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Peer reviewed

# A Kharia-English Lexicon

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Himalayan Linguistics

Archive 5

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# Foreword

## The lexicon

The present study is a revision of the second volume of my *Habilitationschrift* 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, d, dh, e, g, gh, h, i, j, jh, k, kh, l, m, ŋ, ɲ, ŋ, n, o, p, ph, ɽ, ɽh, r, s(ś),  
t, th, 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 attributively<sup>1</sup>, 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

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<sup>1</sup> 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.,

<b>cettay,</b>	ACT: <i>cettay</i> : warn	< S. <i>cetā</i> - 'warn'
<b>cet(t)e</b>	MID: <i>cet(t)e</i> : worry; understand; <i>cettay</i> : GENER of active	
	CAUS: <i>o<sup>2</sup>b-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.<sup>2</sup> 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 overview**<sup>3</sup>

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.<sup>4</sup> 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.

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<sup>2</sup> 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.

<sup>3</sup> 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).

<sup>4</sup> 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.<sup>5</sup>

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 Kurukh<sup>6</sup> (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

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

<sup>6</sup> 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 *ḍelki / ḍhelki* 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).<sup>7</sup>

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

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<sup>7</sup> 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 sou<sup>2</sup>bte baruḍa? gamtj!<sup>2</sup> iku<sup>2</sup>d 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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=ʔ<sub>1</sub>~acha

\*ʔ\*

=ʔ<sub>1</sub> See =yaʔ

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

=ʔ<sub>2</sub> See =aʔ<sub>2</sub>

**ab, aʔb** now < S. *ab* 'now'

-ʔ<sub>3</sub>, -ʔ<sup>2</sup>**b** See oʔ<sup>2</sup>b<sub>2</sub>

**aba** See *apa*

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

\*a\*

**a<sub>1</sub>** 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*

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

**abkir** See *abrik*

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

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

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

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

**a=na=pe** (PL) 'come on! (addressee is already standing)

**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=**<sub>2</sub> 1. interrogative proclitic 'which?', 'what?'; 2. correlative proclitic

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

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

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

**a-**<sub>4</sub> derivative prefix, meaning unclear, not productive. See also *aloŋ* (?), *ajoʔd*, *akeʔd*, *amoʔd*, *andor*. Perhaps related to earlier CAUS *a-* found in several Kherwarian languages.

**acaka** See *acka*

**acanak** See *acka*

=aʔ<sub>1</sub> See =yaʔ

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

=aʔ<sub>2</sub> 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, acka, 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*
- a?de** ACT: stay, remain, stand firm; wait; block someone’s way; MID:-; GENER; CAUS: *a<?b>de*, *o?b-a?de*, DOUB CAUS: *o?b-a<?b>de*
- adi, ad, ari, ar** 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 *ad* before DU and PL markers.
- adro** See *adro*
- adhaṅ<sub>1</sub>** such; so much
- adhaṅ<sub>2</sub>** countenance (HJPA: story 23, ln. 54)
- adi** etc., et cetera < H. *ādi* ‘etc.’
- adrak** ginger < S. *adrak* ,ginger’
- adro, adro** child See also *anḍuwair*.
- adha, a?dho** See *ha?do*
- adher** ACT:-; MID: become a young adult, around 25 years of age < S. *adher-*
- aga?** 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: *o?b-a<?b>gur*; *a<?b>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
- a?gh(o)rom** ACT: name a place A?gh(o)rom; MID: become called A?gh(o)rom; A(?)ghorom (name of a village, whereabouts unknown)
- ahamba?**<sub>1</sub> incapable (of), useless
- ahamba?**<sub>2</sub> common, everyday, normal
- ahḍanḍ** independent (HJPA:80, text and fn. 13). Unknown to speakers I consulted.
- aij** See *ayi?j*
- ain** rule, plan < S. / H. *āin* ‘law’
- aisan** such (attribute). Also used to modify an attribute: *aisan maha* ‘so big’ < S. *aisān* ‘thus’
- a?j<sub>1</sub>** See *ayi?j*
- a?j<sub>2</sub>** ACT: squirt, splash (s.o.); MID:-; *a?j-a?j*; GENER; CAUS: *ob-a?j*, 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-<sub>2</sub>*, *je?*<sub>1</sub>.
- 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
- ajo<sup>2</sup>d** ACT:-; MID: dry up; CAUS: *a<sup>2</sup>b>jo<sup>2</sup>d*, DOUB CAUS: *o<sup>2</sup>b-a<sup>2</sup>b>jo<sup>2</sup>d*; See also *jo<sup>2</sup>d* 'wipe, sweep', *a-<sub>4</sub>*.  
**ajo<sup>2</sup>d da?** dry up (of water). *ajo<sup>2</sup>d da?* is believed by some to be the source of the name of the city "Ayodhya". (See MS, 1:112)  
**jiyom ajo<sup>2</sup>d** 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'
- akad ukud** disgust < H. *akar* 'stiffness; arrogance?'
- akal<sub>1</sub>** famine < S. *akāl* 'famine'
- akal<sub>2</sub>** 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: *o<sup>2</sup>b-akbakuway* < S. *kāp-* / *kap-* 'tremble'(?), H. *hakbakā-* 'be taken aback, be aghast' (?)
- akcaka** suddenly < S. *acākā* 'suddenly'. See also *acanak*, *acka*.
- ake<sup>2</sup>d** ACT: chew; MID:-; GENER; CAUS: *a<sup>2</sup>b>ke<sup>2</sup>d*, *o<sup>2</sup>b-ake<sup>2</sup>d*, DOUB CAUS: *o<sup>2</sup>b-a<sup>2</sup>b>ke<sup>2</sup>d*. See also *khe<sup>2</sup>d* 'bite', *a-<sub>4</sub>*. For some speakers, *ake<sup>2</sup>d* 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 del** 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 del** conj.v. realize s.th., come to understand s.th., become smarter (HJPb:50,28)
- akra** See *akhra*
- akhar, akhār, akhan** ACT: make much, thick, dense; MID: become much, thick, dense; deep; CAUS: (*o<sup>2</sup>b-*) *a<sup>2</sup>b>khār* < S. *akhar* 'dense'. See also *bonor*, *ghane*, *jumbra*, *kibhiṅ*.
- akhir, akhri** ACT: end (TR); MID: end (ITR); end (n.); finally, in the end (also *akhir=te*, *akhri=te*); last (adj.); CAUS: (*o<sup>2</sup>b-*) *a<sup>2</sup>b>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*
- al<sub>1</sub>** secret (HJPA:92,9; 93, fn. 9). Unknown to speakers I consulted.  
**al ruʔ** conj.v. betray
- al<sub>2</sub>** 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=niṅ* 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 *argoʔ<sub>1</sub>*
- aloṅ** ACT: sing (seldom); MID: sing; CAUS: *a<ʔb>loṅ*, DOUB CAUS: *oʔb-a<ʔb>loṅ*; song. Combining form (?): *loṅ<sub>1</sub>*. See also *a-<sub>ḥ</sub> laṅ, sunloṅ* (under *sun<sub>1</sub>*).  
**aloṅ duraṅ** songs  
**aloṅ duraṅ paṛu** songs  
**aloṅ 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 *mas<sub>2</sub>*
- 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
- amku<sup>2</sup>d, jamku<sup>2</sup>d** 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*?
- amo<sup>2</sup>d, amu<sup>2</sup>d, amun** ACT: wash s.o. else's face; MID: wash one's own face (TR). See also *a-<sub>p</sub> mo<sup>2</sup>d<sub>1</sub>*
- ampa?** 2nd person, PL, GEN. See also *ampe*.
- ampe** 2nd person, PL proform. See also *am*, =*pe*.
- amu<sup>2</sup>d, amun** See *amo<sup>2</sup>d*
- aŋ<sub>1</sub>** ACT/MID: dawn, clear (of the sky). No apparent difference in meaning.
- aŋ<sub>2</sub>** ACT: yawn; open the mouth; MID:-; GENER <S. *ãglā / ãglā pharuwā*- 'yawn'? See also *aŋabɖa?*
- aŋabɖa?, aŋgaɖa?** ACT: yawn; stretch (ITR); MID:-; GENER; CAUS: *o<sup>2</sup>b-aŋa<<sup>2</sup>b>ɖa?* <S. *ãglā / ãglā pharuwā* 'yawn'? See also *aŋ<sub>2</sub>*.
- aŋan baŋi** nursery school, kindergarten <H. *ãgan* 'courtyard' and *bāŋī* 'garden'
- aŋgre** ACT: promise; MID:-; GENER; promise (n.)  
**tonme kol aŋgre** the New Testament
- aŋgri, aŋri** finger, toe <S. *ãgur* 'finger, toe'
- aŋk** act (of a play) <H. *ãk* '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. *ãkāī* 'valuation (of crop); division between tenant and landlord', *ãk-* 'be valued, appraised'. See also *aŋkal*.
- aŋkel** ACT: turn around (TR); MID: turn around (ITR); GENER of ACT; CAUS: *o<sup>2</sup>b-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<<sup>2</sup>b>ku, o<sup>2</sup>b-aŋku, DOUB CAUS: o<sup>2</sup>b-a<<sup>2</sup>b>ku*
- aŋri** See *aŋgri*
- aŋjor, aŋjor** ACT: lead; MID: proceed, move forward; leadership; future; forward; origin (HJPA:226f.) CAUS: (*o<sup>2</sup>b-*) *a<<sup>2</sup>b>jjor*
- aŋjordɖa?** 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 kaŋ** leader
- aŋjor lebu** leader
- aŋjor tij** forward
- aŋi<sup>2</sup>j, ãŋi<sup>2</sup>j** See *ayi<sup>2</sup>j*
- ana<sub>1</sub>** Ana (Man's name)
- ana<sub>2</sub>** 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 karaj** conj.v. rejoice
- anaṅ** 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
- anbuḡhiya** inexperienced, unknowing, non-understanding, thoughtless < H. *anbūjh* ‘thoughtless’
- anc** See *āc*
- anḡa** ACT: lay an egg; MID:-; GENER; egg < S. *anḡā*, H. *anḡā* ‘egg’
- anḡor** ACT: make lots of noise; MID:-; GENER. See also *onḡor*, *a₄-ʔ*
- anḡu** testicle < S. *āḡu(k)* ‘testicles and scrotum’
- anḡuwair** placenta, afterbirth. See also *adḡo*.
- andaj** ACT: guess, conjecture; MID: -; CAUS: *oʔb-andaj*, *a<ʔb>ndaj*; knowledge < S. *ādāj*, H. *ādāj* ‘guess’
- andrias** Andrew (Man’s name)
- andhra** ACT: make blind; MID: become blind; blind; CAUS: *oʔb-andhraj*, *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)
- aniṅ, aniṅ** 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 *aṅjor*
- ansa(y)** ACT:-; MID: be annoyed, dissatisfied, bored; CAUS: *oʔb-ansay*; annoyance < S. *ansā* ‘bored’  
**ansa laʔ** conj.v. become annoyed, etc.
- anṡa, āṡa** a specific duration of time
- anṡsanṡ** inappropriate < H. *āṡ-sāṡ* ‘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
- apaṅ** 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
- aʔ** See *aʔi*
- araŋ gaŋaŋ** ACT: make someone speak crazily (e.g. rice beer); MID: speak crazily (e.g. when one is drunk); speaking crazily < S. *aŋaŋ baŋaŋ*
- aŋay** grass
- aŋel** See *arel*
- āŋiʔj** See *ayiʔj*
- aŋki** ACT: lay on the side; MID: lie on the side; CAUS: *oʔb-aŋki*
- aŋmaŋay** See *armaray*
- ar** ACT: weigh (BG:125; HJPa:262, 12; FGD:57; speakers I consulted were not familiar with this lexeme)
- arab<sub>1</sub>** poor  
**arabduʔ** poor; poor thing; orphan
- arab<sub>2</sub>** See *arbo*
- aram, aramdōm** son-in-law  
**aram kundūʔ** 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 *arjpoʔ*
- 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
- are<sub>1</sub>** ACT:-; MID: descend; CAUS: *a<ʔ>re, a<ʔb>re, oʔb-are, DOUB CAUS: oʔb-a<ʔ>re*
- are<sub>2</sub>** ACT:-; MID: become eager to fight; prepare to fight; become inebriated (HJPa:232,64); CAUS: *a<ʔb>re*
- are<sub>3</sub>** vocative particle < H. *are!* ‘Hey!’
- arel, aŋel** hail (stone)  
**aŋeldāʔ** hail (HJPa:213,6)
- argam jargam** backwards, reversed < S.
- argoʔ<sub>1</sub>** carrying stick; bamboo crossbar from the ends of which two rope containers are hanging (BG:125)
- argoʔ<sub>2</sub>** 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: *o<sup>2</sup>b-no?*. See also *po?*, *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 rajj** 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’, *su?dha?* ‘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’ <b>asur pariya</b> the Asur Age	<b>atu</b> interrogative ‘where?’; correlative ‘where’ <b>atu atu</b> wherever <b>atujo</b> wherever <b>atuwa?</b> whence (correlative) < GEN of <i>atu</i> <b>atu tay</b> whence (correlative)
<b>āṭa<sub>1</sub></b>	flour < S. <i>ātā</i> ‘(course) flour’	
<b>āṭa<sub>2</sub></b>	See <i>anṭa</i>	
<b>aṭkar</b>	ACT: feel; think, understand, know; MID:-; assumption, conjecture; approximately < H. <i>aṭkal</i> ‘guessing, conjecture’	<b>athir, sthir</b> ACT: quiet s.o. down (e.g. through medicine); MID: become quiet, peaceful (e.g. through medication) < H. <i>sthir</i> ‘firm, unmovable, stable’
<b>aṭkay</b>	ACT: stop (TR), hinder < S. <i>aṭk-</i> ‘stop (ITR)’, <i>aṭkā-</i> ‘stop (TR)’	
<b>aṭke</b>	MID: stop (ITR), be hindered	<b>avaj</b> voice < S. <i>āvāj</i> ‘voice’
<b>aṭpaṭa</b>	strange	<b>aw</b> 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<sup>2</sup>bh-aw</i> < <i>bh</i> > (does not become <i>o<sup>2</sup>bh-aw</i> < <i>ph</i> > in the past tense before = <i>o?</i> ) <b>aw-aw</b> living, one who lives (masdar of <i>aw</i> ) <b>aw-aw kaṭ</b> inhabitant <b>awkaṭ</b> neighbour
<b>aṭh</b>	8 < S. <i>āṭh</i> ‘8’. See also <i>aṭhara</i> , <i>ghal<sub>2</sub></i> , <i>tham</i> / <i>thom<sub>4</sub></i> <b>aṭhwā</b> eighth < H. <i>āṭhwā</i>	
<b>aṭhara</b>	18 < S. <i>aṭhāro</i> , H. <i>aṭhārah</i> ‘18’	
<b>aṭhasi</b>	88 < H. <i>aṭṭhāsī</i> ‘88’	
<b>aṭho</b>	See <i>ṭho</i>	<b>awa</b> a potter’s kiln, a furnace < S. <i>āwā</i> ‘kiln’
<b>aṭhwā</b>	See <i>aṭh</i>	<b>awal</b> very good, healthy (HJPA, 148, fn. c:9)
<b>at=</b>	correlative marker used in <i>at=kaṭ</i> instead of <i>ata=kaṭ</i> , <i>a=kaṭ</i> . See <i>a=</i> <sub>2</sub> , <i>ata</i> . Perhaps a typo for <i>ata</i> (HJPA: 88, line 33).	<b>awal gel</b> come and gone, used e.g. with respect to unexpected guests < S. <i>āval gel</i> ‘having come [and] gone’
<b>ata</b>	which?; correlative marker, e.g. <i>atakaṭ</i> ‘one who’ <b>ata no</b> + NEG nothing at all <b>ata + pal</b> ‘be able’, ‘as much as possible’	<b>awjar</b> tool < H. <i>auzār</i> ‘tool’ <b>awkaṭ</b> See <i>aw</i>
<b>ate</b>	where? (= <i>a=te</i> ‘Q=OBL’); correlative adverbial: where. See also <i>a=</i> <sub>2</sub> .	<b>ayi<sup>2</sup>j, a<sup>2</sup>j, aṇi<sup>2</sup>j, āṭi<sup>2</sup>j</b> non-inherent present qualitative predicate marker (≈ “copula”). <i>ayi<sup>2</sup>j</i> is the most common stem, realized as <i>ayi<sup>2</sup>jd-</i> in the 1st and 2nd persons, SG < Maithili, <i>əich</i> ‘3.NON-HON’?
<b>ati<sup>2</sup>j</b>	where, whither (CR); otherwise (HJPb:44,7) (= <i>a=</i> <sub>2</sub> + <i>ti<sup>2</sup>j</i> ‘side’)	
<b>atma</b>	soul, spirit < S. <i>ātmā</i> ‘soul’	<b>ayna</b> mirror < S. <i>āenā</i> ‘mirror’, H. <i>ānā</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*, *manḍaʔ*, *ḍaʔ*.
- baʔloʔ** paddy land (Malhotra, 1982: 74)
- baʔ rumkuʔb, baʔ runkuʔb** rice
- baʔ biḍa** rice seed
- baʔ golaṅ** rice beer
- baba!** father; Wow!; God, used only in exclamations such as *hāyṛe 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*
- bacan<sub>1</sub>** word. < S. *bacan* ‘word’
- bacan<sub>2</sub>** rain (n.) < S. *barṣā/barkhā* ‘rain’?, more likely H. *varṣaṅ* ‘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*, *koṅtaṅ*.
- bachiya** female calf < S. *bachiyā*, *bachī* ‘heifer calf’ See also *bachru*, *baʔcha*, *bocho*, *gōṛi*, *koṅtaṅ*.
- bachru** calf of a cow < S. *bachru* ‘bull or heifer calf, small calf’. See also *bachiya*, *baʔcha*, *bocho*, *gōṛi*, *koṅtaṅ*.
- 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. *baḍī* ‘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)
- baḍhay<sub>1</sub>, baḍhi** carpenter < S. *baḥhāī, baḥhī* ‘carpenter’
- baḍhay<sub>2</sub>, baḥhay, boḍhay** ACT: increase (TR) < S. *baḥhā-* ‘increase’ (TR)
- baḍhe, baḥhe, boḍhe** MID: increase (ITR) < S. *baḥh-* ‘increase’ (ITR)
- baḍhi<sub>1</sub> (ma)** See *baḍi (ma)*
- baḍhi<sub>2</sub>** See *baḍhay<sub>1</sub>*
- 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, o<sup>2</sup>b-badkay*; *ba<?b>dke, o<sup>2</sup>b-badke*, DOUB CAUS: *o<sup>2</sup>b-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, o<sup>2</sup>b-badlay, ba<?b>dle, o<sup>2</sup>b-badle*, DOUB CAUS: *o<sup>2</sup>b-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. *bagīcā* ‘garden’
- bagṛay** ACT: hurt, ruin (TR)
- bagre** MID: *bagre*: become ruined, hurt; *bagṛay*: hurt (TR, GENER); CAUS: *ba<?b>gṛay, o<sup>2</sup>b-bagṛay; ba<?b>gre, o<sup>2</sup>b-bagre*, DOUB CAUS: *o<sup>2</sup>b-ba<?b>gṛay* (subject takes part in action); *ob-ba<?b>gre* (subject does not take part in action but merely has it carried out) < S. *bagṛ-* ‘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
- baīḥ** grow; rise (HJPb:41f.) < S. *baḥh-* ‘grow’  
**baīḥkon** ‘even more’ (converbial form of *baīḥ*)
- 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. *baīṭh-* ‘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*.  
**thap̄i bajay** conj.v. to clap the hands
- baju** ECHO-WORD for *saju*
- bājhi**, **banjhi**, **banjhi** barren woman < S. *bājh* ‘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 *kalo<sup>2</sup>b*.
- 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**, **bakhiṇi** tell (a story); story (From HJPA, various texts, also Malhotra, 1982:176; unknown to speakers I consulted). See *bakhin*, *barunika*.  
**ba?khiṇi loṅ** story, description, account.
- bakhin**, **bakhain**, **bakhan** ACT: tell (a story), mention, explain; MID:-; GENER; CAUS: *ba<sup>2</sup>b>khin*, *o<sup>2</sup>b-bakhin*, DOUB CAUS: *o<sup>2</sup>b-ba<sup>2</sup>b>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 *koranga*, *karṇedew*.  
**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, pāṛ** 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. *bāṅlā* ‘bungalow’
- baṅklui, baṅlui** stork, heron < S. *baiklā* ‘(large) stork’, *baklī* ‘(small) stork’ (?)
- baṅla** See *baṅgla*
- baṅlades** Bangladesh
- baṅlui** See *baṅklui*
- baṅru, bāṅru** 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: *o<sup>2</sup>b-baṅcay*; No CAUS form of *baṅce*; No DOUB CAUS
- baṅcay kaṛ** saviour
- baṅce** left over
- baṅjhi** See *bājhi*
- baṅa** See *baṅḍa*
- baṅo** wild cat < S. *bāṅo* ‘wild cat’
- ban<sub>1</sub>** firecracker < S. *bam* ‘bomb’?
- ban<sub>2</sub>** spell, charm (in witchcraft) < S. *mātar* ‘spell’?
- ban tar** conj.v. cast a spell (on s.o.) < S. *mātar mār-?*
- bana<sub>1</sub>** liking < S. *banā*
- bana<sub>2</sub>** arrow < H. *bāṅ* ‘arrow, barb’ (< Skt.)
- banar** news < H. *varṅa* ‘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 *bandoy<sub>1</sub>*
- 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

**bandoy<sub>1</sub>, bandai** Bandoi feast

**bandoy<sub>2</sub>, 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!*

**baᅇa<sub>1</sub>** MID: become much; very < S. *baᅇ*, H. *baᅇā* ‘big’

**baᅇa bhari** very much; very strong; very big

**baᅇai** greatness (HJPa:270,24)

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

**baᅇa<sub>2</sub>** See *baᅇa*

**baᅇāda** Name of a Kharia deity

**baᅇai** See *baᅇa<sub>1</sub>*

**baᅇi<sub>1</sub>, bari** garden < S. *bārī* ‘garden’

**kheti bari** agriculture

**baᅇi<sub>2</sub> (ma)** See *baᅇi*

**baᅇom** Brahman, the Hindu priestly caste. In Duᅇᅇuᅇ (1999), however, the word *baᅇom* 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 *ubar<sub>1</sub>* (see there))

**barsi<sup>2</sup>b** second. See also *-si<sup>2</sup>b*.

**barson** twice. See *-soᅇ<sub>2</sub>, -son<sub>2</sub>*

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

**bara<sub>1</sub>** 12 < S. *bāro, bāra* ‘12’ See also *baro, ghol ubar, gholsiᅇ*.

**bara<sub>2</sub>** much, more (= *baᅇa<sub>1</sub>?*)

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

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

**baraᅅgi** Barangi (name of ethnic group)

**baraᅅgi ᅇaᅇ** 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<sub>1</sub>*, and *bartiya*, which is probably the same lexeme.
- barcha, barecha** spear, lance < S. *barchā* ‘spear’
- bardast** endurance, tolerance
- bare<sub>1</sub>** groom. See also *barat*.  
**baretiya** the groom’s party at the wedding
- bare<sub>2</sub> (boŋ)** about, concerning (Used with GEN) < S. (*ker*) *bāre* ‘about’
- baretiya** See *bare<sub>1</sub>*
- baris** See *boris*
- bariya, bariyā, beriya, boriya** two people; two (used only in conjunction with people). See also *bar*, *ubar<sub>1</sub>*.
- 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*
- barsi’b** See *-bar*
- barson** See *-bar*
- bartiya** See *barat*
- baru** ACT: make good, fix, repair; MID: become good, get well; good; CAUS: *ba<sup>?</sup>b>ru* < H. *bar* ‘choice (adj.), excellent’ (< Skt.)  
**baru bay** conj.v. make (s.th.) good  
**baru karay** conj.v. fix, repair



- baru la?** conj.v. like, be(come) happy  
**barubo?** well, good  
**baru-ḍa?** thanks; good; well  
**baru-ḍa? gam** thank (v.)  
**baru gamḍa?** thanks
- barunika, barnika** ACT: describe, mention;  
 MID:-; GENER < H. *varṇan* ‘description’  
 (< Skt.) See also *ba?khiṇi, 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  
**bhi?tar baruwe rajj, bhitar barwe rajj** Inner Barwe
- bās** family, dynasty (HJPa:257,4) < H. *vās* ‘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’  
**ḍera 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 *peṇe?ḍ, rutu*.
- basenṭoli** name of a *khoṛi* or village section in Saldega (*salḍa?*)
- basi** ACT:-; MID: become cold (of food); CAUS: *ba<?b>si* < S. *bāsī* ‘stale, leftover (of food)’
- bāsowari** members of the same clan or tribe (HJPa, 147, h:4, 149, fn. h) < H. *vās* ‘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’
- ba?ṭhi** youngest brother, alternative to *konon beṭa* ‘youngest son’  
**ba?ṭhi jija** elder sister’s husband
- batay** ACT: tell; MID:-; GENER < S. *batā-* ‘tell’; CAUS: *ba<?b>tay, o?b-batay*, DOUB CAUS: *o?b-ba<?b>tay*
- 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.)

- bay<sub>1</sub>** 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: *o<sup>2</sup>b-bay*; No DOUB CAUS  
**bay-bay** masdar of *bay*
- bay<sub>2</sub>** predicate marker (“v2”) denoting that an action or event occurred suddenly and more intensely than usual. “EXCESSIVE”.
- bay<sub>3</sub>** Ouch! (interj.)
- bay<sub>4</sub>** craziness; crazy  
**bay ja<sup>2</sup>b** 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)
- bay<sup>2</sup>ni** 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*
- be<sup>2</sup>d** See *be<sup>2</sup>t*
- bēd̥ay** See *bēŋay*
- 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=a? kon=a?*
- behera** bearer < S. *bharyā* ‘bearer’
- behos** unconscious, fainted (HJPb:56,55) < S. *behoś* ‘unconscious’
- behtar** better < H. *behtar* ,better’
- beijat** disgrace, dishonor < H. *bezzat* ‘dishonoured, disgraced’ See also *ijat*.  
**beijat karay** conj.v. disgrace, dishonor
- beisda?** the water which is poured into rice for cooking. See also *ba<sup>2</sup>da?*, *man<sup>2</sup>da?*, *da?*.
- 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<sup>2</sup>b-belay*, DOUB CAUS: *o<sup>2</sup>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’ (Brajbhasha, 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, beloŋ** ACT:-; MID: ripen; CAUS: *be<?b>loŋ*, DOUB CAUS: *o<sup>2</sup>b-be<?b>loŋ*; ripe
- bemloŋ** ACT: make fair colored; MID: become fair colored; fair colored; CAUS: *o<sup>2</sup>b-be<?>mloŋ* Related to *beloŋ*?
- beŋka** ACT: make crooked, bend (TR); MID: become crooked, bent; CAUS: *o<sup>2</sup>b-beŋka* < H. *vyang* ‘maimed, disformed’?
- bendji, bendi, bēŋi** 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
- benŋi** rope (of straw)
- beohar** behaviour < S. *cāl-vyahār*, H. *vyavahār* ‘behaviour’
- beṛa** valley (Malhotra, 1982:74, 185); field, plain, valley (HJPa:230,57)  
**beṛa gorḍa?** 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*
- bēŋi** See *bendji*
- beṛo<sub>1</sub>** sun; hour; o’clock < S. *beir?* Bonda *bel* ‘sun; day-time’  
**beṛo apa** Father Sun. See also *bhagwan, dewta, dewtain, giriŋ, isuwar, pahra, ponmesor*.  
**beṛo leraŋ** Sun and Moon  
**beṛoto?** Sunday See *to?*<sub>1</sub>.
- beṛo<sub>2</sub>** 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*

- bero<sup>2</sup>d** ACT:-; MID: arise, be awakened, get up, stand up; CAUS: *be<sup>?b>ro<sup>2</sup>d* ‘lift, raise’, with towns ‘give up, abandon’  
(GEN+) **kayomte be<sup>?b>ro<sup>2</sup>d** conj. v. neglect (someone)
- bes<sub>1</sub>** good; beauty < S. *bes* ‘good’. See also *beso*.  
**besda<sup>?</sup>, besbo<sup>?</sup>** well (adv.); good  
**bes la<sup>?</sup>** conj.v. seem good, be pleasant  
**besega** o.k., alright  
**beskan** good, nice
- bes<sub>2</sub>** clothing, attire < H. *veś* (HJPb:64,39; 66, note 39)
- beso, besu** ACT:-; MID: become full, satiated; CAUS: *be<sup>?b>su*. Used productively also with other types of food, such as *cakhna<sup>?</sup> beso* ‘eat one’s full of vegetables’, *da<sup>?</sup> beso* ‘drink one’s full of water’, etc.; full (Used in the predicate *lajj beso no<sup>?</sup>* ‘have a full stomach, eat enough’) < S. *bes* ‘good’
- be<sup>2</sup>t, be<sup>2</sup>d** Form of *be<sup>2</sup>a* when marked for inalienable possession
- be<sup>2</sup>a** boy, son. Generally written *be<sup>(?)</sup>t*, pronounced *be<sup>2</sup>d*, before possessive markers, although *be<sup>2</sup>a=dom*, etc., can also be found < S. *be<sup>2</sup>ā* ‘son’  
**be<sup>2</sup>a hurhuru<sup>2</sup>ya / hurhuriya** impulsive young man  
**be<sup>2</sup>a kondu<sup>?</sup>** son
- be<sup>2</sup>i** girl; daughter. Written *bi<sup>2</sup>c*, pronounced *bi<sup>2</sup>j*, before possessive markers < S. *be<sup>2</sup>i* ‘daughter’
- be<sup>2</sup>hi** forced labor
- bet<sup>2</sup>d** ACT:-; MID: become hungry; CAUS: *be<sup>?b>to<sup>2</sup>d*, DOUB CAUS: *o<sup>2</sup>b-be<sup>?b>to<sup>2</sup>d*; hunger; hungry. See also *tomo<sup>2</sup>d, togo<sup>2</sup>j, tu<sup>2</sup>j*.
- bet<sup>2</sup>d hoy** conj.v. become hungry  
**bet<sup>2</sup>d la<sup>?</sup>** conj.v. become hungry  
**bet<sup>2</sup>d da<sup>?</sup>** ACT:-; MID: be(come) thirsty; CAUS: *be<sup>?b>to<sup>2</sup>d da<sup>?</sup>*, DOUB CAUS: *o<sup>2</sup>b-be<sup>?b>to<sup>2</sup>d*; thirst  
**bet<sup>2</sup>d da<sup>?</sup> la<sup>?</sup>** conj.v. become thirsty  
**bet<sup>2</sup>d da<sup>?</sup>son** thirstily (HJPa:248, 107)
- biabhicar** See *byabhicar*
- biah** See *biha*
- bib(h)** See *bi<sup>2</sup>d*
- bi<sup>2</sup>bhrel, bi<sup>2</sup>qbhrel** ca. April, the fourth month of the year. See also *-rel*.
- bi<sup>2</sup>c, bi<sup>2</sup>j** Form of *be<sup>2</sup>i* used before possessive markers.
- bicar** ACT: think, consider; MID:-; thought, judgement, opinion < S. *bicār* ‘consideration, thought’  
**X=a<sup>?</sup> bicar bu<sup>?</sup>** in X’s opinion  
**bicar karay** conj.v. think
- bichawna, bichna** bed < H. *bichāvnā* ‘bedding; bed’
- bichi** scorpion < S. *bichī* ‘scorpion’
- bichna** See *bichawna*
- bi<sup>2</sup>d<sub>1</sub>, bi<sup>2</sup>b, bibh** ACT: pour out; sow; MID:-; *bi<sup>2</sup>d- bi<sup>2</sup>d*: 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 *bi<sup>2</sup>da, dharay*.  
**bi<sup>2</sup>d-bi<sup>2</sup>d** masdar of *bi<sup>2</sup>d*  
**bi<sup>2</sup>d bi<sup>2</sup>da** pour out completely; sow everything
- bid<sub>2</sub>** basket (Malhotra, 1982:118). See also

- gonbi<sup>2</sup>d*.
- biḡa, biḡa, bira** ACT: sow seeds; MID:-; GENER; seedlings < S. *biḡa* in expressions such as *biḡa kar-*, *biḡa chīt-* ‘sow for paddy seedlings’. See also *bi<sup>2</sup>d*, *rowa*.
- bi<sup>2</sup>qbhrel** See *bi<sup>2</sup>bhrel*
- bida** ACT: bid farewell (TR); MID: take leave of (*buḡ*) < 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
- biḡ lete** quickly < S. *biḡ lete* ‘quickly’
- bigur** See *begar*
- biha, biah** ACT: marry (TR); MID: marry (ITR); GENER of active; wedding; married < S. *bihā* ‘marriage’. See also *kersonḡ*, *olday*, *sadi*.  
**biha hoy** conj.v. of a marriage to take place  
**biha karay** conj.v. marry  
**bihal** 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)
- bi<sup>2</sup>j** See *bi<sup>2</sup>c*
- bija kinir** Bija Forest
- bijaḡih** name of a village, according to the text in HJPb:53,9 ca. 32 km south of Simdega
- bijla** long hair (m.); a boy’s name (HJPA, 148, e:1); disorderly person (HJPA: 251f.)
- bijli** 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 *jaḡ<sub>2</sub>*,
- bikaḡ** entirely, completely (HJPb:44,2) < H. *vikaḡ* ‘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*, *bilāī*, *bileī*
- bilkul** very < H. *bilkul*
- biloiḡi** tomato < S. *bilāī*, *bilāit bhaḡā*. See also *bhijri*.
- biloy** See *bilay*
- biluḡ** 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’

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

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

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

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

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

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

**biṛa** See *biḍa*

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

**biṛim** white ant, termite (HJPa, 162, fn. 8, who notes that the word was at that time already archaic). See also *cimṭā*, *demta*, *kāy*, *mu<sup>2</sup>ḍa?*, *seṭa*, *ṭo<sup>2</sup>bḍir*, *ṭoṭo*, *umphyā*, also *bhunḍu* ‘ant-hill’.  
**biṛim lata** termite hill (literally, ‘termite hole’)

**bir** brave < S. *bir* ‘hero’

**bira** See *biḍa*

**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 *kuḍuṅ*.

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

**birkerā** Birkerā, 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 Cuscus 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. *bīraṅ* ‘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 Birugaṅh. 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)
- bis<sub>1</sub>** poison < S. *biṣ*, *bhīkh* ‘poison’
- bis<sub>2</sub>** 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<sup>?</sup>b>tay*, DOUB CAUS: *o<sup>?</sup>bi<sup>?</sup>b>tay* < S. *bitā-* ‘spend (time)’
- bi<sup>?</sup>thuṅ** 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*.
- bo<sup>?</sup><sub>1</sub>** 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<sup>?</sup>*, ‘tree stump’ as a locative marker.  
Perhaps either originally used with the meaning ‘place’, from where it was incorporated into the lexeme *sumbo<sup>?</sup>*, or from *boko<sup>?</sup>b* ‘head’, with the combining form *bo<sup>?</sup>*.
- bo<sup>?</sup> 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.
- bo<sup>?</sup><sub>2</sub>** 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<sup>?</sup><sub>ḍ</sub>*, *-son<sub>1</sub>*

- boʔ<sub>3</sub>** Combining form of *bokoʔb* ‘head’
- boʔ<sub>4</sub>** Combining form of *kenḍorboʔ*, in this use perhaps originally from *bokoʔb* ‘head’. See *kenḍorboʔ*.
- bocho** young calf < S. *bachiyā*, *bachī* ‘heifer calf’. See also *koṅtaṅ*, *gōṛi*, *bacha*, *bachiya*, *bachru*
- boḍhay,boḍhe** See *baḍhay<sub>2</sub>*, *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’
- boini<sub>1</sub>** dear, dear one (f.) (HJPa:244,97). Probably the same lexeme as *boini<sub>2</sub>*.
- boini<sub>2</sub>** 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 *boʔ<sub>3</sub>* ‘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*.
- bolan<sub>1</sub>** ACT: think of; MID:-; GENER; thought  
**bolan karay** conj.v. think about, reflect on (HJPb:42,10)
- bolan<sub>2</sub>** 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*

**boṅ<sub>1</sub>** ACT:-; MID: come to an end, finish (ITR.);  
*boṅ-boṅ*: GENER; CAUS: *o<sup>2</sup>b-boṅ*

**boṅ<sub>2</sub>** 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 *boṅ<sub>1</sub>* '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 *akhaṛ, ghane, jumbra, kibhiṅ*.

**boṛa** python; man's name

**boṛa bupam** snake

**boṛa ghaṭ** Bora Ghat (place name)

**boṛda?** meaning unclear, discussed in HJPa, 149, fn. i, where it is compared to Mundari *eṛa<sup>2</sup>-da<sup>2</sup>-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*

**borja?** beggar. See also *bor*.

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

**borol** masdar of *borol*

**borol po?** conj.v. live one's life, live; subsist

**borol po?na ḍo<sup>2</sup>ḍ** 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 *boʔ<sub>1</sub>*
- 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)
- bothra, thobro** ACT: make blunt (knife); MID: become blunt (knife) < S. *thobre, 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’
- buḍchur** totem animal
- buḍha** See *buḥhā*
- buḍhi** 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*
- bui<sub>1</sub>** 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 kaḥ** preserver, supporter (i.e., one who keeps / takes care of) (HJPb:64,35)  
**buiḍaʔ** ACT: / MID: take care of. No apparent difference in meaning
- bui<sub>2</sub>** See *boy*
- buiḍaʔ** See *bui<sub>1</sub>*

- buidh** intelligence, idea < S. *budhi* ‘intelligence’. See also *buʔdhi*, *buʔjhi*. Undoubtedly related to, if not identical with, *buʔdhi*, *buʔjhi*
- buidh gar** intelligent
- buidh katiʔb** one who gathers intelligence
- buidhsoŋ** acquire intelligence
- bujhay, buʔjhay** ACT: *bujhay*: remind, explain < S. *budhi* ‘intelligence’
- buʔjhayna** advice (infinitive)
- buʔjhi, buʔjhe** MID: *buʔjhi*, *buʔjhe*: understand. To express ‘I understand (now)’, the past is generally used: *buʔjhikij*; *bujhay*: GENER of ACT; appear, seem. See also *buʔdhi*, *buidh*, which are undoubtedly all related to each other.
- buʔjhi gar** intelligent
- buʔjhi kaŋ** intelligent (animate being); wise being (i.e., God)
- bukru** Adam’s apple (BG:134)
- bul** ACT:-; MID: get drunk; poisoned; *bul-bul*: GENER; CAUS: *oʔb-bul* < S. *bhulā*- ‘get drunk’? See also *leŋo*.
- 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)
- buliʔj** ACT: scrub someone else’s head; MID: scrub one’s own head; CAUS: *oʔb-bu<ʔb>lij*
- bulsij** ACT: make someone dizzy; MID: become dizzy; CAUS: *oʔb-bu<ʔb>lij*, *oʔb-bulsij*
- bumqim** ACT: wake up (TR); MID: wake up (ITR); awake; CAUS: *oʔb-bumqim*. See also *gumqim*, *jayqim*.
- buŋ<sub>1</sub>** ACT:-; MID: become finished, come to an end; CAUS: *om-boŋ* (Cf. *\*ob-boŋ*; HJPb:59, n. 53). See also *buŋay*.
- buŋ<sub>2</sub>, boŋ** with (instrumental/committative postposition, used with GEN or direct case)
- buŋam** See *bunam*
- buŋay** ACT: finish off, bring to an end. See also *buŋ<sub>1</sub>*.
- buŋe** MID: come to an end
- buŋgam** See *bunam*
- buŋserel** See *ghuŋserel*
- bupam, buŋam, buŋgam, buŋgam, buwaŋ** snake
- bupim** the person one is named after. Etymology unclear, but seems to be related to *jimi* ‘name’. See also *mita*.
- bupimqəʔ** 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 *buṅam*
- 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*
- bhag<sub>1</sub>** part, share, portion < S. *bhāg* ‘part’  
**bhag baṭa** share (n.)
- bhag<sub>2</sub>** 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*, *giriṅ*, *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. *bhā* ‘brother; cousin’

- bhaina** See *bhagina*
- bhagni** See *bhaṅni*
- 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*.
- bhaṅ** bhang, a kind of narcotic drink made with marijuana < H. *bhāṅ* ‘hemp; a drink made from hemp leaves’
- bhaṅṅiya** roof beam. Cf. Mundari *bhanḍiya, bhanṅiya* ‘the ridge-piece is a so-called *catom-oṛaṛ*, a house with a four-sloped roof’ (HJPA:179f). See also *kaṅ, laiṭ*.
- bhanḍa, bhāṛa** small pot < S. *bhāḍā* ‘big waterjug’
- bhanḍari, bhāṛari** treasurer < H. *bhāḍārī* ‘treasurer’
- bhanḍay bhanḍay** improper (HJPA, 127, fn. 53) < H. *bhāḍ* ‘indecent’
- bhaṅni, bhagni** sister’s son. See also *bhagina*.
- bhaōr jal** See *bhāwr jal*
- bhaṅpu** ACT: boil (eggs, potatoes, etc.); MID: overboil, boil too long
- bhāṛa** See *bhanḍa*
- bhāṛari** See *bhanḍari*
- 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*<sub>2</sub>.
- 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. *bhediyā* ‘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 *bheṭto*
- 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
- bheṭto, bheṭh, bheṭ, bhēṭ** ACT: meet (with =*te* (TR, person met is grammatical object) or *buṅ*); MID: meet (with *buṅ*); 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’
- bhiṛtar, bhitar** inside (postposition, with GEN); inside (adv.) < S. *bhitare mē* ‘inside’
- bhitar bawe raj** Inner Barwe
- bhitare, bhitari** inner, inside
- bhiṛtar karay** conj.v. bring (s.o., s.th.) in, cause to enter (HJPA:209,11)
- bhiṛtar 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)
- bho?j** meal (HJPA:156:30; HJPb:34,25) < H. *bhojan* ‘meal; food’
- bho?j 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 tobṇon** 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 be<b>ro?d** 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, bhorom<sub>1</sub>*; CAUS: *bho<?b>re, bho<?>re* < S. *bhar-* ‘fill’
- bhoreḍa?** fullness
- bhori** whole See *bhore, bhorom<sub>1</sub>*.
- bhornḍi** See *kodo bhornḍi*
- bhorom<sub>1</sub>** whole, full, entire; wholly, entirely; adult (HJPA:242,91; 92) < S. *bhar-* ‘fill’. See *bhore, bhori*.
- bhorom<sub>2</sub>** ACT: cause someone to become immersed in (*buṅ*); MID: become immersed in (BG:135 ‘be youthful’); CAUS: *bho<?b>rom*
- bhorsa** See *bharosa*
- bhorti** ACT: enroll, enlist (TR); MID: enroll, enlist (ITR), be taken into < S. *bhartī* ‘enrollment’
- bhosṛay** ACT: *bhosṛay*: knock over (luggage, etc.)
- bhosṛe** MID: *bhosṛe*: fall over, break (ITR); *bosṛay*: GENER OF ACT; CAUS: *o?b-*

- bhosṛuway*
- bhoṭaṅ** See *bhutan*
- bhotuwa sa?** a kind of spinach < H. *bhatuwā sāg*
- bhroṅ** time (bound form) (BG:135)  
**chabhroṅ** unchanging  
**ubhroṅ** 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
- bhuṅbhunḡi** a kind of beetle which lives off of dung
- bhuṅsul** stirred up
- bhuṅu** See *bhunḍu*
- bhunbhunay** ACT: buzz (of bees); MID:-; GENER. < S. *bhunbhunā-* ‘buzz (of bees)’
- bhunḍu, bhūṅḍu, bhuṅu, bhūṅu** ant-hill (HJPa:180,97; 199,222; HJPb:55,25: ‘termite hill’); Bhundu (name of a village) < S. *bhūṅu* ‘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, guṅumḍa?*
- bhuṭa** maize, corn
- bhut** ghost < S. *bhūt* ‘ghost’
- bhutan, bhoṭaṅ** the Kingdom of Bhutan
- bhuti** labor (n.); hard, difficult < S. *bhuti* ‘wages of daily labourer in kind’
- \*c\***  
**ca?ḍo, ca?ḍoṅ, 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 boṅ** 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?ḍoṅ** See *ca?ḍo*
- caḍpalaṅ** ACT: lie on the back (TR); MID: lie on the back (ITR) < S. *caḍh* ‘climb, mount’ and *palāg* ‘bed’?



