **genu** ACT:-; MID: become accustomed to (infinitive or *buŋ*); custom, habit; CAUS: *ge<ʔ>nu* ‘make someone accustomed to’
- gay** hang, sink: Not in current use. Found in HJPa:67,7 (Kharia text) from top: *ob-gai=kōn* ‘lowering, sinking (the head)’ (“hängen lassend”) **genu dēl** conj.v. become accustomed
- gāysi** spy **geʔe** duck, said by one speaker I worked with to be a “small goose” < S. *gēʔe, geʔe* ‘duck’
- ge** vocative particle used between mother and daughter, grandmother and granddaughter, between female friends, etc. **gerwa** nightingale (BG:148, ‘sparrow’) < S. *gervā carāī* ‘sparrow’
- geʔb** ACT:-; MID: ‘burn’ (ITR), used with both animate and inanimate subjects; CAUS: *ob-geb, o-geb* **getu** a kind of fish (HJPa:229f.)
- jiyom geʔb** conj.v. burn with envy **getu kaḏoŋ** the *getu* fish
- ogebna gaʔṛha** place of offering (HJPb:61,16) **getu beṛa** Getubera, appears to be the name of a city, no details given. (HJPa:229f., citing RR: 507f.). Alternate name for *gitaʔ beṛa*
- gibh** ACT:-; MID: be pregnant < H. *gābhin* ‘pregnant’ **gidi** **gidi nimi** (onomatopoetic) noise or commotion (HJPa:260,10). See also *ghiṛi ghiṛi, saba rana nimi.*
- geʔd** ACT: scratch; MID:-; *geʔd-geʔd*: GENER; CAUS: *oʔ-geḏ*. See also *chochray/chochre, gotaʔ, geʔd, guʔd, kay, koʔj,* **gil** ACT: beat, hit; MID:-; *gil-gil*: GENER; CAUS: *oʔb-gil*; DOUB CAUS: *oʔb-gi<ʔ>l*. See also *ginil.*
- gilas** (drinking) glass < Eng. **gim, gīm** ACT: sprinkle; rain (with *daʔ* ‘rain,

- water'), e.g. (*pomesor*) *qaʔ gimoʔ* ' (God) rained' / 'It rained'; MID:-; *gim-gim*: GENER; CAUS: *o²b-gim*; DOUB CAUS: *o²b-gi<ʔ>m*
gim-gim masdar of *gim*
- gimniñ** ACT: value; price (n.) (not accepted by speakers I questioned. From BG:148). See also *giniñ*.
- gin** ACT: tear (peppers, etc.); MID:-; *gin-gin*: GENER
- gin** count (v.) < S. *gin-* 'count'
- ginil** ACT: -; MID:-; GENER (not common, but possible); beating. See *gil*, *-nV-*.
- giniñ, gononj** ACT: make a price; MID: become a price (e.g. when fixing a price in bargaining); price. See also *gimniñ*.
giniñtanj bride price. I am told that the bride price, which the groom's family used to pay, was paid in cattle, hence the suffix *-tanj*. See also *-tanj₃*.
- ginir** Ginir, sixth son of Semb(h)o and Dakay
- ginti** numeral; Book of Numbers (in the Bible). < S. *gintī* 'counting'
- giriñ, giñiñ** ACT: become warm, hot; PAST: completed, no longer hot; IRR: definite time; MID: become warm, hot; PAST: situation still holds; IRR: indefinite time; sunshine, warmth of the sunshine; Sun-God; warm, hot (of weather, not tea, water, etc.); CAUS: *o²b-giriñ* (e.g. of God). See also *beʔo*, *garam*, *lo²b*, *jem*, *onem*, *ore*, *pogim*, *ruñum*, *sului*, *theker*, *tapay/tape*, *urum/udum*, *usum*. For various terms meaning 'God' / 'god', see *beʔo apa*, *bhagwan*, *dewta*, *dewtain*, *isuwar*, *pahra*, *ponmesor*.
- girja** church < Portuguese
girja oʔ church
- gisit** ACT: play fight; PAST: completed; MID: play fight; PAST: not completed
- gitaʔ** ACT:-; MID: lie down; cohabit (HJPa:208,10) CAUS: *gi<²b>taʔ*; DOUB CAUS: *o²b-gi<²b>taʔ*. See also *sarañ*.
gitaʔ beʔa, getu beʔa Gita Bera, name of a city, alternate name: *getu beʔa* (HJPa:230,57)
- giyal** ACT: cause shame; MID: be(come) shy, ashamed; shame
giyal laʔ conj.v. feel shame, be(come) ashamed
- goʔ** ACT: carry (For men: 'carry on shoulder (SG)', for women: 'carry on head'); MID: *goʔ-goʔ*: GENER; CAUS: *o²b-goʔ*; No DOUB CAUS. See also *ghōrci*, *hintor*, *kakuʔj*, *kunḍum*, *pañ*, *puñ*, *sambhray₂*, *tuḍaʔ*, *teʔj*, *tuphañ*, *uḍum*.
goʔ-goʔ masdar of *goʔ*
- gobind** Gobind, a man's name (Indo-Aryan)
- gobray** ACT: clean with cow dung; MID: become clean through cow dung < S. *gobar* ' (fresh, wet) cowdung'
- go²d₄, goʔ, gu²d₄** 'C:TEL' or "culminatory telic". Telic marker on predicates which denotes finality of an action, usually implying that nothing else happened after the action denoted by the predicate that this suffix marks, unlike the similar *do²d₄*, which implies that something else happened right away. Not used as a lexical predicate according to speakers I questioned, but confer *go²d₄₂*. Considering the presence of the lexeme *go²djhuñ* 'path, way, road', which appears to be an old compound (see also *toʔjhuñ* 'stumbling'), although the

semantics are somewhat unclear, would seem to indicate that *goʔd* was once somehow connected to motion, perhaps ‘go’ or something similar, which would also bring it in line with the Indo-Aryan languages, which often have telicity markers (V2s) which are homophonous with a lexeme meaning ‘go’.

goʔd₂ ACT: pluck (flowers, fruits) (BG: 149). Similarly, Malhotra (1982: 147; 209f.) also gives this definition as well as an example (1982: 210). However, speakers I questioned were unfamiliar with this term < H. *gor-* ‘hoe, break up’?

godā(ʔ) a kind of thick-grained rice < S. *godā dhān* ‘a certain kind of paddy’

goʔdjhun, goʔjun, goʔjhun, guʔjun, gudjhun path, way, road. This form would appear to have once been a compound, but the meaning of the two components, if this analysis is correct, is unclear. See also *toʔjhun* ‘stumbling’ and comments above under *goʔd₁*. See also *gorjim*.

See *gujun* and *toʔjhun* for other words containing *j(h)un* which are related to the feet.

godjhun sangod traveller

goʔdjhun sanjo travelling companion (Malhotra, 1982:74, given mistakenly as *sangod*)

goduʔ See *guduʔ*

godho See *garh*

godi brain (uncertain, HJPa, 149, fn. h) < S. *godī, gudī* ‘brain’

gohair request (HJPa:281,45) < H. *gohrā* (eastern H.), *gohār-* ‘call out, shout; call for help’. See also *gohray*.

gohari alon song of request (HJPa: 281,45)

goharay See *gohray*

gohom, gohon wheat (HJPa:Tricicum vulgare, Vill., from AR:1524); flour < S. *gohom* ‘wheat’

gōhṛa field, meadow < S. *gorhā khet* ‘low field’, *gorā dāṛ* ‘upper paddy field’

gohray, goharay ACT/MID: ask forgiveness. No apparent difference in meaning; CAUS: *oʔb-goharway* < H. *gohrā* (eastern H.), *gohār-* ‘call out, shout; call for help’. See also *gohair*.

gohray binti prayer

goi sister or brother of a husband, sister or brother of a wife (BG:149) < S. *goi* ‘brother-in-law or sister-in-law’s sister’

goiṛ the time of the year (mid-December to mid-June) when cattle are left to themselves and do not need to be tended. (HJPa, 149, fn. h)

goiṛ mon the *goiṛ* months of the year

goʔj ACT:-; MID: die; **goʔj-goʔj*; CAUS: *oʔb-goʔj*; No DOUB CAUS, same form as simple CAUS. See also *nV*, *gonoʔj*, *gonom-goj*, *gojaʔ₁*, **goʔj-goʔj** masdar of *goʔj*

gojaʔ₁ ACT: kill/crush an insect; MID: be killed / crushed (of insects); CAUS: *go<ʔb>jaʔ*. This lexeme is undoubtedly related to *goʔj* ‘kill; die’, although the exact etymology is uncertain.

gojaʔ₂ ACT: force a snake or animal out of its hiding place by piercing; MID: get torn by a sharp edge (BG:149)

goʔjloʔ (low) field, used for rice cultivation. Lowest type of field used in cultivation, lower than *dāṇ* or *cawra*. See also *-loʔ₁*.

- goʔjuŋ** See *goʔdjhun* *kon₂?*
- gojhi** room < S. *gojhī* ‘room’ **gone, gune** tooth, teeth
- goʔjhun** See *goʔdjhun* **gonmer** See *gunmer*
- gol** ACT: weave, plait, knit (date palm leaves into a mat); MID:-; *gol-gol* GENER **gonoʔ j** death. See *goʔj*, -*nV*-.
gonom-goʔj deceased. See HJPa:161, notes for a discussion. See also *goʔj*, -*nV*-.
gonon₁ ACT/MID: lament. No apparent difference in meaning between ACT and MID; CAUS: *oʔb-gonon*
- gol-gol** masdar of *gol*
- gola** red, red-brown (HJPa:169:17); light-brown (m.) (HJPa:229,53). See also *goli₂*. **gonon**₂ See *giniŋ*
- golaŋ** rice beer **goṛ** See *goʔd*
- golay** ACT: cause to bloom (of corn or rice, not trees or flowers); plait, intertwine (HJPa, 154, 5) **goṛe, gore** liver; lung
- gole** MID: bloom; ear (of corn, etc.) **gōṛi** cow (fully grown) < S. *gōṛi*. See also *baʔcha*, *bachiya*, *bachru*, *bocho*, *koŋtaŋ*.
- goli₁** pill; bullet < S. *golī* ‘pill; bullet’ **goṛo** shell container (Malhotra, 1982:132)
- goli melay** conj.v. shoot **goṛuʔ** See *guḍuʔ*
- goli₂** light-brown (f.) (HJPa:229,54). See also *gola*. **goṛho** See *gaṛh*
- golmaric** pepper. See *goli₂*, *marci*
- gomke** lord; owner; master; Lord < S. *gomke* ‘master (of servants)’. See also *leʔbḍom*, *malik*. **gor₁** MID: spread, multiply, increase: (HJPa:199). Speakers I questioned were not familiar with this lexeme.
- gomke saheb** lord **gor₂** fair-skinned, pale < S. *gor* ‘fair, having a fair complexion’
- goŋ** ACT: cook rice; MID:-; *goŋ-goŋ*: GENER; CAUS: *oʔ-goŋ*; DOUB CAUS: *oʔb-go<ʔ>ŋ* **gorḍaʔ** stream (Malhotra, 1982:74). See also *beṛa gorḍaʔ*, *jharna*, *karayga*, *katurḍaʔ*.
- goŋ-goŋ** masdar of *goŋ*
- goŋḍiŋ, goŋriŋ** kitchen; cooking
- goŋriŋ kuyu** pot
- goŋriŋ oʔ** kichen
- gonbid, gonbid** a small basket which is square-bottomed and round-mouthed (BG:150 has *gonbid* with the definition given above, Malhotra, 1982:132 has *gonbid* which she glosses as ‘basket’, HJPa, 156:34,e,4 ‘small basket’). See also *bid₂*, **gore** See *goṛe*
goreʔj early morning. See also *meyaʔ*.
goreʔj meyaʔ, mēyaʔ goreʔj early morning

gorgora a type of sweet cake (H. *puā*) < S. *gorgorā*

goriba See *garib*

gorjim road; HJPa:269,23: ‘heart’. See also *go²djhun*, of which this is probably simply a variant. With respect to the meaning given by Pinnow, < S. *karjā* ‘liver (organ)’ and *karjī* ‘liver (as meat for eating)’

goro²d burn (HJPa, 161f, 2)

goro²d jaṇ, gu²d jaṇ MID: burn, cremate (literally: ‘burn the bones’)

jaṇ goro²d bone burning ceremony; cremation

gosnar Gossner, name of a Christian community and also of an influential college in Ranchi (HJPa:280,44)

gosnar mandli the Gossner community

goso² ACT: annoint (oil to the skin); MID: be(come) applied (of oil on the skin); GENER of ACT; CAUS: *o²b-goso², go<²b>so²*; DOUB CAUS: *o²b-go<²b>so²*

goso²d ACT: wear out (TR); MID: wear out (ITR)

gosoē, gosoīya Lord; Gosai, a kind of religious teacher; ascetic, caste of Hindu ascetics (HJPa:204,1; 238,79; 243,94) < S. *gosaē* ‘Gosain (caste)’

gōt herd (of sheep, etc.) < S. *gōth* ‘herd’

goṭa, goṭay₁ ACT: do something entirely (not acceptable to all); MID: become complete, entire, full (of the moon); entire, whole; everywhere < S. *goṭā* ‘entire’

goṭay₂ ACT: mix (TR); MID: mix (ITR) < H. *gaṭh-* ‘be joined’?

goṭi smallpox

goṭhaṇ numeral classifier, used with animate beings. See also *ṭhaṇ*, which is more common and would seem to derive from this form. This form may be related to *goṭthon*.

goṭhay ACT: give shelter to cows, goats, etc < H. *gotā* ‘cattle-enclosure’?

goṭhe MID: be sheltered (of cows, goats, etc.)

goṭthon, guṭthōd, guṭthon group, herd; society (HJPb:48,10); entourage; unity < S. *gōhṛā* ‘herd’? See also *goṭhaṇ*.

gota² ACT: scrape; grab a handful; MID: get scraped; CAUS: *o²b-go<²>ta²* (BG: 150: ACT: tear with claws. Speakers I questioned were not familiar with this use); soil. See also *chochray / chochre, ge²d, gu²d, kay, ko², kheliyay / kheliye, khokhray / khokhre*.

gotar, gotor ethnic group; clan; group of Kharia bearing the same family name < H. *gotra* ‘exogamous sub-division of a caste group’

gotor jati clans and/or ethnic group

gotejmōd lachrymal secretion (BG:150). See also *mod, mōd*.

gotiya guest; clan; relative < S. *gutiya, gotiya* ‘guest’

gotiya remaṭna ḍaṇ to invite, sending someone out to pick up and bring the invited guest to the event

gotni sister-in-law < S. *gutnī* ‘husband’s elder brother’s wife’

gotob come together, assemble (ITR) (HJPa: 263,14). This would seem to be an alternative form of *kati²b*.

goton ECHO-WORD for *utun*

gotor See *gotar*

goua testimony < S. *govāhī*, *gavāhī* ‘testimony’

gōyā, goyā Goya, one of the original nine brothers in Kharia mythology in one version of the story (MS, 2:34). The seventh-oldest brother.

goyol ACT: dirty (TR) water (e.g. of God); MID: become dirty (of naturally found water)

gucu chin hair; beard, mustache; marble (HJPa:252,121)

gucu ebo? conj.v. play marbles; marble game

gu²d₁, ghu²d as, like, according to (postposition with direct case or GEN; can also follow a finite predicate)

gu²d₂ ACT: scratch a hole, e.g. as is done by a rat; MID:-; *gu²d-gu²d* (GENER). See also *gunud₁*, *-nV-*. See also *chochray* / *chochre*, *gota?*, *ge²d*, *kay₁*, *ko²j*, *kheliyay* / *kheliye*, *kokhray*.

gu²d₃ See *goro²d*

gu²d₄ See *go²d*

guḍa the *guḍa* tree

guḍa daru the *guḍa* tree

gūḍa, gūḍi; gundj powder; flour < S. *gūṛī* ‘rice flour’. See also *gūḍqi*.

gūḍqi millet flour. Undoubtedly either the same as, or deriving from, *gūḍa*, *gūḍi*.

gūḍi See *gūḍa*

gudjhun See *go²djhun*

guḍu?, guṛu?, goḍu?, goṛu? optative marker

gudṛi quilt

gudur piglet

guimḍa? See *gunumḍa?*

gu²j ACT: wash (clothes, etc.); light (a fire *timson*); MID:-; (GENER). See also *gu²jḍa?*, *gujun*, *ragu²j*.

gujarat (the state of) Gujarat

gu²jḍa? ACT: soak rice (plants) in water (TR); forgive or wipe away sins (HJPa: 272,28; 29 and elsewhere); MID: be soaked in water. See also *gu²j*.

guḍlu ‘*Panicum miliare*, Lamarck, a cultivated food grain of the millet kind’ (HJPa:249,111) < S. *gundlī* ‘millet’

guḍlu golan alcoholic beverage made from the *guḍlu* grain

gужun ACT: wash someone else’s feet (typically done as a sign of welcoming when visiting someone’s home for the first time or after a long absence); MID: wash one’s own feet; GENER of ACT; CAUS: *o²b-gужun*, *gu<²b>jun*; DOUB CAUS: *o²b-gu<²b>jun*. See also *gu²j*. As Pinnow (1959: 169, §365; 202, §61) notes, this is undoubtedly from an old compound, consisting of *gu²j* ‘wash’ and **jun* ‘foot’. See also *go²djhun* and *to²jhun* for other words containing *j(h)un* which are related to the feet.

gu²jun See *go²djhun*

gul ACT: raise a cry; MID:-; *gul-gul*: GENER; noise; CAUS: *o²b-gul* < S. *gul*, *gulgājār* ‘noise’

gul gapjar noise

gulab rose < S. *gulāb* ‘rose’

gulab ba? a type of rice

gulabi pink

gulaīci *Plumeria acutifolia*, Poir., Apocynaceae, a small tree with large white, scented flowers. Cf. Mundari *golainci baa* (HJPa:216f, from RR,485, No. 3).

gum ACT: winnow; MID: -; *gum-gum* (GENER); CAUS: *oʔb-gum*

guman a man’s name

gumaṭ tower

gumḍim ACT: wake up (TR); MID: wake up (ITR); CAUS: *gu<ʔ>mḍim*. See also *jayḍim*.

gumla Gumla, name of a district in western Jharkhand, directly north of Simdega district and to the west of Ranchi district. Also the name of the capitol of this district. For the first year as an independent state, the district of Gumla comprised what are now the districts Gumla and Simdega. One popular etymology (MT, 1:236) derives the from the root *gum* ‘winnow’: *gume la!* ‘Winnow!’.

guṅga ACT: make silent; MID: become silent < H. *guṅgā* ‘dumb, without the power of speech’

guṅgu, guṅgu? head cover used in the rainy season, rain hat (BG:151; HJPa: 189,154); umbrellas mad of leaves, said to have been used by the first people to escape the great flood who used them to escape to the mountains (Kullū, 2000:37). HJPa offers the cognate form Mundari *guṅu* ‘a hoodshaped waterproof covering the head, shoulders and back of the wearer’. He also quotes FGD who define *guṅgu* as ‘umbrella made with leaves, the hat is called *kuṛbo?*’. See also *kuṛbo?*.

gupumḍa?, guimḍa?, guyumḍa? mosquito. See also *bhusaṛi, ḍās*.

guṅij torch (HJPa:84)

gun plan (HJPa:97)

gunah, gunha ACT: commit a sin; MID: be guilty; sin, offence < H. *gunāh* ‘sin, offence, guilt’

gunay ACT: regret (for another person) < H. *gun-* ‘consider, ponder’?

gune₁ MID: regret (for oneself)

gunḍi See *gūḍa, gūḍi*

gunḍu? chisel (HJPa:178,86). See also *gūṛu?tar*.

gundre See *kindre*

gune₂ a kind of focal particle, whose exact semantics are still very unclear. Its use is extremely seldom. In some situations it would appear to indicate that the element it follows is essential for the action, such as *moʔḍ gune yo* ‘You need eyes to see.’ or ‘How will you see without eyes?’, although this phrase can also mean ‘look covetously on’. It can mean that, since the element which it follows is present, another event automatically follows from this. Using the last example, this would mean ‘Since you have eyes, you see’.

gune₃ See *gone*

gunha See *gunah*

gunmer, gonmer father-in-law; father’s father?

gunre See *kindre*

gunu^ʔd earth; mould HJPa:183,115. See also *-nV-*. This would appear to derive from *gu^ʔd₂* ‘scratch out a hole’. It is given in the text as *kone gunud* ‘the earth (which has been thrown out by the) rat’ and fits in well with this analysis.

gupa ACT: watch over; MID:-; GENER; CAUS: *o^ʔb-gupa*; DOUB CAUS: *o^ʔb-gu<ʔ>pa* < H. *gop* ‘cowherd’

gupa gupi finish tending

gupa kaɾ, gupa lebu shepherd

gupt hidden < H. *gupt* ‘hidden, secret’

gũɾ chicken pox < S. *gũɾ* ,chicken pox’

gurguray ACT: cause to sizzle (of fire, heat); MID: sizzle. See also *jarjaray*; *gurguray*?

guɾiyay ACT: help crawl (= CAUS); MID: crawl < S. *paguɾ-*. See also *kabuɾ*, *paguɾ*, *reŋgay* / *reŋge*.

gũɾu^ʔtar chisel. See also *gunɖu^ʔ*.

guɾu (kone) a type of mouse which lives in holes in fields

guɾu^ʔ See *guɖu^ʔ*

gur ACT:-; MID: fall; *gur-gur*: GENER; CAUS: *o-gur*; *o^ʔ-gur*; *ob-gur*; *u-gur*; *ub-gur* ‘drop; cause to fall’; No DOUB CAUS < S. *gir-* ‘fall’?

gur-gur masdar of *gur* ‘fallen’

gursiŋ an egg-laying hen. See *siŋkoy*

gurguray ACT/MID: snarl (at someone). No apparent difference. The meaning ‘snarl at someone’ can be considered transitive, as the person snarled at can become the subject in the passive, although this seems to be seldom used this way. See also *guɾguɾay*?

guru teacher < S. *gurū* ‘teacher’

gu^ʔthe See *gu^ʔthe*

gu^ʔthoŋ See *go^ʔthoŋ*

gutu₁ ACT: tickle; MID: feel tickled; CAUS: *gu<ʔb>tu* < S. *gutgutā-*, *gudgudā-* ‘tickle’

gutu₂ armpit < S. *gutu* ‘armpit’

gutu₃ here! (HJPa:142)

gu^ʔthe, gu^ʔthe ACT: wash someone else’s hands (TR); MID: wash one’s own hands (TR) (Cf. **gu^ʔj ti^ʔ*, HJPb:66, note 52). Used in (HJPb:64,52) with the objects *mod tomod* ‘eyes and mouth’, but according to speakers I questioned used only with washing hands.

gu^ʔthōɖ, gu^ʔthoŋ See *go^ʔthoŋ*

guyumɖa^ʔ See *gunumɖa^ʔ*

gwala See *gao gwala*

gyan ACT: make someone knowledgeable; MID: become knowledgeable; knowledgeable < S. *jñān* (pronounced *gyān*) ‘knowledge’

gyani knowledgeable

gyara 11 < S. *gyāro*, H. *gyārah* ‘11’

gh

ghab See *ghaw*

ghabɾay, ghabɾe ACT:-; MID: become confused (no apparent difference in meaning between the two stems); CAUS:

gha<ʔ>*bṛay* < S. *gaṛbaṛā*- ‘confuse, be confused’

ghaʔd for, purposive marker. Postposition used with GEN, as a purposive marker used in combination with the infinitive in *-na*; therefore

ghagra Ghagra, name of a town in Gumla district

ghaila pot (BG:151)

ghai mediator < S. *ghai* ‘mediator’

ghal₁ ACT: 1. give birth (of animals only); 2. throw; MID: 1. be born (of animals only); be thrown; *ghal-ghal* GENER of ACT; No CAUS < H. *ghāl*- ‘throw’. Cf. a similar, although completely independent, semantic relation between these two terms in German *werfen* ‘throw; give birth (of animals)’.

ghal₂ eight. See also *ath*, *tham* ‘8’, *thom*₄ ‘8’. For some speakers this has the value ‘9’.

ghalik focus marker, exact semantics unclear < S.

ghamarli prickly heat < S. *ghamarlī* ‘prickly heat’

ghaṇi See *ghāṛi*

ghane ghan thick, dense (of forest) < S. *ghan*, *ghanghaniyā* ‘thick (of jungle)’, < S. *-e* ‘FOC’. See also *akhaṛ*, *bonor*, *jumbra*, *kibhiṇ*.

ghaṇṭa, **ghāṭa**, **ghaṇṭo** bell; hour; o’clock. See also *ghaṇṭi* < S. *ghāṭā* ‘hour, large bell’.

ghaṇṭe ACT: stir (food); MID: be stirred (of food) < S. (*dhān*) *ghāṭ*- ‘stir (paddy spread on mat)’

ghaṇṭi small bell < S. *ghāṭī* ‘small bell’. See also *ghaṇṭa*.

ghaṇṭo See *ghaṇṭa*

ghaṛghaṛay, **gaṛgaṛay** ACT: thunder (e.g. *tiriʔb ghaṛghaṛay* ‘the clouds thundered’)

ghaṛghaṛe, **gaṛgaṛe** MID: thunder < S. (*badrī*) *ghīṛghīṛā*- ‘(clouds) thunder’. See also *ghīṛkay/ghīṛke*.

ghaṛi See *ghari*

ghāṛi, **ghaṇi** ACT:-; MID: stink, smell (ITR); (pleasant or unpleasant) smell; stinking; CAUS: *ghāṛʔ<ʔb>ṛi* ‘make stink, smell’

ghaṇi dḷ conj.v. smell (ITR, non-volitional)

ghaṇi laʔ conj.v. smell, stink

gharana family, lineage < S. *gharānā* ‘family’

gharghuray ACT: roll (TR) < S. *ghuṛar*- ‘roll’ (ITR), *ghuṛarā*- ‘roll’ (TR)

gharghure MID: roll (ITR)

ghari, **ghaṛi** watch; moment; time < S. *ghaṛī*, *gharī* ‘time’

ghari ghari(ga) over and over, repeatedly, time and again

oḍoʔ ghari usually

ghās, **ghas** grass < S. *ghās*, *ghās* ‘grass’

ghās phus grass and straw (HJPb:51, 34)

ghāsay, **ghasṛay** ACT: rub against; knock down; MID: be rubbed against < S. *gasā*- ‘knock down, demolish’. See also *ghaskay/ghaske*.

ghaskay ACT: move (TR) to the side

ghaske MID: move (ITR) to the side < S. *ghaskā*- ‘knock down, demolish’. See

also *ghasay*.

ghasṛay See *ghāsay*

ghaṭ₁ valley, (mountain) pass < H. *ghāt*, S. *ghāṭī* ‘valley’

ghaṭ₂ opportunity. Alternative of *ghaṭ₂*?

ghaṭ₃ ECHO-WORD for *bhēt* (See *bheit*), perhaps the same as *ghaṭ₂*?

ghāṭa See *ghanṭa*

ghaṭana, ghaṭna incident < S. *ghaṭnā* ‘event’

ghaṭay ACT: *ghaṭay*: reduce (a price), decrease (TR)

ghaṭe MID: *ghaṭe*: decrease (ITR); *ghaṭay*: GENER of ACT; CAUS: *oṽb-ghaṭay*, *gha<ṽb>ṭay*; DOUB CAUS: *oṽb-gha<ṽb>ṭay*; No CAUS of *ghaṭe* < S. *ghaṭā-* ‘decrease’ (TR), *ghaṭ-* ‘decrease’ (ITR)

ghaṭi small valley, small pass < H. *ghāt*, S. *ghāṭī* ‘valley’. See also *ghaṭo*.

ghāṭi around the neck (HJPa:221,31)

ghaṭna See *ghaṭana*

ghaṭo (large or normal-sized) valley, pass. See also *ghaṭ₁*, *ghaṭi* < H. *ghāt*, S. *ghāṭī* ‘valley’

ghāṭo Ghāṭo bird

ghaṭsila Ghatsila, name of a town in Jharkhand. Exact whereabouts unknown.

ghaw, ghab wound < S. *ghāv* ‘wound’

ghay way; postposition: toward, in the direction of. See also *hoghay*, *ughay*, *hinghay*.

ghera boundary line < H. *gherā* ‘boundary; ring; perimeter; circumference’

gherni churner < H. *ghernī* ‘handle for turning a spinning-wheel; winch’

ghi See *ghiw*

ghinay ACT: hate (possible, but not used); MID: hate (preferred form) < S. *ghinā-* ‘hate’

ghiṛi ghiṛi (onomatopoetic) the sound made by a *ludhom* drum or by thunder (HJPa:251,119). See also *gidi gidi nimi*, *saba rana nimi*.

ghiṛkay ACT: *ghiṛkay*: cause to thunder (e.g., said of God)

ghiṛke MID: *ghiṛke*: thunder (subject is *tiriṽb* ‘cloud (SG)’) < S. (*badrī*) *ghiṛk-* ‘(clouds) thunder’. See also *ghaṛ-ghaṛay/ghaṛghaṛe*.

ghiṛkena thundering. Infinitiv of *ghiṛke*

ghisṛay ACT: drag

ghisṛe MID: be dragged < S. *ghisrā-* ‘drag’, *ghisr-* ‘slide oneself along on buttocks’

ghiw, ghi ghee < S. *ghiu* ‘ghee’

ghiw jol ghee oil

ghol, gel 10. No longer in current use. See also *das*.

ghol mop 11

ghol moloy dinu in two weeks (= “15 days”)

ghol ubar 12

ghol uṽphe 13

ghol iṽphon/tham 14

ghol moloy/thum 15

ghol tibru 16

ghol tham/thom 17

ghol ghal/tham 18

ghol thomsin/ghal 19

- ghol say** 1000. See also *hajar* ‘1000’.
- gholson** ten times
- gholsiṅ** 12. Alternative for some speakers to *ghol ubar*
- ghomṭem** knot
- ghoṅga** large snail < S. *ghōghā* ‘large snail’
- ghoṅgi** small snail < S. *ghōghī* ‘small snail’
- ghoṛa** (male) horse < S. *ghoṛā* ‘horse’. See also *ghoṛi*.
- ghōṛci** ACT: carry a child on the back; MID: be carried on the back (of a child). See also *go?*, *hintor*, *kaku?*, *kunḍum*, *paṇ*, *puṇ*, *sambhray?*, *ṭuḍa?*, *te?*, *tuphaṇ*, *uḍum*.
- ghoṛi** mare, female horse < S. *ghoṛī* ‘mare’. See also *ghoṛa*.
- ghori** sand
- ghos** meat < S. *goś* ‘meat’. See also *-ḍa?*, *komaṇ*, *mās*.
- ghuḍ** See *gud*.
- ghul** 7 (no longer used). Said by some speakers to have the value ‘11’. See also *sat*, *tham*, *thom*.
- ghumay** See *ghumray*
- ghumray, ghumay** ACT: take for a stroll, cause to go around, turn (TR)
- ghumre** MID: turn (ITR) < S. *ghumrā-*, *ghumr-* ‘turn’ (TR/ITR). See also *buli*.
- ghuṅs(e)rel, buṅserel** ca. August, the eighth month of the year. See *-rel*.
- ghun** wood-worm < H. *ghun* ‘wood-worm’ (HJPa:180,100)
- ghuṛkay** ACT: speak angrily; MID:- < S. *ghuṛkā-*
- ghur** See *kur*
- ghurlo?** place where garbage is discarded to be burned, garbage heap; garbage pail. See also *-lo?*.
- ghuṭna** knee < S. *ghuṭnī* ‘knee’
- *h***
 ha!, hay! Alas!; Oh!
ha re!, hay re! hayri! Oh!; Alas!
- hā, hou, hō** yes. *hā* is considered “more correct” than *hou*, which is typically used in the villages, whereas Kharia who live in larger cities prefer *hā* < S. *hā* ‘yes’. See also *hoy*.
- hāga?!** yes indeed! Focussed form of *hā*
- habhaw** customs, mannerisms < H. *bhāv* ‘being; quality, character; temperament; way, manner’
- hā?chīṅ** ACT: sneeze; MID:-; GENER (onomatopoetic). See also *chīk*, *tamu*.
- haḍa** ACT: urinate; MID:-; GENER; urine; CAUS: *ob-haḍa*, *ha<?b>ḍa*; DOUB CAUS: *ob-ha<?b>ḍa*
- haḍa la?** conj.v. to need to urinate
- ha?ḍo, ha?ḍo, a?ḍho, adha, ha?ḍo** half; some, many < S. *ādhā* ‘half’
- adha phura** half, partly
- adharait** midnight
- hāḍu, hanḍu** man’s name
- hagay** ACT: defecate; MID:-; GENER < S. *hagāl*

‘feces’, *hag*- ‘defecate’

haha huhu exclamation used when food is strongly spiced (HJPa:177,77) (onomatopoeic)

haha rapa hurriedly. Popularly believed to be the source of the place name *harpa* ‘Harappa’.

haharay ACT:-; MID: be starving, crave food

hain harm < S. *hāni* ‘harm, loss to another’
hain o-ḍam conj.v. harm (TR.), bring harm upon

hairan confused < H. *hairān* ‘confused, worried, distressed’
hairan hoy conj.v. become confused
hairan karay conj.v. confuse

hajar 1000 < S. *hajār* ‘1000’. See also *ghol say* ‘1000’.

hajir ACT: present; MID: be present(ed); present; HJPb:56,52 ‘ready’ < S. *hājir* ‘present’

hajaribag Hazaribagh, name of district and city in Jharkhand

hak authority < S. *hak* ‘authority’

hakandaba covering lid for *tay* (frying pan) (BG:152). < S. *ḍhaknā* ‘lid’? See also *tay*.

hākande MID: bleat (of oxen) (HJPa: 199,218) < S. *kānd*- ‘bleat (of sheep, goats)’. See also *hakṛe*.

hākar saheb Mr. Hankar (HJPa:220,30, from AA:133) Identity unknown.

hakṛe See *hakṛe*

hakon ECHO WORD. Found only in the compound *konḍu?/kunḍu? hakon* ‘family, children etc., kith and kin’. Pinnow (HJPa:93, n. 36) notes that *hakon*, together with *kunḍu?*, means ‘family’ or ‘children and grandchildren’ but glosses it as ‘illegitimate child’ (*Kegel*), which however, in modern German is only found in the expression *mit Kind und Kegel*, roughly ‘with everything, with bag and baggage’ but literally ‘with child and illegitimate child’. He uses the gloss *Kegel* elsewhere as well (e.g. p. 76, second paragraph). Malhotra (1982:74), on the other hand, glosses it as ‘blood’ and translates *kunḍu? hakon* as ‘kith and kin’, which is clearly the meaning of this expression. Speakers I consulted all agreed that it has no meaning outside of this compound. It probably derives from a now obsolete word meaning ‘child’, unless Malhotra’s ‘blood’ is correct.

hakṛe, hakṛe ACT: roar (of lions), bleat (of oxen, etc.) (in the past: just now or undetermined when); MID: GENER; in the past: a longer time ago; CAUS: *oʔb-hakṛe*, *ha<ʔ>ṛe*; DOUB CAUS: *oʔb-ha<ʔ>ṛe*. See also *hākande*.

hākuṛu ride (a horse)
hākuṛu ghoṛa riding horse

hākwa ACT: announce (in the traditional way, by beating drums in the village to let other villages know that something important is to be announced); MID:- < H. *hākvā*- ‘cause to be shouted’

hal news < S. *hāl* ‘news’. See also *halet*.
hal cal health; flurry, fluster, agitation (HJPb:56,70)
hal hukum order

halet, halat, halait health, state, condition < S. *halat* ‘state, condition’. See also *hal*.

halka₁ ACT: make light (e.g. of foam on water when splashing); MID: become light (of water) < S. *halkā* ‘light’

halka₂ Halka dance

halleluyah Halleluia! (HJPa:258,6)

halo ACT:-; MID: get wet (of earth); water (on fields); CAUS: *ha*<²*b*>*lo* < S. *hāl* ‘wet (of fields)’. See also *ḍaṛ*.

ham Ham, man’s name (from the Bible)

hamba? predicate marker denoting a sudden action, ‘suddenly’. See also *bha?*, *dha?*.

haṇiya See *hāṛiya*

han that (distal demonstrative). In the modern language there seems to be no difference between *hin* ‘that’ and *han* ‘that’. However speakers, when asked, often responded that *han* denotes something closer to the speaker than *hin*. Nevertheless, this intuition is not borne out in actual speech. See also *ho*, *u*.

hanghay that way

hanje? it

hankaṛ he, she

hanparo on the other side

hanti?j that side

hanti?j uti?j, uti?j hanti?j ACT: move (TR) back and forth; MID: move (ITR) back and forth; (fig.) keep changing course / topics, etc.; this way and that

hana Hana (girl’s name)

ha?na, ha?naṇ, ha?niṇ, ha?nuṇ “then”, question tag expecting an affirmation. See also *no_j*; Malhotra (1982:221) writes that *ha?niṇ*, etc., is used to mark counterfactual clauses and glosses it ‘would have’. Of the form *ha?nuṇ*,

Pinnow (HJPa:107, n. 82) says that it is a marker for the “irrealis” and translates it with the German particle *doch*, roughly equivalent to Eng. ‘though’.

handiya See *hāṛiya*

handu See *hāḍu*

ha?niṇ, ha?nuṇ See *ha?na*

hanje?, hankaṛ See *han*

hānsa, hāsa goose < S. *hāsā* ‘goose’

hānsa raj (ghoṛa) Goose King (name of a mythological horse)

ha?nuṇ See *ha?na*

hapkay ACT: bite < H. *hapak*- ‘gulp in; gobble’

hapke MID: be bitten

hapta, haphta week < S. *haptā* ‘week’

haṛ bone. See also *jaṇ* < S. *hāl* ‘bone’

haṛideo Haridev, said in the text in HJPb:53,10 to have been the first leader of the Gangavamshi dynasty to have taken Biru.

haṛi re Go away! Get! Shoo! Said to dogs (HJPa:219, 24). See also *so re!*

haṛiram dew, hariram dew King Hariram Deo, said to have been the grandfather of King Koranga, the last Kharia king of Biru. (HJPb:61, 29).

hāṛiya, haṇiya, handiya pots for holding rice beer < H. *hāṛiyā* ‘small clay pot’

hamper; a round basket with a convex, pointed cover < S. *harkā* ‘covered basket with lid, for keeping clothes, etc.’

haṛpa See *harpa*

harin dhar inhabitant of Harin

haṛaṭoli Harratoli, name of a town in Gumla district

hariram See *haṛiram dew*

har₁ plowing utensils, everything needed for plowing < S. *hār* ‘plow’

hariyana Hariyana, name of an Indian state

hariyana raij the “kingdom” (actually state) of Hariyana

harhowa plower, one who plows < S. *harhavā* ‘plower, plowman’

hariyar, hariyaro, heriyar green < S. *hariyar* ‘green’

har₂ additive focus particle, very similar if not identical in meaning to *⇒jo*. < S. *=har* ‘3POSS’?

harka painted basket or carrying case made of bamboo (HJPb:61,5) < S. *harkā* ‘covered basket with a lid, for keeping clothes’

hara ACT: cause to sprout branches (e.g. of God); MID: sprout branches (of a tree); branch

harka biru name previously used to refer to the mountain Ram Rekha. *harka* here is perhaps better derived from *harkha* < Indo-Aryan *harṣ* ‘happiness’ (HJPb:61,5; 63, note 5). See also *buṛha biru*, *ram rekha*, *gaṛh biru*.

harakait ACT: destroy; MID: be destroyed; of damage to occur < H. *harkatī* ‘interrupting, obstructive’

haray ACT: *haray*: defeat, destroy

harpa, haṛpa Harappa. Popular etymology derives the name from *haha rapa* ‘hurriedly’.

hare₁ MID: *hare*: be(come) defeated; lose (TR); *over and over. CAUS: *o²b-hare*, *ha<²b>re*; DOUB CAUS: *o²b-ha<²b>re* < S. *harā-* ‘defeat’, *har-* ‘be defeated’

harpa mahenjodaro Harrappa and Mohenjodaro

hardinagar Haridwar, Benares (?)

hāsa See *hansa*

hare₁ See *haray* / *hare*

haṭkay ACT: hang up

hare₂ See *hay!*

haṭke MID: get hung up; get stuck (BG:153) < S. *haṭk-* ‘stick in the throat’

harek each < S. *harek* ‘each’

hathay ACT: give one’s life

harhowa See *har*₁

hathe MID: be ready to give one’s life. Both stems may be used in the MID with no apparent difference in meaning.

hariḍ moment (?) See *joray hariḍga* ‘at the very moment he was “joining” the hood’ from the texts in (HJPa:133, ln. 21). Not known to speakers I consulted.

hathi, hāthi elephant < S. *hāthī*, *hāthī* ‘elephant’

harin, hiran deer; Harin, name of a village < S. *harin* ‘deer’

hathlay ACT: hold out s.th. in offering; MID:-; GENER < S. *hathlā-*. See also *luluy*.

- hathyar** weapon < S. *hāthiyār*, *hathiyār* ‘weapon’ water; begin to fight. (HJPa:230f.); CAUS: *he<?b>le* < S. *hel-* ‘swim’ (TR)
- hawa** air < S. *havā* ‘air’
- hay!, hay re!, hayri!, hāy!** See *ha!*
- hayja** cholera < S. *haijā* ‘cholera’
- hay re!** See *ha!*
- hayri!** See *ha!*
- he, ho** vocative particle, according to HJPa: 220,28 only used by men. See also *e*, *la₂*, *le*, *lo*, *no₂*, *re₁*, *ri*
he re, ho re vocative particle
- hē?** now
- he²bne** See *ho²bne*
- hē?dō** here; over here, this way, also used in one instance (HJPb:34,21) with personal marking: *hēdope* ‘here you are’.
- hecki** ACT: hiccup; MID:-; GENER < S. *hickī* ‘hiccup’
- heirla** *heirla* bird (< H. *hāril?* If so, “the green pigeon”, McGregor, 1997: 1070.)
- he?jo** ACT: think, reflect; MID:-; GENER; thought
he?jo dēl conj.v. think, reflect
- hekāy** third-person, PL ending of *heke*, borrowed directly from S. The usual form is *hekeki* or *hekemay*. See also *heke*.
- heke** identificational qualitative predicate marker. Used only in the nonpast. Occasionally also used with an existential meaning in place of *ayi²j* < S. *heke* ‘COPULA’. See also *hekāy*.
- hele** ACT:-; MID: go into water, jump into
- helman** a type of long-tailed, large monkey. Presumably derives from Indo-Aryan *hanumān*.
- hmel** happily < H. *hel-mel* ‘close friendship, intimacy’
- hemalu** ACT: do slowly; MID: do slowly No apparent difference in meaning.
- hembuḍu?, hemṛu?** ACT: remove, move s.th. away (TR) from s.th. else; MID: be removed, moved further away from s.th. else; on the other side (of s.th.). See also *ubḍu?*, its antonym. Probably derives from the demonstrative *hin* plus some as yet unidentified element, possibly the same as in *he?pa²d*. See also *hena?*.
- hemṛu?** See *hembuḍu?*
- hen!** Go on! Come on! Go ahead! Defective, only three forms found, depending on the number of the addressee: *hen!* (SG), *henbar!* (DU), *henpe!* (PL). See also *a-₁*.
- hena?** on the other side (of s.th.). See also *hembuḍu?*.
- henduṇ, hēṛuṇ, hinduṇ** ACT:-; MID: creep; stoop, bend over, bend down; CAUS: *he<?>nduṇ*
- hinduṇpur** Hindustan, India. Popular etymology of the name “Hindustan”.
- he(?)pa²d, he(?)pha²d** ACT: bring near; MID: approach (ITR), near (ITR); vicinity. Perhaps related etymologically to *hembuḍu?*, *u²bḍu?*.
- hēṛuṇ** See *henduṇ*
- heriyar** See *hariyar*

heṭhe below < S. *heṭha* ‘under, below’

hethiyay ACT: grab

hethiye MID: -e: be grabbed; -ay: GENER of ACT

higiṛ digiṛ ACT: make someone nervous; annoy or bother someone; MID: become nervous, annoyed, bothered

higray ACT: separate (TR) < S. *higrā-* ‘separate’ (TR)

higre MID: separate (ITR) < S. *higr-* ‘separate’ (ITR)

hilay ACT: shake, nod, wag (TR); spill (TR) < S. *hilā-/hil-* ‘shake’ (TR)/(ITR)

hile MID: sway, move, shake (ITR), be in or come into motion

himalay the Himalayan mountains; Himalayan < H. *himālay* ‘Himalaya(n)’

himalay biru the Himalayan mountains

hin that (remote); base of the 3rd person proform. Roughly the same meaning as *han* (see there). See also *ha*, *ho*, *u*.

hin dinu the day before yesterday

hina? ghaḍ(ga) therefore

hinghay that way; the more

hinje? that (INANIMATE); therefore (HJPb:44,7)

hinkaṛ he, she

hinte there (= *hin=te* ‘DEM=OBL’) locative suffix, especially common in southern Jharkhand, primarily with “proper nouns” and highly topical referents

hin tiʔj tay therefore

hina? thom, hina? thoṅ therefore

hinduṅ See *henduṅ*

hinduṅpur See *henduṅ*

hindi the H. language < H. *hindī*

hindu Hindu (person or religion) < H. *hindū*

hindustan India, Hindustan < S. *hindusthān*

hinje?, hinkaṛ See *hin*

hins See *hisa*

hintor ACT: carry a child in a piece of cloth; MID: be carried in a piece of cloth (of a child). See also *go?*, *ghōṛci*, *kakuʔj*, *kundum*, *paṅ*, *puṅ*, *sambhray?*, *tuḍa?*, *teʔj*, *tuphaṅ*, *uḍum*.

hiṛo bank, shore; side, edge; light elevation at the boundaries of fields (to keep in the water and mark the end of one’s property)

hira diamond; alternative name of the king Sam Sundar, who was poisoned (HJPa:225,44;232,65) < S. *hīrā* ‘diamond’

hiran See *harin*

hisa, hīsa, hins part, section < S. *hisā* ‘part’

hisaʔb manner, account < S. *hisāb* ‘account’

hin / ho hisaʔb se in that manner; on account of that

hisaʔb kitaʔb check the books

hisī envy, jealousy < S. *hisīgā* ‘envy’. See also *ḍah*.

hitakari benefactor < H. *hitkāri* ‘kindness; benevolent’

ho1, hon that (distal demonstrative); base of 3rd person proform. See also *han*, *hin*, *u*.

hoga? like, well

hohay that way

hoje? it

hokaṛ he, she

- hokaṛa?** **ulṭa** on the contrary
(HJPb:45,20)
hotay from there
hote there = *ho=te* ‘DEM=OBL’
hontay there upon, then (TEMP); then
(i.e., ‘well then’)
hoti²(j) to there
- ho₂** See *he*
- ho?** See *o?*
- hō₁** See *hā*
- hō₂** here (HJPa:204,3)
hō la here, take
- ho²bne, he²bne, homne** ACT: make something enough; MID: become enough; enough; that much. See also *u²bne*.
- hoḍom, hoḍoṇ, o?**₃ other. See *ho₁*, =*ḍom₁*.
hoḍom dino on the next day
hoḍom kaṛ someone else
- hoghay** that way (< *ho* ‘that’ + *ghay* ‘way’)
- hoga?** See *ho₁*
- hoi** See *hoy*
- hoje?, hokaṛ** See *ho₁*
- holi** the Holi Celebration, the Hindu spring festival < H. *holī*
holi ebo? conj.v. celebrate Holi < H. *holī khel-* ‘celebrate (= play) Holi’
- homne** See *ho²bne*
- hon** See *ho₁*
- hondo** Hondo, name of a prominent person in Kharia mythology. Son of Nag(i)ya/Nadya/Nandiya and Jhariyo. In one version of this myth, contained in MS, 2,
- Hondo is the father of the nine sons who later founded the nine Dudh, Tomling or “Milk” Kharia clans.
- hon(tay)** See *ho₁*
- horhoriya** a kind of nonpoisonous snake usually found in abundance in the rainy season (BG:154)
- horo²j, horoe²j** ACT:-; MID: become angry; get mad (at =*te/buṇ*); unhappy; CAUS: *ho<ṛ>roj*
- hos** consciousness < S. *hoś* ‘consciousness’
hosiyaṛ MID: become intelligent; intelligent
hoste ḍel conj.v. regain consciousness (HJPb:56,56)
- hosor** ACT: tell a lie; lie (n.) (BG:154, not known to speakers I consulted)
- hotay, hote, hoti²(j)** See *ho₁*
- hou, hō** See *hā*
- hoy₁, hoi, hui, huy** ACT:-; MID: *hoy*: become; Can also be used (rarely) with the stative meaning ‘be’; auxiliary (with infinitive) denoting obligation; *hoy-hoy*: GENER; CAUS: *ob-hoy*, *ho<bh>oy* ‘distribute’; DOUB CAUS: *ob-ho<bh>oy* ‘cause to distribute’ < S. *ho-* ‘become’, *hoī jā-* ‘become’
hoykon, hoykan via, through (sequential converb of *hoy*)
hoyna palte maybe, perhaps (lit.: ‘it can be’)
- hoy₂** yes. See also *hā*.
- hoy₃** sentence-final inferential marker < S. *ho-* ‘become’
- hoykan, hoykon** See *hoy₁*

- hrista pusta** well-fed < H. *hr̥ṣṭa-puṣṭa* ‘stout, lusty, robust’ (HJPb:55,37)
- hui** See *hoy*
- hujur** polite form of address for men < H. *huzūr*, polite form of address for a person of high standing
- huka** water-pipe < S. *hukā* ‘hookah’
- hukum** ACT: order; MID: be ordered; order (n.) < S. *hukum* ‘order, command’
- hulhul** mutiny
- humber, humper, umper** ACT: breath air into something; gasp for breath. According to BG:154, *humber* means ‘blow’ and *humper* ‘gasp for breath’. However, in (HJPa:142, ln. 8) *humper* simply means ‘blow’. In [MT, 1:235] spoken as *umper*. See also *humsay*, *sās*.
- humsay** ACT: breathe, gasp (HJPa:197, 206). Related to *humber*? Unknown to speakers I consulted. See also *humber*, *sās*.
- hundar, hūṛar, hundra** wolf < S. *hudār, hudrā* ‘wolf’
- huṛay** ACT: poke s.o. (physically or verbally) < S. *hur-*, *hur-* ‘poke’
- huṛe** MID: be poked
- hurhuṛiya, hurhuriya** impulsive, apparently found only in *beṭa hurhuṛiya* < S. *hurhuṛiyā / hur-huriyā* ‘impulsive’
- beṭa hurhuṛiya/hurhuriya** impulsive young man
- hurmuray, huṛmuray** ACT: bump into (=te/*buṇ*) someone (on purpose); block s.o.’s way; MID: bump into (*buṇ*) someone (accidentally) < S. *huṛmuṛāe ho-* ‘meet suddenly’
- huy** See *hoy*
- *i***
i ACT: do what; MID: *i*: of what to happen; *i-i*: do what all? do what for a long time/over and over; what?; can also be used as a relative marker; sentence-final, rarely sentence-initial interrogative particle; No CAUS / DOUB CAUS. See also *ina*.
igu²ḍ how? (literally “like (*gu²ḍ*) what (*i*)?”)
- ighay** ACT: do how?; MID: of how to happen?; how?; the more. From *i* ‘what’ and *ghay* ‘way’.
ighay no because
- ib** ACT: spread out (TR) rice for making rice-beer (*golaṇ*); MID: spread out (ITR) (of rice). HJPa:183,115 notes that *ib* is translated as ‘gather’ in Archer’s riddles.
- iccha** See *icha*
- icri²j** little
icri²jḍu² very little. See also *kaṭi²j(-ḍu²)*.
- icha, iccha** ACT: wish; MID: wish for a long time; in the past: distant past; wish (n.) < S. *icchā* ‘wish’
- i(c)chanusar** ACT: do according to wish; MID: happen according to wish; according to wish.
- i²chō(y)** ACT: fart; MID:-; GENER. See also *i²j*.
- ida²** ACT: make (some time) yesterday (e.g., of God); MID: become yesterday; yesterday. GEN: *idga²* (< **idaga²*)

<*idga?a?)

HJPa:181,103. See also *uruwa*.**idga?** See *idga?***idj²b, i²ib** ACT: make night fall (e.g. by God); MID: become night; night. See also *jana²bdi²b*.**idib bera** night time**idj²b idj²b** evening**idib meya?** always, day and night**idib tunbo?** night and day**idu?** a postposed particle whose exact use is difficult to define. It has the sense of ‘perhaps, maybe’ while at the same time apparently also adding a certain amount of focus. Appears after the element it modifies, e.g. *tu²da idu?* ‘tomorrow or so’. HJPa:190,162 gives the cognate forms Mundari, Santali *idu* ‘perhaps’, suggesting that it is older.**idrel** ca. July, the seventh month of the year. See *-rel*.**igu²d** See *i***ighay** See *i***i²j** ACT: defecate; MID: GENER; excrements; CAUS: *ob-ij*. See also *i²chō(y)*, *i²jthan₃*.**ijat** honor < H. *izzat* ‘honour, esteem’. See also *beijat*.**ijo (cij) + um, ijo²i, i²um** nothing (< *i* + *jo* + lexeme)**i²um hoyna!** No problem!**i²umbo?** ACT: do nothing; MID: of nothing to happen; nothing (< *ijo* + *umbo?*)**i²jthan₃** cowdung. See also *-tan₃*.**i²jthan₃ kinbhar** MID: clean the courtyard with cow-dung**i²jthanga? lebu** dung beetle (literally ‘dung seller’ or ‘dung man’)**ijhar** ACT: decide; MID:-; GENER: decision; showing, demonstration (of feelings, etc.) < S. *ijhar-* ‘decide’**ijhar karay** conj.v. decide, make a decision**ikon₁** ACT: make, do; make or do somehow or other; MID:-; GENER.*ikon* was probably once the unmarked Kharia word for ‘make, do’, with no further connotations. For some speakers today, it can still have this neutral meaning. From this lexeme, the sequential converb in *kon* presumably developed, as a calque of the Indo-Aryan forms based on *kar-* ‘make, do’. See =*kon₁*. For other speakers, *ikon* as a predicate means ‘do somehow or other’ and denotes that the speaker is still thinking about the details which s/he cannot yet recall, while other speakers replied that this form is especially common when asking questions. For other speakers still, this lexeme cannot be used as a predicate at all and is simply a pause word such as ‘umh’, etc., similar to forms such as *ukon* ‘umh’ (see next entry).It would appear that, with Indo-Aryan borrowings such as *karay* ‘make, do’, which are neutral with respect to manner and definiteness, *ikon* began to take on a more specialized meaning, undoubtedly influenced by the presence of the pause word *ikon₂* (see next entry), which can be analyzed as the converbal form of *i* ‘what?’ do what (ACT)? of what to happen (MID)?’ (see next entry and =*kon₁*).**ikon₂, okon, ukon** pause word “umh”. Seems to derive from the use of *i* ‘what?’ and the converbal marker =*kon₁*. *ukon* and *okon* would then be later developments, based on the demonstrative *u* ‘this’. See

also comments under *ikon₁*.

iku²q ACT: increase (TR); MID: increase (ITR); great, much, big; very

ilahabad the city of Allahabad in Uttar Pradesh

iman honor < H. *īmān* ‘honor; belief’. See also *baiman*.

imandari faith; honest, God-fearing, sincere

ip, iq ACT: make someone me (e.g. in a movie, play, etc.); MID: become me (e.g. in a movie, play, etc.); I, me: “1SG”

=ip, =iq 1. 1st person possessive marker (all numbers) used on complements; 2. subject marker of 1st person, SG, found on predicates

ipa? GEN of *ip*: ACT: to adopt (but only when I say it); make something mine; MID: become mine; mine

ipam₁, iyam, iyam, payam, yam ACT: make someone else cry (not acceptable to all); MID: scream, cry; CAUS: *o²b-ipam*, *i<P>nam*, DOUB CAUS: *o²b-i<P>nam*
ipam leṇay conj.v. (idiomatic) give birth
ipam toro? screaming and crying

ipam₂, epam blood

ipam₃ clan. Probably related to *ipam₂*.

ipimi See *nimi*

ipjar, ippar 1st person DU EXCL proform; 1st person, SG HON proform. See also *=jar*

ipon See *pon*

ina ACT: why do?; MID: why happen?; why; what See also *i*. *ina* may have arisen from the GEN form of *i* ‘what’,

etc., see there. There is also evidence from demonstratives, such as *u* ‘this’, for an *-n-* appearing before the GEN, thus avoiding a hiatus, as well as forms such as *hontay* ‘thereupon’, etc., from *ho* ‘that’ and *tay* ‘from’. These all suggest that the demonstratives once ended in a nasal, and it is possible that *ina* then derives from the construction *ina? thon* ‘why’ (see under *ina?*, below).

ina no ACT: do just because; MID: happen just because; because

ina? GEN of *i(n)* Found only in *ina? thom/thon*

ina? thom/thon why?

ina? thom/thon no because

inca? inch (measurement) (HJPb:47,4) < Eng.

indiya India < Eng.

indrāy See *endray*

inkar ACT: refuse; MID: -; GENER; refusal < S. *inkār* ‘refusal’

inkar karay conj.v. refuse

institūt institute (Eng.)

intermediyat intermediate (Eng.)

intermediyata? paricha intermediate exam

iphisiyō Book of Ephesians in the Bible

i?phon 4 (no longer used). See also *cair*:

i?phon ekri 80 (= four twenties)

iḡib See *idi²b*

irak Irak

iran Iran

iri²b ACT: forget; MID: be(come) forgotten; CAUS: *o²b-iri²b*, *i<²b>ri²b*. See also

bhulay / bhule.

