

Hill Korwa of Kado Pani

Outline Grammar, Text and Glossary

Masato Kobayashi

Language Consultants

Pandri Bai and Phaguwa Ram

2025

Kotoba Books



Villagers of Kado Pani (2014)



Mrs. Pandri Bai (top left), Mr. Phaguwa Ram (top middle) and their family

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Kotoba Books
Kyoto and Vizianagaram

Texts and Analysis of Indian Languages Series – Volume 2
Series Editor: Peri Bhaskararao

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Author: Kobayashi, Masato, 1970—

Hill Korwa of Kado Pani: Outline Grammar, Text and Glossary / Masato Kobayashi

Subject: Korwa Language (Austroasiatic family; India) — Grammar, Folktale, Glossary

Publisher: Kotoba Books. 236 Nishiuyacho, Kyoto 600-8160, Japan

ISBN 978-4-911171-02-8

Printed in Japan

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Preface

1 Fieldwork

This project started with the insight of my Kuřux collaborator, the late Bablu Tirkey (1980–2015). While traveling together in Kuřux-speaking areas to document Kuřux folktales in 2009, Bablu’s elder sister, Lakshmania, who resides in Jashpur District, Chhattisgarh, shared an intriguing story. She mentioned meeting Hill Korwa beekeepers who spoke a language she did not understand. This sparked our curiosity.

In March 2012, Bablu, Tetru Oraon, and I visited three villages in that area, Harrapath, Kado Pani and Remne. We confirmed that the villagers, including young children, still actively spoke Hill Korwa, a Kherwarian Munda language. This discovery surprised us, as Hill Korwa was considered critically endangered in both Jharkhand and Chhattisgarh. However, we were unable to find collaborators of linguistic fieldwork in these villages at that time.

In 2013, the late Jagdeo Ram Bhagat, Bablu’s uncle and a former teacher at a Korwa school in Patia (Jashpur District), introduced us to one of his former students from Kado Pani, Mrs. Pandri Bai. Pandri pursued higher education and now works as a school teacher in Jashpurnagar. Even though she uses Hindi at home and in her professional life, she remains fluent in Hill Korwa. During our first visit, she shared a two-hour-long life story in Hill Korwa, parts of which are transcribed in the Texts section of this volume with her kind permission.

In February 2014, Bablu Tirkey, Tetru Oraon, and I visited Pandri’s family in Kado Pani, staying with them and recording villagers’ folktales. During this visit, we met Mr. Phaguwa Ram, Pandri’s younger brother, who works for the village council of Sonkyari. Both Mrs. Pandri Bai and Mr. Phaguwa Ram graciously volunteered to serve as language consultants for our research. From that point onward, we visited them annually to learn more about the Korwa language. However, progress was often slow due to various obligations and unforeseen emergencies.

In Jashpur District, Hill Korwa is spoken in the villages of Harrapath, Gidha, Chatain Pokhra, Hundrupath, Chhatori, Remne, and Kado Pani. During our preliminary visit, we observed significant dialectal variation in Hill Korwa. While this variation is an important aspect to address in a descriptive study, we decided to focus our description on the dialect spoken in our consultants’ village, Kado Pani (N. 23°03'60", E. 83°55'08"), Sonkyari Village, Manora Block, Jashpur District, Chhattisgarh.

Words from Bahl’s *Korwa Lexicon* (1962), which have been incorporated into our Glossary, were collected in Dumartoli near Jashpurnagar. By contrast, Barker’s *The Phonemes of Korwa* is based on the dialect of Shankargarh Thana in Surguja District.

2. Language Name

In his description of Korwa, Grierson [Konow] (1906: 148) identifies Erīgā as a sub-tribe of the Korwas. However, according to our consultants, this term is used exclusively by outsiders. They themselves prefer the name *pahāṛī korvā* (“Hill Korwa”), which they use to distinguish their group from the *dihāṛī korvā* (“Plains Korwa”).

3. Previous Studies

Volume 4 of Grierson’s *Linguistic Survey of India*, prepared by Sten Konow, contains a concise grammar and language specimens (Grierson 1906: 147–166). Barker (1953) described the phonology of Korwa in eastern Surguja. Bahl (1962) compiled a lexicon of approximately 2,500 Korwa words, from a dialect closely related to that of Kado Pani. This work is particularly valuable as it documents inherited words no longer in active use, as well as culturally sensitive terms not easily elicited through interviews. Bahl’s lexicon was later typed in by Donegan and Stampe (see Bibliography). Prasad (2000) and George (2014a) have produced Korwa phrase books, contributing to the study of the language.

4. Corpus

The grammatical description in this work is based on elicitation interviews conducted with our consultants and on the transcripts of our recordings. Those transcripts are referred to by the following italicized abbreviations. Six of these transcripts are presented in Chapter 2.

Bamboo Shoots: Bhinsari Bai, ‘Woman who went to cut Bamboo Shoots’.

Recorded on March 11, 2015.

Brothers: Sudhni Bai, ‘Brothers challenging each other’. March 10, 2015.

Cattle: Dulu Ram, ‘Grazing Cattle’. February 1, 2014.

Father-in-Law: Mangalnath Ram, ‘Treating Father-in-Law’. Recorded on February 1, 2014.

Firefly: Bandhu Ram, ‘Firefly’s Idea’. March 10, 2015 (p. 77ff.).

For our Children: Bandhu Ram, ‘For our Children’. February 25, 2018.

Hungry Wolf: Phaguwa Ram, ‘Story of a Hungry Wolf’. February 1, 2014.

Jackal: Bhinsari Bai, ‘An Old Man and a Jackal’. February 1, 2014 (p. 71ff.).

Millipede: Bandhu Ram, ‘Millipede’s Idea’. February 2, 2014.

My Life: Pandri Bai, ‘Story of my Life’. March 17, 2012 (p. 115ff.).

Tiger: Sudhni Bai, ‘Sister-in-Law who is a Tiger’. February 1, 2014 (p. 85ff.).

Tiger and Cat: Bandhu Ram, ‘A Tiger and a Cat’. March 11, 2015.

Twin: Sudhni Bai, ‘King and His Abandoned Twins’. Recorded on February 1, 2014 (p. 63ff.).

Wolf: Phaguwa Ram, ‘Story of a Smart Wolf’. February 1, 2014 (p. 98ff.).

5. Abbreviations

1: first person	ITJ: interjection
2: second person	LOC: locative
3: third person	MID: middle
ABL: ablative	NEG: negative
ALL: allative	NPST: non-past
BEN: benefactive	OBJ: object suffix
CAUS: causative	ONOM: onomatopoeia
CLF: classifier	PL: plural
CMPL: completive	POS: possessive
COMP: complementizer	PRF: perfect
COP: copula	PROH: prohibitive
CORR: correlative	PROP: proper noun
DAT: dative	PST: past
DU: dual	Q: question marker
ECHO: echo word	RED: reduplicant
EX: exclusive	REFL: reflexive
FILL: filler	SBJV: subjunctive
FIN: finiteness suffix	SDH: sandhi element to break hiatus
GEN: genitive	SG: singular
IFX: infix	TOP: topic
IN: inclusive	

6. Acknowledgments

We wish to express our heartfelt thanks to our Korwa consultants. We are grateful to our teachers, the late Dr. Ram Dayal Munda, Dr. Toshiki Osada, and Mrs. Madhu Purti, who taught us Mundari in the summer course held by the Research Institute for Languages and Cultures of Asia and Africa in 2001 and have encouraged us to work on Munda linguistics ever since. Dr. Osada and Mrs. Purti went through the manuscript twice, providing valuable

suggestions and comments. Without their guidance and encouragement, it would have been impossible to finish this book. We also extend our gratitude to Dr. Ganesh Murmu, who facilitated our interviews and ensured safe travel arrangements, and Dr. Gregory Anderson for providing us with digitized tape recording of Hill Korwa recorded by the University of Chicago. We owe our profound thanks to the late Bablu Tirkey, the late Jagdeo Ram Bhagat, and Dr. Tetru Oraon, who organized our trips. We are especially thankful to Bablu's sisters Lakshmania and Manju, for hosting us during our stays.

We dedicate this book to the memory of Phaguwa's son, Tikeshwar Ram, who bravely battled cancer and passed away on August 22, 2017, at the tender age of five. His inexhaustible patience and cheerfulness continue to inspire us.

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Chapter 1. Outline Grammar

§1 Phonemes: Vowels

Hill Korwa has five oral vowels, /a/, /i/, /u/, /e/ and /o/, along with their nasalized counterparts, /ã/, /ĩ/, /ũ/, /ẽ/ and /õ/. Among these, /a/ is the most frequent vowel, appearing almost four times more often than /e/, the least common vowel. Although oral and nasal vowels seldom make minimal pairs, such as Bahl's *gãda* 'weaver caste'¹ vs. *gada* 'to dig', they are not considered free variants in most words and are therefore treated as distinct phonemes. There is no phonemic length contrast, as we will discuss below. While some speakers produce [ə], we consider it an allophone of /a/ (see §3).

Table 1.1: Hill Korwa vowels

a (ã)	i (ĩ)	u (ũ)	e (ẽ)	o (õ)
ã (ã)	ĩ (ĩ)	ũ (ũ)	ẽ (ẽ?)	õ (õ)

a) Vowel Length

Bahl (1962) marks length contrast between /a/ vs. /ã/, /i/ vs. /ĩ/, and /u/ vs. /ũ/. Final /a/, /i/, and /u/, are almost always long. However, there are practically no minimal pairs of words distinguished solely by vowel length. For example, Bahl's *hãqã?* 'to boil with a bubbling noise' and *hãqã?* 'to dry something by heating' are probably variations of the same labile verb. This suggests that Bahl's length contrasts may reflect the orthographic conventions of the Devanagari script rather than true phonemic length contrasts.²

Even though there are no minimal pairs based solely on vowel length, long vowel symbols <ã ï û ë õ> are used here. First, loanwords from Hindi, such as *rãjã* 'king' and *rõj* 'daily', include long vowels. Second, inherited words sometimes contain vowels pronounced consistently as long in specific paradigms, such as *sẽna* 'go, went' from *sen* 'to go'.

Vowels are also lengthened in specific phonological contexts, such as in monosyllabic (C)V(C) words like /rot/ [ro:t] 'big', /bar/ 'two' [ba:r], and /ub/ 'hair' [u:b'], as well as in base-final open syllables preceding suffixes, e.g., *atu* 'to leave' ~ *atu-teria* 'left him/her' (see below). Such lengthened vowels are allophonic and need not be marked as long. Nasalized long vowels

¹Note that Bahl's nasal vowels ã ï û ë õ before a stop often represent oral vowels followed by a nasal consonant, just like Hindi vowels with *anusvãr*.

²Cf. that Sadri, the Indo-Aryan language spoken in the Hill Korwa area, also lacks vowel length contrasts.

mainly occur in loanwords, such as *păs* ‘five’.³ /ɛ/ does not occur in our corpus.

b) Vowels with Lengthening and Falling Tones

The vowel in a monosyllabic verb or noun base is often pronounced long, e.g., *ūt* ‘curry’, *nū-ter-a* ‘drank’. In compound and control verbs, the vowel in the first verb base is lengthened, e.g., *nēl-jom* ‘watch’, *nīr-uquy* ‘run out’.

When a suffix beginning with a consonant follows a verb base or a noun ending in a vowel, or the object suffix *e* attached to a verb base ending in a consonant, or when a suffix beginning with a vowel follows a verb base or a noun base ending in a single consonant, the vowel in the pre-suffix syllable is often lengthened and receives stress realized as a falling tone, e.g., *tula* ‘to make’, *tu'lā-ter-a* PST-FIN; *tora* ‘to go away’, *to'rā-ku* ‘they went’; *ara* ‘son-in-law’, *a'rā-lay* 1DU.IN ‘our son-in-law’; *oygol* ‘to think’, *oyg l-ē-tan* OBJ-NPT; *nel* ‘to look’, *nēl-a* FIN.⁴ This lengthening tends to apply to a vowel in the initial or peninitial syllable. A lengthened base-final *e* or the object suffix *e* is often diphthongized as [ei] (see d below).

c) Diphthongs

Barker (1953: 30f.) identifies diphthongs involving /w/ and /y/, such as *bəjaw* ‘be tired’ and *hoy* ‘wind’. He lists sequences of two syllable nuclei, /ie/, /iə/, /iu/, /ee/, /ea/, /eu/, /ae/, /ui/, /ue/, /ua/, /oe/, and /oa/ (Barker 1953: 51f.).

In the dialect of Kado Pani, /ao/ (= Barker’s /aw/) as in *k^hulao* ‘opened’ is a diphthong. So are /au/ as in *jau?* ‘cooked rice’, /oe/ as in *goek* ‘to die’ and /oy/ as in *goy* ‘look!’. In contrast, sequences like /ae/ as in *hæk* ‘he, she, it’ from *hanik*, /ai/ as in *lain* ‘child’ from *lanik*, and /ia/ as in *miad* ‘one’, are disyllabic.

d) Splitting of /e/

When a base-final /e/ in an open syllable is lengthened, it is pronounced [ei], as in *a'wei-ta* ‘can, to be able’ (Bahl *ave*), *'dej-hor* ‘later’ (Bahl *dē-hor*), and *jo'm-ei-ta* ‘eat(s) it’ (/jom-e-ta/).

§2 Phonemes: Consonants

Hill Korwa has 33 consonants (Table 1.2). There are four classes of stops: voiceless unaspirated, voiceless aspirated, voiced unaspirated and voiced

³Bahl (1962) gives a minimal pair *āq* ‘a wild fruit’ vs. *āq* ‘to spoil something in making it’, but since Bahl writes VNC as ŴC, it might rather be a contrast between *āq* and *āq*.

⁴According to Barker (1953: 32), the vowel length is a concomitant feature of stress, which differs depending on tempo and focus, e.g., normal /'sabeme/ ‘catch him!’ vs. emphatic speech /sa'be:me/ ‘catch HIM!’

aspirated. These four-way contrasts occur in labial, dental, retroflex, palato-alveolar, and velar stops. Hill Korwa also has a phonemic glottal stop /ʔ/.

Aspirated and unaspirated stops rarely make minimal pairs, but there are a few contrasting cases found in Bahl's lexicon, such as *pakʰt̪* 'to be divided into half' vs. *pakt̪* 'fast (ref. to color)'; *pʰūl* 'womb' vs. *pūl* 'bridge'; *dʰarī* 'edge, border of a garment' vs. *darī* 'a carpet'; *qinqʰā* 'pellet' vs. *qinqā* 'batchelor'.

b) Nasals

The nasals /m/ and /n/ occur in word-initial, medial and final positions and are fully phonemic. /ŋ/ also occur in all positions, but rarely forms minimal pairs, such as *nam* 'to find' and *nām* 'name'. /ŋ/ occurs word-finally and medially but rarely as the onset of medial syllables, e.g., *tapik* 'to wait for'. In such cases, /ŋ/ can be explained as a variant of /ŋg/. /ŋ/ and /ŋ/ contrast in medial syllable onsets, as in *ayu* 'to dawn' (Bahl) vs. *ayu* 'to cause to drink'. In some words, final /ŋ/ and /ŋ/ are interchangeable, e.g., in *inj* ~ *inj* 'I'; *sij* ~ *sinj* 'tree' (Bahl 1953: 27). Retroflex /ɳ/ is an allophone of /r/ after a nasalized vowel or of /n/ before a retroflex stop.

Table 1.2: Hill Korwa consonants

	labial	dental	retroflex	palato-alv.	velar	glottal
vl. unasp.	<i>p</i>	<i>t</i>	<i>t̪</i>	<i>c</i>	<i>k</i>	?
vl. asp.	<i>pʰ</i>	<i>tʰ</i>	<i>t̪ʰ</i>	<i>cʰ</i>	<i>kʰ</i>	
vd. unasp.	<i>b</i>	<i>d</i>	<i>d̪</i>	<i>j</i>	<i>g</i>	
vd. asp.	<i>bʰ</i> [b̥]	<i>dʰ</i> [d̥]	<i>d̪ʰ</i> [d̥]	<i>jʰ</i> [j̥]	<i>gʰ</i> [g̥]	
nasal	<i>m</i>	<i>n</i>	(<i>ɳ</i>)	<i>ɳ</i>	<i>ɳ</i>	
liquid		<i>r l</i>	<i>ʈ, ʈʰ</i> [ʈ̥]			
fricative			<i>s</i>			<i>h</i> [ɦ]
glide	<i>w</i>			<i>y</i> [j~ɛ]		

(alv: alveolar; asp: aspirated; unasp.: unaspirated; vd: voiced; vl: voiceless)

a) Glides

The glide /w/ and /y/ occur in syllable onsets, as in *wek* 'to come', *bayao* 'be confused'. /ɛ/ is a suffix-initial variant of /y/. Onset /y/ can also be an allophone of /ŋ/ as in *yel~nel*.

b) Flap and Trill /r/

Barker (1953: 29) distinguishes the flap /r/ [ɾ] from the trill /ʈ/ [r], which occurs in word-initial and coda positions, as in *sir* 'vein' (Bahl *sīr*). Barker

cites a minimal pair: *wer* ‘to sow’ vs. *weř* ‘to swim’. However, we could not confirm this contrast.

c) Checked Stops and the Glottal Stop

Final voiceless unaspirated stops /b/, /t/, /t̪/ and /k/ in inherited morphemes are pronounced without release, e.g., *apik* ‘to sleep’, *bek* ‘to spit’, *beret* ‘to wake up’, *ref* ‘to cover’, and *ob* ‘ash’. Unreleased /k/ occurs only after front vowels /i/ and /e/, and is palatalized to /j/ when followed by a vowel-initial suffix or clitic, e.g., *karek* ‘to do what’ → *karej-a* ‘will do what’; *muŋdaik* ‘sweet potato’ + =e 3SG → *muŋdaij =e*. *k* itself is pronounced with palatalization, but speakers consider it to be a velar sound.⁵ The alternation between *k* and *j* is regular and purely phonological.

After back vowels /a/, /u/ and /o/, the unreleased velar stop is realized as a glottal stop /ʔ/. This /ʔ/ alternates with /g/ when followed by the object suffix -e, e.g., *joʔ* ‘to chase’ vs. *jog-e-a* ‘chases it’. However, /ʔ/ does not alternate before the clitic =e, e.g., *jonoʔ* ‘broom’ + =e 3SG → *jonoʔ =e*. This alternation between *ʔ* and *g* only in verb bases and not in nouns or productive suffixes such as intransitive -uʔ or genitive -raʔ, indicating that the alternation is morphologized rather than purely phonological.

Some *ʔ* originates from Proto-Kherwarian *b: In *duruʔ* (also *durub*, Barker 1953: 15) ‘to sit’ and *uduʔ* ‘to tell, to explain’, the corresponding Mundari words have final /b/, i.e., Mundari *dub* and *udub*. But *harub* ‘to turn upside down and put in’ corresponding to Mundari *harub* ‘to put a lid’ always ends in a labial.

There are released final stops in loanwords, such as *bʱ̄t* ‘wall’, *sab* ‘all’ (vs. *sab* ‘to catch’). Released final stops are not limited to loanwords. In morphemes such as *rot* ‘big’, -*got* CLF, the possessive suffix -t as in *ara-t* {son.in.law-POS} ‘his/her son-in-law’, the final stop is released.

d) Aspiration

Voiceless aspirated stops /pʰ/, /tʰ/, /t̪ʰ/, /cʰ/, /kʰ/, voiced aspirated stops /bʰ/, /dʰ/, /d̪ʰ/, /jʰ/, /gʰ/, and /ɣʰ/, occur primarily in Indo-Aryan loanwords. E.g. *pʰaruā* ‘shoulder’ (Bahl), *tʰakao* ‘to be tired’, *matʰa* ‘butter’, *cʰutki* ‘second wife’, *bʰācā* ‘sister’s son’ (Bahl), *dʰangri* ‘girl’, *dʰinjki* ‘husking pedal’, *sōjʰ* ‘straight’, *sangʰra* ‘help’, *parʰa?* ‘to study’. Native Kherwarian words also have aspirated stops, e.g., *akʰriŋ* ‘to sell’ (cf. Mundari *akirij* id.).

Some loanwords appear unaspirated, e.g., *barca* ‘spear’ vs. Hindi *barchā*; *adom* ~ *adʰa* ‘some other’ (Bahl), if they both come from Sadri *adhā*, Hindi *ādhā* ‘half’. Barker (1953: 60) cites *bukʰ* ‘hunger’ correspond-

⁵Barker (1953: 39) writes *karig-ta* with unglottalized /g/ instead of Bahl’s *karī?*

ing to Hindi *bʱūkʰ*.⁶

§3 Allophonic Alternations

a) Schwa [ə]

Barker (1953: 33) considers [ə] to be an independent phoneme, which occurs in unstressed open syllables, or in stressed syllables, usually before nasals, as in *tətəŋ* ‘to be thirsty’, *rətəŋ* ‘hail’, *səkkəm* ‘leaf’ (Barker; *k* is secondarily geminated). We also observed that some elderly speakers distinguish [ə] from [a], as in *məna* ‘that’. However, following our consultants, who do not have the distinction, we analyze [ə] as a free variant of /a/.

b) /e/ and /a/, /e/ and /o/

The past suffix *-ter* has a free variant *-tar*, e.g., *ayum-tar-a* = *ayum-ter-a* ‘heard’.

Some words show fluctuation between /e/ and /o/, e.g., *ero* ~ *oro* ‘not’, *otoŋ* ~ *oteŋ* ‘to get going’.

c) High and Mid Vowels

In suffixes, the feature [±high] is often uncontrastive, allowing both high and mid vowels to occur: *idan-e-a* ~ *idan-i-a* ‘he/she is’, *idan-ko-a* ~ *idan-ku-a* ‘they are’, *mī-tɔŋg* ~ *mī-tuŋg* ‘one piece’.

In roots, Hill Korwa tends to have mid vowels where other Kherwarian languages, such as Mundari, have high vowels: Hill Korwa *dereŋ* vs. Mundari *diriŋ* ‘horn’; *getek* vs. Mundari *giti?* ‘to sleep’; *sebel* vs. Mundari *sibil* ‘to taste’; *sereŋ* vs. Asuri *siriŋ* ‘to sing’; *sokol* vs. Mundari *sukul* ‘smoke’.⁷

When adjoining suffixes contain vowels with differing [±high] values, assimilation often occurs, causing mid vowels to raise to high vowels, e.g., *joʔ-kid-ŋin-a* ‘you chased me’ for /*joʔ-ked-ŋin-a*/. The high vowel umlaut in Hill Korwa is less regular than in other Kherwarian languages such as Mundari.

d) Final /ŋ/ and /n/

/ŋ/ and /n/ are free variants in morpheme-final position, e.g., *ŋiŋ* ~ *iŋiŋ* ‘I’.

e) Deaffrication of Affricates

/c/ is pronounced [ʃ] or [ts], and also as [s] (Barker 1953: 9f.). This deaffrication is complete in some lexemes, such as *pās* ‘five’ from Indo-Aryan *pāc*, *qekci* ‘kettle’ from *qekci*, *karsoli* ‘ladle’ from *karcul*.

/j/ is pronounced [dʒ], [dʐ] or [z] (Barker 1953: 21–22).

⁶Bahl (1962) gives the fluctuating pair *qibarī* ‘small oil lamp’ vs. *qʰibarī* ‘small lamp made of tin’ corresponding to Hindi *qʰibṛī* ‘lamp’, but in this case Sadri also has both *qibṛī* and *qʰibṛī*.

⁷Osada (1996: 254) explains this correspondence from Proto-Kherwarian *CiCi-.

f) /ɳ/ and /ɳ̪/

Retroflex /ɳ/ alternates with /ɳ̪/ preceded by a nasalized vowel, e.g., *sayan̪i* ~ *sayāɳi* ‘lady’; *baɳao* ~ *bāɳao* ‘to be made, to be possible’; *daɳa* (Bahl 1962) ~ *dāɳa* ‘to walk around’.

g) /w/-Cluster

Barker (1953: 30) documents word forms with the consonant cluster /gw/, e.g., *eme-gwod* for our *eme-god* {give-CMPL}, *gwədyena* for our *go-jena* ‘died’. These forms might indicate dialectal variation or represent older pronunciation of these words.

h) /ɳ/ and /y/, /m/ and /w/

Initial /ɳ/ is often realized as /y/, especially in the dialect of Remne, e.g., *ɳam* ~ *yam* ‘get’, *ɳel* ~ *yel* ‘look’ (Grierson 1909: 149). Medial /ɳ/ also changes to /y/ or is deleted between vowels. This change is complete in the word *laɳik* ‘child’ (Grierson, Barker, Bahl), pronounced *lain* in Kado Pani. In the word *naw* ‘name’, probably a loan from Indo-Aryan *nām*, original /m/ has shifted to /w/.

i) /k'/ and /j/

Final /k'/, which occurs after /i/ and /e/ and is palatalized as [c'] in coda position, is realized as /j/ before vowels, e.g., /wek'-eq-a/ → *wej-ed-a*.

j) /d/, /ɳ/ and /r/; /d/ and /d/

The /d/ in the perfect suffix *-ked* occasionally becomes /ɳ/ or /r/ between vowels, e.g., *dupilkera* ‘carried’ (Grierson 1909: 150; Barker 1953: 29). The /d/ in the past suffix *-ted* also alternates with /r/ between vowels, e.g., *kata-ted* vs. *kata-ter-a* ‘spoke’.

Bahl (1962) gives several words where final /d/ is realized as /d/, e.g., *asid* ‘to stop breathing’ vs. *asid-u?* ‘to be on one’s dying breath’ (Bahl).

In this connection, Korwa has /d/ or /ɳ/ corresponding to /d/ or /t/ in the final position in Mundari and Santali words (Barker 1953: 8), e.g., Korwa *mad* vs. Mundari *mad* ‘bamboo’.

§4 Morphophonology

a) Syncope of the last base vowel

A vowel in the final closed syllable of a polysyllabic verb base is deleted when a vowel-initial suffix follows, e.g., *sobo?* ‘to shove’ → *sobg-epi-me* ‘shove on me’; *karek* ‘to do’ → *karj-e* ‘do to it’; *jalām* ‘to lick’ → *jalm-epi-ta* ‘licks me’; *homor* ‘to ask’ → *homr-e* ‘to ask it’; *halay* ‘to come across’ → *haly-e* ‘come across it’. *godar* ‘to scrape’ → *godr-e* ‘scrape it’. Syncope does not occur in the verb bases *dohon* ‘to be’ and *amij* ‘to clean’.

Root-final *-ao* becomes *-a?* before the suffix *-ta*, e.g., *jiyao* ‘to live’ → *jiya?*-*ta* ‘live/lives’.

b) Open-Syllable Lengthening

In disyllabic forms (including clitic phrases) with an open first syllable, the vowel in the first syllable is often lengthened, e.g. *hōl=e* {man-3SG} for /*hol=e/*; *jōm-a* {eat-FIN} for /*jom-a/*; *sēn-a* {go-FIN} for /*sen-a/*.⁸

c) Deletion of /n/

Judging from the alternation between the past suffix *-en*, as in *wej-en-a* ‘came’, with *-e*, as in *go?-e-a* ‘took’, *tora-e-a* ‘went away’ or *katao-e-a* ‘said’, /n/ in this suffix seems to be deleted. In the same vein, the demonstrative pronoun *hāek* ‘he, she, it’ was originally *hanik*, judging from Grierson’s *heni*. The exact conditions for this process remain unclear.

d) Apocope of /a/

Final /a/, especially the finiteness marker *-a*, is optionally deleted, e.g., *nīr-ean* ‘ran’ vs. *uqao-ean-a* ‘flew up’; *han mela* ~ *hana mela* ‘at that time’; *par^hao-ne* for *par^hao-nen-a* (with loss of final /n/).

e) Loss of Final /n/

The non-past suffix *-ta* and the past suffixes *-ne* and *-ea* are also pronounced *-tan*, *-nen* and *-ean*, respectively. We analyze this as the optional deletion of word-final /n/. This rule is fed by Apocope, so *jom-tan-a* ‘eat(s)’ → *jom-tan* → *jom-ta*. *doho-nen-a* ‘was’ → *doho-nen* → *doho-ne*.

f) Intervocalic voicing

Morpheme-final voiceless unaspirated stops, which are checked in final or preconsonantal position, become voiced when followed by a vowel-initial suffix, e.g., *wek* ‘to come’ vs. *wej-a* ‘comes’.