- cādi** See *candi*<sub>2</sub>
- cagordi, cagurdi, cairo, cerocagordi** See *cair*
- caha** tea < S. *cāhā*, *cāh* ‘tea’  
**caha ḍa?** tea (literally ‘tea water’).  
 Apparently no semantic difference to *caha*.
- cahe<sub>1</sub>, cahi** ACT: love; want, be necessary (experiencer in oblique case); MID:-; GENER < S. *cāhi* ‘it is necessary’
- cahe<sub>2</sub>** or < S. *cāhe* ‘or’  
**caheko** instead of (= *cahe* + *ko* ‘contrastive focus’)
- cahe<sub>3</sub>** 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’
- cakanḍa, cakanḍo, 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 *cakanḍa*
- cakri** mill; wheel < H. *cakkar* ‘wheel’. See also *jata*, *rāhaṭa*.
- cākṛo** See *cakanḍo*
- 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
- cal<sub>1</sub>** way, path; practice < H. *cāl* ‘practice, custom; means’  
**cal calan** conduct, mode of living (HJPb:54,13)
- cal<sub>2</sub>** 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: *o<sup>2</sup>b-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. *cāgā* ‘pure, good’  
**caṅga karay** conj.v. purify
- cana** gram < H. *canā* ‘chick-pea, gram’
- candj** See *candi<sub>2</sub>*
- candaru** a man’s name
- candi<sub>1</sub>** forehead
- candi<sub>2</sub>, candj, cādi, cādj** 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. *capaḍ-* ‘be pressed flat or even?’
- capu** ACT: rummage, search for; grope; MID:-; GENER (e.g., rummage through an entire room)  
**capu karba<sup>2</sup>ḍ** 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  
**(sou<sup>2</sup>b) caṛi ti<sup>2</sup>j** 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. *caṛhāī* ‘attack’ (n.)  
**caṛhai karay** conj.v. attack
- car<sub>1</sub>** the tree *Buchanania latifolia*, and its nut. See also *taro<sup>2</sup>b*.
- car<sub>2</sub>** See *cair*
- cara<sub>1</sub>** thug

- cara<sub>2</sub>** 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. *cas mā* ‘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, cha<sup>2</sup>dke** MID: burst (ITR) (e.g. fruits, pots, etc.), split open; come to an end.  
**leme<sup>2</sup>d caṭke** conj.v. wake up (ITR)
- caṭo<sup>2</sup>b** ACT:-; MID: of the mouth to water (possessor of mouth is subject); CAUS: *ca<sup>2</sup>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*, *u<sup>2</sup>dchuṇ*.
- cawra** (middle-height) field, lower than *dāṇ* and higher than *go<sup>2</sup>jlo?*
- 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 *ceṅga ceṅgi*
- cehra, cera** face (n.) < S. *cehrā* ‘face’
- cela** pupil; disciple < S. *cēlā* ‘pupil, student, follower’
- cemṭa** See *cimṭā*
- ceṅga ceṅgi, 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
- ceṅna, ciṅna** small chicken, chick. Larger than *ceṅni*. < S. *ceṅnā* ‘chick, chicken’
- ceṅni** chick. Smaller than *ceṅna*.
- cepo<sup>2</sup>d** ACT: flatten (TR) (e.g. balloon); crumble (TR); MID: flatten (ITR), crumble (ITR); CAUS: *ce<sup>2</sup>po<sup>2</sup>d* < S. *cepaṭ-* ‘be flat’. Related to *cepu<sup>2</sup>d*.

- cepu<sup>2</sup>d, cepu<sup>2</sup>** ACT: hold in a fist; MID:-; GENER; handful, fist. See also *sepuḍ*. Related to *cepo<sup>2</sup>d*.
- 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: *o<sup>2</sup>b-cettay*; no CAUS of *cette*. See also *cinta*.
- cethra** rag < S. *cethrā* ‘rag’
- cewra** See *chewra*
- cij** thing, matter < S. *cij* ‘thing, object’
- ci<sup>2</sup>ko** 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. *cimṭī* ‘ant’ See also *biṛim, demta, kāy, mu<sup>2</sup>jḍaṛ, seṭa, ṭo<sup>2</sup>bḍir, ṭoṭo<sup>2</sup>, umphya*, also *bhunḍu*.
- cimṭay** ACT: pinch; MID:-; tongs < S. *cimṭā* ‘tongs’, *cimṭā-* ‘pinch with pliers’
- ciṇna** 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 golaṅ** rice-beer which has been pressed once, strong beer (HJPa:239f.). See also *rasi (golaṅ)*.
- ciṛa phaṛa** ACT: rip (cloth) (TR); MID: rip (cloth) (ITR); GENER of ACT < S. *cirā-* ‘rip’, *phaṭ-* ‘rip’
- ciṛra, cirra** squirrel < S. *ciṛerā* ‘squirrel’
- ciro** Imperata arundinacea, Cyr., sun-grass, used principally as straw for thatching rooves < S. *cerō, ciro* (HJPa:213,7)
- cirra** See *ciṛra*
- 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, soṅḍa?* (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 *boṅtel cuman, oreʹj cuman*.

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

**cuṅgi** 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 *roʹḍlui*.

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

**cunḍul** index (finger) See also *tuygol*

**cunḍul aṅgri** 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

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

**cuṭaʹḍ kaṛ** child, young person

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

**cuṭiya** rat

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

**cuʹṭka** (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 *cucuʹ*.

**cuway** ACT: make something leak

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

### \*ch\*

*chabroṅ* unchanging . See also *-bhroṅ*.

**chaʹḍke** See *chaṭke*

**chahle** See *cale*

**chāi** female pig

**chakraiṭ** 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 *toj*.
- 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, chata<sub>1</sub>** honey comb, bee hive < S. *chatna* ‘honey comb’
- terom chatna** bee hive
- chatta, chata<sub>2</sub>** 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. *chikāī* ‘sneezing’. See also *hāʔchīṅ, tamu*.

**chikchiki** a kind of bird (HPA: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*.

**choʔdʔa** small < S. *choʔ* ‘small’. See also *cuʔaʔd, choʔa, choʔʔka*.

**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 *-son<sub>2</sub>*.

**ek chor** once

**dui chor** twice, etc.

**choʔa** small < S. *choʔ* ‘small’. See also *choʔdʔa, 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, cuʔaʔdʔaʔpur, cuʔiya nagapur*.

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

**chowa** child < S. *chauvā* ‘child’

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

**chowari** with child, e.g. *chowari konseldʔ* ‘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 chuʔʃe** be released of sins  
(HJPb:61,27)
- chuʔʃi, chuʔʃi** leave, holiday, vacation;  
permission < S. *chuʃi* ‘leave (n.)’  
**chuʔʃi 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*.
- \*ɖ\***
- ɖaʔ<sub>1</sub>** ACT: make (s.th.) watery (e.g., tea, by  
adding too much water); MID: become  
water(y): *golaṇ ɖaʔ may=ki*. ‘The rice  
beer (*golaṇ*) became too watery (*ɖaʔ*),  
i.e., so much water was poured in that it  
became (like) water (on *may* see *may<sub>3</sub>*);  
water, rain (GEN: *ɖagaʔ*). See also *halo*.  
**ɖaʔ ɖel** conj.v. rain  
**ɖaʔ gim** conj.v. rain  
**ɖaʔ piyas** thirst  
**ɖaʔ piyas laʔ** conj.v. become thirsty  
**ɖa udga** down-to-earth, straight-  
forward, honest
- ɖaʔ<sub>2</sub>** waist. < S. *ḍāṛā* ‘waist’?
- ɖaʔ<sub>3</sub>** rice
- ɖaʔ<sub>4</sub>** culture. See also *samskriti*.
- ɖaʔ<sub>5</sub>** ‘meat’, used only in compounds. See  
also *ghos, komaṇ, māś*, Used in the  
following forms:  
**boṅteldɖaʔ** buffalo-meat  
**bunuidɖaʔ** pork  
**khasidɖaʔ** goat-meat  
**meromɖaʔ** goat-meat  
**oreʔjɖaʔ** oxen-meat  
**siṅkoyɖaʔ** chicken meat
- ɖaʔ<sub>6</sub>** 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 *-boʔ<sub>2</sub>- son<sub>1</sub>*.
- ɖabayeʔj** ‘18’ Alternative for some speakers to  
*ghol ghal/tham*.
- ɖabni** cover < S. *ḍapnī* ‘cover’. See also *dab*.
- ɖaɖu** wooden lamp. Cf. Brajbhasa *ḍaṛh-* ‘burn,  
be burnt’?
- ɖae** See *-ɖay*
- ɖah** envy, jealousy < S. *ḍāh* ‘envy’. See also  
*hiṣī*.
- ɖahay** ACT: annoy (both stems possible with  
ACT) Cf. *ḍahʔ*
- ɖahe** MID: *ɖahe*: be annoyed; *ɖahay*: GENER of  
ACT
- ɖahu** wood-apple tree, *Artocarpus Lakoocha*
- ɖahura, ɖawṛa, ɖehura** branch, twig; fallen  
dry leaves < S. *ḍahurā* ‘cut branch or  
fallen branch’
- ɖain** witch < S. *ḍāin* ‘witch’  
**ɖain bisahi** witch
- ɖair** ACT: cause to branch out (e.g. of God);  
MID: branch out; branch (n.) < S. *ḍair*  
‘branch (of tree)’
- ɖaj** ACT / MID: feel cold (food, water, etc.,  
not people). No apparent difference in  
meaning, ACT is more common.
- ɖak** thievery < S. *ḍāku* ‘robber’. See also  
*ḍaku*.

- ḍaka** ACT: rob, plunder; fight; MID:-; GENER. Undoubtedly related to *ḍak*. *o-ḍamṭu tu*. Not acceptable to all speakers.
- ḍakay<sub>1</sub>** 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
- ḍakay<sub>2</sub>** 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: *o<sup>2</sup>b-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: *o<sup>2</sup>b-ḍam*  
**o-ḍamṭu** 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
- ḍaṇ<sub>1</sub>** ACT: send; MID:-; *ḍaṇ-ḍaṇ*: GENER; (BG:143 gives *ḍaṇ* without reduplication as occurring with MID endings; probably a misprint)  
**gotiya remaṇna ḍaṇ** to invite, sending someone out to pick up and bring the invited guest to the event
- ḍaṇ<sub>2</sub>** stick (BG:143: “fishing rod”) < S. *ḍorī ḍāḡ* ‘hooked stick for pulling fruit off tree’. See also *ḍandaṇ?*
- ḍaṇbodi** string beans
- ḍaṇger** animal < S. *ḍaṅgra* ‘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  
**ḍaṅra mahara** Dangra Asur
- ḍaṇ, ḍār** (high) field, higher than *cawra* or *go<sup>2</sup>jlo?* < S. *ḍāṅ* ‘field’
- ḍaṇa?** See *ḍandaṇ?*
- ḍanal** cover (n.). See also *ḍal*, *-nV-*.
- ḍandaṇ?, ḍaṇa?, ḍāṅra?** stick, club < S. *ḍāṅṭā* ‘stick, cane, club’. See also *ḍaṇ<sub>2</sub>*.  
**ḍandaṇ? oyeṇ** returning of the stick (name of a ceremony described in various places in HJPA, e.g. 156) See also *eṇ*.
- ḍār** See *ḍaṇ*

- dāraʔ** See *dandaʔ*
- dāri** well (n.) < S. *dārī* ‘surface well’. See also *cumdaʔ*, *kuwā*
- daṛu** fool (n.) < S. *ḡhōṛ* ‘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 *darngḡhay*.
- darngḡhay** MID: fall into a ravine or gorge (HJPA:165,5). See also *darnga*; *ḡharnḡhay*.
- dās** mosquito < H. *dās* ‘a kind of big mosquito, a kind of fly’ (HJPA:181, 102). See also *bhusaṛi*, *gūnum-daʔ*.
- dawṛa** See *dahura*
- day, -dae, -ṛay** woman. Combining form of *kanday*, *kandayboʔ*. 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: *juṇ-juṇ 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
- deʔb** ACT:-; MID: ascend, climb; ride; *deʔb-deʔb*: GENER; CAUS: *o-deʔb*, with the additional meaning ‘offer up in sacrifice’; DOUB CAUS: *oʔb-deʔb*
- dehura** See *dahura*
- deʔj** ACT: cut; cut through, cut down, chop; (fig.) reduce, cut back (money); MID:-; GENER ≈ *deʔj-deʔj*: GENER. See also *deneʔj*. **deʔj-deʔj** masdar of *deʔj*
- 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*  
**delemḡol** ‘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)
- daʔ del** conj.v. rain
- genu del** conj.v. become accustomed
- ghaṇi del** conj.v. smell (ITR, non-volitional)
- heʔjo 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)
- lemeʔḡ 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 (khaḍriya)** 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*.

**ḍeoḍa** See *dēwḍa*

*ḍereḍ, ḍereḍ* horn. HJPA:182,110 assumes that *ḍereḍ* is the older form, based on a comparison with Santali *ḍereḍ* and Mundari *ḍiriḍ*.

**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. *ḍibriḍ* 'small tin oil lamp'

**ḍiḍbhar** CAUS form of *ḍiyar*

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

**ḍiḍgar** See *ḍiḍ(h)gar*

**ḍijal** diesel (Eng.)

**ḍijal gaḍi** diesel car

**ḍikci** a small aluminium vessel used for making tea or cooking rice < S. *ḍegci* '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*

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

**ḍiḍ-ḍiḍ** masdar of *ḍiḍ*

**moḍ ḍiḍ** conj.v. enchant, fascinate (HJPb:66,60)

**ḍinḍa, ḍiḍra** 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)’
- dīṛa** See *dinda*
- dīṛh** courage < S. *dīṛh* ‘courage’. See also *niḡar*.  
**dīṛh dho?** conj.v. take courage, be brave  
**dīṛ(h)gar, dīḡgar** 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
- dīсна** bed sheet < S. *dīsnā* ‘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?*
- dōbkaṛa?** See *dōkaṛa?*
- dōbha** pond (HJPA:192,176)
- dō?d<sub>1</sub>, dod<sub>1</sub>** ACT: bring, get, take; LIGHT VERB; MID:-; *dō?d-dō?d* GENER; CAUS: *o?b-dō?d, dō<?b>d*; DOUB CAUS: *o?b-dō<?b>d*  
**dō?dḡkon** because of, on account of. Formally the sequential converb of *dō?d* ‘having taken’. Object of postposition appears in the oblique case. (HJPb: 61,29; 64, note 29).  
**dō?dḡtu** ACT: drop off. Derives from *dō?d* and the departive marker *tu*
- but must be considered a separate lexeme as it also combines with *tu*, producing *dō?dḡtu tu*.  
**dō?dḡtu biha** bringing the bride to the wedding, name of a ceremony described in HJPA, 156:34,3,5
- dōd<sub>2</sub>, dod<sub>2</sub>** 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?d<sub>1</sub>*.
- dōhṛi** lily (BG:145)
- dōir** string, cord, rope, line < S. *dōir* ‘string (of sack)’
- dōka** fountain, spring  
**dōkḡa?, dōkḡa?** ca. March, the third month of the year. See also *dā?*
- dōkaṛa?, dō?bkaṛa?** ACT: boil (TR) (rice); MID: boil (ITR) (of rice) < S. *dābk-* ‘boil (water, rice, dal)’
- dōkḡa?** See *dōka*
- dōklo?** meeting. See also *dōko, -lo?, kachari*.
- dōko** ACT:-; MID: sit down; settle down; CAUS: *dō<?b>ko*, DOUB CAUS: *o?b-dō<?b>ko*. See also *dōklo?*
- dōlay** ACT: cause (a hanging object) to swing (e.g., of the wind)
- dōle** MID: swing (of hanging objects). No morphological CAUS
- dōli** litter carried by porters, palanquin < H. *dolā, dōlī* ‘litter carried by porters’
- dōlonḡ** small boat, vessel
- dōlonḡa? biru** Dolongdaga Mountain, (place name)

- dolonsor** Dolonsor (place name)
- =**dom**<sub>1</sub> ‘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.
- dom**<sub>2</sub> PASSIVE/REFLEXIVE marker (v2) on the predicate. Often realized as *-duŋ* before velars.
- dom**<sub>3</sub> name of a caste, Dom
- doŋ** ACT/MID: become sufficient. No apparent difference in meaning between ACT and MID.
- doŋga** big boat < S. *dōgā* ‘boat’. See also *doŋgait*, *doŋgi*.
- doŋgait** sea crew member *doŋgi* < S. *dōgā* ‘boat’. See also *doŋga*.
- doŋgi** small boat < S. *dōgā* ‘boat’. See also *doŋga*, *doŋgait*.
- doŋjaŋ** country
- doŋkui** elder brother’s wife; HJPb:34,15: elder sister-in-law. Cf. *bhabhi*.
- doŋeʔj**, **doŋeʔ** ACT: shorten (TR); MID: become short (e.g. of rope through being cut)
- doŋriyay** ACT: lead
- doŋriye** MID: be led < S. *doŋriyā-*, *doŋriyā-* ‘lead (a horse, goat, etc., with a halter’  
**doŋriyay kaŋ** leader
- doŋyor** 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: *yoŋduʔ*. See also *arabduʔ*, *konduʔ*, *konselduʔ*, *muŋduʔ* (under *muŋdu*) and also *ekan*.
- dubay** ACT: *dubay*: sink, drown (TR); deplete (e.g. money)
- dube** MID: *dube*: be drowned; be depleted; be low-spirited; *dubay*: GENER (TR); CAUS: *ob-dubay*, *du*<ʔ>*bay*; DOUB CAUS: *ob-du*<ʔ>*bay* < S. *dub-* ‘sink’ (ITR), *duba-* ‘sink’ (TR)
- dubi dubay**, **dubay dubi** deplete completely
- dubki** 19 Alternative for some speakers to *ghol thomsij/ghal*.
- dubni**, **dubhni**, **qhubni**, **dubhni** cup, bowl < S. *dubhnī* ‘small cup made of brass’
- duboʔ**, **duboʔ** the devil; evil spirit, ghost
- dubha**<sub>1</sub> a type of grass, *dubha*-grass
- dubha**<sub>2</sub> ball (of rice) < S. *dubhā* ‘large cup made of brass’ (perhaps used as a measurement)?
- dubhni** See *dubni*
- duʔdu** armpit
- dugur dugur** run very fast with short steps (HJPa:247,106)
- duʔj** ACT: bend (TR); MID: bend (ITR, can also be agentive), turn back, change direction; CAUS: *o-duj* (HJPa:259,7). See also *baŋduʔj*.

- dul** ACT: pour in; MID:-; *dul-dul*: GENER; CAUS: *o<sup>2</sup>b-dul*, *du<?>l*; DOUB CAUS: *o<sup>2</sup>b-du<?>l* < H. *dhul-* ‘be poured out; be spilt’ (= *dhal-*)
- la<sup>2</sup>j dul** conj.v. ACT: get diarrhoea, dysentary (experiencer marked by =*te*); MID:-; diarrhoea, dysentary. See also *dul*.
- duli<sup>2</sup>j, dulu<sup>2</sup>j, dului<sup>2</sup>j** ACT: follow; MID:-; GENER; CAUS: *o<sup>2</sup>b-dulij*, *du<?>lij*, DOUB CAUS: *o<sup>2</sup>b-du<?>li<sup>2</sup>j*
- =**dun** See =*d<sub>om</sub>*<sub>2</sub>
- dun<sub>2</sub>dun** 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.
- dun<sub>2</sub>ji** not having a tail, without a tail (HJPA:179,91) < H. *dūrā* ‘bullock having one horn or a broken horn’?
- dun<sub>2</sub>lu, dun<sub>2</sub>lu?** tadpole (HJPA:179,91; 214f.) < S. *dudlu*. See also *kend<sub>o</sub><sup>2</sup>d* ‘frog’.
- durib** the *durib* fruit, a kind of black fruit (HJPA:234,70)
- durū<sub>2</sub>ḍa** See *durunḍa*
- durun<sub>2</sub>** ACT: trample; husk, pound grain with a stick; stomp with a pole; MID:-; GENER; CAUS: *o<sup>2</sup>b-durun<sub>2</sub>*, *du<?b>run<sub>2</sub>*
- durunḍa, durū<sub>2</sub>ḍa** Durunda, name of a suburb of Ranchi (HJPA:181,107), the Kharia name of *khukharagarh* / *khukhra*. One popular etymology derives it from *durunḍa?* ‘(to) pound rice’ (with *-ḍa?*).
- 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’?
- dhākri** clay dish
- dhahngay/dholngay** ACT: put to sleep for a short time
- dhahnge/dhalānge/dholnge** MID: sleep for a short time, take a nap (BG:145 ‘lie on the back’). Speakers preferred the form *dhalngay* in both the ACT and MID, although *dhahngay* is possible for the ACT < S. *dhahnga-*. See also *ulnday*.
- dharay** ACT: pour out < S. *dhar-*, *dhara-* See also *bi<sup>2</sup>d<sub>1</sub>*.
- 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: *o<sup>2</sup>b-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 *kawri*, *keciya*, *poisa*, *rupaya*.
- dhecuwa** *Dicurus macrocercus*, the King-crow or Drongo. Cf. Mundari *demcuad*, *ḍimcuā?*, *ḍhicua* (HJPA: 214f.).

- dheq̄hrel** thunder. See also *-rel* and the forms given there.
- dheir, dher** much, many; very; often. Can also appear in PL < S. *dheir* ‘heap, mass; much, many’  
**dheir dheir** very very much  
**dheirkan, dherkan dheirsan** quite a bit, much
- dhekar, dhekaray** ACT: burp, belch; MID:-; GENER; belch, burp (n.) < S. *dhekār* ‘burp (n.)’
- dhēki, dheṅki** machine for husking grain < H. (Bihar) *dhēkī* ‘machine for husking grain’
- dhejaṅ** massive (from Malhotra, 1982: 226)
- dhekla?** ACT: push; MID: be pushed < S. *dhekl-* ‘push’
- dhela, dhelka** lump of dirt < S. *dhelā* ‘clod’. See also *toreṅ*.
- dhelki** See *ḍelki*
- dheluwa** swing (n.) (e.g. of a bird) (HJPA:218,20) < S. *dhiluā* ‘swinging seat’
- dhepaṅ** a type of drum. HJPA:198,216 cites from Roy & Roy, 1937,453, nr. 36 ‘big drum beaten by Ghansis, not by Kharias’
- dheṅki** See *dhēki*
- dheṅko** crooked, bent, curved < S. *ṭēko* ‘crooked’
- dher** See *dheir*
- dhibra** shaped like a ball, from HJPA, 151, where it is connected to Santali *dhebra, dheba* ‘puny, small, undersized with a larg belly’ and Mundari *dheba*
- dhilo** ACT: loosen (TR) (CAUS form was preferred in this function); MID: become loose, be loosened; CAUS: *dhi<sup>2</sup>b>lo* < S. *dhil-*, *dhilā/dhil kar-* ‘loosen’
- dhiṭhai** evilness < H. *dhiṭhai* ‘imprudence, sauciness, impertinence, audacity, petulance’ (HJPA:204,1)
- dhiṭho<sup>2</sup>b** strong. See also *pokot, pokta*
- dhoḍha, dhoṛa** creek, pond, small lake. See also *dhoḍhi*.
- dhoḍhi, dhōḍhi** water pipe. See also *dhoḍha*.
- dhoḍhri, dhoṛhri** cavity in a tree; hollow (adj.) < S. *dhoṛharī, dhoṛarī, dhoṛaro, dhoṛaro* ‘hollow in a tree’. See also *dhoḍhro*.
- dhoḍhro** big cavity in a tree. See *dhoḍhri* for S. terms.
- dhoṭi** a container for carrying fish (HJPA: 243,95)
- dhoṭha** ECHO WORD, found in *ga<sup>2</sup>dḍha dhoṭha*
- dholṅay, dholṅge** See *dhalṅgay, dhalṅge*
- dholki** a kind of small drum, according to HJPA:78, fn. 61 made of wood and beaten on both sides with the hand < S. *dholkī* ‘a type of drum’
- dhoṛ** a kind of nonpoisonous snake which lives in water (BG:146)
- dhoṛa** See *dhoḍha*
- dhoṛhi** See *dhoḍhi*
- dhubni** See *dubni*
- dhuku** 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 laraṅ** grape vine (HJPa:273, 30: *dak laraṅ*) < S. *larāg* ‘vine’

**dakha, lakha<sub>2</sub>** 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. *daṅja-/daṅj-* ‘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’
- daṅom, darom** ACT: welcome, greet (HJPa:259,7); MID: theoretically the same as the ACT, but apparently not used; sacrifice (n.). Perhaps related to *ḍaṅḍa?* ‘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 Bārṅḍā Pūjā in RR:374ff. See also *sum*.
- daṅom ter** conj.v. perform a sacrifice
- daṅom iq̄ib** midnight
- daṅom suṅ** sacrificial ceremony
- daṅhi, darhi** beard; a man’s name < S. *darhī*, *daṅhī* ‘beard’. See also *ḍaṅhiyal*.
- 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 *ḍarguha*
- darhi** See *daṅhi*
- darja** class (of tickets) < H. *darjā* ‘grade, level; quality, standard; type’
- darjiliṅ** Darjeeling
- darkar** necessity < H. *darkār* ‘needed, required; need (n.)’
- darō?** uncertain meaning. Used in *pulis darō?*
- darom** See *daṅom*
- darsan** apparition; seeing < S. *darśan* ‘apparition’
- daru** tree; wood. Cf. Brajbhasha, Awadhi *dāru* ‘wood, timber’.
- daru khunṭo** vegetation (cf. H. *peṅ-paudha*)
- das<sub>1</sub>** 10 < S. *das*, 10<sup>4</sup>. See also *ghol*.
- das<sub>2</sub>, dasi** slave < H. *dās* ‘slave’
- dasi bay** conj.v. enslave
- dasa** situation, condition < S. *dasā* ‘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)
- daw<sub>1</sub>** opportunity, chance < H. *daū* ‘opportunity; time’
- daw<sub>2</sub>** sickle < H. *dāv* ‘sickle’
- dawan** a kinship term indicating the relationship between the mothers of the bride and bridegroom (BG:140)
- dawra** 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 *biṛim, cimṭā, kāy, muʔjdaʔ, seṭa, ʈoʔbd̪ir, ʈoʈo, umphyā*, also *bhunḍu* ‘ant-hill’.
- dendar** charity (BG:141)
- deoŋa, deōra** See *dēwra*
- deota, deōta** See *dewta*
- deri** ACT:-; MID: be late; length of time, while; later; CAUS: *de<ʔ>ri* < S. *derī* ‘delay’  
**Infinitive + deri** just as (temporal)  
**deri laʔ** conj.v. take time; take a long time
- des** country < S. *deś* ‘country’
- dēwra, deoŋa, deōra, 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 *beṛo apa, bhagwan, dewtain, giriŋ, isuwar, pahra, ponmesor*.
- dewtain, dēwtain** goddess. See also *beṛo 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 *din᳚*. See also *diy᳚*, *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 *ḍisa?*
- diy᳚, diyoga, diyo diyoga** daily. See also *roj₃(ga)*, *dino din* (under *din*).
- diyom** earthen lamp < S. *diyā* ‘small saucer-shaped earthen lamp’  
**diyom jaṅ** 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?*, *le²ḍ*, *lukay/luke*, *oku²b*, (*lutui*) *raṅgo?*, *reprepay*, *somte*.
- dod** See *ḍo²ḍ₁*
- doḍsa, 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 *doḍsa*
- dokan** store, shop < S. *dokān* ‘shop’  
**dokan dawri** running a store
- dondo** special, other, second (HJPA:174,55)  
**dondo jimi** nickname
- doṛo** ACT: make many (people) (e.g. said of God); MID: become many (people); many (used only for people). See also *dhor᳚?*
- 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 jo²ḍom** 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
- dosiyara** border
- dosti** friendship < S. *doṣṭī* ‘friendship’. See also *seir saṅgo*.
- ḍṛṣṭipath** vision < H. *ḍṛṣṭipath* ‘field or range of vision’
- du²b** 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
- duku?j** ACT:-; MID: become nervous; CAUS: *du<?b>ku?j*. See also *sako?j*.
- dukham sukham** ACT:-; MID: chat < S. *dukham sukham*. See also *du?kho, su?kho*.
- du?kho** ACT: make s.o. unhappy; MID:-; pain, suffering, sorrow; unhappy < S. *dukh* ‘pain’. See also *dukham sukham*.  
**du?kho la?** conj.v. feel suffering, be unhappy  
**du?kho 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 *buṅ*  
**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*.
- dumaṅ** comb maker (name of an ethnic group?). According to one speaker, *dumaṅ* means ‘two-sided’, used in *dumaṅ kana?si*.  
**dumaṅ kana?si** 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, ka?bto*.
- duraṅ, duran** ACT: sing; MID:-; GENER; SONG; CAUS: *o?b-duraṅ, du<?b>-raṅ*; DOUB CAUS: *o?b-du<?b>raṅ*
- 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, ka<sup>2</sup>bṭo*.

**duwar duwar** door-to-door

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

**duyo** See *dui*

**\*dh\***

**dha<sup>2</sup>b** predicate marker (v2) denoting abruptness or “suddenly”. See also *bha?*, *hamba?*.

**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

**dhaṅi** line, row < S. *dhāṅi* ‘row, line’

**dhar<sub>1</sub>** inhabitant of

**dhar<sub>2</sub>, 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 *-son<sub>2</sub>*.
- 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, dhiyān** concentration, thinking < S. *dheyān*, H. *dhyān*
- dhiyān karay** conj.v. meditate (HJPb:61,15)
- dhijaṅ** 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: *o<sup>2</sup>b-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
- mo<sup>2</sup>ḍḍa? 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: *o<sup>2</sup>b-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. *dhumāil* ‘haze’
- dhundhla** dim (adj.) < S. *dhundhrā* ,haze‘, H. *dhūdhhlā* ,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’
- dhyan** See *dheyan*
- e<sup>2</sup>bloṅ, ebloṅ** ACT: cause someone to be alone; MID: become alone; only (postposed)  
**e<sup>2</sup>bloṅ 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?*, *o<sup>2</sup>b-go?*, *bo<?>o?*  
**ebo? karay** conj.v. act  
**lam-lam ebo?** conj.v. hunt
- e<sup>2</sup>d** ACT: measure in weight; weigh; MID:-; *e<sup>2</sup>d-e<sup>2</sup>d*: GENER; < H. *aīdā* ‘weight (for scales)’
- eḍo?** See *oḍo?*
- eḍhed** 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’
- \*e\***
- e, ē** vocative particle < S. *e!* ‘Hey!’ ‘See also *he, la<sub>2</sub>, le, lo, no<sub>2</sub>, re<sub>1</sub>, ri*.  
**e re** vocative particle
- =e** ACT, irrealis marker on predicate
- e<sup>2</sup>b** ACT: cook, roast, cook in fire; MID:-; *e<sup>2</sup>b-e<sup>2</sup>b*: GENER; CAUS: *o<sup>2</sup>b-e<sup>2</sup>b*; No DOUB CAUS



- 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’, *o<sup>2</sup>b-eṅ*; DOUB CAUS: same form as CAUS
- eṅ** ACT: open (of clouds) (ITR); MID: open (of clouds) (ITR); *eṅ-eṅ*: 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.
- eṅam** See *iṅam*<sub>2</sub>
- en** ACT: trample under the feet, crush (e.g. by a bull pulling something over the grain); MID:-; *en-en*: GENER; CAUS: *o<sup>2</sup>b-en*; No DOUB CAUS
- enḍi** pole or stick used for pounding paddy in a mortar
- enḍray, inḍray** ACT: stare at; MID:-; CAUS: *o<sup>2</sup>b-inḍray*; No DOUB CAUS
- endu?**, **enḍu?** ACT: look at; MID:-; GENER; CAUS: *o<sup>2</sup>b-endu?*, *e<<sup>2</sup>b>ndu?*; DOUB CAUS: *o<sup>2</sup>b-e<<sup>2</sup>b>ndu?*
- enem** without, preposition with GEN or absolute, in one case (HJPa, 144:c, 4) with *buṅ*, 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’, *suḍqha?* ‘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 teṛem** ACT/MID: try, want to, be about  
to < S.