(HJPb:54,n. 8) < S. *īsvī mē* ‘A.D.’

irin berry (BG:165); plum (tree and fruit) (HJPa:172,45). One speaker indicated to me that its meaning is the same as the Eng. word *pear*.

īṭa, īṭa brick < S. *īṭā, īṭā* ‘brick’

itna See *etna*

itihās history < S. *itihās* ‘history’

iro²q moro²q very much, intensively

i²than ACT: defecate (of cows); MID:-; GENER; cow dung. See also *i²j*, *-tan₃*.

iru ECHO word for *biru*.

is oblique case of *yah* ‘this’ (H.)

iyam, īyam See *īnam*

isa See *yisu*

iyar a kinship term indicating the relationship between brothers-in-law < S. *iyār* ‘brother of one’s brother or sister-in-law; friend’, H. *yār* ‘friend’

isar ACT/MID: hate. No apparent difference in meaning between ACT and MID; bad (only cited as such in HJPa:107, note 126) < H. *īrṣyā* ‘envy; jealousy; spite, ill-will’?

iyari friendship < H. *yārī* ‘friendship’
iyari joray conj.v. make friendship

isin ACT:-; MID: cook (ITR) (of rice) (ITR), be cooked; CAUS: *isin*

iyīmi See *jimi*

isirael(i) See *israel(i)*

isiṭ ECHO-WORD for *kuṭum*

j
ja²₁

iskaṭ, isikaṭ skirt < Eng.

ACT: to pull s.th. (e.g. a post, weeds) up out of the ground; MID: be pulled out of the ground; grass (Malhotra, 1982:74; CAUS: *o²b-ja²* ‘have someone weed, etc.’

iskul, skul school < Eng.

iskuliya, skuliya school; pupil

iskuliya boyo schoolboy

ja²lay weed

ja²lo² meadow (Malhotra, 1982:74)

israel Israel

israeli, israil, isirael(i), isreli Israeli

ja²₂ Given in Malhotra (1982:69) as an “agentive suffix” which is “used restrictively”. Her only example: *bor-ja²* ‘beggar’ (cf. *bor* ‘beg’). This form is not found in my data.

isu See *yisu*

isumar, iswar the Lord < S. *īśvar* ‘God’. See also *beṛo apa, bhagwan, dewta, dewtain, giriṇ, pahra, ponmesor*.

ja²b₁ ACT: meet, catch up with; seize, catch, grab; fold; MID:-; *ja²b-ja²b*: catch up with (GENER). See also *jana²bqī²b, janpatar*.

iswi, iswi san, iswiki, iswikite A.D. Used in Christian dates, the year can be given either before *iswikite* or as *iswi san* (year) *kite*. *ki* here means ‘approximately’

kulḍa² ja²b conj.v. catch a fever (*kulḍa²* is the grammatical subject, experiencer is in the oblique)

- jab₂** temporal correlative, ‘when’ < S. *jab* ... *tab* ‘when ... then’
jab sab when
jab tak as long as
- jab₃** ACT: dance in a circle (BG:155, not known to speakers I consulted)
- jab₄** ACT: attack (BG:155, not known to speakers I consulted)
- jabab** See *jawab*
- jabar** big, large < S. *jabar* ‘strong, vigorous’
jabardast, jabarjast overbearing
jabardast karay conj.v. put pressure on s.o. (HJPb:55,46)
- jaʔboʔ** sacrifice: Not in current use. Found in HJPa:72, ln. 4 from bottom and HPJb:44,7.
- jaʔd** ACT: sharpen (TR); MID: be sharpened
jaɖaʔ sharp (HJPa:222,34). Unclear how this is derived from *jaʔd*. Perhaps the GEN, although this is not otherwise used in this function.
- jāgar** ACT: spoil (food) (TR), let spoil; MID: spoil (of food) (ITR)
- jagay** ACT: wake (TR) < S. *jagā-* / *jag-* ‘wake up’ (TR/ITR)
- jage** MID:-e: wake up (ITR); -ay: GENER of ACT
nimi jagay conj.v. gain fame
- jahā, jāhā, jahākon** do whatever; something, anything; some/any (... or other); a certain. See also *jahāy*.
jahā gud somehow (HJPb:56,61)
- jahaj, jahaʔj** ship < S. *jahāj* ‘ship’
- jāhanabad** the city of Jahanabad
- jahar** poison < S. *jahar* ‘poison’
- jahāy, jahāykon** human indefinite pro-form: ‘someone, somebody; anybody’. See also *jahā*.
- jaisan** See *jeisan*
- jait, jati₂** ACT: make someone a Kharia; accept someone as a Kharia; MID: become a Kharia; ethnic group < S. *jāit*, H. *jāti* ‘caste’
jait bheir the entire people
jati dharam the religion of an ethnic group
jait gotia family
jati lebu ethnic group
jait puḍub a grey *puḍub* or *puṭu* vegetable, Engl. name unknown. See *puḍub* for details.
- jajak** priest (HJPa:87, ln. 19)
- jakub** Jacob
- jako** all < Oriya *jāko* ‘all’
- jal₁** ACT: lick
- jal₂** net < S. *jāl* ‘net’
- jalan** poor; HJPa:270f. ‘low-lying, low; lowly (person)’
- jaldi** ACT: do quickly; MID: become quick; fast < S. *jaldī* ‘fast’
jaldi paldi quickly
- jaldham** Jaldham, name of a city, whereabouts unknown.
- jalhon** alternative form of *jhalon* (Malhotra, 1982:271)
- jalja** ACT: cause itching; MID: itch; itching
jalja laʔ conj.v. itch

jalka(r) (HJPa:138, ln. 43). Pinnow translates this as ‘wet area’ (*feuchtes Gebiet*) in *jobhi jalka* and writes on the following page, n. 43, of *jalka* ‘wet area, drainage area’ (*feuchtes Gebiet, Schwemmgebiet*) and cites the Mundari form *jalka (ote)* ‘ground on a lower level than the surroundings, where water oozes in the rainy season and forms a shallow sheet even during a break’. According to speakers I consulted, this form is now no longer used alone but only as an ECHO WORD for *jobhi*, see there. < S. *jalka* ‘swamp’.

jalsa Christmas; meeting. Pinnow (HJPa: 77, n. 1) writes that this form derives from H. *jalsā* ‘meeting, sitting, festivity’ (from Arabic) and that it is only the Catholic Kharia who refer to Christmas as *jalsa*, while Lutheran Kharia refer to it as *janam porob* ‘birth festival’.

jalsa chuṭṭi Christmas leave, Christmas vacation

jalsa porob Christmas feast

jama ACT: collect; MID: become collected, entire. < S. *jamā-* ‘collect’. See also *jumay*.

jama u?pheya in all directions

jambro See *jamro*

jamay ACT: freeze (TR) < S. *jam-* ‘coagulate; freeze’ (ITR)

jame MID: freeze (ITR), become frozen

jamku?d See *amku?d*

jammadar ACT: do the work of a labourer; MID:-; GENER: worker, laborer < H. *jamādār* ‘one in immediate charge of a body of men’; *jāmādār* ‘guard, keeper’. It would seem that *jammadar* has derived from this second term from the

expression *jammadar saheb* (see below) but also that the meaning in Kharia has undergone a certain semantic shift.

jammadar saheb employer, overseer (HJPa:67) Probably reinterpreted from an original ‘Lord (*saheb*) overseer (*jammadar*)’ to ‘Lord (*saheb*) of the workers (*jammadar*)’.

jamro, jambro rat-snake, *Ptyas mucosus* (HJPa:214f.); a kind of snake (BG: 156)

jamuna the Yamuna / Jamna River

jaṅ₁ bone. See also *tiljaṅ, tinil, goro?djaṅ, haṛ*.

jaṅ goro?d ‘bone burning’, cremation, see HJPa:161f., n. 2

jaṅ₂ seed of fruit See also *bijom*

jaṅkor, jaṅkoy, jhaṅkor, jhaṅkoy A C T : sacrifice at the time of the spring festival; MID: sprout (of seeds); the month of Jangkor, ca. February-March; the season of spring, from which the term is also used to denote the spring festival *jaṅkor*, often termed the festival of flowers and referred to by the Santali/Mundari name *sarhūl*; echo-word for *kinir* ‘forest’. Roy (1937:165) uses the term apparently with the meaning ‘forest’ or ‘*sarna* (holy forest)’, suggesting that this may be the original meaning of this form, although speakers I consulted were not familiar with it in this meaning but only as an echo-word; CAUS: *ja<?b>ṅkor*. Although the three meanings, 1. everything connected to the spring festival, 2. ‘forest’ and 3. ‘sprout’ are most likely related, the two do not seem related to speakers I consulted. Instead, they preferred the forms *jaṅkor/ jaṅkoy* for the spring festival and ‘sprout’ and *jhaṅkor / jhaṅkoy* as an echo-word. Similar to the meaning of the MID voice, see also *po?d*.

- janḳoy puja** name of a sacrifice performed during the Spring festival
- kinir jhaṅkoy** forest and jungle (HJPa:270,24)
- jan₁, jiyan** live < S. *jān, jivan* ‘life’
- jan tar** conj.v. kill
- jiyan hoy** conj.v. die (HJPb:43,5)
- jan₂** See *jhan*
- jana²bḳi²b, janawḳi²b** all day long. See also *jab₁* (there also *ja²bḳi²b*), *iḳi²b*, *janpatar*, *jaw₁*.
- janam₁, janom** ACT: give birth; MID: be born; birth < S. *janam* ‘birth’. See also *janmay* / *janme*; *jormay* / *jorme*.
- janam kaṛ** creator (i.e., one who causes others to be born) (HJPb: 64,35)
- janom kui** conj.v. be born
- janam o?** house one was born in
- janam porob** Christmas
- janam ter** conj.v. give birth
- janam₂, janmo, janom** completely (HJPa: 267,19)
- janpatar, japatar** all night long. These seem to be abbreviated forms of **jana²b patar*. See *jana²bḳi²b*.
- janaw, janew** holy cord < H. *janeū* ‘sacred thread worn by males of the upper three community groups’
- janawḳi²b** See *jana²bḳi²b*
- janmay** ACT: give birth to < S. *janm-* ‘be born’. See also *janam*, *jormay* / *jorme*.
- janme** MID: be born
- janme thaṇo** birth place
- janmo** always
- janom** See *janam*
- janowar** See *janwar*
- jantu** animal < S. *jāūt* ‘animal’. See also *janwar*, *jhāwt*.
- janwar, janowar** animal < S. *jānvar* ‘animal’. See also *jantu*, *jhāwt*.
- japa?, japu?** ACT: lean (TR) against (e.g. a baby on the shoulder); MID: lean (ITR) against (HJPa:214,9; 233,67: ‘hide (ITR)’). See also *dobray* / *dobre*, *le²ḳ*, *lukay* / *luke*, *oku²b*, (*lutui*) *rango?*, *reprepay*, *somte*.
- japatar** See *janpatar*
- japay** ACT: level, flatten; press; MID: be leveled, flattened < S. *japay-*, *jap-*
- japi²ḳ** ACT: close (the eyes) (TR); MID: close (of the eyes) (ITR). See also *rapi²ḳ*.
- japu?** See *japa?*
- jaṛay** ACT: inlay (e.g. gold), lay a design < H. *jaṛ-* ‘attach, fix on’
- jaṛe** MID: be inlaid, be laid (of a design)
- =jar** marker of 1st person, DU, EXCL; 1st person, HON used on complements of predicates to denote inalienable possession, and as subject marking on the predicate. See also *ipjar*.
- jara?** translated by one speaker I asked as ‘Banyan tree’ (and given as such in BG:156) but given in HJPa:171,32; 233,69; 247,105 as ‘pakur tree and its fruit, *Ficus infectoria*’ (H. *pakar* ‘a type of fig-tree’)
- jara? ḳaṇ** an uncultivated or fallow field (HJPa:252,121)
- jaranḳ** instrument maker
- jaray₁** ACT: (of compost) to soak/dissolve into

the ground (*maĩd* ‘compost’ is subject)

- jare** MID: (of compost, *maĩd buṇ*) to be soaked into the ground (*uslo?* ‘ground’ etc. is subject)
- jaray₂** ACT: burn (TR) (HJPa:204,3). Unknown to speakers I consulted < S. *jal-/jalā-* ‘burn’ (ITR)/(TR). See also *jarjaray*, *guṛguṛay*.
- jariya** hair-like roots < S. *jeir*, *jair*, *jer* ‘root’
- jarjaray** ACT: simmer, sizzle (TR, human subject); MID: simmer, sizzle (ITR). See also *guṛguṛay*, *jaray₂*.
- jarjaraylo?** shining. (HJPa:137,31)
- jarman** Germany < Eng.
jarmani German
- jarul**, **jarur** necessary; necessarily < S. *jarūr* ‘necessary’
jaruri need, necessity; important
- jaspur** Jashpur, name of a city in Chattisgarh in which many Kharia, especially D(h)elki Kharia, live. Said in HJPb:61,28f. to have previously been a state.
jaspur stɛt the State of Jaspur (no longer a state) (HJPb:61,28)
- jat** See *jatay*
- jata** mill < S. *jātā* (HJPa:194,190). See also *cakri*, *rāhaṭa*.
- jatan** ACT: put, place; save; care for (Malhotra, 1982:221); MID: be put, placed; saved
- jatay**, **jat** ACT: press the air out of something; MID:-; GENER < S. *jāt-* ‘press down’
- ja?ti**, **jati₁** ACT: shorten (e.g. a tree); cause someone to duck; MID: become short (i.e. of a tree after having been cut); duck < S. *choṭ* ‘small’?
- jati** See *jait*
- jatnay** ACT: collect (TR) < S. *jamā kar-* ‘collect’?; *candā* ‘collection’?
- jatne** MID: collect (ITR), become collected
- jatom** spirit < H. *jāt* ‘born, produced’ (< Skt)
- jaw₁** until. Attaches to the root or stem of the simple predicate (preposed). The resulting form takes a “subject” in the direct or GEN case. E.g. *anita? jaw del* ‘until Anita comes’, *pe? jaw isin* ‘until the rice cooks’. Seems to derive from the root *ja?b₁*.
- jaw₂** See *jou*
- jawa** Hordeum vulgare, barley (HJPa:219, from AR:1524) < H. *jau* ‘barley; millet’
- jawab**, **jabab** answer (n.) (HJPb:42,9; 56,50) < S. *jabāb* ‘answer’
jawab ter conj.v. answer
- jawan** young man, boy < S. *javān* ‘young man’. See also *juban*, *juwati*, *konrakhiya*.
jawanta youth
- jawbhi** although < H. *jaũ* / *jo* ‘if; although’
- jāwt**, **jāwta** See *jhāwt*
- jay jisu!** Hello! Goodbye! Used by Christians. See also *yisu*.
- jaydām** ACT: ([MT, 1:4 ‘be(come) eager’; Not known to other speakers I consulted; perhaps an alternate pronunciation of *jaydīm?*).
- jaydīm** ACT: wake up (TR); MID: wake up (ITR). See also *bumdīm*, *gumdīm*.

- je** CORRELATIVE NOMINAL MODIFIER < S. *je* ‘correlative marker’
je bhi anything
je je whatever
jeme no so that
je no CORRELATIVE MODIFIER
je kono whatever
- jeʔ₁** inanimate pronominal marker. It can also be used with animates but there is a strong preference for inanimates. Found in the 3rd person only.
- jeʔ₂, je** so, therefore
jeʔga, jeʔko indeed; then; in that case
- =jeʔ₃** additive focal particle, rare in this function. See also *=ga, =jo, =ko, =roʔ*.
- jehel** ACT: lock s.o. in jail; MID: go to jail; jail (n.) < S. *jehel* ‘jail’
- jeisan, jesan, jaisan** ACT: do like this; MID: happen like this; GENER of ACT; namely, for example; just as, the same way as, like, as, the way that (correlative); like, such as < S. *jaisan* ‘as’ (CORRELATIVE)
- jeki** because (Meaning of *jeki* / *jeki* in HJPb:53,3 seems to be ‘as’ (TEMP))
- jekono** See *je*
- jelu** flesh or meat (HJPa:175,59)
- jeneʔb** suck. Probably a dialect alternative of *jo<no>ʔb*, the *nV*-infix form of *joʔb* ‘suck’. See *joʔb, -nV-, jonoʔb*.
- jentu** See *jhentu*
- jepuŋ** hay, straw. Related to *kupuŋ, opuŋ, puŋʔ*
- jeɽa duru** rice. Status as one word or two unclear; Jera Duru, one of the original nine brothers in Kharia mythology in one version of the story (MS, 2:35). The second-youngest brother.
- jerab** Jerab, a boy’s name
- jereʔd** ACT:-; MID: burn (of rice on the bottom of the pot while cooking); CAUS: *je<ʔb>reʔd*
- jeriʔb** harvest; ca. November, the eleventh month of the year
- jerusalem** Jerusalem
jerusalem sahar the city of Jerusalem
- jesan** See *jeisan*
- jeth** the month of *jeth* (mid May to mid-June) < H. *jyesth* ‘the month of Jeth’
- jeṭha** ACT: make the oldest (e.g. of God); MID: be eldest; eldest < S. *jeṭh* ‘eldest’
- jeteʔb** ACT/MID: drip; drizzle. No apparent difference in meaning
- jetkam** of all kinds (pre- or postposed)
- jetna, jitna** correlative modifier denoting amount ‘so much, that much’ < H. *jitnā* ‘as much’ (correlative)
- jib** ACT: touch; MID:-; *jib-jib*: GENER; CAUS: *o-jib*. See also *jinib*.
- jiban** See *jiwan*
- jija** elder sister’s husband, brother-in-law < H. *jījā* ‘elder sister’s husband’
- jila** district, *zila* < S. *jilā* ‘district’
- jilpi, jilapi** locket, pendant, usually consisting of a few beads or pearls which are fastened to the hair needle < S. *cilpī* (HJPa:233, 67)

- jima** ACT: entrust, hand over; MID: be entrusted, handed over; responsibility; masdar of *jima*, used also as a modifier < S. *jimā* ‘responsibility; charge, trust’
- jimidar** landlord < H. *zamīdār* ‘landowner’
- jīgray** porcupine. See also *sahī*.
- jina khana** living and eating, sustenance < H. *jīnā* ‘to live’, *khānā* ‘to eat’
- jindagi, jindgi, jingi** ACT: make someone live (e.g. by God); MID: become alive; life < S. *jindagī* ‘living, livelihood’
- jinib** touch (n.). See *jib*, -*nV*-.
- jinis** thing; animal (BG:157: ‘article’) < S. *jinis* ‘thing’
- jira** cumin (seeds) < H. *jīrā* ‘cumin (plant and seeds)’
- jirhul** silim tree < S. *jirhul* ‘silim’
- jirimijīṭaʔ** See *jurumjuṭaʔ*
- jise ki** therefore < H. *jis* ‘which (correlative, oblique), *ki* ‘CMPL’
- jisu** See *yisu*
- jīṭ** victory; victorious < S. *jīt* ‘victory’
jīṭ hoy conj.v. win
- jīṭay** ACT: defeat < S. *jīt*- ‘win’
- jīṭe₁** MID: win
- jīṭe₂** ACT: make clumpy (e.g. rice by over-cooking); MID: become clumpy (e.g. rice by over-cooking)
- jīṭna** See *jetna*
- jiwan, jiban** ACT: make someone live (e.g. by God); MID: become alive; life < S. *jivan* ‘life’. See also *jiyom*.
jiwan data giver of life (HJPa:275, 35)
- jiw jantu** animal < H. *jīv* ‘living creature’; *jātu* ‘animal, creature’
- jiyom** ACT: make someone live (e.g. by God); MID: become alive; life; living being; heart (anatomical and figurative); soul < S. *jiū* ‘life, soul’
jiyom ajoʔd conj.v. die. See also *jiwan*.
jiyom geʔb conj.v. burn with envy
jiyom tar conj.v. kill (HJPb:34,18)
jiyom ter conj.v. die
- =jo** additive focus marker, ‘also’. See also =*ga*, =*jeʔ*, =*ko*, =*roʔ*.
- jo** correlative proform (seldom) < H. *jo* ‘correlative’, in S. *je*
jo ... jo both ... and
- joʔ₁** ACT: sweep; MID:-; *joʔ-joʔ*: GENER. See also *jonoʔ*.
- joʔ₂** edge
joʔdaʔ₁ river bank; edge. Related to *joʔdaʔ* (see there) ‘clean with cowdung’?
- joʔb** ACT: suck; MID:-; *joʔb-joʔb* GENER. See also *jonoʔb*, -*nV*-, *jeneʔb* < S. *cībh*- ‘suck’?
- jobroy** forcibly < S. *jor* ‘strength, force’ and Kharia -*b*- ‘CAUS’? See *joṭay* ‘join’?
- jobhi** swamp, marshy land < S. *jobhi* ‘swamp’
jobhi jalka swamp, marshy land
- joʔd** ACT: wipe (away), cleanse (HJPa: 263,13); MID:-; *joʔd-joʔd* GENER. See also *ajoʔd* ‘dry’, *joʔ*.

- joʔdaʔ₁** See under *joʔ₂*
- joʔdaʔ₁, jodaʔ** ACT: clean and entire room with cowdung; MID: GENER. Related to *joʔdaʔ* under *joʔ₂*?
- jogaɽ** ACT: provide for (GEN (=aʔ) or GEN + *thon*); MID:-; provide for, but not definite whether it will take place; preparations, organizing < S. *jogār* ‘provision’
jogaɽ karay conj.v. prepare, organize
- jogi** yogi < S. *jogī* ‘yogi’
- joha** ACT: spy on (PAST: complete, IRR more definite that it will take place at a certain time); MID: spy on (PAST: not sure whether complete, IRR: less definite as to when or whether it will take place) < S. *joh-* ‘observe’
- johar** ACT: respectfully greet s.o., roughly same meaning as *suman₁*. (=te / *buŋ*; worship (BG:157: ‘pray’); MID: GENER of ACT, with =te, seldom with *buŋ*; Hello! Goodbye! (Respectful) Salutations!
joharna kaɽ worshipper
- joi** See *joy*
- jōk** leech, blood-sucker. See also *nelwa* < S. *jōk* ‘leech’
- joki** the fruit of the *munga* tree, long and thin, it looks like a very thin cucumber. See also *munga*.
- jokor** snail
- jol** oil (for the skin, for a lamp) (BG:57: ‘oil, water’) < H. *jal* ‘water’?
- jol** ECHO WORD found in *kheʔd.jol*. (Original) Meaning uncertain.
- jolo** Jolo, appears to be a place-name (HJPa:243f.)
- jolod** ACT:-; MID: be(come) slippery; slippery
- jolom** ACT: plaster the floor; MID: be(come) plastered. See also *leʔb*.
- jom** autogenesis marker, denotes ‘just’ as in e.g. ‘just because’, ‘just did’, etc.
- joʔmen, jomen, jongem** ACT: sweeten; MID: become sweet; sweet, tasteful. See also *joŋsur, runu jhunu, sebol*.
- jongor** MID: be red; red; shining (HJPa:231,61)
- joŋsur** sweet, tasteful. See also *jomen, runu jhunu, sebol*.
- jondhra** maize. Probably < S. *jinhor* ‘maize, corn’
- jonha** Jonha, name of a town in Jharkhand. Whereabouts unknown.
- jonoʔ** broom. See *joʔ₁*, -nV-.
- jonoʔb** Given in Sāhu, 1979/80:44 with no meaning as deriving from *joʔb*, which means ‘suck’. Most speakers I questioned rejected this form, while one accepted it with the meaning ‘capable of sucking’, adding that it is not used. See also *joʔb*, -nV-, *jeneʔb*.
- joɽa** pair < S. *joɽā* ‘pair (of things)’
- joɽaŋ, joɽan** See *joran*
- joɽay, joɽoy, joray** ACT: *joɽay*: join (TR) < S. *joɽā-/joɽ-* ‘join (TR/ITR)’
- jore, jore** MID: *jore*: join (ITR); *joɽay*: join (TR) GENER
jore jore continually

- joɽgay** united, joined, used in *joɽgay bhandā*, name of a certain kind of pot used in a ceremony described in HJPa:153f.
- joɽoy joɽay** together, collectively (HJPa:259,7)
- iyari joɽay** conj.v. make friendship
- oʔ joɽe** conj.v. join a new household (e.g. when a daughter marries) (HJPb:33,8)
- sahiya joɽay** conj.v. make friendship
- joɽi** same-aged; mate (n.) < S. *joɽā* (m.) *joɽī* (f.) ‘partner’
- joɽ₁** ACT: make loud; MID: become loud (for some speakers ‘become stronger’, rejected by others); ‘increase’ as in *hokaɽ kuldaʔ buŋ jorki* ‘His fever increased’; forcefully < S. *joɽ se* ‘loud, loudly’
- joɽ daʔ** forceful(ly)
- jorega karay** conj.v. be serious; seriously, strongly
- jorgar** strong man
- joɽ-joɽ** masdar of *joɽ*
- jorsāy, joɽ se, joɽ-joɽ se** loudly; HJPb:56,63 ‘quickly’
- joɽ₂** river. Archaic, used in proper name *khākharaɽajor ompay*. See HJPa:134, fn. 27.
- joɽag brinda daŋ** Joɽag Brinda Field, place-name (HJPa:246,103)
- joɽan, joɽan, joɽaŋ** joint (astronomy); confluence (of rivers) < H. *joɽan* ‘joining’
- joɽay / joɽe** See *joɽay / joɽe*
- jorel, joɽol** roof
- joɽol daʔ** gutter (on a roof to collect rain-fall) (HJPa:214,9, citing Druart: ‘projecting part of a roof’)
- jorgar** See *joɽ₁*
- jormal** See *jormay*
- jormay** ACT: bear, give birth to < S. *janmā* ‘give birth’. See also *janam, janmay / janme*.
- jorme** MID: be born
- jormal** born < S. participle marker *-al*
- jorme memon** year of birth
- jorme thaŋo** birth-place
- jorni** joint of the body < S. *jornī* ‘joint of the body’
- joɽol, joɽol daʔ** See *jorel*
- joɽoy joroay** See *joɽay / joɽe*
- joɽom** ACT:-; MID: cascade, fall; CAUS: *jo<ʔ>rom* < H. *jhar-* ‘flow, cascade’?
- jos** passion, ardour, rage < H. *joś* ‘heat, excitement, passion, ardour’. See also *josay*.
- josay** ACT: make s.o. keen on (INF + =te); MID: become keen on (INF + =te) See also *jos, rasay*.
- joseph** Joseph, a man’s name. See also *yusaph*.
- jote** snot (also used in PL)
- joɽob** ACT:-; MID: drip; drop (liquid); CAUS: *jotoɽ* (HJPa:270f.)
- jou, jaw₂** up to (enclitic)
- joy, joi** vocative particle
- juban** MID: be(come) youthful (HJPa:168, ln. 10). Unknown to speakers I consulted < S. *javān* ‘young man’. See also *jawan*.
- jubanta bhere, juban bhere** youth
- juʔd** ACT: sprout roots; MID: sprout roots over and over; root < S. *jeir, jer* ‘root’?

- juda** be separated; alone; CAUS: *juda* < S. *judā* ‘separated’
juda(ga) individually, alone, separately
juda juda separately, one by one
juda ... juda on the one hand ... on the other hand
juda karay conj.v. get rid of; separate (TR)
um judana inseparable
- judra** Judra dance
- jug** world < H. *yug* ‘age, era’?
- jughay** ACT: increase (money, etc.) (TR); MID: increase (ITR); become much/many; increase (TR) (GENER). Note also the following construction, which is considered “incorrect”, although it is used quite often. *du?kho buṇ iku?d jughay go?dki* ‘He became very depressed’ (Literally: “He became more with unhappiness”); more (adj., adv.).
jughay bonko all the more so
jughaykan very much
- juha** game of chance. Cf. Mundari *jua* ‘gamblin’, Santali *juə* ‘dice’ (HJPa:212, 3).
juha ebo? conj.v. play games of chance
- juĩ** ACT: smell (TR); MID: *juĩ-juĩ*: smell (TR), GENER; CAUS: *o?b-juĩ*; No DOUB CAUS
- jujuru** male genital < S. *cucu?* ‘penis’?
- jujhair, jujheir, jujhar** battle; name of a place between Biru and Keselpur in western Jharkhand where, according to the text in HJPb:53,6ff. the Keseria and the Kadam kings fought many battles. It is said to lie about 5-6 km west of Biru(gaṭh) on the banks of the Palamra River.
- jujhay** ACT: have someone fight < H. *jūjh-* ‘fight (with)’
- jujhe** MID: fight
- jujheir** See *jujhair*
- jukur** duty; riches
- jumay** ACT: gather, assemble (TR)
- jume** MID: meet, gather, assemble (ITR) < S. *jamā-* ‘gather, collect’. See also *jama*.
jumay dhāwē altogether (HJPa: 186, fn.133)
- jumbra** dense bush, thicket (HJPa:160, fn.2). See also *akhar, bonor, ghane, kibhiṇ*.
- jume** See *jumay*
- jumra** in *rono?jan jumra*, unclear. = *jumbra* with the meaning ‘dropping the bones into the thicket (= wildernis)’?
- juṇ** ACT: ask; MID:-; *juṇ-juṇ*: GENER. See also *junuṇ*.
erjuṇ seminar
juṇ-juṇ masdar of *juṇ*; question
juṇ-juṇ ḍay fiancée (“the woman who has been asked (to marry)”); betrothal; ACT: engage (s.o) (e.g., of parents to engage their children); MID: become engaged
- junuṇ** question. See also *juṇ, -nV-*.
- jur** ACT: spread out to dry; MID:-; *jur-jur* GENER < S. *jhurā-* ‘wither, dry up (as flower)’?
jur-jur masdar of *jur*
- jura?** thorn
- jurumjuṭa?, jirimjiṭa?** carefully, cautiously < S. *jurumjuṭa* ‘carefully, cautiously’
- jurbuna** penalty

juṭay ACT: arrange, see to, take care of, plan;
MID:-

juta shoe < S. *jutā* ‘shoe’

juwati young woman, girl (HJPa:280,44). See also *jawan* < Sanskrit *yuvatī* ‘young woman’

jyada many < S. *jīādā, jīyādā* ‘much’
 jyada se jyada most; generally, mostly, usually
 jyadatar generally

jh

jhabar See *jhail, jhabray* (?)

jhabray, jhabre decorate < S. *jhabrā-* ‘decorate’

jhaḍan handkerchief < S. *jhaṭāṅg* ‘handkerchief’

jhagaṭa fight, quarrel. Also used as an ECHO-WORD for *laṭai* < S. *jhagṛā* ‘fight, quarrel’

jhail whisk, ‘a long wavy feather as those on the neck and in the tail of cocks’, (HJPa:219,26) < S. *jhail* ‘tail feathers of a peacock’

jhail jhabar stretch out (twigs, branches); stretched out (HJPa: 257,3)

jhāk a small branch used as a prop for creepers (BG:159)

jhakamaka blinking, glittering. See also *jhilmile*, < S. *jhakmakā-* ‘glitter’

jhakhara, jhakhra name of a village near Biru, in District Simdega, southwestern Jharkhand; name by which King Koranga

is called in worship (HJPb:60,84). In HJPb:60, note 84, Pinnow writes that according to his informant *Jhakhra* is probably the name of a river.

jhala phula ACT: dress (s.o.) up nicely; MID: make oneself up nicely

jhalay ACT: bother, trouble, make s.o. anxious; MID: be bothered, troubled, anxious

jhalḍa Jhalda, name of a town in West Bengal

jhalob See *jhelob*

jhaloṅ, jalhoṅ ACT:-; MID: be high; high, tall; CAUS: *jha<P>loṅ* (e.g. of God); height

jhamajham pattering (of rain) < H. *jhamā-jham* ‘the beating of steady or heavy rain’. See also *jhimir jhimir*.

jhamar jhamar ding-dong, the sound of bells ringing (HJPa:220,29; 239,82) < H. *jhāmar*, anklet‘? (onomatopoeic)

jhaṅkiram Jhankiram, appears to be a man’s name (HJPa:51,119)

jhaṅkor, jhaṅkoy See *jaṅkor*

jhapj cymbal < S. *jhañjh*, cymbals’

jhan, jan classifier, used only for humans. According to BG:159 only used from ‘3’ upwards. This is not true at least of the modern language, as *j(h)an* is also used with *ek* ‘one’ and *dui* ‘two’; used with personal names to denote at least three persons accompanying the person marked by this form, e.g. *tarkelen jhan* ‘the (three or more) people with Tarkeleng’.

jhan lebu person

jhandā (big) flag; flagpole < S. *jhāḍā* ‘(large)

flag'. See also *jhandi*.

jhandi small flag < S. *jhāḍī* '(small) flag'. See also *jhandā*.

jhansankhya population < H. *jan-sākhya* 'population'

jhaṛi all. Origin unclear. Found also in some Kiranti (TB, Nepal) languages, such as Camling, suggesting that it is originally of Indo-Aryan origin.

jhaṛi je? everything

jhaṛa diarrhoea < S. *jhāṛā* 'diarrhoea'

jhaṛaṇ handkerchief

jhaṛa jhaṛai heavily, forcefully

jhariya, jhēriya small river which, according to HJPa:237,75, dries up in the dry season. Between 5 and 10 meters wide < S. *jhariyā* 'creek'. See also *khirom*, *ompay*.

jhariyo Jhariyo, name of a prominent person in Kharia mythology. Wife of *Nag(i)ya* / *Nadiya* / *Nandiya*. Derived in popular etymology from *jhariya* 'small river'. See the story [MS, 1], beginning with line 17.

jharkul bear See also *banay*, *bhalu*

jharkhand the state of Jharkhand, formerly the southern half of Bihar. Independent state since November, 2000

jharna stream; water source < H. *jharnā* 'waterfall; spring'. See also *beṛa*, *gorḍa?*, *karayga*.

jhaṭ immediately, quickly < S. *jhaṭ paṭ* 'quick'

jhaṭṭa fence built up of vegetation (BG:159)

jhāwt, jāwt, jāwta animal < S. *jāūt* 'animal'. See also *jantu*, *janwar*.

jhelob, jhelog, jhelom, jhalob ACT: make s.th. long; stretch out (e.g. arms); MID: become long; long, tall; CAUS: *jhe<?b>lob*

jhentu, jentu, jhintu date-palm leaves or a mat made thereof; any type of mat

jhēriya See *jhariya*

jheṭh eldest. Used with *beṭa* and *beṭi* to denote the eldest son or daughter. May be replaced in this function by *maha*. < S. *jeṭh*, 'eldest'

jhibri beautiful. Cf. Santali *jhibri* 'well-made and shaped, well-formed, handsome' (HJPa:193,178).

jhilmile, jhilimili ACT: cause to glitter < S. *jhilmilā*- 'glitter'; MID: glitter (of stars, etc.). See also *jhakamaka*.

jhimir jhimir the sound of rain falling (onomatopoetic). See also *jhama-jham*.

jhimori a rectangular fish trap. Cf. Mundari *jhimbṛi* (HJPa:226,47). See also *culu*, *soṇḍa?*, *kumoni*, *lonḍra*.

jhinjhinay ACTVE:-; MID: fall asleep (of body limbs) < S. *jhinjhinā*-

jhintu See *jhentu*

jhoṛi, jhuṛi torrential downpour; rain-shower < H. *jhaṛī* 'shower, continuous rain'

jhoṛi ḍa? rainy season; torrential downpour

jhoṛi ḍa? gim rain continually

jhoṛite gim rain heavily

jholay ACT: roast (BG:159: *jhola* 'burn';

- HJPa:224f. ‘singe hair or feathers over a flame’); MID:- < S. *jholā*- ‘singe, scorch’
- jhompa, jhopa** knot (HJPa:170,24) < H. *jhōpā* ‘coil, bunch’
- jhora** outsider, non-tribal person < S. *jhorā* ‘boat-man (caste)’?
- jhuke** MID: swing, sway (v.) (HJPa:218,20). Perhaps related to S. *jhul*- ‘swing’, infinitival form *jhulek*? See also *jhule*, *laṭkay/laṭke*.
- jhula** shirt < S. *jhulā* ‘clothes’
- jhulay** ACT: swing, sway (tr) See also *jhule*, *laṭke*.
- jhule** MID: swing, sway (itr) < S. *jhulā*-/ *jhul*- ‘swing’ (TR/ITR)
- jhumair** *jhumair* dance
- jhuṇ** thicket < S. *jhuṇ* ‘thicket’
- jhuṇḍ** large group; flock < S. *jhūḍ* ‘herd’
- jhunur** anklet with tiny bells < H. *jhunjhunī* ‘anklet (with bells)’?
- jhūr** bush < S. *jhūr* ‘bush’
- jhuri** See *jhori*
- jhuth, jhutha** ACT: make something a lie; MID: become a lie; lie (n.) < S. *jhūth* ,lie, falsehood’
- *k***
- kaʔ, kaʔḍ** ACT: comb; MID:-; GENER < S. *kakāi* ‘comb’ (n.)? See also *kanaʔsi*, *dumaṇ kanaʔsi*.
- kaʔ, kain** bow (as in bow and arrow)
- kaʔ kom, kaʔ koṇ, kain kom** bow and arrow
- kab** when < S. *kab* ‘when?’
- kaʔbṭo, kapṭo, kapṭam** door, often used with the meaning ‘house’, especially in the expression *mohol ro kaʔbṭo* ‘large house, castle’ (lit.: ‘castle and door’) < H. *kapāt* ‘door; door-leaf’, Oriya *kābaṭa* ‘door’. See also *dura*, *duwar*.
- kaʔbṭo kiwar** door < H. *kivār* ‘leaf of a door’
- kabul** Kabul, capitol of Afghanistan
- kabuṛ** ACT: help crawl (= CAUS); MID: crawl CAUS: *ka<P>buṛ* ‘help crawl’. See also *guriyay*, *paguṛ*, *reṅgay / reṅge*.
- kabur** grave < S. *kabur* ‘grave’
- kaburastan, kaburistan** cemetery < S. *kabursthān* ‘cemetery’
- kabhi** indefinite proform, apparently meaning ‘someone, some (pl.)’ in [MS, 1:114]. Not in common use < H. *kabhī* ‘whenever’
- kabhi kabhi** sometimes
- kāc** glass (as in window pane) < S. *kāc* ‘glass’
- kaca** living, alive < S. *kacā* ‘raw’
- kaciya** See *keciya*
- kackac** oppression < S. *kac-kac* ‘trouble, bother’
- kackac saphay** conj.v. oppress
- kackil** skillful (?), meaning unclear (HJPa, 154, d:5; 157, fn. d:5)
- kacur** snake-scale (BG:160)
- kachari, kachairi** ACT/MID: hold a meeting; hold court; court meeting

< H. *kacahari* ‘court of justice, assizes, assembly, meeting, a public office’ (HJPa:218,22). See also *ḍokloʔ*.

Nauclea cadamba’.

kaʔd ACT: comb; MID:-; *kaʔd-kaʔd*, GENER See also *kaʔ₁*.
paʔa kaʔd harrow (HJPa:214f.)

kadray ACT:-; MID: become angry < S. *kayrā-*

kaeno See *kayno*

kaḍam the amount which can be held in two hands cupped together

kagaj, kagaʔj, kagad kagoj paper < S. *kāgaj* ‘paper’

kāḍay See *kaṇay*

kahani, kahni story < S. *kahnī* ‘story’
kahani katha story < S. *kathā* ‘story’

kāḍiʔj See *kandīʔj*

kahe, kahe no because < S. *kahe ki* ‘because’

kaḍoṇ ACT: make something a fish; MID: become a fish; fish
kaḍoṇ moʔd name of a tree whose leaves are shaped like fish eyes (Malhotra, 1982:74)

kahio See *kehiyo*

kahni See *kahani*

kaḍoʔ, kaḍu ACT: hug; MID: hug for a long time. See also *kaḍuʔ*, which may simply be a variant of this form.

kahu name of a tree (BG:160)

kaḍru, kaṛru calf of a buffalo < S. *kaṛru* ‘buffalo bull calf’

kain See *kaʔ₁*

kaḍu See *kaḍoʔ*

kaino See *kayno*

kaḍuʔ ACT: bend s.o.; hug, embrace; MID: stoop. See also *kaḍoʔ*, which may simply be a variant of this form.

kaʔj ACT: untie, open; put off (clothes); MID: become untied

kadowalo ḍaʔ mud (*walo* is an echo word to *kado*) < S. *kādo* ‘mud’

kajan Who knows? < S. *kā* ‘what?’, *jān-* ‘know’

kadamwāsi Kadamvamsi, name of a dynasty which, according to the text in HJPb:53,5ff. ruled in Biru up to the 15th century.

kajni echo word of *raj* in the expression *raj kajni*, found in [MS, 1:172]. Other speakers I questioned were not familiar with this expression.

kadam, kadamb, kudamba K a d a m b a tree, *Anthocephalus Cadamba*, Miq., Rubiaceae (HJPa:217f., from RR:487, No. 6) The H. name *kadāb* is given by McGregor 1997:163) as ‘the tree

kaka father’s younger brother < S. *kākā* ‘father’s younger brother or cousin’

kakuʔj ACT: carry a child on one’s back; MID: be carried on the back. See also *goʔ, ghōṛci, hintor, kunḍum, paṇ, puṇ, sambhray₂, tuḍaʔ, teʔj₁, tuphaṇ, uḍum*.

kal₁ engine, machine (HJPa:253f.) < S. *kal* ‘engine’

kal₂ poison, death, calamity, black (HJPa:253f.;

- 255,130) < H. *kāl* ‘time; death’
- kalar** color < Eng.
- kalga** feather < H. *kalgā*, *kalgī* ‘comb (of a cock); crest (of a bird); plume’
- kalkal** difficulty
- kalkatta** the city of Calcutta
- kalkuṭ** danger < H. *kālkuṭ* ‘deadly poison, aconitum ferox’ (HJPa:208,9)
- kalo** a traditional Kharia priest; priest. See also *pahan* and RR:327.
- kalo**³**b**₁ bark of a tree (BG:160). See also *bakla*.
- kalo**³**b**₂ cattle (HJPa:92,10)
- kaluwa** ACT: eat dinner; MID:-; GENER; dinner < S. *kalvā* ‘dinner (midday meal)’
- kalyaṇ** a man’s name (of Indo-Aryan origin)
- kam**₁, **kan**₂ ACT: pick spinach and other leaves; MID:-; *kam-kam* GENER
- kam**₂ few, less < S. *kam* ‘less’
- kamal** lotus < S. *kamal* ‘lotus’
- kaman** name of a burial ceremony
- kambar** name of a village (HJPb:64,32)
- kambṛa**, **kamṛa** blanket < S. *kamrā* ‘blanket’
- kambha** pillar < H. *khābhā*
- kamij** shirt < S. *kamīj* ‘shirt’
- kamjor** ACT: make weak; MID: be weak; weak person; weak. < S. *kamjor* ‘weak’
- kamoy** earning < S. *kamāī* ‘earning’
- kamṛa** See *kambṛa*
- kamu** ACT: work (very seldom in ACT); MID: work; earn (money); work (n.), job < S. *kām* ‘work’
- kamu dḥel** conj.v. of work to happen / succeed
- kamu karay** conj.v. work, do work
- kamu udam** trade (as in occupation) < S. *kāmudām* ‘different kinds of work’
- kaṇ**, **kaṇḍ** roof-beam (HJPa:189,154) < S. *kāṇ* ‘beam’. See also *bhaṇiya*, *laiṭ*.
- kaṇay**, **kāḍay**, **kāṛay** ACT: to blind s.o. (object: *mo*²*ḍ* ‘eyes (of)’); MID: become blind < S. *kānā* ‘one-eyed; blind on one eye’
- kaṇaybo?** See *kaṇḍay(bo?)*
- kaṇi**²**j**, **kaṇḍi**²**j**, **kāṛi**²**j** ACT: have faith in, believe (strongly); MID: have faith in, believe; accept (less strongly)
- kaṇla** See *kanla*
- kan**₁ ACT: fast; MID:- Note: in BG:161 *kan* is given as ‘be fast’, whereas in Pinnow’s texts (e.g. HJPa:71) it means ‘fast’. Not known to speakers I consulted.
- kanson** fast (v.)
- kan**₂ See *kam*
- kan**₃ predicate marker denoting a continuative action – ‘keep on’, ‘go on’. Similar in meaning to both *lo*₂ and *khor*. It can also be used with some lexemes to denote that the movement is directed away from the speaker or other deictic centre and is more or less permanent.
- =**kan**₄ variant of the sequential converb *kon*, typical of northern Orissa

-kan₅ See *ekan*

kanaʔsi comb. See also *kaʔ₁*, *dumaŋ kanaʔsi*, *kaɖ*, perhaps also *seʔ₂*?

kan bayṛi earring (HJPA:237,75) < S. *kānphulī* ‘earring’

kand See *kaŋ*

kandṇaŋ male pig, boar BG:161 < S. *kuṛu* ‘young, uncastrated boar’?

kanday, kāṛay, kaṇay wife, woman. Combining form is *ḍay*.

kāṛay kendor husband and wife

kandayboʔ, kaṇayboʔ old woman.

kanday kunḍuʔ family (literally: wife (and) children)

kandij See *kaṇiʔj*

kandṛaʔj, kanraj eggplant, aubergine < S. *kaṭābhata* ‘eggplant’?

kanhar vulture < S. *kanhār* ‘vulture’

kanīya, kaniyā, kaniya, keniya bride; daughter (HJPA:238,79) < S. *kaniyā, kaniyā* ‘bride’

kanla, kaṇla, konla medicine (Malhotra, 1982:111 ‘herb’). See also *konsṛo jaṇ*.

kanpaṭi temple (on side of head) < S. *kānpāṭi* ‘temple (on side of head)’

kanpur the city of Cawnpore in Uttar Pradesh

kanraj See *kandṛaʔj*

kanson See under *kan₁*

kanṭi See *kāṭi*

kanṭhṛa₁ Kanthra (place name)

kanthṛa₂, kanṭhṛa jack fruit < S. *kaṭhār* ‘jack fruit’

kapaṭ falseness, falsehood < H. *kapaṭ* ‘insincerity; deceit’

kapṛa roof-tile < S. *kaprā* ‘tile’

kapṭam See *kaʔbṭo*

kapṭi rogue, cheater < H. *kapṭi* ‘artful, cunning, trickish, a rogue’ (HJPA: 187,139)

kapṭo See *kaʔbṭo*

kaṛ person. Cf. Santali / Mundari *hoṛ*, Ho *ho*. Very seldom used as a free lexeme. More common as a suffix denoting human reference: Used with *ho=*, *je=*, *u=*, *gupa*, *saṅghar*, *baṇcay*. Although *hokaṛ*, *ukaṛ*, etc., shows a strong preference to be used only with human, or at least only with animate referents, where it is in opposition to the non-human or non-animate 3rd person form *hojeʔ*, *ujeʔ*, etc., it is occasionally used for inanimate referents as well. For these speakers, either the forms based on *jeʔ* are non-existent or they are in free alternation with the forms based on *kaṛ*.

kāṛa a kind of fly

kaṛahi, karahi frying pan < S. *karāhī* ‘deep, metal frying pan’

kaṛam bangle

kāṛay See *kanday*

kabṛay ACT/MID: do, used only in a derogatory sense with respect to someone else’s actions. No apparent semantic difference between ACT and MID.

kāṛayboʔ See *kanday(boʔ)*

- kaṛba** plow handle
- kaṛi** barren buffalo; female buffalo < S. *kāṛī* ‘buffalo heifer calf’
- kāṛiʔj** See *kaṛiʔj*
- kaṛkaṛ** scorching (as in *kaṛkaṛ giriṇ* ‘scorching heat’, from Malhotra, 1982:192)
- kaṛru** See *kaṛru*
- karahi** See *kaṛahi*
- karaīt** a kind of poisonous snake (BG:161)
- karam₁** See *kormo*
- karam₂** name of a tree (BG:161)
- karan** reason, cause < S. *kāran* ‘reason’
- karar** agreement < H. *qarār* ‘agreement’
- karay** ACT: do; General “light verb”; MID: do for a long time < S. *kar-* ‘do’. See also *kabṛay*.
karay kaṛ doer, one who does (something)
- karayga** stream (Malhotra, 1982:185). See also *gorḍaḥ, jharna*.
- karayla** bitter gourd < H. *karailā, karelā* ‘a bitter tasting gourd, Momordica charantia’
- karbaʔḍ** ECHO echo-word for *capu*. No independent meaning.
- karbaray** See *korboray*
- karchul** ladle < S. *karchur, karchul* ‘metal ladle’
- kardhani** holy thread < H. *kardhanī* ‘an ornamental belt made of gold or silver
- links or segments; a belt of several strands of cotton, girdle’ < S. *kardhānī* ‘girdle tied on baby (to help it sit upright)’
- kareṇ** ACT: of rain to stop; MID:-
- karhaini** black (HJPa:200,231)
- karib** almost, about < H. *qarīb* ‘near; approximately; nearly, almost’
karib karib almost, close to
- karga, kargha** edge, rim; slope
- karil** bamboo shoot < H. *karīr* ‘the shoot of a bamboo plant’
- karkaray** make noise, especially of chickens < S. *karkarā-* ‘cackle (as a hen)’
- karkhana** factory < S. *kārkhanā* ‘factory’
- karṇaṭak** the state of Karnataka
- karṇadew, karnadew** the name given to Koranga (the last Kharia king, see *koranga*) by the Gangawamsi, who are said to believe that he was their first king. See also *koranga, balabha*.
- karne, karṇe** deed; because of (+ GEN) < S. *kāran* ‘cause’
- karṭaha** dangerous person < S. *khatrā* ‘danger’?
- kartik, katik** (the) month of Kartik < H. *kārttik* ‘8th month of the Hindu year’
katik leraṇ the month of Kartik
kartik purnima festival of the full moon in the moon of Kartik
- karsa bhandā** a pot into which the bride’s mother places rice as a part of the wedding ceremony. See R&R:258f.
- karuna** compassion, pity, mercy < H. *karuṇā*

- ‘compassion, pity, mercy’
- kas** marriage
- kasrel** ca. May, the fifth month of the year. See *-rel*, or perhaps *kasa*?
- kasa, kasaser** summer
- kāsa** bronze (HJPa:251,119: ‘copper’) < S. *kāsā* ‘bronze’
- kasaser** See *kasa*
- kasayli** betel nut (HJPa:167,6) < S. *kasailī* ‘betel nut’
- kasayli daru** betel-nut tree
- kaseya** spotted, speckled, black-and-white (HJPa, 146, h1, 149, fn. h; HJb:44,7)
- kaser** name of a tree (BG:162)
- kasur** fault, error, shortcoming < H. *qasūr* ‘fault’
- kaṭ₁** “cutting”: slaying (in battle) < S. *kāṭ-* ‘cut’
- kaṭ mar** killing and slaying < S. *māir morā-* ‘kill’
- kaṭ₂** See *kaṭh₁*
- kaṭa** foot, leg < S. *gor*, Nepali *goḍā*, Oriya *gōḍo* ‘leg’, Nepali *goṭo* ‘foot’ (for more, see Turner (1931 [1994])). Ray (2003:445) considers it one of the *deśaja* words in Oriya which “can neither be easily related to Sanskrit nor to any foreign language like Eng., Arabic, etc.” Turner (1931:148) and Hutt (1997:233) derive the two Nepali forms from the form **goḍḍa-*. As Turner lists forms for Romani, Kashmiri, etc., it is certainly a very old word, wherever it originated.
- kaṭa sumbo?te** at the feet of
- kaṭeir janwar** animal of prey (HJPb:34,20, meaning of *kaṭeir* unclear)
- kaṭekhism** catechism < Eng.
- kāṭi, kaṇṭi** nail; screw < S. *kāṭi* ‘nail’
- kāṭi ṭhokay** conj.v. hammer nails into something
- kaṭi?j** ACT: make something a little; MID: become little; a little < S. *kaṭik* ‘a little (in quantity)’. See also *icri?j*.
- kaṭi?jdu?** very little
- kaṭi?j maṭi?j** a little
- kaṭkahi, kaṭkahirajawal** Katkahirajawal, name of a city in Gumla district.
- kaṭh₁, kaṭ** wood < S. *kāṭh* ‘wood’
- kaṭh₂** illegitimate
- kaṭhaut** trough < S. *kaṭhut* ‘trough’
- kaṭhkoli** woodpecker. See also *kere?*
- kaṭhṅga, kaṭhaṅga** crib, manger (HJPa: 258,7)
- katari** sugar-cane < S. *katāirī, katārī* ‘sugar-cane stem’
- katbar, katwar** filth; sweepings < S. *katvār* ‘filth’. See also *keckeca*.
- kati?b** ACT:- (acceptable to some with meaning ‘gather’ (TR)); MID: collect, gather (ITR); gatherer; CAUS: *ka<?b>tib, o?b-katib*; DOUB CAUS: *o?b-ka<?b>tib*, same meaning as simple CAUS. See also *gotob*, which may simply be a dialectal alternative of *kati?b*.
- katik** See *kartik*
- katna** See *ketna*
- kator** mustard