§5 Nominal Stem

The nominal stems of Hill Korwa function as absolute (nominative-accusative) noun forms. They take case and possessive suffixes, clitics, and postpositions, and combine with other nominal stems to form compound nouns. Nominal stems with possessive suffixes also behave like nominal stems, e.g., *carlom-to-ra?* {tail-POS-GEN} ‘of its tail’ (*Wolf*); *haq-t-am-re* {field-POS-2SG-LOC} ‘in your field’ (*Jackal*). Hill Korwa nominal stems are formed in the four primary ways.

a) Monomorphemic (Unanalyzable) Nouns

Examples: *hol* ‘man’, *here* ‘skin’.

⁸It is also possible that the lengthened vowels in *jōm-a* and *sēn-a* signal the past tense.

b) Nominal Stems Derived by Affixation

Examples: *jono?* ‘broom’ from *jo?* ‘to sweep’, and *anab* ‘washing’ from *ab* ‘to wash’ (Bahl), both with the nominalizing infix *-nV* (see §6); *tirwaha* ‘archer’ from *tir* ‘arrow’, and *haṛwaha* ‘ploughman’ from *haṛ* ‘field’, with the agent suffix *-waha*. *gogo?-ik* ‘porter’ (Bahl) from *go?* ‘to carry’ with the human suffix *-ik* and reduplication.

c) Verbal Nouns by Zero Conversion

Examples: *jau?* ‘meal’ from *jau?* ‘to cook’, *elaj* ‘radiation emanating from fire’ from *elaj* ‘to radiate heat’ (Bahl).

d) Nominal Compounds

Examples: *sermo-hor* ‘above’ from *sermo* ‘sky’ and *hor* ‘side’.

§6 Infixation

a) The emphatic infix *-nV*

All independent words, including loanwords (i.e. nouns, verbs, pronouns, adjectives and adverbs), can be highlighted using the infix *-n*. After an initial (C)V₁-, *-n* followed by V₁ (denasalized if nasal) is inserted. Although the exact semantic function of *-nV* is difficult to generalize, it is a productive process for marking focus or specificity. Some infixed forms acquire independent meanings, as in *mini* ‘the same’ from *mi* ‘one’.

Examples:

mi ‘one’ → *mini* ‘the same’
aek ‘oneself’ → *anaek* (— *mante*) ‘spontaneously’
bar ‘two’ → *banar* ‘both’
bar^hiya ‘fine’ → *banar^hiya* ‘excellent’
am ‘you’ → *anam*
abu ‘we.IN’ → *anabu*
hāek → *hānaek*
karatrik ‘of where’ → *kanaratrik*
ekle ‘alone’ → *enekle* ‘all by oneself’
sahi ‘real’ → *sanahi* ‘seriously’.

Verbs:

jom-ta → *jonom-ta*
=me eme → *=me eneme* ‘give!’

b) The Nominalizing Infix *-nV*

The infix *-nV* also derives nouns from verbs, a feature found in other Kherwarian languages, e.g., *jono?* ‘broom’ from *jo?* ‘to sweep’.

c) The Infix *-pV*

While the infix *-pV* in Mundari derives reciprocal forms, Hill Korwa *-pV*, its putative cognate, does not seem to have a consistent meaning. It attaches to both nouns and verbs. E.g.

sayãr-ku ‘old people’ → *sapayãr-ku* ‘ancient people’

jono? ‘broom’ → *jopono?* ‘a kind of grass for making brooms’ (Bahl)
daram ‘to meet someone’ → *daparam* ‘to help each other’ (Bahl).

§7 Reduplicated Nouns and Adjectives

A few adjectives and adverbs are formed by full reduplication (repetition) of the base, e.g., *lolo* ‘hot’ from *lo* ‘to burn’; *rot rot* ‘very big’ (Bahl) from *rot* ‘big’; *sermo sermo* ‘exaggeratingly’ (Bahl) from *sermo* ‘sky, above’.

There are also fully reduplicated words which do not have singleton counterparts, e.g., *silid silid* ‘dead of night’ (Bahl); *d^hunjiā d^hunjiā* ‘smoky’ (Bahl); *heger heger* ‘repeatedly’ (Bahl); *betel betel* ‘small insects’ (Bahl); *d^hanqā d^hanqā rang* ‘color stripes’ (Bahl).

Partial reduplication of the initial CVC or CV is found in *cil-cila* ‘what on earth, anything’ from *cila* ‘what’, and *ba-bar* from *bar* ‘two’, respectively.

§8 Nominal Suffixation

-aek a human suffix. See §9.

-kun ‘and so on’ e.g., *daʔ-kun* ‘water and so on’, *mase-kun* ‘urad beans and so on’, *senjel-kun* ‘fire and so on’.

-tuku ‘and others’: The third-person plural possessive suffix *-tuku* (§17) has the meaning ‘and others’ when there is no antecedent, e.g., *ijn-aya-apanj-tuku* ‘my parents and others’ (*My Life* 1’13).

Possessive *-t*: See §17.

Diminutive *hon*: *hon* ‘child, young’ is attached after nouns and serves as a diminutive suffix, e.g., *sahan hon-ko* ‘kindlings’ from *sahan* ‘firewood’; *qub^hā hon* ‘a small metallic cup’ (Bahl) from *qub^hā* ‘large cup’; *dod^hā hon* ‘a small ditch’ (Bahl) from *dod^hā* ‘pit’.

§9 Adjectives

There are no special suffixes Hill Korwa adjectives have in common. Except for the suffixation of *-aek* to derive adjectives modifying human nouns (see below), Hill Korwa adjectives do not show morphological alternation either. An exception is *rot* ‘big’ which becomes *roṭa* when modifying nouns, e.g., *rot idan-e-a* ‘it is big’ vs. *roṭa dali* ‘a big basket’, *roṭa budī* ‘big digging stick’.

a) Human adjective suffix *-ae̥k*

When modifying a human noun, the human suffix *-ae̥k* is added to adjective or nominal bases (Grierson 1909: 151 ‘noun of agency’), e.g., *rō̥taek* ‘*wagən* ‘my elder brother’ from *rō̥t* ‘big’; *huḍiqaek* ‘*bohop* ‘my younger brother’ from *huḍiq* ‘small’; *kare-ae̥k* ‘*hili* ‘sister-in-law of where’ from *kare* ‘where’. In *gujuṛtaek* ‘*hor* ‘dead person’ (*Millipede* 10’06), *-ae̥k* is attached to a non-past finite verb form *gujuṛta* ‘dies’.

b) Deverbative human adjective suffix *-ik*

Bahl gives agent nouns or adjectives formed from verbs with *-ik*, as in Santali *-ic* (Anderson 2007:17): *ase jom-ik* ‘*hor* ‘beggar’ (Bahl) from *ase jom* ‘to live on begging’; *serey-ik* ‘*hor* ‘musician’ (Bahl) from *serey* ‘to sing’. *cacalao-ik* ‘*hor* ‘driver’ (Bahl) from *calao* ‘to drive’ with reduplication; *gogoʔ-ik* ‘porter’ (Bahl) from *goʔ* ‘to carry’ with reduplication. *gujuṛta-ik* ‘*hor* ‘dead man’ from *gujuṛta* ‘is dead’.

c) Inanimate adjective suffix

For inanimate nouns, a similar formation with verb reduplication and the suffix *-te* is found in *jajaūʔte oṛāʔ* ‘kitchen’ (Bahl).

§10 Compound Nouns and Adjectives

Compound nouns and adjectives are formed by juxtaposing two bases. While compounds normally consist of free forms, some compounds consist of shorter base forms, e.g., *en̥ga-ap* ‘parents’ (Bahl) from *en̥ga* ‘mother’ and *apa* ‘father’; *mail-daʔ* ‘water with scurf’ from *maila/ mail* ‘scurf’ and *daʔ* ‘water’.

a) Coordinative compounds (‘A and B’)

en̥ga-ap ‘parents’, and *en̥g-ap* id. (Bahl); *en̥ga-hon* ‘mother (goat) and its young’; *waser-peska-muṇḍaek* ‘tuber, turnip(?) and yam’.

b) Determinative compounds

The first member can be a verbal base, as in *ayu ipil* {dawn-star} ‘morning star’ from *ayu* ‘to dawn’, or a numeral as in *bar-gagri* ‘two potfuls (of)’. *heher-hor* {steal-person} ‘thief’ (Bahl) from *heher* ‘to steal’. *kūl-d^hangri* {tiger-girl} ‘young female tiger’; *d^hangri-lain* {girl-child} ‘girl’; *dīŋ^halain* {boy-child} ‘boy’; *dīd-ik* {milk-excrement} ‘excrement of milk’.

c) Possessive compounds (‘B of A’)

ij-aya {1SG-mother} ‘my mother’, *alay-oṛaʔ* {1DU.IN-house} ‘our house’ (see §17); *mase-kud^ha* {urad-heap} ‘heap of urad beans’; *mar-daʔ* {gruel-water} ‘gruel’.

d) Echo words

Hill Korwa has many echo words as in other South Asian languages. The echoed element, which usually comes after the base, is formed by replacing the initial CV of the base by *j^ha-* etc., but there appears to be no default pattern. *kariya-mariya* ‘blackish’ from *kariya* ‘black’; *apan-j^hapan* ‘each’ from *apan* ‘oneself’.

e) Echoed expressives

Many expressives are formed by repetition and mutation of the initial CV of the second element. There is no default pattern of mutation. E.g. *ucud-acad* ‘heap, mound’ (Bahl); *kac-kic* ‘snip!’ *kābā?* *kūbū?* ‘full-breasted’ (Bahl); *jāb jūb* ‘to walk in mud’ (Bahl); *haṭā kaṭā* ‘(of person) stout’ (Bahl); *roḍo-bodo* ‘rambling together’; *suru-k^huru* ‘to huddle together’; *tayā bayā?* ‘to move around aimlessly’ (Bahl); *āṭā ūṭū* ‘uneven land’ (Bahl); *akal-sakal* ‘to be unconscious (before death’ (Bahl); *alean j^halean* ‘walking lazily’ (Bahl);

§11 Noun: Cases

In Hill Korwa, arguments of a verb, i.e. the subject and the direct object, are not marked for their cases. Instead, the subject and the object are judged primarily from marking of the object on the verb and of the subject on the verb or on the preceding word, and secondarily from the unmarked word order of Subject-Object-Verb. In the following example, the subject is marked by the pronominal clitic on the verb, and the object by the object suffix after the verb base *marwa*.

(1) am *in* marwa-ej-ta =*m*
 you I kill-1SG-NPT =2SG
 “*You are going to kill me*” (Tiger 4’45)
 (Mundari: am an goe²-ta-n =*me*.)

For adjuncts, Hill Korwa has a few case suffixes. Genitive *-ra?* (see §17), locative *-re*, instrumental-ablative *-te*, and ablative *-ate*, are phonologically dependent on their hosts, and we treat them as case suffixes. Other markers, such as comitative *sude*, dative *lagin*, directive *aygi*, form their own stress domains, and we treat them as postpositions.

a) Genitive

The genitive suffix is *-ra?* when the modified noun is inanimate, *-rik* when singular animate, *-rikina?* when dual animate, and *-rikua?* when plural animate, e.g., *pok^hra-ra? da?* {pond-GEN water} ‘water of the pond’ (*Hungry Wolf* 7’35); *am-ra? jān* {you-GEN life} ‘your life’ (Tiger 4’18); *ae^h-ra? kucu* {self-GEN bag} ‘[his] own bag’; *am-rik^h aja* {you-GEN grand-

father} ‘your grandfather’ (*Firefly* 5’24); *am-rikina?* *beṭa-beṭi-kin* {you-GEN.DU boy-girl-DU} (*Twin* 6’52); *gāō-rikua?* *ayumi-ku* {village-GEN.PL woman-PL} ‘women of the village’ (*Bamboo Shoots* 0’00).

The genitive suffixes occur after pronouns as well as nouns, as in *ij-ra?* ‘my’, *ale-ra?* ‘our.EX’, and nouns with or without number and possessive suffixes, as in *carlom-to-ra?* *pīb* {tail-POS-GEN pus} ‘pus from its tail’ (*Wolf*, 6’11).

b) Instrumental and ablative

Judging from the Mundari ablative suffix *-ate*, the original ablative suffix of Hill Korwa was *-ate* and the original instrumental was *-te*. Due to case syncretism, *-te* now covers ablative, instrumental and comitative meaning (‘from, with, than’), encroaching the domain of *-ate*. Even the same speaker uses *-te* and *-ate* interchangeably, e.g., *ij-ate rōṭaek* ‘elder than I’ (*My Life* 14’00) vs. *ij-te hudij* ‘younger than I’ (*My Life* 26’59).

Ablative: *bajar-te* ‘from the market’; *isga-te* ‘out of jealousy’, *hāsute* ‘out of pain’; *dosor aŋgi-te* ‘from a different side’; *ij-te hudij* ‘younger than I’. Instrumental: *hana paisā-te* ‘with that money’. Comitative: *sayāri-te katao-?-a* ‘talked to the lady’.

c) Locative

The locative suffix is *-re*. *-re* can be nominalized or adjectivized by attaching the plural suffix *-ko/ku*, e.g., *harrapāt-reko pahāri-koṛwa lain-ko* ‘those of Harrapat, the Hill Korwa girls/ the Hill Korwa girls of Harrapat’.

Location: *oṛa?-re* ‘at home’, *ōt-re* ‘on the ground’, *guḍa-re* ‘in a goat-pen’. Manner: *na uṛi-re* ‘this way’.

§12 Postposition

-aŋgi ‘to, towards’ expresses direction of movement.

-ka ‘at, with, to the place of’: *-ka* is often attached to human nouns and marks destination of the verbal action.

(2) *sengel ase =kin sēn-a hanaek* ḍāŋgri-lain-*ka*
fire beg =3DU go-FIN she girl-child-ALL
“They went to the girl’s place to beg for fire” (*Bamboo Shoots* 1’53)
(Mundari: *akin kuri hon-ta?* *sengel asi =kin sen-ke-n-a*)

-cere ‘at the place of, with’

(3) *ij =hō ij-apāŋ -cere =j* udu?-pe-ta=j
I too I-father -with=1SG explain-2PL-NPT=1SG
“I will also tell my father about you guys” (*Cattle* 2’07)
(Mundari: *aq =o apu-n-ta?-re* (*kaji*) =j *udub-a-pe-a*)

penda-re ‘under, below’, e.g., *patronya penda-re* ‘under dry leaves’ (*Tiger and Cat* 1’40).

-*laga* or -*lagin* is a dative suffix meaning ‘for, for the sake of, due to’. E.g. *inj-lagin* ‘for me’; *wek'-laga* ‘for coming’; *cila-laga* ‘for what, why’.

-*lek^he* ‘like’, e.g., *p^haṭa-lek^he ora?* ‘a house like rubble’

-*sude* (Bahl *sudā*) has comitative meaning (‘with’). *hola =in jagua-suden =in jumaon-en-a* ‘I met Jagua yesterday’; *inj bablu-sude =jn wek'-ta* ‘I will come with Bablu’.

§13 Adverb

An adverbial phrase is formed with *ma?**an* ‘that way’ *tonoy ma?**an* ‘in any way’; *anaek'* *mante* ‘of itself, spontaneously’. There are locative and temporal adverbs: *sermohor*, *nethor* ‘above’, *nochor* ‘below’; *nuhu* ‘now’, *agua* ‘before’, *deiñhor-te* ‘later’; *mand^herma* ‘day before yesterday’ (Bahl), *hola* ‘yesterday’, *tisiŋ* ‘today’, *gapa* ‘tomorrow’, *āŋū?* ‘tomorrow’ (Bahl), *miāŋ* ‘day after tomorrow’ (Bahl), *termāŋ* ‘fourth day from tomorrow’ (Bahl), *terdūŋ*, *tersermo* ‘fifth day from today’ (Bahl); *kalom* ‘year after next’, *niskālom* ‘next year’.

The word for ‘yes’ is *hā* ‘yes’. In negative answers, *bai-a* ‘No, I don’t’ occurs in declarative negation and *ero?**a* ‘no, I won’t’ (Barker 1953: 33 *ero=ijn*) for modal or hypothetical context, e.g. *bai-a=jn goy! am jalam goek' net-kye-jn-ta. — ero!* “No, I am not going (with you)! You would lick and kill me.” “No, I wouldn’t!” (*Tiger* 5’11).

§14 Personal Pronouns

Hill Korwa has personal pronouns of the first and second persons, singular, dual and plural numbers (see Table 1.3). There is no distinction by gender. For the first-person dual and plural, there are distinct forms for inclusive and exclusive reference, depending on whether the addressee(s) is/are included in their referents. Distal demonstrative pronouns (*maek'* etc.) or anaphoric demonstrative pronouns (*hāek'* etc.) serve as third-person pronouns.

When the third-person subject is referred to in the same sentence again, the reflexive pronouns *aek'* SG, *akin* DU and *aku* PL are used instead of the demonstrative pronouns.

§15 Pronominal Clitics and Suffixes

Pronominal clitics of the first and second persons are the same as the corresponding independent pronouns except that the initial vowels are dropped or changed (see Table 1.4).

The first-person pronominal clitic is *=jn* (*=inj*) after a vowel, and *=inj* (*=enj*) or *=en* (*=ej*) after a consonant. In the second-person, *=m* appears

Table 1.3: Personal Pronouns

	Singular	Dual	Plural
1	<i>iŋ</i>	<i>aliŋ</i> EX	<i>ale</i>
		<i>alaŋ</i> IN	<i>abu</i>
2	<i>am</i>	<i>aba</i>	<i>ape</i>
3	<i>maek</i>	<i>makin</i>	<i>maku</i>

Table 1.4: Pronominal Clitics

	Singular	Dual	Plural
1	<i>=(i/e)n</i>	<i>=liŋ</i> EX	<i>=le</i>
		<i>=laŋ</i> IN	<i>=bu</i>
2	<i>=(i/e/o)m</i>	<i>=ba</i>	<i>=pe</i>
3	<i>=e</i>	<i>=kin</i>	<i>=ku</i>

after a vowel, as in *cila-laga=m* ‘why’, and *=em*, *=im* or *=om* after a consonant, as in *da?* *=om* or *mās =im*. *=me* also occurs in interrogative clauses, as in the following example.

(4) kare-?a manḍar *=me* baja-ta
 where-GEN drum =2SG beat-NPT
 “What drum (lit. drum of where) are *you* beating?” (*Wolf* 11’01)
 (Mundari: *kota-ra?* *dumay =em* *saqi-ta-n-a?*)

For the third person, there are unique pronominal clitics, singular *=e*, dual *=kin* and plural *=ku*.

Note that the dual and plural imperative clitics, *=ba* and *=pe*, are isomorphic as the pronominal clitics.

When attached to a word immediately preceding a verb, a pronominal clitic marks the agent of the verb. When the verb is clause-initial, the pronominal clitic occurs as a proclitic, e.g., *=e jog-e-a* {=3SG chase-OBJ.3SG-FIN} “He chased it” (*Jackal* 3’31). Alternatively, they may be attached after a verb, e.g., *oteŋ =iŋ* {go =1SG} “I will go” (*Twin* 0’27); *ul iŋ god-agu-ta=p* {mango I cut-bring-NPT=1SG} “I will cut and bring mangoes” (*Twin* 0’27).

Hill Korwa also has pronominal suffixes (Table 1.5), a set of morphemes almost identical to the pronominal clitics, which are attached to nouns either with or without *-t* and mark possessors of their referents (see §17).

Yet another set of similar suffixes is the object suffix of verbs, for which see §31.

Table 1.5: Prenominal Suffixes

	Singular	Dual	Plural
1	<i>-(i/e)n</i>	<i>-(a)liŋ</i> EX	<i>-(a)le</i>
		<i>-(a)laŋ</i> IN	<i>-(a)bu</i>
2	<i>-(a)m</i>	<i>-(a)ba</i>	<i>-(a)pe</i>

§16 Reflexive Pronoun

aek ' or *anaek* ' extended with *-nV*, serves as the reflexive pronoun for all persons. Note that in (5), the suffix marking the object (§30) is not first-person *-in*, but third-person *-e*.

(5) *in anaek* '=in net-ter-e-a
 I self =1SG beat-PST-OBJ.3SG-FIN
 “I beat myself” (elic.)
 (Mundari: *an ge =n dal-en-ta-n-a*, with reflexive *-en*.)

When the subject is referred to in the same sentence repeatedly, *aek* ' is used.

(6) *naek aek* '-ra? *kucu dohon-a handa* =e *solŋ-e-a*
 this self-GEN bag be-FIN there =3SG put.in-OBJ-FIN
 “This [man] put it in *his* bag which was there” (*Father-in-law* 0’37)
 (Mundari: *niya? taila-re* =? *jogao-ke-d-a*.)

§17 Possession Markers

Hill Korwa has the following four ways of marking possession between NP’s. For clausal possession, see §51.

a) Direct suffixation

Some kinship terms or body-part nouns take pronominal suffixes directly, e.g., *era-ŋ* ‘my wife’, *apa-ŋ* ‘my father’, *waga-n* ‘my brother’, *ara-laŋ* ‘our son-in-law’, *dokra-n* ‘my husband (lit. old man)’, *hili-ŋ* ‘my sister-in-law’, *horo-m* ‘your body’.

b) Compounding with a personal pronoun

It is possible to form a possessive compound with a personal pronoun as its first member. This kind of marking is limited to inalienable possessions such as kinship terms, the name, and also the house: *am-lain-kin* ‘your two children’, *in-ara* ‘my son-in-law’, *in-naw* ‘my name’, *in-ora?* ‘my house’.

c) Possessive suffix *-t* and a pronominal suffix

The possessive suffix *-t* is attached to nouns in general, including nominal compounds. When followed by a pronominal suffix (§15), it marks

possession by the referent of the clitic, e.g. *oṛaʔ-t-am* ‘your house’, *kohṇda-t-am* ‘your pumpkin’, *jīw.jahān-t-ale* {circumstances-POS-1PL.EX} ‘our living conditions’. Note that the third-person singular form is *-t*, or *-to* after a consonant, and the third-person dual and plural form are *-tukin* and *-tuku*, respectively. After a consonant, *-at* is also found, as in *ah-at* ‘mouth’ (Barker 1953: 24).

The suffix *-t* is attached after the plural or dual suffix, e.g. *lain-kin-t-ijn* ‘my two children’, *siri-ku-t-am* ‘your goats’, *cuṭu-ku-t-alaj* {mouse-PL-POS-1DU.IN} ‘the mice of us two’.

When *-t* is used by itself without a pronominal suffix, it functions as a ‘third person singular possessive suffix’ (Barker 1953: 21). This is typically found in kinship terms, as in *ara-t* ‘his/her son-in-law’ from *ara* ‘son-in-law’. *-t* used by itself alternates with the allomorph *-to* when attached to a base ending in a consonant, e.g., *kōṛar-to* ‘grandchild’, *hon-to* ‘kid (of a goat)’. *-t/-to* also occurs with general nouns, such as *d̪ar-to* ‘blade’ from Hindi *d̪ār*, or *gad-to* ‘its sap’, and Barker (1953: 61) calls it a ‘partitive suffix’.

The third-person singular *-t* also occurs when there is no explicit possessor in the context, such as *dokra-t* ‘the old man’ and *sayāṛi-t* ‘the old lady’ (*Firefly*, 3’32). In such cases, *-t* is interpreted as marking definiteness or specificity (§58).

d) Genitive suffix

The genitive suffix *-raʔ* occurs both after a noun and a pronoun and signals possession, belonging, membership, inclusion and other noun-noun relationship, e.g., *ij-raʔ oraʔ* {I-GEN house} ‘my house’ (*Tiger* 2’05); *sāt kūa-raʔ daʔ* {seven well-GEN water} ‘water of seven wells’ (*Twin* 6’47). The Sadri genitive marker *-kar* is also used after inherited words as well as loanwords, e.g., *ara-n-kar* *vidyā* ‘my son-in-law’s wisdom’ (*Millipede* 6’51).

Like the demonstratives, this suffix shows concord with the number of the animate head noun and alternates with the allomorphs, singular *-rik*, dual *-rikina*, and plural *-rikua* (§11).

§18 Demonstratives

Demonstratives with *na-*, *ma-* and *hā-* signal proximal deixis, distal deixis, and anaphora, respectively (Table 1.6).

a) Animate demonstratives in *-ek*

Proximal *naek* ‘this’, distal *maek* ‘that’ and anaphoric *hāek* ‘that’ are used as demonstrative pronouns and adjectives with singular animate referents, e.g. *naek* ‘*hor*’ ‘this man’, *maek* ‘*urik*’ ‘that cow’. Demonstratives

Table 1.6: Demonstrative Pronouns

	Singular	Dual	Plural	Inanimate
Proximal	<i>naek'</i>	<i>nakin</i>	<i>nakua</i>	<i>naʔa</i>
Distal	<i>maek'</i>	<i>makin</i>	<i>makua</i>	<i>māna</i>
Anaphoric	<i>hæk'</i>	<i>hakin</i>	<i>hakua</i>	<i>hana</i>

show concord with animate referent nouns in number, e.g., *hæk' gofiya* ‘that guest’, *hakina gofiya-kin* ‘those two guests’, *hakua gofiya-ku* ‘those guests’.

b) Inanimate demonstratives

naʔa, *mana* and *hana* are used for proximal, distal and anaphoric inanimate referents, respectively.

nandōra? ‘all these’, *mandōra?*, *handōra?* ‘all those, various’

c) Demonstrative adverbs

Place: *nanqa* ‘here’, *manqa*, *haŋqa* ‘there’.

Time: *ab*, *nana juar* ‘now’; *namelak* ‘these days’ (Bahl); *han mela*, *han kʰane*, *hana-re*, *mana juar* ‘then, at that time’, *hana juar* ‘now, at this moment’; *naʔa uṛi* ‘this way’, *han uṛi* ‘that way’; *hanaʔna* ‘then, after that’.

Direction: *nāra?* ‘this way’, *māra?* ‘that way’; *nandor* ‘hither’ vs. *hator* ‘thither’ (Bahl).

Extent: *naʔamin*, *namin* ‘this much’, *manamin* ‘that much’, *hamin* ‘that much’.

d) Demonstrative verbs

iya seems to mean ‘to do like this’, e.g., *cila-laga =ba iya-ki-a na uṛi* ‘Why did you do this?’ (Bamboo Shoots 4'11).

e) Demonstrative interjections

Forms calling attention are formed with demonstratives and *-hen(a)*, e.g., *nehena*, *naehena*, *nanhen* ‘look this’; *maehen* ‘look that’. *-hen* also derives the interrogative verb *kare-hen-a* ‘where is it?’ (§35).

§19 Interrogatives and Indefinites

a) Interrogatives

cila ‘what’, *cila-laga* ‘for what, why’, *cila-te* ‘with what, how’; *iyē* ‘who’; *tumis* ‘when’; *tumip* ‘how many’; *kare* ‘where’; *kara* ‘which’, *kara-angi* ‘which way, whither’, *kara-uṛi* ‘how’.

b) Indefinites

cila ‘some’, e.g., *sakam penda ja cila* ‘under leaves or *something*’ (*Tiger and Cat* 1’33); *kara* ‘some’, e.g., *kara raij-re sompa-teq-i-a* ‘She married her off in some country’ (*Firefly* 6’20); *kahī* ‘some’, e.g., *kahī hoṛ* ‘some person’; *tonoy* ‘some’, e.g., *tonoy-upi* ‘somehow’; *kono* ‘someone, something’; *iyehama* ‘someone’; *mandōra?* ‘various’

§20 Template of a Verb

a) Maximal template of a Hill Korwa verb

A Hill Korwa verb has maximally six slots.

${}_1\text{CAUS} \, {}_2\text{BASE-} {}_3\text{BEN-} {}_4\text{TENSE/ASP-} {}_5\text{OBJ-} {}_6\text{FIN}$

Of these slots, only the verb base (BASE) is obligatory. The first slot, CAUS, is occupied by the causative prefix *ece-* in productive causative formation. The second slot is always occupied by the verb base. The verb base includes bases extended with reduplication (§23) or the *-nV* infix (§6), compound bases like *jo?* *bolo* ‘to chase and corner’, and bases with explicator verbs like the completive *god*. When used by itself with the imperative clitic, the verb base signals the imperative. The third slot, BEN, is occupied by the benefactive suffix *-wa* when there is an overt beneficiary of the verbal action. The fourth slot is occupied by a tense or aspect marker, which is a portmanteau suffix and also signals transitivity. The fifth slot is for the direct object or the experiencer of a transitive verb. The subject marker of a few verbs such as *idan* ‘to be, to exist’ and *kowa* ‘to be absent’ also occurs in this slot (§31). The sixth and the last slot is occupied by the finiteness suffix *-a* or *-ik*, or the non-past suffix *-ta*. The finiteness suffix *-a* often drops.