**eṭhe²ᵈ** ACT:-; MID: be bored; ridicule, laugh at  
(German *verspotten*, HJPB:123,65); CAUS:  
*e<²b>ṭhe²ᵈ*; DOUB CAUS: *o²b-e<²>ṭhed*

**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<²b>ton*; order  
(n.), command (n.); commandment;  
challenge  
**etonᵈa²** receive orders  
**etonbo²** 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*

**eyonlo²** See *nelo²*

**eyor** women's dress

### \*g\*

=*ga*, =*ga²* focus marker; *ga²* can also function  
as a GEN marker. It seems reasonable  
to consider *ga²* 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 ro²** focus marker (HJPA:223,38)

**ga no** focus marker (HJPA:268,21)

**ga²** ACT: *ga²*: rip (paper, cloth) (TR); MID: rip  
(of paper, cloth) (ITR); *ga²-ga²*: GENER of  
ACT; CAUS: *o²b-ga²*; NO DOUB CAUS  
**ga²-ga²** masdar of *ga²* - 'ripped, torn';  
'tear, hole (in cloth)'

**gaᵈi** See *gaᵈi*

**gaᵈha, ga²ᵈᵈha, ga²ᵈᵈa, ga²ᵈᵈha, gaᵈᵈa, gaᵈᵈay,**  
**gaᵈᵈa** ACT: make deep (e.g. water (*buᵈ*  
'INST') in a field (=te), OBJ); MID: become  
deep (e.g. water in an irrigated field);  
hole, ditch; deep; CAUS: *o²b-gaᵈᵈa* <  
S. *gaᵈᵈā* 'deep', more likely H. *gaᵈᵈā*  
'ditch, hole', due to the Kharia form  
with *-ᵈᵈ-*, which points to an earlier  
geminate  
**ga²ᵈᵈa ᵈᵈoᵈᵈa** ravine; ravine in which  
a river flows (HJPA:207,9); stream,  
brook (HJPB:49,16)

**gadamghol** dancing and singing

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

**gadha** donkey < S. *gadhā* 'donkey'

**gāgwāsi** See *gāgwāsi*

**gagra** waterjug (HJPA:169,19) < S. *gagrā*  
'brazen water pot'

**gāgwāsi, gāgwāsi, gaᵈᵈgwāsi, gaᵈᵈwāsi** 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 dilaboʔ** from the bottom of the heart < H. *gahrā* ‘deep’, H./S. *dil* ‘heart’. See also *boʔ*.
- gahr̥a** See *gadha*
- gahray** level (v.); make deep (HJPa:165:2) < H. *gahrā* ‘deep’
- gaʔhwi** a type of small hoe (Cf. H. *kudālī*). See also *kud̥ri*.
- gai** See *gay*
- gainka** See *geinka*
- gāiʔ, gāiʔh** knot (n.) (HJPa:187,140) < S. *gēiʔh* ‘knot’. See also *moʔa*.
- gaʔj** ACT: fry (food) (TR); MID: fry (of food) (ITR); CAUS: *oʔ-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’?
- galayʔuli** 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
- gali**<sub>1</sub> lane, street < S. *galī* ‘street, lane’
- gali**<sub>2</sub> park
- gali**<sub>3</sub> 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
- gali**<sub>4</sub> Shit! < H. *gālī* ‘abusive language, abuse’
- galil** Galilee (from the Bible)
- galil rajj** Galilee
- gam, gamʔaʔ** ACT: say; MID:-; *gam-gam*: GENER; CAUS: *oʔb-gam*; DOUB CAUS: *oʔb-ga<ʔ>m*. *gamʔaʔ* is seldom used, generally by older speakers and predominantly in fixed expressions such as *baru gamʔaʔtiʔ* ‘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 kublaʔ** ACT: answer, respond (< *gam* ‘say’ + *ku<b>laʔ* ‘turn over’ (TR), CAUS of *kulaʔ* ‘turn over’ (ITR))
- gamna** saying, speech (infinitive form) (= *gam-gam*)
- gamoʔ** that (= complementizer, literally: ‘s/he said’) (seldom)
- gam oyeʔ** ACT: answer, respond (< *gam* ‘say’ + *o-y-eʔ* ‘return’ (TR), CAUS of *eʔ* ‘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’

- gamḍa?** See *gam*
- gaṅga** the Ganges River  
**gaṅga mai** Mother Ganges (HJPb: 61,16)  
**gaṅga ompay** the Ganges River  
**gaṅgawāsi, gaṅwāsi** See *gāgwāsi*
- gaṅgay, gaṅgoy** a type of grain (apparently not maize). HJPa:221,33 translates it as ‘millet’ (*Hirse*). See also *kuda*, *lawa*
- gaṅpur** Gangpur (name of a village)
- ganj** sheave (v.) < S. *gāṅj* ‘heap (n.)’
- ganjal** See *ganjay*
- ganjar** noise < S. *gul gājeir* ‘noise’
- ganjay** ACT: heap corn; MID:-; GENER < S. *gāṅj* ‘pile up’  
**ganjal** piled up. Participial form of *ganjay*.
- ganaḍ** sickle < \**gaḍ* ‘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. *gādhras* ‘myrrh’
- gao gwala** name of a minister under the Kharia king Moreng.
- gaṛ** a classifier used in reference to humans
- gaṛa** See *gaḍha*
- gaṛa gaṛa** repulsive
- gaṛay** See *gaḍha*
- gaṛbaṛ** confusion < S. *gaṛbaṛ* ‘confusion’
- gaṛgaṛay** See *gargaray*; *ghaṛghaṛay*
- gaṛeriya** shepherd < H. *gaṛeriyā* ‘shepherd; goatherd; cowher’
- gaṛi, gaḍi** car; cart; wagon < S. *gārī* ‘car(t)’  
**gaṛi cakaṛa** carts of different kinds
- gaṛh, goḍho, goṛho** fort < H. *gaṛh* ‘fort; stronghold; castle’  
**gaṛh biru** name previously used to refer to the mountain Ram Rekha (HJPb:61,5).
- gaṛṛha<sub>1</sub>** See *gaḍha*
- gaṛṛha<sub>2</sub>** 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*.
- gaṛha** See *gaḍha*
- gaṛhal** buried (Malhotra, 1982:108, given there as *gaṛhala*) < S. *gār-* ‘bury’ + S. participle *-l*
- gar** Attributivizer < H. *-gār* which forms agent nouns from nouns
- garam** warm < S. *garam* ‘warm’. See also *giriṅ/giriṅ*, *loḍb*, *ṅem*, *oṅem*, *oṛe*, *pogim*, *ruṅum*, *sului*, *ṭheker*, *tapay / tape*, *urum / udum*, *usum*.
- gardan** neck < H. *gardan* ‘neck; throat’
- gargaray, gaṛgaṛay** ACT: gargle; clear the throat (TR); MID: clear (of the throat, considered a spontaneous event, unintentional) < S. *gaṛgaṛā-* ‘gargle’. Related to *g(h) aṛgaṛay?*

- 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 **ge<sup>2</sup>j** See *ke<sup>2</sup>j*
- garpur** Garpur, name of a town in Orissa **gel** See *ghol*
- garu** Garu, name of a city; Related to *garo*? **geṇḍa?** water pot (BG:148) See also *ḍa?*<sub>1</sub>
- 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 *buṅ*); custom, habit; CAUS: *ge<?>nu* ‘make someone accustomed to’
- gay** hang, sink: Not in current use. Found in HJPa:67,7 (Kharia text) from top: *ob-gai=kon* ‘lowering, sinking (the head)’ (“hängen lassend”) **genu ḍel** conj.v. become accustomed
- gāysi** spy **geṇe** duck, said by one speaker I worked with to be a “small goose” < S. *gēṇe, geṇe* ‘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’
- ge<sup>2</sup>b** ACT:-; MID: ‘burn’ (ITR), used with both animate and inanimate subjects; CAUS: *ob-geb, o-geb* **getu** a kind of fish (HJPa:229f.)
- jiyom ge<sup>2</sup>b** conj.v. burn with envy **getu kaḍoṅ** the *getu* fish
- ogebna ga<sup>2</sup>ṛha** 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 *gita? beṛa*
- gebh** ACT:-; MID: be pregnant < H. *gābhin* ‘pregnant’ **gidi** **gidi nimi** (onomatopoetic) noise or commotion (HJPa:260,10). See also *ghiṛi ghiṛi, saba rana nimi.*
- ge<sup>2</sup>d** ACT: scratch; MID:-; *ge<sup>2</sup>d-ge<sup>2</sup>d*: GENER; CAUS: *o<sup>2</sup>-ged*. See also *chochray/chochre, gota?, ge<sup>2</sup>d, gu<sup>2</sup>d, kay<sub>p</sub>, ko<sup>2</sup>j,* **gil** ACT: beat, hit; MID:-; *gil-gil*: GENER; CAUS: *o<sup>2</sup>b-gil*; DOUB CAUS: *o<sup>2</sup>b-gi<?>l*. See also *ginil.*
- gilas** (drinking) glass < Eng. **gim, gīm** ACT: sprinkle; rain (with *ḍa?* ‘rain,

- water'), e.g. (*pomesor*) *ɖaʔ gimoʔ* ' (God) rained' / 'It rained'; MID:-; *gim-gim*: GENER; CAUS: *o<sup>2</sup>b-gim*; DOUB CAUS: *o<sup>2</sup>b-gi<ʔ>m*  
**gim-gim** masdar of *gim*
- gimniŋ** ACT: value; price (n.) (not accepted by speakers I questioned. From BG:148). See also *giniŋ*.
- 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-*.
- giniŋ, gononŋ** ACT: make a price; MID: become a price (e.g. when fixing a price in bargaining); price. See also *gimniŋ*.  
**giniŋtaŋ** bride price. I am told that the bride price, which the groom's family used to pay, was paid in cattle, hence the suffix *-taŋ*. See also *-taŋ<sub>3</sub>*.
- ginir** Ginir, sixth son of Semb(h)o and Dakay
- ginti** numeral; Book of Numbers (in the Bible). < S. *gintī* 'counting'
- giriŋ, giŋiŋ** 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: *o<sup>2</sup>b-giriŋ* (e.g. of God). See also *beŋo*, *garam*, *lo<sup>2</sup>b*, *jem*, *onem*, *oŋe*, *pogim*, *ruŋum*, *sului*, *thekeŋ*, *tapay/tape*, *urum/udum*, *usum*. For various terms meaning 'God' / 'god', see *beŋo apa*, *bhagwan*, *dewta*, *dewtain*, *isuwar*, *pahra*, *ponmesor*.
- girja** church < Portuguese  
**girja oʔ** church
- gisiŋ** ACT: play fight; PAST: completed; MID: play fight; PAST: not completed
- gitaʔ** ACT:-; MID: lie down; cohabit (HJPa:208,10) CAUS: *gi<<sup>2</sup>b>taʔ*; DOUB CAUS: *o<sup>2</sup>b-gi<<sup>2</sup>b>taʔ*. See also *saraŋ*.  
**gitaʔ beŋa, getu beŋa** Gita Bera, name of a city, alternate name: *getu beŋa* (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: *o<sup>2</sup>b-goʔ*; No DOUB CAUS. See also *ghōŋci*, *hintor*, *kaku<sup>2</sup>j*, *kunɖum*, *paŋ*, *puŋ*, *sambhray<sub>2</sub>*, *tuɖaʔ*, *te<sup>2</sup>j*, *tuphaŋ*, *uɖum*.  
**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'
- go<sup>2</sup>d<sub>1</sub>, goŋ, gu<sup>2</sup>d<sub>1</sub>** '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 *do<sup>2</sup>d<sub>1</sub>*, which implies that something else happened right away. Not used as a lexical predicate according to speakers I questioned, but confer *go<sup>2</sup>d<sub>2</sub>*. Considering the presence of the lexeme *go<sup>2</sup>d<sub>1</sub>juŋ* 'path, way, road', which appears to be an old compound (see also *to<sup>2</sup>juŋ* 'stumbling'), although the

semantics are somewhat unclear, would seem to indicate that *go<sup>2</sup>d* 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’.

**go<sup>2</sup>d<sub>2</sub>** 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(?)** a kind of thick-grained rice < S. *godā dhān* ‘a certain kind of paddy’

**godjhuṅ, go<sup>2</sup>juṅ, go<sup>2</sup>jhuṅ, gu<sup>2</sup>juṅ, gudjhuṅ** 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 *to<sup>2</sup>jhuṅ* ‘stumbling’ and comments above under *go<sup>2</sup>d<sub>1</sub>*. See also *gorjim*.

See *gujuṅ* and *to<sup>2</sup>jhuṅ* for other words containing *j(h)uṅ* which are related to the feet.

**godjhuṅ saṅgod** traveller  
**go<sup>2</sup>djhuṅ saṅgo** travelling companion (Malhotra, 1982:74, given mistakenly as *saṅgod*)

**godu<sup>2</sup>** See *gudu<sup>2</sup>*

**godho** See *gaḥ*

**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, gohoṅ** 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: *o<sup>2</sup>b-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

**go<sup>2</sup>j** ACT:-; MID: die; \**go<sup>2</sup>j-go<sup>2</sup>j*; CAUS: *o<sup>2</sup>b-go<sup>2</sup>j*; No DOUB CAUS, same form as simple CAUS. See also *nV*, *gono<sup>2</sup>j*, *gonom-goj*, *goja<sup>2</sup><sub>r</sub>*.

**go<sup>2</sup>j-go<sup>2</sup>j** masdar of *go<sup>2</sup>j*

**goja<sup>2</sup><sub>1</sub>** ACT: kill/crush an insect; MID: be killed / crushed (of insects); CAUS: *go<<sup>2</sup>b>ja<sup>2</sup>*. This lexeme is undoubtedly related to *go<sup>2</sup>j* ‘kill; die’, although the exact etymology is uncertain.

**goja<sup>2</sup><sub>2</sub>** ACT: force a snake or animal out of its hiding place by piercing; MID: get torn by a sharp edge (BG:149)

**go<sup>2</sup>jlo<sup>2</sup>** (low) field, used for rice cultivation. Lowest type of field used in cultivation, lower than *dāṅ* or *cawra*. See also *-lo<sup>2</sup><sub>r</sub>*.

- goʔjuŋ** See *goʔdjuŋ* *kon*<sub>2</sub>ʔ
- gojhi** room < S. *gojhī* ‘room’ **gone, gune** tooth, teeth
- goʔjhuŋ** See *goʔdjuŋ* **gonmer** See *gunmer*
- gol** ACT: weave, plait, knit (date palm leaves into a mat); MID:-; *gol-gol* GENER **gonoʔ j** death. See *goʔj*, -*nV*-.  
**gol-gol** masdar of *gol* **gonom-goʔj** deceased. See HJPa:161, notes for a discussion. See also *goʔj*, -*nV*-.
- gola** red, red-brown (HJPa:169:17); light-brown (m.) (HJPa:229,53). See also *goli*<sub>2</sub> **gonoŋ**<sub>1</sub> ACT/MID: lament. No apparent difference in meaning between ACT and MID; CAUS: *oʔb-gonoŋ*
- golaŋ** rice beer **gonoŋ**<sub>2</sub> See *giniŋ*
- golay** ACT: cause to bloom (of corn or rice, not trees or flowers); plait, intertwine (HJPa, 154, 5) **goɽ** See *goʔd*
- gole** MID: bloom; ear (of corn, etc.) **goɽe, gore** liver; lung
- goli**<sub>1</sub> pill; bullet < S. *golī* ‘pill; bullet’ **gōɽi** cow (fully grown) < S. *gōɽi*. See also *baʔcha*, *bachiya*, *bachru*, *bocho*, *koŋtaŋ*.  
**goli melay** conj.v. shoot
- goli**<sub>2</sub> light-brown (f.) (HJPa:229,54). See also *gola*. **goɽo** shell container (Malhotra, 1982:132)
- golmaric** pepper. See *goli*<sub>2</sub>, *marci* **goɽuʔ** See *guɽuʔ*
- gomke** lord; owner; master; Lord < S. *gomke* ‘master (of servants)’. See also *leʔbɔm*, *malik*. **goɽho** See *gaɽh*  
**gomke saheb** lord
- goŋ** ACT: cook rice; MID:-; *goŋ-goŋ*: GENER; CAUS: *oʔ-goŋ*; DOUB CAUS: *oʔb-go<ʔ>ŋ* **gor**<sub>1</sub> MID: spread, multiply, increase: (HJPa:199). Speakers I questioned were not familiar with this lexeme.  
**goŋ-goŋ** masdar of *goŋ* **gor**<sub>2</sub> fair-skinned, pale < S. *gor* ‘fair, having a fair complexion’  
**goŋɔŋ, goŋriŋ** kitchen; cooking **gorɔaʔ** stream (Malhotra, 1982:74). See also *beɽa gorɔaʔ*, *jharna*, *karayga*, *katurɔaʔ*.  
**goŋriŋ kuyu** pot **gore** See *goɽe*  
**goŋriŋ oʔ** kichen **goreʔj** early morning. See also *meyaʔ*.  
**goreʔj meyaʔ, mēyaʔ goreʔj** early morning
- 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 *bid*<sub>2</sub>



- gorgora** a type of sweet cake (H. *puā*) < S. *gorgorā*
- goriba** See *garib*
- gorjim** road; HJPa:269,23: ‘heart’. See also *go<sup>2</sup>djhuy*, 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)’
- goro<sup>2</sup>d** burn (HJPa, 161f, 2)  
**goro<sup>2</sup>d jaŋ, gu<sup>2</sup>d jaŋ** MID: burn, cremate (literally: ‘burn the bones’)  
**jaŋ goro<sup>2</sup>d** 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
- goso<sup>2</sup>** ACT: annoint (oil to the skin); MID: be(come) applied (of oil on the skin); GENER of ACT; CAUS: *o<sup>2</sup>b-goso<sup>2</sup>, go<<sup>2</sup>b>so<sup>2</sup>*; DOUB CAUS: *o<sup>2</sup>b-go<<sup>2</sup>b>so<sup>2</sup>*
- goso<sup>2</sup>d** 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, goṭay<sub>1</sub>** ACT: do something entirely (not acceptable to all); MID: become complete, entire, full (of the moon); entire, whole; everywhere < S. *goṭā* ‘entire’
- goṭay<sub>2</sub>** ACT: mix (TR); MID: mix (ITR) < H. *gaṭh-* ‘be joined’?
- goṭi** smallpox
- goṭhaŋ** numeral classifier, used with animate beings. See also *ṭhaŋ*, which is more common and would seem to derive from this form. This form may be related to *goṭhoŋ*.
- goṭhay** ACT: give shelter to cows, goats, etc < H. *gotā* ‘cattle-enclosure’?
- goṭhe** MID: be sheltered (of cows, goats, etc.)
- goṭhoŋ, guṭhōd, guṭhoŋ** group, herd; society (HJPb:48,10); entourage; unity < S. *gōhṛā* ‘herd’? See also *goṭhaŋ*.
- gota<sup>2</sup>** ACT: scrape; grab a handful; MID: get scraped; CAUS: *o<sup>2</sup>b-go<<sup>2</sup>>ta<sup>2</sup>* (BG: 150: ACT: tear with claws. Speakers I questioned were not familiar with this use); soil. See also *chochray / chochre, ge<sup>2</sup>d, gu<sup>2</sup>d, kay, ko<sup>2</sup>, 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 rema<sup>2</sup>na ḍaŋ** 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 *kati<sup>2</sup>b*.
- 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

**gu<sup>2</sup>d<sub>1</sub>, ghu<sup>2</sup>d** as, like, according to (postposition with direct case or GEN; can also follow a finite predicate)

**gu<sup>2</sup>d<sub>2</sub>** ACT: scratch a hole, e.g. as is done by a rat; MID:-; *gu<sup>2</sup>d-gu<sup>2</sup>d* (GENER). See also *gunu<sub>d</sub>*, *-nV-*. See also *chochray / chochre, gota?, ge<sup>2</sup>d, kay, ko<sup>2</sup>j, kheliyay / kheliye, kokhray*.

**gu<sup>2</sup>d<sub>3</sub>** See *goro<sup>2</sup>d*

**gu<sup>2</sup>d<sub>4</sub>** See *go<sup>2</sup>d*

**gu<sub>d</sub>a** the *gu<sub>d</sub>a* tree

**gu<sub>d</sub>a daru** the *gu<sub>d</sub>a* tree

**gū<sub>d</sub>a, gū<sub>d</sub>i; gund<sub>i</sub>** powder; flour < S. *gū<sub>r</sub>ī* ‘rice flour’. See also *gū<sub>d</sub>i*.

**gū<sub>d</sub>i** millet flour. Undoubtedly either the same as, or deriving from, *gū<sub>d</sub>a, gū<sub>d</sub>i*.

**gū<sub>d</sub>i** See *gū<sub>d</sub>a*

**gud<sub>j</sub>hu<sub>ŋ</sub>** See *go<sup>2</sup>d<sub>j</sub>hu<sub>ŋ</sub>*

**gu<sub>d</sub>u?, gu<sub>r</sub>u?, go<sub>d</sub>u?, go<sub>r</sub>u?** optative marker

**gud<sub>r</sub>i** quilt

**gudur** piglet

**guim<sub>d</sub>a?** See *g<sub>y</sub>num<sub>d</sub>a?*

**gu<sup>2</sup>j** ACT: wash (clothes, etc.); light (a fire *timson*); MID:-; (GENER). See also *gu<sup>2</sup>j<sub>d</sub>a?*, *gu<sub>j</sub>u<sub>ŋ</sub>, ragu<sup>2</sup>j*.

**gujarat** (the state of) Gujarat

**gu<sup>2</sup>j<sub>d</sub>a?** 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 *gu<sup>2</sup>j*.

**gu<sub>d</sub>lu** ‘Panicum miliare, Lamarck, a cultivated food grain of the millet kind’ (HJPa:249,111) < S. *gund<sub>l</sub>ī* ‘millet’

**gu<sub>d</sub>lu gola<sub>ŋ</sub>** alcoholic beverage made from the *gu<sub>d</sub>lu* grain

**gu<sub>j</sub>u<sub>ŋ</sub>** 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: *o<sup>2</sup>b-gu<sub>j</sub>u<sub>ŋ</sub>, gu<<sup>2</sup>b>ju<sub>ŋ</sub>*; DOUB CAUS: *o<sup>2</sup>b-gu<<sup>2</sup>b>ju<sub>ŋ</sub>*. See also *gu<sup>2</sup>j*. As Pinnow (1959: 169, §365; 202, §61) notes, this is undoubtedly from an old compound, consisting of *gu<sup>2</sup>j* ‘wash’ and \**ju<sub>ŋ</sub>* ‘foot’. See also *go<sup>2</sup>d<sub>j</sub>hu<sub>ŋ</sub>* and *to<sup>2</sup>j<sub>h</sub>u<sub>ŋ</sub>* for other words containing *j(h)u<sub>ŋ</sub>* which are related to the feet.

**gu<sup>2</sup>j<sub>u</sub>ŋ** See *go<sup>2</sup>d<sub>j</sub>hu<sub>ŋ</sub>*

**gul** ACT: raise a cry; MID:-; *gul-gul*: GENER; noise; CAUS: *o<sup>2</sup>b-gul* < S. *gul, gulgājār* ‘noise’

**gul gapjar** noise

- gulab** rose < S. *gulāb* ‘rose’  
**gulab baʔ** 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
- gumaʔ** tower
- gumɖim** ACT: wake up (TR); MID: wake up (ITR); CAUS: *gu<ʔ>mɖim*. See also *jayɖim*.
- 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!’.
- gunḡa** ACT: make silent; MID: become silent < H. *gunḡā* ‘dumb, without the power of speech’
- gunḡu, gunḡuʔ** 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 *gunḡu* ‘a hoodshaped waterproof covering the head, shoulders and back of the wearer’. He also quotes FGD who define *gunḡu* as ‘umbrella made with leaves, the hat is called *kuḡboʔ*’. See also *kuḡboʔ*.
- gupumɖaʔ, guimɖaʔ, guyumɖaʔ** mosquito. See also *bhusaḡi, dās*.
- gunḡij** 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’?
- gune<sub>1</sub>** MID: regret (for oneself)
- gunɖi** See *gūɖa, gūɖi*
- gunɖuʔ** chisel (HJPa:178,86). See also *gūruʔtar*.
- gundre** See *kindre*
- gune<sub>2</sub>** 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 *moʔd 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’.
- gune<sub>3</sub>** See *gone*
- gunha** See *gunah*
- gunmer, gonmer** father-in-law; father’s father?
- gunre** See *kindre*

- gunu<sup>2</sup>d** earth; mould HJPA:183,115. See also *-nV-*. This would appear to derive from *gu<sup>2</sup>d<sub>2</sub>* ‘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<sup>2</sup>b-gupa*; DOUB CAUS: *o<sup>2</sup>b-gu<?>pa* < H. *gop* ‘cowherd’  
**gupa gupi** finish tending  
**gupa kaṭ, gupa lebu** shepherd
- gupt** hidden < H. *gupt* ‘hidden, secret’
- gūṛ** chicken pox < S. *gūṛ* ,chicken pox’
- gurguray** ACT: cause to sizzle (of fire, heat); MID: sizzle. See also *jarjaray*; *gurguray*?
- guriyay** ACT: help crawl (= CAUS); MID: crawl < S. *paguṛ-*. See also *kabuṛ, paguṛ, reṅgay / reṅge*.
- gūṛu<sup>2</sup>tar** chisel. See also *gunḍu?*.
- guru (kone)** a type of mouse which lives in holes in fields
- guru?** See *guḍu?*
- gur** ACT:-; MID: fall; *gur-gur*: GENER; CAUS: *o-gur, o<sup>2</sup>-gur, ob-gur, u-gur, ub-gur* ‘drop; cause to fall’; No DOUB CAUS < S. *gir-* ‘fall’?  
**gur-gur** masdar of *gur* ‘fallen’  
**gursiṅ** an egg-laying hen. See *siṅkoy*
- 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 *gurguray*?
- guru** teacher < S. *gurū* ‘teacher’
- gu<sup>2</sup>the** See *gu<sup>2</sup>the*
- gu<sup>2</sup>thoṅ** See *go<sup>2</sup>thoṅ*
- gutu<sub>1</sub>** ACT: tickle; MID: feel tickled; CAUS: *gu<?b>tu* < S. *gutgutā-, gudgudā-* ‘tickle’
- gutu<sub>2</sub>** armpit < S. *gutu* ‘armpit’
- gutu<sub>3</sub>** here! (HJPA:142)
- gu<sup>2</sup>the, gu<sup>2</sup>the** ACT: wash someone else’s hands (TR); MID: wash one’s own hands (TR) (Cf. *\*gu<sup>2</sup>j ti?*, HJPB:66, note 52). Used in (HJPB:64,52) with the objects *moḍ tomoḍ* ‘eyes and mouth’, but according to speakers I questioned used only with washing hands.
- gu<sup>2</sup>thōḍ, gu<sup>2</sup>thoṅ** See *go<sup>2</sup>thoṅ*
- guyumḍa?** See *guyumḍa?*
- 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*
- ghabray, ghabṛe** 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’
- ghal<sub>1</sub>** 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)’.
- ghal<sub>2</sub>** eight. See also *aṭh*, *tham* ‘8’, *thom<sub>4</sub>* ‘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: *ghāṛ*<ʔ>*b*>*ṛi* ‘make stink, smell’
- ghaṇi ḍel** 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*
- ghaṭ<sub>1</sub>** valley, (mountain) pass < H. *ghāt*, S. *ghāṭī* ‘valley’
- ghaṭ<sub>2</sub>** opportunity. Alternative of *gha<sup>2</sup>d?*
- ghaṭ<sub>3</sub>** ECHO-WORD for *bhēt* (See *bheit*), perhaps the same as *ghaṭ<sub>2</sub>?*
- 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: *o<sup>2</sup>b-ghaṭay*, *gha<<sup>2</sup>b>ṭay*; DOUB CAUS: *o<sup>2</sup>b-gha<<sup>2</sup>b>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 *ghaṭ<sub>1</sub>*, *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 *hohay*, *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 *tiri<sup>2</sup>b* ‘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 moloṃ dinu** in two weeks (= “15 days”)
- ghol ubar** 12
- ghol uṛphe** 13
- ghol iṛphon/tham** 14
- ghol moloṃ/thum** 15
- ghol tibrū** 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 *goʔ, hintor, kakuʔj, kunḍum, paṅ, puṅ, sambhray, tuḍaʔ, teʔj, tuphaṅ, uḍum*.
- ghoṛi** mare, female horse < S. *ghoṛī* ‘mare’. See also *ghoṛa*.
- ghori** sand
- ghos** meat < S. *goś* ‘meat’. See also *-ḍaʔ, komaṅ, māś*.
- ghuḍ** See *gud*<sub>1</sub>
- ghul** 7 (no longer used). Said by some speakers to have the value ‘11’. See also *sat, tham, thom*<sub>4</sub>.
- 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*
- ghurloʔ** place where garbage is discarded to be burned, garbage heap; garbage pail. See also *-loʔ*.
- 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*<sub>2</sub>.
- hāgaʔ!** yes indeed! Focussed form of *hā*
- habhaw** customs, mannerisms < H. *bhāv* ‘being; quality, character; temperament; way, manner’
- hāʔchīṅ** ACT: sneeze; MID:-; GENER (onomatopoetic). See also *chīk, tamu*.
- haḍa** ACT: urinate; MID:-; GENER; urine; CAUS: *ob-haḍa, ha<ʔb>ḍa*; DOUB CAUS: *ob-ha<ʔb>ḍa*
- haḍa laʔ** conj.v. to need to urinate
- haʔḍo, haʔdo, aʔdho, adha, haʔḍo** half; some, many < S. *ādhā* ‘half’
- adha phura** half, partly
- adharait** midnight
- hāḍu, haḍu** 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’

**hakanḍaba** 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: *oʹb-hakṛe, ha<?>kṛe*; DOUB CAUS: *oʹb-ha<?>kṛe*. 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*.



- halka<sub>1</sub>** ACT: make light (e.g. of foam on water when splashing); MID: become light (of water) < S. *halkā* ‘light’
- halka<sub>2</sub>** Halka dance
- halleluyah** Halleluiah! (HJPa:258,6)
- halo** ACT:-; MID: get wet (of earth); water (on fields); CAUS: *ha*<<sup>?</sup>*b*>*lo* < S. *hāl* ‘wet (of fields)’ . See also *ḍaṛ*<sub>1</sub>.
- 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?<sup>j</sup>** that side  
**hanti?<sup>j</sup> uti?<sup>j</sup>, uti?<sup>j</sup> hanti?<sup>j</sup>** 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?naṅ, ha?niṅ, ha?nuṅ** “then”, question tag expecting an affirmation. See also *no<sub>1</sub>*; Malhotra (1982:221) writes that *ha?niṅ*, etc., is used to mark counterfactual clauses and glosses it ‘would have’. Of the form *ha?nuṅ*,
- 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?niṅ, ha?nuṅ** See *ha?na*
- hanje?, hankaṛ** See *han*
- hānsa, hāsa** goose < S. *hāsā* ‘goose’  
**hānsa raj (ghoṛa)** Goose King (name of a mythological horse)
- ha?nuṅ** 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 *jaṅ* < S. *hāṛ* ‘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*
- haṛaṭoli** Harratoli, name of a town in Gumla district
- har**<sub>1</sub> plowing utensils, everything needed for plowing < S. *hār* ‘plow’  
**harhowa** plower, one who plows < S. *harhavā* ‘plower, plowman’
- har**<sub>2</sub> additive focus particle, very similar if not identical in meaning to =*jo*. < S. =*har* ‘3POSS’?
- hara** ACT: cause to sprout branches (e.g. of God); MID: sprout branches (of a tree); branch
- harakait** ACT: destroy; MID: be destroyed; of damage to occur < H. *harkatī* ‘interrupting, obstructive’
- haray** ACT: *haray*: defeat, destroy
- hare**<sub>1</sub> MID: *hare*: be(come) defeated; lose (TR); \*over and over. CAUS: *o<sup>2</sup>b-hare*, *ha<<sup>2</sup>b>re*; DOUB CAUS: *o<sup>2</sup>b-ha<<sup>2</sup>b>re* < S. *harā-* ‘defeat’, *har-* ‘be defeated’
- hardinagar** Haridwar, Benares (?)
- hare**<sub>1</sub> See *haray* / *hare*
- hare**<sub>2</sub> See *hay!*
- harek** each < S. *harek* ‘each’
- harhowa** See *har*<sub>1</sub>
- hariḍ** moment (?) See *jay hariḍga* ‘at the very moment he was “joining” the hood’ from the texts in (HJPA:133, ln. 21). Not known to speakers I consulted.
- harin, hiran** deer; Harin, name of a village < S. *harin* ‘deer’
- harin dhar** inhabitant of Harin
- hariram** See *haṛiram dew*
- hariyana** Hariyana, name of an Indian state  
**hariyana raj** the “kingdom” (actually state) of Hariyana
- hariyar, hariyaro, heriyar** green < S. *hariyar* ‘green’
- harka** painted basket or carrying case made of bamboo (HJPb:61,5) < S. *harkā* ‘covered basket with a lid, for keeping clothes’  
**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*.
- harpa, haṛpa** Harappa. Popular etymology derives the name from *haha rapa* ‘hurriedly’.
- harpa mahenjodaṛo** Harrappa and Mohenjodaro
- hāsa** See *hansa*
- haṭkay** ACT: hang up
- haṭke** MID: get hung up; get stuck (BG:153) < S. *haṭk-* ‘stick in the throat’
- hathay** ACT: give one’s life
- hathe** MID: be ready to give one’s life. Both stems may be used in the MID with no apparent difference in meaning.
- hathi, hāthi** elephant < S. *hāthī, hāthī* ‘elephant’
- hathlay** ACT: hold out s.th. in offering; MID:-; GENER < S. *hathlā-*. See also *luluṅ*.

- hathyar** weapon < S. *hāthiyār*, *hathiyār* ‘weapon’
- 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, la<sub>2</sub>, le, lo, no<sub>2</sub>, re<sub>1</sub>, ri*  
**he re, ho re** vocative particle
- hē?** now
- he<sup>2</sup>bne** See *ho<sup>2</sup>bne*
- hē<sup>2</sup>qō** here; over here, this way, also used in one instance (HJPB:34,21) with personal marking: *hē<sup>2</sup>qope* ‘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<sup>2</sup>jo** ACT: think, reflect; MID:-; GENER; thought  
**he<sup>2</sup>jo qel** 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 *ayi<sup>2</sup>j* < S. *heke* ‘COPULA’. See also *hekāy*.
- hele** ACT:-; MID: go into water, jump into
- water; begin to fight. (HJPA:230f.); CAUS: *he<sup>2</sup>b>le* < S. *hel-* ‘swim’ (TR)
- 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.
- hembu<sup>2</sup>q, hem<sup>2</sup>u<sup>2</sup>** 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 *ub<sup>2</sup>q*, its antonym. Probably derives from the demonstrative *hin* plus some as yet unidentified element, possibly the same as in *he<sup>2</sup>pa<sup>2</sup>q*. See also *hena<sup>2</sup>*.
- hem<sup>2</sup>u<sup>2</sup>** See *hembu<sup>2</sup>q*
- 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-<sub>1</sub>*.
- hena<sup>2</sup>** on the other side (of s.th.). See also *hembu<sup>2</sup>q*.
- hend<sup>2</sup>u<sup>2</sup>, hē<sup>2</sup>u<sup>2</sup>, hind<sup>2</sup>u<sup>2</sup>** ACT:-; MID: creep; stoop, bend over, bend down; CAUS: *he<sup>2</sup>n<sup>2</sup>u<sup>2</sup>*
- hind<sup>2</sup>u<sup>2</sup>pur** Hindustan, India. Popular etymology of the name “Hindustan”.
- he(?)pa<sup>2</sup>q, he(?)pha<sup>2</sup>q** ACT: bring near; MID: approach (ITR), near (ITR); vicinity. Perhaps related etymologically to *hembu<sup>2</sup>q, u<sup>2</sup>b<sup>2</sup>q*.
- hē<sup>2</sup>u<sup>2</sup>** See *hend<sup>2</sup>u<sup>2</sup>*
- 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 ti?j 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, kaku?j, kunḍum, paṅ, puṅ, sambhray, tuḍa?, te?j, 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’

**hisa?b** manner, account < S. *hisāb* ‘account’

**hin / ho hisa?b se** in that manner; on account of that

**hisa?b kita?b** 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’)
- hoti<sup>2</sup>(j)** to there
- ho<sub>2</sub>** See *he*
- ho?** See *o?*
- hō<sub>1</sub>** See *hā*
- hō<sub>2</sub>** here (HJPA:204,3)  
**hō la** here, take
- ho<sup>2</sup>bne, he<sup>2</sup>bne, homne** ACT: make something  
enough; MID: become enough; enough;  
that much. See also *u<sup>2</sup>bne*.
- hoḍom, hoḍoṅ, o?**<sub>3</sub> other. See *ho<sub>1</sub>*, =*ḍom<sub>1</sub>*.  
**hoḍom dino** on the next day  
**hoḍom kaṛ** someone else
- hoghay** that way (< *ho* ‘that’ + *ghay* ‘way’)
- hoga?** See *ho<sub>1</sub>*
- hoi** See *hoy*
- hoje?, hokaṛ** See *ho<sub>1</sub>*
- holi** the Holi Celebration, the Hindu spring  
festival < H. *holī*  
**holi ebo?** conj.v. celebrate Holi < H.  
*holī khel-* ‘celebrate (= play) Holi’
- homne** See *ho<sup>2</sup>bne*
- hon** See *ho<sub>1</sub>*
- 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 *ho<sub>1</sub>*
- horhoriya** a kind of nonpoisonous snake usually  
found in abundance in the rainy season  
(BG:154)
- horo<sup>2</sup>j, horoe<sup>2</sup>j** ACT:-; MID: become angry;  
get mad (at =*te/buṅ*); unhappy; CAUS:  
*ho<?>roj*
- hos** consciousness < S. *hoś* ‘consciousness’  
**hosiyar** 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, hoti<sup>2</sup>(j)** See *ho<sub>1</sub>*
- hou, hō** See *hā*
- hoy<sub>1</sub>, 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’)
- hoy<sub>2</sub>** yes. See also *hā*.
- hoy<sub>3</sub>** sentence-final inferential marker < S.  
*ho-* ‘become’
- hoykan, hoykon** See *hoy<sub>1</sub>*

- 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. *huṛ-, 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, huṛmuṛay** ACT: bump into (=te/*buj*) someone (on purpose); block s.o.’s way; MID: bump into (*buj*) someone (accidentally) < S. *huṛmuṛāe ho-* ‘meet suddenly’
- huy** See *hoy*<sub>1</sub>
- \*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*.  
**igu<sup>2</sup>ḍ** how? (literally “like (*gu<sup>2</sup>ḍ*) 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 (*golay*); MID: spread out (ITR) (of rice). HJPa:183,115 notes that *ib* is translated as ‘gather’ in Archer’s riddles.
- iccha** See *icha*
- icri<sup>2</sup>j** little  
**icri<sup>2</sup>jḍu<sup>2</sup>** very little. See also *kaṭi<sup>2</sup>j(-ḍu<sup>2</sup>)*.
- 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.
- i<sup>2</sup>chō(y)** ACT: fart; MID:-; GENER. See also *i<sup>2</sup>j*.
- iḍa<sup>2</sup>** ACT: make (some time) yesterday (e.g., of God); MID: become yesterday; yesterday. GEN: *iḍga<sup>2</sup>* (< *\*iḍaga<sup>2</sup>*)

&lt;\*idga?a?)

HJPA:181,103. See also *uruwa*.**idga?** See *idga?***idj<sup>2</sup>b, iḡib** ACT: make night fall (e.g. by God); MID: become night; night. See also *jana<sup>2</sup>bḡi<sup>2</sup>b*.**idjib bera** night time**idj<sup>2</sup>b idj<sup>2</sup>b** evening**idjib meya?** always, day and night**idjib 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. *tuḡa 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*.**igu<sup>2</sup>d** See *i***ighay** See *i***i<sup>2</sup>j** ACT: defecate; MID: GENER; excrements; CAUS: *ob-ij*. See also *i<sup>2</sup>chō(y), i<sup>2</sup>jthaŋ*.**ijat** honor < H. *izzat* ‘honour, esteem’. See also *beijat*.**ijo (cij) + um, ijoḡi, ijum** nothing (< *i + jo* + lexeme)**ijum hoyna!** No problem!**ijumbo?** ACT: do nothing; MID: of nothing to happen; nothing (< *ijo + umbo?*)**i<sup>2</sup>jthaŋ** cowdung. See also *-taŋ<sub>3</sub>*.**i<sup>2</sup>jthaŋ kinbhar** MID: clean the courtyard with cow-dung**i<sup>2</sup>jthanga?** **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**ikon<sub>1</sub>** 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 =*kon<sub>1</sub>*. 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 *ikon<sub>2</sub>* (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 =*kon<sub>1</sub>*).**ikon<sub>2</sub>, okon, ukon** pause word “umh”. Seems to derive from the use of *i* ‘what?’ and the converbal marker =*kon<sub>1</sub>*. *ukon* and *okon* would then be later developments, based on the demonstrative *u* ‘this’. See

- also comments under *ikon*<sub>1</sub>.
- iku<sup>2</sup>q** 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
- ipna?** GEN of *ip*: ACT: to adopt (but only when I say it); make something mine; MID: become mine; mine
- ipam<sub>1</sub>, iyam, iyam, payam, yam** ACT: make someone else cry (not acceptable to all); MID: scream, cry; CAUS: *o<sup>2</sup>b-ipam*, *i<P>nam*, DOUB CAUS: *o<sup>2</sup>b-i<P>nam*  
**ipam leṅay** conj.v. (idiomatic) give birth  
**ipam toro?** screaming and crying
- ipam<sub>2</sub>, epam** blood
- ipam<sub>3</sub>** clan. Probably related to *ipam<sub>2</sub>*.
- 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? thoṅ* ‘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/thoṅ*  
**ina? thom/thoṅ** why?  
**ina? thom/thoṅ no** because
- inca?** inch (measurement) (HJPb:47,4) < Eng.
- indiya** India < Eng.
- inḍray** See *enḍray*
- inkar** ACT: refuse; MID:-; GENER; refusal < S. *inkār* ‘refusal’  
**inkar karay** conj.v. refuse
- instiṭuṭ** institute (Eng.)
- inṭermediyat** intermediate (Eng.)  
**inṭermediyata? paricha** intermediate exam
- iphisiyō** Book of Ephesians in the Bible
- i?phon** 4 (no longer used). See also *cair*:  
**i?phon ekṛi** 80 (= four twenties)
- iṛib** See *idi<sup>2</sup>b*
- irak** Irak
- iran** Iran
- iri<sup>2</sup>b** ACT: forget; MID: be(come) forgotten; CAUS: *o<sup>2</sup>b-iri<sup>2</sup>b*, *i<2>b>ri<sup>2</sup>b*. 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*.
- iro<sup>2</sup>d moro<sup>2</sup>d** very much, intensively
- iru** ECHO word for *biru*.
- is** oblique case of *yah* ‘this’ (H.)
- isa** See *yisu*
- isar** ACT/MID: hate. No apparent difference in meaning between ACT and MID; bad (only cited as such in HJPa:107, note 126) < H. *īrsyā* ‘envy; jealousy; spite, ill-will’?
- isin** ACT:-; MID: cook (ITR) (of rice) (ITR), be cooked; CAUS: *i<b>sin*
- israel(i)** See *israel(i)*
- isiṭ** ECHO-WORD for *kuṭum*
- iskaṭ, isikaṭ skirt < Eng.
- iskul, skul** school < Eng.  
**iskuliya, skuliya** school; pupil  
**iskuliya boyo** schoolboy
- israel** Israel  
**israeli, israil, israel(i), isreli** Israeli
- isu** See *yisu*
- isumar, iswar** the Lord < S. *īsvār* ‘God’. See also *beṛo apa, bhagwan, dewta, dewtain, giriṅ, pahra, ponmesor*.
- 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’
- iṭa, iṭa** brick < S. *iṭā, iṭā* ‘brick’
- itna** See *etna*
- itihās** history < S. *itihās* ‘history’
- iṭhanṅ** ACT: defecate (of cows); MID:-; GENER; cow dung. See also *i<sup>2</sup>j, -taṅ*.
- iyam, iyam** See *ijam*
- 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’
- iyari** friendship < H. *yārī* ‘friendship’  
**iyari joray** conj.v. make friendship
- iyīmi** See *jimi*
- \*j\***  
**ja<sup>2</sup><sub>1</sub>** 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: *o<sup>2</sup>b-ja<sup>2</sup>* ‘have someone weed, etc.’  
**ja<sup>2</sup>lay** weed  
**ja<sup>2</sup>lo<sup>2</sup>** meadow (Malhotra, 1982:74)
- ja<sup>2</sup><sub>2</sub>** Given in Malhotra (1982:69) as an “agentive suffix” which is “used restrictively”. Her only example: *bor-ja<sup>2</sup>* ‘beggar’ (cf. *bor* ‘beg’). This form is not found in my data.
- ja<sup>2</sup>b<sub>1</sub>** ACT: meet, catch up with; seize, catch, grab; fold; MID:-; *ja<sup>2</sup>b-ja<sup>2</sup>b*: catch up with (GENER). See also *jana<sup>2</sup>bq<sup>2</sup>i<sup>2</sup>b, janpatar*.  
**kulḍa<sup>2</sup> ja<sup>2</sup>b** conj.v. catch a fever (*kulḍa<sup>2</sup>* is the grammatical subject, experiencer is in the oblique)

- jab<sub>2</sub>** temporal correlative, ‘when’ < S. *jab* ... *tab* ‘when ... then’  
**jab sab** when  
**jab tak** as long as
- jab<sub>3</sub>** ACT: dance in a circle (BG:155, not known to speakers I consulted)
- jab<sub>4</sub>** 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)
- ja<sup>2</sup>bo<sup>2</sup>** sacrifice: Not in current use. Found in HJPa:72, ln. 4 from bottom and HJpb:44,7.
- ja<sup>2</sup>d** ACT: sharpen (TR); MID: be sharpened  
**ja<sup>2</sup>ḍa<sup>2</sup>** sharp (HJPa:222,34). Unclear how this is derived from *ja<sup>2</sup>d*. 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 guḍ** somehow (HJPb:56,61)
- jahaj, jaha<sup>2</sup>j** 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, jati<sub>2</sub>** 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’
- jal<sub>1</sub>** ACT: lick
- jal<sub>2</sub>** net < S. *jāl* ‘net’
- jalaṅ** 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.
- jalhoṅ** alternative form of *jhaloṅ* (Malhotra, 1982:271)
- jalja** ACT: cause itching; MID: itch; itching  
**jalja la<sup>2</sup>** 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 chuᅇᅇi** Christmas leave, Christmas vacation

**jalsa porob** Christmas feast

**jama** ACT: collect; MID: become collected, entire. < S. *jamā-* ‘collect’. See also *jumay*.

**jama uᅇpheyā** in all directions

**jambᅇo** See *jamᅇo*

**jamay** ACT: freeze (TR) < S. *jam-* ‘coagulate; freeze’ (ITR)

**jame** MID: freeze (ITR), become frozen

**jamkuᅇᅇ** See *amkuᅇᅇ*

**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*)’.

**jamᅇo, jambᅇo** rat-snake, *Ptyas mucosus* (HJPA:214f.); a kind of snake (BG: 156)

**jamuna** the Yamuna / Jamna River

**jaᅇ<sub>1</sub>** bone. See also *tiljaᅇ, tinil, goroᅇᅇjaᅇ, haᅇ*.

**jaᅇ goroᅇᅇ** “bone burning”, cremation, see HJPA:161f., n. 2

**jaᅇ<sub>2</sub>** seed of fruit See also *bijom*

**jaᅇkor, jaᅇkoy, jhaᅇkor, jhaᅇkoy** 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 *jaᅇkor*, 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<ᅇb>ᅇkor*. 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 *jaᅇkor/ jaᅇkoy* for the spring festival and ‘sprout’ and *jhaᅇkor / jhaᅇkoy* as an echo-word. Similar to the meaning of the MID voice, see also *poᅇᅇ*.