- katur ɖaʔ** stream; spring, source (HJPa: 263,13).
See also *beɾa*, *gorɖaʔ*, *jharna*, *karayga*.
- katwar** See *katbar*
- katha** story < S. *kathā* ‘story’
- kathlik** Catholic < Eng.
kathlik dharam Catholicism
- kauɾi** See *kawɾi*
- kauwa**, **kauwaʔ**, **kowa**, **kowaʔ** crow (HJPa:217,19: ‘*Corvus splendens*’, quoting Archer (Alon), 43) < S. *kauwā* ‘crow’
- kāwar** bite, mouthful < S. *kavār* ‘mouthful’
- kawɾi**, **kauɾi** cowry; money < H. *kauṛī* ‘cowry’. See also *qhebuwa*, *keciya*, *poisa*, *rupaya*.
- kay₁** ACT: scoop or scrape up with the hand (BG:162 ‘pick up seeds’); MID:-; *kay-kay*: GENER; CAUS: *oʔb-kay*; DOUB CAUS: *oʔb-ka<ʔb>y*. See also *uʔkay*. See also *chochray/ chochre*, *gotaʔ*, *geʔɖ*, *guʔɖ*, *koʔj*, *kheliyay/kheliye*, *khokhray/khokhre*.
kayebār ghaʔo Khyber Pass. Popular etymology of the name from the Kharia word *kayebār!* ‘Pick up (HON)!’ See stories, [MT,1:40ff.], [MS, 1:46ff.]
- kay₂** ACT: prepare (HJPa:71) Unknown to speakers I consulted.
- kay₃** benefactive marker on the predicate
- kay₄**, **kayko**, **kayk** how many?; several, some, many (*kayko* < *kay* + =*ko*) May be used with classifiers < S. *kay* + CLASSIFIER ‘how many’
- kāy** red ant on trees. See also *biɾim*, *cimṭā*, *demta*, *muʔɖaʔ*, *seʔa*, *ʔoʔbɖir*, *ʔoʔo*, *umphya*, also *bhunḍu* ‘ant-hill’.
- kayam** See *kayom*
- kayar** mango (HJPa:239f. ‘*Mangifera Indica*’)
kayarbeɾa name of a village (HJPb: 64,51)
kayar daru the mango tree
- kayebār** See *kay₁*
- kayla** Kayla, one of the original nine brothers in Kharia mythology in one version of the story [MS, 2:33]. The sixth-oldest brother.
- kayno**, **kaeno**, **kaino** how many; several < S. *kaino* + CLASSIFIER ‘some’
kaino ber meaning unclear, found in HJPb:53,6, appears to mean ‘several times’, perhaps to be read as *kaeno bhere*
- kayo** Kayo, one of the original nine brothers in Kharia mythology in one version of the story [MS, 2:23]. The second-oldest brother.
- kayom**, **kayam** ACT: speak (seldom in ACT); MID: speak; speak for a long time; word, language, situation, matter; speech (i.e., a speech) (comparable in meaning to H./S. *bāt*, Nepali *kurā*); CAUS: *ka<ʔb>yom* (GEN+) **kayomte beroʔɖ** conj.v. neglect (someone)
kayom col conj.v. of a conversation to be going
kayom katha ACT / MID: talk; speech (no apparent difference)
kayom katha karay conj.v. talk, discuss
kayom kayomte, **kayom kayom buɳ** generally, usually
kayom kiyim talk s.th. out, *kiyim* is the reduplicative form found only in

- this environment
kayom laŋ story
kayom utun conj.v. give a speech
- kaytha** snake gourd (BG:162)
- ke, ki₃** sequential converbal marker < S. *-ke* ‘sequential converb (“conjunctive participle”) marker’. See also *=kon₁*.
- ke?** turban (?), more likely the combining form of *keke?* ‘cord, rope’ or perhaps ‘binding’ in general
boko²bke?, **roko²bke** ACT: put a turban on oneself; MID: put a turban on (oneself); turban (n.)
- ke²b** ACT: grind the teeth (one or more instances); MID:-; *ke²b-ke²b* GENER
- keciya, kaciya** money. See also *qhebuwa, kawri, poisa, rupaya*.
- keckeca** ACT: make dirty; MID: become dirty. < S. *keckecā* ‘dirty’ See also *katbar*.
- ke²d₁** combining form of *roke²d* ‘sand; desert’
- ke²d₂** waist-belt (HJPa:208,10)
- kedorbo?** See *kend₁orbo?*
- kehiyo, kahiyo** ACT: do sometime; MID: happen sometime; do sometime (GENER); ever < S. *kahiyo* ‘ever’
kehiojo + **NEG** never
kehio umbo? never
- kehni, kehuni, kēhpi** elbow < S. *kehunī* ‘elbow’
- ke²j, ge²j** ACT: pluck; pick fruit; MID: GENER; *ke²j-ke²j* GENER; CAUS: *o²-ke²j, o²b-ke²j*
- keke, keke?** cord, rope
- kelom** beauty, goodness; beautiful, good
- kelombo?** beautifully, well; beautiful
- keluŋ, keloŋ** elephant
- keŋgra, keŋra** cucumber (HJPa:200,227: ‘cucumber, *Luffa acutangula*, Roxb., *Cucurbitaceae*) < S. *khīrā* ‘cucumber’?
=ken See *=kon₁*
- kend₁o²d, kēro²d** frog. See also *qundlu* ‘tadpole’.
kend₁o²d biru Frog Mountain (place name)
- kend₁orbo?**, **ke₁dorbo?**, **kend₁or** ACT: make (s.o.) an old man; MID: be(come) an old man (HJPa:168,10); old man; *kend₁or* (HJPa:185,133 ‘bridegroom’). The combining form is *bo?* (see *bo?*). As this combining form is found in other words denoting people, including women (see *kandaybo?* ‘(old) woman’) it would appear to have originally meant ‘person; man’, similar to *lebu* ‘person, man’ and perhaps originally derives from *boko²b* ‘head’. See also *kanday(bo?)*.
kāray kend₁or husband and wife
kend₁orbo?ta bhere old-age (of men) (i.e., ‘the time when one is an old man’)
- kend₂orbo?** ACT: like, prefer; MID:-
- kend₁hel, ken₁hel** ACT:-; MID: become heavy; difficult; heavy; CAUS: *ke<²b>mdhel* ‘make heavy’
- kender** ECHO-WORD for *kole²j*, no independent meaning
- kendra** flute < S. *kendrā* ‘bamboo flute’
- kenhel** See *kend₁hel*
- keniya** See *kaniya*

- keōt** See *kēwt*
- kepha** Cephas, man's name (from the Bible)
- kēroʔd** See *kendōʔd*
- kera** banana; plantain < S. *kerā* 'banana'. See also *komdol*.
kera ghagh Kera Ghagh, place name, near Simdega
- kereʔ** woodpecker (the bird) (HJPa:178, 86). See also *kaṭhkholi*.
- kerketṭa** a type of bird; also one of the nine clan names of the Kharia, used as a family name. In one version of the history of the Kharia, also the name of one of the original nine sons.
- kerson** ACT: marry (TR); MID: marry (ITR) (with *buṇ*); marriage-, married (masdar of *kerson*); marriage. See also *biha*, *olday*, *sadi*.
- kesariya** the Kesaria, name of an ethnic group in western Jharkhand which speaks an Indo-Aryan language. Their capitol is said to have once been Keselpur (see below).
- kesel** the *kesel* tree, *Anogeissus Latifolia*, Wall., Combretaceae, a common forest tree (HJPa:238,81). However, in HJPb:54,n. 4 Pinnow refers to this tree as 'Conocarpus latifolia'.
- keselpur** Keselpur, name of a fort built by the Kesaria. According to the text in HJPb:53,4 also the name of a kingdom. Formerly also the name of a *pargana* or district.
keselpur biru name of a mountain in southwestern Jharkhand (HJPb:61, 26)
- keṭko** somewhat, a little < S. *kaṭik* 'somewhat'
- keṭoṇ** hunched, bent (HJPa:193,182). See also *lekoʔ*, *ketuṇ*.
- ketna, katna** how many, how much, also used in exclamations *ketna sundar!* 'how beautiful!' < S. *ketnā*, *katnā* 'how much?'
- ketuṇ** the village of Ketung. Location unknown. Related to *keṭoṇ*?
- keʔthuṇ** See *kiʔthuṇ*
- kēwt, kēoṭ** fisher, ferryman < S. *keōṭā*, *keōṭ* 'fisherman, ferryman (by caste)'
- ki₁** MID past predicate marker
- ki₂** PL marker on complements and 3rd-person PL marker on predicates
- ki₃** See *ke*
- kibhiṇ, khibiṇ** thick, dense (of forest) (HJPa:76). See also *akhaṛ*, *bonor*, *ghane*, *jumbra*.
- kici** sleep (in the eyes) < S. *kici* 'sleep (in the eyes)'
- kiʔjte, kiʔte, kiʔta** how many?; how long?; how ...!; so many; correlative, used in conjunction with *tiʔjte* < S. *ketnā* 'how much?'
- kiʔjteson** how often?
- kiʔjtaʔte, kiʔtaʔte** at what time? (GEN + oblique of *kiʔjte*)
- kila** fort < S. *kilā* 'fort'
- kili, khili** nail < H. *killī* 'peg, rod, handle'; *kīlī* 'peg, pivot'
- kilir, kiliri** the sound of the king-fisher bird (HJPa:222,36) (onomatopoetic)
- kilkila** king-fisher bird < H. *kilkilā* 'white-breasted kingfisher'

- kilokoto** ACT: (suddenly begin to) chatter, everyone talking to each other at the same time; MID: chatter, everyone talking to each other at the same time < S. *kilokoto kar-* ‘(do) chattering’ (onomatopoeic)
- kimbhar** See *kinbhar*
- kimin** daughter-in-law
kimin kunḍu? daughter-in-law
- kinbhar, kimbhar** ACT: do housework; MID: do housework (GENER); courtyard. Predicative use not acceptable to all speakers.
iʔjthaŋ kinbhar MID: clean the courtyard with cowdung
- kinbheriṇa?** three days later (BG:164)
- kinḍiba?** three days ago (BG:164)
- kindre, gundre, gunre** ACT: pass around in a circle; make s.o. go around in a circle; MID: walk around in a circle; be passed around; turn (ITR) < S. *ghumr-* ‘circle’?
- kinir** forest, jungle
kinir buli conj.v. hunt (HJPb:66,72; 68, note 72)
kinir jhaŋkoy forest and related things; forest and jungle (HJPa: 270,24). See also *jaŋkor*.
kinir siŋkoy wild chicken
- kinirkela** Kinirkela, name of a village, whereabouts unknown (HJPa:225f.)
- kinjir** Kinjir, name of a village
- kinkar** mother-in-law
- kiṛa** worm < S. *kīṛā* ‘insect’, H. *kīṛā* ‘insect, worm, grub’
- kiṛo?**, **kiro?** tiger. In one version of the history of the Kharia, also the name of one of the original nine sons, [MS, 1:223].
- kir** e.g. HJPa, 144,7: This would appear to be a shortened form of =*kiyar*.
- kiriya** ACT: make an oath; MID:-; GENER; oath < S. *kiriya* ‘oath’
kiriya po? conj.v. make an oath
- kiro?** See *kiṛo?*
- kisa** fable
- kisim** way, variety, kind < S. *kisim* ‘kind, sort’
kisim kisimya? of different kinds
- kisṇo** farmer (HJPa:197,209). This meaning is in keeping with the text cited by Pinnow, however the word would seem to be the same as *kisṇo* (see there). Whether these are two different words or whether the word has undergone significant semantic change is unclear.
- kisṇo, kīsṇo, kisro** be(come) rich; rich
- kitab** book < S. *kitāb* ‘book’
- kiʔte, kiʔta** See *kiʔjte*
- kiʔtuŋ** See *kiʔthuŋ*
- kitur** female (apparently only used of animals, HJPa, 146, h:1); a hen which has not yet laid any eggs (HJPa:218f.)
- kiʔthuŋ, keʔthuŋ, kiʔtuŋ** sky; Heaven (as opposed to *turbuŋ* ‘sky’)
kiʔthuŋ raij the Kingdom of Heaven
- kiwar** ECHO-WORD for *kaʔbṭo*
=kiyar when used on predicates: 3RD PERSON, DU/HON, subect; when used on

complements: DU/HON

- =ko** postposed contrastive / corrective focus particle. See also =ga, =je², =jo, =ro².
- kobrib** ACT: turn around (TR). Appears to be a CAUS form of a root *korib*, presumably with the meaning ‘turn around (ITR)’, for which I have no evidence. HJPa, 147,i:10; 176,66
- koca** corner (BG:164) < S. *konā kucī* ‘nooks and corners’
- ko²q** ACT:-; MID: get stuck (of food) in the throat
- koḍay** ACT: dig up, dig over (e.g. a field) < S. *koḍ-* ‘dig around plants and vegetables to soften the earth’, *koḍā kar-* ‘dig out’
- koḍe²j, kōḍe²j** See *konḍe²j*
- koḍil** ACT: (possible, CAUS preferred); MID: be dirty; CAUS: *ko²b>ḍil*; dirt; dirty; FIGURATIVE: stained, blemished (as in family honor)
- koḍpuṛu²** See *kop(u)ṛu²*
- kodo bhorndi** prickly weeds (HJPa:204,1, cited from RR, 1937 (no page))
- ko²ghel** vicinity
- kōhṛa** sweet pumpkin < S. *kōhṛā* ‘pumpkin’
- koi, koy** some (kind of) < S. *koī* ‘something, somebody’
- koil₁** the *koil* bird < H. *koyal* ‘the black cuckoo’
- koil₂, koila, koyil** ACT: cause to wither, dry up or fade (e.g. of the sun); MID: wither, fade, dry up; CAUS: *koyil* ‘dry (TR); cause something to wither’
- koila** See *koil₂*
- koilo** See *koyal*
- koina, koina²** See *koyna*
- koiri** gardner. Cf. Mundari *kuiri* ‘a vegetable gardener’ (HJPa:229,54).
- ko²j** ACT: peel off; scrape; dig; MID: be peeled off; scraped; dug; *ko²j-ko²j* GENER of ACT < S. *koṛ-* ‘dig’? See also *chochray/chochre, gota², ge²q, gu²q, kay, kheliyay/kheliye, khokhray/khokhre*.
- koko pako!** the call of the cuckoo bird (*kuhu₂*) (HJPa:224,43) (onomatopoetic)
- kokro, kokoro** rooster < S. *kokro* ‘uncastrated rooster’
- kokro siṅkoy** rooster
- kol** ACT: count; MID: be counted; *kol-kol* (GENER of ACT). See also *konolkol, lebu konol, -nV-*.
- kol** reciprocal predicative marker. Always the first element in predicates in which it is found. It is not a prefix. Rather, its status is somewhere between that of a proclitic form and an independent word.
- kole** donkey (Malhotra, 1982:163; given as *kolega*, uncertain as to whether *ga* is part of the lexeme or the focal marker =ga) < H. *kolā* ‘jackal’?
- kole²** parrot. See also *suga, sugi*.
- kole²q** bamboo shoot. In BG:165 also found with the variant *koleṇ*. I would, however, count *koleṇ* as a variant of *konḍeṇ*. See also *konḍeṇ*.
- kole²qbir** Koledbira, name of village or city,

perhaps identical with the city of Kalebira.

kole²j ACT: pick a fight (with =*te/buŋ*)(< **kol le²j* ‘curse each other’); MID: quarrel (v.), fight (v.); argument, quarrel (n.), fight (n.). See also *le²j*.

kole²jbo? quarrelsome

kole²j kender argument, quarrel, fight

kolej college, high school < Eng.

kolejiar college student

koleŋ₁ king. See also *nares, raja*.

koleŋ₂ See *kondeŋ*

kolhu, kulhu oil press < H. *kolhū* ‘press, mill (for sugar-cane or oil-seeds)’

kolo a woman’s name

koloŋ bread; HJPA, 146, g:3 ‘flour’

kom₁ arrow. See also *ka²₂*

kom₂ a certain kind of grass (HJPA, 154, d:4, 157, d:4)

komaŋ, kumaŋ meat; flesh. See also *da²₃, ghos, mā²₃*.

komdɔl, konɔl banana. HJPA:174,56 gives *komdɔl* as ‘dried Mohua flowers’, while one speaker cited this lexeme to me as the “genuine” Kharia word for ‘banana’. As *komdɔl* is apparently no longer in use, the definition given in HJPA is likely to more accurately reflect its original meaning. See also *kera*.

komheŋ MID: be hard (BG:165, unknown to speakers I consulted)

komsor₁ dry. Form given in HJPA:71 and elsewhere, probably to be read as

ko²b>sor ‘dry.up-<CAUS>’, ‘dry’ (adj./v.).

komsor golaŋ a type of rice beer in which the rice is not soaked in water and boiled. (HJPA:73, fn. 24) Also known as *tapan golaŋ* ‘warm beer’.

See also *tandə² golaŋ*

komsor ruŋkub dried rice

komsor₂ new, not yet used (HJPA:228f.)

komtay ACT: chew (of cattle)

komte MID:-; GENER

koŋ₁ ACT: know, find out (through trying); MID: know, find out (accidentally) - experiencer appears in oblique case, object found is the grammatical subject; *koŋ-koŋ*: GENER of ACT; knowledge; CAUS: *o²b-koŋ*; No DOUB CAUS formation
koŋ-koŋ masdar of *koŋ*

koŋ₂ ACT: stop water; mend a dam; MID: be stopped (of water); small dam

koŋko throat, neck

koŋtaŋ a young cow. Combining form: *-taŋ*. See also *ba²cha, bachiya, bachru, bocho, gōri*.

=kon₁, =kan, =ken sequential converb (“conjunctive participle”) marker. Not a suffix but rather, its status is somewhere between that of an enclitic marker and a phonological word. It appears to derive from the lexeme *ikon*, with the meaning ‘make, do’, calqued from the Indo-Aryan construction (e.g. as in H., in which the root *kar* ‘make, do’ serves as the marker of the sequential converb (“conjunctive participle”). See also *ke, ki*.

kon₂ Now only found as a prefixed form in roots with the meaning ‘small’. It was

obviously once the word for ‘small’, which is now always *konon*, which results from **kon* with the *-nV-* infix. Examples: *kondu?* ‘child’, *konde²j* ‘small axe’, *gonbiq* ‘small basket’ (**k* > *g*), perhaps also *konke?* ‘thin, weak’ and also *konsel* ‘girl’, *kongher* ‘boy’, *konthe²q*, whose second component is now no longer analyzable.

kon₃, kono indefinite marker. Only found in this function in *jahāy kon* / *jahā kon*, *behar kon*, *la² kon* < S. *kono* ‘some, any’

kona side; corner < S. *konā* ‘corner’. See also *koni*.

konde²j, kōre²j, kode²j, kōde²j axe. See also *qe²j*, *dene²j*, *kon₂*.

kondeŋ, kōreŋ, koleŋ bamboo. See also *kole²q*.

konqo See *kondu?*

konqol See *komqol*

konqoy, kōreoy fly (other than mosquito)

kondu?, kundu?, kōru?, konqo, kuqu, kuŋru?, ku²ru, ku²u, kundu ACT: have a child, bear children; MID: become (like) a child (e.g. an elderly person); child; boy. See *kon₂*, *qu?*.

kundū² qās young mosquito (HJPA:180, 102). See also *qās* ‘mosquito’.

kundū² hakon family, kith and kin (cf. German *Kind und Kegel*); children (HJPA:280,44). See discussion under *hakon*.

kundū²siŋ chick (HJPA:178,87). See also *siŋkoy*.

kundū²sor cylindrical grinding stone; also used to represent a child in a religious ceremony. See *soreŋ*.

kone mouse; rat

gu²u kone a type of mouse < S. *gu²u musā* ‘entirely black rat’

kone latra mouse hole < S. *latra* ‘rat hole’

kongher ACT: make s.o. a full-grown man (e.g. of God); MID: be a full-grown man; young man. See also *konon* (*gher* not used alone).

koni corner. See also *kona*. Probably a diminutive form of *kona*.

u²phe koni four-cornered

koniir See *konyir*

konjo Konjo, place name. According to HJPA:134, note 9, this is an area in the “Kharia country” where a market is held once annually.

konke? ACT: make thin, weak (e.g. bad food); MID: be thin, weak, slender; thin, weak, slender

konla See *kanla*

kono See *kon₃*

kono²q ACT: think; remember; MID:-; GENER. The form would seem to indicate that *kono²q* derives from an earlier root **ko²q*, with the infix *-nV-*, but such a root is no longer found in the language, if this analysis is correct.

konolkol population. See HJPA:161, notes for a discussion of this construction, although *konolkol* is not discussed there. See also *kol*, *-nV-*, *lebu konol*.

konon ACT: make (s.th.) small; MID: become small; small. From *kon-₂* ‘(become) small’, with the no longer productive *-nV-* infix (see there). Now only found as a prefix in many words, often with a

diminutive sense.

kononɖaʔ small, rather small or ‘smallish’

konon monon small, kind of small

konoy razor. See also *koy*, -*nV*-.

konrakhiya young man (14-19 years of age) HJPb:48,7, who notes that, according to one speaker, *kon-* here is an abbreviation for *konsel* ‘young woman’, while *rakhiya* comes from H. *rakh-* ‘put; keep’, so that the original meaning was ‘one who can already have a wife’. He notes, however, that this derivation is questionable, as the root of *konsel* is *sel* ‘woman’, not *kon*, which once meant ‘small’ (cf. *kon₂*, *konon*). He suggests that *kon* here probably has the meaning ‘child’ (cf. *konɖuʔ*) so that the meaning may have been ‘one who can keep/rear a child’. See also *jawan*.

konrakhiya jawan same as simplex

konsel ACT: make s.o. a woman (e.g. of God); MID: be a grown woman; girl, young woman. See also *konon*, *kon₂* (*sel* not used alone).

konselduʔ woman

konsɽo See *kōsɽo*

konʈheʔɖ, kontheʔɖ bird. See also *kon₂*.

konyir, koniir pure (HJPa:267,19)

koʔpeʔɖ, kopeʔɖ ACT: pull together, close (of clouds); keep one’s mouth shut (in anger); PAST: earlier; MID: pull together, close (of clouds); keep one’s mouth shut (in anger); PAST: up to now (longer time, e.g., finally managed)

kop(u)ɽuʔ, kōp(u)ɽuʔ, kodɖuruʔ man

koɽa Mundari (m.) See also *kuɽi*. *koɽa* is the Mundari word for ‘boy’.

koɽaʔj lentils, pulse

kōɽeʔj See *konɖeʔj*

kōɽeɽ See *konɖeɽ*

koɽhi ACT: make someone lazy (CAUS preferred); MID: become lazy; laziness; lazy (masculine); CAUS: *ko<ʔb>ɽhi* < S. *koɽhī* ‘lazy (m.)’. See also *koɽhni*.

koɽhni lazy (feminine) < S. *koɽhni* ‘lazy (f.)’. See also *koɽhi*.

koɽi waist

koɽiyaʔ dhoti samay bheirga “one enjoys nice clothing only in the best years of one’s life” (HJPa:246,101) (my translation)

koɽom ACT: soften (TR) (CAUS preferred); MID: become soft; soft; CAUS: *ko<ʔb>ɽom*. See also *lotem*, *mulayam*, *naram*.

kōɽoy See *konɖoy*

koɽpa female genitals. See also *copi*.

koɽra See *korra*

kōɽuʔ See *konɖuʔ*

koranga, korāga name of the last king of the Kharia. See also *karɽdew*, *balabha*.

koras chorus. See also *dohar* (Eng.)

korboray, karbaray ACT:-; MID: murmur angrily < S. *korborā*-

kori 20 < S. *korī* / H. *koɽī* ‘score, 20’. See also *bis*.

korkoʔta name of a village section, whereabouts unknown (from Kerkeṭṭā, 1990:13)

- korkoʔa ʔola** Korkota village (section)
- kormo, korom, karam** name of the fertility celebration of the Kharia, celebrated in August-September (HJPa:250,113, citing RR:341f.)
- kornis** ACT: try; MID:-; (GENER); attempt (n.). If *kornis* functions as a complement, then it is accompanied by the “light verb” *karay* ‘do’. *kornis* can also function as a finite predicate. In both cases, the lexical head of the predicate appears as an infinitive in the GEN. A third means of expressing ‘try’ is with *kosis karay*, literally ‘do an attempt’, plus the infinitive of the lexical part of the predicate, in the GEN, followed by the postposition *ghaq* ‘for; PURP’.
- kornis karay** conj.v. try, attempt
- koroʔb, korop** ACT:-; MID: become still; still (adj.); CAUS: *ko<ʔb>rob*. Often appears in the perfect where the perfect in Eng. would not be used, as in *koroʔb=siʔ=na!* ‘become.still=PERF=A.IRR’ ‘Be quiet!’
- korom** See *kormo*
- koropjo** *Pongamina glabra*, the Karanj tree (HJPa:172,41)
- korop** See *koroʔb*
- korra₁, koṛra** whip < S. *koṛrā* ‘whipe’
- korra₂** unused < H. *korā* ‘unused, new’
- kos** two miles < H. *kos* ‘measure of approximately two miles’
- kosa₁** edible pieces in oranges, jackfruits (BG:166)
- kosa₂** ECHO-WORD for *mesa*
- kosis** effort, attempt < S. *kośiś* ‘effort, attempt’. See also *kornis*.
- kosis karay** conj.v. try
- kōsṇo, kosṛo, konsṛo, kōsṛo** yeast (HJPa:183, 115). Speakers I consulted were not aware of this meaning and said that *kosṛo* has no independent meaning, being found only in *kosṛo jaṇ*.
- kosṛo jaṇ, konsṛo jaṇ** a type of medicine (= *kanla*, see there), used nowadays predominantly in making rice beer (*golaṇ*). It is made up of a number of different types of roots, dried and pulverized. It is also said to be used for tonsillitis; leaven.
- kōsṇo peʔ, kosna peʔ** cooked, dried and pulverized rice used to make rice-beer (*golaṇ*)
- kosna₁** curse < H. *kosnā* ‘curse, abuse (v., n.)’
- kosna₂** See *kōsṇo*
- kosor₁** ACT:-; MID: dry up (ITR); dry (adj.); grown thin, wasted away (HJPb:37,37); dry coconut; CAUS: *ko<ʔb>sor*; DOUB CAUS: *obko<ʔb>-sor*. See also *komsor*.
- kosor₂** left hand
- kōsṛo, kosṛo** See *kōsṇo*
- kosu, kusu** ACT:-; MID: be(come) sick; injure; sickness, disease, pain; CAUS: *ko<ʔb>su*, *ko<ʔ>su* ‘hurt (TR), cause pain’
- kosu bay** conj.v. cure a sickness (Ḍuṇḍuṇ, 1999:306f.)
- (tobhluṇte) kosu ḍam** conj.v. of troubles, pain to come to someone
- kosu dhoʔ** conj.v. become sick
- kosu laʔ** conj.v. be sad, hurt
- kosu ter** conj.v. hurt, cause injury
- kosu ranga** illness; difficulties
- bokoʔb kosu** headache

- lai?j kosu** stomacheache
- koṭe?** ACT: dirty (TR); MID: be(come) dirty
- koṭha** (large) room; warehouse < H. *koṭhā* ‘granary, storehouse’
- koṭhi** melting oven < H. *koṭhī* ‘large house of brick or stone; storehouse’?
- kotka** stick, small stick < S. *kotā* ‘stick, length of forearm, to throw to knock down fruit, etc.’
- kowa₁** jackfruit seed (BG:166)
- kowa₂** silk worm pupa (BG:166)
- kowa₃, kowa?** See *kauwa*
- koway** ACT: surprise s.o.; MID: become surprised. CAUS: *ko<?>way*, same meaning as ACT, no apparent semantic difference.
- koy₁** See also *koi*
- koy₂** ACT: shave (neutral); MID: shave (longer time). See also *konoy, khuray*.
koybo? daru name of the ceremony in which the men shave their heads at a tree after a burial, described in HJPA:161,5
- koyal, koilo** Koel
koyal ompay the Koel River
- koyil** See *koil₂*
- koyla** charcoal < S. *koilā* ‘coal’
- koyna, koyna?, koina, koina?** who knows? (sentence particle)
- koynar** fifth son of Semb(h)o and Dakay. See [AK, 1:8]
- koynara** Koynara, place-name, whereabouts unknown (HJPA: 240,86)
- koyo, koyo?** wind; ghost
koyo ḍa? storm
- krist** See *khrist*
- kriscan, kristan, khriscan** become Christian; Christian < Eng. See also *krist*.
khristan dharam the Christian religion
- krist, khrist, khristo** Christ < Eng.? See also *khriscan*.
khristi Christian.
khristo Christ
- krus** cross (n., Christian) (HJPA:261,11) < Portuguese *cruz* ‘cross’
krus daru cross (n., for crucifixion)
- kruskela** Kruskela, name of a town in Simdega district
- ksama, kṣama** See *chema*
- kub, kubi₁, kubṛa (m.), kubṛi (f.)** crooked, bent; crippled < S. *kūbṛā, kūbā, kūbṛī*
kūbī ‘humpbacked person (m./f.)’
- kubi₂** cauliflower < S. *phul kobi* ‘cauliflower’
poṭom kubi cauliflower
- kublab** ACT: rinse out the mouth (of another person, e.g. a child) (TR); MID: rinse out one’s own mouth (TR) < S. *kublab-* ‘rinse the mouth’
- kubṛa (m.), kubṛi (f.)** See *kub*
- kuc, kuch, kuchu** some (indef., amount) < S. *kuch* ‘something, anything’
kuch kuch something
- kuca** ACT: pulverize (stone) by pounding; MID: become pulverized < S. *kuc-* ‘break, bend’. See also *thom₁*.

- kuci** small bolt (BG:167)
- kuci** small boil below the heel (BG:167)
- kucɕaŋ** rolled up < H. *kuc-* ‘be contracted’ (HJPa:192,170)
- kuch, kuchu** See *kuc*
- kuɕa** the rose-apple tree and its fruit (HJPa:239f. ‘Eugenia Jambolana, Lamk., a fruit tree’; BG:167: ‘black berry’); a woman’s name (HJPa:237: 75).
- kuɕaʔb** See *kunɕaʔb*
- kuɕri, kudri** a type of small hoe (< H. *kudālī*) < S. *koṛī, kudālī* ‘hoe’. See also *gaʔhwi*.
- kuɕu** See *konɕuʔ*
- kuɕuŋ** ACT:-; MID: bow (in respect); CAUS: *ku<ʔb>ɕuŋ*. See also *birim*.
- kuɕha** See *kudha(y)*
- kuʔɕhiŋ** a fair (Malhotra, 1982:128: *kuɕhiŋ* ‘village’)
- kuda₁** millet (grain) < S. *kodo* ‘little millet’. See also *gaŋgay, lawa*.
kuda ɕaŋ millet field
- kuda₂** See *kuday*
- kudamba** See *kadam*
- kuday, kuda₂** ACT: chase someone; leap (Malhotra, 1982:186); make a horse run or jump (HJPa:220,29); MID:-; GENER: CAUS: *oʔb-kuday, ku<ʔb>ay* ‘beat someone badly for a long time’; DOUB CAUS: *oʔb-ku<ʔ>day* < S. *kudā-* ‘chase’
kuda kudi, kuda no kudi hurriedly
kudayga ol pursue, chase
- kudri** See *kuɕri*
- kudha(y), kuɕha(y)** ACT: *kudha*: pile up (TR); pile, heap (n.)
- kudhe, kuɕhe** MID: *kudhe*: pile up (ITR); *kudha*: GENER of ACT. CAUS: *ob-kudha, ku<ʔb>dha*; DOUB CAUS: *ob-ku<ʔb>dha* < S. *kudhā, kudh* ‘heap (n.)’
- kuhasa** fog < S. *kuhās* ‘fog’, H. *kuhāsā* ‘mist, fog’
- kuhu₁** kernel, (large) seed of fruit (HJPa:175,59)
- kuhu₂** cuckoo, *Endynamis honorata*, a type of bird which lays its eggs in the nests of crows (HJPa:224,43) < S. *kuhu-kuhu kar-* ‘(of a cuckoo) to call’ (onomatopoetic)
- kuhuɕ** dust < S. *kuhuɕ* ‘dust (in the air)’
kuhuɕ kuɕa dust, dust clouds (HJPa: 250,114)
- kui, kuy** ACT: find, get; MID: be found, gotten; CAUS (from Malhotra, 1982:166): *ob-kui* ‘cause to find’
- kuʔj** ACT:-; MID: dance; CAUS: *oʔb-kuj*. See also *kunuʔj*.
kuʔj-kuʔj masdar of *kuʔj*. ‘dance’ (n.)
- kukuʔj** ACT:-; MID: be reserved or timid due to shyness
- kul** family < H. *kul* ‘tribe, community; sect; family (etc.)’
- kulab** wood-apple (BG:167; HJPa:173,46)
- kulam** sibling; brother; family. Used as a term of address for men, especially in the PL. Perhaps related to H. *kul* (see above under the entry *kul*)?
kulam ɕay (younger) sister; dear (f.) (HJPa:233,67); younger brother’s wife (HJPa:245,99)

kulam kulam ɖay brothers and sisters;
also a common means of addressing
a larger group of Kharia speakers.

kulaŋ ACT:-; MID: turn over; CAUS: *ku^ɓlaŋ*,
o^ɓb-kulaŋ; DOUB CAUS: *o^ɓb-ku^ɓlaŋ*

kulɖa? ACT:-; MID: get a fever; fever (BG: 167;
kulɖu?)

kulɖa? ja^ɓb conj.v. catch a fever
(*kulɖa?* is the grammatical subject,
experiencer in the oblique case)

kulhu See *kolhu*

kulu turtle; name of one of the nine clans; used
as a family name. In one version of the
history of the Kharia, also the name of
one of the original nine sons; a type of
stringed instrument (HJPa: 250f.). Often
spelled <kullu> in Engl. or <kullū> in H.
kulusor Kullu-Sor, 'Turtle Stone', place
name

kulu?tar cheek

kulu?tar lagay cumay kiss (s.o.) on the
cheek

kumaŋ See *komaŋ*

kumba thatched hut; tent

kumbhar, kumhar potter < S. *kumhār* 'potter'
kumhar ʈoli name of a village section
in Saldega (*salɖa?*) (lit.: "potters'
village section")

kumhariya place name, no details
(HJPa:232,63)

kumle dry up (HJPb:48,11)

kumoni, kumni a kind of fish trap. See also *culu*
/culuɖoy, jhimori, londra, mucu, soŋɖa?
(HJPa:197,205; 226, 47, citing RR:105f. 'a
little complicated self-acting trap made
of bamboo strips')

kuŋ ACT:- (see CAUS); for some speakers:
cause to swell; MID: swell. CAUS: *o^ɓb-kuŋ*

kuŋ-kuŋ masdar of *kuŋ*, 'swollen'

kuŋru? See *konɖu?*

kup ACT: fold (a mat), cross (the legs); MID:
become folded or crossed

kupji key < S. *kūjī* 'key'

kunɖa pot for rice-beer (*golaŋ*) < S. *kūṛ, kūṛā*
'large earthen water pot, as used at the
marriage feast of Cana'

kunɖa?, kūṛa? husk < S. *kōṛhā* 'grain husk
dust'

kunɖa^ɓb, kuɖa^ɓb, kūṛa^ɓb back; behind (often
reduplicated: *kunɖa^ɓb kunɖa^ɓb*)

kunɖa^ɓbsiŋ behind

kunɖu? See *konɖu?*

kunɖui basket

kunɖui ruŋ a basketful of rice, name of
a ceremony described in HJPa:156.
See also *rumku^ɓb*.

kunɖum ACT: carry a child in the arms; hug;
MID: (of children) be carried in the arms;
be hugged; lap; HJPa:192,174 'bundle'.
Related to *konɖu?*? See also *go?*, *ghōṛci*,
hintor, *kaku^ɓj*, *paŋ*, *puŋ*, *sambhray*,
tuɖa?, *te^ɓj*, *tuphaŋ*, *uɖum*.

kundri a kind of fruit (BG:167); *Cephalandra*
indica, *Naud*, *Cucurbitaceae*, a
cultivated climber whose fruit is edible.
Cf. Mundari *kunduri-naŋi* (HJPa:174,53;
198, 210).

kunu^ɓj dance (n.) See *kuj*, *-nV-*

kupuŋ *mohua* seed (BG:168; HJPa:174,55),

perhaps related to *jepuṇ*, *opuṇ*, *puṇ*.
See also *murum*, *murun*; mohua fruit
(HJPa:247f.). See also *pako*.

kūṛaʔ See *kunḍaʔ*

kūṛaʔb See *kunḍaʔb*

kuṛboʔ cited in HJPa:189,154 from FGD with a meaning similar to ‘rainhat’. See *guṇḡu*.

kuṛel having beautiful curves (e.g. the female breast); smooth, shining (e.g. fruit)
(HJPa:243,94)

kuṛi Mundari (f.) See also *koṛa*. The name means ‘girl’ in Mundari.

kuṛmuṛay ACT:-; MID: get angry

kuṛmuṛe ACT/MID:-; GENER < H. *kuṛmuṛā-*, *kuṛbuṛā-*, *kaṛmaṛā-* ‘grumble, murmur unhappily’

kūṛuʔ, kuʔṛu See *konḍuʔ*

kūṛuʔ sor See *kunḍuʔsor* under *konḍuʔ*.

kuṛhay ACT: make s.o. angry or jealous

kuṛhe MID: become angry or jealous < H. *kuṛh-* ‘become vexed, resentful, jealous’, *kuṛhā-* ‘irritate, make jealous’

kur₁, ghur ACT: close (animals) into a stall; MID: become enclosed into a stall (of animals) (BG:152 *ghur* ‘drive cattle back home’) < S. *ghur-* ‘return’?

kur₂ the month of Ashvin

kurdur dove. See also *kurukuru* (onomatopoetic)

kurinthyō Letters to the Corinthians (Bible, New Testament)

kurkur (turtle-)dove. See also *kurukuru*

(onomatopoetic).

kurloʔ Kurlaga, name of a village. See also *-loʔ₁*.

kurud a type of mushroom, *kurud ud* (HJPa:176,69) See also *ud₂*, *puṭ ud*, *puḍub*.

kurukuru dove; the sound made by this bird (HJPa:239,83) < H. *kurkur* ‘crunching or munching sound’? (onomatopoetic). See also *kurdur*, *kurkur*.

kurumuṭu ACT: do with difficulty; MID:-; GENER: difficulty; with difficulty

kusal able, capable, qualified (HJPa:265, 17); well-being (HJPa: 276,35) < H. *kuśal* ‘skilful, deft, expert; healthy; happy; well-being’

kusar cocoon of the silk-worm (HJPa:184, 125) < S. *koṣā* ‘cocoon of jungle silk worm’

kusu See *kosu*

kuṭa ECHO-WORD for *kuḡuṛ*

kuṭasi hammer < S. *kuṭāsī* ‘small hammer’

kuṭasi luan wrought-iron

kuṭi bit < S. *kaṭik* ‘bit, not a lot, a little’. See also *kaṭiʔj*.

kuṭra See *khutṛa*

kuṭum ACT: make someone family (e.g. through marriage); MID: become family (e.g. through marriage); family (in HJpb:34,19, this is given as ‘lap’ (*Schoß*), apparently a misprint for *kunḍum* ‘lap’, which occurs in the preceding sentence) < S. *kuṭum(b)* ‘family; relative’

isiṭ kuṭum like one family. *isiṭ* appears to have no independent meaning.

kuṭumgar, kuṭumgari the wife’s family,

“the in-laws”
kuṭumati of the [Kharia] tribe

kuṭuwā ḍaṇ Kutuwa Field, appears to be a place-name (HJPa:243f.)

kuwā, kūwa well (n.), broader and much deeper than a *cumḍa?* < S. *kuā* ‘well’. See also *ḍāri*.

kūwār (m.), kūwara unmarried (HJPa:155:24;160:1), young man (HJPa:247,104) < S. *kūvār chōṛā/chōṛī* ‘unmarried boy/girl’. See also *kuwāri*.

kūwar saheḇ crown prince (HJPa:230,59); personal name (HJPa:232f.)

raja kūwar crown prince (HJPa:260,10)

kuwāri (f.) unmarried; girl (HJPa:219,27; HJPb:60,82) < S. *kūvār chōṛā / chōṛī* ‘unmarried boy/girl’. See also *kuwār(a)*.

kuy See *kui*

kuyu pot. See also *tomkui* < S. *kuhiyā* ‘large earthen pot’?

kh

khabar, khabhair ACT: inform; MID:-; GENER: news < S. *khabar* ‘news’

khabardar! beware!

khabar kayom news

khabar la? conj.v. of news to spread

khabhair ḍoḇḍ conj.v. inform, stay in contact with s.o.

khaibar See *khaybar*

khaja a kind of sweet. See also *khawna*.

khajar gazelle, deer; Malhotra, 1982:237: ‘rabbit’; HJPb:46, story 7: ‘antelope’

khājh mājh ACT/MID: lease. No apparent semantic difference < S. *khājh-mājh*-. See also *bādhā*.

khakhandapur Khakhandapur, place name

khākhara, khākhra, khaṇkṛa (big) crab < S. *khakhrā* ‘crab’

khākharaḥajor ompay Crab River, place name (HJPa:134, fn. 27). See also *jor*.

khali ACT: empty (TR); MID: become empty; empty; only < S. *khālī* ‘empty’

khama See *chema*

khaṇkṛa See *khākhra*

khanjaloya Khanjaloya, name of a town, perhaps in Gumla district

khaṇiḇj See *kaṇiḇj*

khaṇḍ, khand, khandha shoulder < S. *khādh* ‘shoulder’. See also *taran*.

khaṇḍo, khāṇḍo ACT: chop up, cut (*sa?*, potatoes); MID: be cut up < S. *khāṇḍā* ‘piece’. See also *khaṇḍa*.

khaṇḍa₁, khāṇḍa section, piece, split < S. *khāṇḍā* ‘piece’. See also *khaṇḍo*.

khaṇḍa₂ sword < S. *khāḍā* ‘sword’

khandā, khandha See *khaṇḍ*

khandhagar relative (?), HJPa:160:2. From *khandan*? Unknown to speakers I consulted.

khandan family, house, clan (HJPb:47,8,3). See also *khandhagar*.

- khandji** basket which holds one seer (HJPa:179,95)
- khanṭa** Sadri, name of ethnic groups which make use of Sadri (HJPa:126, fn. 29)
- khapa** ACT: lean against s.th. (e.g. when standing up); support (e.g. the head); MID: be used as a prop (e.g. when standing up)
- khapay** ACT: cover, put a lid on
- khape** MID: be covered < S. *khāp-* ‘close (door, lid, etc.)’ (ITR)
- khapra** roof tile < S. *khaprā* ‘tile’
- khapu** name of a bird (BG:168)
- khaṛ, khaṛi?** (small) river
- khāṛa** See *khandā*
- khaṛi?** See *khaṛ*
- khaṛiya, kheṛiya** Kharia, name of an ethnic group and their language, also used as a family name.
- khaṛiya ghaṭ, khaṛiya ghaṭo** Kharia Ghat, place name.
- khaṛiya jati** the Kharia people
- khaṛiya ṭoli** Khariatoli, name of a city in Gumla district.
- khaṛkhaṛi** Meaning unclear. Occurs in [MS, 1:14] in a popular etymology of the word “Kharia”. See also *khaṛ*.
- khāṛo** See *khandō*
- khaṛu** ox-cart
- kharab** ACT: make bad, sad, unhappy; MID: become bad; bad; sad, unhappy < S. *kharāp* ‘bad’
- kharom** ACT: add ashes to something; turn something into ashes; MID: become ashes; ash(es) < S. *rākh* ‘ashes’?
- kharpa** shoe; sandal < S. *kharpā* ‘sandals whose sole is with a piece of car tire or leather, of the cheap type (in opposition to the better-quality *caṭi*)’
- kharpaṭ** buttocks
- khas** See *khaskhasa*
- khasi** ACT: castrate (a male goat); MID: become castrated; castrated male goat; CAUS: *khasi* (HJPa:182, 114). See also *bakra* < S. *khasi* ‘castrated’, *khasiyā-* ‘castrate’.
- khasi ḍa?, khasi mās** goat meat
- khaskhasa, khas** ACT: make s.th. rough, roughen; MID: become rough; rough, bristly < S. *khaskhasā* ‘rough’. See also *khaskhaskha, khasra, khasraha*.
- khaskhaskha** having scabies < S. *khāsu* ‘scabies’. See also *khasra, khasraha, khaskhasa*.
- khasra** itch; scabies < S. *khāsu* ‘scabies’. See also *khasraha, khaskhaskha, khaskhasa*.
- khasraha** having scabies < S. *khāsu* ‘scabies’. See also *khasra, khas-khaskha, khaskhasa*.
- khaṭi, khatiya** cot, bed, bedstead, with woven strings to support the weight < S. *khāṭī, khaṭiyā* ‘bed’
- khatir** for the sake of, because of (with GEN) < S. *khātir* ‘because of’
- khaṭiya** See *khaṭi*
- khatam** ACT: bring to an end, finish; MID: come to an end; end (n.); CAUS: *o²b-*

khatam, *kha*<²*b*>*tam*; DOUB CAUS: *o*²*b*-*ka*<²*b*>*tam* < S. *khatam* ‘end’

khatam karay conj.v. end (TR); finish (TR)

khatara, **khatra** danger < S. *khatarā* ‘danger’

khawna a kind of sweets < S. *khāwnā* ‘a kind of sweets’. See also *khaja*.

khayal ACT: take care of someone; MID:-; GENER: care (of people). See also *khyal*; both undoubtedly derive from the same source < H. *khayāl* ‘thought, opinion; attention (to s.o. or s.th.); care’

khaybar, **khaibar** name of a village section in either Nawadicepur or Katkahirajawal, both in Gumla district. See also *kay*, and *kaybar* with respect to a popular etymology of the name.

khe²d ACT: bite; MID:-; *khe²d-khe²d*: GENER; CAUS: *o*²*b*-*khe²d*; DOUB CAUS: *o*²*b*-*kh*<²>*d*. See also *ake²d*.

khe²djol bite, etc (ECHO-WORD formation). Passive marking is added to both lexemes. E.g. *khe²dqūnga joldqūnga* ‘being bitten over and over’

khelawna doll < H. *khelaunā* / *khilaunā* ‘toy’

kheliyay ACT: scrape (skin) (BG:169: ‘peel skin of an animal’);

kheliye MID: *kheliye* be scraped (of skin); *kheliyay*: GENER of ACT. See also *chochray* / *chochre*, *gota?*, *ge²d*, *gu²d*, *kay*, *ko²j*, *khokhray* / *khokhre*.

khendo incomplete (HJPa:167,5)

kheriya See *khariya*

khervel villainy, vice; naughty, wicked (HJPa:107, note 125)

khervel karay conj.v. do wicked things;

be bad, be naughty

kheti ACT / MID: farm, cultivate (TR, e.g. a field); agriculture, farming, cultivation; field (?) < S. *khetī* ‘agriculture’

kheti bari agriculture

kheti karay conj.v. work the fields

kheti uslo? agricultural fields

khewa₁ ACT: row a boat; MID:-; GENER: oar < S. *khevā dāg* ‘oar’

khewa₂ ACT: fathom (BG:169); Not accepted by speakers I consulted.

khibij See *kibhiṇ*

khijray ACT: irritate s.o. (stem in -ay only)

khijre MID: become irritated (both stems possible with MID with no apparent difference in meaning). CAUS: *khijrway* ‘irritate s.o.’ < S. *khijr-* ‘become angry’, CAUS *khijruvā-*

khili See *kili*

khilpait need (n.)

khim ACT: knead (BG:169: ‘press gently’); MID:-; *khim-khim* GENER

khiḳki window < S. *khiḳkī* ‘window’

khirom large river. Larger than either *jhariya* or *ompay*. (HJPa:222,36 *khirom joḍa?* ‘Koel River’; HJPb:53,9 *khirom ompay* ‘Sankh River’)

khirsom ACT: kick (BG:169, who gives it as a “transitive verb” (here: “ACT”)). Known to speakers I questioned, although they themselves do not use this term. Hence, no data on the use in the MID voice are available.

khis, **khisay** ACT:-; MID: be(come) angry; CAUS:

o²b-khisay, *khi*<P>*say*, *khi*<²b>*say*, *khisway*; DOUB CAUS: *ob-khi*<P>*say*, *o²b-khi*<²b>*say*, *o²b-khisway*. anger (*khis* only). The form *khis* is considered by some to be non-standard in predicative function. < S. *khisā*- ‘be angry’, *khīs* ‘anger’. See also *ragom*, *raktay*.
khiste d̥el conj.v. become angry

khiyal See *khyal*

kho?₁ place
kho?tay, **kho?te** up to (with GEN); near (with GEN or direct case)

=**kho?**₂ predicative marker denoting the simple past. Derives from *sikh=o?* [PERF =PT], the past perfect.

kho?₃ meaning unclear. Found in the following expressions: *hokho?ghayga* ‘in that way’ *ukho?ghayga* ‘this way’. This expression is found in my own texts and while speakers understood the meanings, they were unable to explain the meaning of *kho?* here. HJPa:274f. writes that this is to be understood as ‘place’, although this seems unlikely to me. See also *ukho?*.

khob See *khub*

khō?ca a fold in the cloth of a loincloth or saree used as a pocket (HJPa:246,102) < S. *koēcā* ‘the pocket in front of the sari’ (Jordan-Horstmann, 1969:148)

khod̥ ACT:-; MID: get stuck; CAUS: *o-khod̥* ‘hang’ (TR) (BG:170)

khōd̥e?j See *khōd̥e?j* under *kho?j*.

khoda ACT: paint someone, tattoo someone; engrave in stone (HJPb: 60,87); MID: paint oneself; be painted / tattooed, etc.; tattoo; CAUS: *o²b-khoda* < S. *khodā* (*cinhā*) ‘tattoo’ (n.)

khoda cinha tattoo

khodiya type of loincloth worn by men
khodiya tolon type of loincloth

kho?₁ time. See also *khōro*.
khōn̥o?j, **khōn̥e?j**, **khōre?j**,
khōre?j mene little, somewhat (BG:170, ‘few minutes’); short time (HJPa, 154, d:17; 157, fn. d:17). See also -nV-.

khōnej lo?d̥hoya? lo?d̥ho ‘(for) some time; a little later.

khoj₂ searching < S. *khøj* ‘search’
khoj puchar searching

khokhray ACT: scrape, scrub

khokhre MID: be scrubbed < S. *khokhrā*- ‘get scraped’, *khokr*- ‘scrape’ (sic!, Blain, 1975:148). See also *choch-ray/chochre*, *gota?*, *ge?d̥*, *gu?d̥*, *kay*, *ko?j*, *kheliyay/kheliye*.

kholay, **khulay** ACT: *kholay*: open (TR)

khole, **khule** MID: *khole*: open (ITR); *kholay*: GENER of ative. CAUS: *ob-kholay*, *kho*<²b>*lay*; DOUB CAUS: *o²b-kho*<²b>*lay* < S. *khōl*- ‘open’ (TR) (Blain, 1975:117), *khul*- ‘be open’ (Jordan-Horstmann, 1969: 148)

kholda? leaf-plate, a plate made of leaves pressed together

khomso long, thin hair-needles (HJPa:233, 67)

khōṇha, **khōṛha** group, part, section From *khandal?* < S. (*ādmī*) *gohṛā* ‘crowd’?

khōṇo See *khōro*

khōṇo?j See *kho?j*₁

khōray ACT: overeat; MID:-; GENER < S. *khōr*-. See also *ṭeray*.

khōreʔj See *khoŋoʔj* under *khoʔj*.

khoʔi part of a village; village (BG:170, 'big village'). Often used interchangeably in actual speech with *poʔda* and *toli* < S. *khoir* 'small village'.

khōʔi half a maund (BG:170)

khōʔo, khōʔho time, turn. See also *khoʔj*.
khōʔo + Infinitive just as, at the same moment as. See also *seriyat*
hin khōʔho at that time

khōʔri, khoʔri hollow of a tree < H. *khoḍar* 'hollow in a tree'

khōʔha See *khoŋha*

khōʔho See *khōʔo*

khor predicative marker denoting a prolonged continuation, similar to the Eng. 'keep on', 'go on', 'continue'. Lexical base of the predicate is usually the masdar, i.e., monosyllabic roots and stems are often reduplicated, polysyllabic roots and stems always appear in their simple forms. See also *loʔ₂* and *kan₃*, which have somewhat similar meanings.

khora name of a herdsman ghost (HJPa:207, 9)

khorkhoro a type of wild-cat

khoʔtaŋ guard over, tend. Not in current use. From HJPa:73, note 36: *khoʔtaŋ* 'young cattle', used with the meaning 'let graze, guard'. See also *koŋtaŋ*.

khota₁ nest < S. *khotā* 'nest'. See also *thoka*.

khota₂ extended family

khoub See *khub*

khiscan See *kristan*

khrist, khristi, khristo See *krist*

khristaan, khristan See *kriscan*

khuʔ ACT: cough; MID:-; *khuʔ-khuʔ*: GENER

khub, khob, khoub very (much) < S. *khūb* 'very (much)'

khud Meaning unclear, found in HJPb:53,3.

khukharagaṛh, khukhra the village of Khukharagarh, exact location unknown but in the general vicinity of Ranchi. Kharia name is *ḍurunḍa* (HJPa:124,81; MS 1:214)

khūkhri mushroom < S. *khokhṛī, khukhṛī, khōkhṛī, khūkhṛī* 'mushroom'. See also *puḍub, puṭ uʔḍ, uʔḍ₂*.

khulay, khule See *kholay, khole*

khun blood; killing < H. *khūn* 'blood; killing'

khunṭo (wooden or other) post, pole; stick; mast of a ship; ECHO-WORD for *daru*; tree-stem; clan of the founders of the village (HJPa, 149, fn. i); generation (HJPa, 150, fn.i) < S. *khutā* 'post, pole'. See also *khutay, khūṭo*.

khunṭo khunṭo from generation to generation.

khunṭo purkhāwti boṛdā suŋ puja ancestor worship (HJPa, 149, fn. i)

khupay ACT: sink (axe, plow, etc.) into (s.th.) (TR)

khupe MID: sink into (of an axe, plow, etc.) (ITR)

khur hoof < S. *khur* 'hoof'

khuray ACT: shave (someone else); MID: shave (oneself); GENER of ACT; CAUS: *oʔb-kuray*, *ku<ʔb>ray*; DOUB CAUS: *oʔb-ku<ʔb>ray* < S. (*darhī*) *khurā*- ‘shave (a beard)’. See also *koy*₁.

khurji goods, possessions, property. Can also be used in PL < S. *dhān khurjī* ‘(grain) property’.

khus, khusi ACT: make happy, pleased; MID: be(come) happy or pleased; pleased < S. *khus*, *khusī* ‘happy’
khus karay conj.v. please (TR), make s.o. happy
khus un conj.v. like

khutay ACT: tie to a post; MID: be tied to a post < S. *khut-* ‘tie up (an animal)’. See also *khunʔo* ‘post’, etc.

khūt (qāt) a certain kind of village spirit (HJPa:206,7, with reference to RR:347ff.)
khūt baghiya a certain kind of spirit (HJPa:206,7). See also *baghiya*.

khūʔo head of family. Almost certainly derives from *khunʔo*, if it is not in fact the same word. See *khunʔo*.

khutra, kutra a small forest, grove (HJPa:207,9, noting that RR gives this form as *kutra*)

khyal, khyal attention; thought, idea < H. *khayāl* ‘thought, opinion; attention (to s.o. or s.th.); care’. See also *khayal*.
khyal ayij conj.v. be of the opinion
khyal qel conj.v. think of something; have an idea (experiencer in oblique case)
khyal un conj.v. pay attention to, attend to

I

-l, -al participial suffix which some speakers use in conjunction with S. loan predicates which end in *-a* or *-ay*, whereby the *-y* is dropped, resulting in the ending *-al*. Used only with these S. loan words and not accepted by other speakers as correct.

la₁ of course

la₂ form of addressing friends and inferiors. Used only for and generally by men, or for God. See also *e*, *he*, *le*, *lo*, *re*₁, *ri*; *no*₂.

laʔ₁, la₃ then (conjunction)

laʔ haʔniŋ then (conjunction)

laʔ₂ ACT:-; MID: seem; take (time); be attached; Most commonly used as a “light verb”, usually an EMOTIVE “light verb”, found in the “conjunct-verb” predicates given below. In emotive predicates, the experiencer appears in the oblique case and the stimulus is the grammatical subject. CAUS: *oʔb-laʔ*, *la<ʔb>aʔ*; DOUB CAUS: *oʔb-la<ʔb>aʔ* < S. *lag-*, *lāg-* ‘start; attach’.

accha laʔ conj.v. like, find appealing

alay balay laʔ conj.v. be(come) restless

ansa laʔ conj.v. become annoyed, etc.

baj-baj laʔ conj.v. like (HJPb:56,48; the form *laʔnaʔ* at the end of this line appears to be a mistype for the question mark ‘?’)

baru laʔ conj.v. like, be(come) happy

bes laʔ conj.v. seem good, be pleasant

betoʔq laʔ conj.v. be(come) hungry

betoʔq qaʔ laʔ conj.v. be(come) thirsty

botoŋ laʔ conj.v. be(come) afraid

caʔqo laʔ conj.v. feel the desire to, want or wish to (HJPb:61,8)

qaʔ piyas laʔ conj.v. be(come) thirsty

raŋga laʔ conj.v. feel cold

saŋgo laʔ conj.v. become friends, of friendship to become

sog laʔ conj.v. fell pity
sukhoboʔ laʔ conj.v. like, be pleasant
timsoŋ laʔ conj.v. of fire to break out
urumdaʔ laʔ conj.v. feel hot, sweat
 (HJPa:212,4)

laʔ₃ AUXiliary. ACT:-; MID: IMPERFECTIVE
 AUXILIARY: this is by far the most common use of this auxiliary, which appears with the infinitive form, e.g. *noʔna laʔkin* ‘I was eating.’ However, it can also appear with the infinitive with the meaning ‘BEGIN; CONTINUE’. No CAUS formations < S. *lag-*, *lāg-* ‘start; attach’. It seems to me that the fact that *laʔ* can mean both ‘imperfective’, often with a progressive interpretation, as well as ‘begin’, can only be accounted for by the fact that this morpheme derives from the S. form meaning ‘begin’ but originally with the meaning ‘begin and continue’. Note that there is a similar category (from a semantic point of view, although not related in terms of form) in Mundari, the so-called “indefinite past” in *-jan*, which signifies “that the Subject or Agent *went* to do a certain work or *began* some action, and that he has not yet completed or discontinued it: ...” (Hoffmann, 1905:183, emphasis in original). As such, it is conceivable that *laʔ* in this function in Kharia has replaced another morpheme of Munda origin, although this is pure speculation at the moment. Similarly, *hel-* in S. has a similar distribution, which I assume is due to Munda influence.

laʔ₄ if (BG:170f.). This would seem to be in reference to the use of *laʔ* in conditional sentences. It is, however, to my knowledge only found in the apodosis, never in the protasis.
laʔkon if (BG:171)

laʔ₅ try (with infinitive). Note: Not a true conative, as the action can also end up being successful. Probably a secondary use of *laʔ₃*.

laʔ₆ ACT: cut (plants, wood); MID:-; *laʔ-laʔ*: GENER. This lexeme was not accepted by all speakers I questioned but is found in Pinnow’s texts, e.g. HJPa:39 < H. *lag-* ‘hit or strikte; be cut by a knife’ (McGregor, 1997:879).

laʔ₇ ACT: peel wood with a small hand-axe, whittle; MID: be peeled with a small hand-axe, whittled. Probably related to *laʔ₆*.

laʔ₈ ACT:-; MID: need, want, like, generally used in offering someone something, e.g. *caha laʔtabarʔ* ‘Would you like some tea?’. Note that, unlike *laʔ₇*, the experiencer is here the subject.

lacaʔ, leca ACT:-; MID: sprain one’s ankle (BG:170: ‘limp’)

lachan behaviour, character; sign, characteristic < S./H. *lachan/lakṣaṇ* ‘sign’

lachmi Lakshmi, an important goddess in Hinduism, wife of Viṣṇu < H. *lakṣmī*

laʔq ACT: bake (chapatis); roast (TR); MID: bake (chapatis) (TR) (seldom); *laʔq-laʔq*: GENER; CAUS: *oʔb-laʔq*, *la<ʔ>q*; DOUB CAUS: *oʔb-la<ʔ>q*

laʔda, laqda, laḍa ACT: laugh; MID:-; GENER; CAUS: *la<ʔb>da*

laqchōy vicinity (HJPa:132, 8; 134, fn. 8, uncertain)

laqda See *laʔda*

laʔdna merchandise < H. *ladnā* ‘be loaded

- (goods)'. See also *ladna*, *laḍdha* / *laḍdhe*.
- laḍu** round; ball < S. *laḍu* 'ball'
- ladna** loading. See also *laḍdha* / *laḍdhe*, *laḍḍna* < H. *ladnā* 'be loaded (goods)'
- laḍdha**, ACT: load onto s.th. See also *ladna*, *laḍḍna*
- laḍdhe** MID: be loaded onto s.th.
- ladhu** a man's name
- lae** See *lay*
- lagam** bridle < H. *lagām* 'bridle'
- lagay, lāghay** ACT: set, put, apply, plant (seeds); throw (color on someone during Holi); bring across (e.g. a river) < H. *lagā-* 'attach' (TR)
- lāge, lāghe** MID: cross (e.g. a river), jump across; GENER of ACT. CAUS: *oḥb-lagay*, *la<P>gay*; DOUB CAUS: *oḥb-la<P>gay* < S. (*pār*) *lāghā-/lāgh-* 'cross (TR/ITR)'
- lagbhag** approximately < S. *laghbhag* 'approximately'
- lagle** fixed, necessary. Participle of S. *lāg-* / *lag-* 'be adjacent/fixed to' + *-e* 'FOC'.
- laghu** a man's name
- lahar** pain (BG:171) < H. *lahar* 'wave; delight; frenzy; fit, convulsion' (?)
- lahasuwa** name of a *rāg* 'musical melody'
- lahsay** ACT: bend (TR); MID: bend (ITR) < S. *lahs-* 'bend'
- laiḥj, laḥj, laḥj** ACT: make pregnant; MID: become pregnant; stomach, belly
- la(i)j beso, la(i)ḥj besu** one's fill, until the stomach is full
- laḥj baḥ** MID: lie on belly. Meaning of *baḥ* unclear.
- laḥj ḍul** ACT: get diarrhoea, dysentary (experiencer marked by =*te*); MID:-; diarrhoea, dysentary
- laḥj kusu** stomach ache
- laik** worthy < S. *laik* 'worthy'
- laiḥ** beam (of wood) (HJPA:169,20). See also *kaḥ, bhaṇiya*.
- laḥj₁** ACT: peel; MID: be peeled
- laḥj₂** ACT: dig and remove grass (with a hoe); MID: be dug and removed (of grass, with a hoe)
- laḥj₃** See *laiḥj*
- laḥjbaḥ** See *laiḥj*
- laḥjḍul** See *laiḥj*
- lain** canal supplying water to a field; line < Eng.
- laine lain** in a line < S. *-e* 'FOC'
- lait** shove < S. *lāith*, H. *lāt*
- lakar** fat (BG:171)
- lakchya** aim (BG:171)
- lakṛa** leopard (BG:171)
- laksman** Lakṣmaṇ, the younger brother of Ram (HJPB:61,10)
- lakh** '100,000' < H. *lākh* '100,000'
- lakha₁** ACT: observe very carefully, watch attentively; MID:-; GENER. Cf. Brajbhasa, Awadhi *lakh-* 'see, look at'.