Examples: *jo?-kid-ijn-a* {₂chase-₄PRF-₅1SG-₆FIN} ‘chased me’; *bolo-god-ter-i-a* {₂{corner-CMPL}-₄PST-₅3SG-₆FIN} ‘has cornered it’; *kata-got-wa-ę-a* {₂{tell-CMPL}-₃BEN-₅3SG-₆FIN} ‘told him’ *jau?-wa-lay-a* {₂cook-₃BEN-₅1DU.IN-₆FIN} ‘cooks for us two’; *ece-jom-bu-ta* {₁CAUS-₂eat-₅1PL.IN-₆NPT} ‘makes us eat’.

b) Exceptions

When two objects are marked on ditransitive verbs in the non-past, the suffix denoting the indirect object comes after *-ta*, followed by the finiteness suffix *-a*, while the direct object is marked in the slot OBJ, e.g., *idi-go?* *wa-e-ta-m-a* {bring-carry-BEN-OBJ-NPT-2SG-FIN} ‘I will bring it along for you’ (*My Wedding* 0’42)

In the following forms, the benefactive *-wa* occurs before the tense/aspect marker, after which the indirect object is marked, unlike *kata-got-wa-ę-a* above: *=me eme-wa-god-ęn* {=2SG give-BEN-CMPL-1SG} ‘give

it to me' (*Wolf* 6'29); *udu?*-*wa-ter-iŋ-a* {talk-BEN-PST-1SG-FIN} '(he) told me (that)' (*Firefly* 4'28).

§21 Verb Root

The verb root is an unanalyzable part of a verb base which denotes verbal action. Hill Korwa verb roots are either monosyllabic or disyllabic, with the templates CV, (C)VC and (C)V(C)CV(X).

CV: *si* 'to plough', *lo* 'to burn', *de* 'to give' (Bahl). -*go* CMPL and -*wi* as in *sebel wi* 'to have an agreeable taste' might originally be verb roots.

(C)VC: *um* 'to bathe', *sen* 'to go', *nam* 'to find'.

(C)VVC: *sāl* 'to sing'.

(C)VCV: *tula* 'to make'.

(C)VCCV: *lambu* 'to sink', *sompa* 'to marry off'.

(C)VVCV: *iyam* 'to cry', *duqub* 'to sit', *cala?* 'to shoot', *dewer* 'to return'.

(C)VCCVC: *reyka?* 'to moan', *artij* 'to steal'.

(C)VCVV: Some verbs, mostly those borrowed from Indo-Aryan, have the shape (C)VCVV: *jiyao* 'to live', *lagao* 'to attach', *banao* 'to become', *bayao* 'to be confused', *b^hetao* 'to meet, to get', *t^hakao* 'to be tired'.

§22 Verb Base

When a verb root is extended by suffixation or by compounding, it forms an extended root, which can take the same set of affixes as a simple root. We call simple and complex roots 'verb bases'.

a) Affixation

Although it is not easy to draw a line between derivation and inflection, verbs extended with unproductive affixes can be counted as verb bases, e.g., *akiriy* 'to sell' with the causative prefix *a-*; *buta?* 'to work' from *buta* 'job'.

b) Compounding

Compounding of verb bases such as *ase-jom* 'to live on begging' from *ase* 'to beg' and *jom* 'to eat' is highly productive in Hill Korwa (§40). There are also explicator verbs such as completive *god* and middle *jom* (§39).

c) Conversion from nouns

As in other Munda languages, Hill Korwa has a productive process of zero conversion, and many nouns serve as verbs without suffixation, e.g., *c^hawaputa-ne* 'had children' from *c^hawa-puta* 'children'; *k^harca-?*-*a* 'spent money' from *k^harca* 'expense'; *kahāni-ta* 'tell a story' from *kahāni* 'story'; *baha* 'to decorate with flowers' from *baha* 'flower'; *biār* 'to transplant paddy' from *biār* 'paddy seedlings' (Bahl); *buca?* 'to make a hole' from *buca?* 'hole' (Bahl); *ara?* 'to make someone one's son-in-law' from *ara?*

‘son-in-law’; *seren* ‘to sing’ from *seren* ‘song’; *jau?* ‘to cook’ from *jau?* ‘cooked rice, meal’.

The direction of derivation is not clear in some pairs, such as *apik* ‘sleep’ and ‘to sleep’; *hilkid* ‘hiccup’ and ‘to hiccup’ (Bahl); *gutalī* ‘tickling sensation’ and ‘to tickle’ (Bahl).

The semantic process of derivation is not always straightforward. For example, Bahl gives pairs such as *med* ‘to have an eye disease’, and the base noun, *med* ‘eye’, where the meaning of the verb cannot be easily inferred from that of the noun.

d) Conversion from phrases

Phrases are also converted to verbs, e.g., *naʔa-uri* ‘this way’ → *naʔa-uri-ean-a* ‘became like this’ (Firefly, 4’20); *kara-lek^he* ‘like what’ → *kara-lek^he-n* ‘what shall I do?’.

§23 Reduplication of Verbs

a) Reduplication of initial CV

When the initial CV of the verb base is reduplicated, the form often has repetitive or continuative meaning compared to its unreduplicated counterpart. For example, the reduplicated form *jojom-ta* in (7) refers to the full board of the school dormitory and has repetitive connotation, while *jom-ta* in *am cila =m jom-ta* “What do you eat (to pass such nice stool)?” (*Wolf* 7’48) and *jonom-ta* in *am cila do =m jonom-ta* “[Seriously,) what do you eat?” (*Wolf* 9’11) rather denotes habitual eating.

(7) *ijn do tisiŋ baṭhiya =n jojom-ta*
 I TOP today fine =1SG eat.RED-NPT
 “I have fine meals today” (*My Life* 25’20)
 (Mundari: *ap do tisiŋ bese majə =n jom-e-a.*)

In (8), reduplicated *sasab* ‘refers to the crane’s repeated catching, while the unreduplicated *-nV* form *sanab* ‘in *aliŋ mer =ko ewaliŋa sanab*’ “[The Dihari Korwa girls] did not let us two even touch the food they cooked” (*My Life* 8’22) refers to touching of food, which never took place.

(8) *bukli ewa-?**a sasab*
 crane give-PST-FIN catch.RED
 “[The wolf] let the crane catch [the mice it drove]” (*Hungry Wolf* 0’16)
 (Mundari: *ko?* (*cuṭu*) =e? sab-rika-ja-?*i-a.*)

In the following examples, some are semantically distinct from unreduplicated forms, but no obvious semantic difference is found in others.

jojom-ta ‘(cattle) keep eating grains’ (*Cattle* 0’43) from *jom* ‘to eat’. Continuative or repetitive.

gogo?-*a* ‘took (a piece of meat)’ (*Wolf* 2’18) from *go?* ‘to take, carry’. No difference.

janam ‘to search (for their missing daughter)’ (*Bamboo Shoots* 4’07) from *nam* ‘to find’. Continuative or conative.

jenel-pe-ta ‘I will watch out for you’ (*Wolf* 10’22) from *nel* ‘to look’. Continuative.

jajau?-*tan* ‘cooked (in a hurry)’ (*Tiger* 1’42) from *jau?* ‘to cook’. Expeditive.

cocorao-laga ‘in order to steal’ (*Bamboo Shoots* 4’46) from *corao* ‘to steal’. No difference.

susudita ‘I am aware’ (*My Life* 3’18) from *sudi* ‘to know’. Continuative.

gogo? ‘to be pregnant’ (Bahl), probably from *go?* ‘to carry’. Continuative.

b^hib^hili ‘to lay egg’ (Bahl), from *sim b^hili* ‘egg’.

There are also verbs that appear to be reduplicated but have no unreduced bases, e.g., *raraj* or *ruruŋ* ‘to be cold’, *tataŋ* ‘to be thirsty’, *bubul* ‘to be good (of rice beer)’, *cucuŋ* ‘to urinate’, *dudu* ‘to drink milk’.

b) Reduplication by the CVC template

dobdobo ‘to be close (ref. to weather)’ (Bahl); *kilkilā?* ‘to run with a fluttering noise (of a cock)’ (Bahl).

c) Full reduplication

d^hōgor d^hōgor ‘to make a buzzing sound like bees’ (Bahl); *caṭob caṭob* vt. ‘to click repeatedly’ (Bahl); *depel depel* ‘to be not able to swim’ (Bahl).

§24 Light Verbs

While Hill Korwa has a productive process of zero conversion from nouns to verbs, it is also possible to form verb phrases from adjectives and action nouns with the light verb *jua?* ‘to become’, e.g., *k^hus jua?* ‘to feel happy’ (along with *k^husi* ‘to be happy’); *simd^ha jua?* ‘to become wet’ (Bahl). In *perek* ‘*jua?* ‘to become full’ from *perek* ‘to fill’, *jua?* intransitivizes the transitive verb *perek*. The verbs are usually intransitive, but there are also transitive ones, such as *parom jua?* ‘to jump across’ (Bahl; cf. Hindi *pār honā*).

There are also cases where *jua?* does not cause conversion or intransitivization, e.g., *geted jua?* ‘to go to sleep’ (Barker 1953: 72) from *getek* ‘to sleep’, *bul jua?* ‘to be drunk’ from *bul* id., *gwəd jua?* ‘to die’ (Barker 1953: 37) from *goek* id. Barker (1953: 44f.) notes an aspectual difference between forms with and without *jua?*, i.e. *mahak-ta* ‘it gives an odor’ vs.

mahak juaʔ-ta ‘it is about to give an odor’; *ged-ta* ‘he cuts’ vs. *ged juaʔ-ta* ‘it is about to be cut’.

karwe ‘to do’, probably borrowed from Sadri *karek* ‘to do’, is also used productively with action nouns, e.g. *vikās karwe* vi. ‘to develop’ from *vikās* ‘development’, *napae karwe* vt. ‘to improve’ from *napae* ‘well’.

§25 Infinitive

In addition to the imperative usage (§43, a bare verb base also serves as an infinitive, i.e. a form denoting an action noun, a complement of a verb or auxiliary, or an adverb expressing purpose and intent.

(9) *senjel ase* =kin sēn-a
fire beg =3DU go-FIN

“They went to beg for fire.” (*Bamboo Shoots* 1’53)

(Mundari: *seygel asi* =kin sen-ke-n-a.)

(10) *parʰa?* man =hō mer laga-?-a
study mind too NEG be.attached-PST-FIN
“[I] did not feel like studying (lit. mind to study was not attached)”
(*My Life* 27’10)

(Mundari: *parao-re ji* =o ka lagao-a.)

As an action noun, a verb base can also take postpositions, e.g., *parʰa?-lagin* ‘in order to study’, *wek'-laga* ‘for coming’.

§26 Finiteness Marker *-a*

Verb forms (bases and tense/aspect and other suffixes) with the suffix *-a* serve as the finite verb. *-a* does not occur in non-finite forms such as converbs. It does not occur in the imperative, but it is optional in prohibitive forms with *aha*, and in question. The verbs in interrogative sentences often lack *-a*, as in (64) in §52, or (68) in §53. Even in declarative clauses, *-a* is often absent in the surface forms: it might not be obligatory, or might be deleted due to the word-final apocope (§4). *-a* is also invisible after verb bases ending in *a*, possibly due to coalescence, such as *tora* ‘to go away’ and *ida* ‘to be’.

The function of *-a* appears to be a marker of indicative predication. It occurs in the last slot of an inflected verb (FIN, §20), attached after all other suffixes.

c) *-gan*

-gana, *-gan* or *-ga* is found in past negative contexts, with the negator *mer*, e.g. *awe-gan* ‘could’; *sudi-ga* ‘knew’; *doho-ga* ‘was’ (might be from *doho*); *goʔ-ga* ‘took’; *patiao-gan* ‘trusted’. Since *-a* also occurs with *mer* in past contexts, *-gan* and *-a* might belong together.

(11) han-mela hastal =hū mer *banao-gana*
 that-time hostel too NEG be.made-PST
 “At that time, [construction of] the hostel *was not even finished*” (*My Life* 6’29)
 (Mundari: *en-samae hostel =o ka bai-aka-n tai-ke-n-a.*)

d) *-i(k’)*

-ik’ is attached to past suffixes *-ter* and *-(a)d*, and marks finite verbs: *-adik’* as in *katao-adik’* ‘spoke’; *-dik’* as in *atū-dik’* ‘left’; *-teri(k’)* as in *jom-tirik’* ‘ate’.

goted-ik’/goter-ik’ from *go + -ted + -ik’*, marks completion of the verbal action (§39) as in the following examples. *goted(i)-a* with the finiteness marker *-a* is also found. *-gadik’* from *-gad* + *-i(k’)* also has completive connotation (see §39).

(12) hana jono? jom-*gotedik’* hāek’ and^{ha}
 that broom eat-CMPL he blind
 “The broom ate *up* the blind [brother]” (*Tiger* 9’32)
 (Mundari: *hena jono? en jala=e? jom-caba-ki-?-a.*)

(13) jet =lanj *gotedi*
 kill =1DU.IN CMPL
 “(Brother,) let us do away (with your wife)” (*Tiger* 7’28)
 (Mundari: *goe?-ki-a =lay.*)

d) Finite verbs without finiteness markers

In narrative contexts, finite verbs are sometimes used without finiteness markers, e.g., *hāek’ banqo seygel agu sodortef*. “ne go karekuhen” “That wolf brought back fire. ‘Hey, where are [our mice]?’” (*Hungry Wolf* 1’13). Such verbs without finiteness markers are considered converbs used as finite verbs in storytelling.

§27 Transitivity

Most verb bases of Hill Korwa are unmarked for transitivity, and portmanteau tense suffixes such as *-ked* and *-ted/-ter/-tar* (§38), and/or object suffixes (§31), mark transitivity. For the transitivity of compound verbs, see §40.

a) Transitive and intransitive suffixes

Of the morphemes constituting verbal bases, *-?* often occurs with intransitive verbs. There are pairs of verb bases contrasting in final *-ao* and *-a?*, such as *utrao* ‘to put something down’ vs. *utra?* ‘to come down’; *udao* vt.,

vi. ‘to fly’ vs. *uqa?* vi. ‘to fly’; *jumao* ‘to get together, to gather’ vs. *juma?* ‘to meet’; *jiyao* ‘to live’ vs. *jiya?* ‘to live’ (*jiya?-ba* ‘live!?’); *katao* ‘to speak’ ~ *kata?* ‘to speak’; *bahalao* (Bahl) ‘to amuse’ vs. *bahala?* (Bahl) ‘to be amused’. In the pairs *utrao* vs. *utra?* and *bahalao* vs. *bahala?*, *-ao* and *-a?* serve to mark transitivity and intransitivity, respectively. However, *-ao* also occurs with intransitive verbs such as *jiyao* ~ *jiya?* ‘to live’. *-?* contrasts not only with verbs ending in *-ao*, but also with verb bases with the object suffix *-e*, e.g., *kata?-ta* ‘speak’ vs. *katae-ta* ‘to say (something)’. *kata?-ta* occurs in monologue, as in the following example.

(14) hæk' ayumi =e kata?-tan oh jama=ku go?-tan
 that woman =3SG speak-NPT oh.my all =3PL carry-NPT
 “That woman *said* [to herself], ‘Oh my! They are all carrying bamboo shoots [leaving me behind]!’” (*Bamboo Shoots*, 0'15)
 (Mundari: *en kuŋi kaji-n-ta-n-a ci oho soben-ko-te go?-e-ka*.)

The default object suffix *-e* transitivize intransitive or labile verb roots overtly (cf. §31 b), e.g., *caba* ‘to be finished’ → *caba-e* ‘to finish something’. *-e* in such verbs are analyzed as a transitive marker, for it occurs with both animate and inanimate direct objects, e.g., *manqdar =e bajae-ta* ‘beats a drum’ (*Wolf* 10'47).

b) Incorporated suffixes

Some verbs are combined with certain suffixes so tightly that the combination is taken as a verb base. For example, *dohon* ‘to stay, to be’ always ends in *n* before *-ta* in Kado Pani, while *doho-ta* occurs in the Chicago audiotapes.

§28 Transitivity Alternations

Of the types of causative and non-causative alternations mentioned in Haspelmath (1993),⁹ labile alternation and anticausative alternation are predominant in Hill Korwa, as we see below.

a) Causative alternation

Transitive verbs formed from an intransitive verb base and the object suffix *-e*, or the causative prefix *ece*, fall under the causative alternation, e.g. *caba* ‘to end, to be finished’ → *caba-e* ‘to finish something’; *salao* ‘to get lost’ → *ece salao* ‘to lose’; *wikās karwe* vi. ‘to develop’ → *wikās ece karwe* vt. ‘to develop’; *par^hao* ‘to study, to read’ → *par^hae* ‘to teach’.

⁹ Haspelmath, Martin. 1993. More on the typology of inchoative/causative verb alternations. In Comrie, Bernard and Maria Polinsky (eds.), *Causatives and Transitivity*, Amsterdam: John Benjamin, 87–120.

b) Anticausative alternation

The anticausative suffix *-o?*/*-u?*, which signals spontaneity of the action, and the reflexive suffix *-n*, derive intransitive from transitive verbs, e.g.,

udŋu? ‘to take out something’ → *udŋu?* ‘to come out’; *ayum* ‘to hear, listen’ → *ayumu?* ‘to be audible’; *oko* ‘to hide’ → *oko-n* ‘to hide oneself’; *cāra* vt. ‘to stop’ → *cāra-n* vi. ‘to stop’; *bati* vt. ‘to roll’ → *bati-n* vi. ‘to roll’.

c) Equipollent alternation

A few pairs show both transitive and intransitive markers, e.g. *doho-n* ‘to live, to stay, to be’ vs. *doho-?* ‘to put, to place’, both from *doho* ‘to live, to stay, to be’; *napae wek* vi. ‘to improve’ vs. *napae karwe* vt. ‘to improve’.

In addition, verb pairs ending in *-ao* in the transitive and *-a?* in the intransitive, can also be considered equipollent alternation: *kat^hua* vt. ‘to freeze’ → *kat^hua?* vi. ‘to freeze’; *qubao* vt. ‘to sink’ → *quba?* vi. ‘to sink’; *tag^hala* vt. ‘to melt’ → *tag^hala?* vi. ‘to melt’; *g^humao* vt. ‘to turn’ → *g^huma?* vi. ‘to turn’; *gorao* vt. ‘to dissolve’ → *gora?* vi. ‘to dissolve’; *hilwao* vt. ‘to rock’ → *hilwa?* vi. ‘to rock’; *jutao* vt. ‘to connect’ → *juta?* vi. ‘to connect’; *jumao* vt. ‘to collect’ → *juma?* vi. ‘to collect’.

d) Suppletive alternation

A few verbs make transitive-intransitive pairs with different lexemes, e.g., *b^hefao* ‘to be available’ vs. *nam* ‘to get’; *goek* ‘to die’ vs. *net* ‘to kill’.¹⁰

e) Labile alternation

Many inherited verb bases function as transitive or intransitive verbs depending on the suffix they take. For example, *perek*^h-*ki-a* ‘filled’ is intransitive while *perek*^h-*ked-a* is transitive.

gay ‘to boil’; *j^hura* ‘to dry’; *beref* ‘to get up/ to wake up’; *ijik* ‘to go out/ to put out’; *lo* ‘to burn’; *rap* ‘to be destroyed/ to destroy’; *perek* ‘to become full/ to fill’; *caba* ‘to finish’; *suru* ‘to begin’; *bel* ‘to spread’; *rem* ‘to rise/ to raise’; *badal* ‘to change’; *gik* ‘to open’; *sid* ‘to break’; *siy* ‘to close’; *hatij* ‘to split’; *ō* ‘to swell’; *duru?* ‘to sit/ to seat someone’; *boro* ‘to fear/ to scare’.

§29 Causative Verb

a) The causative prefix *a-*

While Hill Korwa has many labile verbs, a few verbs have the prefix *a-*, which is found in causative verbs in other Munda languages (Anderson 2007):

¹⁰*goek*^h also has transitive meaning (‘to kill, to cause someone to die’). See §40.

29), e.g., *qnu* ‘to cause to drink’ from *nu* ‘to drink’; *ajo* ‘to feed’ appears to be connected with *jom* ‘to eat’. While *akirij* ‘to sell’ has no counterpart without *a-* (cf. *kija* ‘to buy’), cognate words such as Mundari *kiriŋ* ‘to buy’ points to a causative origin.

b) Causative verbs with *ece*

A more productive way to derive a causative verb is to add *ece* before the main verb (cf. Santali *oco* added *after* the main verb). *ece-nel* ‘to show’ from *nel* ‘to see’; *ece-tula* ‘to repair’ from *tula* ‘to make’ (cf. Hindi *banānā*); *ece-butā* ‘to make/let someone work’. The causee is marked with an object suffix, e.g. *ece-nu-bu-ta* ‘make(s) us drink’.

In contrast to *ajo*, *kʰiao* ‘to feed’, *ece-jom* ‘to cause to eat’ in the following example refers to the unpleasant consumption of stones the speakers were maneuvered into.

(15) *diri ece-jom-bu-ta*

stone CAUS-eat-1PL.IN-NPT

“[That guy] *made us eat stones*” (Wolf 9’38)

(Mundari: *diri ge jom-rika-bu-a.*)

c) Lexical causative verbs

Most of the lexical causative verbs are loanwords from Indo-Aryan causative verbs, e.g., *kʰiao* ‘to feed’ from Sadri *kʰiyāek* id.; *badalwao* ‘to cause to be changed’ from Hindi *badalvānā* id.

§30 Subject Marking

a) Subject marking

The animate subjects of most Hill Korwa finite verbs and converbs are marked by the pronominal clitics (§15, Table 1.4), attached either after a word preceding the verb, or after the verb itself.

There are a few verbs that mark their subjects with object suffixes, e.g. *idan* ‘to be, to stay’ (see §31).

b) Exceptions on the position of pronominal clitics

As discussed in §40, compound verbs, including nonce combinations, are treated as single words, and pronominal clitics are not attached between their constituents, e.g., *ab =e duru? angu-teṭna* “Now, she sat down and passed the night” (Firefly 3’51).

When the pronoun *hāek* ‘or *naek*’ occurs immediately before the verb, the pronominal clitic *=e* is absent, e.g., *naek` katae-tan* “It said” (Jackal 2’52); *hāek` ayum-nam-ted-ik`-ke katao-e-tan* “He heard her crying voice and talked to her” (Firefly 4’10).

Table 1.7: The object suffixes with the verb *sab* 'to catch'

	Singular	Dual	Plural
1	<i>sab</i> ~- <i>kid</i> - <i>ijn</i> - <i>a</i>		
EX		<i>sab</i> ~- <i>ked</i> - <i>liŋ</i> - <i>a</i>	<i>sab</i> ~- <i>ked</i> - <i>le</i> - <i>a</i>
IN		<i>sab</i> ~- <i>ked</i> - <i>laŋ</i> - <i>a</i>	<i>sab</i> ~- <i>ked</i> - <i>bu</i> - <i>a</i>
2	<i>sab</i> ~- <i>ked</i> - <i>me</i> - <i>a</i>	<i>sab</i> ~- <i>ked</i> - <i>ba</i> ²- <i>a</i>	<i>sab</i> ~- <i>ked</i> - <i>pe</i> - <i>a</i>
3	<i>sab</i> ~- <i>ked</i> - <i>e</i> - <i>a</i>	<i>sab</i> ~- <i>ked</i> - <i>kin</i> - <i>a</i>	<i>sab</i> ~- <i>ked</i> - <i>ko</i> - <i>a</i>

§31 Object Marking

a) Object suffix

While Hill Korwa verbs do not take suffixes marking subjects, animate objects are marked with object suffixes, *-(i/e)n* 1SG, *-liŋ* 1DU.EX, *-laŋ* 1DU.IN, *-le* 1PL.EX, *-bu* 1PL.IN, *-m(e)* 2SG, *-ba* 2DU, *-pe* 2PL, *-e/-i* 3SG, *-kin* 3DU, *-ku/ko* 3PL. See Table 1.7 for the actual forms. In the second-person singular, the suffix is *-me* after a consonant-final morpheme, and *-m* after a vowel-final morpheme. In the third-person singular, *-e* becomes *-i* when it is attached to a verb base whose last vowel is a high vowel, e.g., *agu-i* 'to bring' and *isin-i* 'to cook'.

In compound verbs, the object suffix is attached to the final one. *jel-ɻawe-tid-ijn-a* '(he) can see me' (Barker 1953: 36), where *-ijn*, the object of *jel* 'to see', occurs after *awe* 'can'.

b) *-e* without overt object

-e (*-i* after a high vowel) also occurs when there is no overt object. In such cases, it functions as a transitive marker, e.g. *ata-e* 'to roast' vs. *ata* id.; *kata-e* 'to say' vs. *kata* 'to speak'; *gada-e* 'to dig out something' vs. *gada* 'to dig'; *ongl-e* 'to think something' vs. *ongol* 'to think'. Cf. the reflexive suffix *-n* which just signals intransitivity in some verbs such as *kuda-n* 'to go back' vs. *kuda* vt. 'to return' (§32).

c) Position of the object suffix

The object suffixes occur before the non-past suffix *-ta* or the finiteness suffix *-a*, after past *-ad*, *-ted* and perfect *-ked*: *katao-ap-ta* 'spoke to me', *tangi-m-ta* 'wait for you', *katao-ad-ijn-a* 'spoke to me', *joʔ-kid-ijn-a* 'chased me', *goek'-got-kye-m-a* 'have killed you', *atū-ter-i-a* 'left him'.¹¹

The object suffix also occurs after *-ta* in ditransitive verbs when OBJ, the slot before *-ta*, is filled by another object suffix referring to the direct object.

¹¹-*e* occurs before *-ad* in *goʔ-e-ad-a* 'carried it' (*Bamboo Shoots* 0'41).

(16) mi-sag^ha =jn sonoloj agu-i-ta-m-a
 one-bucket =1SG rice.beer.IFX bring-OBJ-NPT-2SG-FIN
 “I will bring *you* a bucket of rice beer” (*Wedding* 1’13)
 (Mundari: *mid catu ili =jn agu-a-m-a*.)

When the benefactive suffix *-wa* is added to the verb base, the object suffix follows it, e.g., *udu?*-wa-m-ta ‘tells you’. Note that the tense/aspect suffixes *-ter* and *-god* intervene *-wa* and the object suffix (§20), e.g., *udu?*-wa-ter-*inj-a* ‘told me’ (*Firefly*).

In compound verbs, the object suffix is added after the last verb.

(17) wek’=me dega-so-*n*=me
 come=IMP jump-try-1SG=IMP
 “Come on! Try and jump over *me*” (*Hungry Wolf* 8’03)
 (Mundari: *mar, hiju?=me, ku?il-parom-ijn=me*.)

d) Dative object marking

As mentioned in §20 and §39, *-wa* marks the beneficiary of a verbal action overtly, while the direct object is marked by an object suffix, e.g., *k^hiao-me-ta* ‘feed you [to tigers as their food]’ vs. *k^hiao-wa-*n*-ta* ‘gave me food’ (*Tiger*).

However, with the verb *ewa* ‘to give’, indirect objects fill the slot OBJ, e.g., *ewa-ter-*inj-a** (*My Life* 13’00), *ewa-d-*inj-a**, *ewa-*n*-a* ‘gave me [something]’.

e) Object suffix marking the subject

In a few verbs, subjects are marked by object suffixes, such as *idan* ‘to be’ (e.g., *idan-ko-a* ‘they are’); *darwa* ‘to come’ (Barker 1953: 28 *darwa-*n*-a* ‘I’ll come’); *otey/otoy* ‘to get going’,¹² *tora* ‘to go away’; *lek^he* ‘to be like’, as in *kara-lek^he-(re)jn* ‘what shall I do?’, *-lek^he-m* 2SG, *-lek^he-i* 3SG, etc. The subjects of such verbs are not marked by a pronominal clitic, but a pronominal suffix after the verb, in the object position: *tora-*n*-a* ‘I went’, *tora-*m*-a* ‘you went’, *tora-*e*-a* ‘he/she/it went away’ (*tora* when inanimate), etc.

(18) o?ra? =e tora-e
 house =3SG go.away-3SG
 “He went home” (*Jackal* 1’54)
 (Mundari: *o?ra?-te =?seno?-ja-n-a*.)