- jaṅkoy puja** name of a sacrifice performed during the Spring festival
- kinir jhaṅkoy** forest and jungle (HJPA:270,24)
- jan<sub>1</sub>, jiyān** live < S. *jān, jivan* ‘life’
- jan tar** conj.v. kill
- jiyan hoy** conj.v. die (HJPb:43,5)
- jan<sub>2</sub>** See *jhan*
- jana<sup>2</sup>bḍi<sup>2</sup>b, janawḍi<sup>2</sup>b** all day long. See also *jab<sub>1</sub>* (there also *ja<sup>2</sup>bḍi<sup>2</sup>b*), *iḍi<sup>2</sup>b*, *janpatar*, *jaw<sub>1</sub>*.
- janam<sub>1</sub>, 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
- janam<sub>2</sub>, janmo, janom** completely (HJPA: 267,19)
- janpatar, japatar** all night long. These seem to be abbreviated forms of *\*jana<sup>2</sup>b patar*. See *jana<sup>2</sup>bḍi<sup>2</sup>b*.
- janaw, janew** holy cord < H. *janeū* ‘sacred thread worn by males of the upper three community groups’
- janawḍi<sup>2</sup>b** See *jana<sup>2</sup>bḍi<sup>2</sup>b*
- janmay** ACT: give birth to < S. *janm-* ‘be born’. See also *janam*, *jormay* / *jorme*.
- janme** MID: be born
- janme thaṅo** 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*, *le<sup>2</sup>d*, *lukay* / *luke*, *oku<sup>2</sup>b*, (*lutui*) *rango?*, *reprepay*, *somte*.
- japatar** See *janpatar*
- japay** ACT: level, flatten; press; MID: be leveled, flattened < S. *japay-*, *jap-*
- japi<sup>2</sup>d** ACT: close (the eyes) (TR); MID: close (of the eyes) (ITR). See also *rapi<sup>2</sup>d*.
- 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 *ijjar*.
- 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. *pakaṛ* ‘a type of fig-tree’)
- jara? ḍaṅ** an uncultivated or fallow field (HJPA:252,121)
- jaraj** instrument maker
- jaray<sub>1</sub>** ACT: (of compost) to soak/dissolve into

- the ground (*maĩd* ‘compost’ is subject)
- jare** MID: (of compost, *maĩd buᅇ*) to be soaked into the ground (*usloᅇ* ‘ground’ etc. is subject)
- jaray<sub>2</sub>** ACT: burn (TR) (HJPa:204,3). Unknown to speakers I consulted < S. *jal-/jalā-* ‘burn’ (ITR)/(TR). See also *jarjaray*, *guᅇguᅇay*.
- jariya** hair-like roots < S. *jeir*, *jair*, *jer* ‘root’
- jarjaray** ACT: simmer, sizzle (TR, human subject); MID: simmer, sizzle (ITR). See also *guᅇguᅇay*, *jaray<sub>2</sub>*.
- jarjarayloᅇ** 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 sᅇᅇ** the State of Jaspur (no longer a state) (HJPb:61,28)
- jat** See *jatay*
- jata** mill < S. *jātā* (HJPa:194,190). See also *cakri*, *rāhaᅇa*.
- 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’
- jaᅇti**, **jati<sub>1</sub>** ACT: shorten (e.g. a tree); cause someone to duck; MID: become short (i.e. of a tree after having been cut); duck < S. *choᅇ* ‘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)
- jaw<sub>1</sub>** 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. *anitaᅇ jaw ᅇel* ‘until Anita comes’, *peᅇ jaw isin* ‘until the rice cooks’. Seems to derive from the root *jaᅇb<sub>1</sub>*.
- jaw<sub>2</sub>** 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*.
- jayḍam** ACT: ([MT, 1:4 ‘be(come) eager’; Not known to other speakers I consulted; perhaps an alternate pronunciation of *jayḍim*?).
- jayḍim** ACT: wake up (TR); MID: wake up (ITR). See also *bumḍim*, *gumḍim*.

- 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
- je?**<sub>1</sub> inanimate pronominal marker. It can also be used with animates but there is a strong preference for inanimates. Found in the 3rd person only.
- je?**<sub>2</sub>, **je** so, therefore
- je?ga, je?ko** indeed; then; in that case
- =je?**<sub>3</sub> additive focal particle, rare in this function. See also *=ga, =jo, =ko, =ro?*
- 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)
- jene?b** suck. Probably a dialect alternative of *jo<no>?b*, the *nV*-infix form of *jo?b* ‘suck’. See *jo?b, -nV-, jono?b*.
- jentu** See *jhentu*
- jepuŋ** hay, straw. Related to *kupuŋ, opuŋ, puŋ?*
- jeṛa 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
- jere?d** ACT:-; MID: burn (of rice on the bottom of the pot while cooking); CAUS: *je<?b>re?d*
- jeri?b** 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’
- jete?b** 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’
- jīṅray** 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’
- jirimijīṭa?** See *jurumjuṭa?*
- jise ki** therefore < H. *jis* ‘which (correlative, oblique), *ki* ‘Cmpl’
- jisu** See *yisu*
- jīṭ** victory; victorious < S. *jīṭ* ‘victory’  
**jīṭ hoy** conj.v. win
- jīṭay** ACT: defeat < S. *jīṭ-* ‘win’
- jīṭe<sub>1</sub>** MID: win
- jīṭe<sub>2</sub>** 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. *jīū* ‘life, soul’  
**jiyom ajo<sup>2</sup>d** conj.v. die. See also *jiwan*.  
**jiyom ge<sup>2</sup>b** 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*, *=je<sup>2</sup>*, *=ko*, *=ro<sup>2</sup>*.
- jo** correlative proform (seldom) < H. *jo* ‘correlative’, in S. *je*  
**jo ... jo** both ... and
- jo<sup>2</sup><sub>1</sub>** ACT: sweep; MID:-; *jo<sup>2</sup>-jo<sup>2</sup>*: GENER. See also *jono<sup>2</sup>*.
- jo<sup>2</sup><sub>2</sub>** edge  
**jo<sup>2</sup>ḍa<sup>2</sup><sub>1</sub>** river bank; edge. Related to *jo<sup>2</sup>ḍa<sup>2</sup>* (see there) ‘clean with cowdung’?
- jo<sup>2</sup>b** ACT: suck; MID:-; *jo<sup>2</sup>b-jo<sup>2</sup>b* GENER. See also *jono<sup>2</sup>b*, *-nV-*, *jene<sup>2</sup>b* < S. *cībh-* ‘suck’?
- jobroy** forcibly < S. *yor* ‘strength, force’ and Kharia *-b-* ‘CAUS’? See *joṭay* ‘join’?
- jobhi** swamp, marshy land < S. *jobhi* ‘swamp’  
**jobhi jalka** swamp, marshy land
- jo<sup>2</sup>d** ACT: wipe (away), cleanse (HJPA: 263,13); MID:-; *jo<sup>2</sup>d-jo<sup>2</sup>d* GENER. See also *ajo<sup>2</sup>d* ‘dry’, *jo<sup>2</sup>*.

- joʔdaʔ<sub>1</sub>** See under *joʔ<sub>2</sub>*
- joʔdaʔ<sub>1</sub>, joɽaʔ** ACT: clean and entire room with cowdung; MID: GENER. Related to *joʔdaʔ* under *joʔ<sub>2</sub>*?
- jogaɽ** ACT: provide for (GEN (=aʔ) or GEN + *thon*); MID:-; provide for, but not definite whether it will take place; preparations, organizing < S. *jogāɽ* ‘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 *sumañ<sub>1</sub>*. (=te / *buɲ*; worship (BG:157: ‘pray’); MID: GENER of ACT, with =te, seldom with *buɲ*; 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 *khe<sup>2</sup>d.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 *le<sup>2</sup>b*.
- jom** autopoiesis marker, denotes ‘just’ as in e.g. ‘just because’, ‘just did’, etc.
- joʔmeɲ, jomeɲ, joŋgem** ACT: sweeten; MID: become sweet; sweet, tasteful. See also *joɲsur, runu jhunu, sebol*.
- joŋgor** MID: be red; red; shining (HJPa:231,61)
- joɲsur** sweet, tasteful. See also *jomeɲ, runu jhunu, sebol*.
- joŋdhra** maize. Probably < S. *jinhor* ‘maize, corn’
- jonha** Jonha, name of a town in Jharkhand. Whereabouts unknown.
- jonoʔ** broom. See *joʔ<sub>p</sub>, -nV-*.
- jono<sup>2</sup>b** Given in Sāhu, 1979/80:44 with no meaning as deriving from *jo<sup>2</sup>b*, 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 *jo<sup>2</sup>b, -nV-, jene<sup>2</sup>b*.
- joɽa** pair < S. *joɽā* ‘pair (of things)’
- joɽaɲ, joɽan** See *joran*
- joɽay, joɽoy, joray** ACT: *joɽay*: join (TR) < S. *joɽā-/joɽ-* ‘join (TR/ITR)’
- joɽe, jore** MID: *joɽe*: join (ITR); *joɽay*: join (TR) GENER  
**joɽe joɽe** continually



- joʀgay** united, joined, used in *joʀgay bhandā*, name of a certain kind of pot used in a ceremony described in HJPa:153f.
- joʀoy joʀay** together, collectively (HJPa:259,7)
- iyari joʀay** conj.v. make friendship
- oʔ joʀe** conj.v. join a new household (e.g. when a daughter marries) (HJPb:33,8)
- sahiya joʀay** conj.v. make friendship
- joʀi** same-aged; mate (n.) < S. *joʀā* (m.) *joʀī* (f.) ‘partner’
- joʀ<sub>1</sub>** ACT: make loud; MID: become loud (for some speakers ‘become stronger’, rejected by others); ‘increase’ as in *hokaʀ kuldaʔ buŋ jorki* ‘His fever increased’; forcefully < S. *joʀ se* ‘loud, loudly’
- joʀ daʔ** forceful(ly)
- jorega karay** conj.v. be serious; seriously, strongly
- jorgar** strong man
- joʀ-joʀ** masdar of *joʀ*
- jorsāy, joʀ se, joʀ-joʀ se** loudly; HJPb:56,63 ‘quickly’
- joʀ<sub>2</sub>** river. Archaic, used in proper name *khākharaʃajor ompay*. See HJPa:134, fn. 27.
- joʀag brinda daŋ** Joʀag Brinda Field, place-name (HJPa:246,103)
- joʀan, joʀan, joʀaŋ** joint (astronomy); confluence (of rivers) < H. *joʀan* ‘joining’
- joʀay / joʀe** See *joʀay / joʀe*
- jorel, joʀol** roof
- joʀol daʔ** gutter (on a roof to collect rain-fall) (HJPa:214,9, citing Druart: ‘projecting part of a roof’)
- jorgar** See *joʀ<sub>1</sub>*
- 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’
- joʀol, joʀol daʔ** See *jorel*
- joʀoy joroay** See *joʀay / joʀe*
- jorom** 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.)
- joʔob** ACT:-; MID: drip; drop (liquid); CAUS: *jo<b>toʔ* (HJPa:270f.)
- jou, jaw<sub>2</sub>** 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: *ju<b>da* < 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 buṅ 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 *akhaṛ, bonor, ghane, kibhiṅ*.
- jume** See *jumay*
- jumra** in *rono?jaṅ jumra*, unclear. = *jumbra* with the meaning ‘dropping the bones into the thicket (= wildernis)’?
- juṅ** ACT: ask; MID:-; *juṅ-juṅ*: GENER. See also *junuṅ*.  
**erjuṅ** seminar  
**juṅ-juṅ** masdar of *juṅ*; question  
**juṅ-juṅ 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
- junuṅ** question. See also *juṅ, -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. *jiādā, jiyādā* ‘much’  
 **jyada se jyada** most; generally, mostly, usually  
 **jyadatar** generally
- \*jh\***  
 **jhabar** See *jhail, jhabray* (?)
- jhabray, jhabre** decorate < S. *jhabrā-* ‘decorate’
- jhaḍan** handkerchief < S. *jhaṣṭg* ‘handkerchief’
- jhagaṛa** fight, quarrel. Also used as an ECHO-WORD for *laṛai* < 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*
- jhaṅj** 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 *jhandī*.
- jhandī** 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'
- jhaṛaṅ** 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'
- jhā?** 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, soṅḍa?, kumoni, londra*.
- 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
- jhun** thicket < S. *jhun* ‘thicket’
- jhunḍ** large group; flock < S. *jhūḍ* ‘herd’
- jhunur** anklet with tiny bells < H. *jhunjhunī* ‘anklet (with bells)’?
- jhūr** bush < S. *jhūr* ‘bush’
- juṛi** See *juṛi*
- juṭh, juṭha** ACT: make something a lie; MID: become a lie; lie (n.) < S. *jhūṭh* ,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 koṅ, 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 *kābaṭṭ* ‘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<ʔ>buṛ* ‘help crawl’. See also *guṛiyay*, *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*.
- kaʔd** ACT: comb; MID:-; *kaʔd-kaʔd*, GENER See also *kaʔ<sub>r</sub>*.  
**paʔa kaʔd** harrow (HJPa:214f.)
- kaḍam** the amount which can be held in two hands cused together
- kāḍay** See *kaṇay*
- kāḍiʔj** See *kandīʔj*
- kaḍoṅ** ACT: make something a fish; MID: become a fish; fish  
**kaḍoṅ moʔd** name of a tree whose leaves are shaped like fish eyes (Malhotra, 1982:74)
- kaḍoʔ, kaḍu** ACT: hug; MID: hug for a long time. See also *kaḍuʔ*, which may simply be a variant of this form.
- kaḍru, kaṛru** calf of a buffalo < S. *kaṛru* ‘buffalo bull calf’
- kaḍu** See *kaḍoʔ*
- kaḍuʔ** ACT: bend s.o.; hug, embrace; MID: stoop. See also *kaḍoʔ*, which may simply be a variant of this form.
- kadowalo ḍaʔ** mud (*walo* is an echo word to *kado*) < S. *kādo* ‘mud’
- kadamwāsi** Kadamvamsi, name of a dynasty which, according to the text in HJPb:53,5ff. ruled in Biru up to the 15th century.
- 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
- Nauclea cadamba*’.
- kadray** ACT:-; MID: become angry < S. *kayrā-*
- kaeno** See *kayno*
- kagaj, kagaʔj, kagad kagoj** paper < S. *kāgaj* ‘paper’
- kahani, kahni** story < S. *kahnī* ‘story’  
**kahani katha** story < S. *kathā* ‘story’
- kahe, kahe no** because < S. *kahe ki* ‘because’
- kahio** See *kehiyo*
- kahni** See *kahani*
- kahu** name of a tree (BG:160)
- kain** See *kaʔ<sub>r</sub>*
- kaino** See *kayno*
- kaʔj** ACT: untie, open; put off (clothes); MID: become untied
- kajan** Who knows? < S. *kā* ‘what?’, *jān-* ‘know’
- 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.
- 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, sambhray<sub>2</sub>, tuḍaʔ, teʔj, tupaṇ, uḍum*.
- kal<sub>1</sub>** engine, machine (HJPa:253f.) < S. *kal* ‘engine’
- kal<sub>2</sub>** 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. *kālkūṭ* ‘deadly poison, aconitum ferox’ (HJPa:208,9)
- kalo** a traditional Kharia priest; priest. See also *pahan* and RR:327.
- kalo**<sup>2</sup>**b**<sub>1</sub> bark of a tree (BG:160). See also *bakla*.
- kalo**<sup>2</sup>**b**<sub>2</sub> 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**<sub>1</sub>, **kan**<sub>2</sub> ACT: pick spinach and other leaves; MID:-; *kam-kam* GENER
- kam**<sub>2</sub> 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 ḍel** 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: *moṛḍ* ‘eyes (of)’); MID: become blind < S. *kānā* ‘one-eyed; blind on one eye’
- kaṇaybo?** See *kaṇḍay(bo?)*
- kaṇi?j, kaṇḍi?j, kāṛi?j** ACT: have faith in, believe (strongly); MID: have faith in, believe; accept (less strongly)
- kaṇla** See *kanla*
- kan**<sub>1</sub> 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**<sub>2</sub> See *kam*
- kan**<sub>3</sub> predicate marker denoting a continuative action – ‘keep on’, ‘go on’. Similar in meaning to both *lo*<sub>2</sub> 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**<sub>4</sub> variant of the sequential converb *kon*, typical of northern Orissa

- kan<sub>5</sub>** See *ekan*
- kanaʔsi** comb. See also *kaʔ<sub>p</sub>*, *dumaŋ kanaʔsi*, *kaɖ*, perhaps also *seʔ<sub>2</sub>*?
- kan bayri** earring (HJPA:237,75) < S. *kānphulī* ‘earring’
- kand** See *kaŋ*
- kandāŋ** male pig, boar BG:161 < S. *kuṛu* ‘young, uncastrated boar’?
- kanday, kāṛay, kaṇay** wife, woman. Combining form is *ḍay*.  
**kāṛay kenḍor** husband and wife  
**kandayboʔ, kaṇayboʔ** old woman.  
**kanday kunduʔ** family (literally: wife (and) children)
- kandij** See *kaŋiʔj*
- kandraʔj, kanraj** eggplant, aubergine < S. *kaṭābhaṭā* ‘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 jaŋ*.
- kanpaṭi** temple (on side of head) < S. *kānpāṭi* ‘temple (on side of head)’
- kanpur** the city of Cawnpore in Uttar Pradesh
- kanraj** See *kandraʔj*
- kanson** See under *kan<sub>1</sub>*
- kanṭi** See *kāṭi*
- kanṭhra<sub>1</sub>** Kanthra (place name)
- kanṭhra<sub>2</sub>, kanṭhra** jack fruit < S. *kaṭhār* ‘jack fruit’
- kapat** falseness, falsehood < H. *kapat* ‘insincerity; deceit’
- kapra** roof-tile < S. *kaprā* ‘tile’
- kapṭam** See *kaʔbṭo*
- kapṭi** rogue, cheater < H. *kapṭi* ‘artful, cunning, trickish, a roghe’ (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*, *saŋghar*, *baŋcay*. 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 giriṅ* ‘scorching heat’, from Malhotra, 1982:192)
- kaṛru** See *kaṛru*
- karahi** See *kaṛahi*
- karaīt** a kind of poisonous snake (BG:161)
- karam<sub>1</sub>** See *kormo*
- karam<sub>2</sub>** 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 *kabray*.  
**karay kaṛ** doer, one who does (something)
- karayga** stream (Malhotra, 1982:185). See also *gorḍaʔ, 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)’
- kareṅ** 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 leraṅ** 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’
- kaṭ<sub>1</sub>** “cutting”: slaying (in battle) < S. *kāt-* ‘cut’
- kaṭ mar** killing and slaying < S. *māir morā-* ‘kill’
- kaṭ<sub>2</sub>** See *kaṭ<sub>1</sub>*
- kaṭa** foot, leg < S. *gor*, Nepali *goḍā*, Oriya *gōḍo* ‘leg’, Nepali *goṛo* ‘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 sumboṛte** at the feet of
- kaṭeir janwar** animal of prey (HJb:34,20, meaning of *kaṭeir* unclear)
- kaṭekhism** catechism < Eng.
- kāṭi, kaṭṭi** nail; screw < S. *kāṭi* ‘nail’
- kāṭi ṭhokay** conj.v. hammer nails into something
- kaṭi<sup>2</sup>j** ACT: make something a little; MID: become little; a little < S. *kaṭik* ‘a little (in quantity)’. See also *icri<sup>2</sup>j*.
- kaṭi<sup>2</sup>jdu<sup>2</sup>** very little
- kaṭi<sup>2</sup>j maṭi<sup>2</sup>j** a little
- kaṭkahi, kaṭkahirajawal** Katkahirajawal, name of a city in Gumla district.
- kaṭh<sub>1</sub>, kaṭ** wood < S. *kāṭh* ‘wood’
- kaṭh<sub>2</sub>** illegitimate
- kaṭhaut** trough < S. *kaṭhut* ‘trough’
- kaṭhkoli** woodpecker. See also *kere<sup>2</sup>*.
- 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<sup>2</sup>b** ACT:- (acceptable to some with meaning ‘gather’ (TR)); MID: collect, gather (ITR); gatherer; CAUS: *ka<sup>2</sup>b>tib, o<sup>2<sup>2</sup>b-katib</sup>*; DOUB CAUS: *o<sup>2<sup>2</sup>b-ka<sup>2</sup>b>tib</sup>*, same meaning as simple CAUS. See also *gotob*, which may simply be a dialectal alternative of *kati<sup>2</sup>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. *kauɾī* ‘cowry’. See also *ɖhebuwa*, *keciya*, *poisa*, *rupaya*.
- kay<sub>1</sub>** 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.]
- kay<sub>2</sub>** ACT: prepare (HJPa:71) Unknown to speakers I consulted.
- kay<sub>3</sub>** benefactive marker on the predicate
- kay<sub>4</sub>**, **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*, *muʔjɖaʔ*, *seʔa*, *ʔoʔbɖir*, *ʔoto<sub>2</sub>*, *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 *kay<sub>1</sub>*
- 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 be<b>roʔɖ** 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 buɾ** 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, ki<sub>3</sub>** sequential converbal marker < S. *-ke* ‘sequential converb (“conjunctive participle”) marker’. See also =*kon*<sub>1</sub>.
- ke?** turban (?), more likely the combining form of *keke?* ‘cord, rope’ or perhaps ‘binding’ in general  
**boko<sup>2</sup>bke?**, **roko<sup>2</sup>bke** ACT: put a turban on oneself; MID: put a turban on (oneself); turban (n.)
- ke<sup>2</sup>b** ACT: grind the teeth (one or more instances); MID:-; *ke<sup>2</sup>b-ke<sup>2</sup>b* GENER
- keciya, kaciya** money. See also *qhebuwa, kawri, poisa, rupaya*.
- keckeca** ACT: make dirty; MID: become dirty. < S. *keckecā* ‘dirty’ See also *katbar*.
- ke<sup>2</sup>d<sub>1</sub>** combining form of *roke<sup>2</sup>d* ‘sand; desert’
- ke<sup>2</sup>d<sub>2</sub>** waist-belt (HJPa:208,10)
- kedorbo?** See *kend<sup>2</sup>orbo?*<sub>1</sub>
- kehiyo, kahiyo** ACT: do sometime; MID: happen sometime; do sometime (GENER); ever < S. *kahiyo* ‘ever’  
**kehiojo** + NEG never  
**kehio umbo?** never
- kehni, kehuni, kēhŋi** elbow < S. *kehunī* ‘elbow’
- ke<sup>2</sup>j, ge<sup>2</sup>j** ACT: pluck; pick fruit; MID: GENER; *ke<sup>2</sup>j-ke<sup>2</sup>j* GENER; CAUS: *o<sup>2</sup>-ke<sup>2</sup>j, o<sup>2</sup>b-ke<sup>2</sup>j*
- 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 =*kon*<sub>1</sub>
- keŋdo<sup>2</sup>d, kēŋo<sup>2</sup>d** frog. See also *qun<sup>2</sup>du* ‘tadpole’.  
**keŋo<sup>2</sup>d biru** Frog Mountain (place name)
- kend<sup>2</sup>orbo?**<sub>1</sub>, **ke<sup>2</sup>orbo?**, **kend<sup>2</sup>or** ACT: make (s.o.) an old man; MID: be(come) an old man (HJPa:168,10); old man; *kend<sup>2</sup>or* (HJPa:185,133 ‘bridegroom’). The combining form is *bo?* (see *bo?*<sub>1</sub>). As this combining form is found in other words denoting people, including women (see *kand<sup>2</sup>aybo?* ‘(old) woman’) it would appear to have originally meant ‘person; man’, similar to *lebu* ‘person, man’ and perhaps originally derives from *boko<sup>2</sup>b* ‘head’. See also *kand<sup>2</sup>ay(bo?)*.  
**kāŋay kend<sup>2</sup>or** husband and wife  
**kend<sup>2</sup>orbo?<sup>2</sup>ta bhere** old-age (of men) (i.e., ‘the time when one is an old man’)
- kend<sup>2</sup>orbo?**<sub>2</sub> ACT: like, prefer; MID:-
- kend<sup>2</sup>hel, kenhel** ACT:-; MID: become heavy; difficult; heavy; CAUS: *ke<<sup>2</sup>b>md<sup>2</sup>hel* ‘make heavy’
- kender** ECHO-WORD for *kole<sup>2</sup>j*, no independent meaning
- kendra** flute < S. *kendrā* ‘bamboo flute’
- kenhel** See *kend<sup>2</sup>hel*
- keniya** See *kaniya*

- keōṭ** See *kēwṭ*
- kepha** Cephas, man's name (from the Bible)
- kēroʔd** See *kendʔoʔd*
- kera** banana; plantain < S. *kerā* 'banana'. See also *komḍol*.  
**kera ghagh** Kera Ghagh, place name, near Simdega
- kereʔ** woodpecker (the bird) (HJPa:178, 86). See also *kaḥkholi*.
- 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.
- kersonj** ACT: marry (TR); MID: marry (ITR) (with *buṇ*); marriage-, married (masdar of *kersonj*); 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*
- kēwṭ, kēoṭ** fisher, ferryman < S. *keḍṭā*, *keḍṭ* 'fisherman, ferryman (by caste)'
- ki<sub>1</sub>** MID past predicate marker
- ki<sub>2</sub>** PL marker on complements and 3rd-person PL marker on predicates
- ki<sub>3</sub>** See *ke*
- kibhiṇ, khibiṇ** thick, dense (of forest) (HJPa:76). See also *akhaṇ*, *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)
- kinbhar** See *kinbhar*
- kimin** daughter-in-law  
**kimin kunḍu?** daughter-in-law
- kinbhar, kinbhar** ACT: do housework; MID: do housework (GENER); courtyard. Predicative use not acceptable to all speakers.  
**iʔjthaṅ kinbhar** MID: clean the courtyard with cowdung
- kinbheriṅa?** 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 jhaṅkoy** forest and related things; forest and jungle (HJPA: 270,24). See also *jaṅkor*.  
**kinir siṅkoy** 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. *kiriyā* ‘oath’  
**kiriya ṅo?** conj.v. make an oath
- kiro?** See *kiṛo?*
- kisa** fable
- kisim** way, variety, kind < S. *kisim* ‘kind, sort’  
**kisim kisimya?** of different kinds
- kisṅo** 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 *kisṅo* (see there). Whether these are two different words or whether the word has undergone significant semantic change is unclear.
- kisṅo, kīsṅo, kisro** be(come) rich; rich
- kitab** book < S. *kitāb* ‘book’
- kiʔte, kiʔta** See *kiʔjte*
- kiʔtuṅ** See *kiʔthuṅ*
- kitur** female (apparently only used of animals, HJPA, 146, h:1); a hen which has not yet laid any eggs (HJPA:218f.)
- kiʔthuṅ, keʔthuṅ, kiʔtuṅ** sky; Heaven (as opposed to *turbuṅ* ‘sky’)  
**kiʔthuṅ 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, =je<sup>2</sup>, =jo, =ro<sup>2</sup>.
- 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’
- ko<sup>2</sup>q** ACT:-; MID: get stuck (of food) in the throat
- koqay** ACT: dig up, dig over (e.g. a field) < S. *koq-* ‘dig around plants and vegetables to soften the earth’, *koqā kar-* ‘dig out’
- koqe<sup>2</sup>j, kōqe<sup>2</sup>j** See *konqe<sup>2</sup>j*
- koqil** ACT: (possible, CAUS preferred); MID: be dirty; CAUS: *ko<sup>?b>qil*; dirt; dirty; FIGURATIVE: stained, blemished (as in family honor)
- koqpu<sup>2</sup>u?** See *kop(u)ru?*
- kodo bhorndj** prickly weeds (HJPA:204,1, cited from RR, 1937 (no page))
- ko<sup>2</sup>ghel** vicinity
- kōhṛa** sweet pumpkin < S. *kōhṛā* ‘pumpkin’
- koi, koy** some (kind of) < S. *koī* ‘something, somebody’
- koil<sub>1</sub>** the *koil* bird < H. *koyal* ‘the black cuckoo’
- koil<sub>2</sub>, koila, koyil** ACT: cause to wither, dry up or fade (e.g. of the sun); MID: wither, fade, dry up; CAUS: *ko<sup>b>yil* ‘dry (TR); cause something to wither’
- koila** See *koil<sub>2</sub>*
- koilo** See *koyal*
- koina, koina?** See *koyna*
- koiri** gardner. Cf. Mundari *kuiri* ‘a vegetable gardener’ (HJPA:229,54).
- ko<sup>2</sup>j** ACT: peel off; scrape; dig; MID: be peeled off; scraped; dug; *ko<sup>2</sup>j-ko<sup>2</sup>j* GENER of ACT < S. *koṛ-* ‘dig’? See also *chochray/chochre, gota<sup>2</sup>, ge<sup>2</sup>q, gu<sup>2</sup>q, kay<sub>p</sub>, kheliyay / kheliye, khokhray / khokhre*.
- koko pako!** the call of the cuckoo bird (*kuhu<sub>2</sub>*) (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’?
- kole?** parrot. See also *suga, sugi*.
- kole<sup>2</sup>q** bamboo shoot. In BG:165 also found with the variant *koleṅ*. I would, however, count *koleṅ* as a variant of *konqeṅ*. See also *konqeṅ*.
- kole<sup>2</sup>qbir** Koledbira, name of village or city,

- perhaps identical with the city of Kolebira.
- kole<sup>2</sup>j** ACT: pick a fight (with =te/buŋ)(*< \*kol le<sup>2</sup>j* ‘curse each other’); MID: quarrel (v.), fight (v.); argument, quarrel (n.), fight (n.). See also *le<sup>2</sup>j*.  
**kole<sup>2</sup>jbo?** quarrelsome  
**kole<sup>2</sup>j kender** argument, quarrel, fight
- kolej** college, high school < Eng.  
**kolejiar** college student
- koleŋ<sub>1</sub>** king. See also *nares, raja*.
- koleŋ<sub>2</sub>** 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’
- kom<sub>1</sub>** arrow. See also *kaɽ<sub>2</sub>*
- kom<sub>2</sub>** a certain kind of grass (HJPA, 154, d:4, 157, d:4)
- komaŋ, kumaŋ** meat; flesh. See also *daɽ<sub>2</sub>, ghos, māś<sub>2</sub>*.
- komɖol, konɖol** banana. HJPA:174,56 gives *komɖol* as ‘dried Mohua flowers’, while one speaker cited this lexeme to me as the “genuine” Kharia word for ‘banana’. As *komɖol* 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)
- komsor<sub>1</sub>** dry. Form given in HJPA:71 and elsewhere, probably to be read as
- ko<sup>2</sup>b>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 *tandəɽ golaŋ*  
**komsor ruŋkub** dried rice
- komsor<sub>2</sub>** new, not yet used (HJPA:228f.)
- komtay** ACT: chew (of cattle)
- komte** MID:-; GENER
- koŋ<sub>1</sub>** ACT: know, find out (through trying); MID: know, find out (accidentally) - experiencer appears in oblique case, object found is the grammatical subject; *koŋ-koy*: GENER of ACT; knowledge; CAUS: *o<sup>2</sup>b-koŋ*; No DOUB CAUS formation  
**koŋ-koy** masdar of *koŋ*
- koŋ<sub>2</sub>** 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 *baɽcha, bachiya, bachru, bocho, gōri*.
- =kon<sub>1</sub>, =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*.
- kon<sub>2</sub>** 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: *konḍu?* ‘child’, *konḍe<sup>2</sup>j* ‘small axe’, *gonbiḍ* ‘small basket’ (\**k* > *g*), perhaps also *konke?* ‘thin, weak’ and also *konsel* ‘girl’, *kongher* ‘boy’, *konthe<sup>2</sup>d*, whose second component is now no longer analyzable.

**kon<sub>3</sub>, kono** indefinite marker. Only found in this function in *jahāy kon* / *jahā kon*, *behar kon*, *la<sup>2</sup> kon* < S. *kono* ‘some, any’

**kona** side; corner < S. *konā* ‘corner’. See also *koni*.

**konḍe<sup>2</sup>j, kōre<sup>2</sup>j, koḍe<sup>2</sup>j, kōḍe<sup>2</sup>j** axe. See also *ḍe<sup>2</sup>j*, *ḍene<sup>2</sup>j*, *kon<sub>2</sub>*.

**konḍeṅ, kōreṅ, koleṅ** bamboo. See also *kole<sup>2</sup>d*.

**konḍo** See *konḍu?*

**konḍol** See *komḍol*

**konḍoy, kōroy** fly (other than mosquito)

**konḍu?, kunḍu?, kōru?, konḍo, kuḍu, kuṅru?, ku<sup>2</sup>ru, ku<sup>2</sup>ru, kunḍu** ACT: have a child, bear children; MID: become (like) a child (e.g. an elderly person); child; boy. See *kon<sub>2</sub>*, *ḍu?*.

**kunḍu? ḍās** young mosquito (HJPA:180, 102). See also *ḍās* ‘mosquito’.

**kunḍu? hakon** family, kith and kin (cf. German *Kind und Kegel*); children (HJPA:280,44). See discussion under *hakon*.

**kunḍu?siṅ** chick (HJPA:178,87). See also *siṅkoy*.

**kunḍu?sor** cylindrical grinding stone; also used to represent a child in a religious ceremony. See *soreṅ*.

**kone** mouse; rat

**guṛu kone** a type of mouse < S. *guṛu 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*.

**u<sup>2</sup>phe 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 *kon<sub>3</sub>*

**kono<sup>2</sup>d** ACT: think; remember; MID:-; GENER. The form would seem to indicate that *kono<sup>2</sup>d* derives from an earlier root \**ko<sup>2</sup>d*, 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<sub>2</sub>* ‘(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-*.

**konrakhya** 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 *rakhya* 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. *kon<sub>2</sub>*, *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*.

**konrakhya 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*, *kon<sub>2</sub>* (*sel* not used alone).

**konselɖuʔ** woman

**konsɽo** See *kōsɽo*

**konʔhe<sup>2</sup>ɖ, konthe<sup>2</sup>ɖ** bird. See also *kon<sub>2</sub>*.

**konyir, koniir** pure (HJPA:267,19)

**koʔpe<sup>2</sup>ɖ, kope<sup>2</sup>ɖ** 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, kodɽuruʔ** 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<sup>2</sup>b>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<sup>2</sup>b>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)

- korkoʔta 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 *ghad* ‘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*
- korra<sub>1</sub>, koʔra** whip < S. *koʔrā* ‘whipe’
- korra<sub>2</sub>** unused < H. *korā* ‘unused, new’
- kos** two miles < H. *kos* ‘measure of approximately two miles’
- kosa<sub>1</sub>** edible pieces in oranges, jackfruits (BG:166)
- kosa<sub>2</sub>** ECHO-WORD for *mesa*
- kosis** effort, attempt < S. *kośiś* ‘effort, attempt’. See also *kornis*.
- kosis karay** conj.v. try
- kōsno, kosʔo, konsʔo, kōsʔo** yeast (HJPa:183, 115). Speakers I consulted were not aware of this meaning and said that *kosʔo* has no independent meaning, being found only in *kosʔo jaŋ*.
- kosʔo jaŋ, konsʔo jaŋ** a type of medicine (= *kanla*, see there), used nowadays predominantly in making rice beer (*golaŋ*). 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.
- kōsno peʔ, kosna peʔ** cooked, dried and pulverized rice used to make rice-beer (*golaŋ*)
- kosna<sub>1</sub>** curse < H. *kosnā* ‘curse, abuse (v., n.)’
- kosna<sub>2</sub>** See *kōsno*
- kosor<sub>1</sub>** 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*.
- kosor<sub>2</sub>** left hand
- kōsʔo, kosʔo** See *kōsno*
- 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 (Dunđun, 1999:306f.)
- (tobhlunʔe) kosu ɖam** 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 ranʔa** 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.’
- kowa<sub>1</sub>** jackfruit seed (BG:166)
- kowa<sub>2</sub>** silk worm pupa (BG:166)
- kowa<sub>3</sub>, kowa?** See *kauwa*
- koway** ACT: surprise s.o.; MID: become surprised. CAUS: *ko<?>way*, same meaning as ACT, no apparent semantic difference.
- koy<sub>1</sub>** See also *koi*
- koy<sub>2</sub>** 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 *koil<sub>2</sub>*
- 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, khrican** become Christian; Christian < Eng. See also *krist*.  
**khristan dharam** the Christian religion
- krist, khrist, khristo** Christ < Eng.? See also *khrican*.  
**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, kubi<sub>1</sub>, kubṛa (m.), kubṛi (f.)** crooked, bent; crippled < S. *kūbṛā, kūbā, kūbṛī*  
*kūbī* ‘humpbacked person (m./f.)’
- kubi<sub>2</sub>** cauliflower < S. *phul kobi* ‘cauliflower’  
**poṭom kubi** cauliflower
- kublāb** ACT: rinse out the mouth (of another person, e.g. a child) (TR); MID: rinse out one’s own mouth (TR) < S. *kublāb-* ‘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 *thom<sub>1</sub>*.