- lakha₂** See *dakha*
- lakha pati** very many, too much/many < H. *lakapati* ‘millionaire’ (?)
- lalac** avarice, greed < H. *lalac* ‘desire, covet’. See also *lalcay* / *lalce*, *lobh*, *lobhay* / *lobhe*, *lobhi*.
- lalcay** ACT: make s.o. covet; cause the mouth to water
- lalce** MID: become desirous; of the mouth to water (possessor of mouth is the subject) < S. *lālac kar-* ‘covet’. See also *lalac*, *lobh*, *lobhay* / *lobhe*, *lobhi*.
- lalṭen** lantern < S. *lālṭen* (< H < Eng.?)
- lam** ACT: seek, look for; want; MID:-; *lam-lam* GENER; hunt; CAUS: *oʔb-lam*, *la<ʔ>m*; DOUB CAUS: *oʔb-la<ʔ>m*
lam-lam hunt(ing)
lam-lam eboʔ conj.v. hunt
- lamḍom** the lamdom tree
- lam-lam** See *lam*
- laṇ** tongue; language. Perhaps originally the combining form of *laṇab*? See also *aloṇ*, *loṇ*₁.
- laṇab** taste (v.) (HJPa:275,33: A); Pinnow gives this entry with the form *laṇ-ab*, which would seem to indicate that he considers it to derive from *laṇ* ‘tongue’. The “suffix” *-ab* may then be the same as in *absib* ‘begin(ning)’ and perhaps other lexemes. It could also be that *laṇ* was once the combining form of *laṇab* which later became a separate lexeme.
- laṇgay** ACT: stomp (HJPa:72 (first word on page; 73, fn. 52; unknown to speakers I questioned)
- laṇgra, laṇṛa (m.), laṇṛi (f.)** ACT: make lame; MID: be lame; lame < S. *lāgrā* (m.), *lāṅṛī* (f.) ‘lame’
- laṇghe** overflow (HJPb:61,24)
- laṇṛa, laṇṛi** See *laṇṛa*
- laṇṭa** ACT: make naked; take off s.o.’s clothes; MID: become naked; naked < S. *laṅṭā* (m.), *lāṅṭī* (f.) ‘naked’
- lan** ACT: of fire to burn something (fire is subject, TR); MID: catch fire (burned entity is subject, ITR); CAUS: *oʔb-lan*
- landam** gungu (a type of vine) (HJPa: 175,60: ‘a creeper yielding rope, Bauhinia scandens’)
landam laraʔ the gungu vine
- landar** incorrect < H. *lād-phād* ‘deceit’
landar phandar incorrect; bull shit, garbage (of speech)
- laph** a handful < S. *lāph* ‘open handful’
- laphay** ACT: bend (s.th.) down < S. *lapha-/laph-* ‘bend (TR/ITR)’
- laphe** MID: bend down (ITR)
- laphṅga** cave. See also *lata*, *maṇḍa*.
- laṛai** See *laṛay*
- laṛaṇ** See *laṛhan*
- laṛay, laṛai** ACT: *laṛay*: fight someone < S. *laṛ-* ‘fight’
- laṛe** MID: *laṛe*: fight (*buṇ* ‘with’); *laṛay*: GENER. CAUS: *la<ʔb>ṛay*, *la<ʔb>-ṛe*; DOUB CAUS: *oʔb-la<ʔb>ṛay*, *oʔb-la<ʔb>-ṛe*
laṛai war

- laṭai hoy** conj.v. of war to break out
laṭe bhiṭe fight
laṭai bhiṭai war
laṭai bhiṭai hoy conj.v. of war to take place
laṭai jhagaṭa fight, argument
- laṭhaṇ, luṭhuṇ, laṭaṇ luṭuṇ** move with dangling or swinging arms (HJPa:165:4); dangling, swinging (especially of the genitals)
- laṭhoṭay** ACT: move things here and there; MID: move (ITR) here and there. The stem *laṭhoṭe* is possible in the MID, but speakers I questioned said that it is not generally used.
- lar** saliva < S. *lar* ‘saliva’
- lara?** See *laraṇ*
- laraʼj** coal in a fire, flame < S. *āig laharā* ‘flame’ (?)
- laraṇ, lara?** creeper, vine < S. *larāṅ* ‘creeper, vine’
dak laraṇ grape vine (HJPa:273,30)
- lar jhar** brother’s family; extended family, family network. Cf. Brajbhasa *lār* ‘continuous line, row’ (?)
- laro?** date (fruit), date palm (HJPa:233,67: ‘Phoenix silvestris’)
- las** corpse < S. *lās* ‘corpse’
- lasa** gum < S. *lāsā* ‘glue’
- laṭkay** ACT: swing, sway (TR); crease; hang up (a poster) See also *jhuke, jhule*.
- laṭke** MID: swing, sway (ITR); become creased; be hung up (a poster) < H. *laṭak-/laṭkā-* ‘hang, swing (ITR/TR)’
- laṭpaṭay** ACT: smear; MID: 1. become smeared; 2. grow like a creeper (all the way up the tree) < H. *laṭpaṭ(ā)* ‘tangled; not properly folded or wound’; *laṭpaṭā-* ‘stagger, stumble’
- laṭh₁** important person, e.g. *laṭh saheb* ‘important lord’ < H. *laṭ* ‘lord, governor (in British India)’
- laṭh₂, laṭha** ACT: make s.th. sticky (e.g. with sugar); MID: become sticky < S. *laṭaik jā-* ‘stick, cling’
- laṭhi** stick < S. *lāṭhī* ‘stick, cane, club’. See also *laṭhiyay*.
- laṭhiyay** ACT: beat with a stick; MID: be beaten with a stick < S. *lathiā-* ‘kick’. See also *laṭhi, lethiyay*.
- lata, latra** ACT: make a hole; MID: of a hole to be dug; hole; cave < S. *latra* ‘rat hole’. See also *laphṇga, maṇḍa*.
- lauwa** long gourd < S. *lauwā* ‘long gourd’
- lawa** puffed *gangay* grain; parched or puffed rice (HJPa:176,70). See also *gangay, kuda₁*.
- lawka** lightning < H. *laukā* ‘lightning, flash’
- lawlin** engrossed, absorbed entirely (mentally) (HJPb:49,21) < H. *lau-līn* ‘engrossed, absorbed entirely’
- lay, lae** ACT: dig, dig out; MID: be dug
- le, lei** honorable form of address, similar in meaning to H. *jī*. Used only for and by men. See also *e, he, la₂, lo, no₂, re₂, ri*.
- =le** marker of 1ST PERSON, PL, EXCL
- leʼb** ACT/MID: smear, plaster No apparent semantic difference < S. *lip-* ‘plaster’.

See also *jolom*.

lebto ACT: smear; CAUS: *ob-lebto*.
The meaning of the element *to* is unclear. Perhaps the same element as in *to²bqa?* ‘mud’? From HJPa, 155, 23f.; unknown to speakers I questioned.

le²bqom boss. Appears to derive from a lexical root, *le²b*, which is no longer used, and the 3rd person possessive marker *qom*. See also *gomke*, *malik*.

lebdha ACT: throw; MID:-; GENER < S. *lebdā*, *lebdhā*- ‘throw’

lebe²bqel ascending slope

lebto See *le²b*

lebu person; man

lebu karay conj.v. make (s.o.) a „whole“ or useful person (HJPb: 43,11)

lebu konol census. See also *kol*, *konol-kol*.

lebu lusuj people

lebu pablik (the) people

lebui ACT: love (strongly); show mercy; MID: love (somewhat); sympathy, mercy, love, pity. See also *lenebui*.

lebui un conj.v. love

leca See *laca?*

le²q ACT:-; MID: hide (ITR), be(come) hidden; CAUS: *o²b-leq*; DOUB CAUS: *o²b-le<?>q*. HJPa:255,130 has the form *o-leq*, which would seem to be a CAUS form. See also *dobray / dobre*, *japa?*, *lukay / luke*, *oku²b*, (*lutui*) *rango?*, *reprepay*, *somte*.
le²q-le²q masdar of *le²q*

ledra rag < S. *ledrā* ‘rags, old clothes’

lege Come on! < S. *leg*- ‘take, carry along’?

lei See *le*

le²j ACT: curse, abuse verbally; MID: curse, etc. (seldom); *le²j-le²j*: GENER; CAUS: *o²b-lej*; DOUB CAUS: *o²b-le<?b>j*. See also *kole²j*, *lene²j*.

le²j lija, **le²j liya** curse s.o. badly, entirely

lekin, **lekan** but; other than, only (HJPa:276f.) < S. *lekhi* ‘but’

leko? bent, hunched (of the back) (HJPa:193,181). See also *keton*.

lekhan, **lekhe**, **lekhen**, **lekhu²q** kind, way; like (+ GEN / direct case, postposition) < S. *ehe lekhe*, *i lekhe* ‘in this way’

lelem become unconscious; fall asleep. See also *leme²q*, with partial reduplication. In [MT, 1:198]. Unknown to other speakers I consulted.

lelgar loving(ly), very dear < S. *lelgar* ‘dear’

lembo lemon < S. *lembu* ‘lemon’

leme²q ACT: put someone to bed (not acceptable to all; for these speakers, the CAUS must be used to obtain this meaning); MID: go to bed, go to sleep; sleep (n.); CAUS: *o²b-lemeq*, *le<?>meq*; DOUB CAUS: *o²b-le<?>meq*. See also *lelem*.

leme²q catke conj.v. wake up (ITR)

leme²q qel conj.v. become tired

leme²q la? conj.v. become sleepy

leme²q limi²q fall asleep

leme²q pi²j conj.v. wake up

leme²q yar conj.v. wake up

lemu ACT:-; MID: become damp; CAUS: *le<?>mu*. See also *lomjim*, *salad*.

lenj ACT:-; MID: *lenj* fly; fly up; *lenj-lenj*: GENER; CAUS: *o²b-lenj* (Malhotra, 1982:165)

- gives the form *o-len*); No DOUB CAUS formation, simple CAUS is used
lenga lenga! ‘hurry! quick!’ (interjection)
- lenga** ACT:-; MID: be on the left (BG:173); CAUS: *le<²b>nga*
- lenge** ACT:-; MID: flow, float; CAUS: *le<²b>ngay*, *le<²b>nge*; DOUB CAUS: *ob-lenge* (HJPb:49,22 *lenge*, probably a typing mistake)
- lenj lenje** unattentive; slovenly (HJPa:243,94, onomatopoeitic)
- lenj** droppings of certain four-legged animals (HJPa:182,112)
- lenebui** love, mercy. See also *lebui*, *-nV-*. (Confer e.g. HJPa:92, no. 21, line 10. Interestingly, however, HJPa:93, fn. 47 notes that all of the speakers he worked with left out the “nominalizing” *-nV-* infix when reading the text aloud, saying *lebui* instead, suggesting that *lenebui* is either a dialectal or idiolectal form.)
- lene²j** cursing, scolding. See also *le²j*, *-nV-*.
- le²o** ACT: make someone drunk (CAUS preferred); MID: get very drunk; very drunk; CAUS: *le<²b>²o* ‘make s.o. very drunk’. See also *bulbul*.
- leran, loreñ** moon; month. Combining form *rel*. See also *-rel*, *mu²rel*, *qhedhrel*.
leran to² moonlit night (Malhotra, 1982:74)
- lere²** ACT:-; MID: rejoice, become happy; CAUS: *o²b-lere²*, *le<²b>re²*; DOUB CAUS: *o²b-le<²b>re²*; happy; joy
lere² ayij conj.v. to be happy. Experiencer in oblique case.
lere²son, lere²da²son (very) happily,
- happy, etc.
lere² hoy conj.v. to be happy
lere² kongher (m.), **lere² konsel** (f.) friend of the arts
lere²na dino Sabbath, feast day (HJPa:263,14)
- leru** ACT:-; MID: rest (of people); CAUS: *ob-leru*, *le<²>ru*; DOUB CAUS: *ob-le<²>ru*
- le²ay** ACT: lay s.th./s.o. down < S. *le²-* ‘lie down (of people)’
- le²e** MID: lie down
- le²e²** dried *gadh* used as gum (BG:173)
- le²o** a dish of rice and pulse boiled together with ghee and spices
- le²he** wet, soaked (of e.g. rice)
- lete** ablative postposition, < S. Found only in *bi²g lete* ‘quickly’, see there.
- lethiyay** ACT: kick (TR); MID:-; GENER < S. *lathiā-* ‘kick’. See also *la²hiyay*.
- lewa** ACT: sow seeds; MID: GENER
- li** interjection used to drive pigs or goats (BG:173)
- lib** ACT: howl or yell at someone (TR); MID: howl, yell; *lib-lib*: GENER. See also *libre*, from which *lib* probably derives.
- libre** ACT: cry out; call (TR); MID: GENER. See also *lib*.
- likha** ACT: write; MID: GENER; CAUS: *ob-likha* (from Malhotra, 1982:166); masdar of *likha* < S. *likh-* ‘write’. See also *belay*.
likha ka² author
likha likhi write out
likhe written. Found in *pa²he likhe*

- lil** ACT: make s.th. blue (e.g. by painting); MID: become blue; blue < S. *nīlā* 'blue'. See also *nila*.
- lila** yellow-brown (HJPa:223f., citing RR:504, no. 30 'spotted'); yellow-red (HJPa:224,42).
lila khajar yellow-brown or spotted deer
- lili** Lili, name of a mythological dog (HJPa:141, 6)
- ling** linga, the phallic symbol used to represent Siva < H. *līg* 'lingam'
- lip lipi, lipi** 'lark, spec. sky-lark, *Alauda gulgula*'. Cf. Mundari *lipi* (HJPa:201, 232) < S. *lepī/lipī carāi* 'lark'.
lipi konthe³ḍ the lark
- lipi** letter (as in 'post, mail'). See also *citṭhi, ula?* < H. *lipi* '(hand)writing'
- lipiḍḍa?** water-source, given in HJPb:49,18 with what Pinnow considers a popular etymology of its name: water which comes out of a spring through narrow spaces or slits in stone.
- lisoy** swing, sway (HJPa:217,16); flap, flutter (HJPa:219,25)
lisoy losoy swinging, swaying (HJPa:254,126)
- lita** leftovers (HJPa:124,87; 128,fn. 87)
lita qhākṛi dirty dishes
- lo!** Oh! Vocative particle. See also *e, he, la₂, le, no₂, re_p, ri*. Similar to *e!* but friendlier in tone (HJPa:271f).
- lo²₁** dirt, area, field, etc. Used in compounds: *ghurlo?*, *kurlo?*, *jelo?*, *sorlo?*, *uslo?*, possibly derives from *lo²kha*, although Malhotra (1982:133, fn. 8) derives it from *uslo?*.
- lo²₂** predicate marker, semeliterative, denoting that an event occurred over and over but generally only on one occasion. Now used almost exclusively by the older generation. See also *kan₃, khor*.
- lo²₃** meaning unclear, found in *jarjaraylo?*
- lo²₄** with (?). See HJPa, 157, fn. 24 and *sudha*.
- lo²b** ACT:-; MID: burn oneself (of people only) boil; become warm (of water); *lo²b-lo²b*: GENER; CAUS: *o²b-lo²b*. See also *garam, giriṇ / giṛiṇ, jem, oṇem, oṛe, pogim, ruṇum, sului, theker, tapay / tape, urum / udum, usum*.
- loban** frankincense < S. *loban* 'frankincense'
- lobh** avarice, greed < S. *lobh* 'greed'. See also *lalac, lalcay / lalce, lobhay / lobhe, lobhi*.
- lobhay** ACT: covet, desire. See also *lalac, lalcay / lalce, lobhe*.
- lobhe** MID: be filled with desire < S. *lobhā* 'covet'
- lobhi** greedy
- loḍo** ACT: see; look and see; stare at, spy on; MID:-; GENER
- lo²ḍho** ACT: move someone/something farther back; make s.o. late; MID: be later; GENER of ACT; late; later; last; after (with GEN / direct case, may also follow the lexical base of a predicate, e.g. *bite lo²ḍho* 'after passing'). CAUS: *o²b-lo²ḍho*, *lo<²b>ḍho*; DOUB CAUS: *o²b-lo<²b>ḍho*
- lodro** a type of bird (H. *tōdū*); Man's name, connected to Sarna religion

- loha** iron < S. *lohā* ‘iron’. See also *luwaṇ*.
lohra, lohara blacksmith
- lohartoli** name of a *khori* or ‘village section’ in Saldega (*salḍa?*)
- lohardaga, lohordaga** Lohardaga, name of a city and district in Jharkhand
- lojo?** loose; empty (of mora) (HJPA:83; 85, fn. 23, “The grain containers are tied. By taking out the bundles they become loose, i.e., they have fewer contents.” (my translation)
lojo? col conj.v. become loose
- lohordaga** See *lohardaga*
- lohra** See *loha*
- loka(y)** ACT: catch; MID: GENER < S. *lok-*
- loku** See *luku*
- lo?kha** dirt, earth, soil; kos, about 1 kilometer (measure of distance, HPJA:233f.); earthly, worldly. See also *-lo?*.
lo?khate mesa conj.v. destroy (HJPb: 53,14)
lo?kha tho? conj.v. become dirty
- lola** ear-ring
- lomjim** ACT: moisten (TR) slightly; MID: become slightly moist. See also *lemu, salad*.
- lon₁** speak; language. Combining form of *alon?* See also *alon, lan, lanab, sunlon* (under *sun₁*). Unknown to speakers I questioned. From HJPA:118,1; 121,39, 40; 132,1,7; 135, title.
- lon₂** ACT: sharpen (TR); MID: become sharp
- longoy** ACT: make shade; MID: take shelter in the shade; be(come) shady; reflection;
- shade; shadow; shady
- lonḍra** a kind of fish-trap. See also *culu, jhimori, kumoni, mucu, sonḍa?* (HJPA: 197,205).
- lorem** See *loren*
- loren₁, lorem** ACT: make something pure, holy; MID: be clean, pure (water), holy; clean, beautiful, pure
lorenbo? beautiful, pure, perfect; full, satisfied (e.g. stomach) (HJPA: 247,105)
lorenbo? la? conj.v. feel fine, satisfied
lorenḍa? pure, correct, good; correctly, purely, well
lorenḍa? Himalayas (Malhotra, 1982:280)
lorenḡob, lorṅob holy
lorenḡobḍa? good, pure
lorṅobḍa? in a holy way
loren jatom the Holy Spirit
- loren₂** See *leran*
- lori** truck, lorry < Eng.
- lorṅob** See under *loren₁*
- loro?** ACT:-; MID: decay; decayed; CAUS: *lo<?b>ro?* ‘let (s.th.) decay (e.g. by forgetting it)’
- lorhiyay** ACT: flatter; MID: be flattered; flattery < S. *lorhiya-* ‘flatter’
- loṭa** a vase-shaped pot, generally of metal (generally copper) used to hold water < S. *loṭā* ‘small metal tumbler’
- loṭay, loṭe** ACT: smear (TR); MID: GENER; stain
- loṭo** name of a king (Malhotra, 1982:315). Judging from the example in Malhotra’s work, this king, who had nine sons, was identical to Sembho (see text [AK, 1]) or

- Hondo (see texts [MS, 1] and [MS, 2]). (ITR)
- lotem** ACT: make something soft; MID: be(come) soft; soft. See also *kořom*, *mulayam*, *naram*.
- lotui** See *lutui*
- lowři** meaning unclear, found in *bandar lowři*
- loyo(?)** ACT: bore someone; MID: become tired; GENER of ACT; CAUS: *o²b-loyo(?)*, *lo<²b>yo(?)*; DOUB CAUS: *o²b-lo<²b>yo(?)*
- loyođ** MID: become light; give birth; CAUS: *loyođ* ‘lighten’ (TR). BB:174; HJPa:274,32 (in CAUS). Unknown to speakers I consulted.
- lu?** ACT: receive; MID:-; GENER; *lu?-lu?* GENER; BG:174: ‘spread with the palm’
- lua** See *luwa*
- luan** See *luwan*
- lu²bsab** ACT: repeat; echo; MID:-; echo (n.)
- lucpan** lechery < H. *luc(cā)pan* ‘depravity’
- lucur, luchur** lip (BG:174). See also *thuthu*.
- luđ** MID: deny (HJPa:87,20), not known to speakers I questioned.
- ludhom** a type of drum; a type of tree (HJPa:251,119)
- luhur** cool or soft (breeze) < H. *lahar* ‘wave; breath (of soft wind)’?
- lui** ACT:-; MID: fall down (of things, not of people, e.g. of something through a hole in a pocket)
- lu²j** ACT: rip (TR); break fruit open; MID: rip
- luka** Luke, man’s name (Christian)
- lukay** ACT: hide (TR) < S. *lukā-*, *luke* ‘hide’ (TR, ITR)
- luke** MID: become hidden. See also *dobray* / *dobre*, *japa?*, *le²đ*, *oku²b*, (*lutui*) *raŋgo?*, *reprepay*, *somte*.
- luku, loku** ACT:-; MID: bear fruit; fruit; CAUS: *lu<²b>ku* ‘cause to bear fruit (e.g. of God)
- luku daru** fruit-tree
- lukui** a kind of grass (HJPa:143,4)
- lukui jono?** grass broom. See also *jono?*, *jo?*_p -*nV-*.
- luluj** ACT/MID: hold out s.th. in offering. See also *hathlay*.
- lulhuwa** wrist (BG:174)
- luŋkoy** written text, writing
- lundā** ACT: clean with cowdung using a straw bundle as a broom, but only where necessary, not the entire floor as with *jo?đa?*₁ (HJPa:71; 73, fn. 46); MID:-; GENER; rag used for washing floors with cow dung (HJPa:195,195). (BG:174 ‘wash floor with cow dung after meals’). See also *jo?đa?*₁.
- lunki** a small scoop made of a folded mango leaf which is used for eating rice, etc., as a kind of spoon
- luŋuŋ, luŋhuŋ** See *laŋhan*
- lur₁** ACT: use one’s common sense; MID:-; *lur-lur*: GENER; reasoning < S. *lur* ‘common sense’
- lur akil đel** conj.v. realize s.th., come to understand s.th., become smarter (HJpb:50,28)

lur₂	ACT: remove coals from a fire; MID: of coals to be removed from a fire	*m* -mV-	See <i>-nV-</i>
lur₃	a kind of snake (BG:174)	=m	marker of the 2nd person SG subject marking on predicates or possessor marking on complements
lusi	See <i>lusu</i>		
lusu, lusi, lusui	ACT: plunder, grab, wrench away; MID: GENER	ma, mā	mother (GEN: <i>maya?</i> , <i>maga?</i>) < H. <i>mā</i> , S. <i>māē</i> ‘mother’. See also <i>mai</i> , mā bap mother and father, parents
lusuj	ECHO-WORD for <i>lebu</i> (HJPa:259,4)	mabtri	See <i>turi</i>
luṭa luṭi	scrambling, scrambling, hurrying here and there < H. <i>luṭā</i> - ‘cause to be looted; squander’?	maca, macha	haystack, placed on an elevated wooden platform ca. 2 meters above the ground (HJPa:213,6: Cf. Mundari <i>maca</i> ‘a raised platform’). < S. <i>porāmacā</i> ‘haystack (on platform)’ from <i>porā</i> ‘hay’; <i>macā</i> ‘hut on platform for watching crops’
lutui, lotui	ACT: make (thread, etc.) into cloth (BG:174: ‘wear cloth’); MID: become cloth; clothing; dress. See also <i>tui</i> .	maciya, maicla	chair < S. <i>maciyā</i> ‘stool with rope woven seat, but no back’
lutui phaṭa	clothes < S. <i>luḡā-phaṭā</i> ‘clothes’	macha	See <i>maca</i>
lutui raṅgo?	wrap the end of a saree over the head to hide one’s face	madad	See <i>madet</i>
lutur	ACT: turn s.th. into an ear (i.e., in myths); MID: become an ear (i.e., in myths); ear	māḡal	See <i>maṇḡal</i>
luthar	Luther; Lutheran (HJPa:280,44) < Eng. / German <i>Luther</i>	maḡe, maḡe	meaning unclear, HJPa, 146, f:8 and 149, fn. f, perhaps ‘rich’
luthar maṇḡli	the Lutheran community	madet, madat, madit	ACT: help; person helped usually appears in the GEN alone, which may optionally be followed by the postpositions <i>thon</i> or <i>gha?d</i> . E.g. <i>hokaṭ ina? (thon/gha?d) madetyo?</i> ‘S/he helped me.’; MID: GENER < S. <i>madait</i> ‘help.’
luwa, lua	fig (HJPa:206,7; 234,69: ‘Ficus glomerata’)	madhya prades	the state of Madhya Pradesh
luwa daru	fig tree	magaj	brain < S. <i>magaj</i> ‘brain’
luwa jara?	all types of figs (HJPa: 234,69; 247,105)	magar	but < S. <i>magar</i> ‘but’
luwaṅ	iron; (HJPa:186,135 ‘ploughshare’); plough-share (BG:174). See also <i>loha?</i>		
luy	See <i>lui</i>		

magna immersed, sunk; engrossed (in thought)
< H. *magna* ‘immersed, etc.’

māgni a ceremony in which cups of water are exchanged between a man and woman as a symbol of the acceptance of the other person in marriage; engagement
< H. *māgnī* ‘asking (in marriage); engagement’

māgta a man’s name

māgu Mangu, one of the original nine brothers of Kharia mythology in one version of the story. The third-oldest son.

magha name of a herdsman ghost (HJPa: 207,9)

ma?gho the month of Magh, January-February (HJPa:253,124) < H. *māgh*

ma?ghrel ca. January, the first month of the year. See *-rel*

maha, mahā, mähā ACT: enlarge; help (a plant) grow (TR) (not acceptable to all); MID: be(come) big, grow (ITR); big; very; CAUS: *oʔb-maha, ma<ʔ>ha, ma<ʔm>ha* from **ma<ʔb>ha* (HJPa:266,17); DOUB CAUS: *oʔb-mah<m>a* < Skt. *mahān* ‘big’ (nominative, masculine, SG) from *mahat-* ‘big’. The form *mahā-* is found in compounds.

maharaja king, “maharaja”

maharani queen, “maharani”

mahabir brave < H. *mahāvīr* ‘very brave’

mahabuwaŋ Mahabuang, name of a city in Gumla district. Literally: ‘great snake’.

mahadew Mahadeva or Shiva, an important god in Hinduism < H. *mahādev*

mahaŋga expensive < S. *mahāṅgā* ‘expensive’

mahara, mahāra, mahra, mohora maker of

puffed rice; shepherd; Ahir (name of an ethnic group which makes its living by tending livestock); the herdsman ghost (HJPa:207,9, citing RR:318f.) < H. *maharā* ‘domestic servant’?

ḍaŋra mahara

maharastar the state of Maharashtra

mahatam fame, renown (HJPa:61, story 10). Cf. Brajbhasha, Awadhi *mahātam* ‘greatness, majesty’.

mahatma noble, venerable < H. *mahātmā* ‘high-souled, of noble nature’

mahato? Thursday. See *toʔ, maha?*

mahenjodaṛo Mohenjodaro

harpa mahenjodaṛo Harrappa and Mohenjodaro

mahima greatness < H. *mahimā* ‘greatness, grandeur’

mahina, mohina month < S. *mahinā* ‘month’

mahka / mahke See *mohka / mohke*

mahra See *mahara*

mahraŋ ACT: make (s.th.) expensive; MID: become expensive; expensive < S. *mahraŋ* ‘expensive’

mahto, mohto title used for an official wielding a large amount of authority; “chief”; family name < H. *mahato* ‘village headman’

mahura poison < S. *mahurā* ‘poison, taken by mouth, not snake or scorpion poison’

mai₁ mother, used in connection with Hindu goddesses < H. *māī* ‘mother’. See also *ma, mǎ*.

- =mai₂ See *may* familiar with this word.
- maicla** See *maciya*
- maĩd, maind** compost; manure < S. *māĩd* ‘cowdung, manure’
- main** ACT: honor (object marked by GEN, with no postposition, or =*te*); MID: be honored; honor < H. *mān* ‘pride, honor’
main karay conj.v. honor
main marjad honor
mainson honorably
main sumray praise
main susray conj. v. honor
- maina** See *mayna*
- maind** See *maĩd*
- main mainsa?** various
- majarbhapj** Majarbhung, name of a town in Orissa
- mājay** See *manjay*
- majur** ACT: approve (object marked by =*te*); MID: be approved; acceptance < S. *mājur kar-* ‘approve’
majur ayi?j conj.v. like
majur la? conj.v. like
- majhaṭoli** Majhatoli, name of a town in Gumla district
- majhila** MID. Used with *beṭa* and *beṭi* to denote the MID of three (or more) male or female siblings < S. *maijhalā beṭā/maijhalī beṭī* ‘second child who is a son/daughter’. See also *majhli*.
- majhli** younger sister (BG:175). See also *majhla*.
- make** Meaning unknown. Occurs once in MS, 1:12. Other native speakers were not
- mal** tribute, tax; freight, merchandise (HJPb:37,31) < S. *māl* ‘goods, freight’
- mala** garland, necklace; neck-ring of a rooster or chicken < S. (*phul*) *mālā*, H. *mālā* ‘garland’
- mala?** ACT: attract s.o.; tempt; MID: like s.o.; like s.o.; (HJPa:234f.) be attracted, tempted, charmed; temptation; tempted; covetous
mala? moḍ boṇ covetously (literally: with covetous eyes)
- maladoin** Maladoin, name of a village
- malaṇ** choice, very good. See *mala??*
- malar** a male member of the (Hindu) coppersmith caste, which also occasionally fishes. Pinnow notes that this caste is considered especially dirty and lazy and that the name is used as an insult (HJPa:243,95). See also *malarin*.
- malarin** a female member of the (Hindu) coppersmith case (HJPa:243,95). See also *malar*.
- mali** gardner < S. *mālī* ‘gardner’
- malik** boss < S. *mālīk* ‘boss’. See also *gomke*, *le?bḍom*.
- malis** massage < S. *mālis kar-* ‘massage’
- māliya** for example
- malum** ACT: find out (through searching); MID: come to know (accidentally); known < S. *mālum* ‘apparent, evident, known’
malum ayij conj.v. be known (experiencer in oblique case)

- mamaoji** free < S. *manmaujī* ‘free (character trait of person)’
- mami** 1. father’s sister; 2. mother’s brother’s wife (BG:157) < S. *māmī* ‘mother’s brother’s wife’. See also *mamu*.
- mamu** 1. mother’s brother; 2. father’s sister’s husband (BG:157) < S. *māmu*, *māmū* ‘father’s sister’s husband; mother’s elder or younger brother’. See also *mami*.
- maṇ** lift the head (e.g. to look upwards) (HJPb:37,35)
- maṇ** parting (n.) of the hair < H. *māṅ* ‘parting (of the hair)’
- maṅgar** crocodile; alligator, *Crocodilus palustris* (HJPa:223,38) < H. *magar* ‘crocodile’
- maṅra** a man’s name (HJPb:41, n.2, who notes that it means ‘one born on Tuesday’). See also *somra*, *sukra*.
- maṅto?** Tuesday. See also *to?*.
- maṅjar** blossom < H. *mājar*, *mājarī* ‘cluster of flowers; blossom’. See also *maṅjray*, *maṅjre*.
- maṅjay**, **mājay** ACT: clean (pot, etc.); MID:-; GENER < S. *māji*- ‘clean (dishes) with ashes’. Note: There is no form *maṅje*, as speakers indicated that this would mean that a pot, plate, etc. cleans itself. If this is embedded in a fairy tale or a similar story where eating utensils clean themselves, then the form *maṅje* is appropriate (in the MID only).
- maṅjray** ACT: cause to bloom (e.g. of God). See also *maṅjar*.
- maṅjre** MID: blossom (of fruit, e.g. mango) < H. *mājar*, *mājarī* ‘cluster of flowers; blossom’
- maṇoṇ** breast; chest
- maṇa** See *maṇḍa*
- maṇḍa**, **maṇa**, **maṇa** cave < S. *māṇā*, *māṇā* ‘cave’. See also *laphṇga*, *lata*.
- maṇḍa?**, **māṇa?** the water which has been used for cooking rice. See also *baṇḍa?* (under *ba?*), *beisḍa?*, *ḍa?*.
- maṇḍay** See *maṇay*
- maṇḍe**₁ ACT: come to a stop
- maṇe**, **māṇe** MID: come to a stop – No apparent difference. CAUS: *ob-maṇe*, *ma<ṇ>ṇe*; DOUB CAUS: *ob-ma<ṇ>ṇe*. Perhaps related to *maṇay*, if not merely the intransitive correspondence of *maṇay*
- maṇḍe**₂, **māṇe**, **maṇe** ACT: begin (neutral). Used with infinitive in *-na*; MID:-; GENER: same as ACT but for a longer time, e.g. ‘begin and keep on’. This difference between ACT and MID is apparently only valid for the past and does not hold for the irrealis.
- maṇḍal**, **māḍal** committee < H. *māḍal* ‘committee’
- sampadak maṇḍal** editorial committee
- maṇḍli** (Christian) community (HJPa:120, ln. 28; 125, fn. 28) < H. *māḍlī* ‘circle, group, party; society’
- maṇḍowa** See *maṇwa*
- maṇḍri** a type of drum (HJPa:172,43; 199,218; 250f.) < S. *māṇḍar* ‘a type of drum’
- maṇipur** Manipur
- mana**₁ small
- mana**₂ forbidden < S. *manā* ‘forbidden’
- mana karay** conj.v. forbid

- manay** ACT: *manay*: flatter someone; console
- mane** MID: 1. *mane*: be(come) flattered; agree; believe; accept; consider; obey, respect; celebrate; honor; 2. *manay*: flatter (GENER). CAUS: *oʔ-manay*, *ma<ʔb>mnay* ‘make someone flatter’; *ma<ʔb>mne* ‘make someone agree’; DOUB CAUS: *oʔ-ma<ʔb>mnay*; *oʔ-ma<ʔb>mne* < S. *mān*- ‘pay attention, regard’
manekon like, as (HJPA:254,126).
 Converbial form of *mane*
- manbhuj** Manbhung, name of a town in southern Jharkhand.
- mandri, mādri** *mandri* drum According to HJPA:78, fn. 61 made of clay and beaten on both sides with the hand < S. *māndar* ‘a type of drum’
- manda** cold (as in sickness) < H. *māḍā* ‘unwell; tired’
- mandir** temple (place of worship) < S. *mādir* ‘temple’
- mane₁** umh, well, i.e., that is (general pause word) < S. *māne* ‘for example’
- mane₂, mone** meaning < S. *māne* ‘meaning’
mane ɖoʔɖ conj.v. admit
- mane₃** See *manay*
- manowa, manwa, manoa** person; mankind < S. *manvā* ‘mankind’
- mantri** (government) minister < S. *mātrī* ‘minister’
- manu** Manu, name of a prominent Kharia ancestor. Probably fashioned after the famous Hindu figure Manu.
- manus** person < S. *manus* ‘man, human being’
manus jati humanity
- manwa** See *manowa*
- maṛa** See *mandā*
- māṛaʔ** See *mandāʔ*
- maṛay, manday** ACT: put down, place; MID: put down, place over and over; CAUS: *oʔ-maṛay*, *ma<ʔb>ṛay*; DOUB CAUS: *oʔb-ma<ʔ(b)>ṛay* < S. *maḍā*- ‘put down’. Perhaps related to *mande*, if not merely the transitive correspondence of *mande*.
- maṛe, māṛe** See *mande*_{1/2}
- maṛi** masan house-spirits, ancestor-spirits (HJPA:205,5, citing Roy & Roy, 1937,636). The meaning of both parts is unclear, unless *maṛi* is related to *mari* ‘small pox’, which seems unlikely.
- maṛowa** See *maṛwa*
- maṛu** a man’s name
- maṛwa, maṛowa, mandowa** canopy, pavillion < H. *maṇḍap* ‘pavillion’
- mar₁, mawr** beating < H. *mār* ‘beating’
mawr poʔ conj.v. take a beating, be beaten
mar piṭ beating and killing
mar piṭ karay conj.v. beat and kill
kaṭ mar killing and slaying
- mar₂** dead < S. *maral* ‘dead’, *mar-* ‘die’; H. *mar* ‘dying; death’
- maraʔ** peacock
- maraʔ jhail** peacock whisk
- maratha** Maratha, name of an ethnic group

- marc** the month of March < Eng.
marc mahina the month of March
- marca₁** fallow land < S. *marcā* ‘fallow’
- marca₂** shed (Malhotra, 1982:294, perhaps a misprint for *maca*, see there)
- marci** red pepper, chili < S. *marcai*, *marcei* ‘chilli’
- marda** horse
- mare₁** because of (postposition with the GEN) < H. (*ke*) *māre* ‘because of’
- mare₂** very much
- mareda** Mareda, name of a field (HJPa: 232,63)
- margretha** Margareta, woman’s name (from the Bible?)
- mari** smallpox (BG:176) < S. (*mahā*)*mārī* ‘epidemic’. See also *mata₁*.
- mariyam, mariya** Mary, a woman’s name (from the Bible)
mariyam magdali Maria Magdalena
- mariyanus** a man’s name (from Eng., German?)
- marjad** ACT/MID:?? honor (v.); honor, also an ECHO-WORD for *main* < S. *marjadī*
main marjad honor
marjadi (respectful) hospitality
- markus** a man’s name (from German?)
- mar piṭ** See *mar₁*
- marṭin luthar** Martin Luther, man’s name, founder of the Lutheran Church, to which a number of (Dudh) Kharia belong
- martul** hammer (BG: 176) < S. *mārtul* ‘hammer’
- mās₁, mas₁** meat < H. *mās* ‘meat’. See also *-ḍaṭṭ*, *ghos*, *komaṇ*.
- mas₂, mās₂** month < H. *mās* ‘month’. See also *amas*.
- masi, masih** Messiah (< Eng. / German?)
masihi Christian
- masmasay** ACT: stretch one’s body after getting up from sleep; relax; MID:-; GENER < S. *masmasa-*, *samsā-* ‘stretch’
- maso** pulse, black gram
- maṣṭar** teacher < Eng. *master*
- maṭiʔj** ECHO-WORD for *kaṭiʔj*
- maṭmaila** grey, brown, grey-brown (HJPb: 47,6) < H. *maṭmailā* ‘earth-coloured; dirtied, dusty; dull’
- mata₁** smallpox < H. *mātā* ‘mother; the goddess Devī, especially as supposed to inflict smallpox; smallpox. See also *mari*.
- mata₂, mate** ACT:-; MID: become over-ripe, over-ripen; CAUS: *ma<ʔb>ta*, *ma<ʔb>te*. According to speakers I questioned, the use of the stem *mate* as opposed to *mata* implies that the process of over-ripening had continued even longer.
- matti** Matthew, man’s name in the Bible, Book of Matthew in the Bible
- matwar** drunken person, drunkard < S. *matvār*, ‘drunk; drunkard’
matwari drunken state; drunken
- mathura** Mathura, city in Uttar Pradesh
- mawke** See *moka*

mawr See *mar*₁

mawsam weather < H. *mausam* ‘weather’

māy, may₄, **maĩ** mother < S. *māē* ‘mother’. See also *ayo, yo*.

may chowa, may chuwa mother and child, the whole family

māy bapa mother and father, parents

may₁ ACT: mix in; MID: be mixed into (s.th.); *may-may*: GENER; CAUS: *oʔb-may*; DOUB CAUS: *ma<ʔb>-may, oʔb-ma<ʔb>may*

=may₂, **=moy** marker of 3rd person PL on predicate, where it is completely interchangeable with **=ki** (except in negation, see *umay* under *um*)

may₃, **moy** predicate marker which denotes that the entity it refers to is entirely affected by the action, usually one by one and little by little, “TOTALITY” marker.

may₄ See *māy*

maya₁ filter (e.g. for straining rice beer) (≠ S. *merā* ‘filter’)

maya₂ deception, dillusion, illusion < H. *māyā* ‘illusion’. See also *moh*.

mayañə? See *meyañə?*

mayañtha thumb (BG:176)

may chuwa See *māy*

mayda, māyda flour < S. *maydā* ‘(fine) flour’

māyga? See *meyañə?*

mayki swear; confirm; true, actual; I swear, that ... (HJPa:243,94)

mayki la! interj. Oh no! Oh shit!

mayna, maina the *mynah* bird < H. *mainā* ‘mynah (a kind of starling)’

mayoŋ, mayumda? chest (anatomical)

maysari cloth given to the bride’s mother by the bridegroom (BG:176)

mayumda? See *mayoŋ*

me- Combining form of *mopn*. See also *memon, meson*.

mecha moustache < S. *mechā* ‘moustache’

meghalay Meghalaya

mehneit labour, hard work < H. *mehnat* ‘labour, work’

mehneit karay conj.v. do hard labor

mej table < H. *mez* ‘table’

mel friendship; agreed < H. *mel* ‘meeting; association; harmony; union’

mel prem se in peace and harmony, in friendship and love

melay ACT: leave (ITR/TR), miss (a train, etc.); MID:-; from (postposition); CAUS: *oʔb-melay* ‘cause someone to miss (a train, etc.); DOUB CAUS: *ob-me<ʔ>lay* ‘ask someone to quit (a job, etc.)’

melaykon excepting, except for (converbal form of *melay* ‘having left’ (TR))

melaytu leave behind

meli melay leave behind

melki sedek Melchizedek, name of a Biblical personage

melto? Wednesday. See also *to?*₁.

memon year; age. Alternative: *nemom* (BG:180). Originally ‘one (*me-*) year (*mon*)’.