¹²*otey* shows both orders, *otey-*inj** and *otey-*a* =*inj**.

f) Object marking and animacy

The transitive tense/aspect suffixes *-ter* and *-ked* take object suffixes when the object is animate, e.g., *agu-ked-a* ‘brought (rice etc.)’ vs. *agu-kid-i-a* ‘brought (person or animal)’. Object marking is found with animals, as in *mi-ṭoŋ kutu asulked-i-a =n* “I kept a dog,” *bar-ṭoŋ kutu-kin asul-ket-kin-a =n* “I kept two dogs,” *pe-ṭoŋ kutu-ku asul-ket-ko-a =n* “I kept three dogs,” but may also be left out, e.g., *biŋ =e net-ked-a/net-kid-i-a* “He killed a snake.”

§32 Reflexive, Anticausative or Intransitive Suffixes

Hill Korwa has a reflexive pronoun *-n* and intransitive or middle suffix *-o?*/*-u?*, which partly overlap in function.

a) Reflexive *-n*

The reflexive suffix *-n*, or *-en* after a consonant, derives a reflexive base from a transitive verb, e.g., *oko-n* ‘to hide oneself’ from *oko* ‘to hide’; *baṭi-n* ‘to roll oneself’ from *baṭi* ‘to roll’. In *caṇa-n* ‘to stand’ from *caṇa* ‘to stand something up’ and *kuda-n* ‘to go back’ from *kuda* ‘to return’, the function of *-n* is to mark intransitivity.

-n is also found in existential verbs. In *ida-n* and *kowa-n*, *-n* does not have any analyzable meaning. These two verbs mark the subject by object suffixes, and *-n* in these verbs might not be the reflexive suffix. *ida-n* ‘to be, to stay’ (subject marked by an object suffix) from *ida*; *kowa-n* ‘not to exist’ from *kowa* id.; *doho-n* ‘to be, to live’ from *doho* ‘to put, to place’ ‘to be’.

b) *-o?*/*-u?*

The primary function of the intransitive suffix *-o?*/*-u?* is to signal spontaneity of the verbal action, as in *nel-u?* ‘to be visible’ from *nel* ‘to look’. It derives intransitive from transitive verbs, as in *rem-u?* ‘to get up, to rise’ from *rem* ‘to raise’; *udŋ-u?* ‘to come out’ from *udŋŋ* ‘to take out’; It also marks reflexiveness of the verbal action, e.g., *um-o?* ‘to take bath’ from *um* ‘to bathe’; *are?-u?* ‘to bail out water on oneself’ (Bahl) from *arek* ‘to bail out water’, and has passive meaning in some cases, as we discuss in §50. As for the pairs *guj-u?* ‘to die’ from *goek* id., and *asid-u?* ‘to be on one’s dying breath’ from *asid* ‘to stop breathing’ (Bahl), both verbs are intransitive and there is little difference in meaning.

-o?/*-u?* has denominative function and derives a verb from a noun in the following pairs: *naki?-u?* ‘to comb’ from *naki?* ‘a comb’ (Bahl); *boror?-u?* ‘to slip’ from *boror* ‘slippery or oily feeling’ (Bahl).

§33 Reciprocal Verb

-horen or *-horŋin* (Bahl *horein*) denotes reciprocity or distributiveness of the verbal action, e.g., *nel-horen* ‘to look at each other’ from *nel* ‘to look’; *ăjod-*

horeij ‘to kiss each other’ from *ājod* ‘to kiss’ (Bahl); *lin-horeij* ‘to fight each other’ (Bahl) with unclear *lin*.¹³ *katao-horij* in the following example has reciprocal meaning.

(19) bare-mese =kin katao-a *horij*-tan
 brother-sister =3DU speak-FIN DISTR-NPT
 “The brother and sister talked *to each other*.” (*Twins* 4’09)
 (Mundari: *misia-barea* =kin *japagar-ta-n-a*, from *jagar* ‘to speak’)

In contrast, ‘the brothers’ in the following example try to kill the tiger wife together, and *horij* can only be interpreted as distributive.

(20) nuhu do =kin pet *horij*-ta
 now TOP =3DU kill DISTR-NPT
 “Now *each of* the brothers is killing her.” (*Tiger* 8’31)
 (Mundari: *naa?* do *kula=kin goe?-ja?-i-a*. Cf. *gopoe?-ta-n-a* ‘killing each other’)

§34 Negation and Prohibition

a) Predicational negation

Hill Korwa has two predicational negators, *mer* and *ero/oro*. *mer* often denotes negation of a completed action. However, despite the completive connotation of *mer*, the verbs occurring with it often end in non-past suffixes, *-ta*, *-a*, or *-ga* (§26).

(21) ale do *mer* =le awei-tan
 we.EX top NEG =1PL.EX be.able-NPT
 “We cannot [excrete as you do]” (*Wolf* 8’29)
 (Mundari: *ale do ka =le dafi-a*.)

ero or *oro* is used when the verbal action has not taken place yet, as in the following examples. Despite its incompletive meaning, *oro* or *ero* usually occurs with verbs with the past suffix *-nen* or *-ter*.

(22) am-lain-kin am-suda *oro* =kin doho-ne
 you-child-DU you-with NEG =3DU stay-PST
 “Your children *will not* stay with you.” (*Twin* 7’03)
 (Mundari: *am-a?* hon-kin *am-lo?* ka =kin *tai-n-a*.)

(23) ab do *oro* =jn tām-ne
 now TOP NEG 1SG stagger-PST
 “I *will not* fall down now” (*Cattle* 1’08)

¹³ Along with reciprocals with *-horej*, Bahl gives *ninda daparam* ‘to help each other in weeding’ from *ninda* ‘weeds’ and *daram* ‘to meet someone’.

(24) dosor naw *ero* =in kata?-ter-a
 other name NEG =1SG speak-PST-FIN
 “I will not call [her] by other names” (*My Life* 0’32)
 (Mundari: *eta?* nutum-te do ka =*n* ra?-i-a.)

(25) na ora?-re *ero* =laŋ doho awe-ter-a
 this house-LOC NEG =1DU.IN stay can-PST-FIN
 “We will not be able to stay in this house” (*Bamboo Shoots* 6’30)
 (Mundari: *ne ora?-re ka* =*laŋ* tai-dari-a.)

For the verb of absence and negative copula *kowa*, see §35.

b) Prohibitive

The prohibitive adverb *aha*, followed by a pronominal clitic, is placed before the verb, which consists of the verb base, and optionally the finiteness suffix *-a*.

(26) hana-uŋi am *aha* =m hoya?
 that-way you PROH =2SG become
 “Don’t be like that” (*Millipede* 7’34)
 (Mundari: *en-ka* do alo =*m* rika-a.)

(27) *aha* =m iyam-a
 PROH =2SG cry-FIN
 “Don’t cry” (*Firefly* 4’51)
 (Mundari: *alo* =*m* iyam-a.)

When used with a first-person dual or plural subject, *aha* has negative hortative meaning (‘let us not ...’).

(28) na?a jono? *aha* =laŋ go?
 this broom don’t =1DU.IN take
 “Let us not take this broom.” (*Tiger* 7’57)
 (Mundari: *ne jono? ka* =*laŋ* idi-i-a.)

§35 Existential Verb

Hill Korwa has two existential verbs, *ida/idan* and *doho/dohon*, and a verb of non-existence *kowa*.

The present forms of *idan* are given in Table 1.8. When the subject of *idan* is animate, it is marked by an object suffix. *ida* also denotes existence, but it does not show concord with the subject. It is the only non-past form for inanimate subjects, e.g., *ora?-re kursi ida* “There is a chair at home.” *ida* and *idan* do not have past or perfect forms.

Table 1.8: Inflection of the existential verb *idan*

	Singular	Dual	Plural
1	<i>idan-iŋ-a</i>		
EX		<i>idan-liŋ-a</i>	<i>idan-le-a</i>
IN		<i>idan-lay-a</i>	<i>idan-bu-a</i>
2	<i>idan-me-a</i>	<i>idan-baʔ-a</i>	<i>idan-pe-a</i>
3	<i>idan-i-a</i>	<i>idan-kiŋ-a</i>	<i>idan-ku-a</i>

doho has a non-past form, *dohon-ta*, and a past form, *dohon-e(n-a)*. In the past, it is in suppletion with *idan* and *ida*.

Non-existence is expressed by the verb *kowa* ‘not to be’, with subject marking by object suffixes, e.g., *kowa-iŋ-a* ‘I am not’, *kowan-e-a*, *kowa-e-a* ‘he/she/it is not’, *kowa-ku-a* ‘they are not’, etc.

Hill Korwa also has an interrogative existential verb *kare-hen* ‘where is’, which takes a pronominal suffix after *kare*, e.g., *kare-n-hen* ‘where am I?’, *kare-m-hen* ‘where are you?’, *kare-e-hen* ‘where is he/she/it?’, *kare-pe-hen* ‘where are you (pl.)?’, *kare-ku-hen* ‘where are they?’.

§36 Copula

a) Copula verbs *hawe*, *hake* and *nālake*

The uninflecting copula *hawe* is used for all persons and numbers.

(29) mana indra abu-ra? *hawe*
 that well we.IN-GEN COP
 “That well *is* ours” (elic.)
 (Mundari: *hana kua abu-a?* ge with no copula)

The negative copula is *nālake* for all persons and numbers.

b) Existential verbs *ida* and *dohon*

As discussed in §47, the existential verbs *ida* and *dohon* denote changeable properties or state. However, *dohon* is also used in copular clauses denoting permanent properties, e.g., *hæk’ hor kumhār dohon-a* “He is a potter” (*Wolf* 4’41).

§37 Tense: Non-Past

The non-past suffix *-ta* signals the present state or action, an ongoing action, planned future, intent, and predictions, e.g., *ul =iŋ god-agu-ta=n* “I will cut and bring a mango [for you]” (*Twin* 0’27).

In contrast, the finiteness marker *-a* is attached to the verb base when denoting future in general, e.g., *kara-urj =n karej-a* “What shall I do?”

(*Twin* 0'27). However, it would be misleading to call *-a* a future marker, for it also occurs in past narrative contexts, e.g., *hæk¹ bua² rōj =e wej-a* “That jackal came/used to come every day” (*Jackal* 0'13). Forms in *-a* without tense markers are unmarked finite verb forms, which may be called the aorist or the historical present.

To denote a near future event (‘be about to, be going to’), *-wala* from the Hindi proprietary suffix *-vālā* is added after a verb base, followed by the existential verb *ida*.

(30) *mana garī nuhu jaspur sen-wala ida*
 that car now PROP go-about.to be
 “That car *is* now going to Jashpur.” (elic.)
 (Mundari: *en garī naa² jaspur-te seno²-ta-n-a*.)

§38 Tense: Past

Hill Korwa has several morphemes that mark the past tense, or the perfective aspect. Verbs do not combine with any markers freely, but there are lexical restrictions regarding which suffixes can attach to a certain verb. For example, *sen* ‘to go’ combines with *-eq* but not with *-ki* or *-(n)en*, while *wek* ‘to come’ combines with *-eq*, *-ki* and *-nen*.

-ked and *-ter* are portmanteau suffixes and also denote transitivity.

a) Perfect *-ked*, *-ki*

Transitive *-ked* (or *-ker*), and intransitive *-ki*, denote the perfective aspect, in contrast to past *-ted/-ter* (see §60 for examples).

-ked and *-ki* occur with verbs which do not have a perfective lexical aspect, e.g., *agu-ked-a* ‘brought’, *oko-ki-a* ‘hid’, *jom-ked-a* ‘ate’, *jo²-ked-a* ‘chased’, *net-ker-a* ‘killed’, *tula-ked-a* ‘made’, *biah-ked-a* ‘married’, *sab-ker-a* ‘caught’, *hatar-ker-a* ‘stalled’.

b) Past *-ter*, *-ted*

Among the past morphemes, *-ter* (*-tar*) or *-ted* (*-tef*) occurs most often. It is limited to transitive verbs, while *-en* or *-nen* is attached to intransitive verbs. It refers to the simple past or the past perfect. Examples: *agu-ter-a* ‘brought’, *atu-ter-a* ‘left’, *aqik¹-ter-a* ‘cheated’, *aru-ter-a* ‘cooked’, *asul-ter-a* ‘kept’, *idi-ter-a* ‘brought’, *um-ter-a* ‘bathed’, *eme-ter-a* ‘gave’, *ewa-ter-a* ‘gave’, *kata-ter-a* ‘spoke’, *nam-ter-a* ‘found’, *net-ter-a* ‘killed’, *ju-ter-a* ‘drank’, *tota²-ter-a* ‘cut’, *tula-ter-a* ‘made’, *banao-tar-a* ‘made’, *sodor-ter-a* ‘arrived’.

c) *-en*, *-e*, *-ean*, *-nen*

The suffixes *-en*, *-e*, *-ean*, and *-nen* occur in past contexts. In Barker’s text, *dej-yen-a* and *dek¹-nen-a* ‘got on’ in *lohardaga-re =lij rel =lij dej*

yen-a ‘at Lohardaga we boarded a train’ vs. *rel =lin dek* '-nen-a ‘we got on a train’ (Barker 1953: 71), and *sodor-nen-a* and *sodor-yen-a* ‘arrived’ in *=lin* *sodor-nen-a te oṛa?* =*ku ewaṛ-lin-a* ‘on our arrival, they gave us houses’ vs. *han-do =le sodor-yen-a oṛa?-re* ‘then we arrived home’ (Barker 1953: 71, 79), are apparently in interchangeable contexts. Barker (1953: 78) also gives transitive -*yed* in *kōsonqa =le gwodṛ-yed-a* ‘We took the rice beer’.

According to our consultants, -*en* denotes the perfective aspect while -*nen* refers to the past, as discussed in §60.

While -*ted* is limited to transitive verbs, these suffixes occur only with intransitive verb bases, e.g., *dohon-en-a* ‘stayed’, *gʰatqao-en-a* ‘decreased’, *goj-en-a* ‘died’, *caba-ę-a* ‘ended’; *jiyao-nen-a* ‘lived’, *kʰulao-nen-a* ‘opened’, *hoya-nen-a* ‘became’, *karek'-nen-a* ‘did what’, *wek'-nen-a* ‘came’.

To the verb root *sen* ‘to go’, there is no form with -*en*, but instead *sēn-a* denotes the past progressive. Similarly, the past progressive form of *jom* ‘to eat’ is *jōm-a*.

For the suffix -*gan*, which occurs in past negative contexts, see §26.

d) -*ed*, -(*a*)*d* or -*d*

-*ed* or -*ad* (-*d* after a vowel-final verb base), is found after a few verbs of motion: *sen-ed*- ‘went’, *wej-ed*- ‘came’, *darwa-d*- ‘came’, *atū-d*- ‘left’ (often found in compound verbs).

-*ed* appears to have past meaning like -*ter*, and it occurs particularly when referring to an action in the past anterior to another. In the following example, where a lady explains how her husband got injured, *wej-ed-a* refers to an event prior to his injury.

(31) aliŋ do atiŋ-jom =lin wej-ed-a
 we.DU.EX TOP dig-eat =1DU.EX come-PST-FIN
 “We *came* here to dig and eat (tubers)” (*Firefly* 4’28)
 (Mundari: *aliŋ do atiŋ nangen =lin hiju?-aka-n-a.*)

The suffix -*wad* as in *ha 'tijn-wadṛ-ku?-a* ‘passed out to them’ (Barker 1953: 78) also marks the past and probably belongs with -*ad*, even though it might be a variant of the benefactive/completive suffix -*gad*.

e) ? (hiatus breaker)

? also occurs in past contexts, e.g., *ayume-?-a* ‘heard’, *ewa-?-a* ‘gave’, *kija-?-a* ‘bought’, *kija-?-a* ‘bought’, *hoya-?-a* ‘became’. However, we do not analyze this ? as a past suffix (cf. Kobayashi 2021: 148). Since the finiteness marker -*a* often occurs in past narrative contexts as we discuss below, it is simpler to analyze ?/ as a hiatus breaker, which is epenthesized when -*a* comes after a verb ending /a/.

f) *-a*

As mentioned in §37, verb bases followed directly by the finiteness marker *-a* sometimes refer to past events. The past usage of *-a* is especially common in narratives, and we can call it aorist or historical present. E.g., *iyam-ta* ‘(I) am crying’ vs. *iyam-a* ‘(she) cried’ (*Firefly* 4’46, 51); *p^her kənia-a ora²-re tořa-le-a* ‘Then we went to the bride’s house’ (Barker 1953: 78).

g) *-ja*

Barker (1953: 44f.) calls the suffix *-ja* as in *mer =e cawt-ja* ‘he did not step’ ‘contingentive’ in contrast to *-gad* in *mer =e cawt-gad-a* ‘he did not step’.

§39 Explicator Verbsa) Completive *-god* and *-goted*

The verb *god* ‘to break’, and *go* ‘to do something completely’ followed by the past suffix *-ted*, add completive meaning when combined with other verbs, e.g., *oko-god-me* ‘shut me up (in the goat pen)!’, *budao-god-a* ‘drowned (and died)’, *jom-goted-i* ‘ate up’.

b) Benefactive *-gad*

The suffix *-gad* often occurs when the verbal action benefits someone.

(32) c^hutki hæk’ mer k^hiao-gad-ik’

younger he NEG feed-BEN-FIN

“He did not let the younger queen eat the mango” (*Twin* 0’44)

(Mundari: *hurij-ni?* do ka =e kiao-ki-?-a.)

(33) ij-naw mer =ku lik^hao-gad-a

I-name NEG =3PL write-BEN-FIN

“[My parents] did not register my name” (*My Life* 2’04)

(Mundari: *an-a² nutum ka =ko ol-ke-d-a*.)

In the following examples, where the verbs imply destruction, *-gad* is interpreted to mark the completive aspect.

(34) siri-ku mener =ku cot-goek’-gad-kin

goat-PL NEG =3PL tread-kill-CMPL-3DU

“There the goat did not tread on them and kill them” (*Twin* 2’32)

(Mundari: *merom-ko ka =ko tega-goe?-ke-d-kin-a*.)

(35) mener =ko marwao-gad-kin

NEG =3PL kill-CMPL-3DU

“They did not kill (the babies)” (*Twin* 3’06)

(Mundari: *ka =ko goe?-ke-d-kin-a*.)

c) Benefactive *-ewa* or *-wa*

The verb *ewa* ‘to give’, or its truncated form *-wa*, adds benefactive meaning to the verbal action. The beneficiary or the indirect object is marked by an object suffix after *-wa/-ewa*, e.g., *jauʔ-wa-lay-a* {cook-BEN-1DU.IN-FIN} ‘cooks for us two’; *kʰiao-wa-n-ta* {feed-BEN-1SG-NPT} ‘feeds me’. *-ewa/-wa* and the object suffix are intervened by *-ter* and *-god* (§31), e.g., *ewa-ter-inj-a* ‘gave me’.

i) Permissive *ewa*

The permissive is expressed by the verb *ewa* ‘to give’ followed by a verb base (i.e. infinitive) of the main verb, as in the following examples.

(36) *haku jau? =ku jau?-a alij mer=ko ewa-linj-a sanab*
 they meal =3PL cook-FIN we.EX NEG =3PL give-1DU.EX-FIN touch.IFX
 “They cooked food [but] did not *let* us two *touch* it.” (*My Life* 8’22)

(Mundari: *inku maŋdi-ke-n-a. alij maŋdi-caṭu ka =ko sab-rika-ke-2-linj-a.*)

(37) *baŋdo siyo-ko =e uṭ-ṭhuri bukli ewa-?-a sasab*
 wolf mouse-PL =3SG dig-collect crane give-PST-FIN RED.catch

“Digging and collecting mice, the wolf *let* the crane *catch* them”
 (*Hungry Wolf* 0’16)

(Mundari: *baŋdo cuṭu-ko =e ur-ke-d-ko-a. ad ko? =e sab-rika-ke-d-ko-a.*)

d) Middle voice with *jom* ‘eat’

jom, which means ‘to eat’ when used by itself, signals that the agent of the verb benefits by, or receives the results of, the verbal action, e.g., *nel-jom=me* ‘watch (for your own sake)’ (*Tiger* 3’31); *nir-jom=me* ‘run away (to save your own life)’ (*Tiger* 8’37); *hēwe jom* ‘to bear a child’ (Bahl).

e) Continuative

-darwa ‘to come’ signals continuation of a verbal action up to the present, e.g., *jom-darwa-ta* ‘I have been eating’.

So does *-dai* ‘to keep on ...ing’, e.g., *gada dai* ‘keep on digging’ (*Firefly* 2’11), *aqaʔ-dai-n-tan* ‘abandon and ignore me (lit. keep abandoning me)’ (*Twin* 2’04).

When used as an explicator verb, *sen* ‘to go’ signals continuation to the future (‘go on ...ing’), e.g. *jiyao-sen* ‘go on living’.

g) Conative *-so* ‘try and ...’

-so combines with another verb and denotes that the verbal action is conative or probative. E.g. *nu-so* ‘try and drink’; *dega-so* ‘try and jump’.

h) Reciprocal/distributive *horij*

horij denotes that the verbal action is directed towards, or conducted by, each of the subjects. See §33 for examples.

f) Habitual *hewa* ‘have a habit of ...ing’

jū hewa ‘have a habit of drinking’

Expeditive *-ba?* ‘to do quickly’, *-gini* ‘get used to ...ing’, e.g. *jom-ba?* ‘to eat quickly’, *jom-gini* ‘to be in the habit of eating quickly’ (Bahl). *soga*, in *eme soga* ‘to hesitate to give’ (Bahl).

§40 Compound Verbs

a) Coordinative compound verb

There are quite a few coordinative compound verbs consisting of two temporally consecutive actions (‘to do A and B’). Since the first verb has no suffix, and since clitics do not occur in between, the two verbs are considered to form one verb base. E.g. *god-agu* ‘pluck and bring’; *siŋ-ret* ‘to shut and cover’; *joʔ-bolo* ‘to chase and corner’; *or-udun* ‘to pull and take out’; *sab-rahao* ‘to catch and hold’; *kata-udu?* ‘to explain’ from *kata* ‘to say’ and *udu?* ‘to talk’. There are also combinations of three verbs, e.g., *nir udu?* *joʔ-aʔ-a* ‘came out and went away running’ (Tiger 0’32).

Compounding of verbs is not limited to idiomatic combinations such as *kata-udu?* ‘to explain’. Almost any pair of verbs that are temporally consecutive can form a compound verb, e.g., *net-agu* ‘to kill and bring (game)’; *topo-net* ‘to fall in and die’; *ik'-atu* ‘to defecate and leave’.

b) Compound verbs with non-compositional meaning

While many compound verbs have compositional meaning (‘to do A’ + ‘to do B’ → ‘to do A and [then] B’), others have developed additional meaning or meaning different from the sum of the meaning of the constituents, e.g. *bal-afu* {kindle-leave} ‘to arson’; *ayum-nam* {hear-find} ‘to find out something by hearing it’; *apik'-adik* {sleep-cheat} ‘to pretend to be sleeping’ (Bahl); *nam-udun* {find-take.out} ‘to find out’ (Bahl); *ayum-idi* {hear-bring} ‘to listen without answering’ (Bahl).

c) Verb-framed or satellite-framed

According to Talmy’s typological distinction, Hill Korwa would rather be grouped under verb-framed languages. While there are directional adverbs such as *b^hitri* ‘inside’ or *bahri* ‘outside’ (both loanwords), motions such as ‘go in’, ‘go out’, ‘go back’, and ‘go down’, are expressed by different verbs, i.e., *bol*, *udn-o?*, *kudan*, and *utra?*. However, these verbs or their transitive counterparts combine with some verbs and function like adverbs, e.g., *or* ‘to pull’, *or-udun* ‘to pull out’, *or-bolo* ‘to pull in’, and *or-ultrao* ‘to pull down’.

d) Transitivity of compound verbs

Compound verbs of transitive and intransitive verbs sometimes have transitivity different from that of the original verb.

awir sodor (*Firefly* 5'03) from *awir* ‘to lead’ and *sodor* ‘to arrive’ means ‘to lead and take someone to the destination’.

geṭek’ aṭu ‘to leave someone asleep’, from intransitive *geṭek’* ‘to sleep’ and transitive *aṭu* ‘to leave’.

goek’ normally means ‘to die’, but it also has transitive meaning (‘to kill’), especially when it is the second member of a compound verb, as in *sobo? goek’* ‘to shove and kill’ (*Firefly*), *cot goek’* ‘to tread and kill’ (*Twin*), *jalām-goek’* ‘to lick and kill’ (*Tiger*), *gil goek’* ‘to beat someone to death’ (Bahl).¹⁴

Similarly, *net’* normally means ‘to kill’, but it means ‘to die’ in *topo-net’* ‘to fall in (hot water) and die’ (*Bamboo Shoots*).

§41 Auxiliary and Control Verbs

Hill Korwa does not have modal auxiliaries as a distinct syntactic category, for there is no syntactic difference between modal verbs such as *awe* ‘to be able’ and other control verbs such as *caba* ‘to finish’.

The control verbs of Hill Korwa occur after complement verbs. Unlike compound verbs, pronominal clitics can occur between the complement verb and the control verb, indicating that the two verbs are separate words.

awe ‘be able, can’ occurs with animate subjects and signals their ability. It also occurs without complement verbs.

(38) hana kija =hō ij-aya-apaj mer =kin *awe-a*
 that buy too I-mother-father NEG =3DU be.able-FIN
 “My parents *could* not even buy them” (*My Life* 14'39)
 (Mundari: *ena kiriyo-o enya-n apu-n-kiy ka =kij dari-a*)

awe also signals the permissive mood.

(39) kalom =liŋ wek’ *awei-ta?*
 tomorrow =1DU.EX come be.able-NPT
 “*Can we two come the day after tomorrow?*” (Elic.)
 (Mundari: *kalom =liŋ hiju? dari-a ci?*)

liŋiŋ ‘to forget to ...’: *jom liŋiŋ-ęan* ‘forgot to eat’ (*Wolf* 2'33)
sudi ‘to know how to..., to be able to’: *kriket enej =en sudi-ta* “I know [how] to play cricket” (elic.)

¹⁴ Alternatively, the second verb, *goek’*, might be intransitive and describe the result of the transitive action denoted by the transitive first verb, e.g., ‘to tread on someone and caused him to die as a result’.

suru ‘to start ...ing’: *hakin ab uqa?* = *kin suru-nen* “They started taking off” (Twin 4’51).

haṭar ‘to stop ...ing’

(40) aru *haṭre-i=me*
 cook stop-OBJ.3SG=IMP.2SG
 “Stop cooking!” (*Father-in-Law* 3’08)
 (Mundari: *isin hoka-ta=m.*)

hela? ‘to start ...ing’: *haku ik?* = *ku hela-?* = *a* “They started pooping” (*Wolf* 7’34).

caba ‘to finish ...ing’

(41) *paric^{ha}* = *le* *lik^{ha}* *caba-ter-a*
 exam =1PL.EX write finish-PST-FIN
 “We *finished* taking the exam” (*My Life* 9’15)
 (Mundari: *parik^{ha} ol =le caba-ke-d-a.*)

§42 Converb

When two clauses, usually with the same subject, are in coordinative conjunction, the verb of the first clause can become a converb, formed with the suffix *-na/-ne* or *-ka/-ki* often attached to the tense stem, i.e. *-teṭki*, *-teṭka*, *-etna*, *-nenna*, *-nenka*.

Converbs take the same case suffixes and pronominal clitics as the corresponding finite verbs. While *-g^hanji* signals that the action of the suffixed verb is concurrent with the main clause (§54), a converb refers to verbal action prior to the main clause.

a) *-na*

The suffix *-na*, analyzed by Barker as a marker of the ‘recent time’ (Barker 1953: 37), is attached to the past or perfect forms minus the finiteness suffix *-a*.

(42) *wej-et-na* = *e* *katae-tan*
 come-PST-CVB =3SG speak-NPT
 “(The younger queen) *came back and said*” (Twin 0’51)
 (Mundari: *hiju?* = *ke-d-ci* = *i?* *kaji-ta-n-a.*)

(43) *aŋga aur iskaṭ =ko kija-teṭ-na =ko agu-aṭu-ter-a*
 shirt and skirt =3PL buy-PST-CVB =3PL bring-leave-PST-FIN
 “*Having bought* a shirt and a skirt, they brought them to me and left them” (*My Life* 12’07)
 (Mundari: *iskat blauj =ko kirinj-ke-d-ci =ko agu-a-n-a.*)

The converb can come after the main clause.