- kuci** small bolt (BG:167)
- kuci** small boil below the heel (BG:167)
- kucʃaŋ** rolled up < H. *kuc-* ‘be contracted’ (HJPa:192,170)
- kuch, kuchu** See *kuc*
- kuḍa** 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).
- kuḍaʔb** See *kunḍaʔb*
- kuḍri, kudri** a type of small hoe (< H. *kudālī*) < S. *koṛī, kudālī* ‘hoe’. See also *gaḥwi*.
- kuḍu** See *konḍuʔ*
- kuḍuŋ** ACT:-; MID: bow (in respect); CAUS: *ku<ʔb>ḍuŋ*. See also *birim*.
- kuḍha** See *kudha(y)*
- kuʔḍhiŋ** a fair (Malhotra, 1982:128: *kuḍhiŋ* ‘village’)
- kuda<sub>1</sub>** millet (grain) < S. *kodo* ‘little millet’. See also *gaŋgay, lawa*.
- kuda ḍaŋ** millet field
- kuda<sub>2</sub>** See *kuday*
- kudamba** See *kadam*
- kuday, kuda<sub>2</sub>** 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 *kuḍri*
- kudha(y), kuḍha(y)** ACT: *kudha*: pile up (TR); pile, heap (n.)
- kudhe, kuḍhe** 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’
- kuhu<sub>1</sub>** kernel, (large) seed of fruit (HJPa:175,59)
- kuhu<sub>2</sub>** 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)
- kuhuṛ** dust < S. *kuhuṛ* ‘dust (in the air)’
- kuhuṛ kuṛa** 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 ḍay** (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*<<sup>ʔ</sup>*b*>*laŋ*, *o*<sup>ʔ</sup>*b*-*kulaŋ*; DOUB CAUS: *o*<sup>ʔ</sup>*b*-*ku*<<sup>ʔ</sup>*b*>*laŋ*
- kulɖaʔ** ACT:-; MID: get a fever; fever (BG: 167; *kulɖuʔ*)  
**kulɖaʔ jaʔb** conj.v. catch a fever (*kulɖaʔ* 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
- kuluʔtar** cheek  
**kuluʔtar 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 (*salɖaʔ*) (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, soŋɖaʔ* (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*<sup>ʔ</sup>*b*-*kuŋ*  
**kuŋ-kuŋ** masdar of *kuŋ*, ‘swollen’
- kuŋruʔ** See *konɖuʔ*
- kup** ACT: fold (a mat), cross (the legs); MID: become folded or crossed
- kuŋji** 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’
- kunɖaʔ, kūṛaʔ** husk < S. *kōṛhā* ‘grain husk dust’
- kunɖaʔb, kuɖaʔb, kūṛaʔb** back; behind (often reduplicated: *kunɖaʔb kunɖaʔb*)  
**kunɖaʔbsiŋ** behind
- kunɖuʔ** See *konɖuʔ*
- kunɖui** basket  
**kunɖui ruŋ** a basketful of rice, name of a ceremony described in HJPa:156. See also *rumkuʔb*.
- 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 *konɖuʔ*? See also *goʔ, ghōṛci, hintor, kakuʔj, paŋ, puŋ, sambhray, ʈuɖaʔ, teʔj, tupaŋ, 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).
- kunuʔj** dance (n.) See *kuj, -nV-*
- kupuŋ mohua** seed (BG:168; HJPa:174,55),

- perhaps related to *jepuṅ*, *opuṅ*, *puṅ*.  
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 *guṅgu*.
- 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’
- kur<sub>1</sub>, 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’?
- kur<sub>2</sub>** 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 *-loʔ<sub>1</sub>*.
- kurud** a type of mushroom, *kurud uḍ* (HJPa:176,69) See also *uḍ<sub>2</sub>*, *puṭ uḍ*, *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 *kuḥuṛ*
- kuṭasi** hammer < S. *kuṭāsī* ‘small hammer’  
**kuṭasi luṅ** wrought-iron
- kuṭi** bit < S. *kaṭik* ‘bit, not a lot, a little’. See also *kaṭiʔj*.
- kuṭra** See *khutra*
- 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 ḍaṅ** 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 saheḅ** 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 ḍoḅḍ** 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 *bādha*.
- khakhandapur** Khakhandapur, place name
- khākhara, khākhra, khaṅkra** (big) crab < S. *khakhrā* ‘crab’
- khākharaḅor 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*
- khaṅkra** See *khākra*
- khajaloya** Khanjaloya, name of a town, perhaps in Gumla district
- khaṅiḅj** See *kaṅiḅj*
- khand, khand, khandha** shoulder < S. *khādh* ‘shoulder’. See also *taran*.
- khando, khāro** ACT: chop up, cut (*sa?*, potatoes); MID: be cut up < S. *khāṛā* ‘piece’. See also *khandā*.
- khandā<sub>1</sub>, khāra** section, piece, split < S. *khāṛā* ‘piece’. See also *khando*.
- khandā<sub>2</sub>** sword < S. *khāḍā* ‘sword’
- khandā, khandha** See *khand*
- 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) something into ashes; MID: become ashes; ash(es) < S. *rākh* ‘ashes’?
- 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 *khanḍa*
- 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 *khanḍo*
- 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
- 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: *kha*<*b*>*si* (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*<<sup>2</sup>*b*>*tam*; DOUB CAUS: *o*<sup>2</sup>*b*-*ka*<<sup>2</sup>*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 Nawadicenpur or Katkahirajawal, both in Gumla district. See also *kay*<sub>1</sub> and *kaybar* with respect to a popular etymology of the name.
- khe<sup>2</sup>d** ACT: bite; MID:-; *khe<sup>2</sup>d*-*khe<sup>2</sup>d*: GENER; CAUS: *o*<sup>2</sup>*b*-*khe<sup>2</sup>d*; DOUB CAUS: *o*<sup>2</sup>*b*-*kh*<<sup>2</sup>*d*>*d*. See also *ake<sup>2</sup>d*.  
**khe<sup>2</sup>djol** bite, etc (ECHO-WORD FORMATION). Passive marking is added to both lexemes. E.g. *khe<sup>2</sup>dqūnga 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?*, *ge<sup>2</sup>d*, *gu<sup>2</sup>d*, *kay*<sub>1</sub>, *ko<sup>2</sup>j*, *khokhray* / *khokhre*.
- khendo** incomplete (HJPA:167,5)
- khəriya** See *khəriya*
- khərvel** villainy, vice; naughty, wicked (HJPA:107, note 125)  
**khərvel 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
- khewa**<sub>1</sub> ACT: row a boat; MID:-; GENER; oar < S. *khevā dāg* ‘oar’
- khewa**<sub>2</sub> ACT: fathom (BG:169); Not accepted by speakers I consulted.
- khibij** See *kibij*
- 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
- khīṛki** window < S. *khīṛkī* ‘window’
- khiorom** large river. Larger than either *jhariya* or *ompay*. (HJPA:222,36 *khiorom joḍa?* ‘Koel River’; HJPB:53,9 *khiorom 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:

*o<sup>2</sup>b-khisay*, *khi*<ʔ>*say*, *khi*<<sup>2</sup>*b*>*say*, *khisway*; DOUB CAUS: *ob-khi*<ʔ>*say*, *o<sup>2</sup>b-khi*<<sup>2</sup>*b*>*say*, *o<sup>2</sup>b-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 dɛl** conj.v. become angry

**khiyal** See *khyal*

**khoʔ<sub>1</sub>** place  
**khoʔtay**, **khoʔte** up to (with GEN); near (with GEN or direct case)

=**khoʔ<sub>2</sub>** predicative marker denoting the simple past. Derives from *sikh=oʔ* [PERF =PT], the past perfect.

**khoʔ<sub>3</sub>** meaning unclear. Found in the following expressions: *hokhoʔghayga* ‘in that way’ *ukhoʔghayga* ‘this way’. This expression is found in my own texts and while speakers understood the meanings, they were unable to explain the meaning of *khoʔ* here. HJPa:274f. writes that this is to be understood as ‘place’, although this seems unlikely to me. See also *ukhoʔ*.

**khob** See *khub*

**khōʔca** 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)

**khodɔ** ACT:-; MID: get stuck; CAUS: *o-khodɔ* ‘hang’ (TR) (BG:170)

**khōɖeʔj** See *khoneʔj* under *khoʔj<sub>1</sub>*.

**khoda** ACT: paint someone, tattoo someone; engrave in stone (HJpb: 60,87); MID: paint oneself; be painted / tattooed, etc.; tato; CAUS: *o<sup>2</sup>b-khoda* < S. *khodā* (*cinhā*) ‘tattoo’ (n.)

**khoda cinha** tattoo

**khodiya** type of loincloth worn by men  
**khodiya toloŋ** type of loincloth

**khoʔj<sub>1</sub>** time. See also *khōʔo*.  
**khonoʔj**, **khoneʔj**, **khōɖeʔj**,  
**khōɖeʔj mene** little, somewhat (BG:170, ‘few minutes’); short time (HPJA, 154, d:17; 157, fn. d:17). See also *-nV-*.

**khonej loʔdhojaʔ loʔdho** ‘(for) some time; a little later.

**khoj<sub>2</sub>** searching < S. *khoj* ‘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*, *gotaʔ*, *geʔd*, *guʔd<sub>2</sub>*, *kay<sub>1</sub>*, *koʔj*, *kheliyay/kheliye*.

**kholay**, **khulay** ACT: *kholay*: open (TR)

**khole**, **khule** MID: *khole*: open (ITR); *kholay*: GENER of ative. CAUS: *ob-kholay*, *kho*<<sup>2</sup>*b*>*lay*; DOUB CAUS: *o<sup>2</sup>b-kho*<<sup>2</sup>*b*>*lay* < S. *khol-* ‘open’ (TR) (Blain, 1975:117), *khul-* ‘be open’ (Jordan-Horstmann, 1969: 148)

**kholdaʔ** leaf-plate, a plate made of leaves pressed together

**khomso** long, thin hair-needles (HJPa:233, 67)

**khonha**, **khōɖha** group, part, section From *khandalʔ* < S. (*ādmī*) *gohṛā* ‘crowd’?

**khono** See *khōʔo*

**khonoʔj** See *khoʔj<sub>1</sub>*

**khoray** ACT: overeat; MID:-; GENER < S. *khor-*. See also *teɾay*.

**khōreʔj** See *khoŋoʔj* under *khoʔj*.

**khoṛi** part of a village; village (BG:170, 'big village'). Often used interchangeably in actual speech with *poʔda* and *ṭoli* < S. *khoir* 'small village'.

**khōṛi** half a maund (BG:170)

**khōṛo, khōṛho** time, turn. See also *khoʔj*.  
**khōṛo** + Infinitive just as, at the same moment as. See also *seriyat*  
**hin khōṛho** at that time

**khōṛri, khoṛri** hollow of a tree < H. *khodār* 'hollow in a tree'

**khōṛha** See *khoṛha*

**khōṛho** See *khōṛo*

**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*

**khriscan** 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 *ḍurundā* (HJPA:124,81; MS 1:214)

**khūkhri** mushroom < S. *khokhṛī, khukhṛī, khōkhṛī, khūkhṛī* 'mushroom'. See also *puḍub, puṭ uʔd, uʔd₂*.

**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*<sub>1</sub>.
- 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
- khūṭay** ACT: tie to a post; MID: be tied to a post < S. *khūṭ-* ‘tie up (an animal)’. See also *khunṭo* ‘post’, etc.
- khūṭ (qāt)** a certain kind of village spirit (HJPa:206,7, with reference to RR:347ff.)  
**khūṭ baghiya** a certain kind of spirit (HJPa:206,7). See also *baghiya*.
- khūṭo** head of family. Almost certainly derives from *khunṭo*, if it is not in fact the same word. See *khunṭo*.
- khūṭra, kuṭra** a small forest, grove (HJPa:207,9, noting that RR gives this form as *kuṭra*)
- khyal, khyial** 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  
**khyial ḍel** conj.v. think of something; have an idea (experiencer in oblique case)  
**khyal un** conj.v. pay attention to, attend to
- \*l\***  
**-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.
- la<sub>1</sub>** of course
- la<sub>2</sub>** form of addressing friends and inferiors. Used only for and generally by men, or for God. See also *e, he, le, lo, re<sub>p</sub>, ri; no<sub>2</sub>*.
- laʔ<sub>1</sub>, la<sub>3</sub>** then (conjunction)  
**laʔ haʔniṅ** then (conjunction)
- laʔ<sub>2</sub>** 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 *laʔnaṅ* 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  
**betoʔḍ laʔ** conj.v. be(come) hungry  
**betoʔḍ ḍaʔ laʔ** conj.v. be(come) thirsty  
**botoṅ laʔ** conj.v. be(come) afraid  
**caʔḍo laʔ** conj.v. feel the desire to, want or wish to (HJPb:61,8)  
**ḍaʔ piyas laʔ** conj.v. be(come) thirsty  
**raṅga laʔ** conj.v. feel cold  
**sanṅo 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  
**urumd̪aʔ laʔ** conj.v. feel hot, sweat  
 (HJPa:212,4)

**laʔ<sub>3</sub>** AUXILIARY. ACT:-; MID: IMPERFECTIVE  
 AUXILIARY: this is by far the most common  
 use of this auxiliary, which appears with  
 the infinitive form, e.g. *joʔna laʔkij̪* ‘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.

**laʔ<sub>4</sub>** 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)

**laʔ<sub>5</sub>** try (with infinitive). Note: Not a true  
 conative, as the action can also end up  
 being successful. Probably a secondary  
 use of *laʔ<sub>3</sub>*.

**laʔ<sub>6</sub>** 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).

**laʔ<sub>7</sub>** ACT: peel wood with a small hand-axe,  
 whittle; MID: be peeled with  
 a small hand-axe, whittled. Probably  
 related to *laʔ<sub>6</sub>*.

**laʔ<sub>8</sub>** ACT:-; MID: need, want, like, generally  
 used in offering someone something,  
 e.g. *caha laʔtabarʔ* ‘Would you like  
 some tea?’. Note that, unlike *laʔ<sub>7</sub>*, 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*

**laʔd̪** ACT: bake (chapatis); roast (TR); MID:  
 bake (chapatis) (TR) (seldom); *laʔd̪-laʔd̪*:  
 GENER; CAUS: *oʔb-laʔd̪*, *la<ʔ>d̪*; DOUB  
 CAUS: *oʔb-la<ʔ>d̪*

**laʔda, laḍda, laḍa** ACT: laugh; MID:-; GENER;  
 CAUS: *la<ʔb>da*

**laḍchōy** vicinity (HJPa:132, 8; 134, fn. 8,  
 uncertain)

**laḍda** See *laʔda*

**laʔd̪na** 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: *o<sup>2</sup>b-lagay*, *la<?>gay*; DOUB CAUS: *o<sup>2</sup>b-la<?>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'
- lai<sup>2</sup>j**, **la<sup>2</sup>j<sub>3</sub>** ACT: make pregnant; MID: become pregnant; stomach, belly
- la(i)j beso**, **la(i)<sup>2</sup>j besu** one's fill, until the stomach is full
- la<sup>2</sup>j ba?** MID: lie on belly. Meaning of *ba?* unclear.
- la<sup>2</sup>j ḍul** ACT: get diarrhoea, dysentery (experiencer marked by =*te*); MID:-; diarrhoea, dysentery
- la<sup>2</sup>j kusu** stomach ache
- laik** worthy < S. *laik* 'worthy'
- laiṭ** beam (of wood) (HJPa:169,20). See also *kaṇ*, *bhaṇiya*.
- la<sup>2</sup>j<sub>1</sub>** ACT: peel; MID: be peeled
- la<sup>2</sup>j<sub>2</sub>** ACT: dig and remove grass (with a hoe); MID: be dug and removed (of grass, with a hoe)
- la<sup>2</sup>j<sub>3</sub>** See *lai<sup>2</sup>j*
- la<sup>2</sup>jba?** See *lai<sup>2</sup>j*
- la<sup>2</sup>jḍul** See *lai<sup>2</sup>j*
- 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'
- lakha<sub>1</sub>** ACT: observe very carefully, watch attentively; MID:-; GENER. Cf. Brajhasa, Awadhi *lakh-* 'see, look at'.

- questioned)
- lakha<sub>2</sub>** See *dakha*
- lakha pati** very many, too much/many < H. *lakhpati* ‘millionaire’ (?)
- lalac** avarice, greed < H. *lalac* ‘desire, covet’. See also *lalca* / *lalce*, *lobh*, *lobhay* / *lobhe*, *lobhi*.
- lalca** 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: *o<sup>2</sup>b-lam*, *la<?>m*; DOUB CAUS: *o<sup>2</sup>b-la<?>m*  
**lam-lam** hunt(ing)  
**lam-lam ebo?** conj.v. hunt
- lamḍom** the lamdom tree
- lam-lam** See *lam*
- laṅ** tongue; language. Perhaps originally the combining form of *laṅab?* See also *aloṅ*, *loṅ<sub>1</sub>*.
- laṅab** taste (v.) (HJPa:275,33: A); Pinnow gives this entry with the form *laṅ-ab*, which would seem to indicate that he considers it to derive from *laṅ* ‘tongue’. The “suffix” *-ab* may then be the same as in *absib* ‘begin(ning)’ and perhaps other lexemes. It could also be that *laṅ* was once the combining form of *laṅab* which later became a separate lexeme.
- laṅgay** ACT: stomp (HJPa:72 (first word on page; 73, fn. 52; unknown to speakers I
- laṅgra, laṅra (m.), laṅri (f.)** ACT: make lame; MID: be lame; lame < S. *lāgrā* (m.), *lāgrī* (f.) ‘lame’
- laṅghe** overflow (HJPb:61,24)
- laṅra, laṅri** See *laṅra*
- laṅṭa** 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: *o<sup>2</sup>b-lan*
- lanḍam** gungu (a type of vine) (HJPa: 175,60: ‘a creeper yielding rope, Bauhinia scandens’)  
**lanḍam lara?** 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*, *maṅḍa*.
- laṛai** See *laṛay*
- laṛaṅ** See *laṛhan*
- laṛay, laṛai** ACT: *laṛay*: fight someone < S. *laṛ-* ‘fight’
- laṛe** MID: *laṛe*: fight (*buṅ* ‘with’); *laṛay*: GENER. CAUS: *la<<sup>2</sup>b>ṛay*, *la<<sup>2</sup>b>-ṛe*; DOUB CAUS: *o<sup>2</sup>b-la<<sup>2</sup>b>ṛay*, *o<sup>2</sup>b-la<<sup>2</sup>b>ṛe*  
**laṛai** war



- laṛai hoy** conj.v. of war to break out  
**laṛe bhiṛe** fight  
**laṛai bhiṛai** war  
**laṛai bhiṛai hoy** conj.v. of war to take place  
**laṛai jhagaṛa** fight, argument
- laṛhaṅ, luṛhuṅ, laṛaṅ luṛuṅ** move with dangling or swinging arms (HJPA:165:4); dangling, swinging (especially of the genitals)
- laṛhoṛay** ACT: move things here and there; MID: move (ITR) here and there. The stem *laṛhoṛe* is possible in the MID, but speakers I questioned said that it is not generally used.
- lar** saliva < S. *lar* ‘saliva’
- lara?** See *laraṅ*
- laraʼj** coal in a fire, flame < S. *āig laharā* ‘flame’ (?)
- laraṅ, lara?** creeper, vine < S. *larāg* ‘creeper, vine’  
**dak laraṅ** 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’
- laṛkay** ACT: swing, sway (TR); crease; hang up (a poster) See also *jhuke, jhule*.
- laṛke** MID: swing, sway (ITR); become creased; be hung up (a poster) < H. *laṛak-/laṛkā-* ‘hang, swing (ITR/TR)’
- laṛpaṭay** ACT: smear; MID: 1. become smeared; 2. grow like a creeper (all the way up the tree) < H. *laṛpaṭ(ā)* ‘tangled; not properly folded or wound’; *laṛpaṭā-* ‘stagger, stumble’
- laṛh<sub>1</sub>** important person, e.g. *laṛh saheb* ‘important lord’ < H. *laṛ* ‘lord, governor (in British India)’
- laṛh<sub>2</sub>, laṛha** ACT: make s.th. sticky (e.g. with sugar); MID: become sticky < S. *laṛaik jā-* ‘stick, cling’
- laṛhi** stick < S. *lāṛhī* ‘stick, cane, club’. See also *laṛhiyay*.
- laṛhiyay** ACT: beat with a stick; MID: be beaten with a stick < S. *lathiā-* ‘kick’. See also *laṛhi, lethiyay*.
- lata, latra** ACT: make a hole; MID: of a hole to be dug; hole; cave < S. *latra* ‘rat hole’. See also *laphṅga, maṇḍa*.
- lauwa** long gourd < S. *lauwā* ‘long gourd’
- lawa** puffed *gangay* grain; parched or puffed rice (HJPA:176,70). See also *gangay, kuda*.
- 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, la, lo, no, re, 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 *to<sup>2</sup>bda?* ‘mud’? From HJPA, 155, 23f.; unknown to speakers I questioned.

**le<sup>2</sup>bqom** boss. Appears to derive from a lexical root, *le<sup>2</sup>b*, 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’

**lebe<sup>2</sup>bqel** ascending slope

**lebto** See *le<sup>2</sup>b*

**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

**lebut** ACT: love (strongly); show mercy; MID: love (somewhat); sympathy, mercy, love, pity. See also *lenebut*.

**lebut un** conj.v. love

**leca** See *laca?*

**le<sup>2</sup>d** ACT:-; MID: hide (ITR), be(come) hidden; CAUS: *o<sup>2</sup>b-le<sup>2</sup>d*; DOUB CAUS: *o<sup>2</sup>b-le<?>d*. HJPA:255,130 has the form *o-le<sup>2</sup>d*, which would seem to be a CAUS form. See also *dobray / dobre*, *japa?*, *lukay / luke*, *oku<sup>2</sup>b*, (*lutui*) *rango?*, *reprepay*, *somte*.

**le<sup>2</sup>d-le<sup>2</sup>d** masdar of *le<sup>2</sup>d*

**ledra** rag < S. *ledrā* ‘rags, old clothes’

**lege** Come on! < S. *leg-* ‘take, carry along’?

**lei** See *le*

**le<sup>2</sup>j** ACT: curse, abuse verbally; MID: curse, etc. (seldom); *le<sup>2</sup>j-le<sup>2</sup>j*: GENER; CAUS: *o<sup>2</sup>b-le<sup>2</sup>j*; DOUB CAUS: *o<sup>2</sup>b-le<?>j*. See also *kole<sup>2</sup>j*, *lene<sup>2</sup>j*.

**le<sup>2</sup>j lija**, **le<sup>2</sup>j 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**, **lekhu<sup>2</sup>d** kind, way; like (+ GEN / direct case, postposition) < S. *ehe lekhe*, *i lekhe* ‘in this way’

**lelem** become unconscious; fall asleep. See also *leme<sup>2</sup>d*, 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’

**leme<sup>2</sup>d** 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: *o<sup>2</sup>b-leme<sup>2</sup>d*, *le<?>me<sup>2</sup>d*; DOUB CAUS: *o<sup>2</sup>b-le<?>me<sup>2</sup>d*. See also *lelem*.

**leme<sup>2</sup>d ca<sup>2</sup>ke** conj.v. wake up (ITR)

**leme<sup>2</sup>d qel** conj.v. become tired

**leme<sup>2</sup>d la?** conj.v. become sleepy

**leme<sup>2</sup>d limi<sup>2</sup>d** fall asleep

**leme<sup>2</sup>d pi<sup>2</sup>j** conj.v. wake up

**leme<sup>2</sup>d yar** conj.v. wake up

**lemu** ACT:-; MID: become damp; CAUS: *le<?>mu*. See also *lomjim*, *salad*.

**lej** ACT:-; MID: *lej* fly; fly up; *lej-lej*: GENER; CAUS: *o<sup>2</sup>b-lej* (Malhotra, 1982:165)

- gives the form *o-leŋ*); No DOUB CAUS formation, simple CAUS is used  
**leŋga leŋga!** ‘hurry! quick!’ (interjection)
- leŋga** ACT:-; MID: be on the left (BG:173); CAUS: *le<?b>ŋga*
- leŋge** ACT:-; MID: flow, float; CAUS: *le<?b>ŋgay*, *le<?b>ŋge*; DOUB CAUS: *ob-le<b>ŋge* (HJPa:49,22 *leŋge*, probably a typing mistake)
- leŋj leŋje** unattentive; slovenly (HJPa:243,94, onomatopoeic)
- leŋi** 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.)
- lene?j** cursing, scolding. See also *le?j*, *-nV-*.
- leŋo** ACT: make someone drunk (CAUS preferred); MID: get very drunk; very drunk; CAUS: *le<?b>ŋo* ‘make s.o. very drunk’. See also *bulbul*.
- leraŋ, loreŋ**, moon; month. Combining form *rel*. See also *-rel*, *mu?rel*, *qhedqhrel*.  
**leraŋ to?** moonlit night (Malhotra, 1982:74)
- lere?** ACT:-; MID: rejoice, become happy; CAUS: *o?b-lere?*, *le<?b>re?*; DOUB CAUS: *o?b-le<?b>re?*; happy; joy  
**lere? ayij** conj.v. to be happy. Experiencer in oblique case.  
**lere?son, lere?da?son** (very) happily,
- happy, etc.  
**lere? hoy** conj.v. to be happy  
**lere? kongher** (m.), **lere? konsel** (f.) friend of the arts  
**lere?na dino** Sabbath, feast day (HJPa:263,14)
- leru** ACT:-; MID: rest (of people); CAUS: *ob-leru*, *le<?>ru*; DOUB CAUS: *ob-le<?>ru*
- leŋay** ACT: lay s.th./s.o. down < S. *leŋ-* ‘lie down (of people)’
- leŋe** MID: lie down
- leŋe?** dried *gadh* used as gum (BG:173)
- leŋo** a dish of rice and pulse boiled together with ghee and spices
- leŋhe** wet, soaked (of e.g. rice)
- lete** ablative postposition, < S. Found only in *bīg lete* ‘quickly’, see there.
- lethiyay** ACT: kick (TR); MID:-; GENER < S. *lathiā-* ‘kick’. See also *laŋhiyay*.
- 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 kaŋ** author  
**likha likhi** write out  
**likhe** written. Found in *paŋhe 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. *liṅ* 'lingam'
- lip lipi, lipi** 'lark, spec. sky-lark, *Alauda gulgula*'. Cf. Mundari *lipi* (HJPa:201, 232) < S. *lepī/lipī carāi* 'lark'.  
**lipi konthe<sup>2</sup>ɖ** the lark
- lipi** letter (as in 'post, mail'). See also *cit̪hi, ula<sup>2</sup>* < H. *lipi* '(hand)writing'
- lipiɖɖa<sup>2</sup>** 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 qhākɾi** dirty dishes
- lo!** Oh! Vocative particle. See also *e, he, la<sub>2</sub>, le, no<sub>2</sub>, re<sub>2</sub>, ri*. Similar to *e!* but friendlier in tone (HJPa:271f).
- lo<sup>2</sup><sub>1</sub>** dirt, area, field, etc. Used in compounds: *ghurlo<sup>2</sup>, kurlo<sup>2</sup>, jelo<sup>2</sup>, sorlo<sup>2</sup>, uslo<sup>2</sup>*, possibly derives from *lo<sup>2</sup>kha*, although Malhotra (1982:133, fn. 8) derives it from *uslo<sup>2</sup>*.
- lo<sup>2</sup><sub>2</sub>** 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 *kan<sub>3</sub>, khor*.
- lo<sup>2</sup><sub>3</sub>** meaning unclear, found in *jarjaraylo<sup>2</sup>*
- lo<sup>2</sup><sub>4</sub>** with (?). See HJPa, 157, fn. 24 and *sudha*.
- lo<sup>2</sup>b** ACT:-; MID: burn oneself (of people only) boil; become warm (of water); *lo<sup>2</sup>b-lo<sup>2</sup>b*: GENER; CAUS: *o<sup>2</sup>b-lo<sup>2</sup>b*. See also *garam, girij / giṛij, jem, ojem, oṛe, pogim, ruṅum, 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
- loɖo** ACT: see; look and see; stare at, spy on; MID:-; GENER
- lo<sup>2</sup>ɖho** 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 lo<sup>2</sup>ɖho* 'after passing'). CAUS: *o<sup>2</sup>b-lo<sup>2</sup>ɖho, lo<sup><2</sup>b>ɖho*; DOUB CAUS: *o<sup>2</sup>b-lo<sup><2</sup>b>ɖho*
- lodro** a type of bird (H. *tōdū*); Man's name, connected to Sarna religion

- loha** iron < S. *lohā* ‘iron’. See also *luwaṅ*.  
**lohra, lohara** blacksmith
- lohartoḷi** 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?*<sub>1</sub>.  
**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*.
- loṅ<sub>1</sub>** speak; language. Combining form of *aloṅ?* See also *aloṅ, laṅ, laṅab, sunloṅ* (under *sun<sub>1</sub>*). Unknown to speakers I questioned. From HJPA:118,1; 121,39, 40; 132,1,7; 135, title.
- loṅ<sub>2</sub>** 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, soṅḍa?* (HJPA: 197,205).
- lorem** See *loreṅ*
- loreṅ<sub>1</sub>, lorem** ACT: make something pure, holy; MID: be clean, pure (water), holy; clean, beautiful, pure  
**loreṅbo?** beautiful, pure, perfect; full, satisfied (e.g. stomach) (HJPA: 247,105)  
**loreṅbo? la?** conj.v. feel fine, satisfied  
**loreṅḍa?**<sub>1</sub> pure, correct, good; correctly, purely, well  
**loreṅḍa?**<sub>2</sub> Himalayas (Malhotra, 1982:280)  
**loreṅgob, lorṅgob** holy  
**loreṅgobḍa?** good, pure  
**lorṅgobḍa?** in a holy way  
**loreṅ jatom** the Holy Spirit
- loreṅ<sub>2</sub>** See *leraṅ*
- lori** truck, lorry < Eng.
- lorṅgob** See under *loreṅ<sub>1</sub>*
- 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: *o<sup>2</sup>b-loyo(?)*, *lo<<sup>2</sup>b>yo(?)*; DOUB CAUS: *o<sup>2</sup>b-lo<<sup>2</sup>b>yo(?)*
- loyođ** MID: become light; give birth; CAUS: *lo<b>yođ* ‘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*
- luaj** See *luway*
- lu<sup>2</sup>bsab** 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)
- lu<sup>2</sup>j** 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?*, *le<sup>2</sup>đ*, *oku<sup>2</sup>b*, (*lutui*) *raņgo?*, *reprepay*, *somte*.
- luku, loku** ACT:-; MID: bear fruit; fruit; CAUS: *lu<<sup>2</sup>b>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<sup>2</sup>p<sub>p</sub> -nV-*.
- luluj** ACT/MID: hold out s.th. in offering. See also *hathlay*.
- lulhuwa** wrist (BG:174)
- luņkoy** 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<sup>2</sup>đa<sup>2</sup><sub>1</sub>* (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<sup>2</sup>đa<sup>2</sup><sub>1</sub>*.
- lunki** a small scoop made of a folded mango leaf which is used for eating rice, etc., as a kind of spoon
- luřuņ, luřhuņ** See *lařhan*
- lur<sub>1</sub>** 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)

- lur<sub>2</sub>** ACT: remove coals from a fire; MID: of coals to be removed from a fire
- lur<sub>3</sub>** a kind of snake (BG:174)
- lusi** See *lusu*
- lusu, lusi, lusui** ACT: plunder, grab, wrench away; MID: GENER
- lusuj** ECHO-WORD for *lebu* (HJPa:259,4)
- luṭa luṭi** scrambling, scrambling, hurrying here and there < H. *luṭā-* ‘cause to be looted; squander’?
- lutui, lotui** ACT: make (thread, etc.) into cloth (BG:174: ‘wear cloth’); MID: become cloth; clothing; dress. See also *tui<sub>2</sub>*.  
**lutui phaṭa** clothes < S. *lugā-phaṭā* ‘clothes’  
**lutui raṅgo?** wrap the end of a saree over the head to hide one’s face
- lutur** ACT: turn s.th. into an ear (i.e., in myths); MID: become an ear (i.e., in myths); ear
- luthar** Luther; Lutheran (HJPa:280,44) < Eng. / German *Luther*  
**luthar maṅḍli** the Lutheran community
- luwa, lua** fig (HJPa:206,7; 234,69: ‘Ficus glomerata’)  
**luwa daru** fig tree  
**luwa jara?** all types of figs (HJPa: 234,69; 247,105)
- luwaṅ** iron; (HJPa:186,135 ‘ploughshare’); plough-share (BG:174). See also *loha?*
- luy** See *lui*
- \*m\***  
**-mV-** See *-nV-*
- =m** marker of the 2nd person SG subject marking on predicates or possessor marking on complements
- ma, mā** mother (GEN: *maya?*, *maga?*) < H. *mā*, S. *māē* ‘mother’. See also *mai<sub>1</sub>*,  
**mā bap** mother and father, parents
- mabtri** See *turi*
- maca, macha** haystack, placed on an elevated wooden platform ca. 2 meters above the ground (HJPa:213,6: Cf. Mundari *maca* ‘a raised platform’). < S. *porāmacā* ‘haystack (on platform)’ from *porā* ‘hay’; *macā* ‘hut on platform for watching crops’
- maciya, maicla** chair < S. *maciyā* ‘stool with rope woven seat, but no back’
- macha** See *maca*
- madad** See *madet*
- māḍal** See *maṅḍal*
- maḍe, maṛe** meaning unclear, HJPa, 146, f:8 and 149, fn. f, perhaps ‘rich’
- madet, madat, madit** ACT: help; person helped usually appears in the GEN alone, which may optionally be followed by the postpositions *thon* or *gha<sup>2</sup>d*. E.g. *hokaṛ ina?* (*thon/gha<sup>2</sup>d*) *madetyo?* ‘S/he helped me.’; MID: GENER < S. *madait* ‘help.’
- madhya prades** the state of Madhya Pradesh
- magaj** brain < S. *magaj* ‘brain’
- magar** but < S. *magar* ‘but’

- 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)
- maʔgho** the month of Magh, January-February (HJPa:253,124) < H. *māgh*
- maʔghrel** ca. January, the first month of the year. See *-rel*
- maha, mahā, māhā** 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. *mahāgā* ‘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’
- mahatoʔ** Thursday. See *toʔp, mahaʔ*
- 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’
- mai<sub>1</sub>** mother, used in connection with Hindu goddesses < H. *māī* ‘mother’. See also *ma, mǎ*.



- =mai<sub>2</sub> See *may* familiar with this word.
- maicla** See *maciya*
- maīd, maind** compost; manure < S. *māīd* ‘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 *maīd*
- main mainsa?** various
- majarbhajj** 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 boṅ** covetously (literally: with covetous eyes)
- maladoin** Maladoin, name of a village
- malaṅ** 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. *mālik* ‘boss’. See also *gomke*, *le<sup>2</sup>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*.
- maṅ** lift the head (e.g. to look upwards) (HJPb:37,35)
- maṅ** parting (n.) of the hair < H. *māṅ* ‘parting (of the hair)’
- maṅgar** crocodile; alligator, *Crocodylus 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’
- maṅoṅ** breast; chest
- maṅa** See *maṅḍa*
- maṅḍa**, **maṅa**, **maṅa** cave < S. *mārā*, *mārā* ‘cave’. See also *laphṅga*, *lata*.
- maṅḍa?**, **mārā?** the water which has been used for cooking rice. See also *ba?ḍa?* (under *ba?*), *beisḍa?*, *ḍa?*.
- maṅḍay** See *maṅay*
- maṅḍe<sub>1</sub>** ACT: come to a stop
- maṅe**, **mārē** MID: come to a stop – No apparent difference. CAUS: *ob-maṅe*, *ma<?>ṅe*; DOUB CAUS: *ob-ma<?>ṅe*. Perhaps related to *maṅay*, if not merely the intransitive correspondence of *maṅay*
- maṅḍe<sub>2</sub>**, **mārē**, **maṅe** 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.
- maṅḍal**, **mārḍal** committee < H. *mārḍal* ‘committee’
- sampadak maṅḍal** editorial committee
- maṅḍli** (Christian) community (HJPa:120, ln. 28; 125, fn. 28) < H. *mārḍlī* ‘circle, group, party; society’
- maṅḍowa** See *maṅwa*
- maṅḍri** a type of drum (HJPa:172,43; 199,218; 250f.) < S. *māṅdar* ‘a type of drum’
- maṅipur** Manipur
- mana<sub>1</sub>** small
- mana<sub>2</sub>** 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).  
Converbal 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’
- mane<sub>1</sub>** umh, well, i.e., that is (general pause word) < S. *māne* ‘for example’
- mane<sub>2</sub>, mone** meaning < S. *māne* ‘meaning’  
**mane ɖoʔɖ** conj.v. admit
- mane<sub>3</sub>** 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*<sub>1/2</sub>
- 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’
- mar<sub>1</sub>, mawr** beating < H. *mār* ‘beating’  
**mawr ɲoʔ** 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
- mar<sub>2</sub>** dead < S. *maral* ‘dead’, *mar-* ‘die’; H. *mar* ‘dying; death’
- maraʔ** peacock
- maraʔ jhail** peacock whisk
- marāṭha** Maratha, name of an ethnic group

- marc** the month of March < Eng.  
**marc mahina** the month of March
- marca<sub>1</sub>** fallow land < S. *marcā* ‘fallow’
- marca<sub>2</sub>** shed (Malhotra, 1982:294, perhaps a misprint for *maca*, see there)
- marci** red pepper, chili < S. *marcai*, *marcei* ‘chilli’
- marda** horse
- mare<sub>1</sub>** because of (postposition with the GEN) < H. (*ke*) *māre* ‘because of’
- mare<sub>2</sub>** 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 *mata<sub>1</sub>*.
- 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 *mar<sub>1</sub>*
- 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’
- mās<sub>1</sub>, mas<sub>1</sub>** meat < H. *mās* ‘meat’. See also *-ḍaʔ*, *ghos*, *komaṇ*.
- mas<sub>2</sub>, mās<sub>2</sub>** 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
- masṭar** teacher < Eng. *master*
- maṭiʔj** ECHO-WORD for *kaṭiʔj*
- maṭmaila** grey, brown, grey-brown (HJPb: 47,6) < H. *maṭmailā* ‘earth-coloured; dirtied, dusty; dull’
- mata<sub>1</sub>** smallpox < H. *mātā* ‘mother; the goddess Devī, especially as supposed to inflict smallpox; smallpox. See also *mari*.
- mata<sub>2</sub>, 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*<sub>1</sub>
- mawsam** weather < H. *mausam* ‘weather’
- māy, may**<sub>4</sub>, **maī** mother < S. *māē* ‘mother’. See also *ayo, yo*.  
**may chowa, may chuwa** mother and child, the whole family  
**māy bapa** mother and father, parents
- may**<sub>1</sub> ACT: mix in; MID: be mixed into (s.th.); *may-may*: GENER; CAUS: *oʔb-may*; DOUB CAUS: *ma<ʔb>-may, oʔb-ma<ʔb>may*
- =may**<sub>2</sub>, **=moy** marker of 3rd person PL on predicate, where it is completely interchangeable with *=ki* (except in negation, see *umay* under *um*)
- may**<sub>3</sub>, **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.
- may**<sub>4</sub> See *māy*
- maya**<sub>1</sub> filter (e.g. for straining rice beer) (≠ S. *merā* ‘filter’)
- maya**<sub>2</sub> deception, dillusion, illusion < H. *māyā* ‘illusion’. See also *moh*.
- mayaja?** See *meyaja?*
- mayajtha** thumb (BG:176)
- may chuwa** See *māy*
- mayda, māyda** flour < S. *maydā* ‘(fine) flour’
- māyga?** See *meyaja?*
- 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 *moŋ*. 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?*<sub>1</sub>.
- memon** year; age. Alternative: *nemom* (BG: 180). Originally ‘one (*me-*) year (*mon*)’.

See also *me-*, *mon*, *mon su?ḍha?*

**meṇa?** See *meṇa?*

**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.

**mene<sub>1</sub>** general classifier. Appears to be equal to the classifiers (*a*)*ṭho*, =*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.

**mene<sub>2</sub>** as much as. Postposition with the GEN. Example: *umbo? la? jahā bhre konselḍu?kiya? menejo umay bu?jhi bha?ta*. ‘But otherwise, at any time, they (= men) do not understand as much as women.’

**menson, 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

**meromḍa?** goat meat. See *ḍa?*<sub>5</sub>.

**meromḍa? biru** ‘Goatmeat Mountain’, place-name, mentioned in (HJPb:49,16, not ‘goat water’, as Pinnow translates it here)

**merom leṅi** 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, menson, menson** ACT: do once; MID:-; one day, once. See also *-son<sub>2</sub>*; 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?ṭka* ‘(ritual) impurity’); end

**meṭe** MID: be eliminated, wiped off < S. *meṭā-* ‘erase’

**meti<sup>2</sup>b** ACT: call someone to come meet with the subject; MID: go and meet someone; assemble, come together; meeting; CAUS: *o<sup>2</sup>b-meti<sup>2</sup>b*, *me<<sup>2</sup>b>-ti<sup>2</sup>b*; DOUB CAUS: *o<sup>2</sup>b-me<<sup>2</sup>b>ti<sup>2</sup>b*. See also *metiḍ*.