See also *me-*, *mon*, *mon su?dha?*

mepa? See *meya?*

mend(a)ray, mend(a)re ACT:-; MID: to circle (of birds) < S. *mādar-*, *mēdar-* ‘circle (of birds, as hawks)’. No apparent difference in meaning between the two stems.

mene₁ general classifier. Appears to be equal to the classifiers *(a)tho*, =*o*, which have been borrowed from Nagpuri. Unlike the other classifiers, *mene* may appear with demonstratives and even with GEN attributes and certain quantifying adverbials, such as *khono?j* ‘a while’. As such, its status as a classifier is unclear.

mene₂ as much as. Postposition with the GEN. Example: *umbo? la? jahã bhere konseldu?kiya? menejo umay bu?jhi bha?ta*. ‘But otherwise, at any time, they (= men) do not understand as much as women.’

mensoṇ, menson See *meson*

meram Variant of *merom* in northern Orissa

mergheray ACT: encircle in dance (said of the bride’s family at the wedding when, during the dance, it surrounds the family of the groom, which dances in the middle); MID: be encircled in the same dance (said of the groom’s family) < S. *mergherā-*

merhay ACT: steer; wrap around < S. *merh-* ‘wrap around’

merhe MID: be steered; be wrapped around

merom, meram goat

meromda? goat meat. See *da?*₅.

meromda? biru “Goatmeat Mountain”, place-name, mentioned in (HJPb:49,16, not ‘goat water’, as Pinnow translates it here)

merom leṇi goat droppings

mesa ACT: mix something into something else; MID:-; GENER < S. *mesa-* ‘mix (TR)’

lo?khate mesa conj.v. destroy (HJPb: 53,14)

mesa kabra mix

mesa kosa mix, mingle

mese, mēse among, through (postposition with GEN or direct case) < H. *mēse* ‘from among; out of’

meson, mensoṇ, menson ACT: do once; MID:-; one day, once. See also *-son*₂; for *me-* ‘1’ see also *memon*.

meson meson sometimes

mesona? meson all of a sudden (HJPb:48,12); sometimes (Malhotra, 1982:128)

meson tuṅga once (?), meaning unclear, HJPA, 153, c:3; 156, fn.c:3

oḍo? meson once again

meṭ mediator. Etymology uncertain, speakers indicated though that it is a loan word and not of Kharia origin < H. *meṭ* ‘mate; foreman’ (< Eng.)?

meṭay ACT: eliminate, wipe off (e.g. *cu?tka* ‘(ritual) impurity’); end

meṭe MID: be eliminated, wiped off < S. *meṭā-* ‘erase’

meti?b ACT: call someone to come meet with the subject; MID: go and meet someone; assemble, come together; meeting; CAUS: *o?b-meti?b*, *me<?b>-ti?b*; DOUB CAUS: *o?b-me<?b>-ti?b*. See also *metid*.

meti?bte together

metid together. See also *meti?b*.

metid un conj.v. include, assemble, keep together

- metoŋ** thin (e.g., clothing) someone else, namesake < S. *mitā* ‘namesake’. See also *bujim*.
- meyaʔ, mepaʔ, meyaʔ, mēyaʔ** ACT: make morning (e.g. by God); MID: become morning; morning. See also *goreʔj*.
goreʔj meyaʔ, mēyaʔ goreʔj early morning
idib meyaʔ always, day and night
- meyanaʔ, mayanaʔ, māygaʔ** the day after tomorrow. See also *tuʔdloŋ*.
- miʔd** ACT: compose (music, literature); MID: be composed; *miʔd-miʔd* GENER of ACT
- miʔj, mīj** father’s younger brother’s wife; mother’s sister
- mijoram** the state of Mizoram in northeastern India
- mil** mile (Eng.)
- milay** ACT: bring together < S. *mil-* ‘receive’
- mile** MID: meet with, come across (*buj*); receive (recipient marked by =*te*, theme (= thing received) is subject)
- mirjay** a type of weapon. Speakers I questioned could not identify what type of weapon it is. From Kerkettā (1990:5).
- mis** Miss < Eng.
- misar** ACT: christianize; MID: become Christian < Eng.: *mission(ary)*
misnari missionary
misnari bohini female missionary
- misar** Egypt < S. *misar deś* ‘Egypt’
misar rajj the Kingdom of Egypt
- miṭhai** sweets < S. *miṭhāī* ‘sweet(SG)’
- mita** a person who has the same name as
- moʔ** ACT: cause smoke to emerge; MID: of smoke to emerge; smoke (n.) (GEN: *mogaʔ*)
- moʔd, mōʔd, muʔd** eye
moʔd / muʔd gune yo conj.v. cast an evil or covetous eye on someone
moʔddaʔ ACT: give someone a cold; MID: have / get a cold; GENER of ACT; cold
moʔddaʔ dhoʔ conj.v. of the eyes to water (experiencer marked by =*te*)
- moʔd,** puss
- moḍa** knot (cited in HJPa:187,140 after Roy & Roy, 1937,450,15). See also *gaiṭ(h)*.
- moʔddaʔ** See *moʔd,*
- mōḍi** big clay pot
- moḍhe, modhe** type, kind; menas; with the meaning ‘relative’ in HJPa:124,83; 128, fn. 83 (uncertain)
modhe buŋ by means of, instrumental < H. *madhya* ‘middle, central’?; *madhe* ‘in’?
- moʔdhi, muʔdhi** ring
- mogher(e)** ACT: blacken, paint black; MID: be black; CAUS: *mo<ʔb>gher*; black, dark (of clouds)
- moh** confusion (HJPa:271,26) < H. *moh* ‘delusion’. See also *maya*.
- mohanjodoro** Mohenjodaro
- mohina** See *mahina*
- mohka,** ACT: make fragrant < S. *mahak*

‘fragrance’

mohke, mahka, mahke MID: become fragrant

mohol castle, palace < S. *mahal* ‘palace’

mohol ro kaʔbʈo home

mohora See *mahara*

mohra window < H. *mohrā* ‘opening (as of a pot, or a pipe)’

mohiti name of a non-Kharia priest in MS, 1:116.

mohito See *mahto*

moʔjhi ACT: meet someone in the middle; MID: go into the middle; middle; circle < H. *madhi, maddhya* ‘middle’

moʔjhi moʔjhi at regular intervals

moʔjhite between, used with GEN or direct case

moʔjhi toʔ midnight

moka, mawke occasion, opportunity; situation < S. *maukā* ‘opportunity’

moka soka sometimes

mokori important

mokum See *mukum*

mol Combining form of *moloy*. See also *moloy, molqaʔ*.

molqaʔ the Panjab (from Malhotra, 1982: 219), literally ‘five-water’. See also *moloy, qaʔ*.

moliʔb, moliʔd ACT: -; MID: go out (of fire); CAUS: *mo<ʔb>liʔb, mo<ʔb>-liʔd* ‘extinguish, put out (a fire)’ (HJPa:268,20, notes that the *b* may be due to a secondary assimilation to the preceding *m*)

moloy 5. No longer in general use. Combining form *mol*. See also *pāc*.

moloy ekʔi 100

moloyson five times

mom wax < S. *mom* ‘wax’

mop, mōp, mup ACT: join two or more things together, unite, make one; MID: become (as, *guḍ*) one; GENER of ACT; one, used in counting, with inanimate entities and occasionally with animates. Combining form *me-*, e.g. *memon, meson* CAUS: *oʔb-mop, mo<ʔ>n*; DOUB CAUS: *oʔb-mo<ʔ>n*. See also *muḍu*.

mop ekʔi 20

mop ekʔi ghol 30

mop mop one-by-one

mop sori together, as one

monep, moniṅ one each; completely full (HJPa, 146, h:2). See also *nV*

moniṅ sitil each on one side. *moniṅ* is only found in this use, also with *thāro* and *boʔ*, both of which mean ‘place’.

musāṅ one side

mopsiṅ Asia Minor (from Malhotra, 1982: 191)

mon₁ year. See also *memon*.

mon suʔdhaʔ the year before last

mon₂ mind, thought, will, desire < S. *man* ‘mind’. See also *mone₁*.

mon cahe desired, wished for (HJPb: 61,8)

mon ḍel conj.v. be intent on

mop ḍiṅ conj.v. enchant, fascinate (HJPb:66,60)

mon karay conj.v. enjoy, want to (with infinitive in the GEN)

mon suʔkho according to one’s pleasure, as one pleases

mon thanay conj.v. decide

poʔ mon appetite

- soʔj mon + ayiʔj** willing to learn
- mone₁** spirit. See also *mon₂*.
Root + mon laʔ conj.v. intend to, wish, want to
mone dɔd conj.v. acknowledge
mone karay conj.v. decide
mone mon secretly < S. -e ‘FOC’
- mone₂** See *mane*
- monej, monij** See *mop*
- monkan** face (BG:178). See also *rumaŋ*.
- monon** ECHO-WORD for *konon*
- montun** thought (HJPa:84, who gives it as *mon-tun*. *mon* is clearly ‘mind’, *tun* unclear)
montun dhāy conj.v. (of a thought) to occur; experiencer in the GEN, *montun* as subject
- moreŋ** freckle; name of a Kharia king in mythology
moreŋaʔ dāŋ Moreng’s Field, place-name (whereabouts unknown) (HJPa:124, 96; 128, fn. 96)
- mosi** mother’s younger sister < S. *musī*, *mosī*, *mōsī* ‘mother’s younger sister’
- moskil** See *muskil*
- moʔor** motor, used in *moʔor gaŋi* < Eng.
- moʔʰho** ACT: make fat, fatten (CAUS preferred); MID: become fat, thick; fat; CAUS: *moʔʰho*, said by speakers I questioned to denote that the person who was fattened is fatter than with the simple ACT < S. *moʔ*, *moʔā* ‘fat’
- motabik** according to, postposition with GEN or direct case < S. *motābik* ‘according to’
- moti** pearl; dog’s name < S. *motī* ‘pearl’
- motlob** intention < S. *matlab* ‘intention’
- =moy** See *=may₂*
- moyla** ACT: make dirty; MID: be dirty < S. *moila* ‘dirty’
- muʔ** ACT:-; MID: emerge; *muʔ-muʔ*: GENER; CAUS: *oʔ-muʔ* (possible but not used); DOUB CAUS: *ob-mu<ʔ>uʔ*. See also *muʔrel*, *muʔsiŋ*, *munuʔsiŋ*.
muʔdaʔ ACT: make s.o. originate (from somewhere) (e.g. God); MID: originate (from somewhere); origin
muʔ-muʔdaʔ origin
- muʔu** a kind of fish trap. See also *culu*, *jhimori*, *kumoni*, *lonḍra*, *soŋda* (HJPa: 197,205).
- muʔd** See *moʔd₁*
- muʔdaʔ** See *muʔ*
- muḍu, muḍuʔ, muṛu** one. Restricted to animates, especially people. See also *moŋ*.
muḍuʔ kaŋ one (animate)
muḍuʔ muḍuʔ one-by-one
- muḍhi** puffed rice (BG:178) < S. *murhī* ‘puffed rice’
- muda** but < S. *mulā*, *mudā* ‘but’
- mudui, mudoy, muday** enemy
- mudh** special < S. *mūdḥ* ‘special’. See also *mudha*.
mudh lebu leader (HJPb:53,10).
- mudha, mūdha** village headman, leader < S. *mudhyā* ‘head, chief’ See also *mudh*.
- muʔdhi** See *moʔdhi*

mugam, mugom, muṅgam ACT: proceed (TR);
MID: go first; front; forward; origin
(HJPa:226f.)

mugamte in front of, before (with GEN)
(also used temporally)

muʔjdaʔ black ant. See also *biṛim*, *cimṭā*,
demta, *kāy*, *seṭa*, *toʔbdīr*, *toṭo*, *umphyā*,
also *bhunḍu* ‘ant-hill’.

mukti salvation (HJPa:258,5; HJPb:67,82) < Skt.
/ H. *mukti* ‘salvation’

mukti data redeemer, one who frees

mukum, mokum ACT:-; MID: fall asleep, doze
off; to begin to fall asleep repeatedly
(when one is trying to stay awake).
CAUS: *mu<ʔb>kum*. Not from S.

mulayam ACT: make soft, soften; MID: be
soft; soft < H. *mulāyam* ‘soft’. See also
koṛom, *lotem*, *naram*.

muʔmuʔdaʔ See *muʔ*

muṅ green gram (BG:179)

muṅbati candle < S. *mombattī*, wax candle‘

muṅgam See *mugam*

mup See *moṇ*

mundi bald, having a shaved head (f.); name of
a Kharia (?) queen (HJPb:60,81; note 81)
< H. *mūḍā*/*mūḍī* ‘having the head shaven;
bald’

mundibaʔ the day before yesterday

munday ACT: stuff, close up (e.g. a mouse hole)

munde MID: become stuffed or closed up < H.
mūdnā ‘be filled (as a hole)’

mundra ear-ring < H. *mūdrā* ‘ear-ring’

mundhṛi ridge (of a roof or hill), HJPa, 149, fn. i
mundhṛi teloṅ ridge of the roof

munga a type of tree. See also *joki*.
munga daru the *munga* tree

muni a woman’s name

munu₁ dream. See also *muṽ*, *-nV-*.
munu golaṅ rice beer which intoxicates
gently (Malhotra, 1982: 87)
munu ter, munu buṅ ter conj.v. dream
munu yo conj.v. dream

munu₂, munuʔ beginning (HJPb:54, n. 3)
munu bhere a very long time ago
(HJPb:53,2)

munuʔsiṅ, munusiṅ, musaṅ east. See *muʔ*,
muʔsiṅ. See also *musāṅ*, *purab*.

munutoʔ Friday. See *toʔ_p*, *munu*, *munuʔ*,
munuʔsiṅʔ

muṛi head; statue < S. *mūṛ* ‘head’

muṛsirwa pillow < S. *mūṛ siruvā* ‘pillow’

muṛu See *muḍu*

muṛgu See *murgu*

muṛhi a certain type of rice dish made with
fried rice (HJPa:182,112)

mur capital (BG:179)

mura Munda, used especially for the Mundari,
but also applied to speakers of all
Kherwarian languages.

mura ṭoli name of a *khoṛi* or ‘village
section’ in Saldega (*salḍaʔ*) on the
outskirts of Simdega (*simḍaʔ*) in
southwestern Jharkhand

murabba preserves, jelly < H. <i>murabbā</i> ‘preserved fruit; jam’	raja murut the portrait of a king (on a coin) (HJPa:201:233)
murḍaʔ rainfall; rainy season. See also <i>ḍaʔ</i> .	musa₁ today. GEN: <i>musgaʔ</i>
murdar dead < H. <i>murdār</i> ‘corpse; dead’	musa₂ Moses (from the Bible) musa ain the Law of Moses
muʔrel ACT: cause a star / the moon to emerge (e.g. God); MID: rise (of a star / the moon); CAUS: <i>mu<ʔb>rel</i> . See also <i>muʔ</i> , <i>ḍhedḥrel</i> ; <i>-rel</i> .	musalman Muslim < S. <i>musalmān</i> ‘Moslem’
murgu, muṭgu Murgu, name of a city in Gumla district	musaj one side; alternative of <i>munuʔsiṇ</i> , given in Malhotra, 1982:240. See <i>munuʔsiṇ</i> .
murjhay ACT: <i>murjhay</i> : cause to hang one’s head low; <i>murjhe</i> : same as MID	musgaʔ GEN of <i>musa</i>
murjhe MID: <i>murjhe</i> : hang one’s head low (e.g. in despair, or of a flower in the sun) < S. <i>murjhā-</i> , <i>murjh-</i> ‘wither’	mūsi clerk < S. <i>munśī</i> ‘clerk’
murkh fool < H. <i>mūrkh</i> ‘stupid, foolish (person)’. See also <i>murkhāī</i> .	muʔsiṇ ACT: possible, CAUS preferred; MID: rise (of the sun); CAUS: <i>ob-muʔsiṇ</i> , <i>mu<ʔb>siṇ</i> ; east; dawn (BG:178, otherwise <i>munuʔsiṇ</i> , with the <i>-nV-</i> infix). See also <i>muʔ</i> , <i>-siṇ</i> , <i>munuʔsiṇ</i> .
murkhai stubbornness < S. <i>murukhāī</i> ‘stubbornness’. See also <i>murkh</i> .	muskil, moskil ACT: make difficult; MID: become difficult; difficult < S. <i>muskil</i> ‘difficult’ moskil se with difficulty, difficultly
muroy radish < S. <i>murei</i> , <i>murāi</i> ‘radish’	muskay ACT: make (s.o.) smile. See also <i>muskuray</i> / <i>muskure</i> .
murti statue < S. <i>murtī</i> ‘statue’. See also <i>murut</i> .	muske MID: smile < S. <i>musk-</i> ‘smile’
muruk ACT: do one’s best; MID: of a lot to happen; very	muskuray ACT: smile (more sudden) < S. <i>muskurā-</i> ‘smile’
murum, murun Mohua tree, <i>Bassia latifolia</i> (BG:179; HJPa:174,54; 206, 7; 239,82; 248,107). See also <i>kupuṇ</i> .	muskure MID: smile (less sudden). See also <i>muskay/muske</i> . No apparent difference in meaning between the two stems
murut statue, idol < S. <i>murtī</i> ‘statue’. See also <i>murti</i> . murut loʔkha earthen statue (note order of components) murut sāca molded statue (note order of components)	musniṇ, musnīp one day, once musurdhum ACT: make fat, fatten; MID: become fat < S. <i>musurdhum</i> ‘fat’ muṭh, muʔṭha, muʔṭhi fist; handfull < S. <i>muṭkā</i>

- ,fist‘
- muṭhiyay** ACT: hold, grab; MID: be grabbed, held
- muy** ACT: dream; MID: GENER of ACT. See also *munu*.
- *p***
=p suffix marking the 1st person, SG
- nam** ACT: pluck (i.e., the stem from a flower); take (HJPa, 145; c:10); MID: be plucked; *nam-nam*: GENER of ACT
- para** ECHO-WORD for *niri*
- payam** Alternative for *inam*, found in songs. See *inam*.
- pelo?**, **nelo?**, **yelo?**, **nelo?**, **ponlo?**, **eyonlo?** ACT: make dark, darken (TR); MID: become dark; darkness; dark. CAUS: *nelo?*. See also *polo?*.
nelo? rupi dark
- pelwa**, **peluwa** leech, blood-sucker. See also *jōk*.
- nem** ACT: warm (of a fire, e.g. a person as object); MID: become warm; heat. CAUS: *oʔb-nem* ‘warm someone else’. See also *garam*, *giriŋ/giriŋ*, *loʔb*, *oŋem*, *oŋe*, *pogim*, *ruŋum*, *sului*, *theker*, *tapay/tape*, *urum* / *udum*, *usum*.
- peri** See *niri*
- nim** ACT: thatch; MID: become thatched
- nimi**, **yīmi**, **iyīmi**, **ipimi** ACT: call, name (CAUS preferred); MID: be called, be named; name, fame; CAUS: *ni<ʔ>mi* call, name (TR)
- nimi doʔd** conj.v. invoke s.o.’s name
nimi karay conj.v. invoke the name of s.o. in a sacrifice
- niri**, **peri**, **yēri**, **yepari** ACT: possible, CAUS preferred; MID: become pregnant (BG:181, “be pregnant (three months)”); body; CAUS: *ne<ʔ>b>ri*
niri dho? conj.v. take form, take shape
niri para body, etc.
- no?** ACT: eat; MID:-; *noʔ-noʔ*: GENER. CAUS: *ob-noʔ*. See also *nomo?*, *arpo?*.
no? mon appetite
no? niga, **no?** niya eat up
noʔ-noʔ masdar of *no?*; right(-hand side)
noʔna food. Infinitive of *no?*
- pol**, **polo?** ACT: swallow; MID: be swallowed
- pole chata** honeycomb (HJPa:183:119). Meaning of *pole* unclear. See also *chatna*.
- polo?** See *pol*
- polo?**, **yolo?**, **polo?**, **ponlo?** ACT: make the sun set (e.g. of God); MID: set (of the sun); west. See also *pelo?*.
peloʔsiŋ, **poloʔsiŋ**, **ponlo?**, **yoloʔ-siŋ** west
- nom** ACT: bask in the sun (BG:182; unknown to speakers I consulted)
- nomo?** From Sāhu, 1979/80:44, with no meaning given. Most speakers I questioned rejected this form, but one accepted it with the meaning ‘capable of eating’, adding that it is not used. See also *no?*, *-nV-*.
- non**, **ipon** ACT: drive (an ox-cart); MID:-; *non-non*: GENER
- ponlo?** See *polo?*, *pelo?*

puḍum early morning, before dawn (BG:182)

puṇ ACT: stretch out the legs (TR); MID: stretch out (of legs) (ITR); GENER. See also *pasray / pasre*.

ikuʔḍ puṇte proper, correct (of behaviour)

n

-nV-, -mV- “nominalizing” infix. *-V-* is almost always the same vowel as the vowel preceding *-n-/m-*, less seldom *-e*. No longer productive. Note that many of the following forms are no longer in use: All which are not in current use have been found in texts or in Sāhu (1979/80:44). Note also that four forms, *ḍenem-ḍel*, *gonom-goʔj*, *konol-kol* and *ranab-rab*, involve not only the *-nV-* infix but also reduplication of the simple root:

<i>bel</i> ‘spread out (a mat)’	<i>be<ne>l</i> ‘bedding’
<i>biɾay</i> ‘test’ (pred.)	<i>bi<ni>ɾay</i> ‘test’ (n.) – Not in common use
<i>bui</i> ‘keep, raise (an animal)’	<i>bu<nu>i</i> ‘pig’
<i>col</i> ‘go’	<i>co<no>l</i> ‘one who is going to go’ (from Sāhu; not acceptable to most speakers, but one younger speaker accepted it somewhat reluctantly)
	<i>dq<na>l</i> ‘cover’ (n.)
<i>dqal</i> ‘cover’ (v.)	<i>dq<ne>²b</i> ‘incline, rise (n.)’ (from Sāhu); ‘ascent’ (Malhotra, 1982:68)
<i>dq²b</i> ‘ascend’	<i>dq<ne>²j</i> ‘medium-sized or large hatchet’
<i>dq²j</i> ‘chop’	<i>dq<ne>l</i> ‘one who is going to come; arrival’ (from Sāhu, 1979/80:44, with no meaning given; Malhotra (1982:68) also glosses it as ‘arrival’, similar to the information I obtained in interviews)
<i>dqel</i> ‘come’	<i>dq<ne>m-dqel</i> ‘going to come’; ‘having come’; ‘arrival’
	<i>ga<na>²q</i> ‘sickle’
<i>*ga²q</i> ‘reap’ (cf. Sora <i>gad</i> ‘cut’)	<i>gi<ni>l</i> ‘beating; beat (v.)’
<i>gil</i> ‘beat (v.)’	<i>go<no>²j</i> ‘death’
<i>go²j</i> ‘die’	<i>go<no>m-go²j</i> ‘deceased’
<i>guq</i> ‘scratch a hole (as a mouse, etc.)’	<i>gu<nu>q</i> ‘earth scratched out by a mouse or rat when digging a hole’
<i>ja²b</i> ‘meet, catch up with’	<i>ja<na>²bq²b</i> ‘all day long until evening (‘catching up with/meeting the evening’)
	<i>ji<ni>²b</i> ‘touch’ (n.)
<i>ji²b</i> ‘touch’ (v.)	<i>jo<no>o²</i> ‘broom’
<i>jo²</i> ‘sweep’	<i>jo<no>²b</i> no meaning given. From Sāhu, 1979/80:44.
<i>jo²b</i> ‘suck’	Most speakers I questioned rejected the form, one however accepted it with the meaning ‘capable of sucking’, adding that it is not used. Malhotra (1982:68) glosses it ‘sucking’.
<i>juŋ</i> ‘ask’	<i>ju<nu>uŋ</i> ‘question’
<i>ka²</i> ‘comb’ (v.)	<i>ka<na>²si</i> (from <i>se²</i> ‘louse’?)
<i>*kir</i> ‘forest’ (cf. Pinnow, 1959: 156f.)	<i>ki<ni>r</i> ‘forest’
<i>*ko²q</i> ‘think up’ (cf. Sora <i>kod-</i> / <i>kud-</i> ‘bring forth’?)	<i>ko<no>²q</i> ‘think up’
<i>kol</i> ‘count’	<i>ko<no>l</i> ‘counting’
	<i>ko<no>lkol</i> ‘population’; <i>lebu ko<no>l</i> ‘census’
<i>*kon</i> ‘be small’	<i>ko<no>n</i> ‘small’
<i>koy</i> ‘shave’ (BG:166)	<i>ko<no>y</i> ‘razor’ (BG:165, my analysis)
<i>ku²j</i> ‘dance’ (v.)	<i>ku<nu>²j</i> ‘dance’ (n.)
<i>kho²j</i> ‘time’	<i>kho<ŋo>²j</i> , <i>kho<ŋe>²j</i> ‘short time’
<i>lebui</i> ‘love’	<i>le<ne>bui</i> ‘love’ – Not in common use
<i>le²j</i> ‘curse (v.), scold’	<i>le<ne>²j</i> ‘cursing, scolding’ (n.)
<i>mop</i> ‘one’	<i>mo<ne>n</i> ‘one each; completely full’
<i>mu²siŋ</i> ‘rise (of the sun)’	<i>mu<nu>²-siŋ</i> ‘east’ (i.e., where the sun rises) – Not in common use
	<i>mu<nu></i> ‘dream’
<i>muy</i> ‘dream’	<i>no<mo>²</i> no meaning given. From Sāhu, 1979/80:44.
<i>no²</i> ‘eat’	Most speakers I questioned rejected the form, but one accepted it with the meaning ‘capable of eating’, adding that it is not used.
<i>pe²q</i> ‘blow pipe’	<i>pe<ŋe>²q</i> ‘large fife or flute’
<i>*per</i> ‘fly’	<i>pe<ne>r</i> ‘wing’
<i>ra²b</i> ‘bury’	<i>ra<na>²b</i> ‘burial ground’ – Not in common use
	<i>ra<na>²b-ra²b</i> ‘burial ground’ (See HJPA: 161, notes)

<i>roʔ</i> ‘drop, spill’	<i>ro<no>ʔ</i> ‘the act of dropping or spilling’ – Not in common use
<i>roʔd</i> ‘make sad’; (< *Skt. <i>rud-</i> ?)	<i>ro<mo>ʔd-dāʔ</i> ‘tear’ (lit.: ‘sad-water’) (??)
<i>toroʔd</i> ‘cry’	
<i>seʔj</i> ‘cut’	<i>se<ne>ʔj</i> ‘knife’
<i>sel</i> ‘pray’. Not in common use	<i>se<ne>l</i> ‘prayer; pray’
<i>si</i> ‘plow’ (v.)	<i>si<ni></i> ‘plow’ (n.)
* <i>siŋ</i> ‘side; move to the side’ (?). Now the compounding form of <i>siniŋ</i> , cf. <i>munuʔsiŋ</i> ‘east’, <i>kun-dāʔbsiŋ</i> ‘back’, etc.	<i>si<ni>ŋ</i> ‘side’
<i>suʔb</i> ‘reach the hand into’	<i>su<nu>ʔb</i> no meaning given. From Sāhu, 1979/80:44. Most speakers I questioned rejected the form, but one accepted it with the meaning ‘capable of reaching the hand into’, adding that it is not used.
<i>ter</i> ‘give’	<i>te<ne>r</i> ‘gift; grace’
<i>til</i> ‘bury’	<i>ti<ni>l</i> ‘grave’
<i>til-jaŋ</i> ‘bury (the bones)’	<i>ti<ni>il-jaŋ</i> ‘burial’
* <i>toʔd</i> ‘eat’ (?), cf. <i>betoʔd</i> ‘hunger’	<i>tomoʔd</i> ‘mouth’
<i>tol</i> ‘tie’	<i>to<no>l</i> ‘string, shoe-lace; (re-)tie’
<i>uʔphe</i> ‘three’	<i>u<nu>ʔphe</i> ‘three each’
<i>yo</i> ‘see’	<i>yo<mo>ʔ</i> no meaning given. From Sāhu, 1979/80:44. Most speakers I questioned rejected the form, but one accepted it with the meaning ‘capable of seeing’, adding that it is not used.

Other possible candidates (from a purely diachronic perspective):

<i>bor-???</i>	<i>bo<no>r</i> ‘luxuriant green; dense (forest)’
<i>gaj???</i>	<i>ganaj</i> ‘hate’
<i>jhur-???</i>	<i>jhu<nu>r</i> ‘anklet with tiny bells’
<i>em-???</i>	<i>e<ne>m</i> ‘without’
<i>son-???</i>	<i>sonoj</i> ‘door, gate’

na₁ Variant of *no₁*, typical of northern Orissa

na!₂ No! Oh no! negative marker in imperatives (seldom): do not! < S. *nā* ‘negative modal marker’

na ... na, na ... no neither ... nor < S. *nā to ... nā to* ‘neither ... nor’

na₃ pause word: umh

=na₄ marker of 1st person possessive

=na₅ infinitive marker

=na₆ marker of MID, irrealis

na₇ See *no₂*

=naʔ See *=yaʔ*

nabab Navab, Lord (HJPa:180,98) < H. *navāb* ‘nabob; lord, prince’

naca dance, in the S. name *dhaṅgair naca maṛa* (HJPa:132, ln. 10) < S. *nāc* ‘dance’

nādani See *nandani*

nadiya See *nagya*

nadhnadhay ACT:-; MID: eat one’s fill, get enough to eat; CAUS: *nadhnadhway* < S. *nadh-nadha-* ‘eat one’s fill’

nag, nagh snake < H. *nāg* ‘snake, cobra’

nag pheni snake hood; Nagpheni (name of a River – *nagpheni khirom*)

- nagalyand** the state of Nagaland in northeast India
- nagapur** See *nagpur*
- nagar** city < S. *nagar* ‘city’
- nagarci** designation for the person in a village who is responsible for warning the inhabitants of the village and surrounding areas of danger by playing the *nagera* drums loudly. Cf. *nagera*, see there
- nagbansi** Nagbansi, the dynasty of kings of Chotanagpur, originally Mundari but later expelled from the ethnic group
- nagera, nagra** a type of drum, according to HJPa:78, fn. 61 made of metal and beaten on one side with two sticks < S. *nagrā* ‘a type of drum’. See also *nagarci*.
- nagiya** See *nagya*
- nagpur, nagapur** (second variant in songs only) Commonly used name for Chotanagpur, i.e., Jharkhand. See also *cuṭaʔdḍaʔpur*; *cuṭiyapur*; *choṭanag-pur*.
nagpuri the S. language, often considered a dialect of Bhojpuri. Traditional *lingua franca* of Chotanagpur. Also known as *sadani* and *sadri*.
nagpuriya an inhabitant of the Nagpur region
- nagpheni** See *nag*
- nagra₁** See *nagera*
- nagra₂** Nagra, name of a village
- nagya, nagiya, nandiya** Nagiya, prominent person in Kharia mythology. Husband of *Jhariyo*. Derived in popular etymology from IA *nadī* ‘river’.
- nagh** See *nag*
- nahemyah** Book of Nehemiah in the Bible
- nahiyar** See *nehiyar*
- nahīyar** See *nehiyar*
- naiʔ** meaning unclear. Found in MS, 1:66. Other speakers I consulted could not identify this lexeme.
- naigom** See *naygom*
- naihar** See *nehiyar*
- naina** eye < H. *nayan* (HJPa:255,129)
- nairitiya** southwestern (HJPb:61,21)
- najair, najeir, najer** look, glance, sight; the evil eye < S. *najeir* ‘look (n.)’. See also *najrahi*.
najair karay conj.v. look at, have a glance
- najaret** Nazareth (place name in Israel, from the Bible)
- najrahi** the evil eye. See also *najair*, from which it undoubtedly derives.
- naksa** map < S. *naksā* ‘map’
- nal** pipe < H. *nal* ‘pipe’. See also *nali*.
nal pēce water-spout
- nalage** negative nonpast qualitative predicate marker, used with more or less permanent predicates. Negative of *heke*. < S. *nalāg*-‘negative copula’
- nali** small channel < S. *nalī* ‘pipe’. See also *nal*.
- namuna** example < S. *namunā* ‘example’

- =naŋ** marker for the first person, DU, INCL
- naŋ-naŋ** ancient (Malhotra, 1982:82 and elsewhere)
- nana** 1. maternal grandfather; 2. elder sister (BG:180) < S. *nānā* 'grandfather'. See also *nani*.
- nandani, nādani** history
- nandiya** See *nagiya*
- nani** maternal grandmother < S. *nānī* 'grandmother. See also *nana*.
nana nani(kiyar) mother's parents
- naoka** See *nawka*
- napha** result, outcome (BG:180) < H. *naphā* 'profit, gain, advantage' (?)
- naraʔj, naraj** ACT: anger (TR), make angry; MID: become angry; angry, unsatisfied < S. *narāj* 'discontent, dejected, cross'
- narak** Hell < H. *narak* (HJPb:67,81)
- naram** ACT: soften (TR) (CAUS preferred); MID: become soft; soft; CAUS: *naram* < S. *naram* 'soft'. See also *koṭom*, *lotem*, *mulayam*.
- narangi** orange (fruit) < H. *nārāgī* 'orange (tree and its fruit)'
- nares** king (HJPb:66,61) < H. *nareś* 'king'. See also *koleŋ*, *raja*.
- narsinga** trumpet, a brass or copper trumpet of long size (HJPa:275,34) < S. *narsīghā* 'trumpet (of wild buffalo's horn)'
- naryal** coconut < S. *nariyar* 'coconut (whole)'
- nas** ACT: destroy; MID: become destroyed; destruction < S. *nās kar-* 'destroy'. See also *nasay/nase*.
nas karay conj.v. destroy
- nasarat** Nazareth, name of a city in Palestine (from the Bible)
nasarat poʔda the village of Nazareth
- nasay** ACT: finish, destroy < S. *nās kar-* 'destroy'. See also *nas*.
- nase** MID: *nasay*: GENER of ACT; *nase*: be destroyed
- nasib** luck, fortune, fate < S. *nasīb* 'good fortune'
- nasta** ACT: eat breakfast; MID:-; GENER: breakfast < H. *nāstā* 'breakfast; light snack'
- naṭak** drama, play < S. *nāṭak* 'drama, play'
- natgot** ACT: make s.o. a member of one's family or clan; MID: become a member of a family or clan; (family) relationship < H. *nāz* 'relationship' and *got* 'family'
- nati** grandson < S. *nāti* 'grandson'
- natija** reason < S. *natījā* 'consequence'
- natin** granddaughter < S. *natin* 'granddaughter'
- nathanael** Nathanael, man's name from the Bible
- naw, nāw** 9, with the form *nawa* before *dom* < S. *nau* '9'. See also *thomsin*.
naw ratan Nao Ratan, a nine storied house from the Asuri Age
- nawadjenpur** Nawadichenpur, name of a city
- nawgarh** Nawgarh, name of a town
- nawka, naoka** ship < H. *nāw* 'ship, boat'

- nāwkod najor** King Nowkod Najor (?) of Babylon
- naygom, naigom** blacksmith; name of the Sadri-speaking caste which traditionally has this occupation
- naypal** See *nepal*
- neḍa** time, hour; the correct or proper time (HJPA, 153, c:6; 258,6; 279,42)
- nehiyar, nahiyar, nahīyar, naihar** wife's parent's house < S. *nahiyār*, H. *nanihāl* 'house and family of a maternal grandfather'
- nek** compassionate; pure < H. *nek* 'good, virtuous, excellent'
- nemon** Given by Biligiri (1965:180) as an alternate form of *memon*. See there.
- nepal, naypal** the Kingdom of Nepal
- nēwa** a kind of fruit (BG:181)
- newan** character < S. *newan* 'character'
- neway** ACT: bend (TR) < S. *nēv-* 'bend (ITR)'
- newe** MID: bend (ITR)
- newra** mungo, Ichneumon (HJPA:222,35)
gay newra presumably a certain type of mungo (HJPA:222,35)
- newta** ACT: invite; MID:-; GENER < S. *nevtā* 'invitation'
- ni₁** sentence-final tag-question seeking confirmation, 'Right?'
- ni₂** See *nikin*. Perhaps related to *ni₁*
- nibhor** (a) certain
- nicor** conclusion < H. *nicor* 'juice, extract; essence, gist'
- niḍar** brave < S. *niḍar* 'brave'. See also *ḍiṛhgar*.
- niga** Kurukh, or "Oraon", name of a North Dravidian ethnic group and its language
- nīgul** knowledgeable, wise. Used in Kullū's translation of the New Testament in the phrase *nīgul newana? lebuki*, given as 'astrologers' in Eng. translations. Although this lexeme was unknown to speakers I consulted, they judged from context that it must mean 'knowledgeable, wise', so that this phrase translates as 'men of wise character'. Not of S. origin.
- nij** OWN, REFL < S. *nīj* '(one's) own'
- nikin, ni₂, nokin** 'perhaps', sentence-final particle expressing doubt. Speakers I consulted said that this is not a loan word from S. or any other language. Perhaps related to *ni₁*.
- nila** blue < S. *nīlā* 'blue'. See also *lil*, which is more common.
- nim, nimo** Melia Azadirachta, the neem tree < H. *nīm* 'the neem tree, Melia azadirachta'
- nimar** correct manner
- nimo** See *nim*
- =niṇ, =niṇ** marker of 1st person, PL, INCL
- niphikir** without worry, carefree < H. *ni-* 'without' and *fikar* 'care'. See also *phikir*.
- niraṇ** pure, without color < H. *ni-* 'without' and *rāg* 'color'

nirbās ACT: make s.o. childless; MID: be(come) childless < S. <i>nirbās</i> ‘childless person’	Generally restricted to a SG possessor, but occasionally found for the DU and PL as well.
nirmal pure < H. <i>nirmal</i> ‘clear, pure’	nuh Noah, man’s name (from the Bible)
niṣṭa determination; firm < H. <i>niṣṭhā</i> ‘firm position; devotion; devout’ niṣṭa hoy conj.v. be(come) determined	numboʔ or not (= <i>no umboʔ</i>) nuksan See <i>noksan</i>
nitibacan proverb; Book of Psalms	nunu female breast; nipple; (mother’s) milk
niyam rule, custom < S. <i>niyam</i> ‘rule’	nuwa, nūwa barber < S. <i>nāuvā</i> ‘barber’
no₁, na₁ COMPLEMENTIZER ‘that’; or; and (conjunction); sentence-final particle, used to denote a non-leading tag question (i.e., neither “yes” nor “no” is expected). See also <i>haʔna</i> . no ... no either ... or	*o* =o general numeral classifier, can be used with all nominals. It has the same meaning as <i>tho</i> but is much more common.
no₂, na₇ Hello! (HJPa:245,101). See also <i>e, he, la₂, le, re₇, ri</i> . no!, no la! Hey! no hontay Well then! So!	o!, oh! See <i>oh!</i>
no₃ found in the form <i>gur no goʔd=ki</i> ‘(s/he) fell’ in (HJPa:220,39, from AA:133), meaning unclear ga no focus marker (HJPa:268,21)	=oʔ₁ ACT, past. Before this enclitic the final plosive is obligatorily devoiced and aspirated. /ʔ/ becomes /kh/, except in derived forms, where the glide /y/ is inserted. After vowels /y/ is regularly inserted to avoid the hiatus. /y/ may, however, always be inserted, at least in the speech of younger speakers.
noga quickly; as soon as, just as; while ...ing. Probably derives from <i>no₇, =ga</i>	
nogro Nogro, name of a village	
nokari service, work < S. <i>nokarī</i> ‘work, employment’ nokari kamu work	oʔ₂, hoʔ house. GEN: generally <i>ogaʔ</i> , also <i>oʔyaʔ</i> oʔ duar, oʔ dura house and home oʔ yona name of a ceremony, described in HJPa:156 ogaʔki the members of a household (PL form of <i>ogaʔ</i> , the GEN of <i>oʔ</i> , i.e., ‘those [people] of the house’)
nokin See <i>nikin</i>	
noksan, nuksan damage, harm, destruction < S. <i>noksān</i> ‘destruction’	
=nom 2nd person, possessive marker.	oʔ₃ See <i>hoqom</i>

=o²b₁, =ob₁ ACT, past, 2nd person, SG

o²b₂, ob₂ CAUS marker. Generally a prefix with monosyllabic roots, otherwise generally an infix, although there are some irregularities. DOUB CAUS have this affix twice, once as a prefix and once as an infix. Depending on the phonological environment, it can have any one of the following forms, among others: /o²b/, /ob/, /o/, /-ʔ-/, /-²b-/, /b/.

o²bdil ACT: make shade; MID:-, GENER. See also *dal* ‘cover’, *dil* ‘become covered’. *o²bdil* probably derives from the CAUS of this lexeme.

obo? See *ebo?*

oqo?, eqo? ACT: increase (TR); MID: increase (ITR); and; also; other; more (can also be used in the PL); again

oqo? ghari usually
eqo? ido? many other
oqo? i what else?
oqo? meson once again
oqo? oqo? many other
oqoyo? no and

oqol *koynar* tree (BG:182)

oqoyo? no See *oqo?*

oē²j the sound made by buffalo (HJPa: 228,51) (onomatopoetic). See also *toē²j*.

ogeb, ogebna See *ge²b*

oh!, o! Oh! (HJPa:268,21)

ohenega at that time < S. *ohe samay* ‘at that time’, *ne?* See also =ga.

ohore!, ohre! Ah!; Oh! (vocative)

o²j₁ ACT: take out, remove weeds; develop;

get rid of; draw (water); MID:-; *o²j-o²j*: GENER; CAUS: *o²b-o²j*; No DOUB CAUS formation

sonbira o²jna name of a religious ceremony

o²j₂ ACT: drive (e.g. oxen); MID: possible with an intransitive sense (be driven) but not in general use. Probably the same lexeme as *o²j₁*.

o²j₃ used as a telicizer with the sequential converb in =*kon₁*. I have found only one such example found to date: HJPa:38, line 4 from top: *hoka₁ mo₁ upay socaykon ocho?* ‘He thought up a means’. Exact meaning unclear. Also used with the lexical stem only (also one example): e.g. HJPa, 155, 21.

okon See *ikon₂*

oku²b, uku²b ACT: hide (TR); MID:-; GENER; CAUS: *o²b-oku²b*; DOUB CAUS: *o²b-o<ʔ>ku²b*. See also *dobray / dobre, japa?, le²d, lukay / luke, (lutui) ran₂go?, reprep₂ay, some₂*.

okh₁ri small mortar < H. *okhlī* ‘small mortar’

okhuwa See *akhuwa*

ol ACT: bring; MID:-; *ol-ol*: GENER

ol-ol masdar of *ol*

ol₁tu ACT: drop off - Derives from *ol* and the departive marker *tu* but must be considered a separate lexeme as it can also combine with the departive marker *tu*, producing *ol₁tu₁tu*; MID: be left

-ol “v2” or “explicator / vector verb”, exact meaning not clear. Occurs in MS, 1:136; 1:153

olday ACT: marry (TR); MID:-; GENER; wedding;

masdar of *olday*. < *ol*, *day*, literally ‘take a wife’. See also *biha*, *kerson*, *sadi*.

oldaya? virgin (HJPa:257,4)

olem a woman’s name, literally ‘you will bring’

olon a kind of grass used for thatching roofs; thatch; also used in determining a sickness by a traditional *dēwra* (Dunqun, 1999: 306)

olso?ol ACT: bring This root is obviously related to *ol* ‘bring’, although it is not quite clear how. One speaker noted that this form is most commonly used by older speakers. Very seldom; found only once in my texts (in MS, 1:159). Other speakers I questioned were not familiar with this lexeme.

olta, oltha hiding place < H. *olat* / *ot* ‘shelter; place of concealment’?

ompay, umpay medium-sized river, according to speakers I consulted it is smaller than a *khirom* but larger than a *jhariya*. Malhotra (1982:74) on the other hand indicates that it is larger than a *khirom*.

ompay sitil river-bank

ompeŋ₁ flattened rice (BG:182)

ompeŋ₂ bitter

ongul tip (HJPa, 155:21;274,33; HJPb:47,7)

ongul romoŋ tip of the nose

onger See *ongher*

op (BG:183) See *un₁*

opem ACT: warm (one’s hands, feet, etc.); MID: warm oneself; Probably originally CAUS form of *nem* ‘warm’. See also *garam*, *giriŋ/giriŋ*, *lo²b*, *nem*, *oŋe*, *pogim*, *ruŋum*, *sului*, *thekeŋ*, *tapay/tape*, *urum* /

udum, *usum*.

open ACT: return (TR), give back (BG:183: ‘draw back’); MID: draw back (ITR). Biligiri (1965:183) derives this from *on* ‘twist’ and *eŋ* ‘return’. Another possibility is that this form is a lexicalized form of an earlier (irregular) CAUS of *eŋ* ‘return’ (ITR), although this now has the (regular) form *o²b-eŋ*.

on ACT: plant; place; MID:-; *on-on*: GENER. See also *un₁*, for which *on* is sometimes found. The two are probably dialectal variants.

oncar news < S. *oncar* ‘news’

ondor, ondŋro ACT: hear; MID: be heard; hear accidentally; GENER; listening (masdar) CAUS: *o<²b>ndor*, *o²b-ondor*; DOUB CAUS: *o²b-o<²b>ndor*. See also *andor*.

ondor karay conj.v. listen, hear. Stimulus in the GEN case.

ongher, ongŋher ACT: hire or keep someone as a servant; MID: work as a servant, become a servant; (BG:182: ‘be young (persons)’); labourer, young man. See also *ungher*, *kongher*.

onmo?, onomo marriage; married. Perhaps related to *nom*, the inalienable possessive marker, second person, SG, ‘yours’: The form *onomo* is found in R&R:500f., no. 25, cited by HJPa:242,92 and is translated as ‘wedded to thee’. It would seem to be, at least etymologically, a combination of the CAUS marker *o-* and the possessive marker *=nom* with the meaning ‘cause to become yours’.

ontu²d end (n.); last (adj.). See also *tu²d* ‘finish’

opuŋ, upuŋ ACT: winnow, shake off rice in the wind; MID:-; GENER; CAUS: *o<²b>buŋ*,

o²b-opuŋ; DOUB CAUS: *o²b-o<²b>puŋ*. Undoubtedly originally a CAUS of *puŋ* ‘carry off (of the wind)’. However, as *opuŋ* has both a simple and DOUB CAUS, it would seem better to consider *opuŋ* a lexeme in its own right now. Also related to *jepuŋ*, *kupuŋ*?

(o)puŋ ol conj.v. cause to fly away (e.g. leaves in the wind)

ore ACT: 1. warm an egg (of chickens); 2. hold a child in one’s arms while sleeping, thereby keeping it warm; MID: 1. become warm; 2.-. See also *garam*, *giriŋ/giriŋ*, *lo²b*, *jem*, *onem*, *pogim*, *ruŋum*, *sului*, *theker*, *tapay/tape*, *urum* /*udum*, *usum*.

ore²b, **ore²b** ACT: cool (TR); MID: cool (ITR); CAUS: *o<²b>reb*

or¹iyay ACT: order, put in order < S. *or¹iyā-* / *oriyā* ‘put in order’

or¹ye MID: be put in order

ōrka, **or¹ka** ACT: perform a human sacrifice by decapitating the victim; MID: be sacrificed (in the manner described above); the person sacrificed in this ceremony; headhunter (last meaning from Malhotra, 1982: 127)

oro² ACT: stick s.th. into something; MID: get stuck

or₁ ACT: wrap around; MID: become wrapped; *or-or*: GENER OF ACT < H. *or¹h-* ‘wrap around’

or₂ side < H. *or* ‘side, direction’

ore²b See *ore²b*

ore²j, **oreya²** ox; castrated bull; cattle
ore²j cuman the oxen-honouring feast, described in HJPa:70-5.

ore²j komaŋ oxen meat

oron ACT: (of the wind) to blow dust into something (eyes, food, water, etc., but not things such as clothing); MID: (of dust) to blow into the eyes, food, water, etc. See also *tapa²*.

orsin beans (BG:183)

orton, **ortono²** *Asan* tree (BG:183)

os dew (BG:183) < S. *os pānī* ‘dew’. See also *alamda²*.

osāga²j beginning

osāgaja² previous. GEN of *osāga²j*

osar veranda (BG:183) < H. *osār* ‘wide; width’?

osel ACT: make white (CAUS preferred); MID: become white; CAUS: *o<²b>sel*; white
oseldā² white (*oseldā² yota* ‘looks white’)

oskay primitive (Malhotra, 1982:255)

oson ACT: make something spicy hot (CAUS preferred); MID: become spicy hot (BG:183, ‘be bitter’); spicy heat; hot, spicy; CAUS: *o<²b>son*

osun ACT: bewitch; MID: become bewitched; enchantment; passion; suffering through witchcraft (HJPa:278,39). See also *paŋgay*.

pap osun enchantment through sin, sting of sin (HJPa:278,39)

oṭhŋgay ACT: lean against (TR) < S. *oṭhanga-* ‘lean against’

oṭhŋge MID: lean against (ITR)

oton₁ ACT: press, press down, place s.th. on

- s.th.; MID:-; GENER
- oton₂** ACT: stab (BG:183, not known to speakers I questioned)
- otun, oton goton** See *utun*
- oyeŋ** CAUS OF *eŋ*
- *p***
- paʔ, paʔɖ** ACT: break, split (TR); MID: break, split (ITR); *paʔ-paʔ*: GENER, TR; CAUS: *oʔb-paʔ*, *pa<ʔ>aʔ*; DOUB CAUS: *oʔb-pa<ʔ>aʔ*
- paʔsor, paʔɖsor** (flat) grinding stone. See also *sor*; *soreŋ*.
- pabitar** holy < S. *pavitar* ‘holy’
- pabitar atma, pabitratma** Holy Spirit
- pablik** people < Eng., probably via an Indo-Aryan language
- lebu pablik** the people
- pāc, paŋc** 5; leader of the *paŋcāyat*, the council of the five elders of a village who settle disputes; the *paŋcāyat* itself < S. *pāc* ‘5’. See also *moley*.
- pācwa** fifth
- pāceit** the *panchayat*, the traditional form of local government < S. *pācait* ‘panchayat’
- packom** See *paʔjkom*
- pacli, pachli** ACT: push s.th. backwards; MID: walk or move backwards; back, backwards, behind < S. *pichlā* ‘back part’, *pāche* ‘behind’
- pācwa** See *pāc*
- pachim baŋal** the state of West Bengal < S. *pacchim* ‘west’
- paɖ** See *paʔ*
- paɖhe** See *poɖhay/poɖhe*
- pad** verse; post, office < H. *pad* ‘position, rank, etc.’
- raja pad** the post of the king, kingship
- paday** ACT: fart; MID:-; GENER
- paɖri** See *padri*
- pādra** fourth son of Semb(h)o and Dakay
- padri, paɖri** Christian priest (< Portuguese *padre*, unknown through which language)
- padu, pādu, phagun** ca. September, the ninth month of the year < H. *phāgun* ‘the month of Phagun’
- paguɖ** ACT: help crawl (= CAUS); MID: crawl; CAUS: *pa<ʔb>guɖ* ‘help crawl’ < S. *paguɖ*- ‘crawl’. See also *guriyay*, *kabuɖ*, *reŋgay* / *reŋge*.
- pagha** big rope < S. *paghā* ‘thick rope’
- paghlay** ACT: melt (TR) < S. *paghl-/ paghlā*- ‘melt (ITR/TR)’
- paghle** MID: melt (ITR)
- pahala** See *pohila*
- paham, phaham, pham, thaham** ACT: ponder, plan; remember; decide; MID: be uncertain as to what to do; thought; memory
- paham aw** conj.v. remember
- paham ɖel** conj.v. remember
- paham hoy** conj.v. realize
- paham karay** conj.v. remember

- pahan** priest < S. *pahan* ‘non-Christian priest’ (< IA *pradhān*?). See also *kalo*.
- pahaṛ** mountain, hill < S. *pahāṛ* ‘mountain’
pahaṛi mountainous, hilly
- paharait** after midnight < S. *pahā rāit* ‘after midnight’. See also *adharait* under *haṛḍo*.
- pahila, pahile** See *pohila*
- pahra** god (BG:184). See also *beṛo apa*, *bhagwan*, *dewta*, *dewtain*, *giriṇ*, *isuwar*, *ponmesor*.
- paīca** See *poīca*
- paidal** on foot < S. *paidāl* ‘on foot’
- paī’jkom** See *pa’jkom*
- pailkoṭ, pailkoṭa, pailkoṭa** See *palkoṭa*
- paīṛu, pāyṛu** anklet (BG:185) < S. *paīrī* ‘anklet’
- pair** cloth border (BG:184)
- paisa** See *poisa*
- paj** hawk; falcon, pronounced [paj], not [paʔj̥n] < S. *pājḥ* ‘hawk’
- pāj** See *paṇj*
- pa’jkom, paī’jkom, packom** soldier, policeman < S. *palṭan* ‘soldier’?
- pajhra** fountain, small spring < S. *pajhrā* ‘source, spring’. See also *pajhre*.
- pajhre** ACT:-; MID: flow (of water) < S. *pajhrā* ‘source, spring’. See also *pajhra*.
- paka, pakka** strong, sturdy; definite, steadfast <
- S. *pakkā* ‘strong (as in belief)’
- pakir** name of a tree (BG:184)
- pakka** See *paka*
- pako** Mohua fruit, the ripe, seed-bearing fruit of the Mohua tree (HJPa:174, 58; 247,106). See also *kupuṇ*.
- pakha** niche in the wall; HJPa:274f. ‘a niche used in a wall as a shelf’
- pakhi** side < S. *pakhī* ‘side’
- pal₁** ACT: be able; finish; MID:-; *pal-pal*: GENER; CAUS: *oʔb-pal*, *pa<ʔb>l*; DOUB CAUS: *oʔb-pa<ʔb>l*. With the meaning ‘be able’, *pal* appears with the lexical stem as an infinitive, with the meaning ‘finish’ it follows either the lexical stem in its simple form as a “V2” or “explicator verb” or it may alternatively follow the lexical stem in the form of the sequential converb < S. *pār-* ‘be able’?
hoyna palte maybe, perhaps (lit.: ‘it can be’)
- pal₂** ACT: wink (BG:184; unknown to speakers I consulted)
- palam** See *palamu*
- palamṛa** name of a river
palamṛa ompay the Palamra River
- palamu, palam** Palamu (name of a district in Jharkhand)
palam raij the “Kingdom” of Palamu
palamu ghaṭ Palamu Ghat (place name)
- paldi** ECHO-WORD for *jaldi*
- palestina des** Palestine < S. *deś* ‘country’
- palki** bed; palanquin < H. *pālkī* ‘litter;

- conveyance carried on the shoulders'
palki jahaj sedan-chair
- palko** ACT: gush forth suddenly (e.g., when digging a hole and water suddenly gushes out); MID: gush, spout (ITR). The difference between the two appears to be related to the “GENER” category, as in the first case the water suddenly begins to gush, whereas in the second it gushes (continually).
- palkoʔta, pailkoʔ, pailkoʔa, pailkoʔta, paylkoʔta** Palkota, name of a city and *thana* in Jharkhand
- paltan** army (BG:184) < S. *paltan* ‘soldier’
- paltay, palta** ACT: change < H. *palat-* ‘turn over’
- palte** MID: change (ITR)
- pampaʔpur** Pampapur (name of a district)
- pampla** butterfly < S. *paplā* ‘butterfly’
- paṇ** ACT: take down/away; carry on the shoulder (HJPa, 154, d:19); MID: be taken down/away. See also *goʔ, ghōrci, hintor, kakuʔj, kundum, puṇ, sambhray, tuḍaʔ, teʔj, tupaṇ, uḍum*.
paṇ paʔ pur popular etymology of Pampaʔpur (see there)
- paṇgay** ACT: bewitch; MID: become bewitched (HJPa:278,39). See also *osuṇ*.
- paṇkrajvala** teacher
- paṇkha** ACT: fan (s.o. else); MID: fan (oneself); fan < S. *pākhā* ‘fan’
paṇkha raj Wing King, name of a mythological flying horse in HJPa:141-3
- paṇoʔd** ACT: place a baby on the lap; MID: (of a baby) be placed on s.o.’s lap
- paṇc** See *pāc*
- paṇj, pāj** footstep < S. *pāj* ‘footprint’. See also *poṇjiyay*.
- paṇjra, paṇjera** rib < S. *pājṛā hāt* ‘ribs, rib case’. See also *paraṇkal*.
- paṇjray** ACT: speak indirectly; plow the edge of a field
- paṇjre** MID: speak indirectly (GENER); be plowed (of a field)
- paṇjri** skeleton (HJPa:189,155) < H. *pājṛī* ‘a rib’
- paṇḍeriya** name of a village. Exact location unknown but in the general vicinity of Ranchi.
- pan** betel leaf < H. *pān* ‘betel leaf’
- panari** Panari (name of a village) (HJPa: 124); district (HJPa:232,66)
- paṇḍu** a white dove (HJPa:239,83) < H. *pāḍuk* ‘turtle-dove; dove’
- pandan** a type of tree
pandan daru the *pandan* tree
- pandra** 15 < S. *pandro*, H. *pandrah* ‘15’
pandravī, pandarvī fifteenth (HJPb: 53,4)
- panesar** See *ponmesor*, etc.
- panic** bow-string (BG:184)
- panisani** Panisani, name of a village
- paniyay₁**, ACT: sharpen (a hatchet) by heating it and working it
- paniye₁** MID: become sharpened < S. *paniyā-*

- pani-* with same meanings
- paniyay₂**, ACT: paint (TR) < H. *paniyā-* ‘to water; become watery’ (?)
- paniye₂** MID: become covered with paint
- panti, pāti** row, line; folded seam (e.g. in a *saree*); in a row < S. *pāti* ‘line, row’
- panti pantiga** in a row; one after the other; next to one another
- pap** sin < S. *pāp* ‘sin’
- pap chama** forgiveness of sins (HJPa: 276,35)
- pap tay chu?te** be released of sins (HJPb:61,27)
- pap karay** conj.v. sin
- pap osuṇ** enchantment through sin, sting of sin (HJPa:278,39)
- pap rupi** sinful
- papi** sinner; sinful
- papra** *Gardenia latifolia* (HJPa:172,39)
- pāṛ** See *bamhan*
- paṛal** Participial form from S. *paṛ-*, ‘occurred, stayed, gotten’, but can also have the meaning ‘lying’ or ‘lying down’ (HJPb:56,68; 59, note 68; 64, 30; 66,70)
- paṛaṅkal** MID: rib (BG:185; speakers I consulted were not familiar with this lexeme). See also *paṇj*.
- paṛe** See *poṛe*
- paṛhai** studies, course of study < H. *paṛhāi* ‘study (n.)’
- paṛhay / paṛhe** See *poṛhay / poṛhe*
- paṛi** turn, chance < S. *pārī* ‘turn’
- paṛi paṛi** one after another
- paṛom** ACT:-; MID: gain strength, recover from an illness; power, energy
- paṛom gar** powerful (HJPb:55,44; 61,21)
- paṛosi** neighbor < S. *paṛosī* ‘neighbor’
- paṛu** ACT: sing; MID: sing (HAB); a certain type of song
- parab** chapter < H. *parva* ‘part or section of a book’
- paramatma** the supreme spirit < H. *paramātmā* ‘the supreme spirit’
- parameswar** See *ponmesor*
- parathana** prayer < H. *prārthanā* ‘prayer, entreaty’
- parathana karay** conj.v. pray
- parbati** Parvati, an important goddess in Hinduism
- parcar** preacher < Eng.
- parda** curtain < S. *pardā* ‘curtain’
- pardesi** foreign; foreigner; stranger < S. *pardeśī* ‘foreigner’
- pare** See *paro*
- pare²d karay** march (e.g., of soldiers). No further data available on *pare²d*.
- pargana** province, district < H. *parganā* ‘subdivision of a *zīlā* district’
- parhej** ACT: abstain (from + INFINITIVE); MID:-; GENER < H. *parhez* ‘abstention’
- parice** introduction < H. *paricay* ‘acquaintance’
- paricha, pariksa** examination < S. *parikṣā* ‘examination’

pariya era, time < S. *pariyā* ‘era, time’

pariwar family < S. *parivār* ‘family’

pariksa See *paricha*

parja, praja subject (e.g. of a king) < H. *prajā* ‘subject (of a king)’

parkala mirror < S. *parkālā* ‘mirror’, H. *parkālā* ‘glass pane’

parkha side, bank (of a river)

parmeswar See *ponmesor*

paro, parom, pare ACT: bring across (CAUS preferred); MID: cross over (TR); CAUS: *pa<ʔb>ro* ‘take across, bring s.o. s.where’; side (n.) < S. *pār* ‘crossing’

parpan ACT: cleanse, clean; MID: clean oneself

parwah opinion < H. *parvāh* ‘care, concern’

pasa ACT: beat (grain, a person, etc.); MID: be beaten; GENER

pase ACT: bring close; MID: come close; CAUS: *pa<ʔb>se*; near (adv.); near (postposition, used with GEN) < S. *pase* ‘near’

pasete nearby

paska Easter < S. *pāskā* ‘Easter’ (< Portuguese *pascua*)

pasṅgi log of firewood

pasṅgi khoʔ fireplace, hearth

paʔsor See *paʔ*

pasray ACT: stretch the legs (TR) < S. *pasrā-* ‘stretch out (hand)’

pasre MID: (*pasre*): stretch (of legs) (ITR); (*pasray*): GENER OF ACT. See also *juṇ*.

paṭa₁ wooden leveller used after ploughing a field (BG:185)

paṭa kaʔd harrow (HJPa:214f.)

paṭa₂ oil press

paṭari railroad tracks < H. *paṭrī* ‘strip of wood or metal’

paṭay₁, ACT: water (plants) < S. *paṭā-* ‘water (flowers, etc.)’