(44) ale-rik' mese-le =ba teke bolo-tr-i-a =ba
 we.EX-GEN sister-1PL.EX =2DU throw sink =2DU
net-kid-ik'-na
 kill-PRF-FIN-CVB

“You two threw and sank our little sister’s body, *after killing her!*”
(Bamboo Shoots 4’17)

(Mundari: *ale-a?* *misi =ben goe?-ki-?-ci =ben hulay-ader-ta-?-i-a.*)

b) *-ka* and *-ki*

-ka and *-ki*, added after a tense/object suffix or directly after a verb base, also serve as converbs, e.g., *wej-et-ka* ‘having come’; *jau?-tet-ki* ‘having cooked rice’. The *-ka* converb is also used as a conditional clause, as in the following example.

(45) *ip sodor-ket-me-ka* mi-got biți-m =me ewa ja
 I make.reach-PRF-2SG-CVB one-CLF daughter-your =2SG give Q
 “*If I take you to your home, will you give me one of your daughters?*”
(Millipede 7’16)
 (Mundari: *judi ap ora?-te =n idi-me-redo miyod hon-me-kuji oma-a-n=me.*)

c) Bare past/perfect stem

Verb bases with past or perfect suffixes also serve as converbs as they are, e.g., *=e jau?-tet' uquny-tet'* ‘having cooked, having taken out rice’ (*Tiger*).

d) Change of subjects

Although not common, it is possible to mark the converb and the finite verb for different subjects.

(46) hanate senjel =me ase-keṭna =lay rapa? jom
 from.there fire =2SG beg-CVB =1DU.IN roast eat
 “*After you bring fire, let us cook and eat it*” (*Hungry Wolf 0’44*)
 (Mundari: *han-ta?-ate am senjel au-ki-ate =lay rapa?-jom-e-a.*)

§43 Modality: Imperative and Hortative

a) Imperative

The imperative is signaled by a bare verb base with an imperative clitic, either after the verb or after the preceding word. The imperative clitics are the same as pronominal clitics of the second person and the first person inclusive, except that the second-person singular is *=me*. E.g. *dohon=pe* 2PL ‘stay!’, *wek’=ba* 2DU ‘come!’, *duru?=me* 2SG ‘sit down!’, *eme-got’=me*

2SG ‘give!’. The clitic attaches to the preceding word in the following example.

(47) pac^{hi}-re *ip =me* harub[’]-ret[’]
 basket-LOC I =2SG put.in-cover
 “Put me in that bamboo basket and cover it!” (*Jackal* 1’07)
 (Mundari: *jampa-te harub-ta-ip=me*)

In a compound verb, the imperative clitic is added before or after the verb complex.

(48) kohonq^a go?-ader-oko-e=*me* sayātⁱ
 pumpkin take-bring.in-hide-OBJ=IMP old.woman
 “Take the pumpkin in and hide it, darling” (*Bamboo Shoots* 8’27)
 (Mundari: *kakaru go?-ader-ta=m ar uku-ta=m, buqia.*)

The clitic =*me* is not limited to the imperative, but it also occurs in interrogative clauses (§15). For the prohibitive, see §34.

b) Hortative

The pronominal clitics of the first person dual and plural inclusive with a verb base signal the hortative mood.

(49) jēr.janjair-te =*bu* *jiya?* goy
 root-with =1PL.IN live ITJ
 “Let’s go, we will live on roots” (*Firefly* 1’09)
 (Mundari: *red ranu-te bu jid-e-a.*)

Non-past finite verb forms can also have hortative meaning, e.g., *abu hō do =bu rit-jom-a* “We will also crush and eat [stones]” (*Wolf* 8’00); *nan^a paisā =bu doho?-ta* “We will keep this money” (*My Life* 26’00).

The particles (or defective verbs) *do* ‘let’s go!’, *dabu* ‘come!’, *da* ‘go!’, and *jū* ‘go!’ (Bahl), combine with the imperative clitics =*me*, =*ba* and =*pe*, and also with first-person dual and plural inclusive clitics, corresponding to the number of the addressee, e.g., *do-me*, *do-lay* ‘let’s go!’ *dabu*, *dabu-me* ‘come!’, *dami* ‘go!’, *dā-pe* ‘go ahead!’

§44 Modality: Deontic

A verb base followed by the existential verb *ida* forms an impersonal clause denoting deontic modality.

This reveals an interesting difference between compound verbs and control verbs. In the following pair, *ase-jom* ‘beg and eat’ and *uda?* *suru* are both combinations of two verb bases, but the former is a compound verb and the latter is a control verb and its complement. The pronominal clitic =*bu* occurs before *ase-jom* in the former, while =*kin* is found between *uda?* and

suru in the latter, showing that *ase-jom* is one word: *da? jau? =bu ase-jom-ta* “We can ask her for water and food” (*Tiger* 2’51) *hakin ab uda? =kin suru-nen* “They started taking off” (*Twin* 4’51).

§45 Ellipsis

Hill Korwa is a *pro-drop* language, and verb arguments can be left out if they are recoverable from the context. Verbs can also be elided. In the following example, the negator *ero* holds the place of the elided verb *ula-e-ta*,

(50) *ijn ula-e-ta ja ero-e ja*
 I vomit-OBJ-NPT Q NEG-OBJ Q
 “Shall I vomit or not?” (*Tiger and Cat* 3’35)
 (Mundari: *apn ula-i-a (ka?-uqun-e-a) ci ka?*)

§46 Existential Clause

Existential clauses are formed with the existential verbs *ida*, *idan* ‘to be’, *hoya* (Bahl) and *dohon-n* ‘to stay, live’, and *kowa* ‘not to be’ in the negative. While *ida* does not inflect, *idan* and *kowa* show concord with the subject, marked by an object suffix (see §35, Table 1.8), e.g., *ijn jaspur-re idan-ijn-a* ‘I am in Jashpur’ (elic.) vs. *naŋda do ijn =ijn ekla ida* “I am all by myself here” (*Wolf*, 2’46). The following are examples of *dohon* and *ida*.

(51) *ape lain-ku mini dur =pe dohon-ta*
 you.PL child-PL same path =2PL stay-NPT
 “You kids are on the same path!” (*Cattle* 5’53)
 (Mundari: *ape hon-ko miyad-hora-te =pe sen-aka-d-a.*)

(52) *am-oŋa? kare ida*
 you-house where be
 “Where is your home?” (*Tiger*, 2’03)
 (Mundari: *am-a? oŋa? do kota?*)

§47 Copular Clause

Hill Korwa distinguishes two kinds of copular clauses, i.e., identifying and descriptive. An identifying copular clause expresses unchangeable properties such as name. In identifying copular clauses, the copula verb is *hake* or *hawe*, and *nālake* in the negative, e.g., *ijn-naw sud^hni hake goy* “My name is Sudhni,” *nae do saram hon hawe* “This is a fawn,” but *dohon* is sometimes used, too (§36). *hake*, *hawe* and *nālake* are all uninflecting.

When describing changeable properties or temporary state of the subject, the existential verb *ida/ idan* and *hoya* (Bahl), and *kowa* in the negative, serve as copula verbs. While *ida* is uninflecting, *idan*, *hoya* and *kowa* show concord with the subject by the object suffix (§35). The following examples illustrate this contrast.

(53) naek' kukṛa tumin rōṭ *idan-e-a*
 this chicken how big be-3SG.OBJ-FIN
 “How big *would* this chicken *be*?” (*Jackal*, 1’29)
 (Mundari: *ne sim ciminaŋ maraŋ bai-oʔ-a?*)

(54) naʔa oṛa? bāṛe-rōṭ *ida*
 this house big-big be
 “This house *is* big.” (elic.)
 (Mundari: *nea oṛa? maraŋ-ge-a*)

§48 Experiencer Subjects

Among verbs of perception, *tataŋ* ‘to feel thirsty’, and *bʰukʰ*, *bono?* ‘to feel hungry’ mark the experiencer by an object suffix, e.g., *tataŋ-kid-ijn-a* ‘I felt thirsty’. Verbs such as *kʰusi* ‘to rejoice’ marks the experiencer as the subject, e.g., *ijn =ijn kʰusi-a* ‘I rejoiced’ (elic.), while *lagao* ‘to feel’ is impersonal, e.g., *ijn do dukʰ lagao-ki-a* ‘I felt sad’ (elic.).

As mentioned in §31, a handful of verbs such as *idan* ‘to be’ and *tora* ‘to go away’ mark their subjects by object suffixes.

§49 Valency

There are two verbs of giving, *ewa* and *eme*, which show different valency, just like English *give* and *donate*. *ewa* takes an object suffix referring to the indirect object, as in the following example.

(55) paisa =ko *ewa-ŋ-a*
 money =3PL give-1SG-FIN
 “[They] give *me* money.” (*My Life* 25’31)
 (Mundari: *paisa-ko =ko om-a-ŋ-a*.)

On the other hand, the indirect object is not expressed by an object suffix in the case of *eme*, as in the following two examples.

(56) ijn-aya-apaj =ijn *eme-wa-ʔ-a*
 I-mother-father =1SG give-BEN-PST-FIN
 “I *gave* (the money) to my parents (*My Life* 25’31)”
 (Mundari: *ap-aʔ eyga-ŋ apu-ŋ-ta-kin =ijn om-a-kin-a*.)

(57) : mi-hoṭ biti =ŋ *eme-ter-a*
 one-CLF daughter =1SG give-PST-FIN
 “I *gave* [you] my daughter” (*Millipede* 7’27)
 (Mundari: *ap-aʔ miyad kuri-hon =ijn om-ad-i-a*.)

§50 Passive

As mentioned in §32, the suffix *-o?* forms reflexive or intransitive verb bases from transitive ones. Since this suffix backgrounds the agents of the original verbs, this suffix also derives passive verbs, as in *ayum-u?* ‘to be heard, to be audible’ from *ayum* ‘to hear, listen’. In the following example, *tomb-o?* ‘to peck oneself/ to be pecked’ is judged to have passive meaning (‘to be pecked’), for it is a farmer that is pecking the jackal with the sickle.

(58) *hana datrom-te tomb-og-e-a* do =e katae-a
 that sickle-with peck-PASS-OBJ.3SG-FIN then =3SG speak-FIN
 “Pecked with that sickle, [the jackal] said” (*Jackal* 1’27)
 (Mundari: *hana datrom-te tomba?-i-a mente =? kaji-ta-n-a.*)

§51 Phrasal Possession

a) Possession within an NP

The genitive suffix *-ra?* or *-a?* covers a broad range of relationships between NP’s, such as possession, source, material, and part-and-whole relationship, e.g., *inj-ra? oṛa?* ‘my house’, *sāt kūa-ra? da?* ‘water from seven wells’, *carlom-to-ra? pīb* ‘the pus of its tail’.

b) Clausal Possession

As in many other South Asian languages, possession is expressed by *be*-type predicates in Hill Korwa.

(59) *in-rikua lain-ku kowa-ku*
 I-GEN.PL child-PL be.not-3PL
 “I have no children” (*Twin* 0’18)
 (Mundari: *an-ta?-re hon-ko ban-ko-a.*)

(60) *in-cere pacās rupia dohon-e*
 I-with fifty rupees be-PST
 “I had fifty rupees” (*My Life* 26’11)
 (Mundari: *an-ta?-re pacas taka tai-ke-n-a.*)

§52 Question

a) Interrogative question

Interrogatives listed in §19 occur *in situ*. The finiteness suffix *-a* or the nonpast suffix *-ta* may be absent in questions.

(61) *hana suwer-mas-ka iye jom-goted-a*
 that pig-meat-ACC who eat-CMPL-FIN
 “Who ate up that pork?” (*Wolf* 2’46)
 (Mundari: *en sukuri jilu okoe jom-ke-d-a.*)

(62) naek' kük̥a *tumin* rōt' idan-e-a
 this chicken how big be-3SG-FIN
 "How big would this chicken be?" (*Jackal* 1'29) =(53)

(63) han *cila* hawe
 that what COP
 "What is that?" (*Brothers* 0'38)
 (Mundari: *hana do cana?*)

(64) boh.re b^hagwān *kara-uji* =jn' dewer sodor
 oh.my god what-way =1SG return arrive
 "Oh God, how shall I go home?" (*Millipede* 6'38)
 (Mundari: *oho?-re bogman cilika =jn' ruuṭa.*)

b) Question marker *ja*

Yes-no question is marked by the particle *ja* which occurs in sentence-final position with rising tone.

(65) ē mitr nepel-ta ja
 ITJ friend see-NPT Q
 “Can you see it, friend?” (*Hungry Wolf* 3’00)
 (Mundari: *e hale, lel-am-ta-d-a-m ci*)

ja also occurs with interrogatives.

(66) cila =e jom-ta ja
 what 3SG eat-NPT Q
 “What does he seem to be eating?” (*Wolf* 9’18)
 (Mundari: *cana =?jom-ta-n-a?*)

For the cohortative use of *ja*, see §61.

c) Rhetorical question

Questions sometimes function as negative assertion.

(67) iye ece-buta-ko-a
 who CAUS-work-3PL-FIN
 “Who will give them a job? [—Nobody!]” (*My Life*, 29’10)
 (Mundari: *okoe kami-rika-ko-a?*)

§53 Coordinative and Subordinate Conjunction

a) Cumulative conjunction

aru or *aur* ‘and’ marks cumulative conjunction, e.g., *eko-rupe mer =ep ut^hao-e-a aur han =in gōg-na* “I did not take a single rupee for myself, and brought the whole scholarship of fifty rupees home” (*My Life* 25’31).

When the case suffix *-te* ‘from, with’ follows a finite verb, it serves as a connective particle, e.g., *=lip sodornena -te* ‘on our arrival’ (lit. ‘we arrived and’, Bahl 1953: 71).

b) Disjunctive conjunction

The question marker *ja* (§52) serves as a disjunctive conjunction (‘or’).

(68) karil =en go? ja hana lajik` ja =n go?
 bamboo.shoots =1SG take Q that child Q =1SG take
 “Shall I take the bamboo shoots home, *or* shall I take the baby home?”
 (*Bamboo Shoots* 0’31)

(Mundari: *helta ora?*-te =n *idi-i-a* *kare hon ora?*-te =n *idi-i-a*.)

Hill Korwa does not seem to have inherited adversative conjunctions, and no conjunction appears in an adversative context, e.g., *nanqa do* =*bu kām so-tad-a mer hoy-a-ga na* “Here we tried and worked, [but] there was no crop, was there?” (*Firefly* 1’22). *lekin* ‘but’, a Hindi loanword, overtly expresses adversative conjunction.

§54 Temporal Clause

a) *k^hane* ‘when’

k^hane ‘time, when’ follows a verb base or a verb stem and functions as a conjunction forming a temporal clause.

(69) da? wej-et *k^hane* in *ora?*-re =n dohon-e
 water come-PST when I house-LOC 1SG be-PST
 “I was at home *when* it rained.” (elic.)
 (Mundari: *da?* *gama hiju?*-ta-n-re *ora?*-re =n *tai-ke-n-a*.)

Adverbs *hana k^hane* ‘at that time’, *hana mela* ‘at that time’, *hana?**na* ‘then’, *hante do* ‘then’, and *do* ‘then’, connect two finite clauses.

The converb also marks an action prior to that of the main verb (§42).

b) *-g^hana*, *-g^haniya*, *-g^hanji*

-g^hana, *-g^haniya* or *-g^hanji* also follows a verb base and forms a clause signaling simultaneous or concurrent action.

(70) in *ora?*-ra? ist^hiti nel-*g^hana* in *pa?*^ha? man mer laga?-?a
 I house-GEN situation see-when I study mind NEG attach-PST-FIN
 “*When* I saw the situation at my house, I did not feel like studying.”
 (*My Life*, 13’45)
 (Mundari: *ap-a?*-ra? *istiti* *lel-ke-ate*/*lel-picid* *parao* ka *mone-ja?*-? *in-tai-ke-n-a*.)

(71) in-lagin kāpi-pen =ko kija-*g^hana* =ko ewa-n-a
 I-for notebook-pen =3PL buy-while =3PL give-1SG-FIN

“Every time they buy pen and notebooks, they gave them to me” (*My Life* 35’15)

(Mundari: *ap-naygen kopi-pen kiŋiy-ke-ate* =ko om-a-n-a.)

-g^hanya, -g^haniya or -g^hanji also denotes consecutive actions, as in the following example.

(72) *ap halan-g^haqi* =p haqur-jom
I pick.up-while =1SG scrape-eat

“I will pick it up, scrape and eat it” (*Twin* 1’11)

(Mundari: *ap kopa-haragu-i-a ad* =in halan-ke-ci jom-e-a.)

§55 Conditional and Concessive Clauses

a) Conditional clause

Conditional clauses are formed with the conjunction *hole*, attached after a verb base.

(73) *dei-dur tonoŋ gatar* =ku wek’ *hole* anama in =me
later some direction =3PL come then you.EPH I =IMP.2SG
war-eŋ =me sompa-in
send-1SG =IMP.2SG marry.off-1SG

“If [someone] comes from somewhere later [to ask for my hand], send me there [for marriage] and marry me off” (*Firefly* 6’02)

(Mundari: *tayom-te jaa-ta?-ate* =ko *hiju?-ja-n-re* goŋ-ta-n=me.)

(74) *da?* uyu? *hole* bahri ero =p uŋuŋ-ne
water fall then outside NEG 1SG go.out-PST
“If it rains, I will not go out” (elic.)

(Mundari: *da?* *gama-ta-n-re* bahar-te ka-n uŋuŋ-a.)

The topic marker *do* also forms a conditional clause with a bare verb base, as in *ōt-re* =*lay dohon do* *alay* =*ku marwa enda-lay-ta* “If we live on the ground, they will kill us and throw us away” (*Twin* 4’25), while *do* with a finite verb forms a temporal clause, as in *madam katao-eŋ-a hana* =*in ayum-a do par^ha?-man hō laga?-a* “When I listened to what my teacher said, I felt like studying” (*My Life* 27’10).

It is also possible to form a conditional or temporal clause without *hole* or *do*. In the following examples, clauses containing only bare verb bases serve to mark condition or time, like English conditionals with the imperative such as *Seek, and ye shall find*.

(75) *ik’-me* =p *nam ik’-me* =p *jom-ta hoŋom* =eŋ *nam hoŋom*
dung-2SG =1SG find dung-2SG =1SG eat-NPT body =1SG find body

=ep jom-ta
=1SG eat-NPT

“If I find your dungs, I will eat them. If I find your body, I will eat it” (*Tiger and Cat* 7’01)

(Mundari: *judi am-a?* *i?* *nam-ja-n-re* *i?* *jom-e-a.* *judi am-a?* *ho?romo* *nam-ja-n-re* *ena=**n* *jom-e-a.*)

(76) am sen anam *nam* goy *inj* sen *inij* *nam* goy
you go you.IFX find ITJ I go I.IFX find ITJ
“[When/If] you go out, you will find food. [When/If] I go out, I will do so.” (*Firefly* 5’52)
(Mundari: *am ge sen-re-do* *am* *ge* *jom-nam-e-a.* *ap-o sen-re-do* *ap-o* *jom-nam-e-a.)*

b) Concessive clause

A concessive clause is formed with a verb base and *hole* =*hō* ‘even if’.

(77) da? *uyu?* *hole* =*hō* bahri =*n* sen-ta
water fall then =even outside =1SG go-NPT
“Even if it rains, I will go out.” (elic.)
(Mundari: *da?* *gama-ta-n-re* =*o* *bahar* =*en* *senog-a.*)

§56 Final and Causal Clause

To express purpose or intent, Hill Korwa uses a verb base serving as an action noun followed by the postposition *laga* ‘for’, instead of using subordinate clauses with finite verbs. The arguments of the verb base take the same cases as in finite clauses.

(78) ul =e god-agu-tet banar ayumi-kin =e k^hiao-*laga*
mango =3SG cut-bring-PST both woman-DU =3SG feed-for
chawa-puta *hoya?*-*laga*
child-son become-for
“He cut and brought a mango *in order to* give it to the two queens, so that they would have children” (*Twin* 0’40)
(Mundari: *hon-gaṇa* *hoba-nangen* *uli* *god-agu-ke-ate* *baran* *kupi-kin* *kiao-ke-d-kin-a.*)

(79) *in go?*-*laga* =ja cila-laga g^hat^hi-g^hat^hi seŋgel =kin ase-ta
I take-for =Q what-for time-time fire =3DU beg-NPT
“Why do [those boys] ask for fire so many times? *For* kidnapping me, maybe?” (*Bamboo Shoots* 2’33)
(Mundari: *idi-nangen* *ci cana?*-*nangen* *kane-kane* *sengel* =*kin* *asi-ja?*-*n-a.*)

Reason is expressed by *hana-lagin* ‘therefore’, as in *am-biji esel idan-e-a hana-lagin am-biji naw iŋ panɖri ma?an =iŋ katao-e-ta* “Your daughter is light-skinned. So I will call her by the name ‘Pandri (White)’” (*My Life* 0’21).

§57 Relative Clause

Relative clauses are not easy to find in our corpus. Hill Korwa often uses two independent clauses instead of a dependent relative clause, as in the following example.

(80) aek'-ra? kucu dohon-a hanɖa =e solŋe-a
 self-GEN bag be-FIN there =3SG put.in-FIN
 “He had a bag. He put [the bread] in it” (*Father-in-Law* 0’37)
 (Mundari: *aeʔ-taʔ-re taila tai-ke-n-a. en-re ge =ʔ sanju-ke-d-a.*)

Hill Korwa also has gapped relative clauses. In the following example, there is no overt relativizer, and *biji-t* ‘daughter’, antecedent of the relative clause *anaek' tula-ter-i-a* ‘[he] himself cooked’, is gapped in the relative clause.

(81) hæk' anaek' tula-ter-i-a bi|i-t kahai jom-kye-a
 he himself make-PST-OBJ-FIN girl-POS why eat-SBJV-FIN
 “Why would he eat his daughter that he cooked himself?” (*Father-in-Law* 3’58)
 (Mundari: *aeʔ ayaʔ hon-te kuɻi apan-te teo-ki-ʔ-i-a. cilika-re-do =e jom-dar|i-a?*)

The following sentence can be interpreted as two independent clauses, but it is also possible to consider that a manner adverb corresponding to *han-uɻi* ‘that way’ is gapped in the first clause.

(82) pahil ale _i jiyo-ne *han-uɻi* i ape jiyo-sen ja
 formerly we.EX live-PST that-way you.PL live-go Q
 “Will you go on living as we used to? (lit., Formerly, we were living.
 Will you go on living that way?)” (*For our Children* 2’10)
 (Mundari: *sida ale tain-tan-saʔ-re ape senoʔ-a ci?*)

The Sadri relative pronoun, *je* ‘which, who’, is also used as an overt relativizer. In the following free relative clause, *je* is repeated to mark exhaustiveness (‘whoever’). The distal demonstrative *haku* ‘they’ serves as a resumptive pronoun.

(83) *je je =pe sudi-ta haku munɖaej =epj ewa-pe-ta*
 REL REL =2PL know-NPT they sweet.potato =1SG give-2PL-NPT

“For those of you who have learned [to read], I will buy sweet potatoes” (*My Life* 6’55)

(Mundari: *okoe okoe =pe itu-i-a inku sayga =p om-a-pe-a.*)

§58 Definiteness

a) Possessive marker -t

When the possessive marker *-t* (*-to* after consonant-final nouns) without a pronominal suffix is attached to a noun, it usually means that the referent of the noun belongs to, or is related to, someone already introduced in the context. *-t* is found with nouns referring to Given Information. For example, *sokola-t* ‘its stem’ (*Twin* 1’03) and *na here-t* ‘this hide’ (*Wolf* 9’54) refer to the stem of a mango and the hide of a goat which are topics of the respective contexts.

-t without a pronominal suffix is also attached to a human noun which is already introduced in the context. In the following two examples, *baŋki* ‘first queen’ and *sayāŋi* ‘lady’, which occur without *-t* when they were first introduced, are referred to with *-t* when they are mentioned later in the narratives. In such cases, the possessive suffix *-t* functions as a marker of definiteness. Use of *-t* is fairly regular with human nouns, especially kinship terms, but it is not obligatory in other nouns, unlike definite articles such as English *the*.

(84) hāek’ baŋki-t =e kʰiaŋ-tet
he first.wife-POS =3SG feed-PST

“[The king] gave [the mango] to *the* first queen” (*Twin* 0’44)
(Mundari: *ae?* *ay-a?* *sida kuŋi =?* *kiaŋ-ki-?-a.*)

(85) sayāŋi-t =hō enekle jiya-?-a
lady-POS too alone live-PST-FIN
“*The* lady also lived on her own” (*Firefly* 6’30)
(Mundari: *ay-a?* *kuri =o eskal ge tain-ja-n-a.*)

As an interrogative for ‘which’, Hill Korwa has *kara*, and *karat* with possessive *-t* (§17). *karat* seems to be used when the options are limited. For example, while there are indefinite options for the way to go in the question *kara hor =laŋ sen-ta* “Which way shall we go?” (*Cattle* 2’10), *karat* in *ab hāek’ dqokra do karat hor =e rem-uŋ-na* “Now which side of the body is the old man going to [light and] lift up?” (*Firefly* 3’45) refers to one of two options.

§59 Deixis and Anaphora

As mentioned in §18, Hill Korwa has three-way distinction of the demonstratives: proximal *na-*, distal *ma-* and anaphoric *hā-*.

a) Proximal *na-*

The *na-* demonstratives refer to what is close to the speaker, e.g., a vulture which found abandoned babies says, *ē nakin do manuwa lain-kin hawē* “Oh, *these* are human children!” (*Twin* 3’31). In *naŋda* =*ba dohon ayumi-kin* “Stay *here*, queens” (*Twin* 0’27), the speaker refers to where he is now.

Even when the referent is not close to the speaker, *na-* is used to express the speaker’s antipathy. For example, in the monologue *nae do beta-beti bar-hor idan-a-kin do* “She (the younger co-wife) had two babies!” (*Twin* 1’55), the older queen employs proximal *nae* to express jealousy towards her co-wife, who is probably not present.

Along with *hā-*, *na-* is used for anaphoric reference. For example, when an old man, referred to by *hāek* ‘, is chasing a jackal, the latter is referred to by *naek* ‘, in *naek` katae-tan raha=me re dokra* “This [jackal] said to [the old man], ‘Hey, stop, uncle!’” (*Jackal* 2’52).

na- is also used when referring to what is going to be told, as in *naŋda uŋi =ŋ katae-ta* “I am talking *this way*” (*Jackal* 0’00).

b) Distal *ma-*

ma- demonstratives refer to what is distant from the speaker, what is close to the addressee, or what is considered to belong to the addressee’s domain.

In *mana jono? aha=m go?* “Don’t take that broom!” (*Tiger* 8’59), the speaker is trying to dissuade his brother from taking up a broom on the road. Since the brother is reaching out for the broom, it is considered closer to him than to the speaker. In *dokra mana har-t-am-re =ŋ ik`-aŋu-ta* “Uncle, I will poop on *that* field of yours” (*Jackal* 1’42), the field belongs to the addressee and hence is in his domain. In *nahī babu maŋda =m getek` hajar-ko* “No, son, stay sleeping *there* and stall them” (*Fawn* 1’52), a doe tells its fawn from afar to stay where the latter is, so *maŋda* refers to a place close to the addressee.

c) Anaphoric *hā-*

The *hā-* demonstratives such as *hāek* ‘he, she, it’ and *haŋda* ‘there’ refer to what has already been introduced in the context. For example, in the beginning of the *Story of the Smart Wolf*, the wolf is first introduced as *mi-toŋ baŋdo* ‘a wolf’, and after that it is referred to by *hāek* ‘it’.

§60 Aspect

a) Past and perfect

Transitive *-ked* (or *-ker*), and intransitive *-ki*, denote the perfective aspect, in contrast to past *-ted*. In the following pair 86 and 87, the speakers use *net-ker-a* when they explain to a villager that they just caught a python

and are looking for fire to cook it, while *net-ter-a* is a part of the narrative which simply states that the brothers caught a mouse.

(86) mi-ṭuŋ ajgar =liŋ *net-ker-a*
 one-CLF python =1PL.EX kill-PRF-FIN
 “We (*just*) killed a python (and want to cook it).” (*Bamboo Shoots* 2’03)
 (Mundari: *miyad tunil bij =liŋ goeʔ-ki-ʔ-i-a.*)

(87) mi-ṭuŋ guɖu =kin *net-ter-a*
 one-CLF mouse =3DU kill-PST-FIN
 “They killed a mouse.” (*Bamboo Shoots* 1’48)
 (Mundari: *miyad guru =kin goeʔ-ki-ʔ-i-a.*)

In the following pair, the wolf uses *agu-ked-a* when it tells villagers that it brought game to share with them, while *agu-ter-a* in the second sentence has past perfect sense, for the man had brought a rock and had heated it before he invited a guest.