**meti<sup>2</sup>bte** together

**metiḍ** together. See also *meti<sup>2</sup>b*.

**metiḍ un** conj.v. include, assemble, keep together

- metoŋ** thin (e.g., clothing) someone else, namesake < S. *mitā* ‘namesake’. See also *bujim*.
- meyaʔ, mepaʔ, meyaʔ̄, 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, mij** 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 Kerkeṭṭā (1990:5).
- mis** Miss < Eng.
- misan** ACT: christianize; MID: become Christian < Eng.: *mission(ary)*  
**misnari** missionary  
**misnari bohin** 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<sub>1</sub>, mōʔd<sub>1</sub>, muʔd<sub>1</sub>** eye  
**moʔd<sub>1</sub> / muʔd<sub>1</sub> gune yo** conj.v. cast an evil or covetous eye on someone  
**moʔd<sub>1</sub>d<sub>1</sub>aʔ** ACT: give someone a cold; MID: have / get a cold; GENER OF ACT; cold  
**moʔd<sub>1</sub>d<sub>1</sub>aʔ dhoʔ** conj.v. of the eyes to water (experiencer marked by =*te*)
- moʔd<sub>2</sub>** puss
- moḍa** knot (cited in HJPA:187,140 after Roy & Roy, 1937,450,15). See also *gaiṭ(h)*.
- moʔd<sub>1</sub>d<sub>1</sub>aʔ** See *moʔd<sub>1</sub>*
- 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*.
- mohanjodoḡo** 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, molḍaʔ*.
- molḍaʔ** the Panjab (from Malhotra, 1982: 219), literally ‘five-water’. See also *moloy, ḍaʔ*.
- moliʔb, moliʔḍ** ACT: -; MID: go out (of fire); CAUS: *mo<ʔb>liʔb, mo<ʔb>-liʔḍ* ‘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’
- moṃ, mōṃ, muṃ** 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-moṃ, mo<ʔ>ṃ*; DOUB CAUS: *oʔb-mo<ʔ>ṃ*. See also *muḍu*.  
**moṃ ekʔi** 20  
**moṃ ekʔi ghol** 30  
**moṃ moṃ** one-by-one  
**moṃ sori** together, as one  
**moneṃ, moniṃ** one each; completely full (HJPa, 146, h:2). See also *nV*  
**moniṃ sital** each on one side. *moniṃ* is only found in this use, also with *thāro* and *boʔ*, both of which mean ‘place’.
- musaj** one side
- mopsiṃ** Asia Minor (from Malhotra, 1982: 191)
- mon<sub>1</sub>** year. See also *memon*.  
**mon suʔḍhaʔ** the year before last
- mon<sub>2</sub>** mind, thought, will, desire < S. *man* ‘mind’. See also *mone<sub>1</sub>*.  
**mon cahe** desired, wished for (HJPb: 61,8)  
**mon ḍel** conj.v. be intent on  
**moṃ ḍiṃ** 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 ṭhanay** conj.v. decide  
**joʔ mon** appetite



- soʔj mon + ayiʔj** willing to learn
- mone<sub>1</sub>** spirit. See also *mon<sub>2</sub>*.  
**Root + mon laʔ** conj.v. intend to, wish, want to  
**mone ɖoɖ** conj.v. acknowledge  
**mone karay** conj.v. decide  
**mone mon** secretly < S. -e ‘FOC’
- mone<sub>2</sub>** See *mane*
- moneɲ, moniɲ** See *moɲ*
- monkan** face (BG:178). See also *rumaɲ*.
- 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
- moreɲ** freckle; name of a Kharia king in mythology  
**moreɲaʔ ɖaɲ** 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 gaɾi* < Eng.
- moʔʰo** ACT: make fat, fatten (CAUS preferred); MID: become fat, thick; fat; CAUS: *moʔ<b>ʰo*, 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 =*may<sub>2</sub>*
- 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, muʔsiɲ, munuʔsiɲ*.
- muʔɖaʔ** ACT: make s.o. originate (from somewhere) (e.g. God); MID: originate (from somewhere); origin  
**muʔ-muʔɖaʔ** origin
- muɖu** a kind of fish trap. See also *culu, jhimori, kumoni, londra, soɲɖa* (HJPA: 197,205).
- muʔɖ** See *moʔɖ<sub>1</sub>*
- muʔɖaʔ** See *muʔ*
- muɖu, muɖuʔ, muɖu** one. Restricted to animates, especially people. See also *moɲ*.  
**muɖuʔ kaɾ** one (animate)  
**muɖuʔ muɖuʔ** one-by-one
- muɖhi** puffed rice (BG:178) < S. *murhī* ‘puffed rice’
- muda** but < S. *mulā, mudā* ‘but’
- mudui, mudoy, muday** enemy
- mudh** special < S. *mūdh* ‘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)

**muʔd̪aʔ** black ant. See also *biṛim*, *cimṭā*,  
*demta*, *kāy*, *seṭa*, *toʔbd̪ir*, *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<sup>2</sup>b>kum*. Not from S.

**mulayam** ACT: make soft, soften; MID: be  
soft; soft < H. *mulāyam* ‘soft’. See also  
*koṛom*, *lotem*, *naram*.

**muʔmuʔd̪aʔ** See *muʔ*

**muṅ** green gram (BG:179)

**muṅbati** candle < S. *mombattī*, wax candle’

**muṅgam** See *mugam*

**muṅ** See *moṅ*

**mund̪i** bald, having a shaved head (f.); name of  
a Kharia (?) queen (HJPb:60,81; note 81)  
< H. *mūḍā/mūḍī* ‘having the had shaven;  
bald’

**mund̪ibaʔ** 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’

**mundh̪i** ridge (of a roof or hill), HJPa, 149, fn. i  
**mundh̪i teloṅ** ridge of the roof

**munga** a type of tree. See also *joki*.  
**munga daru** the *munga* tree

**muni** a woman’s name

**munu<sub>1</sub>** dream. See also *muṅ*, *-nV-*.

**munu golaṅ** rice beer which intoxicates  
gently (Malhotra, 1982: 87)

**munu ter, munu buṅ ter** conj.v. dream  
**munu yo** conj.v. dream

**munu<sub>2</sub>, 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<sub>p</sub>*, *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. *murabbā* ‘preserved fruit; jam’
- murḍaʔ** rainfall; rainy season. See also *ḍaʔ*.
- murdar** dead < H. *murdār* ‘corpse; dead’
- muʔrel** ACT: cause a star / the moon to emerge (e.g. God); MID: rise (of a star / the moon); CAUS: *mu<ʔb>rel*. See also *muʔ*, *ḍheḍhrel*; *-rel*.
- murgu, muṛgu** Murgu, name of a city in Gumla district
- murjhay** ACT: *murjhay*: cause to hang one’s head low; *murjhe*: same as MID
- murjhe** MID: *murjhe*: hang one’s head low (e.g. in despair, or of a flower in the sun) < S. *murjhā-*, *murjh-* ‘wither’
- murkh** fool < H. *mūrkh* ‘stupid, foolish (person)’. See also *murkhāi*.
- murkhai** stubbornness < S. *murukhāi* ‘stubbornness’. See also *murkh*.
- muroy** radish < S. *murei*, *murāi* ‘radish’
- murti** statue < S. *murtī* ‘statue’. See also *murut*.
- muruk** ACT: do one’s best; MID: of a lot to happen; very
- murum, murun** Mohua tree, *Bassia latifolia* (BG:179; HJPa:174,54; 206, 7; 239,82; 248,107). See also *kupuṇ*.
- murut** statue, idol < S. *murtī* ‘statue’. See also *murti*.
- murut loʔkha** earthen statue (note order of components)
- murut sāca** molded statue (note order of components)
- raja murut** the portrait of a king (on a coin) (HJPa:201:233)
- musa<sub>1</sub>** today. GEN: *musgaʔ*
- musa<sub>2</sub>** Moses (from the Bible)  
**musa ain** the Law of Moses
- musalman** Muslim < S. *musalmān* ‘Moslem’
- musaj** one side; alternative of *munuʔsiṇ*, given in Malhotra, 1982:240. See *munuʔsiṇ*.
- musgaʔ** GEN of *musa*
- mūsi** clerk < S. *munśī* ‘clerk’
- muʔsiṇ** ACT: possible, CAUS preferred; MID: rise (of the sun); CAUS: *ob-muʔsiṇ*, *mu<ʔb>siṇ*; east; dawn (BG:178, otherwise *munuʔsiṇ*, with the *-nV-* infix). See also *muʔ*, *-siṇ*, *munuʔsiṇ*.
- muskil, moskil** ACT: make difficult; MID: become difficult; difficult < S. *muskil* ‘difficult’  
**moskil se** with difficulty, difficultly
- muskay** ACT: make (s.o.) smile. See also *muskuray* / *muskure*.
- muske** MID: smile < S. *musk-* ‘smile’
- muskuray** ACT: smile (more sudden) < S. *muskurā-* ‘smile’
- muskure** MID: smile (less sudden). See also *muskay/muske*. No apparent difference in meaning between the two stems
- musniṇ, musniṇ** one day, once
- musurdhum** ACT: make fat, fatten; MID: become fat < S. *musurdhum* ‘fat’
- muṭh, muʔṭha, muʔṭhi** fist; handfull < S. *muṭkā*

- ,fist‘
- muṭhiyay** ACT: hold, grab; MID: be grabbed, held
- muy** ACT: dream; MID: GENER of ACT. See also *munu*.
- \*ṇ\***  
=ṇ suffix marking the 1st person, SG
- ṇam** ACT: pluck (i.e., the stem from a flower); take (HJPA, 145; c:10); MID: be plucked; *ṇam-ṇam*: GENER of ACT
- ṇara** ECHO-WORD for *ṇiri*
- ṇayam** Alternative for *ṇam*, found in songs. See *ṇam*.
- ṇelo?**, **ṇeloṇ**, **yeloṇ**, **ṇeloṇ**, **ṇonlo?**, **eyonlo?** ACT: make dark, darken (TR); MID: become dark; darkness; dark. CAUS: *ṇe<b>loṇ*. See also *ṇolo?*  
**ṇeloṇ rupi** dark
- ṇelwa**, **ṇeluwa** leech, blood-sucker. See also *jōk*.
- ṇem** ACT: warm (of a fire, e.g. a person as object); MID: become warm; heat. CAUS: *o<sup>?</sup>b-ṇem* ‘warm someone else’. See also *garam*, *giriṇ/giriṇ*, *lo<sup>?</sup>b*, *oṇem*, *oṇe*, *pogim*, *ruṇum*, *sului*, *ṭheker*, *ṭapay/tape*, *urum / udum*, *usum*.
- ṇeri** See *ṇiri*
- ṇim** ACT: thatch; MID: become thatched
- ṇimi**, **yīmi**, **iyīmi**, **ṇipimi** ACT: call, name (CAUS preferred); MID: be called, be named; name, fame; CAUS: *ṇi<?>mi* call, name (TR)
- ṇimi do<sup>?</sup>d** conj.v. invoke s.o.’s name  
**ṇimi karay** conj.v. invoke the name of s.o. in a sacrifice
- ṇiri**, **ṇeri**, **yēri**, **yeṇari** ACT: possible, CAUS preferred; MID: become pregnant (BG:181, “be pregnant (three months)”); body; CAUS: *ṇe<<sup>?</sup>b>ri*  
**ṇiri dho?** conj.v. take form, take shape  
**ṇiri ṇara** body, etc.
- ṇo?** ACT: eat; MID:-; *ṇo?-ṇo?*: GENER. CAUS: *ob-ṇo?*. See also *ṇomo?*, *arṇo?*  
**ṇo? mon** appetite  
**ṇo? ṇiga**, **ṇo? ṇiya** eat up  
**ṇo?-ṇo?** masdar of *ṇo?*; right(-hand side)  
*ṇo?na* food. Infinitive of *ṇo?*
- ṇol**, **ṇolo?**<sub>1</sub> ACT: swallow; MID: be swallowed
- ṇole chata** honeycomb (HJPA:183:119). Meaning of *ṇole* unclear. See also *chatna*.
- ṇolo?**<sub>1</sub> See *ṇol*
- ṇolo?**<sub>2</sub>, **yolo?**<sub>2</sub>, **ṇoloṇ**, **ṇonlo?** ACT: make the sun set (e.g. of God); MID: set (of the sun); west. See also *ṇelo?*  
**ṇelo?siṇ**, **ṇolo?siṇ**, **ṇonlo?**, **yolo?-siṇ** west
- ṇom** ACT: bask in the sun (BG:182; unknown to speakers I consulted)
- ṇomo?** 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 *ṇo?*, *-nV-*.
- ṇon**, **ṇon** ACT: drive (an ox-cart); MID:-; *ṇon-ṇon*: GENER
- ṇonlo?** See *ṇolo?*, *ṇelo?*

**ɲuɖum** early morning, before dawn (BG:182)

**ɲuŋ** ACT: stretch out the legs (TR); MID: stretch out (of legs) (ITR); GENER. See also *pasray / pasre*.

**iku<sup>2</sup>ɖ ɲuŋte** 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, *ɖenem-ɖel*, *gonom-go<sup>2</sup>j*, *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&lt;ne&gt;l</i> ‘bedding’
<i>biṛay</i> ‘test’ (pred.)	<i>bi&lt;ni&gt;ṛay</i> ‘test’ (n.) – Not in common use
<i>bui</i> ‘keep, raise (an animal)’	<i>bu&lt;nu&gt;i</i> ‘pig’
<i>col</i> ‘go’	<i>co&lt;no&gt;l</i> ‘one who is going to go’ (from Sāhu; not acceptable to most speakers, but one younger speaker accepted it somewhat reluctantly)
	<i>ḍa&lt;na&gt;l</i> ‘cover’ (n.)
<i>ḍal</i> ‘cover’ (v.)	<i>ḍe&lt;ne&gt;²b</i> ‘incline, rise (n.)’ (from Sāhu); ‘ascent’ (Malhotra, 1982:68)
<i>ḍe²b</i> ‘ascend’	<i>ḍe&lt;ne&gt;²j</i> ‘medium-sized or large hatchet’
	<i>ḍe&lt;ne&gt;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>ḍe²j</i> ‘chop’	<i>ḍe&lt;ne&gt;m-ḍel</i> ‘going to come’; ‘having come’; ‘arrival’
<i>ḍel</i> ‘come’	<i>ga&lt;na&gt;²ḍ</i> ‘sickle’
	<i>gi&lt;ni&gt;l</i> ‘beating; beat (v.)’
<i>*ga²ḍ</i> ‘reap’ (cf. Sora <i>gad</i> ‘cut’)	<i>go&lt;no&gt;²j</i> ‘death’
<i>gil</i> ‘beat (v.)’	<i>go&lt;no&gt;m-go²j</i> ‘deceased’
<i>go²j</i> ‘die’	<i>gu&lt;nu&gt;ḍ</i> ‘earth scratched out by a mouse or rat when digging a hole’
<i>guḍ</i> ‘scratch a hole (as a mouse, etc.)’	<i>ja&lt;na&gt;²bḍi²b</i> ‘all day long until evening (‘catching up with/meeting the evening’)
<i>ja²b</i> ‘meet, catch up with’	<i>ji&lt;ni&gt;²b</i> ‘touch’ (n.)
	<i>jo&lt;no&gt;o?</i> ‘broom’
<i>ji²b</i> ‘touch’ (v.)	<i>jo&lt;no&gt;²b</i> no meaning given. From Sāhu, 1979/80:44. 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>jo?</i> ‘sweep’	
<i>jo²b</i> ‘suck’	
	<i>ju&lt;nu&gt;uḡ</i> ‘question’
	<i>ka&lt;na&gt;²si</i> (from <i>se?</i> ‘louse?’)
<i>juḡ</i> ‘ask’	<i>ki&lt;ni&gt;r</i> ‘forest’
<i>ka?</i> ‘comb’ (v.)	<i>ko&lt;no&gt;²ḍ</i> ‘think up’
<i>*kir</i> ‘forest’ (cf. Pinnow, 1959: 156f.)	
<i>*ko²ḍ</i> ‘think up’ (cf. Sora <i>kod-</i> / <i>kud-</i> ‘bring forth?’)	<i>ko&lt;no&gt;l</i> ‘counting’
<i>kol</i> ‘count’	<i>ko&lt;no&gt;lkol</i> ‘population’; <i>lebu ko&lt;no&gt;l</i> ‘census’
	<i>ko&lt;no&gt;n</i> ‘small’
<i>*kon</i> ‘be small’	<i>ko&lt;no&gt;y</i> ‘razor’ (BG:165, my analysis)
<i>koy</i> ‘shave’ (BG:166)	<i>ku&lt;nu&gt;²j</i> ‘dance’ (n.)
<i>ku²j</i> ‘dance’ (v.)	<i>kho&lt;ḡo&gt;²j</i> , <i>kho&lt;ḡe&gt;²j</i> ‘short time’
<i>kho²j</i> ‘time’	<i>le&lt;ne&gt;bui</i> ‘love’ – Not in common use
<i>lebui</i> ‘love’	<i>le&lt;ne&gt;²j</i> ‘cursing, scolding’ (n.)
<i>le²j</i> ‘curse (v.), scold’	<i>mo&lt;ne&gt;n</i> ‘one each; completely full’
<i>mop</i> ‘one’	<i>mu&lt;nu&gt;²-siḡ</i> ‘east’ (i.e., where the sun rises) – Not in common use
<i>mu²siḡ</i> ‘rise (of the sun)’	<i>mu&lt;nu&gt;</i> ‘dream’
	<i>no&lt;mo&gt;?</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 eating’, adding that it is not used.
<i>my</i> ‘dream’	
<i>no?</i> ‘eat’	
	<i>pe&lt;ḡe&gt;²ḍ</i> ‘large fife or flute’
<i>pe²ḍ</i> ‘blow pipe’	<i>pe&lt;ne&gt;r</i> ‘wing’
<i>*per</i> ‘fly’	<i>ra&lt;na&gt;²b</i> ‘burial ground’ – Not in common use
<i>ra²b</i> ‘bury’	<i>ra&lt;na&gt;²b-ra²b</i> ‘burial ground’ (See HJPA: 161, notes)

<i>roʔ</i> ‘drop, spill’	<i>ro&lt;no&gt;ʔ</i> ‘the act of dropping or spilling’ – Not in common use
<i>roʔd</i> ‘make sad’; (< *Skt. <i>rud-</i> ?)	<i>ro&lt;mo&gt;ʔd-dʌʔ</i> ‘tear’ (lit.: ‘sad-water’) (??)
<i>toroʔd</i> ‘cry’	
<i>seʔj</i> ‘cut’	<i>se&lt;ne&gt;ʔj</i> ‘knife’
<i>sel</i> ‘pray’. Not in common use	<i>se&lt;ne&gt;l</i> ‘prayer; pray’
<i>si</i> ‘plow’ (v.)	<i>si&lt;ni&gt;</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-dʌʔbsiŋ</i> ‘back’, etc.	<i>si&lt;ni&gt;ŋ</i> ‘side’
<i>suʔb</i> ‘reach the hand into’	<i>su&lt;nu&gt;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&lt;ne&gt;r</i> ‘gift; grace’
<i>til</i> ‘bury’	<i>ti&lt;ni&gt;l</i> ‘grave’
<i>til-jʌŋ</i> ‘bury (the bones)’	<i>ti&lt;ni&gt;il-jʌŋ</i> ‘burial’
* <i>toʔd</i> ‘eat’ (?), cf. <i>betoʔd</i> ‘hunger’	<i>tomoʔd</i> ‘mouth’
<i>tol</i> ‘tie’	<i>to&lt;no&gt;l</i> ‘string, shoe-lace; (re-)tie’
<i>uʔphe</i> ‘three’	<i>u&lt;nu&gt;ʔphe</i> ‘three each’
<i>yo</i> ‘see’	<i>yo&lt;mo&gt;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&lt;no&gt;r</i> ‘luxuriant green; dense (forest)’
<i>gaj???</i>	<i>ganaj</i> ‘hate’
<i>jhur-???</i>	<i>jhu&lt;nu&gt;r</i> ‘anklet with tiny bells’
<i>em-???</i>	<i>e&lt;ne&gt;m</i> ‘without’
<i>son-???</i>	<i>sonoŋ</i> ‘door, gate’

**na<sub>1</sub>** Variant of *no<sub>1</sub>*, typical of northern Orissa

**na!<sub>2</sub>** 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’

**na<sub>3</sub>** pause word: umh

**=na<sub>4</sub>** marker of 1st person possessive

**=na<sub>5</sub>** infinitive marker

**=na<sub>6</sub>** marker of MID, irrealis

**na<sub>7</sub>** See *no<sub>2</sub>*

**=naʔ** See *=yaʔ*

**nabab** Navab, Lord (HJPa:180,98) < H. *navāb* ‘nabob; lord, prince’

**naca** dance, in the S. name *dhaŋgair 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*
- nagra<sub>1</sub>** See *nagera*
- nagra<sub>2</sub>** 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. *nali* ‘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: *na<b>ram* < S. *naram* ‘soft’. See also *koṟom*, *lotem*, *mulayam*.
- narangi** orange (fruit) < H. *nārāgī* ‘orange (tree and its fruit)’
- nares** king (HJPb:66,61) < H. *nares* ‘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'
- ni<sub>1</sub>** sentence-final tag-question seeking confirmation, 'Right?'
- ni<sub>2</sub>** See *nikin*. Perhaps related to *ni<sub>1</sub>*
- nibhor** (a) certain
- nicoṛ** conclusion < H. *nicoṛ* '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, ni<sub>2</sub>, 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 *ni<sub>1</sub>*.
- 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*
- =niḍ, =niḍ** marker of 1st person, PL, INCL
- niphikir** without worry, carefree < H. *ni-* 'without' and *fikar* 'care'. See also *phikir*.
- niraj** pure, without color < H. *ni-* 'without' and *rāg* 'color'

- nirbās** ACT: make s.o. childless; MID: be(come) childless < S. *nirbās* ‘childless person’
- nirmal** pure < H. *nirmal* ‘clear, pure’
- nisṭa** determination; firm < H. *niṣṭhā* ‘firm position; devotion; devout’  
**nisṭa hoy** conj.v. be(come) determined
- nitibacan** proverb; Book of Psalms
- niyam** rule, custom < S. *niyam* ‘rule’
- no<sub>1</sub>, na<sub>1</sub>** 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 *haʔna*.  
**no ... no** either ... or
- no<sub>2</sub>, na<sub>7</sub>** Hello! (HJPa:245,101). See also *e, he, la<sub>2</sub>, le, re<sub>p</sub>, ri*.  
**no!, no la!** Hey!  
**no hontay** Well then! So!
- no<sub>3</sub>** found in the form *gur no goʔd=ki* ‘(s/he) fell’ in (HJPa:220,39, from AA:133), meaning unclear  
**ga no** focus marker (HJPa:268,21)
- noga** quickly; as soon as, just as; while ...ing. Probably derives from *no<sub>p</sub>*, =*ga*
- nogro** Nogro, name of a village
- nokari** service, work < S. *nokarī* ‘work, employment’  
**nokari kamu** work
- nokin** See *nikin*
- noksan, nuksan** damage, harm, destruction < S. *noksān* ‘destruction’
- =**nom** 2nd person, possessive marker.
- Generally restricted to a SG possessor, but occasionally found for the DU and PL as well.
- nuh** Noah, man’s name (from the Bible)
- numboʔ** or not (= *no umboʔ*)
- nuksan** See *noksan*
- nuṇu** female breast; nipple; (mother’s) milk
- nuwa, nūwa** barber < S. *nāuvā* ‘barber’
- \*o\***  
**=o** general numeral classifier, can be used with all nominals. It has the same meaning as *ṭho* but is much more common.
- o!, oh!** See *oh!*
- =oʔ<sub>1</sub>** 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.
- oʔ<sub>2</sub>, hoʔ** house. GEN: generally *ogaʔ*, also *oʔyaʔ*  
**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 *ogaʔ*, the GEN of *oʔ*, i.e., ‘those [people] of the house’)
- oʔ<sub>3</sub>** See *hoqom*

=o<sup>2</sup>b<sub>1</sub>, =ob<sub>1</sub> ACT, past, 2nd person, SG

**o<sup>2</sup>b<sub>2</sub>, ob<sub>2</sub>** 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: /o<sup>2</sup>b/, /ob/, /o/, /-ʔ-/, /-<sup>2</sup>b-/, /b/.

**o<sup>2</sup>bdil** ACT: make shade; MID:-, GENER. See also *dal* ‘cover’, *dil* ‘become covered’. *o<sup>2</sup>bdil* probably derives from the CAUS of this lexeme.

**oboʔ** See *eboʔ*

**oqoʔ, eqoʔ** ACT: increase (TR); MID: increase (ITR); and; also; other; more (can also be used in the PL); again

**oqoʔ ghari** usually  
**eqoʔ idoʔ** many other  
**oqoʔ i** what else?  
**oqoʔ meson** once again  
**oqoʔ oqoʔ** many other  
**oqoyoʔ no** and

**oqol** *koynar* tree (BG:182)

**oqoyoʔ no** See *oqoʔ*

**oē<sup>2</sup>j** the sound made by buffalo (HJPA: 228,51) (onomatopoetic). See also *toē<sup>2</sup>j*.

**ogeb, ogebna** See *ge<sup>2</sup>b*

**oh!, o!** Oh! (HJPA:268,21)

**ohenega** at that time < S. *ohe samay* ‘at that time’, *neʔ* See also =ga.

**ohore!, ohre!** Ah!; Oh! (vocative)

**o<sup>2</sup>j<sub>1</sub>** ACT: take out, remove weeds; develop;

get rid of; draw (water); MID:-; *o<sup>2</sup>j-o<sup>2</sup>j*:  
 GENER; CAUS: *o<sup>2</sup>b-o<sup>2</sup>j*; No DOUB CAUS  
 formation

**sonbira o<sup>2</sup>jna** name of a religious ceremony

**o<sup>2</sup>j<sub>2</sub>** ACT: drive (e.g. oxen); MID: possible with an intransitive sense (be driven) but not in general use. Probably the same lexeme as *o<sup>2</sup>j<sub>1</sub>*.

**o<sup>2</sup>j<sub>3</sub>** used as a telicizer with the sequential converb in =*kon<sub>1</sub>*. I have found only one such example found to date: HJPA:38, line 4 from top: *hokaʔ moʔ upay socaykon ochoʔ* ‘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 *ikon<sub>2</sub>*

**oku<sup>2</sup>b, uku<sup>2</sup>b** ACT: hide (TR); MID:-; GENER; CAUS: *o<sup>2</sup>b-oku<sup>2</sup>b*; DOUB CAUS: *o<sup>2</sup>b-o<ʔ>ku<sup>2</sup>b*. See also *dobray / dobre, japaʔ, le<sup>2</sup>d, lukay / luke, (lutui) ranʔoʔ, reprepai, somte*.

**okhri** small mortar < H. *okhlī* ‘small mortar’

**okhuwa** See *akhuwa*

**ol** ACT: bring; MID:-; *ol-ol*: GENER

**ol-ol** masdar of *ol*

**oltu** 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 *oltu<sub>1</sub>tu*; 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’
- oloŋ** a kind of grass used for thatching rooves; thatch; also used in determining a sickness by a traditional *dēwra* (Dunḡun, 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. *olaŋ* / *oŋ* ‘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
- ompeŋ<sub>1</sub>** flattened rice (BG:182)
- ompeŋ<sub>2</sub>** bitter
- oŋgul** tip (HJPa, 155:21;274,33; HJPb:47,7)  
**oŋgul romoŋ** tip of the nose
- oŋher** See *oŋher*
- oŋ** (BG:183) See *uŋ<sub>1</sub>*
- oŋem** ACT: warm (one’s hands, feet, etc.); MID: warm oneself; Probably originally CAUS form of *ŋem* ‘warm’. See also *garam*, *giriŋ/giriŋ*, *lo<sup>2</sup>b*, *ŋem*, *oŋe*, *pogim*, *ruŋum*, *sului*, *ŋheker*, *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 *oŋ* ‘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 *o<sup>2</sup>b-eŋ*.
- on** ACT: plant; place; MID:-; *on-on*: GENER. See also *un<sub>1</sub>*, for which *on* is sometimes found. The two are probably dialectal variants.
- oncar** news < S. *oncar* ‘news’
- oŋdor, oŋdro** ACT: hear; MID: be heard; hear accidentally; GENER; listening (masdar) CAUS: *o<<sup>2</sup>b>ŋdor*, *o<sup>2</sup>b-oŋdor*; DOUB CAUS: *o<sup>2</sup>b-o<<sup>2</sup>b>ŋdor*. See also *andor*.  
**oŋdor karay** conj.v. listen, hear. Stimulus in the GEN case.
- oŋgher, oŋgher** 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’.
- ontu<sup>2</sup>d** end (n.); last (adj.). See also *tu<sup>2</sup>d* ‘finish’
- opuŋ, upuŋ** ACT: winnow, shake off rice in the wind; MID:-; GENER; CAUS: *o<<sup>2</sup>b>buŋ*,

- o<sup>2</sup>b-opuŋ*; DOUB CAUS: *o<sup>2</sup>b-o<sup>2</sup>b>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/giŋiŋ*, *lo<sup>2</sup>b*, *jem*, *oŋem*, *pogim*, *ruŋum*, *sului*, *theker*, *tapay/tape*, *urum /udum*, *usum*.
- ore<sup>2</sup>b, ore<sup>2</sup>b** ACT: cool (TR); MID: cool (ITR); CAUS: *o<sup>2</sup>b>re<sup>2</sup>b*
- oriyay** ACT: order, put in order < S. *oriyā-* / *oriyā* ‘put in order’
- oriye** MID: be put in order
- ōrka, orka** 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)
- oro?** ACT: stick s.th. into something; MID: get stuck
- or<sub>1</sub>** ACT: wrap around; MID: become wrapped; *or-or*: GENER OF ACT < H. *orh-* ‘wrap around’
- or<sub>2</sub>** side < H. *or* ‘side, direction’
- ore<sup>2</sup>b** See *ore<sup>2</sup>b*
- ore<sup>2</sup>j, oreya?** ox; castrated bull; cattle  
**ore<sup>2</sup>j cuman** the oxen-honouring feast, described in HJPa:70-5.
- ore<sup>2</sup>j komaŋ** oxen meat
- oroŋ** 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 *tapa?*.
- orsin** beans (BG:183)
- orton, orono?** *Asan* tree (BG:183)
- os** dew (BG:183) < S. *os pānī* ‘dew’. See also *alamda?*.
- osāga<sup>2</sup>j** beginning  
**osāgaja?** previous. GEN of *osāga<sup>2</sup>j*
- osar** veranda (BG:183) < H. *osār* ‘wide; width?’
- osel** ACT: make white (CAUS preferred); MID: become white; CAUS: *o<sup>2</sup>b>sel*; white  
**oseldā?** white (*oseldā?* *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<sup>2</sup>b>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)
- oŋŋgay** ACT: lean against (TR) < S. *oŋhanga-* ‘lean against’
- oŋŋge** MID: lean against (ITR)
- oton<sub>1</sub>** ACT: press, press down, place s.th. on

- s.th.; MID:-; GENER
- oton<sub>2</sub>** 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. *pavitara* ‘holy’  
**pabitar atma, pabitaratma** 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 *moloy*.  
**pācwa** fifth
- pāceiŋ** 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 *poŋhay/poŋhe*
- 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’
- paguŋ** ACT: help crawl (= CAUS); MID: crawl; CAUS: *pa<ʔb>guŋ* ‘help crawl’ < S. *paguŋ-* ‘crawl’. See also *guriyay*, *kabuŋ*, *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’
- paīḥkom** See *paḥkom*
- 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 [paḥj] < S. *pājh* ‘hawk’
- pāj** See *pajj*
- paḥkom, paīḥkom, packom** soldier, policeman < S. *palṭan* ‘soldier’?
- pajhra** fountain, small spring < S. *pajhrā* ‘source, spring’. See also *pajhra*.
- 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’
- pal<sub>1</sub>** ACT: be able; finish; MID:-; *pal-pal*: GENER; CAUS: *oḥb-pal*, *pa<ḥb>l*; DOUB CAUS: *oḥb-pa<ḥb>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’)
- pal<sub>2</sub>** 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 raj** the “Kingdom” of Palamu  
**palamu ghaṭ** Palamu Ghat (place name)
- paldi** ECHO-WORD for *jaldi*
- paleṣṭina 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, pailkoʔta, pailkoʔta, paylkoʔta** Palkota, name of a city and *thana* in Jharkhand
- paltan** army (BG:184) < S. *paltan* ‘soldier’
- paltay, palʔa** ACT: change < H. *palat-* ‘turn over’
- palʔe** MID: change (ITR)
- pampaʔpur** Pampapur (name of a district)
- pampla** butterfly < S. *paplā* ‘butterfly’
- paŋ** ACT: take down/away; carry on the shoulder (HJPa, 154, d:19); MID: be taken down/away. See also *goʔ, ghōʔci, hintor, kakuʔj, kundum, puŋ, sambhray<sub>2</sub>, tuʔaʔ, teʔj<sub>p</sub>, tupaŋ, uʔum*.  
**paŋ paʔ pur** popular etymology of Pampaʔpur (see there)
- paŋgay** ACT: bewitch; MID: become bewitched (HJPa:278,39). See also *osuŋ*.
- paŋkrajvala** teacher
- paŋkha** ACT: fan (s.o. else); MID: fan (oneself); fan < S. *pākhā* ‘fan’  
**paŋkha raj** Wing King, name of a mythological flying horse in HJPa:141-3
- paŋoʔd** ACT: place a baby on the lap; MID: (of a baby) be placed on s.o.’s lap
- paŋc** See *pāc*
- paŋj, pāj** footstep < S. *pāj* ‘footprint’. See also *poŋjiyay*.
- paŋjra, paŋjera** rib < S. *pājra hāt* ‘ribs, rib case’. See also *paŋaŋkal*.
- paŋjray** ACT: speak indirectly; plow the edge of a field
- paŋjre** MID: speak indirectly (GENER); be plowed (of a field)
- paŋjri** skeleton (HJPa:189,155) < H. *pājri* ‘a rib’
- paŋḍeriya** 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)
- paŋḍu** 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
- paniyay<sub>1</sub>**, ACT: sharpen (a hatchet) by heating it and working it  
**paniye<sub>1</sub>** MID: become sharpened < S. *paniyā-*,

- pani-* with same meanings
- paniyay<sub>2</sub>**, ACT: paint (TR) < H. *paniyā-* ‘to water; become watery’ (?)
- paniye<sub>2</sub>**, 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 osuṅ** enchantment through sin, sting of sin (HJPA:278,39)
- pap rupi** sinful
- papi** sinner; sinful
- paṛa** *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 *paṛj*.
- 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
- paṛab** 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*
- pare<sup>2</sup>d karay** march (e.g., of soldiers). No further data available on *pare<sup>2</sup>d*.
- pargana** province, district < H. *parganā* ‘subdivision of a *zilā* 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<sup>?</sup>b>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<sup>?</sup>b>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 khoṛ** fireplace, hearth
- paṛsor** See *paṛ*
- 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*.
- paṛa<sub>1</sub>** wooden leveller used after ploughing a field (BG:185)  
**paṛa kaṛḍ** harrow (HJPa:214f.)
- paṛa<sub>2</sub>** oil press
- paṛari** railroad tracks < H. *paṛī* ‘strip of wood or metal’
- paṛay<sub>1</sub>** ACT: water (plants) < S. *paṛā-* ‘water (flowers, etc.)’
- paṛe<sub>1</sub>** MID: be watered (of plants)
- paṛay<sub>2</sub>** ACT: fix price, bargain; bring s.o. to agree < S. *paṛā-* ‘bargain’
- paṛe<sub>2</sub>** MID: be fixed (of a price); agree
- paṛain, paṛein** ceiling, also used with the meaning “floor, story” < S. *paṛāin, paṛein* ‘ceiling’
- paṛi** protective shell of a turtle (HJPa: 178,88)
- paṛkay, paṛka** ACT: dash something against the ground
- paṛke** MID: be dashed to the ground < H. *paṛak-* ‘dash/knock down’
- paṛlipur** the district of Patlipur. Same as *paṛliputra*?
- paṛliputra** the city of Patna (< Skt.). See also *paṛlipur, paṛna, paṛtopur*.
- paṛna** the city of Patna. Capital of the state of Bihar, of which the state of Jharkhand formerly composed the southern half. See also *paṛtopur, patliputra*.
- paṛto (puja)** name of a ceremony described in HJPa:142ff. in which, among other things, a chicken is sacrificed. Popular etymology of *paṛtopur*.

- paʔtopur** Kharia name for 'Patna'. See *paṭna*, *paʔto*
- paṭ paṭ** Meaning unclear, found in HJPb:53,3.
- paṭpaṭay** ACT: hold fast
- paṭpaṭe** MID: be held fast
- paṭhpuja** See *pujapaṭh* under *puja*.
- pata<sub>1</sub>, patta** tail
- pata<sub>2</sub>** 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: *pa<b>tar*; *pa<p>tar*
- pāti** See *panti*
- patit** fallen (religious or moral sense) < Skt.
- patras** Peter. See also *pitar<sub>1</sub>*.
- patratu** Patratu, name of a town in Jharkhand. Whereabouts unknown.
- patta** See *pata<sub>1</sub>*
- pattajhaṛa** coward See also *ḍarguha*.
- 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
- paylkoṭ(a)** See *palkoṭa*
- pāyru** See *paīru*
- paysa** See *poisa*
- pāyṭalis** 45 < H. *paītālīs* '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 *poīca*
- pēce** spout. See *nal pēce*.
- pechauri, pechori** piece of cloth < H. *pichaurī* 'a shawl (for women)'
- peʔd** ACT: blow or play a pipe or horn; MID:-; *peʔd-peʔd*: GENER. See also *peṇeʔd*.
- peiṭ, peiṭh** See *peṭh(iya)*
- peṇeʔd, pēreʔd** (large) fife. See *peʔd*, -*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.)
- peṛay** meaning unknown. Used in the expressions *peṛay munḍa*, *chuti peṛay*. 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, piyar<sub>2</sub>** 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
- piṅjira, piṅjra, pījra** cage < S. *pījṛā* '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 *mar<sub>1</sub>*
- piṭauriyagaṛh, piṭoria** the village of Pitaurigarh, exact location unknown but in the general vicinity of Ranchi.
- pitar<sub>1</sub>** Peter. See also *patras*.
- pitar<sub>2</sub>** brass < S. *pitar, pital* 'brass'. See also *piṭoro*.
- piṭoro** brass (HJPa:173,46). See also *pitar<sub>2</sub>*.
- piyar<sub>1</sub>** ACT: make yellow; MID: become yellow; yellow < H. *pīlā* 'yellow'. See also *saṅ*.
- piyar<sub>2</sub>** 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 *buṅ* while the place which

is bumped against is an object, marked by =te. Possessor of body part is subject, e.g. *boko<sup>2</sup>b buṅ ka<sup>2</sup>bṭote pokho<sup>2</sup>j* ‘I bumped my head against the door’) (BG:187: ‘spin’); MID:-; GENER; *po<sup>2</sup>-po<sup>2</sup>*:  
GENER

**pōchri** tail < S. *poīch(rī)*, *pochrī*, *puchrī*, *pochī* ‘tail’. See also *pata<sub>1</sub>*.

**po<sup>2</sup>d<sub>1</sub>** ACT:-; MID: sprout, grow; CAUS: *o<sup>2</sup>b-po<sup>2</sup>d* cause to sprout (e.g. of water, *halo*) < H. *paud* ‘a young plant, seedling’? See also *janṅkor*.

**po<sup>2</sup>d<sub>2</sub>** ACT: stitch leaves, make leaf cups; MID: be stitched; *po<sup>2</sup>d-po<sup>2</sup>d*: GENER of ACT

**poḍha** See *poṛha*

**poḍhe** See *poṛhay / poṛhe*

**po<sup>2</sup>da** 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*, *giriṅ/giṛiṅ*, *lo<sup>2</sup>b*, *jem*, *oṅem*, *oṛe*, *ruṅum*, *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 *ḍhebuwa<sup>2</sup>* *paisa* ‘money of money’ (unclear) < S. *paisā* ‘money’. See also *ḍhebuwa*, *kawṛi*, *keciya*, *rupaya*.