paṭe₁ MID: be watered (of plants)

paṭay₂, ACT: fix price, bargain; bring s.o. to agree < S. *paṭā-* ‘bargain’

paṭe₂ MID: be fixed (of a price); agree

paṭain, paṭein ceiling, also used with the meaning “floor, story” < S. *paṭāin, paṭein* ‘ceiling’

paṭi protective shell of a turtle (HJPa: 178,88)

paṭkay, paṭka ACT: dash something against the ground

paṭke MID: be dashed to the ground < H. *paṭak-* ‘dash/knock down’

paṭlipur the district of Patlipur. Same as *paṭliputra*?

paṭliputra the city of Patna (< Skt.). See also *paṭlipur, paṭna, paʔtopur*.

paṭna the city of Patna. Capital of the state of Bihar, of which the state of Jharkhand formerly composed the southern half. See also *paʔtopur, paṭliputra*.

paʔto (puja) name of a ceremony described in HJPa:142ff. in which, among other things, a chicken is sacrificed. Popular etymology of *paʔtopur*.

paʔʔopur Kharia name for ‘Patna’. See *paʔna*,
paʔʔo

paʔ paʔ Meaning unclear, found in HJPb:53,3.

paʔpaʔay ACT: hold fast

paʔpaʔe MID: be held fast

paʔhpuja See *pujapaʔh* under *puja*.

pata₁, patta tail

pata₂ trace; known < S. *patā* ‘trace (n.)’
pata laʔ conj.v. be known

patar ACT:-; MID: become light (e.g. a room or the sky); light; dawn; CAUS: *patar*,
pa<p>tar

pāti See *panti*

patit fallen (religious or moral sense) < Skt.

patras Peter. See also *pitar₁*.

patratu Patratu, name of a town in Jharkhand.
Whereabouts unknown.

patta See *pata₁*

pattajhaɾa coward See also *ɖarguha*.

pattha first < Skt. *prathama*-?

patha a measure (for rice or grain). Said by speakers I consulted to be equal in weight to approximately 1 kg.

paul, paulus Paul

paūray ACT: help s.o. swim < S. *pāūr*- ‘swim’.
See also *pero*.

paūre MID: swim

pawan purifier, rectifier (HJPb:64,30) < Skt.

paya chance, opportunity

paylkoʔ(a) See *palkoʔta*

pāyɾu See *paĩru*

paysa See *poisa*

pāyṭalis 45 < H. *paĩtālīs* ‘45’

paytar, phaytar plain; fertile (uncertain)

=pe marker of 2PL

peʔ cooked rice; food; dinner

peʔ beso ACT:??; MID: eat one’s fill

peʔ cakhnaʔ ACT: prepare dinner;
MID:??

pēca See *poĩca*

pēce spout. See *nal pēce*.

pechauri, pechori piece of cloth < H. *pichaurī*
‘a shawl (for women)’

peʔɖ ACT: blow or play a pipe or horn; MID:-;
peʔɖ-peʔɖ: GENER. See also *peɱeʔɖ*.

peĩɖ, peĩɥh See *peɥh(iya)*

peɱeʔɖ, pēreʔɖ (large) fife. See *peʔɖ*, -*nV*-. See also *rutu* ‘small fife’; *bāsari*.

pendar bottom(-side) < S. *pendā* ‘bottom’

pendari low-lying, on the bottom. See also *bādhō pendari*.

pener fly (v.); wing Cf. -*nV*-.

pensil pencil (Eng.)

peɾay meaning unknown. Used in the expressions *peɾay munda*, *chuti peɾay*. Appears to have (had?) the

- meaning 'impure'.
peṛay munda Peray Munda Name of ethnic group
- pēreʔd** See *peṇeʔd*
- pereōwa** See *perwa*
- periya, poriya** time, generation < S. *periyā* 'time; age, period, era'
- pero** swim (Malhotra, 1982:325). See *paūray* /*paūre*.
- perwa, pērwa, perwā, pereōwa** pigeon < S. *perwā* 'pigeon'
- pesab** ACT: pee, urinate; MID:-; pee (n.), urine < S. *peśāb* 'urine'
pesab karay conj.v. pee, urinate
pesab laʔ conj.v. to have to pee
- peswar** Peshawar
- peṭi** box < H. *peṭī* 'box, case; bundle'
- peṭu** glutton, (fig.) pig < S. *peṭu*
- peṭh, peiṭ, peiṭh, peṭhiya, peṭhya, poṭhiya** market < H. *paṭh* 'fixed marked; marked day; shop, stall'
peṭhiya ṭola Market Quarter, name of a section of the city of Simdega (HJPb:51,49)
- petra** pot-belly (HJPa:175,64, quoted from R&R:452,31)
- peyar, piyar₂** ACT: love; MID:-; love for a long time; love (n.) < S. *piyār* 'love'
peyar karay conj.v. love
peyara loved
pyare dear (adj.)
- pib, pibh pus** < S. *pībh, pīb* 'pus'
- picha** side < H. *pīchā* 'rear or back part?'
- piʔj** ACT: break (TR); fix (a price); MID: break (ITR)
lemeʔd piʔj conj.v. wake up
- piṇjira, piṇjra, pījra** cage < S. *pījrā* 'cage'
- piluwa** worm < H. *pillu* 'worm, faggot' (HJPa:180,100)
- pinḍa, pīṛa** step built into the front wall of the house for sitting on (BG:186 'veranda')
- pipni** eyelid (BG:186) < S. *pipnī* 'eyelash'
- pīṛa** See *pinḍa*
- piṭ** See *mar₁*
- piṭauriyagarh, piṭoria** the village of Pitaurigarh, exact location unknown but in the general vicinity of Ranchi.
- pitar₁** Peter. See also *patras*.
- pitar₂** brass < S. *pitar, pital* 'brass'. See also *piṭtoro*.
- piṭtoro** brass (HJPa:173,46). See also *pitar₂*.
- piyar₁** ACT: make yellow; MID: become yellow; yellow < H. *pīlā* 'yellow'. See also *saṇ*.
- piyar₂** See *peyar*
- piyas** thirst < S. *piyās* 'thirst'
ḍaʔ piyas thirst
ḍaʔ piyas laʔ conj.v. be(come) thirsty
- piyo** Oriolus melanocephalus, the Golden Oriole (HJPa:236,73; 239,82)
- poʔ** ACT: bump against s.th. (part of body which is bumped is marked by the instrumental *buṇ* while the place which

is bumped against is an object, marked by =*te*. Possessor of body part is subject, e.g. *boko²b buṇ ka²bṭote pokho²j* ‘I bumped my head against the door’) (BG:187: ‘spin’); MID:-; GENER; *po²-po²*: GENER

pōchri tail < S. *poīch(rī)*, *pochrī*, *puchrī*, *pochī* ‘tail’. See also *pata₁*.

po²d₁ ACT:-; MID: sprout, grow; CAUS: *o²b-po²d₁* cause to sprout (e.g. of water, *halo*) < H. *paud* ‘a young plant, seedling’? See also *janṅkor*.

po²d₂ ACT: stitch leaves, make leaf cups; MID: be stitched; *po²d₁-po²d₂*: GENER of ACT

poḍha See *poṛha*

poḍhe See *poṛhay / poṛhe*

po²da village. See also *khoṛi*, *ṭoli*.

poesa See *poisa*

pōga horn for blowing < S. *pō* ‘horn (of vehicle)’; H. *pōgā* ‘hollow piece or tube (bamboo, metal)’

pogim ACT: warm (TR); MID: become warm See also *garam*, *giriṇ/giṛiṇ*, *lo²b*, *jem*, *oṇem*, *oṛe*, *ruṇum*, *sului*, *ṭheker*, *tapay/tape*, *urum /udum*, *usum*.

pogri turban < S. *pogrī* ‘turban’

pohila, pahala, pahila, pahile first < S. *pailā*, *pahīlā* ‘first’

poīca, paīca, pēca ACT: lend; borrow; MID:-; GENER < S. *paīcalevek/karek* ‘borrow’, *paīcā devek* ‘lend’

poīn canal draining water away from a field (BG:187)

poisa, poesa, paisa, paysa money *qhebuā²* *paisa* ‘money of money’ (unclear) < S. *paisā* ‘money’. See also *qhebuwa*, *kawṛi*, *keciya*, *rupaya*.

poisa kawṛi money

rupya poisa money

pokot strong. See *pokta*, see also *qhiṭho²b*.

pokta ACT: make someone strong; MID: become strong; well; good < Skt. *pakta-* ‘ripened, matured; cooked’. See also *pokhta*, *qhiṭho²b*.

pokhair tank, water-hole < S. *pokhrā* ‘tank’

pokhra, pokhora big tank, pond

pokhri small tank

pokhta clever (Malhotra, 1982:138), smart (Malhotra, 1982:314). Probably the same lexeme as *pokta* < Skt. *pakta-* ‘ripened, matured; cooked’

poṇjiyay ACT: follow the footsteps of s.o., imitate someone; MID:-; GENER < S. *pājiyā-* ‘follow footprints’. See also *paṇj*.

popor anklet, foot ring (HJPa:72f., fn. 54,55) < S. *paīrī* ‘anklet’

ponḍo²d blade of grass or straw; needle made of bamboo (HJPa:165,1)

ponmesor, ponmosor, ponmeswar, pono-meswar, ponomosor, pono-moswar, panesar, parameswar, parmeswar God < H. *parameśvar* ‘the supreme lord: a title of Viṣṇu, or Śiva’. See also *beṇo apa*, *bhagwan*, *dewta*, *dewtain*, *giriṇ*, *isuwar*, *pahra*.

ponomosor apa, ponmesor ap God the Father

ponomosor sakhi God, who sees everything

- poṛe, paṛe** ACT:-; MID: obligatory auxiliary, appears with infinitive of main predicating lexeme < S. *paṛe*- ‘must, should’
- poṛha, poḍha** 1. third son of Semb(h)o and Dakay; 2. a kind of fruit
- poṛhay, paṛhay** ACT: read to s.o.; teach; cause to study < S. *paṛhā*- ‘teach’
- poṛhe, poḍhe, paḍhe, paṛhe** MID: read (to oneself); study < S. *paṛh*- ‘read’
poṛhe reading
poṛhe belar literate
paṛhe likhe literate, learned (of people)
poṛhe piṛhi read completely
- poṛho** a certain kind of fig tree, “*Ficus Cunia*, Wall., *Urticaceae*, a low fig tree conspicuous for its long, drooping leafless, fruit-bearing branches clustered around the trunk or near the roots” (HJPa:171,36)
- poṛob** sweet potato
- poṛomgar** mighty < S. *balgār* ‘strong’?
- poṛoṇ** hare
- poriya** See *periya*
- porob** ACT: make something a festival; MID: become a festival; feast, celebration < S. *parab* ‘feast, festival’
- porsa** ACT: repeat; MID:-; GENER
- poṛoli** Name of a *khoṛi* or ‘village section’ in Saldega (*salḍa?*)
- poṛa** stomach; bowels; guts < S. *poṛā* ‘stomach, intestines’
- poṛom** bundle < H. *poṛ* ‘bundle’
poṛom kubi cauliflower
- poṛre, poṛro** MID: be pregnant (BG:187). Unknown to speakers I consulted.
- poṛha** the *Potha* fish. Cf. Mundari *poṛha-haku* ‘type of fish’ (HJPa:188,147).
- poṛhay** ACT: make (fruit) hard just before it ripens (e.g., the sun); MID: become hard just before ripening
- poṛhiya** See *peṛh(iya)*
- potay** ACT: plaster (a wall, etc.); MID: become plastered (of a wall, etc.) < S. *potnā moṛī* ‘plaster (on walls or floor)’
- poṛhi, puthi** book < H. *poṛhī* ‘book, volume’. See also *pustak*
dharam puthi the Holy Book, Bible
- prabandh** management < H. *prabandh* ‘arrangement; management; administration’
prabandh karay conj.v. manage
- prabhu** the Lord < S. *prabhu* ‘lord’
prabhu yisu Lord Jesus
- pracarak** preacher < H. *pracārak* ‘promulgator; proclaimer’
- prades** region < H. *pradeś* ‘place, region; province; state’
- praja** See *parja*
- pratha** custom < H. *prathā* ‘custom, institution’
- prem** love < S. *prem* ‘love’
mel prem se in peace and harmony
- premcand** pseudonym of a prominent, highly influential author in Hindi / Urdu

- literature
- prerit** apostle < S. *prerit* ‘apostle’
- priye** Dear (f.)! (voc.) < Skt. *priye* ‘dear (f., voc.)’
- prietam** husband (HJPb:56,47)
- pu?** ACT: chip (BG:187). Unknown to speakers I consulted.
- puchar** ECHO word for *khoj*, ‘searching’, does not seem to have an independent lexical meaning in Kharia < S. *puchāir* in *khojā(ir) puchā(i) kar-* ‘search and ask’
- pu?chu?d** ACT: wrap up in; MID:-
- pu?d** ACT:-; MID: jump; CAUS: *ob-pu?d* (Malhotra, 1982:165); *pu?d-pu?d*: GENER
- pu?du** ACT: cause to explode (CAUS is preferred, and is the only form allowed with an animate subject (as opposed to e.g. ‘fire’); MID: explode; (fig.): be(come) envious; CAUS: *pu<?b>?du*, *o?b-pu?du*; DOUB CAUS: *o?b-pu<?b>?du* < S. *phuṭh-* ‘explode’ (ITR), *phuṭā-* ‘explode (TR)’
- pu?dub, pu?tu** a certain kind of vegetable (HJPa:175,62, quoted from R&R (no page given) ‘without creeper, round tuber’ and ‘a kind of jungle vegetable which grows underground without any creeper or plant above ground’; water-lilly (HJPa:216,14) Types of *pu?dub*: *jait pu?dub* (grey) and *ra?kob* (white). See also *khūkhri*, *puṭ uḍ*, *uḍ*.
- pu?dga** feather < S. *pu?dgā* ‘small feather’
- puja** ACT: honor (TR); MID: be honored; GENER of ACT; offering, sacrifice < S. *pūjā kar-* ‘offer a sacrifice’
- puja karay** conj.v. perform a sacrifice
- puja po?** conj.v. sacrifice
- pujagar** intended for a sacrifice
- pujapaṭh, paṭhpuja** offering, sacrifice
- pujapaṭh, paṭhpuja karay** conj.v. perform a sacrifice
- puja sewa** honoring
- puja sewa karay** conj.v. honor
- pujar** the assistant to the *kalo* or traditional Kharia priest < S. *pujārī* ‘(Hindu) priest’. See also *pujari*.
- pujari** (traditional) priest < S. *pujārī* ‘(Hindu) priest’. See also *pujar*.
- pu?jda?** ACT: rinse mouth (*buṇ*) with water (=te); MID: become rinsed (of the mouth, direct case); GENER
- pūji** capital, funds < S. *pūjī* ‘fund’
- pul** bridge < S. *pul* ‘bridge’
- pulis** **dar?** police (Malhotra, 1982:112, meaning of *dar?* unclear)
- pulki** beating of the heart (HJPb:44,8) < H. *pulak* ‘erection of the hair on the body (considered as a sign of ecstasy; thrill of rapture, ecstasy’; *pulkit*, *pulki* ‘enraptured, ecstatic’
- pulki dhāway** conj.v. make s.o.’s heart pound
- puṇ** ACT: cause to fly off, carry off (as e.g. of the wind); MID: be carried off (by the wind). See also *opuṇ*, undoubtedly originally a CAUS of *puṇ*. However, as *opuṇ* has both a simple and DOUB CAUS, it would seem better to consider *opuṇ* a lexeme in its own right now. Also related to *jepuṇ*, *kupuṇ*? See also *go?*, *ghōṛci*, *hintor*, *kaku?j*, *kundum*, *paṇ*, *sambhray*, *tuḍa?*, *te?j*, *tuphaṇ*, *uḍum*.
- puni, puniyom, punyom** ACT: make a full moon (e.g. by God); MID: become a full

moon; full moon < S. *puni* ‘full moon’.
See *punya*? See also *puṇima*.

punya name of a priest in Kharia mythology who is said to be the priest who lost his holy thread because he forgot it when he went to urinate. A Brahman found the holy thread and kept it, so that he became the one to perform the sacrifice. Up until that time, the Brahmans were the ones who carried the Kharia priest around on a palanquin. After this incident, the Kharia carried the Brahman around. See *puni*?

punyom See *puni*

puṛi *pūṛī*, small round cake (BG:188)

pur used in place names, from Indo-Aryan, where it may loosely be translated as ‘city’. In Kharia, however, it may also be used for countries and areas, even the Netherworld (*bhiṭtar pur*), in addition to cities and villages.

pura, puray ACT: make full, entire, complete < S. *purā kar-* ‘complete’ (TR)

pure MID: become finished, complete
pura all; complete, completely; exclusively
pura puri complete
pura karay conj.v. fulfill (TR) (HJPb: 56,64)

purab, purob, purub east < S. *purub* ‘east’.
See also *munuṭsiṇ*.

pure See *pura(y)* / *pure*

purkas very much < H. *pūrak* ‘completing; complementary; supplementary’?

purkha, purkhe, purukh ancestor, forefather; generation < S. *purkhā* ‘forefather’

purkhāwti the multitude of ancestors, “ancestors” (HJPa, 149, fn. i)

purliya See *puruliya*

purluṛḍ clean; figurative: ‘spotless, without reproach’

puṇaphani Puṇaphani, name of a town in Gumla district

puṇima full moon < H. *pūrṇimā* ‘night or day of full moon’. See also *puni*.

purob See *purab*

purso unmarried (HJPa:275,34)

purub See *purab*

purukh See *purkha*

puruliya, purliya Purulia, name of district and city in West Bengal

pus, puṭs(e)rel, phuṭs(e)rel the month of Pus, ca. December-January < H. *pūs* ‘the month of Pus’. See also *-rel*.

pus leraṇ the month of Pus

puṭsaṛj ACT: bore (TR); MID: become bored

puṭs(e)rel See *pus*

pusi cat

pustak book < S. *pustak* ‘book’. See also *poṭhi*.

puṭ uḍ small mushroom, cited in HJPa:175,63 from FGD < S. *puṭu* with the same meaning. See also *khūkhri*, *puḍub*, *uḍ*.

puṭe burst (Malhotra, 1982:246)

puṭkal, phuṭkal *Ficus infectoria* (HJPa: 171,38)

puṭu See *puḍub*

putow daughter-in-law < S. *putou* ‘daughter-in-law’

putra son < H. *putra* ‘son’

puthi See *pothi*

pyāj onion < S. *peāj*, *peyāj*, *peyāj* ‘onion’

pyare See *peyar*

ph

phadar (religious) father, (Catholic) priest < Eng.

phagu man’s name

phagun See *padu*

phaham See *paham*

phaila ACT: spread < S. *phailā*-, *phairā*- ‘spread (TR)’

phaile MID: be(come) spread

phāla See *phalna*

phaisla decision < S. *phaislā* ‘joint resolution of meeting’

phali (wooden) board

phalna, phanla, phāla (m.), **phalni** (f.) such-and-such, so-and-so, a certain < S. *phalnā* (m.), *phalnī* (f.) ‘such and such (of person)’.

pham See *paham*

phamphla? butterfly < S. *paplā* ‘butterfly’.
See also *titli*.

phaṅka ACT: eat by throwing small handfuls of food into the mouth; MID: be thrown into the mouth; GENER of ACT; morsel (given in this last meaning in BG:188, but this was not accepted by speakers I consulted)

phanda net, trap < S. *phādā* ‘trap’

phandar ECHO-WORD for *landar* ‘incorrect’

phanla See *phalna*

phapha See *pheinga*

pha?phar ACT: expand, spread out (TR); MID: expand, open (e.g. of flowers) < S. *phaharā*- ‘spread out (of mat, clothes)’?

phaṛa, pharay ACT: split (wood, etc.) (TR) < H. *phār*- ‘split’ (TR)

phaṛe MID: split (of wood) (ITR) < H. *phaṛ*- ‘split’ (ITR)

phaṛphaṛay ACT:/MID:?? flap (wings) < S. *phaṛphaṛā*- ‘flap (of bird)’

phaṛsa the *ḍhak* tree (“*Buteau frondosa*”, McGregor, 1997:613)

phark difference (Malhotra, 1982: 236) < S. *pharak* ‘difference’

pharisi Pharisee

pharo pharao, king of ancient Egypt

pharwari, pharuwari February (Eng.)

phāsi ACT: execute; MID: commit suicide; GENER of ACT; execution; CAUS: *o²b-phāsi*; DOUB CAUS: *o²b-bhāsi* < S. *phāsī*

de- ‘execute (by hanging)’

- phaṭa** ECHO echo word for *lutui*. No independent meaning.
- phawd** army < S. *phauj* ‘army’
phawd gu²d very many (literally: ‘like an army’)
- phaytar** See *paytar*
- pheinga** grasshopper < S. (*phapha*) *pheinga* ‘grasshopper’
phapha pheinga grasshopper. Meaning of *phapha* unclear.
- phekay** ACT: throw; also used as a V2 (rarely) to indicate sudden and final movement away from the subject < S. *phək-* ‘throw’
- pheke** MID: be thrown
- phemili** family < Eng.
- phen, pheni** (snake-) hood < S. *phen* ‘hood (of cobra)’
phen teke make a snake-hood (HJPb:56,77; 59, note 77)
- pherwa** name of a village. Exact location unknown but in the general vicinity of Ranchi.
- pheriya** ACT: clear (clouds, as of the wind) (TR); MID: become cleared (of clouds)
- pherwit** merchant (BG: 188)
- phikir** ACT: think; worry (about: with GEN marker =*aʔ*, or with =*aʔ thoŋ* or =*aʔ gha²d* ‘for’); MID: think or worry for a long time; thought, reflection; trouble < S. *phikir kar-* ‘worry’. See also *niphikir*.
phikir karay conj.v. think of
- philip** Philip
- phirphiray** ACT: flee something (TR, e.g. a car, CAUS preferred); MID: flee (ITR); CAUS: *phirphirway*. < H. *phir-* ‘turn, revolve; whirl; go or move about; wander’
- phit₁, phit₂ phit** completely (HJPa:276,37) < H. *phit* ‘fitting, telling, suitable’
- phit₂** foot, feet (measurement) (HJPb:47) < Eng.
- phoʔ** ACT: hit one’s head (*buŋ*) against something; MID: hit against (of the head, direct case)
- phōkray, phōkre** ACT/MID: snore. No apparent semantic difference < S. *phōkar-* ‘snore’
- phoŋaʔ** ACT: annoy (of things, e.g. work) (BG:188 ‘bore’); MID:-; GENER < H. *phūk-* ‘blow; cause distress (to a person)’?
- phophnda, phōpra** fungus (BG:188) < H. *phaphūd(ī)* ‘mould; fungus; mildew’
- phoron** ACT: **spice (curry) by frying** onions, etc. in a pan and then adding the remaining vegetable curry; MID:- < S. *phoron-* (same)
- photo** photograph < Eng.
- phudena** tassel, bob (HJPa:242,92) < H. *phūdñā* ‘decorative knot, tassel’
- phuhi** a piece of pith used in a fishing rod to know whether the fish has been caught or not (BG:189)
- phura** part (?)
adha phura half, partly
- phurat** Euphrates (< Bible)
- phursat, phurseit** free time; opportunity < S.

phursat ‘leisure’

phus ECHO-WORD for *ghās*

phusri pimple < S. *phusrī* ‘pimple’

phuʔs(e)rel See *pus*

phusu ʔuru ACT /MID: whisper. No apparent difference < S. *phusuʔuru guʔhiyā-* ‘whisper’

phuʔkal See *puʔkal*

r

raʔ ACT: cause to blossom/bloom (CAUS preferred); MID: blossom, bloom; CAUS: *ob-raʔ*; flower

raʔ poʔa umbilical cord

raʔ-raʔ masdar of *raʔ*; flower

raʔ-raʔ mala garland of flowers

raʔ-raʔ poʔa umbilical cord

raʔb ACT: bury (a dead body); MID:-; GENER (e.g., one after another in a war where there are lots of dead to be buried). See also *ranab*.

raʔaʔ ‘15’. Alternative for some speakers to *ghol moloy/thum*. Not in general use.

rabbi Rabbi (< Bible)

rabeʔ ‘16’. Alternative for some speakers to *ghol tibru*. Not in general use.

rāci, raci, rapci Ranchi. The capital of the state of Jharkhand. It is also the capital of the district of the same name, located in the mid-eastern section of the state.

raʔchol ACT / MID:?? deceive. Found in Kullū,

1992:2 (= Luke, 2:16). Speakers I questioned were not familiar with this lexeme but assumed from the context that it means ‘deceive’.

raʔkob a white *puʔub* or *puʔu* vegetable, name unknown. See *puʔub* for details. From HJPa:175,63.

rag melody; voice < S. *rāg* ‘melody; singing voice’

rāg ritaʔd See *raŋ*₂

ragday ACT: massage, rub; MID:- < S. *ragd-* ‘rub, rub together’

ragoʔj, raguʔj ACT: wash plates, pots, etc.; MID:- See also *guʔj*.

ragom ACT: make someone angry (CAUS preferred); MID: become angry; CAUS: *ra<ʔb>gom*; anger < Oriya *rāgo* ‘anger’. See also *khis*, *raktay*.

ragragay ACT:-; MID: glitter in the sunlight

raguʔj See *ragoʔj*

raghunath Raghunath, name of a village priest in HJPb:64, story b.

rāhaʔa, rāhʔa hand-operated grinder (HJPa:120:31). See also *cakri*, *jata*.

rahaʔi a type of pulse

rahi remain, live < S. *rah-* ‘stay, remain’. Found in [MT,1:10] but rejected by other speakers I consulted.

rahil a woman’s name (HJPb:43,3)

rāhʔa See *rāhaʔa*

rai See *ray*

- raides, raijdes** name of a city, perhaps Rohitasgarh in southeastern Uttar Pradesh. See also *rohtasgarh*.
- raigaṛ(h), railo, railogaṛh** names of a city, perhaps Rohitasgarh
- railo kinir** the forest areas surrounding Railo(gaṛh)
- rai²j, raij, raj₁, raji₁, rays** govern, rule; kingdom; epoch, times; rule, governing < S. *rāj* ‘kingdom; rule (n.), etc.’. See also *rajhay*
- rai_j kui** conj.v. perform a rite of initiation; rite performed when a king ascends a throne, literally ‘find the kingdom’ (HJPb: 60,82)
- rajiya** royal (HJPb:56,70)
- rajiya dut** messenger of the king; ambassador
- rai_j karay** conj.v. govern, rule; found a kingdom (?)
- rai_jhai** ACT:/MID:? govern and all that goes with it
- raj kajni** meaning unclear. Found in [MS, 1:172]. Other speakers I questioned were unfamiliar with this expression.
- rajniti, rajnitik** politics
- rai_jhai** See under *rai²j*
- rai_jdes** See *raides*
- raimuli** Raimuli, place-name, whereabouts unknown (HJPa: 240,86)
- rairra?** ‘of the king’, exact meaning unclear. See HJPa, 146, f.9 and 149, fn. f.
- raiṭoli** name of a *khori* or ‘village section’ in Saldega (*salḍa?*)
- raj₁** See *rai_j*
- raj₂** king < H. *rāj* ‘king, prince, lord’. See also next entry.
- raja** king < S. *rājā* ‘king’. See also *koleṇ₁, nares*.
- rajadhani** capitol
- raja kūwar** crown prince
- raja murut** the portrait of a king (on a coin) (HJPa:201:233)
- raja pad** the post of the king, kingship
- raja rajwaṛ** king and those surrounding him, king etc.
- raja raṇi** king and queen, royal couple
- rajaḍera** Rajadera, name of a city in Gumla district.
- rajadhani** See *raja*
- rajgarpur** Rajgarpur, name of a town in Orissa
- raji₁** See *rai_j*
- raji₂** ACT: make s.o. happy (= causative); MID: become content, be in agreement with, accept, agree; CAUS: *ra<²b>ji*; agreement, approval (HJPa: 205,5) < S. *rājī* ‘acceptance, agreement’
- rajistar** register (Eng.)
- rajiya** See *rai²j*
- raj kajni** See *rai²j*
- rajmaṛ** Rautia (name of an ethnic group)
- rajniti, rajnitik** See *ra(i)_j*
- rajput** Rajput, name of an ethnic group in or originally from Rajasthan
- rajwaṛ** ECHO WORD for *raja*
- rajhay** ACT: make s.o. busy by giving them lots to do; MID: become busy < S. *rajhā-* (same). See also *rai²j*.

- rajh rajh** falling in quick procession (e.g. of tears)
- rakam** type, kind; too much/many < S. *rokom* ‘type, kind’
rakam rakam all kinds of
- rakas** demon < H. *rakṣas*, *rākṣas* ‘evil spirit, demon’
- raksa₁** protection < S. *raksā* ‘protection’
raksa karay conj.v. protect
raksa karayna kaṛ guardian
- raksa₂** grey pumpkin (BG:189)
- raktay** ACT: make s.o. angry; MID: become angry < S. *raktāe jā-* ‘be angry (in fighting, boxing)’. See also *khis*, *ragom*.
- ram₁** the Hindu god Ram(a). Also a common man’s name
ram candar, ramcandra name of the famous king of Ayodhya who was an incarnation of God Vishnu, same as *ram* (HJPa: 190, fn. 152; HJPb:61,7)
ram dhanus rainbow < H. *rām-dhanuṣ* ‘rainbow’
ram rekha, rama? rekha name of a mountain about 10 miles (16 km) west of Simdega, also referred to as *buṛha biru* ‘old man mountain’, as it is said to have the shape of an old man. (HJPb:62,1). The name means ‘Ram’s line’. See also *buṛha biru*, *gaṛh biru*, *harka biru*.
ram siyar wolf < S. *siyār* ‘jackal’
- ram₂** ACT: choose; pick up, lift up. See also *cunay*, *ray*.
- rama?ḍ, ramo?ḍ, romo?ḍ** fingernail, toenail
- ram candar** See *ram₁*
- ram dhanus** See *ram₁*
- ramo?ḍ** See *rama?ḍ*
- ram siyar** See *ram₁*
- raṇ₁** culture < H. *rāṅ* ‘color; manner, style’?
- raṇ₂** color < S. *rāṅ* ‘color’. See also *raṇgay*
raṇ rita?, raṇ rita?ḍ multi-colored; of many kinds
- raṇḍaṇ** drunken state
- raṅga** ACT: make cold; MID: feel cold; coldness; cold (of the weather, not water, tea, etc.)
kosu raṅa illness; difficulties
raṅga la? conj.v. feel cold
raṅga saha winter (HJPa:167,3)
- raṇgay** ACT: paint, apply color (also to oneself); MID: be painted < S. *rāṅ-* ‘paint’. See also *raṇ₂*.
- raṅgo?** ACT:/MID:? spread or fold (garments) over (HJPa:236,72)
lutui raṅgo? wrap the end of a saree over the head to hide one’s face. See also *dobray / dobre*, *japa?*, *le?ḍ*, *lukay/luke*, *oku?b*, *reprepay*, *somte*.
- raṇ rita?ḍ** See *raṇ₂*
- raṇci** See *rāci*
- raṇi** See *rani*
- ranran** ringing < S. *ran-ran* ‘with a humming sound’ (HJPa:183,119, quoting R&R:1937:450, ln. 13)
- ranab** burial ground. See HJPa:161, notes, for a discussion. See *ra?b*, *-nV-*.
ranab-rab burial ground; grave. See *ra?b*, *-nV-* (HJPa:161, notes; 263,14).
- rani raṇi, rayni** queen

- rankhamhan** ACT:/MID:? scatter (TR)
- ranth, rāth** Rathayātrā, festive procession of an idol to the chariot it is carried on. Celebrated in June/July. “The chariot festival of Jagannath which is observed on the second day of the bright half of the month Asadha” (HJPb:59, note 75).
- rapaj** ACT:~/MID: claw (BG:189)
- rapa, rapay** ACT: drop thorns or a similar object onto the street in order that the person following will step on them and hurt their feet; cover, conceal; MID:-
- rapī²q** ACT: wink; MID:-; blinking, winking. See also *japī²q*.
- rapka** *rapka* drum, According to HJPa:77; 78, fn. 61, made of wood and beaten on both sides with a stick
- raph** ray of light < S. *raph*, ray of light’
- rāṇiyahi** widow < S. *rāṇiyāhī* ‘widow’
- ras** juice < S. *ras* ‘juice’
terom ras honey
- rasay₁**, ACT: mend a dam < S. *rasa-*, *ras-* (same)
- rase₁** MID: be mended (of a dam)
- rasay₂**, ACT: make s.o. keen (on doing s.th.)
See also *josay*.
- rase₂** MID: become keen (on doing s.th.); become happy; happy. Cf. Brajbhasa *ras-* ‘feel delight or ecstasy’.
- rase₃** immersed in, busy with (apparently not used with predicate markers of person, etc. This use was rejected by speakers I consulted. It is used as a predicate “nominal”, without the qualitative
- predicate marker, at least with a present interpretation.)
- rasi, rasi golaṇ** weak beer, rice-beer which has been pressed twice (HJPa:239f.). See also *cipa golaṇ*.
- rasika** bridegroom, fiancé; also same meaning as *lere? kongher* ‘a young man who enjoys dance and music’ (HJPa:239f.); happy, exuberant, boisterous (HJPa:204,86) < H. *rasik* ‘full of feeling or passion’
- rasman qil** unrestrained < S. *dil* ‘heart’?
- raṭa** a man’s name
- raṭe** ACT:-; MID: work hard, toil
- rata** ACT:-; MID: crack open (of rice plants drying in the sun); CAUS: *ra²b>ta*
- ratal** Ratal, a man’s name (HJPa:231,62)
- ratan** jewel < S. *ratan* ‘jewel’
- ratiya** meaning unclear, probably something like ‘bird’s call’, as it is given as an explanation of the term *rāya* (see there) in MS, 2:27ff. Other speakers were not familiar with this term nor the language it may come from.
Said to be the name the fourth of the original nine sons assumed because he had a bird in his bundle (see MS, 2:27ff). This name does not appear in other versions of the story that I am aware of.
- rato?** ACT: help s.o. lie down on their side; MID: lie down on the side
- rath** chariot < H. *rath* ‘chariot’
- rāth** See *ranth*
- rāw kachar** weeping and wailing < H. *ro-* ‘cry,

weep'

rawaŋ Rāvaṇa, a main figure in the epic *Rāmāyaṇ*

rawan eagle (BG:190)

ray ACT: pick, choose; pick up (e.g. stones out of rice); fix (a day) (BG:190); MID:-; *ray-ray*: GENER. See also *cunay*, *ram*.

rayem a woman's name, literally "you will choose"

ray-ray masdar of *ray*; chosen, picked up, etc.

rāya a bird's call.

rayem See *ray*

raymul Raemuli, place name, whereabouts unknown.

rayni See *rani*

rays See *raiʔj* (BG:190)

re₁ vocative particle ("form of addressing while joking", BG:190, although this is in stark contrast to its use in many of the texts in HJPa, e.g. 275,34) < H. *re* 'interjection used to males, or with nouns of male gender'. See also *e*, *he*, *la₂*, *le*, *lo*, *no₂*, *ri*.

hay re Oh!

re₂ found in HJPb:36,5 in the construction *enem ... doʔhoʔre* 'without taking ...'. This construction is found nowhere else in my data and no explanation in HJPb:36-40 is given. Perhaps a misprint for *enem doʔke* 'without having taken', with the sequential converb.

reʔ₁ zemindar, landowner (derogatory); village headman (BG:190); king (Malhotra, 1982:120)

reʔ₂ district (HJPb:64,32)

reghay ACT: sing while stretching out a single syllable much longer than neighboring syllables, typical of traditional Kharia songs; MID:-; GENER

reghay reghay, reʔbghay reʔb-ghay 'singing', used in conjunction with a predicate for crying denoting the prolonged wails. Speakers I questioned said that there is no difference in meaning between the two, i.e., the form *reʔbghay* does not appear to be a CAUS form in this use, at least synchronically < S. *reghā* '(drawn) line'?

rekha line < H. *rekhā* 'line, streak, stripe, row'

-rel Combining form of *leran* 'moon'. See also *muʔrel*, *dheqhrel*, and in the names of some months of the year, such as *biʔbhrel*, *maʔghrel* (under *maʔgho*), *puʔs(e)rel*, etc.

rel rail < Eng.

rel gaʔi railway

rel saʔak railroad track

remaʔ ACT: call, invite; MID:-

gotiya remaʔna ɖaŋ to invite, sending someone out to pick up and bring the invited guest to the event

reŋgar, reŋgol hard, dry, dead (of trees), without bark, without leaves

reŋgay ACT: help s.o. crawl < S. *rēg-* 'crawl'

reŋge MID: crawl. See also *guʔiyay*, *kabuʔ*, *paguʔ*.

reŋgol See *reŋgar*

reŋreŋa ACT: make s.o. skinny (e.g., a sickness);

- MID: become skinny
- rense** ACT: move by pulling oneself/sliding (e.g. of babies); MID: same as ACT, longer time < S. *rens-* (same). See also *coko²q*.
- reprepay** ACT: hide (TR); MID: hide (ITR). See also *dobray/dobre*, *japa²*, *le²q*, *lukay/luke*, *oku²b*, (*lutui*) *rango²*, *somte*.
- resem** a particular type of saddle (HJPA: 220,30). Pinnow notes that it is connected etymologically to the Indo-Aryan (H.) word *reśam* ‘silk’
- reto** ACT: cut off a chicken’s head; MID: < H. *ret-* ‘cut into or through wood’, cf. also H. *galā ret-* ‘cut the throat of’
- ri** vocative particle used by women to address other women < H. *rī* ‘interjection used to females or with nouns of feminine gender’. See also *e*, *he*, *la₂*, *le*, *lo*, *no₂*, *re₁*.
- ribribay** ACT: make (stars) twinkle (e.g., of God); MID: twinkle
- riq** ACT: grind; MID:?? < H. *rit-* ‘be filed or smoothed’?
- riryay, rirye** ACT: cry out; MID:-; GENER No apparent semantic difference between the two stems; crying out < H. *riyā-* ‘whine; whimper; beg, beseech’, S. *riryā-* ‘whine (of dog)’
- risaj** research < Eng.
risaj karay conj.v. research, do research
- rita²** ECHO word for *raŋ₂* ‘color’. No independent meaning.
- rivaj** custom < H. *rivāj* ‘custom, practice’
rivajj ayij conj.v. be customary
- ro₁** and. Indo-Aryan source likely, unclear which language. Cf. e.g. Nepali *ra* ‘and’.
ro oqo², roqo² and
- ro₂** See *ro₂*
- ro²₁** ACT: spill (TR); MID: spill (ITR); *ro²-ro²*: spill (TR), GENER; be scattered (BG:191); CAUS: *ob-ro²*, *ro<²b>*; DOUB CAUS: *o²b-ro<²b>*. See also *rono²*.
ro²qa² name of a ceremony in which water is poured over the heads of a newlywed couple, described in HJPA, 155, 25f.
- ro²₂, ro² no, ro₂** focus particle. Its meaning is somewhat unclear, but it seems to refer back to something the listener has either mentioned or should be thinking about, somewhat like the Eng. ‘and what about...?’ See also =*ga*, =*je²₂*, =*jo*, =*ko*.
ga ro² focus marker (HJPA:223,38; 228f.)
- roa** See *rowa*
- rocho²b** ACT: bring to this (*u=*), that (*ho=*) etc. side; MID: come to this (*u=*), that (*ho=*) etc. side; side, direction. Also used in compound-like structure as final element similar in function to a postposition with the meaning ‘direction, towards’.
- ro²d** ACT: make sad; MID: become sad < Skt. *rodati* ‘s/he cries’? See also *romo²q*.
- ro²qlui, ro²lui** boy’s hair, long hair held together in the back by a comb, without knots (HJPA, 149). See also *cundi*, *so²*, *so²lui*, *ului*.
- rodhoŋ, rodkoŋ, rodkon** ACT: yoke; MID:??; yoke (n.)
- rogay** ACT:-; MID: become weak < H. *rog*

- ‘illness; disease’
- rohit** Rohit, a boy’s name (from Indo-Aryan)
- rohtasgarh, rohtaspur** Rohitasgarh, a city in southeastern Uttar Pradesh which plays a prominent role in Kharia mythology. See also *railo(garh)*, *raides*.
- ro²j₁** ACT: milk; MID:-; *ro²j-ro²j*: GENER. Related to *ro²j₁?*
- ro²j₂** ACT: remove leaves from a twig by pulling the twig through two fingers which are pressed against both sides of the twig; MID:-; *ro²j-ro²j*: GENER. Related to *ro²j₁?*
- roj₃** daily < H. *roz* ‘day; daily’, S. *roj roj ker, roj din (ker)* ‘daily’. See also *diyo(ga), dino din* (under *din*).
rojga, roj dinuga daily
- rojo²d** ACT: cause to go sour (e.g. heat); MID: become sour; sour, bitter
- rokay** ACT: stop (TR) < S. *rok-* ‘stop’ (ITR)
- ruke** MID: stop (ITR)
- roke²d** sand; desert. Combining form: *ke²d*
roke²dlo² desert
- roko²bke** See *boko²bke?*
- roktok** ACT: hinder; MID: become hindered < S. *roktok kar-* ‘hinder’
- ro²lui** See *rodlui*
- romo²d₁, romo²d₁da?** tear (n.). See *ro²d₁*, -nV-.
- romo²d₂** See *romon*
- romo²d₃** See *rama²d*
- romon, romo²d₂** nose. See also *romo²d₁*; *ruman*.
- rono?** the act of dropping or spilling. See *ro?*, -nV-.
- rono²jan jumra** the act of dropping the bones of the deceased into the grave, described in HJPA:160,3
- ropa** ACT: spread out (TR); MID:-; GENER
ropa masdar of *ropa*
- roso²b** ACT:-; MID: disintegrate (BG:191: “be powdered”); CAUSATIVE: *ro<²b>so²b*
- rosrom** garlic (BG:191)
- rote, roto** MID: be(come) lean (BG:191, unknown to speakers I consulted)
- roto²b** ACT:-; MID: crack (of knuckles and other joints); CAUS: *ro<²b>to²b* ‘crack (TR) the joints of the body, make the joints of the body emit a cracking sound (e.g., either a nervous habit or a way of passing time)
- rowa, roa** ACT: plant; MID:-; GENER; planting; seedling used for transplanting < S. (*ropā*) *rop-* ‘plant’, *ropā* ‘planting (of paddy)’. See also *biqa*.
rowa bhere planting time
- ru?** ACT: open (TR); MID: open (ITR); *ru?-ru?*: GENER; CAUS: *ob-ru?*; DOUB CAUS: *o²b-ru<²b>*. See also *kholay / khole, yu?*.
al ru? conj.v. betray
ru?-ru? masdar of *ru?*
- ruci₁** interest < H. *ruci* ‘liking; interest; inclination; taste’
ruci karay conj.v. become interested in s.th.
- ruci₂** ACT: purify, cleanse; cure (meat); MID: become purified, etc < S. *ruc-* (same)
- ruiya** white (flowers) (HJPA:216,14)

- ruke** See *rokay*
- rukḥṛa** ACT: make s.th. (e.g. dirt for planting) rough, roughen (TR); MID: become rough, roughen (ITR) < S. *rukḥā*- ‘rough’
- rumaṅ** face (n.). See also *monkan*; *romoṅ*.
- rumku²b**, **ruṅku²b** husked rice. Combining form *-ruṅ*, e.g. *kunḍui ruṅ*. See also *ba?*.
- ruṅ** Combining form of *rumku²b*
- ruṅkub** See *rumku²b*
- ruṅtu** a type of tree which has no lower branches, making it difficult to climb (HJPb:37,28)
- ruṅum** MID: be(come) lukewarm (BG: 191). Unknown to speakers I consulted. See also *garam*, *giriṅ* / *giṛiṅ*, *lo²b*, *jem*, *oṇem*, *oṛe*, *pogim*, *sului*, *ṭheker*, *tapay*/ *tape*, *urum* / *udum*, *usum*.
- runu jḥunu** sweet (HJPa:216f.). See also *jo²meṅ*, *joṅsur*, *sebol*.
- rup** form, shape < S. *rup* ‘form, shape’
- rupraṅ** ACT: makes s.o./s.th. resemble s.o./s.th.; MID: (come to) resemble, look like (like: with GEN marker =*a?*, optionally also *gu²d* ‘like’); appearance
- rupi** having the attribute of. See *neloṅ rupi*, *pap rupi*.
- rupa**, **rupe** silver < S. *rupā* ‘silver’
- rupaya**, **rupiya**, **rupya**, **ruphya** rupee, the national currency of India < S. *rupiyā* ‘rupee’. See also *ḍhebuwa*, *kawṛi*, *keciya*, *poisa*.
- ruphya ḍhebuwa** money
- rupya poisa** money
- rupe** See *rupa*
- rupi** See *rup*
- rupiya** See *rupaya*
- rupu** “small one of a parrot” (BG:191)
- rupya** See *rupaya*
- ruphya** See *rupaya*
- rusuṅ**, **rusum** ACT: paint something red; MID: be(come) red; GENER: red; CAUS: *o²b-rusuṅ*, *ru<²b>suṅ*; DOUB CAUS: *o²b-ru<²b>suṅ*
- rusuṅ karay** conj.v. redden (TR)
- rusuṅ samuder** The Red Sea
- ruṭ ruṭu** very skinny or thin. Cf. Mundari *roṭo roṭo* ‘very lean’ (HJPa:180,100)
- rut** Ruth (woman’s name)
- rutu** (small) fife or flute. See also *peṇe²d*, *bāsari*.
- *s***
-sa, -sa₃ “-ish”. Approximative suffix added to modifiers < H. -*sā* ‘-ish’.
- sa?** spinach; leaves, green < S. *sāg* ‘spinach’
- sab** See *sou²b*
- saba rana pimi** (onomatopoetic) the sound made by the *mandṛi* drum (HJPa:251,118). See also *gidi gidi pimi*, *ghiṛi ghiṛi*.
- sabas!** Great!, Wonderful!, Well done! < H. *sābās!*

- sābat** year (used when giving dates) (HJPb:60,87) < H. *sāvat* ‘year; era’
- sabay** a certain kind of grass (HJPA, 145, f:3)
- sabqibijan** subdivision < Eng.
- sabda** word < S. *sabad*, H. *śabda* ‘word’
- sābhṛay** ACT: *sambhṛay*: prop (s.th.) up; *sambhṛe*: prop oneself up
- sābhṛe** MID: *sambhṛe*: prop oneself up. No apparent semantic difference between the ACT and MID with *sambhṛe* < H. *sābhal*- ‘be supported or propped up’
- sabhopadesak** Book of Ecclesiastes (in the Bible) < H. *sabhā* ‘assembly’, *updeśak* ‘counsellor; missionary’
- sāca** mould < H. *śācā* ‘mould; form, outline’
- saca** true, honest < S. *sac(ce)*, H. *saccā* ‘true’
sacay truth
- saḍa, saṛa** voice; noise, sound < H. *svar* ‘sound; noise; voice’?
- sāḍh** bull. Indo-Aryan, source unclear. Cf. e.g. Gujarati *sāḍh* ‘bull’.
- sada** simple < S. *sādā* ‘simple’
- sadani, sadri** the S. language, often considered a dialect of Bhojpuri in linguistic literature (but not in the region where it is spoken!). Traditional *lingua franca* of Chotanagpur. Also known as *nagpuri*. In Chotanagpur, the term Sadri is used almost exclusively, less often Nagpuri. *sadani* is almost never used to refer to this language in the area but has become standard in western literature. See also *nagpuri* under *nagpur*.
- sadawga** always < H. *sadā* ‘always’ (+ Kharia =*ga* ‘FOCUS’?)
- sadi** ACT: marry s.o. (e.g. of a priest, or parents with respect to their children; also used of those getting married); MID: marry (ITR); marriage, wedding < S. *sādī* ‘weeding’. See also *olday, biha, kerson*.
sadi biha wedding, marriage
sadi biha karay conj.v. marry
- sadri** See *sadani*
- sadhan** means < H. *sāadhan* ‘means’
- saḍhay** ACT: torment < H. *satā*- ‘torment; torture’. See also *sahe, satay*
- saḍhe** MID: become tormented
- sadhu** straight, simple; holy man < H. *sādhu* ‘righteous; benevolent, good; pious, holy; holy man’
- sagaro, sagro** whole world < S. *sāgro* ‘whole’
sagro uslo? the whole world (HJPA: 270,24)
- sāgo** See *sanjo*
- sagro** See *sagaro*
- saha** season, time (BG:192) < H. *sāhā* ‘astrologically auspicious time or date for a marriage’
- sahar** city, town < S. *sahar* ‘town’
- saharal** See *sahray*
- sahasi** courageous < S. *sāhasi* ‘courageous’
- sahayad** See *sayad*
- sahe, sohe** ACT/MID: suffer, endure < S. *sah*- ‘endure’. See also *saḍhay / saḍhe*,

<i>satay.</i>	evil person; enemy < S. <i>śaitān</i> ‘Devil; demon’
saheʔb, saheb lord < H. <i>sāhab</i> ‘master; prominent person; honorable title added to name’. See also <i>sai</i> . laṭh saheb important person	saidhaj magnificent, well-dressed, decorated (HJPb:56,52) < H. <i>dhaj</i> ‘splendid appearance or attire’
sahi ₁ ACT: sign (a letter, document, etc.); MID:-; GENER < H. <i>sahī</i> ‘correct; real; confirmation; signature’	sajay ₁ ACT: cast, put, place (into something, e.g. a bag); reach the hand into s.th.; MID:- < S. <i>saj-</i> ‘put in’. See also <i>suʔb</i> .
sahi ₂ porcupine < H. <i>sāhī</i> ‘porcupine’. See also <i>jijray</i> . sahi khajar ‘porcupine antelope’, dwarf antelope (?) (HJPb:47,1)	sajay ₂ ACT: arrange, decorate (a room); put things in order; MID: apply makeup to oneself, make oneself up < S. <i>sajā-</i> ‘arrange, put in order, tidy up’
sahiya, sehiya friendship; friend (HJPa: 225f.); a term indicating the relationship between the mothers of the bride and bridegroom < H. <i>sahāyi, sahāyak</i> ‘assistant; companion’? sahiya joṛay conj.v. make friendship	sajay ₃ punishment < S. <i>sajāī</i> ‘punishment’ saʔjmer a kind of weed which grows in rice fields and resembles the rice plant. If not weeded out, it will eventually choke the rice plants < H. <i>pāsrā</i>
sahray ACT: praise s.o. else	saju appliance; metal dish, pot; (‘basket’: BG:194) saju baju ACT / MID: wash the dishes. No apparent semantic difference (HJPa, 156:34, 1e; 157, fn. 34,e ‘pack up’)
sahre MID: praise oneself saharal praised (participle)	
sai sir; prince (HJPa:231f.) < H. <i>sāī</i> ‘master, lord’. See also <i>saheʔb</i> .	
saihun See <i>sayun salim</i>	sājh evening < S. <i>śājh</i> ‘evening’
saikil See <i>saykil</i>	sak doubt < H. <i>śak</i> ‘doubt’ sak karay conj.v. doubt
saikṛō hundreds (of) (HJPb:64,30) < H. <i>saikṛō</i> ‘hundreds of; in hundreds’	saka ₁ , sake, sakha ACT/MID: be able < S. <i>sak-</i> ‘can, be able’
sairga See <i>serga</i>	saka ₂ ACT: borrow; MID:-; debt (Malhotra, 1982:206) saka ter conj.v. lend
sairta See <i>serta</i>	
saīsa Saisa, name of a village, whereabouts unknown	sake See <i>saka</i> ₁
saitan, satain Satan, the Devil; curse; demon;	sakoʔj ACT: make someone shy, unsure; MID: become shy, unsure < H. <i>śak</i> ‘doubt;

- scepticism; suspicion'? See also *duku*²*j*.
- sakoy** monkey, *Macacus rhesus* and / or *Macacus cynomolgus*, Makak, Rhesus monkey. Cf. Juang *sakɔi* (HJPa:222,34).
- sākra, sakra** ACT: narrow (TR, of streets, etc.); MID: become narrow < S. *sakur* 'narrow'. See also *sakura*.
- sakura** MID: become thin (BG:192; probably an alternate pronunciation of *sakra*, see there)
- sakha** See *saka*₁
- sakhi** witness < S. *sākhī* 'witness'
ponomosor sakhi God, who sees everything
sakhi un conj.v. take s.o. as a witness
- sākhyā** number < S. *sākhyā* 'number'
- sal** year < S. *sāl* 'year'
sal bhaera throughout the year (HJPa:204,2)
sale sal every year, annual(ly), yearly
salina every year, annual(ly), yearly (Malhotra, 1982:131; 137)
- sala** Shit! Wow! < H. *sālā* 'brother-in-law; a term of abuse' (cf. S. *sarā*)
- salad** ACT:/MID: ?? damp (uncertain) See also *lemu*, *lomjim*.
- salah** See *salha*
- salam** ACT: salute; MID:-; GENER < S. *salām* 'salutation, greeting'
- salḍa?** Saldega, name of a village on the outskirts of the city of Simdega (*simḍa?*), the capital of the district of Simdega
- salgay** ACT: *salgay*: light (a fire) < S. *salgā-*
- 'light (a fire)'
- salge** MID: *salge*: light up ((ITR) of a fire), burn; *salgay*:-; GENER OF ACT
- salha, salah** ACT: advise; MID: consult with (*buṇ*) s.o.; GENER of ACT; advice < S. *salhā* 'advice'
salah ter conj.v. give advice, advise
- salim** Salem (HJPa:277,39). See also *sayun*.
- salmi** a woman's name (= *salomi*?)
- saloi** matches < S. *diyā-salāi* 'match (stick)' (*diyā* 'earthen lamp')
- salomi** Salome (HJPa:263,14) (= *salmi*?)
- salsāt, salsant** ACT: calm s.o. (TR); MID: become calm; to one's heart's content < H. *śāt* *quieted, pacified'. See also *sasate*?
salsantbo? satisfied; happily; peaceful (HJPb:45,25; 66,70)
- salsudhi** ACT: get s.o. to make up after a fight; MID: make up after a fight < H. *śudhi* 'expiation; removal (of faults)'
- sam sundar** name of a king, who was poisoned (HJPa:232,65)
- sama, saman** ACT: procure; collect; MID: be(come) procured; GENER OF ACT < H. *sāmā, sāmān* 'goods, things; possessions', *sāmā(n) kar-* 'make provision for, arrange for/to'
sama karay conj.v. prepare (ITR); be ready, get ready (HJPa:225,45)
- samaj** society < S. *samāj* 'society'
- saman** See *sama*
- samay₁** ACT:-; MID: 1. sink (ITR); 2. fit (into something); CAUS: *sa<?>may* < H.

samā- ‘be contained/held in; fit’. See also for 1. *samsay* / *samse*; 2. *seʔ₁*.

know; be advised; *samjhay*: explain (GENER) < S. *samjh-* ‘understand’

samay₂ time < S. *samai* ‘time’

samay bheir perfect time; the time of one’s married years; the best years of one’s life (ca. 16-50 years of age) (HJPa:246,101)

koṛiyaʔ dhoti samay bheirga ‘one enjoys nice clothing only in the best years of one’s life’ (HJPa:246,101)

saʔmo See *saʔmu*

sampadak, sāpadak editor < H. *sāpādak* ‘editor’

sampadak maṇḍal editorial committee

sampati ACT: own, possess; MID:-; GENER; possession < S. *sampait*, *sampati* ‘possessions’

sambalpur Sambalpur, name of a city in western Orissa

sampraṇ, sampaṇay, sampeṇay ACT: *sampraṇ*: prepare, dress (TR)

sambi iron ring of *ēṛi* (= *eṛi* ‘heel’?) (BG:192)

sampraṇ, sampare, sampeṇ MID: *sampraṇ*: become ready (when dressing), dress (ITR); *sampraṇ*: GENER of ACT; CAUS: *oʔb-sampraṇ*, *sa<ʔ>m-ṛay* ‘have someone dress someone else (who did not ask to be dressed)’, *oʔb-sampeṇ*, *sa<ʔ>mpeṇ* ‘have someone dress someone else (who asked to be dressed)’; DOUB CAUS: *oʔb-sa<ʔ>mpraṇ*, *oʔb-sa<ʔ>mpeṇ* (same semantic distinction as above) < S. *sapar-* ‘get dressed up’
sampraṇ masdar; ‘ready’

sambhaṇay, sambhṛay₁ ACT: protect, watch over (children, animals, etc.)