(88) mi-ṭuŋ januwar =in *agu-ked-a*
 one-CLF animal =1SG bring-PRF-FIN
 “Look, I *have brought* game (that I hunted).” (*Wolf* 1’18)
 (Mundari: *miyad januar =in au-ki-ʔ-i-a.*)

(89) mi-góṭ kuruṭ =e *agu-ter-a*
 one-CLF rock =3SG bring-PST-FIN
 “He *had brought* a rock (beforehand)” (*Father-in-Law* 6’25)
 (Mundari: *miyad bid diri =? au-ke-d-a.*)

In the following pair, *goʔ-tet-* refers to the marriage of a king as a past event, while *goʔ-ker-* implies that the king is still married.

(90) babar-hoṭ ayumi-kin =en *goʔ-ker-a*
 two.RED-CLF woman-DU =1SG take-PRF-FIN
 “I *have taken* two wives” (*Twin*, 0’18)
 (Mundari: *baria kuri-kin jogao-ke-d-kin-a.*)

(91) cʰut[ki] baṭki *goʔ-tet-kin-a* =e
 younger elder take-PST-3DU-FIN =3SG
 “[The king] *took* two wives, a younger and an elder” (*Twin* 0’00)
 (Mundari: *maray-niʔ huriŋ-niʔ baran-kin =eʔ jogao-ke-d-kin-a.*)

In the first sentence of the following pair, the narrator confirms with *tula-kid-i-a* the horrifying event that the father killed his own daughter, while *tula-ter-e-a* in the second sentence describes the butchering of a chicken

before inviting his guest. *tula-kid-i-a* refers to a recent event while *tula-ter-e-a* has past anterior sense.

(92) hā apaŋ =e *tula-kid-i-a*
 yes father =3SG make-PRF-OBJ-FIN
 “Yes, the father (killed and) *cooked* (his own daughter)” (*Father-in-Law* 3’34)
 (Mundari: *he, apu-te =?* *isin-ki-?**-i-a.*)

(93) kukṛa =e *tula-ter-e-a*
 chicken =3SG make-PST-OBJ-FIN
 “He *had cooked* a chicken (before inviting his father-in-law)”
 (*Father-in-Law* 2’17)
 (Mundari: *sim =i?* *isin-ki-?**-i-a.*)

In the following pair, *adik`-ked-a* is uttered when the speakers suspect an ongoing cheat, while *anadik`-tet-le-a* refers to a lie told the day before.

(94) me *adik`-ked-a* ja
 NEG cheat-PRF-FIN Q
 “Aren’t you *fooling* us?” (*Wolf* 11’10)
 (Mundari: *ka =m hiri(beda)-ke-d-le-a ci?*)

(95) am *anadik`-tet-le-a*
 you cheat-PST-1PL.EX-FIN
 “You *cheated* us.” (*Wolf* 9’11)
 (Mundari: *am do hiri(beda)-ke-d-le-a.*)

b) *-en* and *-nen*

-en and *-nen* occur in similar past contexts. According to our consultants, *-nen* as in *duar k^hulao-nen-a* occurs in questions (“Was the door open?”), whereas *-en* as in *duar k^hulao-en-a* is used when telling someone that the door *is* open. We can generalize that *-nen* refers to a past event while *-en* points to the result of a past event; in other words, *-nen* and *-en* seem to signal the past and the perfect or resultative, respectively.

While *-nen* refers to the past, it also occurs with the negative *ero*, which signals negation of an incomplete event (§34).

c) Anterior *-ed*

The suffix *-ed* is attached to verbs of motion, such as *sen* ‘to go’ and *wek* ‘to come’. While forms with other suffixes such as *wek`-nen-a* and *wej-en-a* are also possible, forms with *-ed* appear when referring to an action prior to another.

(96) ha?na =kin *sen-ed-a* thānā =kin udu?-ter-a
 then =3DU go-PST-FIN police.station =3DU tell-PST-FIN
 “They *went* to the police station *and reported*” (*Bamboo Shoots* 4’28)
 (Mundari: *ena-te tana =kin sen-ke-d-ci =kin udub-ke-d-a.*)

d) Lexical aspect and choice of past/perfect suffixes

Verbs of movement show contrasts in lexical aspect. *sen* ‘to go’ is neutral with respect to aspect. *tora* ‘go away’ (Bahl) denotes a perfective aspect and does not take any tense/aspect suffix, e.g., *tora-ku* ‘they went away’, *tora-e* ‘he went away’. In contrast, *otojn/ otej* ‘get going’ (Bahl ‘follow’), has imperfective lexical aspect and does not cooccur with the nonpast suffix *-ta*, e.g., *otojn-a* ‘is ready to go’.

§61 Sentence-final Particles

a) *ma* ‘please’ ‘look’

The clitic *ma*, added to an imperative form, expresses request.

(97) hā do go? sodor god-ep=me *ma*
 yes then take reach CMPL-1SG=IMP.2SG please
 “Okay, then *please* take me to my home” (*Millipede* 7’23)
 (Mundari: *he do oja?-te idi-n=me, mar.*)

ma is also found in a declarative sentence. Its function seems to be to call listeners’ attention gently.

(98) ab =iŋ kahāni-ta =ŋ *ma*
 now =1SG tell-NPT =1SG look
 “*Listen, now I will tell it.*” (*Firefly* 0’11)
 (Mundari: *naa? =ŋ kaji-a-m-a, mar.*)

b) *goy* ‘look!’, ‘listen!’, ‘okay?’

goy is a clitic used when calling addressee’s attention.

(99) ab =iŋ oro =ŋ sen-ta urik* sarao *goy* anam =pe sen *goy*
 now =1SG NEG =1SG go-NPT cattle graze ITJ you.EPH =2PL go EPH
 “*Listen, I will not go to graze cattle now. You guys go, okay?*” (*Cattle* 6’07)
 (Mundari: *naa? uji? gupi-te ka =ŋ sen-a ape seno?=pe.*)

(100) mana-uṛi do *goy* ak^han nuhu nel-ep=me ja =iŋ guju?-ta
 that-way TOP ITJ now now look-1SG-IMP.2SG Q 1SG die-NPT
 “*Look, just that way, I am going to die [and revive] now. Will you watch me?*” (*Millipede* 10’25)
 (Mundari: *han-te lel-e=me naa? naa? ge =ŋ goe?-en-a.*)

c) *ja* Q, ‘or’

ja is a question marker (§52). When added after an imperative, it signals cohortative request. See above (100) for an example.

As an evidential marker, *ja* signals that the statement is the speaker’s conjecture, as in the following example.

(101) hāek’ pipiöt ja =e ara-ter-a *ja*
 he firefly Q =3SG make.son.in.law-PST-FIN Q
 “He seems to have made a firefly his son-in-law” (*Firefly* 2’44)
 (Mundari: *ae?* ipiri-piyuj *ara-te* =? *bai-n-a jaa?*.)

§62 Topic and Focus

It is not easy to decide from the word order whether Hill Korwa has the cleft construction. While there is no obvious change in the word order, focused elements are marked by the infix *-nV* (§6), as in the following examples.

(102) agar całlom *anam* jom-keq-a
 if tail you.IFX eat-PRF-FIN
 “Hey tail! *Is it you* that ate [my pork]?” (*Wolf* 3’17)
 (Mundari: *agar* *am* *cadlom* =me *jom-ke-re*.)

(103) *anam* to jau?-aṭu-ta etra din
 you.IFX TOP cook-leave-NPT so.many day
 “*It is you* who cooked food and left it for so many days!” (*Tiger* 1’57)
 (Mundari: *nimiŋ din am* ge manqdi=m *bai-ke-d-a*.)

(104) *am* sen *anam* nam goy iŋ sen *iniŋ* nam goy
 you go you.IFX find ITJ I go I.IFX find ITJ
 “When you go out, *you* will find food. When I go out, *I* will do so.”
 (*Firefly* 5’52)

In the following example, *nae* is focused with the infix *-nV*. Moreover, the discourse particle *ma*, which is usually found at the end of a sentence (§61), occurs after *nanae*, indicating that *nanae* is in fact fronted from its original sentence-initial position.

(105) *nanae* ma jau?-wa-laŋ-a =e
 she.IFX look! cook-BEN-1DU.IN-FIN =3SG
 “Look, *this is she* who has been cooking for us” (*Tiger* 2’30)
 (Mundari: *mar*; *ini?* *isin-a-laŋ-a-e?*.)

§63 Animacy

In our corpus, inanimate things do not become the subject of a dynamic verb so often. In *ber hāek’ to sēn-a =e aṭu-laŋ-ta* “The sun set and is leaving us alone” (*Firefly* 2’03), the sun is treated as an animate subject.

There are impersonal verbs which do not take the experiencer or patient as their subjects, e.g., *par^ha?* *man hō laga-?*-*a* “I felt like studying” (*My Life* 27’10), *and^hra-ret-lan^h-ta* “We got stuck in the dark” (*Firefly* 2’27)

Chapter 2. Texts

§1 King and His Abandoned Twin

Told by Mrs. Sudhni Bai. Recorded in her house in Kado Pani on February 1, 2014.

0'00 mi-ho[rāja =e dohon-en-a =e do c^ho[ki bat[ki
one-CLF king =3SG be-PST-FIN =3SG TOP younger.wife first.wife
go?-tet-kin-a =e
take-PST-3DU.OBJ-FIN =3SG

There was a king. He has taken two wives, a younger and an elder.

0'08 do hæk' rāja lain-ku mer hoy-a do kata-e-tan
then he king child-PL NEG become-FIN then say-OBJ-NPT
The king did not have any children. He said,

0'18 bohre babar-ho[ayumi-kin =ej go?-ker-a ijn-rikua lain-ku
oh.my two.RED-CLF woman-DU =1SG take-PRF-FIN I-GEN.PL child-PL
kowa =ku
be.not =3PL

“Oh my! I have taken two wives, [yet] I have no children.”

0'26 acc^hā kara.urj=jn karej-a
well how =1SG do.what-FIN
“Well, what shall I do?”

0'27 do hæk' mi-ho[dökra-tukin malik-tukin =e kata-e-tan
then he one-CLF old.man-of.3DU master-of.3DU =3SG say-OBJ-NPT
acc^hā naŋda =ba dohon ayumi-kin oteŋ-ijŋ ul ijŋ
well here =2DU stay woman-DU get.going-1SG mango I
god-agu-ta=jŋ
cut-bring-NPT=1SG

The king (lit. their guru) said, “Wait here, queens. I will go, cut a mango and bring it back.”

0'40 acc^hā ul =e god-agu-tet banar ayumi-kin =e k^hiao-laga
well mango =3SG cut-bring-CVB two.IFX woman-DU =3SG feed-for
c^hawa-puta hoy-a?-laga
child-son become-for

He cut a mango and brought it back, in order to give it to his two queens, so they could have children.

0'44 do hæk' bałki-t =e kʰiao-tet cʰołki hæk' mer
 then he first.wife-POS =3SG feed-PST younger.wife he not
 kʰiao-gad-ik'
 feed-BEN-FIN
 He gave [the mango] to the older queen, but not to the younger one.

0'51 do hæk' umu? =e sen-ed-a =e wej-ełna =e
 then he take.bath =3SG go-PST-FIN =3SG come-CVB =3SG
 kata-e-tan ka ül =ba agu-ter-a
 say-OBJ-NPT COMP mango =2DU bring-PST-FIN
 [The younger queen] had gone to take a bath. When she returned, she
 said, "Did you two bring back a mango?"

0'57 pe-ne hoł =bu jom-kełna =bu lain-kuʔ-a
 three-IFX person =1PL.IN eat-CVB =1PL.IN have.child-SBJV-FIN
 ma?an kahi-ke do =in mer bahat-iŋ gad-iŋ-a
 QUOT say-CVB then =1SG not divide-1SG BEN-1SG-FIN
 "You said, 'The three of us will eat the mango and have children'. But
 [you] did not share it with me!"

1'03 =ba jom gołer-a =e nel-tan sokola-t naek' kata-e-tan
 =2DU eat CMPL-FIN =3SG see-NPT stem.end-POS she say-OBJ-NPT
 "You two have eaten it." She saw the stem end [of the mango] and
 said,

1'08 ohre nehen ma =ba jom-goted-a
 oh.my this look! =2DU eat-CMPL-FIN
 "My goodness! You two have eaten it!"

1'11 accʰā de man?an aŋ halaŋ gʰaři =ŋ hađur jom halŋ-e
 well FOC that.way I pick.up while =1SG scrape eat pick.up-3SG
 gʰaři hađur jōm-a =e
 while scrape eat-FIN =3SG
 "Fine, I will pick it up, scrape it, and eat [whatever is left]." She ate
 the mango, scraping it clean.

1'17 do hānaek'-ke hoy-a-nen-a bar-hoł jawa mane mi-hoł
 then she.IFX-for become-PST-FIN two-CLF twin namely one-CLF
 džingʰa-lain mi-hoł dʰangři-lain hoy-a-ne
 boy-child one-CLF girl-child become-PST
 Then [the younger queen] gave birth to twins — a boy and a girl.

1'31 na hakin ab hæk' rāja =e kata-e-tan bohre bałki aij
 this they.DU now that king =3SG say-OBJ-NPT oh.my first.wife today

do c^huilc^hula-ke hæk' mās to ūl =in k^hiao-ter-i-a aru
 then peel-CVB she meat TOP mango =1SG feed-PST-OBJ-FIN and
 hæk-ke lain-ku mer hoy-a-ga
 she-for child-PL not become-FIN

After that, the king said, "Oh my! The elder queen, for whom I peeled the mango and gave the fleshy pulp, did not have any children."

1'46 c^hot^hki aek' sokola-te hadur-wane hæk' do mi-ho^g be^{ta}
 younger.wife self stalk-from scrape-CVB she TOP one-CLF son
 mi-ho^g bi^{ti} lain =kin hoy-a-ki-a
 one-CLF daughter child =3DU become-PRF-FIN

"[But] the younger queen, who scraped and ate [the mango's] stem, has given birth to two babies — a boy and a girl."

1'55 hæk' ba^{ti}ki isga-te kata-e-tan naek' do be^{ta}-be^{ti}
 she elder jealousy-from say-OBJ-NPT this TOP son-daughter
 bar-ho^g idan-a-kin do
 two-CLF be-FIN-3DU TOP

The older queen spoke out of jealousy, "She has two babies!"

2'04 herel hō hera hō idana-kin-a asul-hara-kin do naek' rāja
 boy too girl too be-3DU-FIN support-bring-up-3DU then he king
 ijn =e aṭaʔ-dai-j-n-tan
 I =3SG let.go-keep-1SG-NPT

"A boy and a girl. If the king raises them, he will forsake me."

2'09 sē.nahi nakina lain-kin otej-ijn eŋda-aṭu-ṭ-kin
 come.on these.DU child-DU go-1SG throw-leave-PST-3DU
 "Well, I will take these children and abandon them."

2'16 ka =e goʔ-kin-a =e acc^hā ēk.din
 CMPL =3SG take-3DU.OBJ-FIN =3SG well one.day
 eŋda-aṭu-ṭ-kin
 throw-leave-PST-3DU.OBJ

She took them away. Well, she abandoned them one day.

2'24 eŋga-t kata-e-tan otoj-a =in na uṭi-re do naek' lain
 mother-POS say-OBJ-NPT go-FIN =1SG this way-LOC TOP this child
 [ero] =e jiao-nen-a
 NEG =3SG live-PST-FIN

The mother('s co-wife) thought, "I will go now. The children will not survive (if I leave them) like this."

2'32 siri-ku guḍa-re ader-teṭ-kin haŋḍa hū siri-ku mener =ku
 goat-PL pen-LOC put.in-PST-3DU there too goat-PL not.IFX =3PL

cot-goek'-gad-kin
tread-kill-BEN-3DU.OBJ

She placed the babies in a goat pen. There the goats did not trample or kill them.

2'40 hante do ar hæk' enga-t =e kata-e-tan boh naŋda hō
then TOP and she mother-POS =3SG say-OBJ-NPT oh.my here too
mener =kin goek'-gan
not.IFX =3DU die-PST

Then the mother('s co-wife) said, "They did not die here either."

2'46 accʰā kara =j karek'-kin gae bʰaes-ku cʰiur dohon-a ne
well what =1SG do-3DU.OBJ cattle buffalo-PL path be-FIN ITJ
"What should I do with them?" There was a road where cattle and buffaloes passed.

2'51 naek' kata-e-tan nh gae bʰaes-ko =ku pār-tan hanqā cʰiur
this say-OBJ-NPT ITJ cattle buffalo-PL =3PL pass-NPT there path
=inj manqāo aṭu-kin
=1SG put.down leave-3DU.OBJ

She thought, "I will leave them on this road, where the cows and buffaloes pass."

2'56 do gae bʰaes-ku kʰur-te =ku cot-goek'-got-kin-ta
then cow buffalo-PL hoof-with =3PL tread-kill-CMPL-3DU-NPT
The cows and buffaloes will trample them with their hooves and kill them.

2'59 accʰā hanqā =e idi-tet-kin hanqā hō gae bʰaes-ku =ku
well there =3SG bring-PST-3DU there too cow buffalo-PL =3PL
papjrao-yan =ku tāk-tet-kin ka
pass.by-PST =3PL watch-PST-3DU CMPL

Well, she took the babies there [and left them. However,] the cows and buffaloes saw [the babies] and walked around them, avoiding them.

3'06 mener =ko marwao-gaṭ-kin
not.IFX =3PL kill-CMPL-3DU
They did not kill the babies.

3'09 hana?na aru =e kata-e-tan oh nakina lain-kin tonoŋ
after.that again =3SG say-OBJ-NPT ITJ these child-DU any
uṭi-karle mer =kin guju?-ta kara.uṭi=j karek'-kin
way-by.means.of not =3DU die-NPT how =1SG do-3DU

After that she said, "Oh well, somehow they were not killed. What should I do now?"

3'22 acc^{hā} hana?na mi-got gedna =i uqa-wej-ed-a =i
 well after.that one-CLF vulture =3SG fly-come-PST-FIN =3SG
 nel-nam-teṭ-kin hana?na hāek' kata-e-tan
 look-find-PST-3DU after.that it say-OBJ-NPT
 Then a vulture came flying by, noticed the babies and said,

3'31 e nakin do manuwa lain-kin hawe
 ITJ these TOP human child-DU COP
 "Oh, these are human children!"

3'35 otojn-in go?-kin =in asul-hara-kin
 go-1SG take-3DU =1SG support-bring.up-3DU
 "I will take them and raise them."

3'41 hana?na hāek' go?-e-at-kin
 after.that it take-OBJ-PST-3DU.OBJ
 After that the vulture took the children away.

3'44 acc^{hā} karkat sakam qasna =i tula-ter-a
 okay plant.name leaf mat =3SG make-PST-FIN
 It made a mat out of *karkat* leaves.

3'50 watna sakam dabna =i tula-ter-a asul-hara-tet-kin
 Asan leaf cover =3SG make-PST-FIN support-bring.up-PST-3DU
 ha?na macua hāek' kata-e-tan
 then FILL it say-OBJ-NPT
 It made a comforter out of *asan* leaves and cared for them. Then it said,

3'59 man =ba lain-kin ab do =n asul-hara go?-tet-ba
 look =2DU child-DU now TOP =1SG support-bring.up take-PST-2DU
 =ba purnao-yan-a ab do man jiya?-ba
 =2DU grow.up-PST-FIN now TOP that live-2DU
 "Look, children! I raised you, and now you have grown up. It's time for you to live [on your own]."

4'09 acc^{hā} =kin katao-a hoṭiŋ-tan macua bare-mese rōṭaek'
 okay =3DU say-FIN RECIPR-NPT FILL brother-sister elder
 bare-t aru huṭjaek' mese-t
 brother-POS and younger sister-POS
 The brother and sister, the elder brother and the younger sister, discussed [their situation].

4'20 ne dada kara.uŋi=laŋ jiya?-a
 ITJ brother how =1DU.IN live-FIN

“Brother, how shall we live?” [the sister asked.]

4'25 ḍ̥t-re =laŋ dohōn do ise.tuse barābaran kair-ke alaŋ
 ground-LOC =1DU.IN stay TOP variously by.all.means do-CVB 1DU.IN
 =ku marwa eŋda-laŋ-ta
 =3PL kill throw-1DU.IN.OBJ-NPT

“If we stay on the ground, they will harm us in various ways, kill us, and throw us away.”

4'33 sē.nahi alaŋ do-laŋ dēna pāik =laŋ jamao aur sermo
 well 1DU.IN let's.go-1DU.IN wing feather =1DU.IN collect and above
 =laŋ meŋra sermo =laŋ meŋra
 =1DU.IN fly.around above =1DU.IN fly.around

“Let us leave.” They collected bird feathers, saying “Let us fly around.”

4'46 banar bare-mese pāik-dēna =kin dēna =kin jamao-ter-a
 two.IFX brother-sister feather-wing =3DU wing =3DU collect-PST-FIN
 Both the brother and sister gathered feathers.

4'51 hana?na hakin ab uqa? =kin suru-nen hana?na han ab hāek'
 after.that they.DU now fly.up =3DU begin-PST after.that that now he
 uqa?-a =kin
 fly.up-SDH-FIN =3DU

They started taking off and flew up.

5'07 do hāek' enga-t rāja =e katao-a sereŋ-te
 then she mother-POS king =3SG say-FIN song-by
 [As they ascended,] their mother sang a song to the king.

5'15 nel-kin=me nel-kin=me rāja sermo-re do cʰatair
 look-3DU.OBJ=IMP look-3DU.OBJ=IMP king above-LOC TOP parasol
 pʰul-re meŋair meŋair ma?an
 flower-LOC rotate rotate QUOT
 “Look at them! Look at them! A parasol high above, spinning like flowers.”

5'27 nel-kin=me rāja sermo-re do sarge-cʰatair
 look-3DU.OBJ=IMP king above-LOC TOP sky-parasol
 “Look, King! High above, a parasol in the sky.”

5'34 pʰul-re meŋair meŋair ma?an rāja =e katao-aṭ
 flower-LOC rotate rotate QUOT king =3SG say-PST
 “Spinning like flowers.” She sang it to the king.

5'38 ha?na rāja =e katao-aṭ bohre ij-lain-kin hawe
 then king =3SG say-PST oh.my I-child-DU COP
 Then the king said, “Oh, they are my children!”

5'47 oh.re kara lek^he-re =jŋ utrao-kin hakin
 oh.my what like-LOC =1SG take.down-3DU.OBJ they.DU
 lain-kin-t-ij
 child-DU-POS-1SG
 “How can I bring my children down from up there?”

5'56 hana?na hāek^h mane ka-bid^hi lagao-ter-a
 after.that he namely what-means apply-PST-FIN
 What did he do then?

6'05 jama-aŋgi jait.saga-ku sab-ku oŋa?-re =kin meŋrao-sen g^haniya
 all-side society-PL all-PL house-LOC =3DU rotate-go while
 mana?an =kin sereŋ sēn-a
 that.way =3DU sing go-FIN
 As the sibling hovered everywhere around their house, they kept
 singing.

6'15 han-ut^hi =kin sereŋ sēn-a =kin han-han-re hakin =e
 that-way =3DU sing go-FIN =3DU that-LOC they.DU =3SG
 utrao-tet^h-kin-a-e enŋa-t
 take.down-PST-3DU.OBJ-FIN-3SG mother-POS
 As they continued singing, the mother brought them down from the
 sky.

6'30 enŋa-t =e utrao-tet^h-kin ka hakin mane umo?
 mother-POS =3SG take.down-PST-3DU CMPL they.DU namely take.bath
 =e go?-kin-a
 =3SG take-3DU-FIN
 After she took them down, she bathed them and brought them to the
 house.

6'39 umo? =e go?-tet^h-kin hana?na enŋa-t =e kata-e-tan
 take.bath =3SG take-PST-3DU after.that mother-POS =3SG say-OBJ-NPT
 After bathing them, their mother said [to the king],

6'47 sāt kūa-ra? da? =om burā? agu hana?na nahwā =e
 seven well-GEN water =2SG scoop.up bring after.that bathe =3SG
 d^howai-ke
 wash-CVB
 “Fetch water from seven wells, and wash and bathe your son and
 daughter.”

6'52 am-rikina? bə̄ta-bə̄ti-kin sāt pātan-ra? kursi(uparem)
 you-GEN.DU son-daughter-DU seven layer-GEN chair
 baīhao-kin dūub-kin gađi-re =m dek'-tē-kin
 seat-3DU.OBJ seat-3DU.OBJ tub-LOC =2SG place-PRF-3DU
 “Seat your son and daughter on the board of a chair with seven para-sols, and lift them up in a tub.”

7'03 hana?na am-lain-kin am-suda oro =kin dohon-e
 then your-child-DU you-with NEG =3DU stay-FIN
 “(Otherwise) your children will not stay with you.”

7'09 han-ūi sāt kūa-ra? da? =e agu-tē naek' um-tē-kin
 that-way seven well-GEN water =3SG bring-PST he bathe-PST-3DU
 han hō en̄ga-t bāha-jom =e sen-ed-a
 that too mother-POS search-eat =3SG go-PST-FIN
 [The king] fetched water from seven wells, and bathed the children.
 Meanwhile, their mother went out to search for food.

7'20 h̄æk' =kin mērao jam-ter-a
 she =3DU hover find-PST-FIN
 She found the children hovering in the air again.

7'24 h̄æk' bāha-jom bāha-jom-re h̄æk' mērao jam-ter-ik'
 he search-eat search-eat-LOC she hover find-PST-FIN
 While she went to search for food, she found them hovering around.

7'30 h̄æk' wej-ēna sabun =e agu-tēna sāt kūa-ra? da? =e
 he come-CVB soap =3SG bring-CVB seven well-GEN water =3SG
 bura?-agu-tē
 scoop.up-bring-PST
 The king returned with soap, and water water from the seven wells.

7'36 hana?na rāja-rāni banar-hōl bə̄ta-bīti =kin um-ter-a
 after.that king-queen two.IFX-CLF boy-girl =3DU bathe-PST-FIN
 Then both he and the queen bathed their son and daughter [together].

7'43 um-tēkinna sāt pātan sāt manjil-ra? gađi-re =kin
 bathe-CVB.3DU seven layer seven storey-GEN tub-LOC =3DU
 dek'-tē-kin
 place-PST-3DU
 After bathing them, they placed the children in a tub with seven levels.

7'50 na hakin =kin baīhao-tē-kin en̄ga-apa ha?na henkin
 then they.DU =3DU seat-PST-3DU mother-father then they.DU
 jiyao-jagao-nen han-kin naha rāja-kin nakinen ab̄i na
 live-eat-PST they-DU this king-DU look.them.DU now this

caba-ya k^hatam-ker-a =e
end-PST end-PRF-FIN =3SG

The parents seated them there, and from then forward, they lived and ate together. The story came to an end.

§2 An Old Man and a Jackal

Told by Mrs. Bhinsari Bai. Recorded in Kado Pani on February 1, 2014.

0'00 do na?a uŋi =ŋ kata-e-ta ayum=me hole
then this way =1SG speak-OBJ-NPT listen=IMP then
Listen, I will tell you a story.

0'06 mi-hoŋ qokra hæk' sim-ku =e asul-ter-a
one-man old.man he chicken-PL =3SG support-PST-FIN
There was an old man who kept chickens.

0'13 do hæk' bua? rōj =e wej-a rōj
then that jackal daily =3SG come-FIN daily
Every day, a jackal would come around.

0'17 do hæk' qokra =e jog-e-a =e jog-e-a =e do
then that old.man =3SG chase-OBJ-FIN =3SG chase-OBJ-FIN =3SG then
=e kata-e-a raha=me =re qokra
=3SG say-OBJ-FIN stop=IMP =ITJ old.man
The old man would chase it away. Then the jackal said to the old man, “Hey, stop, uncle!”

0'22 malhan-t-am =en jom-ta belonŋi-t-am =en jom-ta
hyacinth.bean-POS-2SG =1SG eat-NPT tomato-POS-2SG =1SG eat-NPT
“[If you keep chasing me,] I will eat your hyacinth beans or your tomatoes.”

0'24 ma?an =e kata-e-a hæk' bua? kata-e-a hæk' qokra
QUOT =3SG speak-OBJ-FIN that jackal speak-OBJ-FIN that old.man
=e katao-?-a
=3SG say-SDH-FIN
The jackal said this to the old man [and left].