**poisa kawṛi** money

**rupya poisa** money

**pokot** strong. See *pokta*, see also *ḍhiṭho<sup>2</sup>b*.

**pokta** ACT: make someone strong; MID: become strong; well; good < Skt. *pakta-* ‘ripened, matured; cooked’. See also *pokhta*, *ḍhiṭho<sup>2</sup>b*.

**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’

**poṅjiyay** ACT: follow the footsteps of s.o., imitate someone; MID:-; GENER < S. *pāḷiyā-* ‘follow footprints’. See also *paṅj*.

**poṅor** anklet, foot ring (HJPA:72f., fn. 54,55) < S. *paīrī* ‘anklet’

**ponḍo<sup>2</sup>d** blade of grass or straw; needle made of bamboo (HJPA:165,1)

**ponmesor**, **ponmosor**, **ponmeswar**, **ponmeswar**, **ponmosor**, **pono-moswar**, **panesar**, **parameswar**, **parmeswar** God < H. *parameśvar* ‘the supreme lord: a title of Viṣṇu, or Śiva’. See also *beṅo apa*, *bhagwan*, *dewta*, *dewtain*, *giriṅ*, *isuwar*, *pahra*.

**ponmosor apa**, **ponmesor ap** God the Father

**ponmosor sakhi** God, who sees everything

- poṛe, paṛe** ACT:-; MID: obligational 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’?
- poṛoṅ** 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 *Poṛha* 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, puṛhi** book < H. *poṛhī* ‘book, volume’. See also *pustak*  
**dharam puṛhi** 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. *phu?h-* ‘explode’ (ITR), *phu?ā-* ‘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*, *pu? ud*, *ud?*
- 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 jo?** conj.v. sacrifice
- pujagar** intended for a sacrifice
- pujapa?h, pa?hpuja** offering, sacrifice
- pujapa?h, pa?hpuja 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. *pūjārī* ‘(Hindu) priest’. See also *pujari*.
- pūjari** (traditional) priest < S. *pūjārī* ‘(Hindu) priest’. See also *pujar*.
- pu?jda?** ACT: rinse mouth (*bu?j*) with water (=te); MID: become rinsed (of the mouth, direct case); GENER
- pūji** capital, funds < S. *pūjī* ‘fund’
- pul** bridge < S. *pul* ‘bridge’
- pulis daro?** police (Malhotra, 1982:112, meaning of *daro?* 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*, *pulkī* ‘enraptured, ecstatic’
- pulki dhāway** conj.v. make s.o.’s heart pound
- pu?j** ACT: cause to fly off, carry off (as e.g. of the wind); MID: be carried off (by the wind). See also *opu?j*, undoubtedly originally a CAUS of *pu?j*. However, as *opu?j* has both a simple and DOUB CAUS, it would seem better to consider *opu?j* a lexeme in its own right now. Also related to *jepu?j*, *kupu?j*? See also *go?*, *ghō?ci*, *hintor*, *kaku?j*, *kun?um*, *pa?j*, *sambhray?*, *tu?da?*, *te?j?*, *tupha?j*, *u?um*.
- 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 *puṇnima*.
- 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** *pūri*, 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 *munuṭsiṅ*.
- 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*
- purluṭḍ** clean; figurative: ‘spotless, without reproach’
- puṇaphani** Puṇaphani, name of a town in Gumla district
- puṇnima** full moon < H. *pūṇimā* ‘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 leraṅ** the month of Pus
- puṭsaṭḷ** 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. *phāṛ*- ‘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: *o<sup>2</sup>b-phāsi*; DOUB CAUS: *o<sup>2</sup>b-bhāsi* < S. *phāsī*

*de-* ‘execute (by hanging)’

- phaṭa** ECHO echo word for *lutui*. No independent meaning.
- phawd** army < S. *phauj* ‘army’  
**phawd gu<sup>2</sup>d** 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. *phek-* ‘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 =*a?*, or with =*a?* *thoŋ* or =*a?* *gha<sup>2</sup>d* ‘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’
- phiṭ, phiṭ phiṭ** completely (HJPa:276,37) < H. *phiṭ* ‘fitting, telling, suitable’
- phiṭ<sub>2</sub>** foot, feet (measurement) (HJPb:47) < Eng.
- pho?** 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’
- phoṇa?** ACT: annoy (of things, e.g. work) (BG:188 ‘bore’); MID:-; GENER < H. *phūk-* ‘blow; cause distress (to a person)’?
- phophnda, phōpṛa** 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. *phūdānā* ‘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 *raŋ₂*
- 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 *rāgə* ‘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, rajides** name of a city, perhaps Rohitasgarh in southeastern Uttar Pradesh. See also *rohtasgarh*.
- raigar(h), railo, railogarh** names of a city, perhaps Rohitasgarh
- railo kinir** the forest areas surrounding Railo(garh)
- rai<sup>2</sup>j, raj, raj<sub>1</sub>, raji<sub>1</sub>, rays** govern, rule; kingdom; epoch, times; rule, governing < S. *rāj* ‘kingdom; rule (n.), etc.’. See also *rajhay*
- raj 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
- raj karay** conj.v. govern, rule; found a kingdom (?)
- rajhai** 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
- rajhai** See under *rai<sup>2</sup>j*
- rajides** 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.
- raitoli** name of a *khori* or ‘village section’ in Saldega (*salḍa?*)
- raj<sub>1</sub>** See *raj*
- raj<sub>2</sub>** king < H. *rāj* ‘king, prince, lord’. See also next entry.
- raja** king < S. *rājā* ‘king’. See also *koleṅ, 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 rajwar** king and those surrounding him, king etc.
- raja raṅi** king and queen, royal couple
- rajadera** Rajadera, name of a city in Gumla district.
- rajadhani** See *raja*
- rajgarpur** Rajgarpur, name of a town in Orissa
- raji<sub>1</sub>** See *raj*
- raji<sub>2</sub>** ACT: make s.o. happy (= causative); MID: become content, be in agreement with, accept, agree; CAUS: *ra<sup>2</sup>b>ji*; agreement, approval (HJPa: 205,5) < S. *rājī* ‘acceptance, agreement’
- rajistar** register (Eng.)
- rajiya** See *rai<sup>2</sup>j*
- raj kajni** See *rai<sup>2</sup>j*
- rajmar** Rautia (name of an ethnic group)
- rajniti, rajnitik** See *ra(i)j*
- rajput** Rajput, name of an ethnic group in or originally from Rajasthan
- rajwar** ECHO WORD for *raja*
- rajhay** ACT: make s.o. busy by giving them lots to do; MID: become busy < S. *rajhā-* (same). See also *rai<sup>2</sup>j*.

- 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’
- raksa<sub>1</sub>** protection < S. *raksā* ‘protection’  
**raksa karay** conj.v. protect  
**raksa karayna kaṛ** guardian
- raksa<sub>2</sub>** 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*.
- ram<sub>1</sub>** 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’
- ram<sub>2</sub>** ACT: choose; pick up, lift up. See also *cunay, ray*.
- rama<sup>2</sup>ḍ, ramo<sup>2</sup>ḍ, romo<sup>2</sup>ḍ**, fingernail, toenail
- ram candar** See *ram<sub>1</sub>*
- ram dhanus** See *ram<sub>1</sub>*
- ramo<sup>2</sup>ḍ** See *rama<sup>2</sup>ḍ*
- ram siyar** See *ram<sub>1</sub>*
- raṇ<sub>1</sub>** culture < H. *rāṅ* ‘color; manner, style’?
- raṇ<sub>2</sub>** color < S. *rāṅ* ‘color’. See also *raṅgay*  
**raṇ rita?, raṇ rita<sup>2</sup>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)
- raṅgay** ACT: paint, apply color (also to oneself); MID: be painted < S. *rāṅ-* ‘paint’. See also *raṇ<sub>2</sub>*.
- 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<sup>2</sup>ḍ, lukay/luke, oku<sup>2</sup>b, reprepay, somte*.
- raṇ rita<sup>2</sup>ḍ** See *raṇ<sub>2</sub>*
- 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<sup>2</sup>b, -nV-*.
- ranab-rab** burial ground; grave. See *ra<sup>2</sup>b, -nV-* (HJPa:161, notes; 263,14).
- rani raṇi, rayni** queen

- rankhamhan** ACT:/MID:? scatter (TR) predicate marker, at least with a present interpretation.)
- 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:-
- rapi<sup>2</sup>d** ACT: wink; MID:-; blinking, winking. See also *japi<sup>2</sup>d*.
- 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
- rasay<sub>1</sub>**, ACT: mend a dam < S. *rasa-*, *ras-* (same)
- rase<sub>1</sub>** MID: be mended (of a dam)
- rasay<sub>2</sub>**, ACT: make s.o. keen (on doing s.th.)  
See also *josay*.
- rase<sub>2</sub>** MID: become keen (on doing s.th.); become happy; happy. Cf. Brajbhasa *ras-* ‘feel delight or ecstasy’.
- rase<sub>3</sub>** 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
- rasi, rasi golaṅ** weak beer, rice-beer which has been pressed twice (HJPa:239f.). See also *cipa golaṅ*.
- 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 dīl** 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: *ra*<<sup>2</sup>*b*>*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*
- raymuli** Raemuli, place name, whereabouts unknown.
- rayni** See *rani*
- rays** See *raiʔj* (BG:190)
- re<sub>1</sub>** 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*, *la<sub>2</sub>*, *le*, *lo*, *no<sub>2</sub>*, *ri*.  
**hay re** Oh!
- re<sub>2</sub>** found in HJPb:36,5 in the construction *enem ... doŋhoʔre* '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 doŋke* 'without having taken', with the sequential converb.
- reʔ<sub>1</sub>** zemindar, landowner (derogatory); village headman (BG:190); king (Malhotra, 1982:120)
- reʔ<sub>2</sub>** 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, dhedhrel*, and in the names of some months of the year, such as *biʔbhrel, maʔghrel* (under *maʔgho*), *puʔs(e)rel*, etc.
- rel** rail < Eng.  
**rel gaŋi** railway  
**rel saŋak** railroad track
- remaʔ** ACT: call, invite; MID:-  
**gotiya remaʔna daŋ** 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 *guŋiyay, kabuŋ, paguŋ*.
- reŋgol** See *reŋgar*
- reŋreŋa** ACT: make s.o. skinny (e.g., a sickness);



- MID: become skinny
- reñse** ACT: move by pulling oneself/sliding (e.g. of babies); MID: same as ACT, longer time < S. *reñs-* (same). See also *coko<sup>2</sup>d*.
- reprepay** ACT: hide (TR); MID: hide (ITR). See also *dobray/dobre*, *japa<sup>2</sup>*, *le<sup>2</sup>d*, *lukay/luke*, *oku<sup>2</sup>b*, (*lutui*) *rango<sup>2</sup>*, *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*, *la<sub>2</sub>*, *le*, *lo*, *no<sub>2</sub>*, *re<sub>1</sub>*.
- ribribay** ACT: make (stars) twinkle (e.g., of God); MID: twinkle
- riđ** 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
- rita<sup>2</sup>** ECHO word for *rañ<sub>2</sub>* ‘color’. No independent meaning.
- rivaj** custom < H. *rivāj* ‘custom, practice’  
**rivajj ayij** conj.v. be customary
- ro<sub>1</sub>** and. Indo-Aryan source likely, unclear which language. Cf. e.g. Nepali *ra* ‘and’.  
**ro ođo<sup>2</sup>, rođo<sup>2</sup>** and
- ro<sub>2</sub>** See *ro<sup>2</sup>*
- ro<sup>2</sup><sub>1</sub>** ACT: spill (TR); MID: spill (ITR); *ro<sup>2</sup>-ro<sup>2</sup>*: spill (TR), GENER; be scattered (BG:191); CAUS: *ob-ro<sup>2</sup>*, *ro<<sup>2</sup>b>*; DOUB CAUS: *o<sup>2</sup>b-ro<<sup>2</sup>b>*. See also *rono<sup>2</sup>*.  
**ro<sup>2</sup>đa<sup>2</sup>** name of a ceremony in which water is poured over the heads of a newlywed couple, described in HJPA, 155, 25f.
- ro<sup>2</sup><sub>2</sub>, ro<sup>2</sup> no, ro<sub>2</sub>** 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*, =*je<sup>2</sup>*, =*jo*, =*ko*.  
**ga ro<sup>2</sup>** focus marker (HJPA:223,38; 228f.)
- roa** See *rowa*
- rocho<sup>2</sup>b** 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’.
- ro<sup>2</sup>d** ACT: make sad; MID: become sad < Skt. *rodati* ‘s/he cries’? See also *romo<sup>2</sup>d*.
- ro<sup>2</sup>đlui, ro<sup>2</sup>lui** boy’s hair, long hair held together in the back by a comb, without knots (HJPA, 149). See also *cundi*, *so<sup>2</sup>*, *so<sup>2</sup>lui*, *ului*.
- rođhoñ, rođkoñ, rođkon** 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** Rohitagarh, a city in southeastern Uttar Pradesh which plays a prominent role in Kharia mythology. See also *railo(garh)*, *raides*.
- ro<sup>2</sup>j<sub>1</sub>** ACT: milk; MID:-; *ro<sup>2</sup>j-ro<sup>2</sup>j*: GENER. Related to *ro<sup>2</sup>j<sub>2</sub>*?
- ro<sup>2</sup>j<sub>2</sub>** ACT: remove leaves from a twig by pulling the twig through two fingers which are pressed against both sides of the twig; MID:-; *ro<sup>2</sup>j-ro<sup>2</sup>j*: GENER. Related to *ro<sup>2</sup>j<sub>1</sub>*?
- roj<sub>3</sub>** 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
- rojo<sup>2</sup>d** 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)
- roke<sup>2</sup>d** sand; desert. Combining form: *ke<sup>2</sup>d*  
**roke<sup>2</sup>dlo?** desert
- roko<sup>2</sup>bke** See *boko<sup>2</sup>bke?*
- roktok** ACT: hinder; MID: become hindered < S. *roktok kar-* ‘hinder’
- ro<sup>2</sup>lui** See *ro<sup>2</sup>lui*
- romo<sup>2</sup>d<sub>1</sub>, romo<sup>2</sup>d<sub>1</sub>a?** tear (n.). See *ro<sup>2</sup>d<sub>1</sub>*, *-nV-*.
- romo<sup>2</sup>d<sub>2</sub>** See *romon*
- romo<sup>2</sup>d<sub>3</sub>** See *rama<sup>2</sup>d*
- romo<sup>2</sup>d<sub>2</sub>** nose. See also *romo<sup>2</sup>d<sub>1</sub>*; *ruman*.
- rono?** the act of dropping or spilling. See *ro?*, *-nV-*.
- rono<sup>2</sup>jan 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*
- roso<sup>2</sup>b** ACT:-; MID: disintegrate (BG:191: “be powdered”); CAUSATIVE: *ro<<sup>2</sup>b>so<sup>2</sup>b*
- rosrom** garlic (BG:191)
- rote, roto** MID: be(come) lean (BG:191, unknown to speakers I consulted)
- roto<sup>2</sup>b** ACT:-; MID: crack (of knuckles and other joints); CAUS: *ro<<sup>2</sup>b>to<sup>2</sup>b* ‘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 bhre** planting time
- ru?** ACT: open (TR); MID: open (ITR); *ru?-ru?*: GENER; CAUS: *ob-ru?*; DOUB CAUS: *o<sup>2</sup>b-ru<<sup>2</sup>b>*. See also *kholay / khole, yu?*.  
**al ru?** conj.v. betray  
**ru?-ru?** masdar of *ru?*
- ruci<sub>1</sub>** interest < H. *ruci* ‘liking; interest; inclination; taste’  
**ruci karay** conj.v. become interested in s.th.
- ruci<sub>2</sub>** 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*.
- rumku<sup>ʔ</sup>b, ruṅku<sup>ʔ</sup>b** husked rice. Combining form *-ruṅ*, e.g. *kunḍui ruṅ*. See also *ba?*
- ruṅ** Combining form of *rumku<sup>ʔ</sup>b*
- ruṅkub** See *rumku<sup>ʔ</sup>b*
- ruṅṭu** 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, lo<sup>ʔ</sup>b, jem, oṅem, oṛe, pogim, sului, ṭheker, tapay/ tape, urum / udum, usum*.
- runu jhunu** sweet (HJPa:216f.). See also *joṛmeṅ, 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 *gu<sup>ʔ</sup>d* ‘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: *o<sup>ʔ</sup>b-rusuṅ, ru<<sup>ʔ</sup>b>suṅ*; DOUB CAUS: *o<sup>ʔ</sup>b-ru<<sup>ʔ</sup>b>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 *peṅe<sup>ʔ</sup>d, bāsari*.
- \*s\***  
-sa, -san<sub>3</sub> “-ish”. Approximative suffix added to modifiers < H. -*sā* ‘-ish’.
- sa?** spinach; leaves, green < S. *sāg* ‘spinach’
- sab** See *sou<sup>ʔ</sup>b*
- 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. *sācā* ‘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 *olḍay, biha, kersonj*.  
**sadi biha** wedding, marriage  
**sadi biha karay** conj.v. marry
- sadri** See *sadani*
- sadhan** means < H. *sādhan* ‘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 *saṅgo*
- 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*,

- satay*. evil person; enemy < S. *śaitān* ‘Devil; demon’
- saheʔb, saheb** lord < H. *sāhab* ‘master; prominent person; honorable title added to name’. See also *sai*. **saidhaj** magnificent, well-dressed, decorated (HJPb:56,52) < H. *dhaj* ‘splendid appearance or attire’
- laḥ saheb** important person
- sahi<sub>1</sub>** ACT: sign (a letter, document, etc.); MID:-; GENER < H. *sahī* ‘correct; real; confirmation; signature’ **sajay<sub>1</sub>** ACT: cast, put, place (into something, e.g. a bag); reach the hand into s.th.; MID:- < S. *saj-* ‘put in’. See also *suʔb*.
- sahi<sub>2</sub>** porcupine < H. *sāhī* ‘porcupine’. See also *jijray*. **sahi khajar** ‘porcupine antelope’, dwarf antelope (?) (HJPb:47,1) **sajay<sub>2</sub>** ACT: arrange, decorate (a room); put things in order; MID: apply makeup to oneself, make oneself up < S. *sajā-* ‘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. *sahāyi, sahāyak* ‘assistant; companion’? **sajay<sub>3</sub>** punishment < S. *sajāī* ‘punishment’
- sahiya joṛay** conj.v. make friendship **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. *pāsrā*
- sahray** ACT: praise s.o. else **saju** appliance; metal dish, pot; (‘basket’: BG:194)
- sahre** MID: praise oneself **saju baju** ACT / MID: wash the dishes. No apparent semantic difference (HJPa, 156:34, 1e; 157, fn. 34,e ‘pack up’)
- sai** sir; prince (HJPa:231f.) < H. *sāī* ‘master, lord’. See also *saheʔb*.
- sājh** evening < S. *śājh* ‘evening’
- saihun** See *sayun salim*
- sak** doubt < H. *śak* ‘doubt’
- saikil** See *saykil*
- sak karay** conj.v. doubt
- saikṛō** hundreds (of) (HJPb:64,30) < H. *saikṛō* ‘hundreds of; in hundreds’ **saka<sub>1</sub>, sake, sakha** ACT/MID: be able < S. *sak-* ‘can, be able’
- sairga** See *serga*
- saka<sub>2</sub>** ACT: borrow; MID:-; debt (Malhotra, 1982:206)
- sairta** See *serta*
- saka ter** conj.v. lend
- saīsa** Saisa, name of a village, whereabouts unknown **sake** See *saka<sub>1</sub>*
- saitan, satain** Satan, the Devil; curse; demon; **sakoʔj** ACT: make someone shy, unsure; MID: become shy, unsure < H. *śak* ‘doubt;

- scepticism; suspicion'? See also *duku*?'.
- 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*,
- sakhi** witness < S. *sākhī* 'witness'  
**ponomosor sakhi** God, who sees everything  
**sakhi un** conj.v. take s.o. as a witness
- sākhya** number < S. *sākhya* '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*
- samay<sub>1</sub>** 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. *seʔ<sub>1</sub>*.
- samay<sub>2</sub>** 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)
- sambalpur** Sambalpur, name of a city in western Orissa
- sambi** iron ring of *ēri* (= *eri* ‘heel’?) (BG:192)
- sambhaṛay, sambhṛay<sub>1</sub>** 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’
- sambhṛay<sub>2</sub>** 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, paṅ, puṅ, tuḍaʔ, teʔj<sub>1</sub>, tupaṅ, uḍum*.
- samḍaʔ** See *simḍaʔ*
- samdhi, somdor, somdhi** a kinship term indicating the relationship between the parents of the bride and bridegroom < H. *samdhī* ‘father of a son- or daughter-in-law’; *samdhin* ‘mother of a son- or daughter-in-law’
- samjhay, somjhay** ACT: *samjhay*: explain; advise < S. *sa(m)jhā-* ‘explain’
- samjhe, somjhe** MID: *samjhe*: understand, know; be advised; *samjhay*: explain (GENER) < S. *samjh-* ‘understand’
- saʔmo** See *saʔmu*
- sampadak, sāpadak** editor < H. *sāpādak* ‘editor’  
**sampadak maṇḍal** editorial committee
- sampati** ACT: own, possess; MID:-; GENER; possession < S. *sampait, sampati* ‘possessions’
- sampraṛay, sampaṛay, sampeṛay** ACT: *sampraṛay*: prepare, dress (TR)
- sampraṛe, sampare, sampeṛe** MID: *sampraṛe*: become ready (when dressing), dress (ITR); *sampraṛay*: GENER of ACT; CAUS: *oʔb-sampraṛay, sa<ʔ>m-ṛay* ‘have someone dress someone else (who did not ask to be dressed)’, *oʔb-sampeṛe, sa<ʔ>mpre* ‘have someone dress someone else (who asked to be dressed)’; DOUB CAUS: *oʔb-sa<ʔ>mpṛay, oʔb-sa<ʔ>mpre* (same semantic distinction as above) < S. *sapar-* ‘get dressed up’  
**sampraṛe** masdar; ‘ready’
- samsay** ACT: 1. sink (TR); 2. plunder
- samse** MID: 1. sink (ITR); 2. become plundered < H. *sās-* ‘rebuke; punish; cause distress (to)’? See also *samay<sub>1</sub>, seʔ<sub>1</sub>*.
- samskriti, sāskṛiti** culture < H. *sāskṛiti* ‘culture’. See also *ḍaʔ<sub>4</sub>*.
- samtoʔ** See *somtoʔ*
- 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)
- 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.
- saŋ** become yellow (BG:193, not known to speakers I consulted)
- saŋsaŋ** turmeric (HJPA:243 ‘curcuma longa’); ‘yellow’ in older texts but now no longer in use. See also *piyar*.
- saŋsaŋ ompay** Turmeric River, name of a (mythological?) river.
- saŋsaŋ raŋgay** conj.v. apply make-up
- saŋgam** juncture, confluence (e.g. of two rivers) < H. *sāgam* ‘meeting, joining; confluence, specifically of the rivers Ganges and Jumna at Allahabad’
- saŋgo, 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 saŋgo*.
- saŋgo la?** conj.v. become friends, of friendship to become
- seir saŋgo** friendship
- saŋgo sori** neighbor
- saŋgo<sup>2</sup>d** ACT: close (TR); MID: 1. close (ITR); GENER OF ACT; 2. go; CAUS: *ob-saŋgod* (Malhotra, 1982:165 gives the form *sa<b>ŋgod*); DOUB CAUS: *ob-sa<?>ŋgod*. *saŋgo<sup>2</sup>d* 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 *go<sup>2</sup>d*. The meaning ‘close’ would appear to be a later development.
- saŋgo<sup>2</sup>d go<sup>2</sup>djhuŋ** traveller
- saŋgo<sup>2</sup>d siŋgi<sup>2</sup>d** ACT/MID: walk all the way; close completely. No apparent semantic difference between ACT and MID.
- saŋghar, saŋghra, saŋghara, saŋghro saŋgh(a) roy** ACT: help; MID:-; GENER: help (n.) < S. *sāgharā* ‘help (in work only)’. See also *sambhray<sub>2</sub>*.
- saŋghar karay** helper, one who helps
- saŋghara karay** conj.v. help
- saŋgharay kaŋ** a person who helps
- saŋsaŋ** See *saŋ*
- saŋke** MID: be captured: Not in current use. From HJPA:47, line 4 from top.
- saŋsi, sārsi** pincers, tongs < H. *sārsi* ‘pincers, tongs’ (HJPA:198,210)
- san<sub>1</sub>** 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 *saŋgo<sup>2</sup>d* ‘go’.
- san<sub>2</sub>** calendar year, used in dates with Christian years < H. *san* ‘year (of a calendar; era’
- san<sub>3</sub>** 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) **sarī, sari** *saree*, a type of clothing worn by most Indian women < S. *sāṛī* ‘saree’
- sanoy** (Mount) Sinai  
**sanoy biru** Mount Sinai
- sant** holy; ascetic, holy man < S. *sāt* ‘saint; holy man’
- santi** peace. < S. *sāntī* ‘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: *botoṅ saphay, kackac saphay*.  
**sapha karay** conj.v. clean
- saphal** successful < S. *saphal* ‘successful’
- saphay** See *saph*
- sāṛ** See *sāṛh*
- saṛa** See *saḍa*
- saṛak, sāṛak** street, road < S. *saṛak, sāṛak* ‘road’
- saṛaṅ** ACT: lay (TR) down (CAUS preferred); MID: lie down (ITR); CAUS: *sa<?b>raṅ*
- 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 *saṛsi*
- 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*
- saraṅ ka?** a certain type of bow (*ka?*) < H. *sārāg* ‘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? buṅam** 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 *sorga<sup>2</sup>d*.
- 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 do<sup>2</sup>d** 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. *sāsūr* ‘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. (*boko<sup>2</sup>b* ‘head’ is the subject) < H. *saṭ-* ‘stick’ (ITR), *saṭā-* ‘stick on (e.g. a stamp)’
- sat** 7 < S. *sāt*, 7<sup>c</sup>. See also *ghul*, *tham*, *thom<sub>4</sub>*.  
**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 *saṛdhay/saṛdhe, 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*
- saw<sub>1</sub>** See *say<sub>1</sub>*
- saw<sub>2</sub>** See *sow* ‘husbund’, *sowṛay* ‘wife’
- sawa** plus one quarter < H. *savā* ‘plus one quarter’  
**sawa saw** 125
- sawaṅ** strength, power < S. *sāvāṅ* ‘strength’  
**sawaṅgaṛ** 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’
- say<sub>1</sub>, saw, sos** 100 < H. *sau*, S. *sai* ‘100’
- say<sub>2</sub>** cut, harvest; harvest (n.)
- sāy** See *se<sub>3</sub>*
- sayad, sahayad** perhaps < S. *saīt, said, said*, H. *śāyad* ‘perhaps’
- saykil, saikil** bicycle < Eng.
- sayun salim, saihun salim** Heaven; Zion Salem (from the Bible)
- se<sub>1</sub>** please < S. *se* ‘please’
- se<sub>2</sub>** that < S. *se* ‘that’

- se lekhe** (in) that way
- se<sub>3</sub>, 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.’
- se<sub>4</sub>** 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*.
- seʔ<sub>1</sub>** 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*.
- seʔ<sub>2</sub>** 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 sanjo** friendship. *sanjo* means ‘friend’, while *seir* does not seem to have any independent meaning. See also *sanjo*, *dosti*.
- seʔj** ACT: cut (vegetables); MID: be cut ; *seʔj-*  
*seʔj*: GENER. See also *seneʔj*.
- sel<sub>1</sub>** 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-*.
- sel<sub>2</sub>** ‘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 *sābhu* ‘Shiva’.  
**syambhu raja** King Sembho
- semṛa** name of a village. Exact location unknown but in general vicinity of Ranchi. Related to *semraʔ*
- semra, simṛa** 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: *se<sup>2</sup>b>ghor, se<sup>2</sup>b>ṅghor*. See also *dīdī*.  
**seṅhorḍaʔ** straight; correct
- seṅtoʔ** Saturday. See *toʔ<sub>p</sub>, seṅʔ*
- seneʔj** knife. See also *seʔj, -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 *siṅpodʔ*, Mundari *sipuʔd*). See also *cepuḍ*.
- sēra** MID: become mature, worldly (BG:194; Unknown to speakers I consulted)
- sēreʔj** perfect, pure, correct  
**sēreʔjḍaʔ** 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 *khōro*.
- seriyay, sariyay** ACT: arrange; MID:- < S. *sariyā-/seriyā-* ‘arrange’
- serloʔsiṅ** south. See also *-loʔ<sub>p</sub>, -siṅ<sub>p</sub>*. Meaning of *ser* unclear. Seems to be a dialectal variant, equal in meaning to *turloʔ*. See there.
- serobim** angel (HJPa:257,4) < Engl. *cherub-(im)* ?
- serta, sairta** wick, fuse < S. *sertā* ‘wick’. See also *batti*
- seṭa** ant. See also *biṅim, cimṭā, demta, kāy, muʔjḍaʔ, toʔbḍir, toʔo<sub>p</sub>, umphyā*, also *bhundū* ‘ant-hill’.
- sēth** merchant (HJPb:40,1) < H. *seth* ‘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. *gāv seyān* ‘village headman’  
**seyanḍuʔ** older, “old-ish”
- si** See *siloʔ*
- siʔ, siʔḍ, sikh, sig** marker of the perfect. Forms: *siʔḍ* before the endings of the first and second persons, SG, in the present perfect, elsewhere in the present perfect *siʔ*. *siʔ* does not mark in the present perfect for tense/basic voice (= ACT/MID). *siʔ(ḍ)* has the form *sikh* in the past perfect before the ACT past marker *oʔ*. 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’.
- siʔd<sub>2</sub>** ACT: lose (not acceptable to all speakers); MID: be(come) lost; shrivel (HJPa:216,14, citing RR,483f.); *siʔd-siʔd*: GENER; CAUS: *oʔb-siʔd*, No DOUB CAUS
- siʔd** See *siʔ*
- siɔiʔj** 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 *siŋkoy*
- 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
- sikhe<sub>1</sub>** 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)
- sikhāl paṅhal** literate
- sikhay poṅhe** literate, educated
- sikhe<sub>2</sub>** MID: be lean (BG:195; Unknown to speakers I consulted)
- silim** a type of tree
- silimgaṅh** Silimgaṅh, 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
- siloʔ, si** ACT: plow (not acceptable to all); MID: plow; (BG:194) gives both the form *siloʔ* and also *si*. The form *si* no longer seems to be in use. The form *siloʔ* undoubtedly derives from *si* and the incorporated object *loʔ*, the combining form of *loʔkha* ‘dirt’. See also *-loʔ<sub>1</sub>* and *sini*.
- siloʔ** masdar of *siloʔ*
- silwar** aluminium < Engl. *silver*?
- sim** Sim (man’s name (from the Bible))
- sima<sub>1</sub>** the *Sima* tree
- sima<sub>2</sub>, 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
- simɔaʔ, samɔaʔ, simɔega** 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*

**-siṅ<sub>1</sub>** Combining form for ‘sun’. See *munu?siṅ* ‘east’, *ṅelo?siṅ* ‘west’, *serlo?siṅ* ‘south’. See also *siṅkom*.

**-siṅ<sub>2</sub>** Combining form of *siṅkoy*. See also *konḍu?siṅ*.

**siṅgar** jewelry < S. *sīgār* ‘jewelry’

**siṅkom, simkom, senkom, sinkom** star. See also *-siṅ<sub>p</sub>*, *tergan*.

**siṅkoy, sīkoy** hen; fowl; rooster. Combining form *-siṅ<sub>2</sub>*  
**gursiṅ** an egg-laying hen  
**kinir siṅkoy** wild chicken

**sinar des** Sinear, place name in the Bible

**sindhu** Indus

**sindhu 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<sub>p</sub>*. 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: *si<sup>2</sup>b>til*. See also *uḍul sitil, siniṅ*.  
**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. *smaraṅ* ‘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!*
- soʔ** ACT: fasten, tie (e.g. hair); MID:-; *soʔ-soʔ*: GENER; CAUS: *oʔb-soʔ*; No DOUB CAUS.
- soʔlui** ACT: (?); MID: tie up girl’s hair; girl’s hair, long hair tied in a knot, with or without a comb. See also *roḍlui, ului*.
- soʔb** See *souʔb*
- sobdhom** See *sodhom*
- sobre** See *sore*,
- soʔbro** 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 *soʔj*
- socay** ACT: think; know, understand (e.g. a language); MID:-; GENER; CAUS: *oʔb-socay, so<sup>2</sup>b>bcay*; DOUB CAUS: *oʔb-so<sup>2</sup>b>cay* (same meaning as simple CAUS meaning); thought, attention < S. *soc-* ‘think’. See also *soʔj*.  
**socay un** conj.v. give thought to, pay attention to
- soʔḍ** ACT: mix with hands; MID:-; *soʔḍ-soʔḍ*: GENER. See also *tar soʔḍ* under *tarʔ*
- sodhom,** ACT: sound (TR); MID: sound (ITR); X-oʔclock (in perfect); CAUS: *so<sup>2</sup>b>dhom*; DOUB CAUS: *oʔb-so<sup>2</sup>b>dhom*; sound made by a musical instrument < S. *sabad* ‘sound, word’? See also *bajay / baje, sohan*.
- sog** pity < S. *sog* ‘sympathy’  
**sog laʔ** 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: *so<sup>2</sup>b>han, oʔb-sohan*;



- No DOUB CAUS. See also *bajay / baje, sodhom*.
- sohe** See *sahe*
- sohor** village headman; important or great man
- sohoraj, sohoroy** See *bandoy*<sub>2</sub>
- soi** See *soy*
- so<sup>2</sup>j, sojh, sōj, soc, sōc** ACT: learn, know, understand; MID: be understood, etc.; *so<sup>2</sup>j-so<sup>2</sup>j*: GENER of ACT; concern, care, worry (n.) < S. *soc* ‘thought, idea; think’. See also *socay*.
- sojh** See *so<sup>2</sup>j*
- sojh** straight < S. *sojh* ‘straight; direct; honest’
- sokha** finder. See *deᅇᅇa sokha* ‘witch finder, magician’ under *dēwᅇᅇa* (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 *somᅇᅇ*
- somodor** See *samudar*
- somᅇᅇ, somo, sumᅇᅇ** forehead
- sompay, sompe** 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 *maᅇᅇra, sukra*.
- somtay, somᅇᅇay, sumtay** ACT: gather, collect (TR) < S. *saumᅇ-* ‘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: *o<sup>2</sup>b-somtay, so<<sup>2</sup>b>tay* ‘had someone collect something or someone who did not necessarily want to be collected’; *o<sup>2</sup>b-somte, so<<sup>2</sup>b>te* ‘had someone collect people together who came willingly’; DOUB CAUS: *o<sup>2</sup>b-so<<sup>2</sup>b>tay, o<sup>2</sup>b-so<<sup>2</sup>b>te* (same semantic difference as above). See also *dobray / dobre, japa?, le<sup>2</sup>d, lukay / luke, oku<sup>2</sup>b, (lutui) ranᅇᅇo?, reᅇᅇpay*.
- somti?** See *soᅇᅇti?*
- somto?, samto?** Monday < S. *somār din* ‘Monday’. See also *to<sup>2</sup>*.
- soᅇᅇ<sub>1</sub>** ACT: buy; MID:-; *soᅇᅇ-soᅇᅇ*: GENER; CAUS: *o<sup>2</sup>b-soᅇᅇ* ‘sell’; No DOUB CAUS
- soᅇᅇ siᅇᅇa** sell off
- soᅇᅇ<sub>2</sub>** See *son<sub>2</sub>*
- soᅇᅇ<sub>3</sub>** Found in HJPa:120, ln. 23. Appears to be a sequential marker, but not found elsewhere in this function.
- soᅇᅇᅇa?** a kind of fish-trap (HJPa:197,203). See also *culu, jhimori, kumoni, lonᅇᅇra, 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.
- sonḡor** not possessing magical abilities (HJPa, 144:10)
- sonḡtiʔ, somtiʔ** yard (MEAS.), a cubit
- sonḡh, sōḡh** the trunk of an elephant (HJPa:181,109)
- son<sub>1</sub>** 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 *-boʔ<sub>2</sub>*, *-daʔ<sub>6</sub>*.
- son<sub>2</sub>, -sonḡ<sub>2</sub>** suffix denoting the number of times. The only forms in current use are *meson* / *mensoḡ* / *menson* ‘once’, *barson* ‘twice’, *uʔpheson* ‘thrice’ and *kiʔjte son* ‘how often?’, but others such as *moloyson* ‘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*.
- son<sub>3</sub>** 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 kunḡuʔ** “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*
- sonhor<sub>1</sub>** 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’.
- sonhor<sub>2</sub>** 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.
- sonoḡ** door, gate. Cf. Sora *sənaḡ-ən* ‘door, gate’ (HJPa:191,167a). See also *-nV-*.
- sonphula** swollen < S. *phul-* ‘swell’
- sōp** fennel seeds (BG:196)
- soḡkom, sorkom** small stool for sitting on; seat
- soḡrom** 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.
- soḡpa** valley (HJPa:122, 62)  
**soḡpaʔ godjhuḡ** mountain pass
- sōḡh** See *sonḡh*
- sor** Combining form of *soreḡ* ‘stone’. See *paʔsor*, *boḡsor*, *kulusor* and *kunḡuʔsor* under *konḡuʔ*.
- sore<sub>1</sub>** ACT: finish (TR) (CAUS preferred); MID: take place quickly, become ready

- quickly; finish (TR), less quickly than the ACT; CAUS: *so*<<sup>2</sup>*b*>*re*, *o*<sup>2</sup>*b*-*sore*; DOUB CAUS: *o*<sup>2</sup>*b*-*so*<<sup>2</sup>*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*<sup>2</sup>*bre* as a CAUS form.
- sore<sub>2</sub>** 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*:
- sorga<sup>2</sup>ɖ, sorgo<sup>2</sup>ɖ** 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 saŋgo<sup>2</sup>ɖ** 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*
- sou<sup>2</sup>b, so<sup>2</sup>b, 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?*, *sumarɖay*).
- sowēŋiya** servant
- sowŋay, sawŋe, sawŋay, sawri** wife. See also *sou, ɖay*.
- 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

- sṭesan, stesan, ṭesan** (train or bus) station < Eng.
- sṭeṭ** 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: *oʷb-su*; No DOUB CAUS  
**su-su** masdar of *su*
- suʔ** ACT: sew (s.th., TR); MID: be sewn; *suʔ-suʔ*: GENER of ACT < H. *sī-* ‘sew’? Perhaps Sanskrit *sīvyati* ‘s/he sews’? Perhaps derived from *suʔtrom* ‘thread’, which is clearly borrowed from Indo-Aryan, see there.
- suʔb** 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.); *suʔb-suʔb*: GENER of ACT. See also *sunuʔb*; *sajay*<sub>1</sub>.  
**suʔbḍaʔ**<sub>1</sub> ACT: reach the hand into a liquid, usually water (*ḍaʔ*, 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
- suʔbḍaʔ**<sub>1</sub> See under *suʔb*
- suʔbḍaʔ**<sub>2</sub> See under *suʔb*. According to Biligiri (BG:197) ‘last year’, but this would appear to be a typing mistake for *suʔḍhaʔ*, 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
- suʔḍ** ACT:-; MID: become wet; *suʔḍ-suʔḍ*: GENER; CAUS: *oʷb-suʔḍ*; DOUB CAUS: *oʷb-su<ʔ>ḍ*
- sudḍ** pure < S. *śudh* ‘pure, unadulterated’. See also *sudhom*.
- suʔḍhaʔ** last year. See also *enmaʔ* ‘this year’, *asintay* ‘next year’, *suʔbḍaʔ*<sub>2</sub>.  
**mon suʔḍhaʔ** 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 “= *loʔ* ‘with’”. It is not clear what exactly is meant here, as I am not aware of any postposition *loʔ*, except from this passage. See *loʔ*<sub>4</sub>.
- sudhom, sudom** ACT: clean or purify someone else; MID: clean or purify oneself; pure; be(come) pure < S. *śudh* ‘pure, unadulterated’. See also *sudḍ*.
- sudhray** ACT: improve < H. *śudhār-* ‘improve (TR)’
- sudhre** MID: become improved < H. *śudhar-* ‘be improved’
- sudhu** a (girl’s?) name (Kerkeṭṭā, 1991:14)
- suga** parrot < S. *sugā* ‘parrot’. See also *koleʔ*, *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*, *maṅra*.
- sukhmuṅ** 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: *o<sup>2</sup>b-sului*, *su<?b>lui*; DOUB CAUSATIVE: *o<sup>2</sup>b-su<?b>lui*. See also *garam*, *giriṅ* / *giṅ*, *lo<sup>2</sup>b*, *ṅem*, *oṅem*, *oṅe*, *pogim*, *ruṅum*, *ṭheker*, *tapay* / *tape*, *urum* / *udum*, *usum*.
- sum<sub>1</sub>** 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: *o<sup>2</sup>b-sum*; No DOUB CAUS. See also *daṅom*.
- sum-sum** masdar of *sum*
- sumāṅ<sub>1</sub>**, **sum<sub>2</sub>**, **suṅ<sub>1</sub>** ACT: offer salutations in
- greeting; MID: meet (ITR). Roughly same meaning as *johar*. Same as *suṅ<sub>2</sub>?*
- sumāṅ<sub>2</sub>** See *somāṅ*
- sumarbo?** Mr.; praiseworthy (Malhotra, 1982:62)
- sumarḍay** 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*
- suṅ<sub>2</sub>** ACT: sacrifice; MID: be sacrificed to (individual sacrificed to is the subject); *suṅ-suṅ*: GENER of ACT. Same as *sum<sub>1</sub>*; *sumāṅ?* See also *sun<sub>1</sub>*, *summer*. Perhaps related to, if not identical with, *sum<sub>1</sub>*, '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 *barṅḍa*, is driven into an ant-hill.
- suṅgu<sup>2</sup>d** offering, sacrifice (< *suṅ go<sup>2</sup>d*, the culminating telic marker; from HJPa:162, fn. 10). Cf. however *suṅ jo?*, which suggests that *suṅ u<sup>2</sup>d* is the source (cf. *u<sup>2</sup>d* 'drink vs. *jo?* 'eat').
- suṅ jo?** ACT: sacrifice (HJPa, 144:10)
- sun<sub>1</sub>** honor, voice of holy spirits (HJPa:132, ln.