sambhṛe, sambhre MID: be protected; protect oneself < H. *sābhāl-/sābhār-* ‘take care of, look after’, *sābhal-* ‘be watchful, attentive’

sambhṛay₂ ACT: help; help carry the load of another; console; marry the elder brother’s widow (HJPa:219,26) < H. *sābhāl-/sābhār-* ‘take care of, look after’. See also *saṅgharay*. See also *goʔ, ghōṛci, hintor, kakuʔj, kuṇḍum, paṇ, puṇ, tuḍaʔ, teʔj, tuphaṇ, uḍum*.

samsay ACT: 1. sink (TR); 2. plunder

samse MID: 1. sink (ITR); 2. become plundered < H. *sās-* ‘rebuke; punish; cause distress (to)’? See also *samay₁*, *seʔ₁*.

samḍaʔ See *simḍaʔ*

samskriti, sāskriti culture < H. *sāskṛti* ‘culture’. See also *ḍaʔ₄*.

samdhi, somdor, somdhi a kinship term indicating the relationship between the parents of the bride and bridegroom < H. *samdhi* ‘father of a son- or daughter-in-law’; *samdhin* ‘mother of a son- or daughter-in-law’

samtoʔ See *somtoʔ*

samjhay, somjhay ACT: *samjhay*: explain; advise < S. *sa(m)jhā-* ‘explain’

samthar, santhar ACT: smooth, level (TR); MID: become smooth, level < S. *samthār* ‘level’; *samdhār* ‘smooth’ (*samdhār* in Blain (1975:163) would appear to be a misprinting)

samjhe, somjhe MID: *samjhe*: understand,

saʔmu, saʔmo ACT: winnow; MID:-; GENER;

winnowing basket

samuca whole, entire; the whole world < S. *samucā* ‘whole’

samudar, samuder, somdor, somodor ocean, sea < S. *samudar* ‘ocean, sea’

samuh Samuh, one of the original nine brothers of Kharia mythology in one version of the story (MS, 2:22f). The name means ‘flock, group, collecton’ in H.. Samuh was the oldest of the nine brothers in this version.

saṅ become yellow (BG:193, not known to speakers I consulted)

saṅsaṅ turmeric (HJPA:243 ‘curcuma longa’); ‘yellow’ in older texts but now no longer in use. See also *piyar*:

saṅsaṅ ompay Turmeric River, name of a (mythological?) river.

saṅsaṅ raṅgay conj.v. apply make-up

saṅgam juncture, confluence (e.g. of two rivers) < H. *sāgam* ‘meeting, joining; confluence, specifically of the rivers Ganges and Jumna at Allahabad’

saṅgo, sāgo ACT: accompany someone; MID: become friends; friend(ship); also used in addressing one’s wife (HJPA: 244,97) < S. *sāg, sāgī* ‘friend’. See also *seir saṅgo*.
saṅgo la? conj.v. become friends, of friendship to become
seir saṅgo friendship
saṅgo sori neighbor

saṅgo²ḍ ACT: close (TR); MID: 1. close (ITR); GENER OF ACT; 2. go; CAUS: *ob-saṅgoḍ* (Malhotra, 1982:165 gives the form *saṅgoḍ*); DOUB CAUS: *ob-sa<?>ṅgoḍ*. *saṅgo²ḍ* derives from the form *san* ‘go’ (cf. Santali *sen* ‘go’ as well as the Kharia ambulative marker *san* ‘while going’) and the culminatory telic

(C:TEL) marker *go²ḍ*. The meaning ‘close’ would appear to be a later development.

saṅgo²ḍ go²ḍjhuṅ traveller

saṅgo²ḍ singi²ḍ ACT/MID: walk all the way; close completely. No apparent semantic difference between ACT and MID.

saṅghar, saṅghra, saṅghara, saṅghro saṅgh(a) roy ACT: help; MID:-; GENER: help (n.) < S. *sāgharā* ‘help (in work only)’. See also *sambhray₂*.

saṅghar karay helper, one who helps

saṅghara karay conj.v. help

saṅgharay kaṛ a person who helps

saṅsaṅ See *saṅ*

saṅke MID: be captured: Not in current use. From HJPA:47, line 4 from top.

saṅsi, sāṛsi pincers, tongs < H. *sāṛsi* ‘pincers, tongs’ (HJPA:198,210)

san₁ ambulative marker (“v2”). *san* denotes with non-motion predicates that the action of the lexical head of the predicate took place ‘while going’. With predicates of motion, it denotes ‘to go (come, bring, etc.) along’. See also *saṅgo²ḍ* ‘go’.

san₂ calendar year, used in dates with Christian years < H. *san* ‘year (of a calendar; era’

-san₃ See *-sa*

sana? then, at that time; for some time

sana? tay for a while; for a long time

sandeh, sandhe doubt < S. *sandeh* ‘doubt’

sandeh, sandhe karay conj.v. doubt

sandes message < S. *sandēs* ‘message’

sandhe See *sandeh*

- sanicar** Saturday < S. *sanicār* ‘Saturday’ ‘lay s.th. down’. See also *gita?*
- sankoy** “H[indi] *sənə* ‘a kind of flax, hemp’” (HJPa:84; 85, fn. 41)
- sanoy** (Mount) Sinai
sanoy biru Mount Sinai
- sant** holy; ascetic, holy man < S. *sāt* ‘saint; holy man’
- santi** peace. < S. *śāntī* ‘peace’
santai data one who gives peace (HJPa:275,35)
- santra** orange (fruit) < S. *sātrā* ‘orange’
- santhar** See *samthar*
- sāpadak** See *sampadak*
- sapoṭ** support < Eng.
- sapta** week < H. *saptāh* ‘week’
- saph, sapha, saphay** ACT: clean; MID: become clean (not acceptable to all, as this would imply that something cleaned itself); clean < S. *saphā* ‘clean’. Used as in conjunct verb constructions, always with a negative sense: *botoṇ saphay, kackac saphay*.
sapha karay conj.v. clean
- saphal** successful < S. *saphal* ‘successful’
- saphay** See *saph*
- sāṭ** See *sāṭh*
- saṛa** See *saḍa*
- saṛak, sāṛak** street, road < S. *saṛak, sāṛak* ‘road’
- saṛaṇ** ACT: lay (TR) down (CAUS preferred); MID: lie down (ITR); CAUS: *sa²b>raṇ*
- saṛi, sari** *saree*, a type of clothing worn by most Indian women < S. *sāṛī* ‘saree’
- saṛakhi** stubborn
- sāṛh, sāṛ** “ox”, a kind of faster, male bovine. Speakers were not familiar with the H. term but stressed that this is neither a typical bull nor an ox < S. *sāṛh*, H. *sāṛ* ‘a bull; specifically a wandering bull’. See also *sāṛhin*.
- sāṛhin** female *sāṛh*
- sāṛsi** See *saṇsi*
- sar** ACT: clean the ground of a sacrificial place (*sarna*) by moving the stones to the side (Kullū, 2000:31, given to explain the name *sarna*); MID:??
- sarag** See *swarg*
- saraṇ ka?** a certain type of bow (*ka?*) < H. *sārāṅ* ‘coloured, beautiful; arrow, sword’ (HJPb:66,65; 68, note 65)
- saran** Saran, name of district in Orissa, north of Sambalpur (HJPa:128, fn. 88)
- sarap** curse (n.) < S. *sarāp* ‘curse’ See also *sarapay*.
sarap ter conj.v. curse
- sarapay, sarpay** ACT: curse; MID:- < S. *sarāp* ‘curse’. See also *sarap*.
- sarbuḍa?** name of a month, ca. June-July
- sarga** See *serga*
- sarg(h)a?** cobra (BG:193)
sargha? buṇam cobra

- sarhul** name of the spring festival, borrowed from Mundari/Santali. The traditional Kharia name of this festival is *jan̄kor*, which means ‘spring’. This festival takes place annually in March/April.
- sari** See *sari*
- sariga** See *serga*
- sariyat** See *seriyat*
- sariyay** See *seriyay*
- sarkar** polite form of address for a man < H. *sarkār* ‘master, lord; (as term of address) sir, your Honour’
- sarke** ACT:-; MID: to get food or drink in the nose when eating (e.g., after coughing or laughing) < S. *sark-* ‘slip away (of person; animal being hunted)’ / H. *sarak-* ‘be moved, displaced; shift; slip’? See also *sorga²d*.
- sarna** place of worship in the traditional religion of the Kharia (and other Munda groups). Also used to denote the religion itself.
- saroŋ** ACT:-; MID: groan, cry; groaning, moaning; CAUS:-
- sarpay** See *sarapay*
- sarsipahi** soldier < H. *sipāhī* ‘soldier’. See also *sipahi*.
- saru** leafy (from Malhotra, 1982:250); name of a mountain (HJPa:222,34); Colocasia antiquorum, Schott, the Taro plant’. Cf. Mundari *saru* (HJPa: 222,34).
- sās** breath < S. *sās* ‘breath’. See also *humber*, *humsay*.
sās dō²d conj.v. breathe
- sās barkat** blessing (HJPa:204,1)
- sasate** MID: be(come) content ([MT, 1:241, unknown to other speakers I consulted). See also *salsāt*?
- sasay** ACT: torment (HJPa, various texts; Unknown to speakers I consulted) < H. *sās-* ‘rebuke, punish; cause distress’?
sasait, saset suffer; difficult situation
- saset** See under *sasay*
- sāskriti** See *samskriti*
- sasraŋ** side
sasraŋ karay conj.v. stand by s.o.
- sasta** ACT: make (s.th., a price) cheap; MID: become cheap; cheap < S. *sastā* ‘cheap’
- sasu, susuḍom, sasur** father-in-law < S. *sāsur* ‘father-in-law’
sasurail husband’s parents’ home
- sasuji** mother-in-law < S. *sais*, H. *sās* ‘mother-in-law’
- sasur** See *sasu*
- saṭay** ACT: apply (e.g. a sticker to something)
- sāṭe** MID: brush up against s.th./s.o.; bump the head against s.th. (*boko²b* ‘head’ is the subject) < H. *saṭ-* ‘stick’ (ITR), *saṭā-* ‘stick on (e.g. a stamp)’
- sat** 7 < S. *sāt* ,7°. See also *ghul*, *tham*, *thom*.
sat bari occurring 7 times
satwā seventh
- satabdi, satawadi** century < H. *śatābdī* ‘century’
- satain** See *saitan*
- satawadi** See *satabdi*

satay, sattay ACT: torment; MID:- < H. *satā-* ‘torment’. See also *saḍdhay/saḍdhe, sahe*.

satdharwa, satgharwa name of a one-time building in Biru, ca. 10 km east-northeast of the city of Simdega in Simdega District, which is said to have once been seven stories high. Although the ruins are still visible today, the structure has been almost completely demolished. I have been told that a boulder rolled down from the hill (Kharia *biru* ‘mountain, large hill’, from which the village, whose inhabitants now all speak Nagpuri, derives its name) and destroyed the fort. All that now remains is a small section of the ground floor and some of the underground structures. The structure is generally believed to have been built by the ancestors of the modern Kharias. The name is wrongly “corrected” by Pinnow (HJPb:55, n. 16) to being a ten-storied building. The story there is noted to have contained the numeral *tham* ‘7’ which, perhaps due to the informant’s uncertainty with respect to Kharia numerals, was most likely translated as ‘10’, hence change by Pinnow from *tham* ‘7’ to *ghul* ‘10’. As the Indo-Aryan name clearly shows, however, it was (at most) a seven-storied building before its destruction. In another place (HJPb:60,88) Pinnow (wrongly) gives the name as *satgharwa*. As he was working from manuscripts, this is probably due to the similarity in the Devanagari script between the symbols for *dha* (ध) and for *gha* (घ)

sattay See *satay*

satwā See under *sat*

sathay ACT:/MID:?? rest, relax (HJPa:101, §13; 107, fn. 97)

sauk enjoyment < H. *śauq* ‘predilection; eagerness; pleasure’

saūsar See *sāwsar*

saw₁ See *say₁*

saw₂ See *sow* ‘husbund’, *sowṛay* ‘wife’

sawa plus one quarter < H. *savā* ‘plus one quarter’
sawa saw 125

sawaṇ strength, power < S. *sāvāṅ* ‘strength’
sawaṇgaṛ strong, powerful

sawāgiya worker

sawṛay See *sowṛay*

sawṛe See *sowṛay*

sawri See *sowṛay*

sāwsar, saūsar worldly; non-Christian < H. *sāsār* ‘world; life in this world; worldly concerns’

say₁, saw, sos 100 < H. *sau*, S. *sai* ‘100’

say₂ cut, harvest; harvest (n.)

sāy See *se₃*

sayad, sahayad perhaps < S. *saīt, said, said*, H. *śāyad* ‘perhaps’

saykil, saikil bicycle < Eng.

sayun salim, saihun salim Heaven; Zion Salem (from the Bible)

se₁ please < S. *se* ‘please’

se₂ that < S. *se* ‘that’

- se lekhe** (in) that way
- se₃, sāy** Instrumental/ablative postposition, used with direct case < S. *se* ‘from’ *sāē* ‘with (committative)’. Also used with standard in comparatives and superlatives. The same postposition can also be used in loan expressions to denote an adverbial interpretation, as in *moskil se* ‘difficultly.’
- se₄** focus particle, exact semantics unknown. Found only once in my corpus (Kerkettā, 1990:29) and translated by speakers I consulted with the H. pragmatic particle *to*.
- seʔ₁** ACT: fill (TR); MID: fill (ITR); be contained, fit (BG:194: ‘contain’); *seʔ-seʔ*: fill (TR, GENER); CAUS: *oʔb-seʔ*; No DOUB CAUS. See also *samay*, *samsay* / *samse*.
- seʔ₂** louse. See also *kanaʔ-siʔ* ‘comb’ (?)
- sebol** ACT: make sweet, sweeten (CAUS form preferred, especially with animate subject); MID: be(come) sweet (e.g. food), be(come) pleasant (e.g. life); taste; sweet; CAUS: *se<ʔ>bol*. See also *joʔmeŋ*, *joŋsur*, *runu jhunu*.
- sebha** ACT: make s.th. easy; MID: become easy; easy
sebhaqaʔ, sebhaboʔ easily
- sega** a kind of grey squirrel (BG:194)
- sehiya** See *sahiya*
- seirga** See *serga*
- seir sango** friendship. *sango* means ‘friend’, while *seir* does not seem to have any independent meaning. See also *sango*, *dosti*.
- seʔj** ACT: cut (vegetables); MID: be cut ; *seʔj-*
- seʔj*: GENER. See also *seneʔj*.
- sel₁** ACT: ‘pray’. No longer in current use but found in the texts in HJPA. *senel* (see there) is now used, originally a derivative of *sel*. See also *-nV-*.
- sel₂** ‘woman’, found only in compounds, e.g. *konsel(duʔ)*, *boksel*
- selem** a type of flower
- selhob** Gazella Bennettii (HJPA:238,81)
- selhoŋ** ACT: make (a well, etc.) deep; MID: become deep (e.g., water in a well or the ocean, not of holes, ditches, etc.)
- sembhu, sembo, sembho, simbhu, syambhu** Sembho. Name of a mythological personage and his wife, *sembho*, *sembho rani*, also referred to as *ḍakay*. As Pinnow (HJPA:148, n. b) 6) notes, the name is clearly related to *śābhu* ‘Shiva’.
- syambhu raja** King Sembho
- semra** name of a village. Exact location unknown but in general vicinity of Ranchi. Related to *semraʔ*?
- semra, simra** eldest son of Semb(h)o and Dakay
- seŋ** ACT: make s.th./s.o. first; MID: become first; before (with GEN or direct case); first; early; earlier; CAUS: *oʔb-seŋ*. In addition to its use as a “true” CAUS, i.e., having someone move something forward (e.g. in a line), one speaker noted that the CAUS would be used in place of the ACT when reporting on someone else’s action, whereas the ACT would be used in reference to one’s own actions.
- seŋ seŋ** early, first; earlier period
- seŋ pap** original sin (HJPA:267,19)

- seṅhor, seṅghor** ACT: straighten (TR); MID: become straight; straight(-forward), honest; direction; CAUSATIVE: *se²b>ghor*, *se²b>ṅghor*. See also *dīdī*.
seṅhordā? straight; correct
- seṅto?** Saturday. See *to?*, *seṅ?*
- sene²j** knife. See also *se²j*, *-nV-*.
- senel** prayer. See *sel*, *-nV-*.
- senkom** See *siṅkom*
- sepuḍ** ACT: press and squeeze clothing while washing it; MID: be pressed and squeezed (of clothing while being washed) (HJPa:278f. 'torment, agony'. Cf. Santali *siṅpod*', Mundari *sipu'd*). See also *cepuḍ*.
- sēṛa** MID: become mature, worldly (BG:194; Unknown to speakers I consulted)
- sēṛe²j** perfect, pure, correct
sēṛe²jda? perfect(ly), pure(ly), correct(ly)
- sēreṭ sēreṭ** ACT: sniffle when one has a cold; MID:-; GENER
- serga, sergha, seirga, sairga, sariga, seriga, sarga** Sal tree
- seriyat, sariyat** just as, at the same time as, as soon as. Follows the lexical stem of the predicate in the infinitive < S. *seriyat* See also *khōṛo*.
- seriyay, sariyay** ACT: arrange; MID:- < S. *sariyā-/seriyā-* 'arrange'
- serlo²siṅ** south. See also *-lo?*, *-siṅ*. Meaning of *ser* unclear. Seems to be a dialectal variant, equal in meaning to *turlo?*. See there.
- serobim** angel (HJPa:257,4) < Engl. *cherub(-im)* ?
- serta, sairta** wick, fuse < S. *sertā* 'wick'. See also *batti*
- seṭa** ant. See also *biṛim*, *cimṭā*, *demta*, *kāy*, *mu²jda?*, *to²bqir*, *toṭo*, *umphyā*, also *bhundū* 'ant-hill'.
- sēṭh** merchant (HJPb:40,1) < H. *seṭh* 'banker; money lender'
- sethi** in vain
- sew** apple < S. *seo* 'apple'
- sewa** ACT: serve, honor (Eng. object appears in the GEN); MID: be served, honored; service, honor; Note that in the passive, *sewa ḍomki*, the (Eng.) subject (= object in the ACT) does not appear in the GEN < S. *sevā* 'service'
- seyan, seyana** people within the community who enjoy a certain amount of respect and a higher status. Not necessarily the eldest in the community; old, elder < S. *gāṽ seyān* 'village headman'
- seyandū?** older, "old-ish"
- si** See *silo?*
- si?, si²d, sikh, sig** marker of the perfect. Forms: *si²d* before the endings of the first and second persons, SG, in the present perfect, elsewhere in the present perfect *si?*. *si?* does not mark in the present perfect for tense/basic voice (= ACT/MID). *si²(d)* has the form *sikh* in the past perfect before the ACT past marker *o?*. The past perfect is always marked for the ACT in the modern language but occasionally for the MID voice with change-of-state predicates in the texts in HJPa. In the

- irrealis perfect, *siʔ(d)* has the form *sig* before the endings of the 1st and 2nd persons SG in the ACT, elsewhere *siʔ*. See also =*khoʔ*.
- siʔb** combining form of *absiʔb* ‘beginning’, also used to denote ordinals with inanimate entities, beginning with *ubar* ‘2’, e.g. *barsiʔb* ‘second’.
- siʔḍ** ACT: lose (not acceptable to all speakers); MID: be(come) lost; shrivel (HJPA:216,14, citing RR,483f.); *siʔḍ-siʔḍ*: GENER; CAUS: *oʔb-siʔḍ*, No DOUB CAUS
- siʔḍ** See *siʔ*
- siḍiʔj** cotton (BG:194)
- siddhe** straight (to) < S. *sidhā* ‘straight’
- sig** See *siʔ*
- sihai** ink < S. *siyāhī* ‘ink’
- sīhasan** throne (HJPA:260,10) < H. *sīhāsan* ‘throne’
- siket, sikayit** gossip < H. *śikāyat* ‘complaint; reproach’
- sīkoy** See *siḍkoy*
- sikkin** Sikkim
- sikreṭ** cigarette < Eng.
- sikri** chain (HJPA:265,16)
- siksa** ACT: teach; MID: learn; lesson. See also *sikhay/sikhe* < S. *sikhā*- ‘teach’, H. *śikṣā* ‘teaching; learning’
- sikh** See *siʔ*
- sikhay** ACT: teach
- sikhe₁** MID: learn, study. CAUS: *ob-sikha* (from Malhotra, 1982:166) < S. *sikhā*- ‘teach’, H. *śikṣā* ‘teaching; learning’. See also *siksa*.
- sikhe** masdar; learned (of people)
- sikhal paḥhal** literate
- sikhay poḥhe** literate, educated
- sikhe₂** MID: be lean (BG:195; Unknown to speakers I consulted)
- silim** a type of tree
- silimgaḥ** Silimgarh, name of a city, whereabouts unknown but apparently in eastern Chhattisgarh or northwestern Orissa (from HJPA:124, ln. 89)
- silli** Silli, name of a city in West Bengal
- silōʔ, si** ACT: plow (not acceptable to all); MID: plow; (BG:194) gives both the form *silōʔ* and also *si*. The form *si* no longer seems to be in use. The form *silōʔ* undoubtedly derives from *si* and the incorporated object *loʔ*, the combining form of *loʔkha* ‘dirt’. See also *-loʔ*₁ and *sini*.
- silōʔ** masdar of *silōʔ*
- silwar** aluminium < Engl. *silver*?
- sim** Sim (man’s name (from the Bible))
- sima₁** the *Sima* tree
- sima₂, siman, simana** boundary < S. *simān*, *simnā*, *simā* ‘border, boundary’
- simbhu** See *sembhu*
- simbhum, simbhuy** name of a two districts (East and West) in southern Jharkhand
- simḍaʔ, samḍaʔ, simḍega** Simdega, name of the southwestern-most district in Jharkhand

and its capital. Said in (HJPb:51,43) to be the old Kharia word for ‘pond’ or ‘lake’, with the alternative form *samḍa?*. The form *simḍega* however, does not appear to be of Kharia origin.

simḍega See *simḍa?*

simēṭ cement < Eng.

simkon See *siṅkom*

simon Simon

simṛa See *semra*

-siṅ₁ Combining form for ‘sun’. See *munu?siṅ* ‘east’, *ṇelo?siṅ* ‘west’, *serlo?siṅ* ‘south’. See also *siṅkom*.

-siṅ₂ Combining form of *siṅkoy*. See also *konḍu?siṅ*.

siṅgar jewelry < S. *sīgār* ‘jewelry’

siṅkom, simkom, senkom, sinkom star. See also *-siṅ_p*, *tergan*.

siṅkoy, sīkoy hen; fowl; rooster. Combining form *-siṅ₂*
gursiṅ an egg-laying hen
kinir siṅkoy wild chicken

sinar des Sinear, place name in the Bible

sindhū Indus

sindhū ompay Indus river

sinema cinema < Eng.

sinema o? movie theatre

sini plow. See also *silo?*, *-nV-*.

siniṅ ACT: have s.o. step to one side (CAUS preferred); MID: step to one side; edge; bank (of a river); CAUS: *si<?b>niṅ*.

Combining form is possibly *siṅ*, although that form is more likely the combining form of *siṅkom* ‘star’. It could, however, originally have had the form **siṅ* with the *-nV-* infix. See also *kunḍa?bsiṅ*, *munu?siṅ*, *-nV-* but also *-siṅ_p*. See also *sitil*.

siniṅ siniṅ right on the edge (of – GEN)

sinkom See *siṅkom*

sipahi soldier < H. *sipāhī* ‘soldier’. See also *sarsipahi*.

siray ACT:-; MID: expire, die; CAUS: *ob-siray* ‘allow someone to die (but subject does not participate in action); DOUB CAUS: *o?b-si<?>ray* ‘have someone kill someone’ < S. *sirā-* ‘expire; die’. See also *usray* / *usre*.

sire from < S. *sire* ‘from’

sirens Sirenes (in Greek mythology) < Eng.

sirens ṭapu island of the Sirenes

sirens wala belonging to/inhabitant of the island of the Sirenes

sirhawna pillow < S. *siruvā* ‘pillow’, H. *sirhānā* ‘head of a bed’

siri riri, tiri tiri the sound of flute-playing (onomatopoetic)

siriyali “serially”, in order < Eng.

sirjay ACT: create < S. *sirjā-* ‘create’

sirje MID: be created

sirowe ACT: remove or pluck leaves from a branch (HJPA, 155, d:21; 157, fn. d:21; Unknown to speakers I consulted.)

sirph only < H. *sirf* ‘only’

- siskari** ACT/MID: whistle. No apparent semantic difference < S. *siskārī* ‘whistling’
- sistam** system < Eng.
- sistar** (religious) sister, (Catholic) nun < Eng.
- sita** Sita, wife of Ram, an important figure in Hinduism
- sitapur** Sitapur, name of a city in Surguja District (HJPb:64,32)
- sitil** ACT:-; MID: move to one side; edge, side, bank (of a river); CAUS: *si²b>til*. See also *uqul sitil, siniṇ*.
sitil sitilte on the bank of (+ GEN)
- siw, śiw** Siva, one of the three highest gods of Hinduism < H. *śiv*
- skul, skuliya** See *iskul*
- smaran** remembrance (HJPb:64,54) < H. *smaraṇ* ‘remembering, memory’
smaran karay conj.v. remember
- snan** bath < H. *snān* ‘bathing, washing’
snan ter conj. pred. baptize
snan ter-ter kaṛ baptizer
- so re!** Go away! Get! Shoo! Said to fowl. (HJPa:218f.). See also *haṛi re!*
- so?** ACT: fasten, tie (e.g. hair); MID:-; *so?*-*so?*: GENER; CAUS: *o²b-so?*; No DOUB CAUS.
- so?lui** ACT: (?); MID: tie up girl’s hair; girl’s hair, long hair tied in a knot, with or without a comb. See also *roqlui, ului*.
- so²b** See *sou²b*
- sobdhom** See *sodhom*
- sobre** See *sore*₁
- so²bro** ACT: remove the husk; MID:-; GENER; husk. Originally a causative (**soro*)?
- sobru** ACT:?: MID: commit adultery. See also *byabhicar*. Originally a causative (**soru*)?
- sobha** ACT: beautify, make s.th. beautiful; jewelry (HJPa:192,176)
- sobhe** ACT/MID: be or appear beautiful (no apparent semantic difference) < S. *sobhā kar-* ‘beautify’
- soc, sōc** See *so²j*
- socay** ACT: think; know, understand (e.g. a language); MID:-; GENER; CAUS: *o²b-socay*, *so²b>bcay*; DOUB CAUS: *o²b-so²b>cay* (same meaning as simple CAUS meaning); thought, attention < S. *soc-* ‘think’. See also *so²j*.
socay un conj.v. give thought to, pay attention to
- so²q** ACT: mix with hands; MID:-; *so²q-so²q*: GENER. See also *tar so²q* under *tar?*
- sodhom,** ACT: sound (TR); MID: sound (ITR); X-o’clock (in perfect); CAUS: *so²b>dhom*; DOUB CAUS: *o²b-so²b>dhom*; sound made by a musical instrument < S. *sabad* ‘sound, word’? See also *bajay / baje, sohan*.
- sog** pity < S. *sog* ‘sympathy’
sog la? conj.v. fell pity (*sog* is the grammatical subject; experiencer in the oblique)
- sohan** ACT: make (a place) resound with (pleasant) sounds by singing; MID: resound with beautiful sound; GENER of ACT; CAUS: *so²b>han*, *o²b-sohan*;

- No DOUB CAUS. See also *bajay* / *baje*, *sodhom*.
- sohe** See *sahe*
- sohor** village headman; important or great man
- sohoraj, sohoroy** See *bandoy*₂
- soi** See *soy*
- so²j, sojh, sōj, soc, sōc** ACT: learn, know, understand; MID: be understood, etc.; *so²j-so²j*: GENER of ACT; concern, care, worry (n.) < S. *soc* ‘thought, idea; think’. See also *socay*.
- sojh** See *so²j*
- sojh** straight < S. *sojh* ‘straight; direct; honest’
- sokha** finder. See *deṇa sokha* ‘witch finder, magician’ under *dēwṛa* (HJPa:91, ln. 3; 93, fn. 13).
- sol** hole in the floor of a house, about 8-9 cm deep, for grinding or pounding grain (‘mortar for pounding paddy’, BG:196)
- solo?** dog
- somdor** See *samudar*
- somdor, somdhi** See *samdhi*
- somjhay / somjhe** See *samjhay / samjhe*
- somo** See *somon*
- somodor** See *samudar*
- somon, somo, suman** forehead
- sompay, somepe** ACT: hand over, entrust; give back to; MID: be handed over, entrusted. No apparent semantic difference between the two stems < S. *sōp-* ‘entrust (to)’
- sompur** Sompur, name of a village, presumably = Sonpur, south of Sambalpur in Orissa (HJPa:124, ln. 81; 128, fn. 81)
- somra** a man’s name According to (HJPb: 41, n.2) it means ‘one born on Monday’. See also *maṇra, sukra*.
- somtay, somṭay, sumtay** ACT: gather, collect (TR) < S. *saumṭ-* ‘gather (of cattle, etc.) (TR)’
- somte** MID: 1. *somte*: gather, come together; hide (ITR) (by pulling or “collecting” arms and legs in close to the body, thereby becoming small); 2. *somtay*: GENER of ACT. CAUS: *o²b-somtay, so<²b>tay* ‘had someone collect something or someone who did not necessarily want to be collected’; *o²b-somte, so<²b>te* ‘had someone collect people together who came willingly’; DOUB CAUS: *o²b-so<²b>tay, o²b-so<²b>te* (same semantic difference as above). See also *dobray / dobre, japa?, le²d, lukay / luke, oku²b, (lutui) rango?, reprepay*.
- somti?** See *soṇti?*
- somto?, samto?** Monday < S. *somār din* ‘Monday’. See also *to²ṛ*.
- soṇ₁** ACT: buy; MID:-; *soṇ-soṇ*: GENER; CAUS: *o²b-soṇ* ‘sell’; No DOUB CAUS
- soṇ siṇa** sell off
- soṇ₂** See *son₂*
- soṇ₃** Found in HJPa:120, ln. 23. Appears to be a sequential marker, but not found elsewhere in this function.
- sonḍa?** a kind of fish-trap (HJPa:197,203). See also *culu, jhimori, kumoni, londra, mucu*.

- songol** firewood
- songolpur** Songolpur (name of a village) (HJPa:124, ln. 81; 128, fn. 81). Pinnow suggests that this city / village is probably Sambalpur in Orissa.
- sonor** not possessing magical abilities (HJPa, 144:10)
- sonṭiʔ, somtiʔ** yard (MEAS.), a cubit
- sonḥ, sōḥ** the trunk of an elephant (HJPa:181,109)
- son₁** Marker denoting intensity, although its semantic contribution is often quite subtle. It is most commonly found in attributive function, usually with manner adverbials, but is also compatible with predicates. See also *-boʔ₂*, *-daʔ₆*.
- son₂, -son₂** suffix denoting the number of times. The only forms in current use are *meson* / *mensoṇ* / *menson* ‘once’, *barson* ‘twice’, *uʔpheson* ‘thrice’ and *kiʔjte son* ‘how often?’, but others such as *moloysen* ‘five times’ or *gholson* ‘10 times’ are occasionally encountered in older texts (e.g. HJPa:205,4). Otherwise, *chor* is used, in combination with the numerals borrowed from Indo-Aryan. See also *chur*.
- son₃** Son
son ompay the Son River
- sona, sone** gold; dear (HJPa:215,11, who derives it from ‘gold’ in a metaphorical sense) < S. *sonā* ‘gold’
sona kunḍuʔ “gold child”, affectionate term for a child (HJPa: 244,96)
- sonar** goldsmith
- sonbira** a kind of worship (*puja*) to drive away evil spirits (*pret*)
- sonbira oʔjna** name of a religious ceremony
- sone** See *sona*
- sonhor₁** ACT: praise (usually in a religious sense); MID: be praised; GENER of ACT; (religious) service. HJPa, 157, fn. 34 writes that this is to be translated as ‘income’ from H. *son* ‘gold’ and *har* ‘seizing, taking’.
- sonhor₂** ACT/MID: eat, used in reference to the guests of a wedding feast after the wedding ceremony. No apparent semantic difference between ACT and MID.
- sononḡ** door, gate. Cf. Sora *sənaṇ-ən* ‘door, gate’ (HJPa:191,167a). See also *-nV-*.
- sonphula** swollen < S. *phul-* ‘swell’
- sōp** fennel seeds (BG:196)
- soṛkom, sorkom** small stool for sitting on; seat
- soṛom** a type of flower, said by some speakers to have edible petals. Its stem is also peeled to supply the raw material for making ropes. Said by speakers I consulted to be *sanai* in S. and also in H., although I have not been able to locate this lexeme anywhere.
- soṛpa** valley (HJPa:122, 62)
soṛpaʔ godjhuṇ mountain pass
- sōḥ** See *sonḥ*
- sor** Combining form of *soreṇ* ‘stone’. See *paʔsor*, *boṇsor*, *kulusor* and *kunḍuʔsor* under *konḍuʔ*.
- sore₁** ACT: finish (TR) (CAUS preferred); MID: take place quickly, become ready

quickly; finish (TR), less quickly than the ACT; CAUS: *so*<²*b*>*re*, *o*²*b*-*sore*; DOUB CAUS: *o*²*b*-*so*<²*b*>*re*. The simple CAUS often does not appear to differ in meaning from the basic lexeme. This may be due to the S. form, cf. *sapr*- ‘be or get ready’, *saprā*- ‘make ready; get ready’. *sore* may then be due to a reanalysis of *sapre*/ *so*²*bre* as a CAUS form.

sore₂ See *so re*!

soreŋ, sorēŋ stone, rock; cliff; name of one of the nine clans; also used as a family name. In one version of the history of the Kharia, also the name of one of the original nine sons. Combining form:-*sor*:

sorga²q, sorgo²q ACT:-; MID: to get food or drink in the noise when eating (e.g., after coughing or laughing). See also *sarke*.

sori(?) with; with, along, together (also temporal)

sori saŋgo²q neighbor

sori saŋgo friendship (between brother and sister, HJPa:241,90)

sori sori together with (+ GEN); together

sorite along with, together

sorkom See *soŋkom*

sorlo? south. See also *-lo?*, meaning of *sor* unclear.

sos See *say*

sosan lilly; iris < H. *sosan* ‘lilly; iris’ (HJPa:96,§6; 109 (H. translation))

soso name of a tree, *semecarpus Anacardium* (BG:196)

sosreir, sosrair, sosrar parent-in-laws’ home < H. *sasurāl* ‘father-in-law’s house or family’

soŋi small stick, cane (BG:196) < S. *soŋi* ‘stick’. See also *soŋkone*

soŋkone small stick, cane (BG:196) < S. *soŋi* ‘stick’. See also *soŋi*.

so?to ACT: make something true; MID: become true; truth; true; golden; really < S. *sac* ‘true’, *sacāi* ‘truth’; *so?to* would appear, however, to be a very old loan word, as the *?t* seems to point to either a geminate or at least to two consonants inside the lexeme, cf. Sanskrit *satyam* ‘truth’, Pali *sattam*.

so?tobo? true, truly; genuine(ly) (HJPb:43,14)

so?to patar the true light

sou See *sow*

sou²b, so²b, sab all < S. *soub* ‘all’

sab caŋi tij on all four sides

soub jhaŋi all

soub kuch anything, everything

souŋay, souŋe See *sowŋay*

sow husband. See also *souŋay*. Probably derives from *sumar* (cf. *sumarbo?*, *sumarqay*).

sowēŋgiya servant

sowŋay, sawŋe, sawŋay, sawri wife. See also *sou, qay*.

soy, soi ACT: bite (of a mouse or rat); MID:-; *soy-soy*: GENER

sri, śri Lord < H. *śrī* ‘HON prefix to a name (of a male deity, a man, a sacred place’

sristi, sristi creation < S. *sr̥ṣṭi* ‘creation’

sristi utpait creation

- stesan, stesan, tsesan** (train or bus) station < Eng.
- stet** state < Eng.
- stuti** praise (n.) < H. *stuti* ‘praise; song or hymn of praise’
stuti karay conj.v. praise (v.)
- sthir** See *athir*
- su** ACT: put on (clothes), wear; MID:-; *su-su*: GENER; CAUS: *o²b-su*; No DOUB CAUS
su-su masdar of *su*
- su²** ACT: sew (s.th., TR); MID: be sewn; *su²-su²*: GENER of ACT < H. *sī-* ‘sew’? Perhaps Sanskrit *sīvyati* ‘s/he sews’? Perhaps derived from *su²trom* ‘thread’, which is clearly borrowed from Indo-Aryan, see there.
- su²b** ACT: reach into, stick the hand into (e.g. a pocket, a pot, thereby dirtying the liquid); MID: (of the arm) to be stuck into (a bucket, etc.); *su²b-su²b*: GENER of ACT. See also *sunu²b*; *sajay₁*.
su²bqa₁ ACT: reach the hand into a liquid, usually water (*qa₂*, but it can also be another liquid) and thereby soil the water.; MID:-; GENER
- subaḍur** a type of oil (for fueling a lamp). See also *subḍur*
subaḍur jol *subaḍur* oil
- su²bqa₁** See under *su²b*
- su²bqa₂** See under *su²b*. According to Biligiri (BG:197) ‘last year’, but this would appear to be a typing mistake for *su²dha₂*, see there.
- subḍur** a type of plant (HJPa:121, ln. 44, 126, fn. 44: ‘one kind of twinning [sic!] plant with red fruits, used for medical oil’, cited from Paulus Kullu). This is most likely the same lexeme as *subaḍur*, see there.
- subḍur jol** subdur oil
- subh** honorable < H. *śubh* ‘auspicious; good’
subh jimi (your) good name
- su²d** ACT:-; MID: become wet; *su²d-su²d*: GENER; CAUS: *o²b-su²d*; DOUB CAUS: *o²b-su<?>d*
- suḍ** pure < S. *śudh* ‘pure, unadulterated’. See also *sudhom*.
- su²dha₂** last year. See also *enma₂* ‘this year’, *asintay* ‘next year’, *su²bqa₂*.
mon su²dha₂ the year before last
- sudom** See *sudhom*
- sudh** interest < S. *śudh* ‘interest (of money, bank)’
- sudha** with (HJPa, 155:24; 157, fn. 24, on 155, fn. 24). Pinnow writes that this form is “= lo₂ ‘with’”. It is not clear what exactly is meant here, as I am not aware of any postposition *lo₂*, except from this passage. See *lo₂*.
- sudhom, sudom** ACT: clean or purify someone else; MID: clean or purify oneself; pure; be(come) pure < S. *śudh* ‘pure, unadulterated’. See also *suḍ*.
- sudhray** ACT: improve < H. *sudhār-* ‘improve (TR)’
- sudhre** MID: become improved < H. *sudhar-* ‘be improved’
- sudhu** a (girl’s?) name (Kerkettā, 1991:14)
- suga** parrot < S. *sugā* ‘parrot’. See also *kole₂*, *sugi*.

- sugi** parrot (Malhotra, 1982:112, probably in reference to a female or small parrot). See *kole?*, *suga*.
- suiya** intermediary, go-between for marriage arrangements < S. *suiyā*. See also *aguwa*.
- sukra** a man's name (HJPb:41,n. 2, who notes that it means 'one born on Friday'). See also *somra*, *maṇra*.
- sukhmuṛ** the three cows brought as a gift from the boy's house before marriage (BG:197)
- su?kho** ACT: make someone happy; MID: become happy; pleasure, happiness; happy < S. *sukh* 'happy'. See also *dukham sukham*.
- su?khobo?**, **sukhobo?** happily (HJPb: 34,51); pleasant (HJPb: 61,7)
- sukhobo? la?** conj.v. like, be pleasant (experiencer in oblique case)
- su?kho kayom** gospel
- sul** ACT: crow (of roosters only); MID:-; *sul-sul*: GENER
- sula?** dawn (i.e., when the rooster crows); crowing (HJP, 154, d:14)
- sului** ACT: warm up (TR); MID: warm up (ITR); CAUS: *oʔb-sului*, *su<ʔb>lui*; DOUB CAUSATIVE: *oʔb-su<ʔb>lui*. See also *garam*, *giriṇ* / *giṛiṇ*, *loʔb*, *ṇem*, *oṇem*, *oṛe*, *pogim*, *ruṇum*, *ṭheker*, *tapay* / *tape*, *urum* / *udum*, *usum*.
- sum₁** ACT: 1. stick something into something else; hoist (a flag) (HJPa: 231,61); 2. sacrifice (HJPa:71, line 12 from top; 254,126); 3. drive in a post, plunge (TR); MID:-; *sum-sum*: GENER; CAUS: *oʔb-sum*; NO DOUB CAUS. See also *daṛom*.
- sum-sum** masdar of *sum*
- sumañ₁**, **sum₂**, **suṇ₁** ACT: offer salutations in
- greeting; MID: meet (ITR). Roughly same meaning as *johar*. Same as *suṇ₂?*
- sumañ₂** See *soməṇ*
- sumarbo?** Mr.; praiseworthy (Malhotra, 1982:62)
- sumarday** Mrs., Miss
- sumbo?** tree stump; base; (fig.) origin. Also used in compound-like constructions with a general locative meaning, coming very close in function to that of a general locative-case ending. *bo?* 'place' is used in this same function. See also *bo?*.
- daru sumbo?** tree-stump
- kaṭa sumbo?te** at the feet of; can also be used as a simple object with the meaning 'feet' (OBJECT) (HJPa: 269,22)
- sumbo?-sum** very first, original
- sumkaṭ mara** stingy, miserly < S. *sumkaṭ mārā*
- sumtay** See *somtay*
- suṇ₂** ACT: sacrifice; MID: be sacrificed to (individual sacrificed to is the subject); *suṇ-suṇ*: GENER of ACT. Same as *sum₁*; *sumañ?* See also *suṇ₁*, *summer*. Perhaps related to, if not identical with, *sum₁*, 'drive (a stake into)' (so also HJPa:134, fn. 7), as R&R (1937:374-5) describe a traditional sacrifice in which a stake, representing the god *barndā*, is driven into an ant-hill.
- suṇguʔd** offering, sacrifice (< *suṇ goʔd*, the culminatory telic marker; from HJPa:162, fn. 10). Cf. however *suṇ jo?*, which suggests that *suṇ uʔd* is the source (cf. *uʔd* 'drink vs. *jo?* 'eat').
- suṇ jo?** ACT: sacrifice (HJPa, 144:10)
- sun₁** honor, voice of holy spirits (HJPa:132, ln.

- 7; 134, fn. 7). See also *sunmer*; *sumaj*,
*sum*_{1,2}, *suṇ*_{1,2}
sunloṇ MID: echo (in the wildernis)
(literally ‘holy voice’) (HJPa:132, ln.
7; 134, fn. 7) (unknown to speakers
I consulted). See also *loṇ*.
- sun₂** zero < S. *sun* ‘zero’
- sundru²j, sunduru²j, sunruj** navel
- sundar** ACT: make beautiful; MID: be(come)
beautiful; beautiful < S. *sundar*
‘beautiful’
sundarbo² beautiful
sundarta beauty
- sundarom, sundrom** vermillion
- sundarta** See *sundar*
- sunjorighaṭ, sunjurighaṭ** Sunjorighat. Name
of a city, whereabouts unknown.
- sunloṇ** See under *sun*₁
- sunmer** ACT: praise; MID:-; praise; sermon. See
also *sun*₁.
sunmer karay conj.v. praise
- sunruj** See *sundru²j*
- sunsan** peaceful, quiet < S. *sun-sān* ‘desolate,
dreary; quiet, still’
- sunu²b** Found in Sāhu (1979/80:44), given with
no meaning. Sāhu derives this from *su²b*,
which means ‘reach the hand into s.th.’
Most speakers I questioned on this were
not familiar with this term and were of
the opinion that it was an error, although
one speaker accepted it with the meaning
‘capable of reaching the hand into s.th.,
adding that it is not used. See also *su²b*,
-nV-.
- supari** betel nut < S. *supārī* ‘betel nut’
- supli** right (hand) (BG:197)
- suṇu²b** leaf cup, vessel for holding food made of
leaves (H. *donā*)
- surali** name of a cow which played a prominent
role in the travels of the Kharia in pre-
historical times. See also *baysali*.
surali gay the Surali cow
- suraṇ** straight (in form) < S. *surāgh* ‘straight
(of tree, as palm tree)’
- surat** good figure (BG:197) < H. *surat* ‘memory;
lovers’ pleasure’?
- surguja** Surguja, name of a district in eastern
Chhatisgarh
- surjamay** ACT: supply (BG:197)
- suru** ACT: start, begin (TR); MID: begin
(ITR); GENER of ACT; CAUS: *o²b-suru*,
su<²b>ru; DOUB CAUS: *o²b-su<²b>ru*
(not common); beginning < S. *śuru*
‘beginning’
- suru²b** ACT: sip (e.g. tea) (BG:197 ‘suck’); MID:-
; GENER. Some speakers indicated that
both the ACT and the MID may be used,
with no apparent semantic difference <
S. *surp-* ‘sip’
- surum** ACT: steal; MID: be stolen; GENER of ACT;
thief
surum kaṭ thief
- susray** ACT: hold (HJPa:91, ln. 5)
main susray honor, hold in honor
- suśrimati** Mrs < H. *śrīmātī* ‘Mrs.’
- su²trom** ACT: thread (a needle); MID:-; GENER;
thread (n.) < S. *sutā*, H. *sūtra* ‘thread’.

See also *su?*.

suwidha comfort, ease < S. *subidhā* ‘convenience’

swabhaw (human) nature < S. *svābhāv*, *sabhāv* ‘nature (of person)’

swapan dream < H. *svapna* ‘dream’

swarg, **swarag**, **sarag** Heaven < S. *svarag* ‘Heaven’

swarag raij the Kingdom of Heaven

swikar acceptance < H. *svīkār* ‘acceptance’

swikar karay conj.v. accept

śyam bihari name of one of the servants of the king of Surguja in HJPb:66,72.

syambhu See *sembhu*

t

taim time < Eng.

tak ‘13’. Alternative for some speakers to *ghol u?phe*. Not in general use.

tamar See *tamar*

taṅ See *thaṅ*

taṇay ACT: hang (TR) < S. *tāgā*- ‘hang’

taṇe MID: *taṇe*: become hanging, be hung up; *taṇay*: GENER OF ACT; CAUS: *oʔb-taṇay*, *ta<P>ṇay*; DOUB CAUS: *oʔb-ta<P>ṇay*; Past participle: *taṇga-l* (not acceptable to all).

tapu island (HJPa:79f.)

tāro See *thaṇo*

tāt sāy strongly < S. *tāt sāy* ‘strongly’

taṭay ACT/MID: become tired and aching (of muscles, etc.). No apparent semantic difference between ACT and MID < H. *taṭā*- ‘ache (the limbs or body)’

tāy, t̃āy! the cry of a bird (onomatopoeic)

tebul, tebal ACT: turn something into a table (e.g., in a story / myth); MID: become a table (e.g. in a story / myth); table < Eng.

teḍha, teṭha, tirha ACT: make crooked; MID: become crooked < S. *teṭhā* ‘crooked’

teke make, prepare (HJPb:56,77; 59, note 77) < H. *tek*- ‘support; maintain strongly’?

tempay ACT: beat with a stick; MID:-

teṭay ACT: overeat and overdrink, overindulge; MID:-; GENER. See also *khōṭay*.

teṭha See *teḍha*

tesan See *stesan*

teṭe name of one of the nine clans; used as a family name. Derives from *teṭeṭohoʔj*. In one version of the history of the Kharia, also the name of one of the original nine sons.

teṭenga, teṭṅga lizard (BG:202 *teṭṅga* ‘big lizard’; HJPa:174:56 *teṭenga* ‘lizard’) < S. *teṭēgā* ‘(tree or ordinary) lizard’

teṭeṭohoʔj a type of bird. A shortened form of this word, *teṭe*, is also the name of one of the Kharia clans.

teṭṅga See *teṭenga*

- ṭibar** See *tibru*
- ṭibru** See *tibru*
- ṭibhi** television < Eng.
- ṭihil** comb (of a bird) (HJPA:219,26, who quotes RR:487f., No. 7 *ṭihli* ‘tail’)
- ṭika, ṭiklay** ACT: apply a *tika* to someone else’s forehead
- ṭike₃, ṭikle** MID: apply a *tika* to one’s own forehead < H. *ṭikā* ‘round ornamental mark made on the forehead’
- ṭikaṭ** ticket < Eng.
- ṭikay** ACT: catch s.th./s.o. and not let it go
- ṭike₁** MID: be caught < H. *ṭikā*- ‘cause to stop; detain; check’
- ṭike₂** ACT/MID: last a long time. No apparent semantic difference. CAUS: *oʔb-ṭike*, *ṭi<ʔb>ke*; DOUB CAUS: *oʔb-ṭi<ʔb>ke* < S. *ṭik*- ‘last (referring to things that wear out)’
- ṭike₃** See *ṭika*
- ṭiklay, ṭikle** See *ṭika / ṭike*
- ṭipṭhekan** ACT: fix a date (with *tarikḥ* ‘date’ as object); MID: (of a date) to be fixed; the fixing of a date < S. *din ṭip kar*- ‘fix (of day)’, *ṭhekan* ‘fixed (definite, as of date, arrangement, etc.)’
ṭipṭhekan karay conj.v. fix a date
- ṭoʔbḍaʔ** mud. See also *ḍaʔ₁*.
- ṭoʔbḍir, toʔbḍir** white ant. See also *biṛim, cimṭā, demta, kāy, muʔjḍaʔ, seṭa, ṭoto₂, umphya*, also *bhunḍu* ‘ant-hill’.
- ṭoēʔj** the sound made by parrots (HJPA:228,51) (onomatopoetic). See also *oēʔj*.
- ṭokay** ACT: talk; MID:-; GENER < H. *tok*- ‘challenge; interrupt’
- ṭola** part of a village; BG:202: ‘small village containing not more than ten houses’. Now used more-or-less interchangeably with *poʔḍa, khoṛi* < H. *ṭolā* ‘quarter (of a town or village)’
- ṭonritoli** name of a *khoṛi* or ‘village section’ in Saldega (*salḍaʔ*) near Simdega (*simḍaʔ*)
- ṭonha** witch < S. *ṭonhā* ‘sorcerer’
- ṭonri** hill; small jungle (BG:202) < S. *ṭōgrī* ‘hillock’
- ṭopi** cap (hat) < S. *ṭopī* ‘cap’. See also *ṭopriʔ*
- ṭoʔpo, ṭoʔpho** a kind of bird; name of one of the nine clans; used as a family name. In one version of the history of the Kharia, also the name of one of the original nine sons.
- ṭopri** crown. See also *ṭopiʔ*
- ṭoʔpho** See *ṭoʔpo*
- ṭoror** long shaft of plough (HJPA:186,134)
- ṭoroc** flashlight < Eng. *torch*
ṭoroc batti flashlight
- ṭoto₁** standing; stagnant; sitting (in children’s language) (HJPA:169:21) Appears to be the masdar of a root *ṭo* with the meaning ‘stand’, which is not found in my corpus.
- ṭoto₂, ṭhoṭho** black ant (HJPA:169,21, from FGD). See also *biṛim, cimṭā, demta, kāy, muʔjḍaʔ, seṭa, ṭoʔbḍir, umphya*, also

- bhundū* ‘ant-hill’.
- tōya₁** ‘14’. Alternative for some speakers for *ghol i?phon/tham*. Not in general use.
- tōya₂** type of small crane or heron, smaller than a *banḡklui*, or perhaps a certain kind of feather (HJPa:219f)
- tu** departive marker (,v2“) which denotes that the action which it modifies is over and that the agent left after completing the action. *tu* has no independent lexical meaning. Cf. Santali *oto*, which virtually the same function. *tu* has combined with a number of lexemes to form new lexemes, which can also combine with *tu*: *oltu*, *do²dtu*, *melaytu* *oḡamtu*, *yoḡtu* (the last two examples are not acceptable to all speakers). See also *tuḡa?*.
- tuḡa** See *tuḡa*
- tuḡa?** ACT: (of a river) to carry s.th./s.o. off; MID: to be carried off by a river (BG:202 ‘float’). See also *tu*, which would seem to have once been used as a lexical root, and also *ḡa?*. See also *go?*, *ghōḡci*, *hintor*, *kaku²j*, *kundum*, *paṇ*, *puṇ*, *sambhray₂*, *te²j*, *tuphan*, *uḡum*.
- tu²j** See *tup*
- tuknu** basket < S. *tuknu* ‘basket (very small)’
- tuku** high rock (HJPa:188, fn. 145 ‘a flat rock where paddy is threshed’ from RR, no page); rock (BG:202)
- tup, tu²j** ACT: shoot; MID: be shot; *tup-tup*: GENER of ACT
- tundū** end (HJPa:281,45) < S. *tuḡar-* ‘come to an end (journey, work, fruit bearing season, life of bearing fruit)’? See also *tu²ḡ*, *ontu²ḡ?*
- tundute** in the end
- tunḡi** name of a mountain, whereabouts unknown (HJPa:224,43)
- tunḡi biru** Tunti Mountain
- tura²b(ḡa?)** ACT: make (s.o.) an orphan; MID: become an orphan; orphan < S. *tuḡā* ‘orphan’
- tuwar** orphan (BG:202)
- *th***
- tha?** ACT: adhere, stick (TR)
- thāḡa, thāḡha** See *thanḡa*
- thāḡho** See *thanḡo*
- thag** See *than*
- thah(a)ray** ACT: fix (a day) < S. *thahar-* ‘stay (stop for a time)’
- thah(a)re** MID: wait; stop for some time
- thakay, thakāy** ACT: deceive, cheat; MID:-; GENER; CAUS: *o²b-thakay*; DOUB CAUS: *o²b-tha<²b>kay* < S. *thak-* ‘cheat’, *thakā-* ‘be cheated’
- thakāy po?** conj.v. deceive
- thamkay** ACT: stop (TR) < S. *thamkā-* ‘stop beating drum’
- thamke** MID: stop (ITR) < S. *thamk-* ‘stop (of rain)’
- than, taṇ, thag** numeral classifier, appears to derive from the classifier *goḡhan* (see there). General classifier, not restricted semantically. See also *tho*.