0'28 to ob' na ob' =e akid-ʈ^huŋi-ter-a hanɖa
then ash this ash =3SG scoop.up-pile.up-PST-FIN there
Then, the old man gathered some ashes in one spot there.

0'33 hæk' qokra =e til-ʈ^huŋi-ter-i-a hæk' sayāŋi
the old.man =3SG hide-leave-PST-OBJ-FIN that lady
The lady (the old man's wife) hid him [in the ashes].

0'36 na hāek' bua? sodor-ne bilwa ac^{hā} malhan-t-en =e
 this that jackal arrive-PST cat well hyacinth.bean-POS-self =3SG
 god-te^{hā}na hana qokra =e en^{hā}da-red-ter-a ob'-te hana-re
 cut-CVB that old.man =3SG throw-hide-PST-FIN ash-with that-LOC
 hāek'
 she
 [When] the jackal arrived[, the couple's] cat had picked at the hyacinth
 beans, [and the lady] had hid the old man in the ashes.

0'46 hana =e to gasi?-god-a pus ma?an
 that =3SG then break.wind-CMPL-FIN ONOM QUOT
 Then [the man] farted, making a “Poo.”

0'49 isin-i-a isin-i-a cakom cakom =e jom-ba?-ka
 cook-OBJ-FIN cook-OBJ-FIN EXP EXP =3SG eat-do.quickly-CVB
 [Hearing the noise, the jackal thought] “[The beans] are cooked!” In
 a hurry, the jackal gobbled up the beans noisily.

0'52 hana hāek' qokra =e bandi rem-ne bua? =e jo?-a
 then that old.man =3SG suddenly rise-PST jackal =3SG chase-FIN
 Then the old man suddenly rose (from the ashes) and started chasing
 the jackal.

0'57 bua? =e jo?-a =e jo?-a =e raha=me =re do
 jackal =3SG chase-FIN =3SG chase-FIN =3SG stop=IMP =ITJ then
 qokra hun jog-en-ta sim-ku-t-am =en jom-ta
 old.man ITJ chase-1SG.OBJ-NPT chicken-PL-POS-2SG =1SG eat-NPT
 As he chased it, [the jackal said,] “Hey, stop, uncle! If you keep chas-
 ing me, [then] I will eat your chickens.”

1'02 hāek' sayā^{hā}i-te katao?-a sayā^{hā}i nakua sim-ku =m
 that lady-to speak-SDH-FIN lady these chicken-PL =2SG
 ader-ku=me
 get.in-3PL.OBJ=IMP
 The old man called out to his wife, “Dear, bring the chickens inside!”

1'07 na?a qali-re pach^{hā}i-re in =me harub'-ret^{hā}
 this basket-LOC basket-LOC I =IMP.2SG cover-shut.in
 “Put me in this bamboo basket, covered it with a lid and shut me in
 [their place].”

1'11 aru mi-^{hā}q datrom =me agu-^{hā}tu
 and one-CLF sickle =IMP.2SG bring-leave
 “And bring me a sickle, and leave it [with me].”

1'13 ma?an ha?na =e harub'-ret' aṭu-ter-i-a sim-ku-t
 QUOT after.that =3SG put.in-cover leave-PST-OBJ-FIN chicken-PL-POS
 =e ader-e-aṭ-ku oṛa?-hor
 =3SG(?) get.in-OBJ-PST-3PL.OBJ house-side
 Then the old woman put him in [the basket], covered it with a lid, left him there, and brought the chickens inside.

1'19 ha?na hāek' bua? sodor-ne =e qunḍe-tan mer =e
 after.that that jackal arrive-PST =3SG hold.up-NPT NEG =3SG
 awei-tan
 be.able-NPT
 Then the jackal arrived [and tried to pick up the basket,] but could not lift it.

1'25 hāek' kukṭa =e to-tombo?-a
 that chicken =3SG RED-peck-FIN
 [Inside the basket,] the [old man, disguised as] a chicken, pecked at the jackal (with the sickle).

1'27 mane hana datrom-te tomb-og-e-a do =e kata-e-a
 namely that sickle-with peck-PASS-OBJ-FIN then =3SG speak-OBJ-FIN
 Pecked with the sickle, the jackal said,

1'29 bāpre naek' kukṭa tumin rōṭ idan-e-a je mer =e
 ITJ.oh.my this chicken how big be-OBJ-FIN REL NEG =3SG
 awe-n-ta
 be.able-REFL-NPT
 “Oh my! How big must this chicken be?” The jackal couldn’t even [carry the chicken].

1'33 kahi-ke ab =e gog-e-a gog-e-a =e sitra dohon-e
 say-CVB now =3SG carry-OBJ-FIN carry-OBJ-FIN =3SG tatter be-PST
 esid-tet'
 wear.out-PST
 Speaking so, it was now taking [the basket] away. The worn-out [handle] which was there [to carry the basket] broke.

1'38 aru =i jog-e-a jo? jo? =e
 and =3SG chase-OBJ-FIN chase chase =3SG
 jo?-dakao-ter-i-a bua? kata-e-a
 chase-run.to.ground-PST-OBJ-FIN jackal speak-OBJ-FIN
 The old man chased the jackal, finally running it to the ground. The jackal said,

1'42 *raha=me =re dokra mana haŋ-t-am-re =ej*
 stop=IMP =ITJ old.man that field-POS-2SG-LOC =1SG
ik'-aṭu-ta
 defecate-leave-NPT
 “Hey, stop, uncle. (If you keep chasing me,) I will poop on your field.”

1'45 *hana-te kudan-a*
 that-with return-FIN
 Then it went back.

1'48 *hana?na haŋ-re hāek' dokra kae man-te cʰura-kun*
 after.that field-LOC that old.man some idea-with knife-and.so.on
=e biṭraho-aṭu
=3SG bury-leave
 The old man [had] buried knives and so on in the field as part of a plan.

1'54 *ha?na hāek' han oṛa? =e tora-e*
 after.that he that house =3SG go.away-3SG
 After [setting it up], he went back home.

1'57 *hāek' bua? sodor-ne naek' jotsoy-a kackic =e ged-e-a*
 that jackal arrive-PST this scratch-FIN EXP =3SG cut-OBJ-FIN
akatkit
 EXP
 The jackal arrived and scratched the [field]. Snip! [The knife or something] cut him. Clink!

2'00 *dokra cinila =e lagao-aṭu-d-a*
 old.man what.IFX =3SG attach-leave-FIN
 “What on earth has the uncle set up here?”

2'02 *han?a aru pʰir hana?ate hāek' dokra =e*
 after.that further again thereupon that old.man =3SG
joʔ-saqa-o-ʔ-a haŋ-t-in
 chase-make.leave-SDH-FIN field-POS-REFL
 Then the old man [started] chasing the jackal again, and made [the jackal] flee from his field.

2'07 *raha=me =re dokra nuhū siri-ku-t-am =ej artiŋ-ta abʰi*
 stop=IMP =ITJ old.man now goat-PL-POS-2SG =1SG steal-NPT now
 “Hey, stop, uncle! [If you chase me,] I will steal your goats.”

2'11 *pʰir aru haku siri-ku dʰarna-tet' siri-ku =e artiŋ-a*
 again again those goat-PL start.running-PST goat-PL =3SG steal-FIN

Then again, [the jackal] darted toward the goats and stole some.

2'17 ukar.bād-re hāek' dōkra =e kata-e-tan naku siri-ku ader
after.that-LOC that old.man =3SG speak-OBJ-NPT these goat-PL get.in
oko-ku=me sayāq̄i
hide-3PL.OBJ=IMP lady

After that the old man said [to his wife], “Dear, bring the goats inside and hide them.”

2'22 na?a gudā-re iñ =me siñ-red' oko-god=me
this goat.pen-LOC 1SG =IMP.2SG shut.in-cover hide-CMPL=IMP
“Shut me in the goat pen, cover it, and hide me there.”

2'25 han̄da =e siñ-red-ter-i-a
there =3SG shut.in-cover-PST-OBJ-FIN

There she shut him in [the goat pen] and covered him.

2'27 do mi-ṭoŋ tempa ece-sab-ka hana-te dereŋ to kahi-ke
then one-CLF stick CAUS-catch-PST that-with horn then say-CVB
piṭao sadā-?-a =e
kill go.away-SDH-FIN =3SG

Then he made [her] take up a stick, kill [the goat] with it shouting ‘Horn!’, and go away.

2'34 tob jahi-ke bāpre rōt =e idan-e-a kʰasi goy kanara-uri
then go-CVB ITJ.oh.my big =3SG be-3SG-FIN wether ITJ what.IFX-way
go?-jom-ku?-a kahi-ke
carry-MID-SBJV-FIN say-CVB

Then [the jackal] went and said, “Oh my! This is a big wether. How will I carry it [all by myself]?”

2'41 =e dʰusa sadā-?-a
=3SG head.but take.away-SDH-FIN

[The jackal] gave [the dead goat] a head-but and [tried to] drag it away.

2'43 =e or-uqun-ter-ik'na =e gog-e-a gog-e-a pʰir
=3SG pull-take.out-PST-CVB =3SG carry-OBJ-FIN carry-OBJ-FIN again
hāek' dōkra =e kaltʰao-nen aru hāek' bua? =e jo?-a=e
that old.man =3SG turn.over-PST and that jackal =3SG run-FIN=3SG
[The jackal] was pulling out [the dead goat] and taking it away. Then the old man, [who had been hiding under the dead goat,] turned it over and started chasing the jackal.

2'49 =e jog-e-a=e jog-e-a=e ha?na abʰi
=3SG chase-OBJ-FIN=3SG chase-OBJ-FIN=3SG after.that now

joʔ-ter-ik̚

chase-PST-FIN

He chased and chased, and then he chased it some more.

2'52 naek̚ kata-e-tan raha=me re ɡokra

this say-OBJ-NPT stop=IMP ITJ old.man

This [jackal] said to him, “Hey, stop, uncle!”

2'56 am joʔ-kid̚-iŋ-a kohon̚da-t-am =eŋ jom-ta

you chase-PRF-1SG.OBJ-FIN pumpkin-POS-2SG =1SG eat-NPT

You’ve chased me [enough. If you keep chasing me,] I will eat your pumpkins.

3'00 kohon̚da-t-eŋ-re ab sayāt̚i-t =e katao-a

pumpkin-POS-1SG-on now lady-POS =3SG speak-FIN

About his pumpkin, he spoke to his wife.

3'03 dauŋa =m agu sayāt̚i waka-aṭu-ŋ=me

basket =2SG bring lady hang-leave-1SG.OBJ=IMP

“Bring a basket, dear. [Put me in it,] hang it up, and leave me there.”

3'05 mana kohon̚da =me god-ader-oko-e=me

that pumpkin =IMP.2SG cut-take.in-hide-OBJ=IMP

“Then cut the pumpkin, take it inside, and hide it.”

3'08 h̚æk̚ waka-aṭu-ter-i hana kohon̚da =e ader-oko-e-a

she hang-leave-PST-OBJ that pumpkin =3SG take.in-hide-OBJ-FIN

She hung [him in the basket] and left him, and took the pumpkin inside and hid it.

3'13 ukar.bād-re h̚æk̚ bua? =e sodor-ne

after.that-LOC that jackal =3SG arrive-PST

After that, the jackal arrived.

3'16 h̚æk̚ ɡokra =e artiŋ-a

it old.man =3SG steal-FIN

It stole the old man [disguised as a pumpkin].

3'18 do ik̚ sēn-a ladapada ladapada

then defecate go-FIN EXP EXP

It went defecating, making squishy sound.

3'22 ohre naʔa kohon̚da-kar sebel=re naʔa kohon̚da-kar sebel etna

ITJ this pumpkin-GEN taste =ITJ this pumpkin-GEN taste this.much

mīt̚^h

sweet

Ah, the taste of this pumpkin! The taste of this pumpkin [must be] so sweet!

3'27 =e kata-teṭna p^hir hāek' dōkra naek' bua? =e jo?-a
 =3SG speak-CVB again that old.man this jackal =3SG chase-FIN
 When [the jackal] said that, the old man [came out of the basket and] started chasing the jackal again.

3'31 =e jog-e-a jog-e-a mane mi-ṭoŋ dōbra da?-re
 =3SG chase-OBJ-FIN chase-OBJ-FIN namely one-CLF pond water-LOC
 jo? bolo-god-ter-i
 chase corner-CMPL-PST-OBJ
 He chased and chased, cornering the jackal against the water of a small pond.

3'38 do hāek' mane jo?-bolo-ter-i-a do hāek' =e
 then he namely chase-corner-PST-OBJ-FIN then it =3SG
 karek'-nen-a ki hāek' mane haku=i banao-ya
 do.what-PST-FIN COMP it namely fish=3SG become-PST
 He chased and cornered [the jackal against the pond]. Then what did it do? It transformed itself into a fish.

3'46 haku =i banao-nen kar.bād-re eṭa? hoṭ-ku =ku
 fish =3SG become-PST after.that-LOC other man-PL =3PL
 arek'-ter-i naku jom-goter-ik' caba-yan-a
 empty-PST-OBJ these eat-CMPL-OBJ finish-PST-FIN
 [The jackal] became a fish. Then other villagers bailed out the water of the pond and ate it. The story came to an end.

§3 Firefly's Idea

Told by Mr. Bandhu Ram. Recorded in Kado Pani on March 10, 2015.

0'00 mi-goṭoŋ pahil sāt-juga-a? kahāni dohon-en-a aur kat^ha goyṭ
 one-CLF former truth-era-GEN story be-PST-FIN and story ITJ
 dohon-en-a hana
 be-PST-FIN that

This is a story from very olden times, the Golden Era.

0'11 ab ip kahāni-ta =j ma ab ip mer =iŋ liŋiŋ-ad hole
 now I tell-NPT =1SG look! now I not =1SG forget-PST if
 Listen, I will now tell it, if I haven't forgotten it.

0'16 sapayāṭ-ku kahāni ahana goyṭ
 old.person.IFX-PL story it ITJ
 It is a story of ancient people.

0'21 ka pahil juge-re =ko dohon-en-a
 COMP former era-LOC =3PL be-PST-FIN
 They lived in a distant past.

0'27 baře baře =ku dohon-en-a sapayāč-ku
 big big =3PL be-PST-FIN old.person.IFX-PL
 The people of olden times were large.

0'33 se haku do =ku dohon-en-a =ku kām kʰeti jōm-a
 then those TOP =3PL be-PST-FIN =3PL work cultivation eat-FIN
 Those people used to get food by cultivation work.

0'37 =ku kām kām =ku kām budqo-god-a =ku kah̃ kʰeti-bari
 =3PL work work 3PL work die-CMPL-FIN =3PL anywhere cultivation
 mer hoy-a?-a
 not become-SDH-FIN
 Even though they worked and worked, they began dying one by one.
 There was no crop.

0'44 se hanku kām budqo-god-a do mer hoy-a?-a
 then those work die-CMPL-FIN then not become-SDH-FIN
 They worked and died. There was no crop.

0'46 ukar.bād-re hanku katao-ač ne goy lain-ku kara.uči =bu kām
 after.that-LOC those talk-PST ITJ ITJ child-PL how =1PL.IN work
 jiya?-ta goy
 live-NPT ITJ
 Then they disussed their plight. “Look, children, how shall we work
 and survive?”

0'52 kara.uči cila =bu jiya?-jage-ta
 how what =1PL.IN live-ECHO-NPT
 “How shall we survive?”

0'58 bohre lain-ku do-bu atiŋ-jom goy aman
 ITJ child-PL let's.go-1PL.IN dig-eat ITJ that
 “Well, children, let's dig and find something to eat! Let's go!”

1'03 =bu kām jom-ta do mer hoy-a?-ta ta =bu sē.nah̃
 =1PL.IN work eat-NPT then not become-NPT then =1PL.IN isn't.it
 do-bu ab =bu
 let's.go-1PL.IN now =1PL.IN
 “We used to get food from cultivation, but there was not enough crop.
 Let's go now!”

1'09 kanda-kuila cil-cila jēr-janjair gāet-lakōa jēr-janjair-te
 root-tuber RED-what root-root tuber.name-tuber.name root-with
 =bu jiya? goy
 =1PL.IN live ITJ
 “Let us live on tubers and roots, like *gaet* and *lakoa*.”

1'16 do-bu hamā apan-apan =bu nel-idi-jom
 let's.go-1PL.IN ITJ self-self =1PL.IN look-bring-eat
 “Come on, each of us will search for tubers, bring them back, and eat them.”

1'22 ab naŋda do =bu kām so-tad-a mer hoy-a-gan-a
 now here TOP =1PL.IN work try-PST-FIN not become-PST-FIN
 “Here we have tried and worked [hard in the fields], but there is no crop.”

1'25 se apan-apan gaŋa jom =ku sēn-a =ku
 then self-self dig eat =3PL go-FIN =3PL
 Each of them went out to dig for tubers to eat.

1'30 jama-ku tora-ku ab apan-^japan atiŋ-jom tora-ku
 all-3PL go-3PL now self-ECHO dig-eat go-3PL
 They all went out, each digging for tubers to eat.

1'37 apan-apan pahāŋ se bar-hoŋ dōkra dūkri =kin
 self-self jungle from two-CLF old.man old.woman =3DU
 hakin =ku aŋa?-atū-d hakin ekla =ku
 they.DU =3PL abandon-leave-PST they.DU alone =3PL
 higar-got-tet-kin
 become.separate-CMPL-PST-3DU
 [Among them were] an old man and an old woman. They became separated from the others and were left behind.

1'45 ukar.bād-re hakin waser-peska-moŋdaek'-te =kin
 after.that-LOC they.DU tuber.name-tuber.name-tuber.name-with =3DU
 atiŋ atiŋ =kin atiŋ and^bra-yan
 dig dig =3DU dig became.dark-PST
 After being left behind, they continued digging for tubers, taros, and yams. Then it had become dark.

1'54 tabu wek'-laga =kin bayao-yan hakin do be-aigina
 then come-for =3DU be.confused-PST they.DU TOP without-fire
 kaŋhi be-ſengelna j^hori-re
 firewood without-fire brushwood-LOC
 Then the couple felt lost, unable to find their way back to the others.

They had no fire for their firewood or brushwood.

2'00 ne sayā̃ji kara.ũji =lãj dewer-ta
 ITJ lady how =1DU.IN go.home-NPT
 “How shall we go home, dear?”

2'03 do-me ber hā̃ek’ to sē̃n-a =e ãtu-lãj-ta
 let’s.go-2SG sun that TOP go-FIN =3SG leave-1DU.IN-NPT
 do-lãj dewer jom-ta jama =ko dewer-yan-a
 let’s.go-1DU.IN go.home eat-NPT all =3PL go.home-PST-FIN
 “The sun has set, leaving us all alone. Let us go home and have dinner.
 Everyone has gone home.”

2'11 do ab hā̃ek’ d̄okra-t =e.. kata-e-tan sayā̃ji =lãj gada
 then now that old.man-POS =3SG speak-OBJ-NPT lady =1DU.IN dig
 d̄ai=lãj ap̄ tuka?̄-t-alaj̄ perek’-jua?-a =lãj gada-e
 keep=1DU.IN I basket-POS-1DU.IN fill-become-FIN =1DU.IN dig-OBJ
 tobe.do
 let’s.go.on
 The old man replied, “Dear, let’s keep digging until our baskets are
 full.”

2'22 =lãj go?̄-t̄ũjiwa ne =lãj hane?na ma =lãj jom
 =1DU.IN bring-pile.up ITJ =1DU.IN after.that look! =1DU.IN eat
 idi-ter-a
 bring-PST-FIN
 “Let us gather and pile up the tubers. Afterward, we’ll eat them.” He
 was taking her along.

2'27 and̄ra-rēt̄-lãj-ta sayā̃ji do-me gan̄ jom ida
 become.dark-shut-1DU.IN-NPT lady let’s.go-2SG boil eat be
 “Dear, it is getting dark, and we are still here. Let’s go—we need to
 boil and eat the tubers!”

2'33 are do-me do =iŋ̄ sudi-tan nah̄i
 ITJ let’s.go-IMP let’s.go =1SG know-NPT ITJ
 “Let’s go. I have an idea.”

2'36 mi-hōt̄ ara-lãj mi-gōtũj buid=e ewa-ter-iŋ̄-a hana
 one-CLF son.in.law-1DU.IN one-CLF idea =3SG give-PST-1SG-FIN that
 buid-re =lãj sen-ta
 idea-LOC =1DU.IN go-NPT
 “Our son-in-law gave me a good idea. We will use it to get home.”

2'44 do hā̃ek’ ara-t hā̃ek’ pip̄iōt̄ ja =e
 then he son.in.law-POS he firefly Q =3SG

ara-ter-a ja
make.son.in.law-PST-FIN Q
He had a son-in-law. He seems to have made a firefly his son-in-law.

2'52 hānaek' macua =e ara-ter-a do hāek' ab
he.IFX FILL =3SG make.son.in.law-PST-FIN then he now
He made it his son-in-law.

2'55 hana dēya-t gatar seŋgel sēn-a hānaek' katao-aṭne
that rear-POS body fire go-FIN he.IFX speak-CVB
The firefly burns with fire at the rear part of its body. It had told [the old man how he lights up himself.]

2'58 ki iŋ-ara han-uŋi sē[n-a] katao-wa-d-iŋ-a
COMP I-son.in.law that-way go-FIN tell-BEN-PST-1SG-FIN
“My son-in-law told me [how he] goes that way.”

3'03 do hāek' han?a buid-re dohon-en han?a ayum-ta teṭkan ber
then he that idea-LOC be-PST that hear-NPT CVB sun
buđao-nenka đokra-t =e katao-a
drown-CVB old.man-POS =3SG speak-FIN
“He uses that idea (of lighting his own bottom) to live.” [The old man] had heard that, and he spoke after the sun set,

3'11 sayāṭi man nuhu do ara-iŋ-kar-re =iŋ katao-wa-m-ta
lady that now TOP son.in.law-I-GEN-LOC =1SG talk-BEN-2SG-NPT
“Dear, now I will tell you that [idea] of our son-in-law.”

3'18 man nuhu do man iŋ sobg-eŋ=me ja iŋ-dei-gatar
that now TOP that I shove-1SG=IMP Q I-rear-body
“Would you shove the [torch] in my rear end now?”

3'22 sobge-ŋ=me ja iŋ-dei-gatar iŋ ece dei-gatar hole seŋgel
shove-1SG=IMP ITJ 1SG-back-body 1SG FILL back-body then fire
udŋu?-ta han?a marsal-re =laŋ sen-ta
come.out-NPT that light-LOC =1DU.IN go-NPT
“Will you shove [a torch into] me, my rear end? Then fire will come out of my back. We will come home with that light.”

3'32 do hāek' sayāṭi-t baŋea-rōṭa buđi rem-tet
then she old.woman-POS big-big digging.stick raise-PST
Then the old woman picked up a large digging stick.

3'38 đokra-t han do hanđa hāek' dei sobo? goek'-goted
old man-POS that then there she back stick kill-CMPL

She shoved it into the old man's rear [to plant a torch but ended up] killing him.

3'45 ab =e sobo? goek'-goted₁ ikar.bād-re do ab hāek' dōkra
 now =3SG stick kill-CMPL after.this-LOC then now he old.man
 do karat hor =e rem-u?na =kin wek'
 TOP which side =3SG raise-REFL-CVB =3DU come
 Now she stuck the torch into her husband and killed him. Now which
 side of the body will he [light and] lift up, and [how can] they go back
 home?

3'51 sayā̃ti-t hāek' ab han̄da ab =e dūu? aŋgu-teṭna
 lady-POS she now there now =3SG sit dawn-CVB
 Now the woman collapsed, sitting there [in shock] all night.

3'57 ab hāek' sayā̃ti-t hāek' han-ra? iyam-tan kahī hōt naha mata
 now she lady-POS she that-GEN cry-NPT some person now that
 macua mi-hōt
 FILL one-CLF
 Now the woman was crying over what had happened. Then a man
 [arrived].

4'10 cuamana hāek' cele hōt dohon-en-a hāek'
 who.knows that what person be-PST-FIN he
 ayum-pam-ted₁-ik'-ke katao-e-tan
 hear-get-PST-FIN-CVB speak-OBJ-NPT
 Who knows who he was? Hearing her cries, he asked,

4'17 cila-laga =m iyam-ta sayā̃ti
 what-for =2SG cry-NPT lady
 "Why are you crying, madam?"

4'20 se cila-laga =ŋ iyam-ku?a iŋ do naehena dōkra-ŋ
 ITJ what-for =1SG cry-SBJV-FIN I TOP look.this old.man-1SG
 na?a-ut̄i-yan-a
 this-way-PST-FIN
 "Why I am crying? I did this to my husband."

4'25 ka =e karek'-nen-a naek'
 COMP =3SG do.what-PST-FIN this
 "What on earth happened to him?"

4'28 aliŋ do atiŋ jom =liŋ wej-ed-a han-mela =e
 we.1DU.EX TOP dig eat =1DU.EX come-PST-FIN that-time =3SG
 kata-udu?wa-ter-iŋ-a arat-kar
 say-talk-BEN-PST-1SG-FIN son.in.law-GEN

“We came here to dig tubers to eat. At that time he told me about an idea of our son-in-law.”

4'35 =e udu?-wa-ter-i-a han?a buid-re mane ij nehen =e
 =3SG talk-BEN-PST-3SG-FIN that idea-LOC namely I this =3SG
 kata-udu? bed^ha-wa-ter-i?_j-a
 say-talk give.the.idea-PST-1SG-FIN
 “[Our son-in-law] told [him about it], and my husband explained it to me.”

4'42 sobo?-e-a gotedj-a ka nahen d^okra-j_n do =e
 stick-PST-FIN CMPL-FIN COMP this old.man-1SG TOP =3SG
 goj-e-a
 die-PST-FIN
 “I stuck [a digging stick] into him. And now my husband is dead.”

4'46 hana-laga-m =aj iyam-ta kara.u_ji =p sen kara dur =i_j sen
 that-for- =1SG cry-NPT how =1SG go which way =1SG go
 “That is why I am crying. How shall I go back, and which way [should I take]?”

4'51 kahi-ke mane iyam-a do h^äek' mi-ho_j kata-tee_j aha =m
 say-CVB namely cry-FIN then he one-person speak-PST don't =2SG
 iyam-a
 cry-FIN
 Saying this, she wept. Then the man said, “Don't cry.”

4'56 ij am =ij go?-me-ta ar =ij udu?-wa-m-ta hana dur
 I you =1SG take-2SG-NPT and =1SG talk-BEN-2SG-NPT that road
 =me sen
 =IMP.2SG go
 “I will take you, and I will show you the way. Take that way.”

5'03 se h^äek' mata dur macua hane awir sodor-tee_j-i
 then he that road FILL that take.along arrive-PST-3SG
 He guided her along a road and sent her back.

5'09 ikar.b^äd-re h^äi kojar-to o_ja? macua =e awir
 after.this-LOC he granddaughter-POS house FILL =3SG take.along
 sodor-tr-i-a
 arrive-PST-3SG-FIN
 After that he sent her to her granddaughter's house.

5'12 do kojar-to o_ja? =e awir sodor-ter-ik'-ka
 then granddaughter-POS house =3SG take.along arrive-PST-FIN-CVB

katao-wa-e-tan

speak-BEN-3SG-NPT

After he sent her to her granddaughter's house, [the woman] told [her granddaughter],

5'19 neka kořar-ij natnin =ij kara.uři am kata-udu?
 say granddaughter-1SG granddaughter =1SG how you say-talk
 bed^ha?-ter-a
 give.an.idea-PST-FIN

“Listen, my granddaughter, how shall I explain [what I've done]?”

5'24 man am-rik' aja do =ij sobo? goek'-goṭeq-i-a
 that you-GEN grandfather TOP =1SG stick die-CMPL-3SG-FIN
 “I stuck [a digging stick into] your grandfather and killed him.”

5'29 han?a am kata-ter-a han?a uři =ij salao-teq do
 that you say-PST-FIN that way =1SG bang.down-PST then
 goek'-(n)ařu-d-ij-a
 die-leave-PST-1SG-FIN

“He(?) told me to do it. I struck him with the digging stick like that.
 He died and left me alone.”

5'36 kara.uři =j̊ jiyo
 how =1SG live
 “How shall I live now?”

5'38 hæk' kořar-to kata-teq
 that granddaughter-POS say-PST
 The granddaughter said,

5'42 tumin ka hanđa-naňđa dăřa cuwer-ku?-a
 how.much COMP there-here roam turn.around-SBJV-FIN
 “How much longer will you roam here and there?”