- 7; 134, fn. 7). See also *summer*; *sumañ*, *sum*<sub>1,2</sub>, *suñ*<sub>1,2</sub>
- sunloŋ** MID: echo (in the wildernis) (literally ‘holy voice’) (HJPa:132, ln. 7; 134, fn. 7) (unknown to speakers I consulted). See also *loŋ*<sub>1</sub>.
- sun<sub>2</sub>** zero < S. *sun* ‘zero’
- sundru<sup>?</sup>j, sunduru<sup>?</sup>j, sunruj** navel
- sundar** ACT: make beautiful; MID: be(come) beautiful; beautiful < S. *sundar* ‘beautiful’
- sundarbo<sup>?</sup>** beautiful
- sundarta** beauty
- sundarom, sundrom** vermilion
- sundarta** See *sundar*
- sunjorighaṭ, sunjurighaṭ** Sunjorighat. Name of a city, whereabouts unknown.
- sunloŋ** See under *sun*<sub>1</sub>
- summer** ACT: praise; MID:-; praise; sermon. See also *sun*<sub>1</sub>.
- summer karay** conj.v. praise
- sunruj** See *sundru<sup>?</sup>j*
- sunsan** peaceful, quiet < S. *sun-sān* ‘desolate, dreary; quiet, still’
- sunu<sup>?</sup>b** Found in Sāhu (1979/80:44), given with no meaning. Sāhu derives this from *su<sup>?</sup>b*, 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 *su<sup>?</sup>b*, -nV-.
- supari** betel nut < S. *supārī* ‘betel nut’
- supli** right (hand) (BG:197)
- suṛu<sup>?</sup>b** 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
- suraŋ** 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: *o<sup>?</sup>b-suru*, *su<<sup>?</sup>b>ru*; DOUB CAUS: *o<sup>?</sup>b-su<<sup>?</sup>b>ru* (not common); beginning < S. *śuru* ‘beginning’
- suru<sup>?</sup>b** 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 kaṛ** thief
- susray** ACT: hold (HJPa:91, ln. 5)
- main susray** honor, hold in honor
- suśrimati** Mrs < H. *śrīmatī* ‘Mrs.’
- su<sup>?</sup>trom** 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 raj** 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*
- \*†\***
- ṭaim** time < Eng.
- ṭak** ‘13’. Alternative for some speakers to *ghol u?phe*. Not in general use.
- ṭamar** See *tamar*
- ṭaṅ** See *ṭhaṅ*
- ṭaṅay** ACT: hang (TR) < S. *ṭāgā-* ‘hang’
- ṭaṅe** MID: *ṭaṅe*: become hanging, be hung up; *ṭaṅay*: GENER OF ACT; CAUS: *oʰb-ṭaṅay, ṭa<?>ṅay*; DOUB CAUS: *oʰb-ta<?>ṅay*; Past participle: *ṭaṅa-l* (not acceptable to all).
- ṭapu** island (HJPa:79f.)
- ṭāro** See *ṭhaṅo*
- ṭāṭ sāy** strongly < S. *ṭāṭ sāy* ‘strongly’
- ṭaṭay** ACT/MID: become tired and aching (of muscles, etc.). No apparent semantic difference between ACT and MID < H. *ṭaṭā-* ‘ache (the limbs or body)’
- ṭāy, ṭāy!** the cry of a bird (onomatopoeic)
- ṭebul, ṭebal** ACT: turn something into a table (e.g., in a story / myth); MID: become a table (e.g. in a story / myth); table < Eng.
- ṭeḍha, ṭeṭha, tirha** ACT: make crooked; MID: become crooked < S. *ṭeṭhā* ‘crooked’
- ṭeke** make, prepare (HJPb:56,77; 59, note 77) < H. *ṭek-* ‘support; maintain strongly’?
- ṭempay** ACT: beat with a stick; MID:-
- ṭeṭay** ACT: overeat and overdrink, overindulge; MID:-; GENER. See also *khoraṅay*.
- ṭeṭha** See *ṭeḍha*
- ṭesan** See *ṭesana*
- ṭete** name of one of the nine clans; used as a family name. Derives from *ṭeṭeṭohoʰj*. In one version of the history of the Kharia, also the name of one of the original nine sons.
- ṭeṭeṅga, ṭeṭṅga** lizard (BG:202 *ṭeṭṅga* ‘big lizard’; HJPa:174:56 *ṭeṭeṅga* ‘lizard’) < S. *ṭeṭēgā* ‘(tree or ordinary) lizard’
- ṭeṭeṭohoʰj** a type of bird. A shortened form of this word, *ṭete*, is also the name of one of the Kharia clans.
- ṭeṭṅga** See *ṭeṭeṅga*

- t̪ibar** See *t̪ibru*
- t̪ibru** See *t̪ibru*
- t̪ibhi** television < Eng.
- t̪ihil** comb (of a bird) (HJPa:219,26, who quotes RR:487f., No. 7 *t̪ihli* ‘tail’)
- t̪ika, t̪iklay** ACT: apply a *tika* to someone else’s forehead
- t̪ike<sub>3</sub>, t̪ikle** MID: apply a *tika* to one’s own forehead < H. *t̪ikā* ‘round ornamental mark made on the forehead’
- t̪ikaʈ** ticket < Eng.
- t̪ikay** ACT: catch s.th./s.o. and not let it go
- t̪ike<sub>1</sub>** MID: be caught < H. *t̪ikā*- ‘cause to stop; detain; check’
- t̪ike<sub>2</sub>** ACT/MID: last a long time. No apparent semantic difference. CAUS: *o<sup>2</sup>b-t̪ike, t̪i<<sup>2</sup>b>ke*; DOUB CAUS: *o<sup>2</sup>b-t̪i<<sup>2</sup>b>ke* < S. *t̪ik*- ‘last (referring to things that wear out)’
- t̪ike<sub>3</sub>** See *t̪ika*
- t̪iklay, t̪ikle** See *t̪ika / t̪ike*
- t̪ip̪ʰhekan** ACT: fix a date (with *tarikh* ‘date’ as object); MID: (of a date) to be fixed; the fixing of a date < S. *din t̪ip kar*- ‘fix (of day)’, *ʰhekan* ‘fixed (definite, as of date, arrangement, etc.)’  
**t̪ip̪ʰhekan karay** conj.v. fix a date
- to<sup>2</sup>bdaʔ** mud. See also *daʔ<sub>1</sub>*.
- to<sup>2</sup>bdir, to<sup>2</sup>bdir** white ant. See also *biʕim, cimʈã, demta, kãy, mu<sup>2</sup>jdaʔ, seʈa, to̪o<sub>2</sub>, umphya*, also *bhunḍu* ‘ant-hill’.
- to̪e<sup>2</sup>j** the sound made by parrots (HJPa:228,51) (onomatopoeic). See also *o̪e<sup>2</sup>j*.
- tokay** ACT: talk; MID:-; GENER < H. *tok*- ‘challenge; interrupt’
- tola** part of a village; BG:202: ‘small village containing not more than ten houses’. Now used more-or-less interchangeably with *poʔda, khoʕi* < H. *tolā* ‘quarter (of a town or village)’
- tonritoli** name of a *khoʕi* or ‘village section’ in Saldega (*salḍaʔ*) near Simdega (*simḍaʔ*)
- tonha** witch < S. *tonhā* ‘sorcerer’
- tonri** hill; small jungle (BG:202) < S. *tōgrī* ‘hillock’
- topi** cap (hat) < S. *topī* ‘cap’. See also *topriʔ*
- toʔpo, toʔpho** 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.
- topri** crown. See also *topiʔ*
- toʔpho** See *toʔpo*
- toror** long shaft of plough (HJPa:186,134)
- toroc** flashlight < Eng. *torch*  
**toroc batti** flashlight
- to̪o<sub>1</sub>** standing; stagnant; sitting (in children’s language) (HJPa:169:21) Appears to be the masdar of a root *to* with the meaning ‘stand’, which is not found in my corpus.
- to̪o<sub>2</sub>, ʰo̪ʰo** black ant (HJPa:169,21, from FGD). See also *biʕim, cimʈã, demta, kãy, mu<sup>2</sup>jdaʔ, seʈa, to<sup>2</sup>bdir, umphya*, also



- bhunḍu* ‘ant-hill’.
- tōya<sub>1</sub>** ‘14’. Alternative for some speakers for *ghol iʔphon/tham*. Not in general use.
- tōya<sub>2</sub>** type of small crane or heron, smaller than a *baŋklui*, or perhaps a certain kind of feather (HJPa:219f)
- tʰu** departive marker (,v2<sup>‘</sup>) which denotes that the action which it modifies is over and that the agent left after completing the action. *tʰu* has no independent lexical meaning. Cf. Santali *oʔo*, which virtually the same function. *tʰu* has combined with a number of lexemes to form new lexemes, which can also combine with *tʰu*: *olʰtʰu*, *ḍoʔḍtʰu*, *melayʰtʰu* *oḍamʰtʰu*, *yoʔtʰu* (the last two examples are not acceptable to all speakers). See also *tʰuḍaʔ*.
- tʰuḍa** See *tʰuḍa*
- tʰuḍaʔ** ACT: (of a river) to carry s.th./s.o. off; MID: to be carried off by a river (BG:202 ‘float’). See also *tʰu*, which would seem to have once been used as a lexical root, and also *ḍaʔ<sub>1</sub>*. See also *goʔ*, *ghōrci*, *hintor*, *kakuʔj*, *kunḍum*, *paŋ*, *puŋ*, *sambhray<sub>2</sub>*, *teʔj<sub>1</sub>*, *tuphaŋ*, *uḍum*.
- tʰuʔj** See *tʰuŋ*
- tʰuknu** basket < S. *tuknu* ‘basket (very small)’
- tʰuku** high rock (HJPa:188, fn. 145 ‘a flat rock where paddy is threshed’ from RR, no page); rock (BG:202)
- tʰup, tʰuʔj** ACT: shoot; MID: be shot; *tʰuŋ-tʰuŋ*: GENER OF ACT
- tʰunḍu** end (HJPa:281,45) < S. *tʰuŋar-* ‘come to an end (journey, work, fruit bearing season, life of bearing fruit)’? See also *tʰuʔḍ*, *ontuʔḍ*?
- tʰunḍute** in the end
- tʰunʦi** name of a mountain, whereabouts unknown (HJPa:224,43)
- tʰunʦi biru** Tunti Mountain
- tʰuraʔb(ḍaʔ)** ACT: make (s.o.) an orphan; MID: become an orphan; orphan < S. *tʰurā* ‘orphan’
- tʰuwar** orphan (BG:202)
- \*tʰ\***
- tʰaʔ** ACT: adhere, stick (TR)
- tʰhāḍa, tʰhāḍha** See *tʰanḍa*
- tʰhāḍho** See *tʰaŋo*
- tʰhag** See *tʰaŋ*
- tʰhah(a)ray** ACT: fix (a day) < S. *tʰahar-* ‘stay (stop for a time)’
- tʰhah(a)re** MID: wait; stop for some time
- tʰhakay, tʰhakāy** ACT: deceive, cheat; MID:-; GENER; CAUS: *oʔb-tʰhakay*; DOUB CAUS: *oʔb-tʰa<ʔb>kay* < S. *tʰhak-* ‘cheat’, *tʰhakā-* ‘be cheated’
- tʰhakāy poʔ** conj.v. deceive
- tʰhamkay** ACT: stop (TR) < S. *tʰhamkā-* ‘stop beating drum’
- tʰhamke** MID: stop (ITR) < S. *tʰhamk-* ‘stop (of rain)’
- tʰhaŋ, tʰaŋ, tʰhag** numeral classifier, appears to derive from the classifier *goʔhaŋ* (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, tʰāro, tʰāro, tʰāqho, tʰāw** place (n.) < S. *tʰāv* ‘place’  
**tʰaŋo ter** conj.v. give refuge (to s.o.) (HJPb:56,64)
- tʰanay, tʰane<sub>1</sub>** ACT: *tʰanay*: assert; stand up (TR); MID: *tʰane*: try (unsuccessfully) to assert; *tʰanay*: GENER of ACT < S. *tʰaŋhā* ‘stand (up)’?
- tʰandha, tʰāqha, tʰāqha, tʰandha** ACT: make cold; MID: become cold; cold (tea, water, etc. but not the weather) < S. *tʰandhā* ‘cold’. See also *raŋga*.
- tʰane<sub>1</sub>** See *tʰanay* / *tʰane*
- tʰane<sub>2</sub>** resolved (= *tʰane<sub>1</sub>*?)
- tʰaŋhiya** name of a *rāg* ‘musical melody’
- tʰāro** See *tʰaŋo*
- tʰāw** 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, lo<sup>2</sup>b, nem, oŋem, oŋe, pogim, ruŋum, sului, tapay / tape, urum / udum, usum*.
- tʰela?** ACT: push; MID: be pushed < S. *tʰel-, dʰekal-* ‘push’
- tʰepa** fingerprint (HJPa:66, 68, fn. 21)  
**tʰepa moqʰe** illiterate
- tʰewna** See *tʰehuna*
- tʰik** ACT: make good; repair; MID: become good; good; exact, exactly; OK! Alright! < S. *tʰīk* ‘exact’, H. *tʰīk* ‘good; exactly’
- tʰikedar** contractor, leaseholder < S. *tʰīkādār, hīkedār* ‘contractor’
- tʰisa(y)** ACT: call out loudly; cry for help, call out to someone; MID:-; GENER; CAUS: *o<sup>2</sup>b-tʰisa(y), tʰi<<sup>2</sup>b>sa(y)*; DOUB CAUS: *o<sup>2</sup>b-tʰi<<sup>2</sup>b>sa(y)*
- tʰo, tʰu, aʰo** 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 *a<sub>2</sub>=, =o, goʰaŋ, tʰaŋ*.
- tʰo?** ACT: shoot, hit; affect (not acceptable to all); MID: affect; cling to; get hit; CAUS: *o<sup>2</sup>b-tʰo?*; No DOUB CAUS < H. *tʰok-* ‘strike (against); tap’
- tʰoka** ACT: make (s.th.) fit; MID: become just sufficient; to fit exactly (dress) < S. *tʰukʰukiyā, 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*

**thūʔhi, thūʔhi** ACT: cut or break off (finger, tree, etc.); MID: be cut or broken off < S. *thūʔhi*, 'broken off (adj.)'. See also *thunʔhi*.

**thunʔhi** stump (HJPa:208,10) < H. *thūʔh*, 'stump (of a branch or arm); trunk (of a tree)'. See also *thūʔku, thūʔhi*.

**thurʔlu** bald < S. *thurʔlu* 'bald'

**thuray** ACT: collect < S. *thurā-* 'collect'

**thure** MID: become collected

**thūʔku** tree trunk < S. *dhūʔu, dhūʔku* 'tree stump'. See also *thunʔhi*.

**\*t\***

**ta** marker of MID, nonpast on predicates. See also *te, ta'jd, te'jd*.

**ta'b, 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*<sub>3</sub>

**ta'j<sub>1</sub>** ACT: distribute, divide; MID:-; *ta'j=ta'j*: GENER; CAUS: *oʔb=taj*. Perhaps once related to *a'j<sub>1</sub>/ayi'j*, 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 *ta'j* and *a'j<sub>1</sub>* are at least now clearly two independent lexemes.

**ta'jna** distribution

**ta'j<sub>2</sub>** See *ta'jd*

**tajbij** shortage (Kerkeʔā, 1991:23)

**ta'jd** 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 *a'j/*

- ayiʔjd*, probably as a kind of “actualizer”.  
See also *teʔjd*.
- taʔjna** See *taʔj*<sub>1</sub>
- 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, taṅ<sub>2</sub>** now  
**tam(a) jou** until now
- tamar, ʔamar** Tamar, name of a village (= Tamaṅ, southeast of Bunde, HJPa:136, ln. 5, 138, fn. 5)
- tamasa** ACT: put on a show, act in a funny way; MID:-; GENER; show (n.) < H. *tamāsā* ‘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, hāʔchīṅ*.
- taṅ<sub>1</sub>** annoyance < H. *tāg* ‘cramped; distressed; vexed’  
**taṅ karay** conj.v. annoy
- taṅ<sub>2</sub>** See *tama*
- taṅ<sub>3</sub>** Combining form of *koṅtaṅ* ‘cow’. *-taṅ* is no longer productive and is found in modern Kharia in few words, such as the following: *dimtaṅ* ‘(animal) stall’, *giniṅtaṅ* ‘bride price (paid in cattle)’, *koṅtaṅ* ‘cow’, *khoʔtaṅ* ‘guard over, tend (cattle)’.
- taṅma** stalk (n.) (HJPa:201,236)
- tap** ACT / MID: weave; *taṅ-taṅ*: GENER. No apparent difference between ACT and MID with simple stem.
- tanḍaʔ** marinated, soaked (HJPa:71, 73, fn. 24)  
**tanḍaʔ golaṅ** a type of rice beer in which the rice is first soaked in water and boiled. See also *komsor golaṅ*.
- 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 *oroṅ*.
- tapan** warm < H. *tapan* ‘heat’. See also *tapay / tape, komsor (golaṅ)*.

- 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*, *giriṅ / giṅiṅ*, *lo<sup>2</sup>b*, *jem*, *oṅem*, *oṅe*, *pogim*, *ruṅum*, *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 so<sup>2</sup>ḍ** knock down; dejected, downcast; damned (HJPa:221, 33)
- kiṅo<sup>2</sup> tar so<sup>2</sup>ḍ** damn it!
- taraju** balance, scale (HJPa:198,214 ‘beam of a balance’) < S. *tarāju* ‘scale’
- taran** shoulder. See also *khand*.
- tarbu<sup>2</sup>j** 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: *ta<sup>2</sup>b>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
- taro<sup>2</sup>b** the tree *Buchanania latifolia*, and its nut (Malhotra, 1982:267: ‘root’). See also *car<sub>1</sub>*
- tarsar** with difficulty
- tarsay** ACT: cause to want, tease, tantalize < S. *tarsā-*, *tars-* ‘tease; long for’
- tarse** MID: long for (BG:198 ‘struggle’)
- tarsi<sup>2</sup>?** ‘17’ (not in general use). Alternative for some speakers to *ghol tham/thom*.
- tarso<sup>2</sup>ḍ** 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’
- tataṅ, 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’
- tay<sub>1</sub>** ablative postposition (‘from’) used with absolute or GEN. Also used as an instrumental (‘with; by’) and, occasionally, perlativ postposition (‘through’). Also used to mark the standard in comparatives and superlatives. Cf. Brajbhasha and Awadhi *taī* ‘from’.
- taybo<sup>2</sup>?** towards

- tay<sub>2</sub>** then
- tay<sub>3</sub>, tai** pan for frying, frying pan < S. *tāi* ‘shallow, metal frying pan’. See also *hakanḍaba*.
- tay<sub>4</sub>** that many < H. *tai* ‘that much/many’
- tayar, teyar** ACT:??; MID: become ready; ready, prepared < S. *teyār* ‘ready’  
**tayari** preparation
- te<sub>1</sub>** 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*?
- te<sub>2</sub>** nonpast ACT marker. See also *ta*, *te<sup>2</sup>jd*, *ta<sup>2</sup>jd*.
- te<sup>2</sup>d** 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<?b>gui*
- teinko, tenko** a little, some < S. *teinko* ‘a little, some’
- teisan** such < S. *aisān* ‘like this’; *usān* ‘like that’, H. *taisā* ‘such’
- te<sup>2</sup>j<sub>1</sub>** ACT: carry on head (women) or shoulders (men); MID:-; *te<sup>2</sup>j-te<sup>2</sup>j*: GENER. See also *go?*, *ghōṛci*, *hintor*, *kaku<sup>2</sup>j*, *kunḍum*, *paṇ*, *puṇ*, *sambhray<sub>2</sub>*, *ṭuḍa?*, *tuphaṇ*, *uḍum*.
- te<sup>2</sup>j<sub>2</sub>** ACT: break or snap a rope by pulling on it too hard; MID: break or snap (of rope) (BG:199: ‘snap’)  
**te<sup>2</sup>j-te<sup>2</sup>j** masdar of *te<sup>2</sup>j*
- tej<sub>3</sub>** strong < S. *tej* ‘strong (desire, smell)’  
**tej raph** light (n.)  
**tej raph ter** conj.v. be bright, give light
- te<sup>2</sup>j<sub>4</sub>** See *te<sup>2</sup>jd*
- te<sup>2</sup>jd** 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 *a<sup>2</sup>j* /*ayi<sup>2</sup>jd*, probably as a kind of “actualizer”. See also *ta<sup>2</sup>jd*.
- tekiya** See *takiya*
- teleṅga** stranger; enemy; man’s name  
**teleṅga khaṛiya** a famous Kharia freedom fighter who fought against the British occupation of India
- teli** oilman < H. *telī* ‘oil-miller; seller of oil’
- telmiṇ, tilmiṇ** sesame, *Sesamum indicum*, L., a kind of oil seed (HJPa:239,83) < H., S. *tel* ‘oil (mineral and/or vegetable)’
- teloṇ** 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’
- teṇ** 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. *tintiṭī* ‘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(l?)*?
- 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, ṭibar, ṭibru** 6. Not in general use. See also *chaw*.
- tihā** 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
- tij** ACT: cover paddy with straw; fill up a *tijjaʔ* with paddy packed in this way; MID:-; *tij-tij*: GENER
- tijjaʔ** 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*
- toʔ<sub>1</sub>** day; day and night; (period of) time See also *din*
- toʔ<sub>2</sub>** 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 *thom<sub>1</sub>*.
- toʔbdaʔ** mud. See also *daʔ<sub>1</sub>* ‘water’
- toʔbdjir** See *toʔbdjir*
- tobloŋ, 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
- toloŋ** 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 toloŋ*.
- 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*
- tomo<sup>2</sup>d** mouth. Undoubtedly from an earlier stem meaning something akin to ‘eat’. See also *beto<sup>2</sup>d*, *togo<sup>2</sup>j*, *tu<sup>2</sup>j* 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: *o<sup>2</sup>b-tomon*, *to<<sup>2</sup>b>ŋon*, *to<<sup>2</sup>b>ŋon*, *to<<sup>2</sup>b>-mon*, *to<?<sup>2</sup>>mon*; CAUS with *dosidar* ‘blame s.o.’; DOUB CAUS: *o<sup>2</sup>b-to<<sup>2</sup>b>-mon*
- tomsin<sub>1</sub>, tomsin, tumsin** wasp, hornet
- tomsin<sub>2</sub>** See *thomsin*
- ton** ACT: strain the water out of something (e.g. rice); MID: be strained. See also *chāray*, *chāre*.
- tonliŋ** See *tomleŋ*
- toŋon** See *tomon*
- tonke<sup>2</sup>d** 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:-
- tore<sup>2</sup>j** 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*.
- torko<sup>2</sup>d** lizard (BG:200)
- toro roro** (onomatopoetic) the sound made by fifes and bugles (HJPA:260,10)
- toro?, toro<sup>2</sup>d, ture** ACT:- (BG:200: ‘cry like an animal’); MID: cry, weep; cry out; CAUS: *to<b>ro?* make someone cry, weep. See also *ro<sup>2</sup>d*.

- 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
- tuʔ<sub>1</sub>** ACT: copulate (BG:201)
- tuʔ<sub>d</sub>, tuʔ<sub>2</sub>** 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<sub>d</sub>*.
- tuḍa, tuḍa** tomorrow. See also *tuḍloṇ*.
- tuḍay, tuṛay** cotton (ready for spinning) (BG:201)
- tuḍloṇ** the day after tomorrow; the next day; tomorrow morning. Speakers were somewhat unsure of the meaning of *tuḍloṇ*. The most commonly cited meaning was ‘the day after tomorrow’ = *mundibaʔ*. See also *tuḍa, meyaṇaʔ, mundibaʔ*.
- tuḍum** a kind of fish (HJPA:198f.)  
**tuḍum kaḍoṇ** the *tuḍum* fish
- tui<sub>1</sub>** ACT: resemble, follow in s.o.’s footsteps; MID:-; *tui-tui*: GENER
- tui<sub>2</sub>** ACT: patch clothing; MID: (of clothing) to be patched. See also *lutui*.
- tui<sub>3</sub>, tuī, tuj** ACT: shoot with an arrow; cohabit (HJPA:208,10); MID:-; *tuī-tuī*: GENER. See also *tutui*.
- tuʔ<sub>j</sub>** ACT: put (food, object) in the mouth; MID:-; *tuʔ<sub>j</sub>-tuʔ<sub>j</sub>*: GENER; See also *togoʔ<sub>j</sub>*, from which this probably derives but which was unknown to speakers I consulted, and *betoʔ<sub>d</sub>, tomoʔ<sub>d</sub>*.
- tuji** ACT/MID: lean on a stick or cane while walking, walk with a stick or cane. No apparent semantic difference, MID preferred.
- tuʔ<sub>j</sub>huṇ** See *toʔ<sub>j</sub>huṇ*
- 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*
- tumsinṇ** See *tomsinṇ*
- tuj** See *tui<sub>3</sub>*
- tungol [sic!]** index finger (BG:201). See also *cuṇḍul*.
- tungom [sic!]** a kind of grass (BG:201)
- tun** sin (HJPA:272,28). See also *dusum*.
- tunboʔ, tumboʔ, tohonboʔ** daytime (i.e., before evening); noon
- tundu<sub>1</sub>** ACT: stop (s.o.) talking; interrupt s.o.; MID: come to an end (e.g. an act in a play); CAUS: *tu<ʔb>nḍu* – can have either of the two meanings given above

- for the simple ACT
- tunḍu<sub>2</sub>** 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 *tuphāḡ* ‘a tube through which something is blown: a musket’? See also *goʔ*, *ghōḥci*, *hintor*, *kakuʔj*, *kunḍum*, *paŋ*, *puŋ*, *sambhray*, *tuḍaʔ*, *teʔj*, *uḍum*.
- tuḥay** See *tuḍay*
- tuḥko** Muslim < H. *turk* ‘inhabitant of Turkestan; Muslim soldier; muslim’. See also *ḍaḥiyal*.
- 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**, **torḥloʔ** 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. *ḍhālu* ‘slope’
- tham** 8, said by some speakers to have the values ‘4’ or ‘7’. Not in general use. See also *aḥ*, *ghal*<sub>2</sub> ‘8’, *thom*<sub>4</sub> ‘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*, *o<sup>2</sup>b-tharthar(w)ay*, *tha*<*b*>*thar*-(*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*
- thom<sub>1</sub>**, **thoṇ<sub>1</sub>** ACT: pound into pieces, smash (with a rock); MID: be pound into pieces. See also *kuca*, *to?ba?*
- thom<sub>2</sub>** ACT: throw [RK, 3:3], unknown to other speakers I consulted. Perhaps related to, if not in fact identical with, *thom<sub>1</sub>*?
- thom<sub>3</sub>**, **thoṇ<sub>2</sub>** because, for. Usually used with GEN but direct case is also grammatical.
- thom<sub>4</sub>**, **thoṇ<sub>3</sub>** 8 See also *tham* ‘8’, *ghal<sub>2</sub>* ‘8’, *thomsij* ‘9’. Said by some speakers to have the value ‘7’. Not in general use.
- thomkui** See *tomkui*
- thomsij**, **tomsij<sub>2</sub>** 9. Not in general use. See also *thom<sub>4</sub>* ‘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’  
**toṛekana?** something, somewhat, a little  
**thoṛekan** some, a few  
**thoṛe thoṛe** little
- thorthoray** See *thartharay*
- thothaṛay**, **thothiyay** 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*.
- thuray<sub>1</sub>**, **thuṛay** ACT: tap or nudge someone
- thure** MID: become nudged. Cf. Brajhasha *thūr-* ‘strike, beat, pound’?

**thuray<sub>2</sub>** 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')

**ubar<sub>1</sub>** ACT: make something become two; MID: become two; 2. See also *ghol-ubar*; =*bar*; -*bar*; *bariya*, *dui*

**ubar ekɾi** 40

**ubar<sub>2</sub>** CAUS form of *bair* (see there)

**u<sup>2</sup>bɖu?** 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<sup>2</sup>d*.

**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*.

**u<sup>2</sup>bne**, **umne** this much, many; enough; so many, so much; so very. See also *ho<sup>2</sup>bne*.

**u<sup>2</sup>bne ga** etc. (HJPA:222,36)

**umnekan** so many (= *umne ekan*)

**ubphe** See *u?phe*

**ubɾay** turned over (HJPA:176,66f.) < S. *ubrā-* '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 *u<sup>2</sup>dchuŋ*

**u<sup>2</sup>d<sub>1</sub>** ACT: drink; MID:-; *ud-ud*: GENER; CAUS: *ub-u<sup>2</sup>d*, *ob-ud*

**ud idə?** ACT: drink up; MID:-

**u<sup>2</sup>dna** drink. Infinitive of *ud*

**udna də?** drinking water (HJPA: 269, 23)

**u<sup>2</sup>d<sub>2</sub>** mushroom (BG:204). See also *khūkhri*, *puɖub*, *puɖ ud*.

**udə** See *uɾay*

**u<sup>2</sup>dchuŋ**, **u?chuŋ** stove. See also *cawka*, *cawki*, *culha*.

**uḍu?** at least, though, contradictory particle

**uḍul sitil, uḥul sitil** on the sides, around. *uḍul* does not seem to have any independent meaning. See also *sitil*.

**uḍum, uḍuḅ** ACT: take out; make off with; drive off; bring; (BG:204: ‘carry like a thief’); MID: escape; GENER; CAUS: *u<sup>?b>ḍuḅ, o<sup>2</sup>b-uḍuḅ* ‘follow’; DOUB CAUS: *o<sup>2</sup>b-u<sup>?b>ḍuḅ*. See also *go?*, *ghōḥci*, *hintor*, *kaku<sup>2</sup>j*, *kunḍum*, *paḅ*, *puḅ*, *sambhray<sub>2</sub>*, *ṭuḍa?*, *te<sup>2</sup>j*, *tuphaḅ*.

**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. *udāharaḅ* ‘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*

**ughay<sub>1</sub>** ACT: make, do thus; MID: become thus; thus, this way (from *u* ‘this’ and *ghay* ‘way’)

**ughay<sub>2</sub>** 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)

**ukon<sub>1</sub>** ACT: spread out (TR); MID: spread out (ITR)

**ukon<sub>2</sub>** See *ikon<sub>2</sub>*

**ukṛi** See *ekṛi*

**uku<sup>2</sup>b** See *oku<sup>2</sup>b*

**ukh** sugarcane < H. *ūkh* ‘sugarcane’

**ukho?** that (derogatory). See also *u*, *kho?*<sub>3</sub>

- (there: *hokhoʔ ghayga*).
- ulaʔ, ullaʔ** leaf; letter. See also *cit̪hi, lipi*.  
**ulaʔ anargi** a traditional Indian toothbrush of stick
- ulab̪bagha** a tiger which has come about from a human being being transformed into a tiger (HJPb:55,28). Probably connected to *ul̪ta(y)*.
- uldaʔ** a place where fallen leaves collect (BG:204). See also *ulaʔ*.
- ulgulan** war
- ulhay<sub>1</sub>** ACT: to undercook (e.g., meat, not rice)
- ulhe<sub>1</sub>** MID: to become only half-cooked, undercooked
- ulhay<sub>2</sub>** ACT: bend (TR), seduce, lead astray; wring from s.o. (HJPa:92, ln. 10; 93, fn. 42; Unknown to speakers I consulted.)
- ulhe<sub>2</sub>** MID: (?) bend (ITR) (HJPa:93, fn. 42)
- ullaʔ** See *ulaʔ*
- ulnd̪ay** ACT: help s.o. lie down; lay s.th. down; 2. roll s.th. See also *d̪halngay*.
- ulnd̪e** 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’
- ul̪ta(y)**, ACT: *ul̪ta(y)*: turn over (TR), leaf through (a book)
- ul̪te** MID: *ul̪te*: turn over (ITR); be topsy-turvy (BG:204); *ul̪ta(y)*: GENER of ACT < S. *ul̪ta-* ‘turn over’ (TR), *ul̪t-* ‘turn over’ (ITR). CAUS: *oʔb-ul̪tay*; No DOUB CAUS  
**hokaʔaʔ ul̪ta** on the contrary (HJPb: 45,20)  
**ul̪ta cale** conj.v. refuse  
**ul̪ta 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 daʔ** boil for a long time (of water). See *daʔ<sub>1</sub>*, more likely *daʔ<sub>6</sub> (daʔ)*  
*uluʔ daʔki* ‘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, soʔplui*.
- 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 *ayiʹj*). *-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: *umboriʹ*.
- umne** See *uʹbne*
- umoy** See *um*
- umpay** See *ompay*
- umper** See *humber*
- umphya, uphya** flying ant < S. *uphiyā* ‘flying ant’. See also *biṛim*, *cimṭā*, *demta*, *kāy*, *muʹjdaʹ*, *seṭa*, *ṭoʹbdīr*, *ṭoto*, also *bhunḍu* ‘ant-hill’.
- uṅgul** top (n.) (BG:205)
- uṅ, oṅ** ACT: wind (TR) (e.g., winding separate strings together to form a rope), twine, braid (hair); MID:-; *uṅ-uṅ*: GENER
- uṅ<sub>2</sub>** See *un<sub>1</sub>* (from BG:205)
- un<sub>1</sub>, on, uṅ<sub>2</sub>** 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*, *botoṅ*, *bharosa*, *dular alar*, *dularboʹ*, *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*
- un<sub>2</sub>** 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*.
- unuʹphe** See *uʹphe*
- 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 *upulʹ*?
- upul** ACT: lift up; MID: be lifted up. See also *uplay* / *upleʹ*?
- upuṅ** See *opuṅ*
- uʹphe, uʹpheya, upheya, ubphe** 3 (not in general use). See also *tin*.  
**unuʹphe** 3 each. See also *-nV-* (HJPA: 146, h, 3).  
**uʹphe say** 300  
**uʹpheson** thrice
- uphya** See *umphya*
- uṅan baj** airplane < S. *uṅānbāj* ‘aeroplane’



- uṛay<sub>1</sub>** ACT: waste (money, etc.); MID:-; GENER;  
CAUS: *o<sup>2</sup>b-uṛay*, *u<ʔ>ṛay*; DOUB CAUS:  
*o<sup>2</sup>b-u<ʔ>ṛay* < S. *uṛā-* ‘waste (money)’
- uṛay<sub>2</sub>**, ACT: cause to fly (e.g. by scaring off  
birds)
- uṛe** MID: fly < S. *uṛ-* ‘fly’
- uṛisa, ũṛisa** 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)
- ursa<sup>2</sup>ḍ** 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 *sa<sup>2</sup>ḍ* 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’.
- ursa<sup>2</sup>ḍ** See *ur*
- uruwa** dung beetle. Cf. Mundari, Ho, Santali  
*uru* ‘beetle’ (HJPa:181,103). See also  
*i<sup>2</sup>jthaŋgaʔ 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*, *lo<sup>2</sup>b*, *jem*,  
*oŋem*, *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 *ḍaʔ<sub>1</sub>*,  
‘water’.
- urumḍaʔ laʔ** conj.v. feel hot, sweat  
(HJPa:212,4)
- uruy** ACT: blame (HJPa:84 (first word);  
unknown to speakers I consulted.)
- usadḍ** 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’
- usedḍ** 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 raj** 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*, *lo<sup>2</sup>b*, *ŋem*, *oŋem*, *oŋe*, *pogim*, *ruŋum*, *sului*, *ŋe<sup>2</sup>ker*, *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.)
- ũŋ** camel < S. *ũŋ* ‘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<sup>2</sup>(-mu<sup>2</sup>)-*qa<sup>2</sup>**.
- utpha<sup>2</sup>** without work. Also used in the idiomatic expression *o<sup>2</sup>o<sup>2</sup> umbo<sup>2</sup> la<sup>2</sup> utpha<sup>2</sup>!*, which means roughly ‘Of course! You better believe it!’
- uttar, utar** north < S. *utar* ‘north’. See also *arlo<sup>2</sup>*.  
**uttar purab** northeastern (HJPb:53, 4)  
**utri** northern
- utu<sup>2</sup>d, utun<sub>1</sub>** show, confess (HJPA:206,6, citing FGD). See also *utun*. The form *utu<sup>2</sup>d* was unknown to speakers I consulted, who said that *utun* is used this way.
- utun<sub>2</sub>, utuŋ, otun** ACT: show; relate, narrate; explain; announce; call out; MID:-; GENER; CAUS: *o<sup>2</sup>b-utun*, *u<ŋ>tun*; DOUB CAUS: *o<sup>2</sup>b-u<ŋ>tun*. See also *utu<sup>2</sup>d*.  
**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 *utər* ‘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<sup>2</sup>** ACT: bathe (TR); MID: bathe (ITR); CAUS: *o<sup>2</sup>b-uwa<sup>2</sup>*, *u<ŋ>wa<sup>2</sup>* ‘have s.o. bathe s.o. else’; DOUB CAUS: *o<sup>2</sup>b-u<ŋ>wa<sup>2</sup>* ‘ask to be bathed by s.o.’  
**uwa<sup>2</sup>na qa<sup>2</sup>** bathing water (HJPA:269, 23)  
**uwa<sup>2</sup> uwa<sup>2</sup>** ACT: bathe (TR) quickly / over and over  
*uwa<sup>2</sup> uwi<sup>2</sup>* 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, usaḍ, used** shaking of the head; blood (relatives) (HJPa, 122, 55 *wesed buḥ*; 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, =ʔ<sub>1</sub>, =aʔ<sub>1</sub>, =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 ḍel** 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 *ijam***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
- yo<sub>1</sub>** ACT: see; MID: be seen, appear; *yo-yo*: search, wait for; GENER of ACT; CAUS: *o<sup>2</sup>b-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'?
- mo<sup>2</sup>d gune yo** cast an evil glance on, covet
- yo<sup>2</sup>u?, yu<sup>2</sup>u?** ACT:-; MID: be on the lookout for, keep waiting for; appear, seem
- yoku<sup>2</sup>j** ACT:-; MID: wait for, watch. Meaning of *ku<sup>2</sup>j* unclear.
- yona** scene (in a play or drama), infinitive of *yo*
- yo<sup>2</sup>tu** 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 *yo<sup>2</sup>tu tu*.
- yo<sup>2</sup>ugar** visitor (HJPa, 156: 34, e,1)
- yo-yo** masdar of *yo*
- yo<sub>2</sub>** Vocative of *ayo* 'mother'. See also *māy*.
- yohan** See *yuhanna*
- yoku<sup>2</sup>j** See *yo<sub>1</sub>*
- 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<sub>p</sub>*, *-nV-*.
- yo?** ACT: open (TR); MID: open (ITR); *yo?*-*yo?*: GENER. See also *kholay / khole, ru?*
- yo<sup>2</sup>u?** See *yo<sup>2</sup>u?* under *yo<sub>1</sub>*.
- 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*.