- thaŋka** thunder < S. *thankā* ‘thunder’
- thaŋkol** ACT/MID: knock. No apparent semantic difference between ACT and MID.; pin or nail (n.)
- thaŋo, t̥āro, t̥hāro, t̥hādho, t̥hāw** place (n.) < S. *t̥hāv* ‘place’
- thaŋo ter** conj.v. give refuge (to s.o.) (HJPb:56,64)
- thanay, thane₁** ACT: *thanay*: assert; stand up (TR); MID: *thane*: try (unsuccessfully) to assert; *thanay*: GENER of ACT < S. *tharhā* ‘stand (up)’?
- thandha, t̥hāda, t̥hādha, thanda** ACT: make cold; MID: become cold; cold (tea, water, etc. but not the weather) < S. *thandhā* ‘cold’. See also *raŋga*.
- thane₁** See *thanay* / *thane*
- thane₂** resolved (= *thane₁*?)
- tharhiya** name of a *rāg* ‘musical melody’
- t̥hāro** See *thaŋo*
- t̥hāw** See *thaŋo*
- thawka** on time < S. *thaukā* ‘on time’
- theb** the Theb bird, a kind of small bird (HJPa:172,42)
- thehuna, thewna, thehu?na** ACT: kneel; MID:-; GENER; knee < S. *thehunā*
- thekan** beginning, starting point; fixed place; whereabouts (BG:203)
- theker** ACT: (of the sun) to warm (TR); MID: be warmed by the sun; sunshine < S. *thekeir/dhekeir tap-* ‘warm oneself in the sun’. See also *garam, giriŋ/giriŋ, lo²b, nem, onem, oŋe, pogim, ruŋum, sului, tapay / tape, urum / udum, usum*.
- thela?** ACT: push; MID: be pushed < S. *thel-, dheckal-* ‘push’
- thepa** fingerprint (HJPa:66, 68, fn. 21)
- thepa modhe** illiterate
- thewna** See *thehuna*
- thik** ACT: make good; repair; MID: become good; good; exact, exactly; OK! Alright! < S. *t̥hīk* ‘exact’, H. *t̥hīk* ‘good; exactly’
- thikedar** contractor, leaseholder < S. *t̥hīkādār, hīkedār* ‘contractor’
- thisa(y)** ACT: call out loudly; cry for help, call out to someone; MID:-; GENER; CAUS: *o²b-thisa(y), t̥hi<²b>sa(y)*; DOUB CAUS: *o²b-t̥hi<²b>sa(y)*
- tho, thu, aŋho** general numeral classifier with forms referring to non-humans, rarely with human nouns. Same meaning as =o. According to BG:203 it is used only with numerals above two. It is however, at least nowadays, also used with the numerals *ek* ‘one’ and *dui* ‘two’. Also compatible with *kai* ‘few’ < S. *-tho* ‘CLASSIFIER’. See also *a₂=, =o, goŋaŋ, ŋaŋ*.
- tho?** ACT: shoot, hit; affect (not acceptable to all); MID: affect; cling to; get hit; CAUS: *o²b-tho?*; No DOUB CAUS < H. *thok-* ‘strike (against); tap’
- thoka** ACT: make (s.th.) fit; MID: become just sufficient; to fit exactly (dress) < S. *thukthukiyā, thok ban-* ‘fit’
- tholi** chin < S. *thol(h)ī* ‘chin’

thonghi quiver (n.) (HJPb:61,11)

thor beak < S. *thor* ‘beak’

thorhi a hollow bamboo shaft for the *thoʔthi*. The hunter places the *thoʔthi* into the *thorhi*, blows through this and thus shoots the *thoʔthi*. To my knowledge, no poison is used. See also *thoʔthi* < S. *thorhī* ‘arrow (of bamboo).’

thoʔthi a kind of weapon, somewhat like an arrow. It can have a sharp head, but with two or more sharp points. The head may also be a small stone. See also *thorhi*.

thoʔhkay ACT: pick (with a beak, of birds);
MID: GENER

thoʔhke MID: be pecked at < S. *thoʔhk-*
‘peck’

thoʔho See *toʔo*

thoʔthor throat (BG:203) < S. *toʔā*, *toʔrī* ‘throat’?

thu See *tho*

thūthi, thuʔthi ACT: cut or break off (finger, tree, etc.); MID: be cut or broken off < S. *thuʔthi* ‘broken off (adj.)’. See also *thunʔhi*.

thunʔhi stump (HJPa:208,10) < H. *thūth* ‘stump (of a branch or arm); trunk (of a tree)’. See also *thuʔku*, *thūthi*.

thuʔlu bald < S. *thuʔlu* ‘bald’

thuray ACT: collect < S. *thurā-* ‘collect’

thure MID: become collected

thuʔku tree trunk < S. *qhuʔu*, *qhuʔku* ‘tree stump’. See also *thunʔhi*.

t

ta marker of MID, nonpast on predicates. See also *te*, *taʔjd*, *teʔjd*.

taʔb, tab, tob, tobe then < S. *tab* ‘then, after that’

tab se then, since then

tab tak until then

tobga at that very time

tabe subjection < H. *tābe* ‘dependent (on); submissive, obedient’

tabkar the banyan tree (BG:198)

tāhit, tāhet also. Enclitic additive focus particle, similar in meaning to *jo* < S. *tāhit* ‘also’

tai See *tay*₃

taʔj₁ ACT: distribute, divide; MID:-; *taʔj=taʔj*: GENER; CAUS: *oʔb=taj*. Perhaps once related to *aʔj/ayiʔj*, the marker of qualitative predication. Compare the semantics of *hoy* ‘become’ and *ob-hoy* ‘distribute’. However, at least in the modern language there is no CAUS prefix *t-* and *taʔj* and *aʔj₁* are at least now clearly two independent lexemes.

taʔjna distribution

taʔj₂ See *taʔjd*

tajbij shortage (Kerkeṭṭā, 1991:23)

taʔjd present progressive, MID marker. *d* is dropped before all person markers beginning with a consonant, i.e., it is only found in the 1st and 2nd persons, SG. This marker is clearly based on the present MID marker *ta* with what would appear to be a shorter form of the non-inherent qualitative predicate marker *aʔj/*

- ayiʔjd*, probably as a kind of “actualizer”.
See also *teʔjd*.
- taʔjna** See *taʔj*₁
- tajub** astonished < S. *tajub* ‘surprised, astonished’
- tak** up to < S. *tak, jab tak* ‘until’
jab tak until
- takat** power < H. *tāqat* ‘strength, power, ability’
- takiya, tekiya** pillow < S. *takiyā* ‘pillow’
- taʔko** ACT: watch, waiting in ambush; MID:-; GENER < S. *tāk-* ‘watch’
- tala** lock < S. *tālā* ‘lock’
- talab** pond, lake < H. *talāv* ‘tank, pond’, *tālāb* ‘pond; tank; reservoir’
- talbeir** See *tarwair*
- talowa** palm (of hand) < S. *tarhāthī* ‘palm of hand’, H. *tal* ‘surface’, *tāl* ‘clapping the hands’? See also *tarhathi, taruwa*.
- tama, tam, taŋ₂** now
tam(a) jou until now
- tamar, ʔamar** Tamar, name of a village (= Tamaŋ, southeast of Bundu, HJPa:136, ln. 5, 138, fn. 5)
- tamasa** ACT: put on a show, act in a funny way; MID:-; GENER; show (n.) < H. *tamāšā* ‘show, spectacle’
- tamba** copper < S. *tābā* ‘copper’
- tamkhu** tobacco < S. *tamākhu, tamkhu* ‘tobacco’
- tamras** guava tree and its fruit < S. *tamras*
- ‘guava’
- tamu** ACT: sneeze; MID:-; GENER. See also *chīk, hāʔchīŋ*.
- taŋ₁** annoyance < H. *tāg* ‘cramped; distressed; vexed’
taŋ karay conj.v. annoy
- taŋ₂** See *tama*
- taŋ₃** Combining form of *koŋtaŋ* ‘cow’. *-taŋ* is no longer productive and is found in modern Kharia in few words, such as the following: *dimtaŋ* ‘(animal) stall’, *giniŋtaŋ* ‘bride price (paid in cattle)’, *koŋtaŋ* ‘cow’, *khoʔtaŋ* ‘guard over, tend (cattle)’.
- taŋma** stalk (n.) (HJPa:201,236)
- tap** ACT / MID: weave; *taŋ-taŋ*: GENER. No apparent difference between ACT and MID with simple stem.
- tanɖaʔ** marinated, soaked (HJPa:71, 73, fn. 24)
tanɖaʔ golaŋ a type of rice beer in which the rice is first soaked in water and boiled. See also *komsor golaŋ*.
- tanij** somewhat < S. *tanik* ‘little, slight; very little, the least’
- taniko** meaning unclear, found in HJPb:44,6 with no further comment. It is also not included in the translation. Perhaps related to *tanij* < S. *tanik* ‘little, slight; very little, the least’.
- tapaʔ** ACT: sprinkle, spatter; blow up dust (of the wind or people); MID: (of dust) to be thrown, etc. See also *oroŋ*.
- tapan** warm < H. *tapan* ‘heat’. See also *tapay / tape, komsor (golaŋ)*.

- tapay** ACT: warm (of the sun, fire, etc.) (TR) < S. *tap-*, *tapā-* ‘warm (ITR)’
- tape** MID: become warmed by the sun See also *tapan*. See also *garam*, *giriṇ* / *giṇ*, *lo²b*, *jem*, *oṇem*, *oṇe*, *pogim*, *ruṇum*, *sului*, *ṭheker*, *tapan*, *urum* / *udum*, *usum*.
- tapman** temperature < H. *tāp-mān* ‘temperature’
- taṭ** palm tree < H. *tār* ‘the palm tree’ *Borassus flabellifer* (fan-palm)
taṭi toddy
- taṭu** wisdom tooth (BG:199)
- tar** ACT: beat, kill; defeat; MID:-; *tar-tar*: GENER; CAUS: *ob-tar*
ban tar conj.v. cast a spell (on s.o.)
tar so²ḍ knock down; dejected, downcast; damned (HJPa:221, 33)
kiṇo² tar so²ḍ damn it!
- taraju** balance, scale (HJPa:198,214 ‘beam of a balance’) < S. *tarāju* ‘scale’
- taran** shoulder. See also *khand*.
- tarbu²j** watermelon < S. *tarbuj* ‘watermelon’
- tardi** ACT: light up a house (etc.) by lighting a lamp; MID: become lit up by lighting a lamp; lamp; CAUS: *ta²b>di*, *ob-tardi* (second form from Malhotra, 1982:166)
tardi patar lamp-light
- tarhathi** palm (of the hand) < S. *tarhāthī* ‘palm of hand’. See also *talowa*.
- tarika** manner, method < S. *tarikā* ‘manner, way, method’
- tarkelen** ACT: light up the sky, cause to sparkle (e.g. of God); MID: of lightning to flash; sparkle; sparkling; a woman’s name < Skt. *tārakā* ‘star; sparkling’?
- tarnay** ACT: stand ready to fight in a very aggressive stance; MID:-; GENER
- taro²b** the tree *Buchanania latifolia*, and its nut (Malhotra, 1982:267: ‘root’). See also *car₁*
- tarsar** with difficulty
- tarsay** ACT: cause to want, tease, tantalize < S. *tarsā-*, *tars-* ‘tease; long for’
- tarse** MID: long for (BG:198 ‘struggle’)
- tarsi²?** ‘17’ (not in general use). Alternative for some speakers to *ghol tham/thom*.
- tarso²ḍ** ACT: slam s.th. down (e.g. a book on a table); MID:-
- taruwa** sole of the feet < S. *tarvā* ‘sole’. See also *talowa*.
- tarwair, talbeir** sword < S. *talvār*, *tarvāir* ‘sword’
- tataṇ, tata** grandfather < H. (< Skt.) *tāt* ‘father; respected or venerable person’?
- tawa** clay pot, about 30-40 cm. in width < S. *tāvā* ‘earthen pot for curry’
- tawbhi** still, nevertheless, used in conjunction with correlative *jawbhi* < H. *to bhī* ‘yet, still, nevertheless’
- tay₁** ablative postposition (‘from’) used with absolute or GEN. Also used as an instrumental (‘with; by’) and, occasionally, perative postposition (‘through’). Also used to mark the standard in comparatives and superlatives. Cf. Brajbhasha and Awadhi *taī* ‘from’.
- taybo²?** towards

- tay₂** then
- tay₃, tai** pan for frying, frying pan < S. *tāi* ‘shallow, metal frying pan’. See also *hakandaba*.
- tay₄** that many < H. *tai* ‘that much/many’
- tayar, teyar** ACT:??; MID: become ready; ready, prepared < S. *teyār* ‘ready’
tayari preparation
- te₁** oblique case marker. Used to mark definite direct objects, indirect objects and adverbials of all types, especially locatives. Also occasionally found, especially in songs, used with an instrumental meaning. Occasionally also used with definite subjects, although most speakers consider this usage incorrect. From *tay*?
- te₂** nonpast ACT marker. See also *ta*, *teʔjd*, *taʔjd*.
- teʔd** ACT: wipe snot from the nose and shake it off the hand; press or squeeze out puss (e.g. out of a boil); MID: (of snot) to be wiped off and shaken off the hand; be squeezed or pressed out
- tegui, tegoy** ACT: move (TR) to one side (CAUS preferred); MID: move (ITR) to one side; CAUS: *te<ʔb>gui*
- teinko, tenko** a little, some < S. *teinko* ‘a little, some’
- teisan** such < S. *aisān* ‘like this’; *usān* ‘like that’, H. *taisā* ‘such’
- teʔj₁** ACT: carry on head (women) or shoulders (men); MID:-; *teʔj-teʔj*: GENER. See also *goʔ*, *ghōrci*, *hintor*, *kakuʔj*, *kundum*, *paŋ*, *puŋ*, *sambhray*, *tuɖaʔ*, *tuphaŋ*, *uɖum*.
- teʔj₂** ACT: break or snap a rope by pulling on it too hard; MID: break or snap (of rope) (BG:199: ‘snap’)
teʔj-teʔj masdar of *teʔj*
- tej₃** strong < S. *tej* ‘strong (desire, smell)’
tej raph light (n.)
tej raph ter conj.v. be bright, give light
- teʔj₄** See *teʔjd*
- teʔjd** present progressive, ACT marker. -*d* is dropped before all person markers beginning with a consonant, i.e., it is only found in the 1st and 2nd persons, SG. This marker is clearly based on the present ACT marker *te* with what would appear to be a shorter form of the non-inherent qualitative predicate marker *aʔj* /*ayiʔjd*, probably as a kind of “actualizer”. See also *taʔjd*.
- tekiya** See *takiya*
- telenga** stranger; enemy; man’s name
telenga kharīya a famous Kharia freedom fighter who fought against the British occupation of India
- teli** oilman < H. *telī* ‘oil-miller; seller of oil’
- telmiŋ, tilmiŋ** sesame, *Sesamum indicum*, L., a kind of oil seed (HJPa:239,83) < H., S. *tel* ‘oil (mineral and/or vegetable)’
- telonj** ACT: thatch; roof (the house appears in the GEN); MID: (of a roof) to be thatched (the roof appears in the GEN. There is no subject and the predicate appears in the 3rd person, SG); roof (n.)
- telsāwār** having a middle-dark complexion < H. *sāvlā* ‘dark-complexioned’
- tep** ACT: tell (BG:199; Unknown to speakers)

- I consulted.)
- ten** ACT: trample; MID:-; *ten-ten*: GENER; CAUS: *ob-ten*
- tener** gift; grace. See also *ter*; *-nV-*.
- tenko** See *teinko*
- tenton, tentonj** tamarind (HJPa:249,110, citing DRUART ‘Tamarindus indica’) < H. *tintiṛ* ‘the tamarind tree’?
- ter** ACT: 1. give; 2. allow (used with the infinitive); MID:-; *ter-ter*: GENER; CAUS: *ob-ter*. *ter* is also used as a “light verb” in “conjunct verbs”, with: *akil, dos, jiyom, kosu, ksama, tej raph*. See also *tener*.
ter-ter masdar of *ter*; gift
- teran** perhaps (HJPa:132, ln. 3; 279,41:1, in both cases used together with the inferential sentential enclitic *hoy*)
- tereʔj** powder (n.)
tereʔj rumkuʔb ground rice, rice powder
- tergan** star < S. *teirgan, tairgan* ‘star’. See also *siṅkom*.
- terom** honey bee; honey
terom chatna bee hive
terom ras honey
- terthel** immediately (Malhotra, 1982:248) < S. *turthe* ‘immediately’, perhaps *terthel* is a misprint of *turthe*(!)?
- tetraga** Tetragā, name of a city, location unknown. From [MS, 1:99].
- teu** < *teu=aʔ=jo, teu=jo* ‘nevertheless’ < S. *teu* ‘but’
teujo, teuwaʔjo nevertheless; with negation: even if not
- teyar** See *tayar*
- tiʔ** hand
- tibat** Tibet
- tibru, tibhru, țibar, țibru** 6. Not in general use. See also *chaw*.
- tiha** ACT/MID: arrange, provide; provision, means of providing. No apparent semantic difference < S. *tihā* ‘arrange, provide’
- tiʔj** ACT: (when preceded by a demonstrative or numeral) move to (this or that, etc.) side (TR); MID: (when preceded by a demonstrative or numeral) move (ITR) to (this, that, etc.) side; side, direction; towards (used with GEN or direct case)
hantiʔj that side, that way
utiʔj this side, this way
hantiʔj utiʔj, utiʔj hantiʔj this way and that
hantiʔj utiʔj ACT: move (TR) this way and that; MID: move (ITR) back and forth, keep changing course / topics, etc.
tiʔj tay instrumental postposition, used with direct case or GEN
- tijo, tijoʔ** worm; maggot (HJPa:180,101) < S. *jokṭi, jukṭi* ‘ground worm’?
- tiʔjte** that many
- til** ACT: bury; cover (HJPa, 157, d,3); MID:-; *til-til*: GENER; CAUS: *ob-til*. See also *tinil*.
tiljaṅ MID: bury, literally ‘bury the bones’
til-til masdar of *til*
- tilmiṅ** See *telmiṅ*
- tiloy** the *tiloy* tree. Unfortunately, none of the speakers I consulted were familiar with

- the corresponding H. name.
- timsoŋ** fire
- timsoŋ bandho** Hell, “fire dam” (HJPa:277,38)
- timsoŋ daʔ** fire-rain, a common topic in Munda mythology in which a fire-rain falls on the earth and destroys (almost) all life.
- timsoŋkhoʔ** hearth, fireplace
- timsoŋ laʔ** conj.v. of fire to break out
- tip** ACT: cover paddy with straw; fill up a *tipjaʔ* with paddy packed in this way; MID:-; *tijn-tijn*: GENER
- tipjaʔ** a container used to store grain packed in straw (Malhotra, 1982:108; 238, ‘basket’; BG:200, ‘covering for paddy’)
- tin** 3 < S., H. *tīn* ,3‘. See also *uʔphe*.
- tinil** grave See *til*, *-nV-*.
- tinil jaŋ** ‘burial of the bones’
- tiŋel, tirel, tiŋeil, tiŋil** a kind of fruit (H. *kendu*); ebony (Malhotra, 1982: 324) (HJPa:248,107 ‘Diospyros melanoxylon’)
- tirha** See *teḍhā*
- tirel** See *tiŋel*
- tiri tiri** See *siri riri*
- tiriʔb** ACT: become cloudy; MID:-; heaven, sky; cloud. See also *turbuŋ*.
- tiriʔb tiriʔb** ACT: become cloudy slowly; MID:-
- tiriʔbdaʔ** ACT: become very dark because of clouds; MID:-; very dark cloud
- tirtha** place of pilgrimage, especially with respect to rivers < S. *tīrith jātrī* ‘pilgrimage’; H. *tīrth* ‘place of pilgrimage (especially on a sacred river)’
- tisra** third < S. *tisrā* ‘third’
- titli** butterfly < H. *titlī* ‘butterfly’. See also *phamphlaʔ*
- to** topic particle; then < H. *to*
- toʔ₁** day; day and night; (period of) time See also *din*
- toʔ₂** ACT: bore or pierce ears, prick; MID: be pricked, pierced
- tob, tobe** See *taʔb*
- toʔbaʔ, toʔba** ACT: pound (unhusked rice) with a stick; [MT, 1:49]: make a sign (on a tree by pounding something with a pole); MID: (of unhusked rice) to be pounded with a stick. See also *thom₁*.
- toʔbdaʔ** mud. See also *daʔ₁* ‘water’
- toʔbdjir** See *toʔbdjir*
- toblon, toblhuŋ, tobluŋ, tobhluŋ** ACT: take up, make rise, raise; MID: go up, rise; top; heaven; sky; above
- tobluŋ(te)** above, on top of (with either GEN or direct case)
- togoʔj** ACT: put in mouth (BG:200; Unknown to speakers I consulted). See also *tomoʔd*, *betoʔd*, *tuʔj*.
- tohonboʔ** See *tunboʔ*
- toʔjhuŋ, tuʔjhuŋ** ACT: stub the toe (on a rock (= object)); MID: stub the toe; stumbling (BG:201). See also *goʔdjhuŋ* and *gujuŋ* for other words containing *j(h)uŋ* which are related to the feet. Although I have no occurrences of *toʔjhuŋ* in my corpus, speakers indicated that it is often used

in the passive even when there was no outside force causing the subject to stub his or her toe. For a similar use of the passive, see *cocmay* ‘trip’.

tol ACT: bind, tie; pack; MID:-; *tol-tol*: GENER; CAUS: *ob-tol*. See also *tonol*, *toy*
tol-tol masdar of *tol*

tolo? threshing floor

tolon part of a cloth which, after being tied around the body, hangs down in the back (HJPa:72, 73, fn. 59, where it is translated as ‘loincloth’ (*Lendentuch*). See *khodiya tolon*.

tomba small tree; tree trunk (HJPa: 181,106)

tomkui, thomkui potter, perhaps also the name of an ethnic group (HJPa:120, ln. 25, 36; 126, fn. 25). See also *kuyu*.

tomleŋ, tomliŋ, toŋliŋ, thoŋliŋ ACT: make (s.th.) milky (e.g. tea, by adding too much milk); MID: become milk(y): *caha tomliŋ mayki* ‘The tea (*caha*) was nothing but milk (*tomliŋ*).’ i.e., so much milk was poured in that it became (like) milk’; milk

tomne See *tonme*

tomoʔd mouth. Undoubtedly from an earlier stem meaning something akin to ‘eat’. See also *betoʔd*, *togoʔj*, *tuʔj* and *-nV-*.

tomon ACT: empty (TR), make (s.th.) empty; MID: become empty; only
tomon ti? empty-handed

tomon, toŋon, tonon ACT:-; MID: stand up; stop; standing (adj.); CAUS: *oʔb-tomon*, *to<ʔb>ŋon*, *to<ʔb>ŋon*, *to<ʔb>-mon*, *to<ʔ>mon*; CAUS with *dosidar* ‘blame s.o.’; DOUB CAUS: *oʔb-to<ʔb>-mon*

tomsin, tomsip, tumsin wasp, hornet

tomsin₂ See *thomsin*

ton ACT: strain the water out of something (e.g. rice); MID: be strained. See also *chāray*, *chāre*.

tonliŋ See *tomleŋ*

tonon See *tomon*

tonkeʔd a type of bug which lives in beds, bedbug (H. *khaŋmal*)

tonme, tomne ACT: make new (e.g. by painting); MID: become new; new

tonol ACT: ?; MID: (re-)tie a shoelace; (shoe-) lace, rope. See *tol*, *-nV-*

tonon See *toŋon*

toŋek See *thore*

tor ACT: enclose (of a fence); MID:-

toreʔj powder

toreŋ lump, clod (HJPa:187f., uncertain, cf. Mundari *toreŋ* ‘heap upon one another’, Sora *tadeeŋ* ‘carry (on the head) piling pots, etc. one upon another’; Unknown to speakers I consulted.). See also *qhela*, *qhelka*.

torkoʔd lizard (BG:200)

toro roro (onomatopoetic) the sound made by fifes and bugles (HJPa:260,10)

toroʔ, toroʔd, ture ACT:- (BG:200: ‘cry like an animal’); MID: cry, weep; cry out; CAUS: *toroʔ* make someone cry, weep. See also *roʔd*.

- ipam toroʔ** screaming and crying
- torɽloʔ** See *turloʔ*
- toti** innocent (Malhotra, 1982:115)
- toy** ACT: string (TR) together (e.g., flowers into a garland), bind; weave; MID:-; *toy-toy*: GENER. See also *tol*.
- tran** salvation, rescue (HJPa:276,35) < H. *trāṇ* ‘protection; defence; safety, deliverance’
- tribhuj** triangle < H. *tribhuj* ‘triangle’
- tripura** Tripura
- tuʔ₁** ACT: copulate (BG:201)
- tuʔ_q, tuʔ₂** ACT: finish (TR); MID: finish (ITR), come to the end < S. *tuṛar-* ‘come to an end (journey, work, fruit bearing season, life of bearing fruit)’? See also *ontuʔ_q*.
- tuɽa, tuɽa** tomorrow. See also *tuɽlonɽ*.
- tuɽay, tuɽay** cotton (ready for spinning) (BG:201)
- tuɽlonɽ** the day after tomorrow; the next day; tomorrow morning. Speakers were somewhat unsure of the meaning of *tuɽlonɽ*. The most commonly cited meaning was ‘the day after tomorrow’ = *mundibaʔ*. See also *tuɽa, meyaṇaʔ, mundibaʔ*.
- tuɽum** a kind of fish (HJPa:198f.)
tuɽum kaɽonɽ the *tuɽum* fish
- tui₁** ACT: resemble, follow in s.o.’s footsteps; MID:-; *tui-tui*: GENER
- tui₂** ACT: patch clothing; MID: (of clothing) to be patched. See also *lutui*.
- tui₃, tui, tup** ACT: shoot with an arrow; cohabit (HJPa:208,10); MID:-; *tui-tui*: GENER. See also *tutui*.
- tuʔ_j** ACT: put (food, object) in the mouth; MID:-; *tuʔ_j-tuʔ_j*: GENER; See also *togoʔ_j*, from which this probably derives but which was unknown to speakers I consulted, and *betoʔ_q, tomoʔ_q*.
- tuji** ACT/MID: lean on a stick or cane while walking, walk with a stick or cane. No apparent semantic difference, MID preferred.
- tuʔ_jhuɽ** See *toʔ_jhuɽ*
- tumba** pumpkin, gourd (H. *kaddū*), often hollowed out and used to carry water; a man’s name < S. *tombā* ‘round gourd’. Note that McGregor (1997: 456) writes with respect to the H. form *tumbā* with the same meaning that the form *tumbaka-* is from Austro-Asiatic.
tumbaʔ calabash (HJPa:248,109)
- tumboʔ** See *tunboʔ*
- tumsinɽ** See *tomsinɽ*
- tup** See *tui₃*
- tupgol [sic!]** index finger (BG:201). See also *cuɽɽul*.
- tupgom [sic!]** a kind of grass (BG:201)
- tun** sin (HJPa:272,28). See also *dusum*.
- tunboʔ, tumboʔ, tohonboʔ** daytime (i.e., before evening); noon
- tundu₁** ACT: stop (s.o.) talking; interrupt s.o.; MID: come to an end (e.g. an act in a play); CAUS: *tu<ʔb>nɽu* – can have either of the two meanings given above

for the simple ACT

tundu₂ stem of a flower

tuphaŋ ACT: lift, raise; (of the wind) to carry off; MID: be lifted, raised; be carried off (by the wind) < H. *tūphān* ‘storm of wind and rain’? Brajbhasha *tuphāṅ* ‘a tube through which something is blown: a musket’? See also *goʔ*, *ghōṛci*, *hintor*, *kakuʔj*, *kundum*, *paŋ*, *puŋ*, *sambhray*, *tuḍaʔ*, *teʔj*, *uḍum*.

tuṛay See *tuḍay*

tuṛko Muslim < H. *turk* ‘inhabitant of Turkestan; Muslim soldier; muslim’. See also *ḍaṛhiyal*.

tur ACT: shake out; shake off; MID:-; *tur-tur*: GENER. See also *ur*.

turbuŋ sky (as opposed to *kiʔthuŋ* ‘Heaven’). See also *tiriʔb*.

ture See *toroʔ*

tureloʔ See *turloʔ*

turi, **mabtri** Turi, name of a North Munda ethnic group and their language, known for their works with bamboo, especially making baskets (HJPa:120, ln. 25, 33; 126, fn. 25). HJPa:126, fn. 25 writes that the older form of *mabtri* was probably *maḍ-tiri(?)* from *maḍ* ‘bamboo’ (in Mundari!).

turloʔ, **tureloʔ**, **torḷoʔ** south. *tureloʔ* seems to be restricted to songs. Seems to be equivalent to *serloʔ*, see there. See also *-loʔ*.

turthe, **tuthe** quickly

tuta ACT: put down, lower; MID: go down;

bottom; low; below (in this function used with either the GEN or the direct case)

tuta tobluŋ from the bottom to the top

tutui shooting with an arrow (HJPa:123, ln. 68 and 127, fn. 68, where Pinnow relates it to *tun* ‘shoot’. See also *tui*.

tuthe See *turthe*

tuy See *tui*

tuyu jackal; fox

th

thah bottom < H. *thāh* ‘bottom; depth’. See also *thahay* / *thahe*.

thaham See *paham*

thahay ACT: fathom s.th. (e.g. the depth of water). See also *thah*.

thahe MID: be fathomed

thaila See *theila*

thakay, **thokay** ACT: *thakay*: make someone tired (not acceptable to all)

thake, **thaʔke**, **thoke** MID: *thake*: become tired. CAUS: *tha<ʔb>ke*, *tha<ʔb>-kay* (no apparent difference in meaning); DOUB CAUS: *oʔb-tha<ʔb>ke* < S. *thāk*- ‘become tired’

thalo incline, slope < S. *ḡhālu* ‘slope’

tham 8, said by some speakers to have the values ‘4’ or ‘7’. Not in general use. See also *aṭh*, *ghal₂* ‘8’, *thom₄* ‘8’.

than udder < S. *than* ‘udder’

- thana** district or subdivision (of a state) < H. *thāna* ‘locality, site; abode; police station, or post’
- thaneil** female breast (HJPb:4,17) < S. *thālain*, *thālāin* ‘breast, teat of a woman’
- thani** **ḍoko** ACT:-; MID: settle down (in a particular area). *thani* is not used as an independent lexeme < H. *sthānīya* ‘local’
- thapṛay** ACT: slap < S. *thpṛā-* ‘slap’
- thapṛe** MID: clap (GENER of ACT)
thapṛi clapping
thapṛi bajay conj.v. to clap the hands
- thara** plate (for food) < H. *thālī* ‘flat metal plate’? Same as *theriya*?
- thartharay, thorthoray** ACT:-; MID: tremble;
 CAUS: *tharthar<uw>ay*, *oʹb-tharthar(w)ay*, *thathar-(w)ay* < S. *thartharā-* ‘tremble, quiver’
- theila, thaila** bag < S. *thailā* ‘bag’
- theriya** plate (BG:201) < H. *thālī* ‘flat metal plate’? Same as *thara*?
- thobṛo** See *bothṛa*
- thok** fortified city (HJPa:120, ln. 26, 126, fn. 26. Here Pinnow relates it to H. *thok* ‘prop, stanchion’ and also Kharia *khota*, *thoka* ‘nest’)
- thoka** nest (HJPa:169,22; 174,54) < S. *khotā* ‘nest’. See also *khota*.
- thokay / thoke** See *thakay / thake*
- thom₁, thoṇ₁** ACT: pound into pieces, smash (with a rock); MID: be pound into pieces. See also *kuca*, *toʹbaʹ*?
- thom₂** ACT: throw [RK, 3:3], unknown to other speakers I consulted. Perhaps related to, if not in fact identical with, *thom₁*?
- thom₃, thoṇ₂** because, for. Usually used with GEN but direct case is also grammatical.
- thom₄, thoṇ₃** 8 See also *tham* ‘8’, *ghal₂* ‘8’, *thomsij* ‘9’. Said by some speakers to have the value ‘7’. Not in general use.
- thomkui** See *tomkui*
- thomsij, tomsij₂** 9. Not in general use. See also *thom₄* ‘8’, *naw* ‘9’.
- thoṇ** See *thom*
- thoṇliṇ** See *tomley*
- thore, thorek, thoṛe, thoṛek, toṛek** ACT: decrease (TR); MID: decrease (ITR); few, some, a little (e.g. time). *thore*, etc., can appear in the PL: *thoṛek=ki* < S. *thore* ‘few (of persons, things); H. *thoṛā* ‘little, small (amount); few’
toṛekanaʹ something, somewhat, a little
thoṛekan some, a few
thoṛe thoṛe little
- thorthoray** See *thartharay*
- thothaṛay, thoṭhiyay** ACT/MID: stammer, stutter. No apparent semantic difference < S. *thothaṛā-* ‘stammer, stutter’
- thum** ‘5’, not in general use. Given by some speakers as an alternative to *moloy*, which these speakers are unfamiliar with. See also *pāc*.
- thuray₁, thuṛay** ACT: tap or nudge someone
- thure** MID: become nudged. Cf. Brajbhasha *thūr-* ‘strike, beat, pound’?

thuray₂ collect, gather ([TK, 2:9]; Unknown in this meaning to speakers I consulted.)

thuthu lip (SG). See also *lucur*.

thuyu man's name

u

u this, proximal demonstrative. See also *han, hin, ho*.

ua? GEN of *u*. See also *una?*, *uwa?* below.

ua? ca?dɔ therefore

ua? ghaɖ therefore

ua? thom therefore

uje? it. Generally only used for inanimates, seldom for humans.

ukaɾ he, she. Generally only used for humans, occasionally used for non-humans and non-animates.

una?, **uwa?** GEN of *u*. See also *ua?* above.

ute here (=te 'OBLIQUE')

ubar₁ ACT: make something become two; MID: become two; 2. See also *ghol-ubar*, =*bar*, -*bar*, *bariya*, *dui*

ubar ekɾi 40

ubar₂ CAUS form of *bair* (see there)

u²bɖu? ACT: bring s.th. closer to s.th. else; MID: come near, be near, come closer to s.th. else; near; on this side (of something, with GEN). See also *hembuɖu?*, its antonym. Probably derives from the proximal demonstrative *u* 'this' plus some as yet unidentified element, possibly the same as in *he?pa?ɖ*.

uben ACT / MID: become sunny. No apparent

semantic difference.

ubjay, **upjay** ACT: harvest (a crop) < S. *ubjā*, *upjāu* 'fertile'

ubje MID: be harvested. See also *ubjaw*.

ubjaw fertile < S. *ubjā*, *upjāu* 'fertile'. See also *ubjay*.

u²bne, **umne** this much, many; enough; so many, so much; so very. See also *ho²bne*.

u²bne ga etc. (HJPa:222,36)

umnekan so many (= *umne ekan*)

ubphe See *u?phe*

ubɾay turned over (HJPa:176,66f.) < S. *ubɾā*- 'turn upside down (TR)'

ubronɟ, *ubhronɟ*, *ubhronɟa*, *ubaronɟ* nowadays; modern

u?chi ACT: despise; MID:-; GENER < S. *tuch* 'hatred'?

uchle ACT: make someone jump; MID: jump, spring < S. *uchl*- 'run and jump (of young animals or children)'

u?chuŋ See *u²qchuŋ*

u²ɖ₁ ACT: drink; MID:-; *uɖ-uɖ*: GENER; CAUS: *ub-u²ɖ*, *ob-uɖ*

uɖ iɖa? ACT: drink up; MID:-

u²ɖna drink. Infinitive of *uɖ*

uɖna ɖa? drinking water (HJPa: 269, 23)

u²ɖ₂ mushroom (BG:204). See also *khūkhri*, *puɖub*, *puɖ uɖ*.

uɖa See *uɾay*

u²qchuŋ, **u?chuŋ** stove. See also *cawka*, *cawki*, *culha*.

uḍu? at least, though, contradictory particle

uḍul sitil, uḡul sitil on the sides, around. *uḍul* does not seem to have any independent meaning. See also *sitil*.

uḍum, uḍuḡ ACT: take out; make off with; drive off; bring; (BG:204: ‘carry like a thief’); MID: escape; GENER; CAUS: *u²b>ḍuḡ*, *o²b-uḍuḡ* ‘follow’; DOUB CAUS: *o²b-u²b>ḍuḡ*. See also *go?*, *ghōṛci*, *hintor*, *kaku²j*, *kunḍum*, *paḡ*, *puḡ*, *sambhray₂*, *ṭuḍa?*, *te²j*, *tuphaḡ*.

uḍhiyay ACT: spread a net (BG:204; Unknown to speakers I consulted)

ud owl (BG:204)

udam trade
kamu udam trade (as in occupation)

udar compassionate < H. *udār* ‘noble; generous; munificent’

udum See *urum*

uddhar salvation < H. *uddhār* ‘deliverance; salvation’. See also *uddhray* / *uddhre*.

udharan example < H. *udāharaṇ* ‘example’

uddhray ACT: *uddhray*: free s.o. from sins; appease (HJPa:73, note 33, who however, derives this meaning from ‘free’ as well)

uddhre, udhre MID: *uddhre*: free oneself of sin; *uddhray*: GENER of ACT; salvation < H. *uddhār* ‘deliverance; salvation’. See also *uddhar*.

udge ACT: wave (TR) (BG:203, Unknown to speakers I consulted.)

udum See *urum*

udhiyay, udhyay ACT: cause (s.th.) to fade (e.g., of the sun); MID: fade < S. *udhiyā-* ‘fade’

udhmat busy (HJPa:76) < H. *ūdham* ‘uproar; commotion’; *ūdhamī* ‘rowdy’?

udhra ACT/MID: borrow; lend (BG:204: lend) < S. *udhrā le-* ‘borrow money’, *udhrā de-* ‘lend money’

udhra ol conj.v. borrow

udhra ter conj.v. lend

udhre See *uddhre*

udhyay See *udhiyay*

ughay₁ ACT: make, do thus; MID: become thus; thus, this way (from *u* ‘this’ and *ghay* ‘way’)

ughay₂ ACT/MID: beg or ask for money. No apparent semantic difference.

ūh! Umh!, interjection of surprise

uja? ACT: pull off (BG:204 ‘pull out’); MID: come off (e.g. of a lid or the top of something, with no external force)

uje? it; he, she (= *u* + *je?*)

uju boil (n.) (BG:204)

ukon₁ ACT: spread out (TR); MID: spread out (ITR)

ukon₂ See *ikon₂*

ukṛi See *ekṛi*

uku²b See *oku²b*

ukh sugarcane < H. *ūkh* ‘sugarcane’

ukho? that (derogatory). See also *u*, *kho?*

(there: *hokhoʔ ghayga*).

ulaʔ, ullaʔ leaf; letter. See also *citt̥hi*, *lipi*.

ulaʔ anargi a traditional Indian toothbrush of stick

ulat̥bagha a tiger which has come about from a human being being transformed into a tiger (HJPb:55,28). Probably connected to *ul̥ta(y)*.

ul̥daʔ a place where fallen leaves collect (BG:204). See also *ulaʔ*.

ulgulan war

ulhay₁, ACT: to undercook (e.g., meat, not rice)

ulhe₁ MID: to become only half-cooked, undercooked

ulhay₂ ACT: bend (TR), seduce, lead astray; wring from s.o. (HJPa:92, ln. 10; 93, fn. 42; Unknown to speakers I consulted.)

ulhe₂ MID: (?) bend (ITR) (HJPa:93, fn. 42)

ullaʔ See *ulaʔ*

ulnday ACT: help s.o. lie down; lay s.th. down; 2. roll s.th. See also *d̥halngay*.

ulnd̥e MID: lie down

ulphaʔ useless, in vain; false < S. *phaltu* ‘useless’?

ulray ACT: stir or mix (e.g. seeds drying in the sun) by hand

ulre MID: be sifted or mixed (e.g. of seeds) < S. *alhr-* ‘stir, mix’

ul̥ta(y), ACT: *ul̥ta(y)*: turn over (TR), leaf through (a book)

ul̥te MID: *ul̥te*: turn over (ITR); be topsy-turvy (BG:204); *ul̥ta(y)*: GENER of ACT < S. *ul̥ta*- ‘turn over’ (TR), *ul̥t-* ‘turn over’ (ITR). CAUS: *oʔb-ul̥tay*; No DOUB CAUS
hokaʔaʔ ul̥ta on the contrary (HJPb: 45,20)

ul̥ta cale conj.v. refuse

ul̥ta karay conj.v. go against

uluʔ ACT:-; MID: boil (NOT “come to a boil”); CAUS: *u<ʔ>luʔ* ‘boil’ (TR). (Note: Malhotra, 1982:163 gives this lexeme as *ului*) < S. *ubl-* ‘boil (water only)’? (unlikely)

uluʔ d̥aʔ boil for a long time (of water).

See *d̥aʔ₁*, more likely *d̥aʔ₆* (*d̥aʔ*)
uluʔ d̥aʔki ‘The water boiled for a long time.’

ului ACT: cause (hair) to grow (e.g., a lotion against baldness); (BG:204 ‘shave the head on the eighth day of the death of a relative’); MID: (of hair) to grow (especially after having been shaved); hair. See also *roʔdlui*, *soʔlui*.

um preposed negative marker. With predicates, *um* always precedes the predicate and, with the exception of the 2nd person, SG, carries person / number / HON status marking. The marker of the 2nd person, SG, may appear either attached to *um* or to the main predicate.

umay, umoy NEG.3P, used only in predicates

um laʔ otherwise

umar age (HJPb:47,8a) < S. *umer*, *umeir* ‘age’, H. *umar*, *umra* ‘age’

umay See *um*

umboʔ no, not, sentence-level negative particle

umboʔiʔd, umbodeʔj, umborej negative, nonpast locative and attributive

qualitative predicate marker (negative of *ayiʔj*). *-d* is elided before all persons other than the first and second persons, SG, i.e., all person markers beginning with a consonant. 3rd person, SG form: *umboriʔ*.

umne See *uʔbne*

umoy See *um*

umpay See *ompay*

umper See *humber*

umphya, uphya flying ant < S. *uphiyā* ‘flying ant’. See also *biṛim*, *cimṭā*, *demta*, *kāy*, *muʔjḍaʔ*, *seṭa*, *toʔbdīr*, *toṭo*, also *bhunḍu* ‘ant-hill’.

uṅgul top (n.) (BG:205)

up₁, oṇ ACT: wind (TR) (e.g., winding separate strings together to form a rope), twine, braid (hair); MID:-; *uṇ-uṇ*: GENER

up₂ See *un₁* (from BG:205)

un₁, on, up₂ ACT: set, keep, accept, place; with *nimi* ‘name (TR)’. In one text (MS, 1:4) it appears to mean ‘believe’; MID: *un-un*: set (etc.) (GENER). *un* is also used as a “light verb” with experiential predicates (as “conjunct verbs”). Used with: *alar dular*, *asra*, *boer*, *botoṇ*, *bharosa*, *dular alar*, *dularboʔ*, *khus*, *khyal*, *lebui*, *socay*, *urum*, *yad*. *un* and *on* may be the same lexeme just with differing pronunciation, although some speakers do differentiate between the two. Banerjee, 1894 (cited by Malhotra, 1982:325, although she does not specify where) cites this as a Kurukh borrowing, from Khurukh *ui* ‘keep’.

un-un masdar of *un*

un₂ wool < H. *ūn* ‘wool’

ungher male servant. See also *kongher*, *ongher*.
ungher unsel servants (literally: ‘male servant female servant’)

uno i.e., that is (postposed relative pro-form). Appears to derive from the proximate demonstrative *u* and the complementizer *no*.

unsel female servant. See also *konsel*.

unuʔphe See *uʔphe*

upay ACT/MID: find a means (no apparent semantic difference between ACT and MID) means; plan; trick < H. *upāy* ‘means, solution’

upay karay conj.v. arrange for; find a means for; see to

updes ACT: give a sermon; MID:-; GENER; sermon, teaching < S. *updes* ‘sermon’

upjay See *ubjay* / *ubje*

uplay ACT: keep s.th. afloat, hold something afloat (subject is the water)

uple MID: float < S. *uplā-* ‘make float’, *upl-* ‘float (ITR)’. See also *upulʔ*

upul ACT: lift up; MID: be lifted up. See also *uplay* / *upleʔ*

upuṇ See *opuṇ*

uʔphe, uʔpheya, upheya, ubphe 3 (not in general use). See also *tin*.

unuʔphe 3 each. See also *-nV-* (HJPA: 146, h, 3).

uʔphe say 300

uʔpheson thrice

uphya See *umphya*

uṛan baj airplane < S. *uṛānbāj* ‘aeroplane’

- uṛay₁** ACT: waste (money, etc.); MID:-; GENER; CAUS: *o²b-uṛay*, *u<ʔ>ṛay*; DOUB CAUS: *o²b-u<ʔ>ṛay* < S. *uṛā-* ‘waste (money)’
- uṛay₂**, ACT: cause to fly (e.g. by scaring off birds)
- uṛe** MID: fly < S. *uṛ-* ‘fly’
- uṛisa, ūṛisa** the state of Orissa
- uṛul sitil** See *uḍul sitil*
- uṛhul** hibiscus (Note: [uṛ.hul], not [u.ṛhul])
- ur** MID: get released; shake oneself free (BG:205; Unknown to speakers I consulted, who said the correct form is *tur*, see there.)
- urboʔ** ACT: shake the head (See *boʔ*. BG:205)
- ursaʔd** ACT: throw up the arms, shaking oneself free; clear people out of one’s way, force one’s way through a crowd; MID: get out of the way. Meaning of *saʔd* unclear.
- urmal** cloth. From HJPa:54, text and fn. 4a, where he writes that it is a certain type of towel which is used as a net or in place of a shopping bag or basket, in contrast to a *rumāl* ‘handkerchief’ (S., H.: *rūmāl*). Nevertheless, due to the similarity of the forms *urmal* and *rumāl*, *urmal* clearly seems to derive from S. *rumāl* ‘handkerchief’.
- ursaʔd** See *ur*
- uruwa** dung beetle. Cf. Mundari, Ho, Santali *uru* ‘beetle’ (HJPa:181,103). See also *iʔjthaŋgaʔ lebu*.
- urum, udum** ACT: ripen (TR, e.g. of the heat of the sun); MID: become warm; become ripe by heat; warm < S. *urum* ‘warm’.
- See also *garam*, *giriŋ* / *giṛiŋ*, *lo²b*, *jem*, *onem*, *oṛe*, *pogim*, *ruŋum*, *sului*, *ṭheker*, *tapa y* / *tape*, *usum*.
- urum, udum un** conj.v. keep warm, warm
- urumḍaʔ** ACT:-; MID: sweat; become warm; warmth; sweat. See also *ḍaʔ₁* ‘water’.
- urumḍaʔ laʔ** conj.v. feel hot, sweat (HJPa:212,4)
- uruy** ACT: blame (HJPa:84 (first word); unknown to speakers I consulted.)
- usad** See *wesed*
- usal, usol** skin
- usar** MID: be(come) flat, wide; wide; fertile (?) < H. *osār* ‘wide; width’. ([MT, 1:61; 137] Unknown to other speakers I consulted.)
- usās, usas** ACT/MID: relax, take it easy. No apparent difference in meaning, but the MID voice seems to be more common < H. *usās*, *usās* ‘breath, breathing; sigh; respite; breather’
- used** See *wesed*
- uskay** ACT: incite (both to both positive and negative actions)
- uske** MID: become incited < S. *uskā-* ‘incite’
- usloʔ** earth; world. See also *-loʔ*, *loʔkha*.
- usloʔ duniya** world
- usloʔ raij** earthly world (in contrast to Heaven)
- usol** See *usal*
- usray** ACT: finish (TR) quickly < H. *usar-* ‘be finished or completed quickly’
- usre** MID: become finished quickly (BG:205)

‘be hasty’). See also *siray*.

- usum** ACT: warm (water) (TR); MID: become warm (of water, etc.); warm (of tea, water, etc., but not weather) < S. *usum* ‘warm’. See also *garam*, *giriŋ* / *giŋiŋ*, *lo²b*, *ŋem*, *oŋem*, *oŋe*, *pogim*, *ruŋum*, *sului*, *thekeŋ*, *tapay* / *tape*, *urum* / *udum*.
- usuŋ** ACT: injure; MID: become injured (?) (BG:205, who says that it appears both in the ACT and MID (i.e., “transitive” and “intransitive”) and simply lists it as ‘injure’. Unknown in any meaning to speakers I consulted.)
- ũt** camel < S. *ũt* ‘camel’
- uŋkay** ACT: dig out (HJPa:138, ln. 40); curse (n.). The meaning ‘dig out’ was unknown to speakers I consulted. See also *kay*.
- uŋha uŋhi** back and forth in a fight, with allegations and counter allegations
- utar** See *uttar*
- ute** here (= *u=te* ‘this=OBL’)
- utpatti** origin; Book of Genesis < H. *utpatti* ‘origin; birth’. See also *mu?(-mu?)-da?*.
- utpha?** without work. Also used in the idiomatic expression *oŋo? umbo? la? utpha?!*, which means roughly ‘Of course! You better believe it!’
- uttar, utar** north < S. *utar* ‘north’. See also *arlo?*.
uttar purab northeastern (HJPb:53, 4)
utri northern
- utu²d, utun₁** show, confess (HJPa:206,6, citing FGD). See also *utun*. The form *utu²d* was unknown to speakers I consulted, who said that *utun* is used this way.
- utun₂, utuŋ, otun** ACT: show; relate, narrate; explain; announce; call out; MID:-; GENER; CAUS: *o²b-utun*, *u<?>tun*; DOUB CAUS: *o²b-u<?>tun*. See also *utu²d*.
- oton goton** interrogate, ask many questions
- utun kayom** (a) speech, talk
- uthar** given in Malhotra (1982:122; 213f.) as a predicative marker which denotes the “permanence of the result of an action or state” (1982: 213) and which she glosses either as ‘forever’ (1982:122) or ‘perm[anent]’ (1982:213). Undoubtedly related to Santali *utār* ‘entirely’ (Neukom, 2001:142). *uthar* does not occur in my corpus but speakers I consulted confirmed the permanency of the action, stressing that it cannot be repeated or undone. See also Kullū, 1981:42.
- uwa?** ACT: bathe (TR); MID: bathe (ITR); CAUS: *o²b-uwa?*, *u<?>wa?* ‘have s.o. bathe s.o. else’; DOUB CAUS: *o²b-u<?>wa?* ‘ask to be bathed by s.o.’
- uwa?na da?** bathing water (HJPa:269, 23)
- uwa? uwa?** ACT: bathe (TR) quickly / over and over
- uwa? uwi?** finish washing up, bathing (basic voice same as with simplex)
- uwel** Meaning unknown, HJPa, 145, c. :9. On p. 148, note c:9 Pinnow notes that it may mean either ‘healthy, very good’ or the exact opposite, ‘weak’, but notes that the exact meaning is “very uncertain”. Unknown to speakers I consulted.

w

=waʔ See =yaʔ

waydik magical (HJPb:49,24) < H. *vaidik* ‘relating to the Vedas, Vedic’**wala** “participial” marker denoting GENER or iterative event. *wala* attaches to the infinitive form of the predicate < H. -*vālā* with the same function.**wās** lineage, geneology < S. *bās*, H. *vās* ‘family line or succession’
wāsaj descendant**wasinda** inhabitant < S. *vāsindā* ‘inhabitant’**wesed, usaq, used** shaking of the head; blood (relatives) (HJPa, 122, 55 *wesed buŋ*; 146, f:10; 149, f:10). Unknown to speakers I consulted with any meaning.**wisom** meaning unclear. Other speakers I consulted were unfamiliar with this word. From MS, 2:39.*y*=yaʔ, =ʔ₁, =aʔ₁, =waʔ, =naʔ GEN case marker. =yaʔ derives from =aʔ, which is still in use and which is found in many Munda languages (especially northern) either as a marker of the GEN, as a nominalizer, or as both. It appears to derive from S. -*ak* ‘GEN’ and is, crucially, only found in languages spoken in the vicinity of S. =yaʔ results from a (non-phonemic) glide + aʔ, which has now spread to almost all phonological environments other than the pronominals and is now by far the most common form of the GEN marker. The forms =waʔ and =naʔ are very restricted: =waʔ is found only afterlexemes ending in -o and -u (seldom) whereas =naʔ is very seldom found after the demonstrative *u* when this is used as a 3rd person proform.**yad, yaid, yed** realization, remembrance < S. *yeid*, H. *yād* ‘memory’**yad ayij** conj.v. remember**yad qel** conj.v. remember**yadgari** remembrance**yadgari karay** conj.v. remember**yad karay** conj.v. remember**yad un** conj.v. remember**yadi** if < H. *yadi* ‘if’ (< Skt.)**yahuda** the Kingdom of Judea (HJPa: 258,5)**yahudi** Jew; Jewish**yaid** See *yad***yam** See *inam***yane, yani** i.e., that is, that is to say < H. *yānī* ‘that is, i.e.’**yaphat** Japhat, man’s name (from the Bible)**yar, eyar** ACT: flee; go away quickly; wane (of the moon); MID:-; *yar-yar*: GENER; CAUS: *oʔb-yar*; DOUB CAUS: *oʔb-ya<ʔ>r* (same meaning as the simple CAUS)**yardan** Jordan**yardan ompay** the River Jordan**yas** fame < H. *yaś* ‘glory, honor, fame’**yasayah** Issiah, man’s name in the Bible**yatri** traveller, pilgrim < S. *yātrī* ‘traveller’**yaya** paternal grandmother; term of address for an elder woman. See also *aja*, *aji*.**yed** See *yad*

- yeloŋ** See *nelo?*
- yepari** See *jiri*
- yēri** See *jiri*
- yesu** See *yisu*
- yīmi** See *jimi*
- yirmaya** Jeremiah, man's name in the Bible
- yirusalim** Jerusalem
- yisu, isa, isu, yesu, jisu** Jesus
isa masih Jesus the Messiah
jay jisu! Hello! Goodbye!
yisu krist Jesus Christ
- yo₁** ACT: see; MID: be seen, appear; *yo-yo*: search, wait for; GENER of ACT; CAUS: *oʔb-yo*; No DOUB CAUS. Note: Malhotra (1982) consistently gives this lexeme with the form *yo?*, although it is not clear why. Her use would seem to be too consistent to be an error, however I have never encountered anyone who uses the form *yo?*. See also *yomo?* < S. *joh* 'observe'?
- moʔd gune yo** cast an evil glance on, covet
- yoḍu?, yuḍu?** ACT:-; MID: be on the lookout for, keep waiting for; appear, seem
- yokuʔj** ACT:-; MID: wait for, watch. Meaning of *kuʔj* unclear.
- yona** scene (in a play or drama), infinitive of *yo*
- yoṭu** ACT: find something for someone. One speaker accepted this form as correct, but all others rejected it. It derives from *yo* and the departive marker *tu* but must be considered a separate lexeme as it can also combine with *tu*, producing *yoṭu tu*.
- yoṭugar** visitor (HJPa, 156: 34, e,1)
- yo-yo** masdar of *yo*
- yo₂** Vocative of *ayo* 'mother'. See also *māy*.
- yohan** See *yuhanna*
- yokuʔj** See *yo₁*
- yolo?** See *jolo?*
- yomo?** From Sāhu, 1979/80:44, with no meaning given. Most speakers I questioned rejected the form, but one accepted it with the meaning 'capable of seeing', adding that it is not used. Note that the form is slightly irregular, being derived from the root *yo* 'see' and the infix *-nV-/-mV-*. As such, one would expect the form **yomo*. See also *yo_p* *-nV-*.
- yu?** ACT: open (TR); MID: open (ITR); *yuʔ-yuʔ*: GENER. See also *kholay / khole, ruʔ*.
- yuḍu?** See *yoḍu?* under *yo₁*.
- yuhana, yohan, yuhana** See *yuhanna*
- yuhanna** John
- yuleses** Ulysses
- yuna** a man's name (HJPb:43,1). Variant of *yunas?*
- yunas** Jonas, John
- yusab, yusaph** Joseph. See also *joseph*.