5'45 sayāři naňđa ma mi-re =lařj jiya?
 lady here look! one-LOC =1DU.IN live
 “Grandma, let us stay here together.”

5'49 =lařj jiya?-ta sē.nahī ki
 =1DU.IN live-NPT shall.we COMP
 “We'll live [together], wo'nt we?”

5'52 am sen anam nam goy ij sen inij nam goy
 you go you.IFX find ITJ I go I.IFX find ITJ
 “When you go out, you can find food. When I go out, I will do the same.”

5'56 aur mi-re suru-k^huru =laŋ
 and one-LOC huddle.together =1DU
 “Let us huddle together in one place.”

5'58 aru jom-ta mi-re =laŋ jiya?-ta
 and eat-NPT one-LOC =1DU.IN live-NPT
 “Let us eat and live together.”

6'02 aur deĩ-dur tonoŋ gatar =ku wek' hole anama iŋ =me
 and back-way any body =3PL come if you.IFX I =IMP.2SG
 war-eŋ =me sompa-iŋ kahi-ke hāek' jiya?-ted
 send-1SG =IMP.2SG marry.off-1SG say-CVB she live-PST
 kataoa-ter-a
 speak-PST-FIN
 “If someone comes later [to ask for my hand], you can send me there [for marriage] and marry me off.” She said that to her grandmother.

6'13 =e jiyo-nen-a =kin jagao-nen-a ka hāek' sompa-ted-i-a
 =3SG live-PST-FIN =3DU eat-PST-FIN then she marry.off-PST-3SG-FIN
 They lived and ate together. [The woman] married off her granddaughter.

6'20 =e sompa-ted-i ikar.bād-re cuamana kara raij-re
 =3SG marry.off-PST-3SG after.this-LOC who.knows which country-LOC
 sompa-ted-i-a kara gāō-re
 marry.off-PST-3SG.FIN which village-LOC
 She married her off. [To someone] in some country, in some village, she married off her granddaughter.

6'26 han tohō hāek' sayāŋi-t mer sudi-ga
 that too she lady-POS not know-PST
 [Even] the old woman herself did not know [where her granddaughter had gone].

6'30 sayāŋi-t hō enekle jiya?-a hante koŋar-to hō
 lady-POS too alone.IFX live-SDH-FIN then granddaughter-POS too
 enekle jiya?-a
 alone.IFX live-SDH-FIN
 The old woman lived on her own. The granddaughter also lived on her own.

§4 Sister-in-Law who is a Tiger

Told by Mrs. Sudhni Bai. Recorded on February 1, 2014, in her residence in Kado Pani.

0'00 mi-go_t bare-mese-kin bar-ho_t =kin dohon-e ne
 one-CLF brother-sister-DU two-person =3DU be-PST ITJ
 There were two siblings, a brother and a sister.¹

0'10 hakua ha_twaha-ku rōj =ku sēn-a ha_t sī-ne
 those ploughman-PL daily =3PL go-FIN field cultivate-PST
 Those ploughmen went to plough the fields every day.

0'13 do hāek' dīng^h?a oqā?-re mi-go_t kūl-d^hāngtī=e wēk'-na
 then that boy house-LOC one-CLF tiger-girl =3SG come-CVB
 [One day,] a young female tiger came to that boy's house.

0'22 =e lu_tuŋ-e-?-a j^hāt^hāt hu_tu =e u_tuŋ-e-a
 =3SG husk.rice-OBJ-SDH-FIN in.a.hurry rice =3SG take.out-OBJ-FIN
 c^hāt^hkara naek' lu_tuŋ-e-a naek' jau?-āt^hu-a
 bamboo.rice.bin this husk.rice-OBJ-FIN this cook-leave-FIN
 She took rice from a bamboo rice bin, winnowed it, cooked it, and left it there.

0'32 naek' jīr-u_tuŋ ju_ta?-a
 this run-go.out do-FIN
 She went out running, and ran away.

0'35 na hāek' ha_twaha hāek' and^ha =e sodor-a naek'
 then that ploughman that blind =3SG arrive-FIN this
 kata-e-ta
 speak-OBJ-NPT
 When the ploughman, who was blind, returned [home], he said,

0'40 nē goy c^hot^hka cila neka iye jau?-āt^hu-d-a
 ITJ ITJ young.one what ITJ who cook-leave-PST-FIN
 "Say, dear, who cooked [this rice] and left?"

0'44 agar goy hili wek'-ta hili
 if ITJ sister.in.law come-NPT sister.in.law
 "Maybe it's sister-in-law. Sister-in-law came!"

0'48 kanara-trik' hili koy hili goy hili
 where.IFX-GEN(?) sister.in.law ITJ sister.in.law ITJ sister.in.law
 "Sister-in-law from where?" "[Who knows?] Sister-in-law, sister-in-law!"

0'54 ēk din =e kata-e-ta rōj =kin wek'-nam-a han-u_ti
 one day =3SG speak-OBJ-NPT daily =3DU come-get-FIN that-way

¹Should be 'brothers'.

One day [the younger brother] said, —[the mysterious sister-in-law] was coming that way every day—.

1'00 ē and^ha dada kare-ae^k hili wek'-ta acc^hā tisi^j
ITJ blind elder.brother where-of sister.in.law come-NPT well today
oko-n =la^j goy
hide-REFL =1DU.IN ITJ

“Say, brother! Who is she, and where does she come from, this sister-in-law? Let us hide today [and find out].”

1'08 ha?na hāek' boho-t kata-e-ta acc^hā dada
after.that that younger.brother-POS say-OBJ-NPT well elder.brother
dami am ha^j-sīne
go! you field-cultivate

After that the younger brother said, “Well, let’s do this, brother! You go to the field and plough [as usual]!”

1'13 ij nuhū tisi^j =ij oko-n-ta
I now today =1SG hide-REFL-NPT
“Now I will hide today.”

1'16 iye wek'-ta ala^j-o^{la}?-re kelwa =e jau?-at^u-ta
who come-NPT 1DU.IN-house-LOC lunch =3SG cook-leave-NPT
“Who comes to our house to cook and leave meals? [I will see.]”

1'20 aru =la^j wek'-ta do ha^ja? -re rem-at^u-ta
again =1DU.IN come-NPT then winnow.basket-LOC lift-leave-NPT
“When we come home again, we’ll leave [one of us] in a winnowing basket.”

1'27 oko-ki-an hāek' ece
hide-PRF-FIN(?) he this.way
[The younger brother] was hiding this way.

1'30 ba^{la}-ro^{la} qali-re harub[~]-ret' oko-ki-an hāek'
big-big basket-LOC put.in-cover hide-PRF-FIN(?) that
boho-t
younger.brother-POS
The younger brother hid himself in a very large basket, covering it [with a lid].

1'33 hāek' waga-t and^ha ha^juwahi tora-e
that elder.brother-POS blind cultivate go.away-3SG
The elder brother went out to work in the fields.

1'36 do =e wej-e[ka mata =e kata-e-tan
 then =3SG come-CVB after.that =3SG say-OBJ-NPT
 Then [the tiger] came.

1'42 =e jau?-tet' uqun?-tet' huq̥ luqun?-tet' j^hatp^hat jajau?-tan
 =3SG cook-PST take.out-PST rice husk-PST in.a.hurry cook-NPT
 basan?-tet' agi-kat^hi-tet' =e basan?-tet' min-re
 boil.water-PST fire-fuel-PST =3SG boil.water-PST one-LOC
 sengel-kun =e jagar-tet' min-re
 fire-and.so.on =3SG burn-PST one-LOC
 She cooked, taking rice and winnowing it. She cooked it quickly,
 boiling water, making a fire with firewood, fanning the flames and so
 on.

1'50 ab^hi jau?-te[ki u[tiyao-te[ki
 now cook-CVB prepare-CVB
 While she was cooking, he prepared [himself to act],

1'52 na?a ho[=e njir uqun?-?-a ki hæk'
 now man =3SG run.IFX come.out-SDH-FIN COMP he
 erwel-to j^hapa-e[ne sab-ter-iŋ-a
 husband's.younger.brother-POS dart-CVB catch-PST-1SG(?)-FIN
 After that, the younger brother burst out [of the basket], ran toward
 her and caught her.

1'57 nē hili kare =m sen-ta anam to jau?-aṭu-ta
 ITJ sister.in.law where =2SG go-NPT you.IFX TOP cook-leave-NPT
 etra din
 so.many day
 “Say, sister-in-law, where are you going? It's you who has been cook-
 ing food and leaving it for us all these days!”

2'01 nah^h iŋ do iŋ-oṭa? =iŋ sen-ta
 no I TOP I-house =1SG go-NPT
 “No, I am just going back to my house.”

2'03 ka am-oṭa? kare ida
 then you-house where be
 “Say, where is your home?”

2'05 iŋ-ra? oṭa? baṭetan pahāṭ-re ida goy
 I-GEN house very.far jungle-LOC be ITJ
 “Well, my home is deep in a very remote jungle.”

2'09 muruk dara-ara-re ida iŋ-oṭa?
 very heart.of.mountain(?)-LOC is I-house

“My house is on a distant, remote mountain.”

2'12 nahī aha =m sen aha =m sen
no don't=2SG go don't=2SG go
“Oh no, don't go, don't go.”

2'14 ka =e saprahao haṭar-ka-e-a
then =3SG catch stall-PRF-OBJ-FIN
He held onto her and prevented her from leaving.

2'16 naek' sodor-ne-n waga-t and^ha naek' kata-e-ta nē
this arrive-PST-ITR elder.brother-POS blind this say-OBJ-NPT say
ch^hote iye jaug-e-a
little who cook-OBJ-FIN

The elder brother came back and asked, “Say, dear brother, who has been cooking [all this time]?”

2'23 naehin ij do hili hili-ŋ sap-rahao haṭar-ker-a
this I TOP sister.in.law sister.in.law-1SG catch-hold stall-PRF-FIN
hili naek' kata-e-ta
sister.in.law this say-OBJ-NPT

The [younger brother] replied, “This is my sister-in-law [here]. I am holding onto her and am stalling her.”

2'30 nē and^ha nanaek' ma jau?-wa-laj-a =e nanaek' ma
say blind she.IFX look! cook-BEN-1DU.IN-FIN =3SG she.IFX look
“Look, brother, this is the one who has been cooking for us [every day].”

2'34 acc^hā do naek' iye hor =laj ika-e-ta
okay then she who side =1PL.IN marry.off-OBJ-NPT
“Okay, then whose wife shall she be?”

2'40 rōt hor ja =laj ika-e-ta ja boho-t hor ja
big side Q =1DU.IN marry.off-OBJ-NPT Q younger.brother-POS side Q
wagat hor ja nahī goy
elder.brother side Q isn't.it ITJ
“Shall we make her [your wife,] the younger brother's, or shall we make her [my wife,] the elder brother's?”

2'47 huq̫jaek' hor =bu ika-e nihī.do da?-kun
younger.one side =1PL.IN marry.off-OBJ then water-and.so.on
ase-jom ero bāqao-ne
beg-eat not be.all.right-PST
“If we make her the younger brother's wife, it will become inappro-

priate [for the elder brother] to ask her for water or food (because of the taboo relationship)."

2'51 rō̄taek' hor =bu ika-e nih̄.do da? jau? =bu
 elder.one side =1PL.IN marry.off-3SG then water food =1PL.IN
 ase-jom-ta
 beg-eat-NPT

"If we make her the elder brother's wife, both of us can ask her for water and food."

2'57 acc^{hā} hanik' and^{hā}-ka =ku helao-gotē-ik'
 okay that blind-ALL =3PL send-CMPL-FIN

Well, they [decided to] give the [tiger girl] to the elder brother [as his wife].

3'00 hāek' kūl d^hangt̄i ab hante do =ku biah-keq-e
 she tiger girl now then TOP =3PL marry-PRF-FIN
 Then they married off the tiger girl [to the elder brother].

3'05 na rōj hāek' kelwa-biyari-wa-ku-a =e hana?na deñhorte
 then daily she lunch-supper-BEN-3PL-FIN =3SG that after
 =e kata-e-tan
 =3SG say-OBJ-NPT

From then on, she cooked lunch and supper for them every day. Then [one day,] she said,

3'16 ē erwel-ep tisiŋ alij do gutya
 ITJ husband's.younger.brother-1SG today we.1DU.EX TOP guest
 =liŋ sen-ta
 =1DU.EX go-NPT

"Say, brother-in-law, today we two are going as guests."

3'22 gutya =ba sen-ta hā aya-tuku-ka ac^{hā} tora-kin
 guest =2DU go-NPT yes mother-POS.3PL-ALL well go.away-3DU

"You two are going as guests?" "Yes", to her mother's place. Well, they set off.

3'28 =kin sēn-a do hāek' boho-t kata-goq-a
 =3DU go-FIN then that younger.brother-POS say-CMPL-FIN
 They were on their way. The younger brother had warned,

3'31 dek^hbē and^{hā} nel-jom=me nē do tisiŋ hili am =e
 look.IMP blind look-MID=IMP this TOP today sister.in.law you =3SG
 khiao-me-ta
 feed-2SG-NPT

“Look, brother! Watch carefully. Today, the sister-in-law will feed you [to the other tigers].”

3'37 k^hiao-me-ta =e and^ha am tisiŋ
feed-2SG-NPT =3SG blind you today

“Brother, today she plans to feed you [to the other tigers].”

3'40 nēgo cele =ko cele k^hiao-wa-jn-ta
hey what =3PL what.sort.of feed-BEN-1SG-NPT
“Dear, what food are they going to give me?”

3'41 aek' jait-sagā-ko =e raʔ-ko-ta goy
she caste-fellow-PL =3SG call-3PL-NPT ITJ
“She will invite people of her own caste.”

3'46 acc^hā =kin sēn-a
okay =3DU go-FIN
Well, they (i.e., the elder brother and the tiger) were on their way.

3'49 do na uŋi =kin sēn-a =kin sēn-a dūr-re
TOP this way =3DU go-FIN =3DU go-FIN way-LOC
They continued on their way. Then as they traveled,

3'53 j^hari da? =kin sodor-a doka hanqā =kin um-oʔ-a
waterfall water =3DU reach-FIN then there =3DU bathe-REFL-FIN
They reached a waterfall. They bathed there.

3'57 do =e kata-got-wa-e-a hāek' boho-t
then =3SG tell-CMPL-BEN-3SG-FIN he younger.brother-POS
The younger brother had cautioned him [earlier].

4'00 man=me goy waga-t and^ha am
be.careful=IMP ITJ elder.brother-POS blind you
“Be careful, brother!”

4'03 nochor =me um-oʔ ja sermohor hili =m helao
below =IMP.2SG bathe-REFL Q above sister.in.law =2SG send
“When you bathe, go below [the waterfall]. And send sister-in-law above.”

4'06 am nethor aha =m helaʔ-a neto do =e jalām
you above don't =2SG go-FIN otherwise TOP =3SG lick
putid-kye-m-ta
tear-SBJV-2SG-FIN

“Don't go above. Otherwise she will lick you and tear you apart.”

4'11 hana?na herel-to and^ha nethor hāek' kūl-d^hangti nochor =e
 after.that husband-POS blind above that tiger-girl below =3SG
 um-o?ta
 bathe-REFL-NPT
 However, the husband took a bath above, while the tiger girl took a
 bath below.

4'21 lekin mardao-hořin-a mail utra-?a
 but massage-DISTR-FIN scurf come.off-SDH-FIN
 As they were rubbing themselves, [the man's] scurf washed off and
 fell [into the water].

4'24 hana?na nochor-te hāek' kūl-d^hangti mail-da? =e jalam jalam
 after.that below-from that tiger-girl scurf-water =3SG lick lick
 carat-carat jalam jalam
 ONOM lick lick
 Then the tiger girl, standing below, began licking and lapping up the
 scurf-laden water.

4'31 hāek' herel-to and^ha =e jalam sodor-tečka =e kata-gotet
 that husband-POS blind =3SG lick reach-CVB =3SG say-CMPL
 When she reached her husband, still licking the water, he said,

4'34 nēgo cila laga =m jalm-ep-ta goča-kusi
 hey what for =2SG lick-1SG-NPT whole-buttocks
 "Hey, why are you licking up my buttocks?"

4'45 naek' kata-e-ta am iŋ marwa-ep-ta na uči-re do
 he say-OBJ-NPT you I kill-1SG-NPT this way-LOC TOP
 He said, "You are going to kill me this way, aren't you?"

4'53 =kin kudae-a mer =kin sene-ga na boho-t =e
 =3DU return-FIN not =3DU go-FIN this younger.brother-POS =3SG
 kata-a
 say-FIN
 They came back and decided not to go. The elder (lit. younger) brother
 said,

4'55 e.goy sahi =m kata-e-a =e jalam goj-ep-a hana aru
 ITJ really =2SG say-OBJ-FIN =3SG lick kill-1SG-FIN that again
 =e kata-e-tan
 =3SG say-OBJ-NPT
 "You were right. She (almost) killed me by licking."

5'05 dosor din tora-kin =e dada do-laj goy aru gutya
 other day go.away-3DU=3SG brother let's.go-1DU.IN ITJ again guest

They two set off on another day, saying “Let’s go for a visit.”

5'11 bai-a =pi goy am jalam goek' net-kye-pi-ta
 say.no-FIN =1SG ITJ you lick kill kill-SBJV-1SG-NPT
 “I am not going. You will lick me and kill me.”

5'16 ero aru hana?na jhari-re =kin um-u?ta
 no again then waterfall-LOC =3DU take.bath-REFL-NPT
 “No, I won’t.” Then they took baths at the waterfall again.

5'20 acc^ha do hante do aru han-u?i jalam udjŋ-e-a nahī hana
 well TOP then TOP again that-way lick go.up-OBJ-FIN no that
 din =e kata-wa-e-tan
 day =3SG speak-BEN-3SG-NPT
 The tiger rose up to lick [his buttocks] that way again. [The younger
 brother] had reminded him on that day.

5'30 am do and^ha =pi katao-m-a sermohor aha =m um-u?ta
 you TOP blind =1SG say-2SG-FIN above don't =2SG bathe-REFL-FIN
 nochor =om hela? sermohor da?-re hili um-u?ta
 below =2SG go above water-LOC sister.in.law bathe-REFL-NPT
 “I told you, brother. Don’t bathe above. Go below. Then let sister-in-
 law bathe above.”

5'37 me =m buj^hao-a b^hai ma =e jalam
 not =2SG understand-FIN brother look =3SG lick
 goek'-got-kye-m-a
 kill-CMPL-SBJV-2SG-FIN
 “Don’t you understand yet, brother? Look, she would lick you and
 kill you.”

5'40 hana din nochor =e um-ne aek' sermohor
 that day below =3SG bathe-PST self above
 On that day, he bathed below while the tiger girl bathed above.

5'45 ka =kin um uðuŋ-nenna ab =kin sala?-tan =kin
 then =3DU bathe go.out-CVB now =3DU set.out-NPT =3DU
 akin sen-tan =kin aya-apaŋ-oŋa?
 themselves.DU go-NPT =3DU mother-father-house
 They went to take baths, and now they set off for her parents’ house—

5'54 hāek' reko hophar-hanhar-oŋa?
 he GEN father.in.law-mother.in.law-house
 his parents-in-law’s house.

5'57 do mi-^loŋ duratad^ha-re paŋki duŋuʔ-ne
 then one-CLF stump-LOC pigeon sit-PST
 A pigeon perched on a stump of a tree.

6'03 do hæk' to macua säl-a
 then it TOP FILL sing-FIN
 It began to sing:

6'15 nel=me nel=me dada go? jampao-me-ta =e
 look=IMP look=IMP brother take lie.in.wait-2SG-NPT =3SG
 bag^helku.raij külku.raij
 tigers'.place tigers'.place
 “Watch, watch, brother! She is taking you and lying in wait for you.
 Tigers' place, tigers' place.”

6'30 nel=me nel=me dada =e goŋrapaʔ-me-ta =e bag^helku.raij
 look=IMP look=IMP brother =3SG ITJ roast-2SG-NPT =3SG tigers'.place
 külku.raij
 tigers'.place
 “Watch, watch, brother! She is going to roast you. Tigers' place,
 tigers' place.”

6'39 tora am-^lwjindgi do goy
 go.away you-life TOP ITJ
 “Alas, your life is slipping away.”

6'44 hanaʔna hæk' kül-d^han̥gi kata-e-ta
 after.that she tiger-girl say-OBJ-NPT
 Then the tiger girl said,

6'49 do-laŋ =me and^ha =laŋ kudan-ta
 let's.go-1PL.IN =IMP blind =1DU.IN go.back-NPT
 “No, darling, let's go! We will come back.”

6'51 anabu raij-re baŋhiyā paŋki-ku säl-ta kuhar kuhar
 we.EX.IFX country-LOC fine pigeon-PL sing-NPT ONOM
 maʔan
 QUOT
 “In our country, good pigeons sing ‘Kuhar, kuhar’.”

6'59 acc^hā tora-kin hante do hæk' boho-t =e
 okay go.away-3DU then TOP that younger.brother-POS =3SG
 kata-e-ta
 say-OBJ-NPT
 Well, they set out [again]. The younger brother warned him,

7'14 na uŋi-re do dada ero=e ewa-teŋna jiniao
 this way-LOC TOP brother not=3SG give-CVB live.IFX
 “If [you keep going] like this, brother, she won’t let you stay alive.”

7'18 naek’ =laŋ karj-e ne=laŋ neŋ-na goŋ-e goy
 she =1DU.IN do.what-OBJ this=1DU.IN kill-CVB CMPL-OBJ ITJ
 “What shall we do to her?” “We must kill her and throw her away.”

7'22 tonoŋ bʰaiya hole=laŋ jiya-tan-a nah̄i.tedo banar
 do.something brother then=1DU.IN live-NPT-FIN otherwise two.IFX
 hoŋ =e kʰatam-laŋ-ta
 person =3SG finish-1DU.IN-NPT
 “Brother, if we kill her somehow, then we will stay alive. Otherwise
 she will kill both of us.”

7'28 neŋ =laŋ goteŋi
 kill =1DU.IN CMPL
 “Let us kill her.”

7'31 hana-te =kin kata-e dolalŋ=me goy
 then =3DU say-OBJ let’s.go=IMP ITJ
 Then they said to the tiger girl, “Let’s go.”

7'34 accʰā =kin dewer-tan do haēk’ kūl-dʰangti kar maŋa mane
 okay =3DU go.home-NPT then that tiger-girl GEN ghost namely
 haēk’ sirjao-yan jono?
 that create-PST broom
 As they were heading back, the ghost of the tiger girl transformed
 herself into a broom.

7'39 dūr-re =e maŋd̄ao-aṭu
 road-LOC =3SG lay-leave
 She laid [the broom] on the road.

7'42 =kin sēn-a do haēk’ andʰa kata-e-tan
 =3DU go-FIN then that blind say-OBJ-NPT
 When the brothers were walking, the elder brother [noticed it and]
 said,

7'46 nē goy boho-t kinhene nawa jono? goy
 look ITJ younger.brother-POS look.this new broom ITJ
 “Look, dear brother, there is a new broom lying there!”

7'50 iye hamā bajar-te kija-teŋna kare ɔl-aṭu-d-a
 someone ITJ market-from buy-CVB where drop-leave-PST-FIN

maŋðao-tet do-laj gog-e ne
 lay-PST let's.go-1DU.IN take-OBJ ITJ
 “Someone must have bought it at the market, dropped it, and left it [here]. Let's take it!”

7'57 ē.goy agar na?a jono? aha =laj go? goy na cila na cila
 ITJ if this broom don't =1DU.IN take ITJ this what this what
 cʰayman-ki-a
 have.a.hunch-PRF-FIN
 “Wait, brother, let's not take this broom. I have a bad feeling [that something is in it].”

8'03 nahĩ =me goy do =e gono?-e-at-čuka
 no =2SG ITJ TOP =3SG take.IFX-OBJ-PST-CMPL
 “Fat chance!” The elder brother picked it up.

8'10 mi-got kulahi dohon-e
 one-CLF hare be-PST
 There was a hare.

8'14 hãek' qega-enek'-tan nãr Ɂuku mãr Ɂuku
 it jump-play-NPT this rock that rock
 The hare was hopping and playing, jumping from rock to rock.

8'19 do hãek' to kata-e-tan
 then it TOP say-OBJ-NPT
 It called out [to the elder brother] and said.

8'24 dada do muŋa hili do cenele man goy
 brother TOP stick sister.in.law TOP what.IFX that ITJ
 “Brother is a stick, and what is the sister-in-law?”

8'31 hili do jʰaili jʰanŋa =e sab-ker-a nuhu do =kin neŋ
 sister.in.law TOP broom spread =3SG catch-PRF-FIN now TOP =3DU kill
 hořinj-ta
 DISTR-NPT
 “The sister-in-law spread herself out like a broom and caught [him]. Now they are killing each other.”

8'37 n̥ir-jom=me and^ba dada nuhu neŋ-me-ta hili
 run-MID=IMP blind brother now kill-2SG-NPT sister.in.law
 “Run away, brother! Now the sister-in-law is killing you.”

8'43 ma?an hãek' kulahi kata-e-ta
 QUOT that hare say-OBJ-NPT
 The hare said that [as a warning].

8'50 waŋle ece kulahi =kin katao-e-tan
 big.eye ITJ hare =3DU say-OBJ-NPT
 “Damned big-eye!”, they yelled back to the hare.

8'53 *nir=me* kulahi am waŋle-gaŋ guŋle-gaŋ puŋu-gaŋ
 run=IMP hare you term.of.abuse id. id.
 “Go away, hare! You bastard!”

8'59 e and^ha mana jono? aha =m go? agar =e jom-me-ta =e
 ITJ blind that broom don't =2SG take if =3SG eat-2SG-NPT =3SG
 jom-me-ta
 eat-2SG-NPT
 “O brother, don't take that broom! If it eats you, it will eat you completely.”

9'04 gono?-ta =in goy
 take.IFX-NPT =1SG ITJ
 “Yes, I will definitely take it.”

9'06 acc^ha hana jono? =e go?-e-a
 okay that broom =3SG take-OBJ-FIN
 So he picked up the broom.

9'09 na hana jono? deneya-dur ma?an cahab sɛn-a hante de
 then that broom behind.IFX-way that.way gape go-FIN then TOP
 katao-wa-e-ta
 say-BEN-OBJ-NPT
 Then, the broom [came to life and] began devouring him from behind.
 Then the younger brother cried out,

9'14 manhen goy and^ha in katao-m-a hana do
 look.that ITJ blind I say-2SG-FIN that TOP
 “Oh no, brother! That's why I warned you.”

9'19 mer =om patiao-gan-a manhen *nir-jom=me* and^ha
 not =2SG trust-PST-FIN look.that run-MID=IMP blind
 “You did not trust me. Now run, brother!”

9'25 tisij do am-ra? ser g^haŋao-en-a
 today TOP you-GEN destiny decrease-PST-FIN
 “Today, your life has come to an end.”

9'29 manana laga =in budi sota-^hme-a
 that.IFX for =1SG wisdom impart-PST-2SG-FIN
 “I cautioned you against it.”

9'32 hante do hana jono? jom-goted-ik' häek' and^{ha} do
 then TOP that broom eat-CMPL-FIN that blind TOP
 boho-t kata-e-tan
 younger.brother-POS say-OBJ-NPT
 Then the broom devoured the elder brother completely. Then the
 younger brother said to him,

9'40 waga-ŋ and^{ha} do =e jom-goted-i-a
 elder.brother-my blind TOP =3SG eat-CMPL-OBJ-FIN
 “[My sister-in-law] has eaten my blind brother.”

9'45 iyet-sude =ŋ jiya? abri iye-sude =ŋ jiya-ku?-a
 who-with=1SG live now who-with=1SG live-SBJV-FIN
 “With whom shall I live now?”

9'52 ab tonoy-hor-te =ŋ d^hangar-buti jiya-tan-a
 now any-side-at =1SG laborer-work live-NPT-FIN
 “Now I will find work as a laborer and live somewhere else.”

9'56 häek' boho-t tora-e mi-go^{toŋ} d^hihari oq^a?-re
 that younger.brother-POS go.away-3SG one-CLF Dehat house-LOC
 The younger brother went to the house of a plains dweller.

10'03 kawaŋ oq^a?-re tora-e han^{da} =e d^hangar-buti
 Kawar house-LOC go.away-3SG there =3SG laborer-work
 jiya?-a
 live-SDH-FIN
 He went to a Kawar's house, and lived there as a laborer.

10'18 hanan hoŋ-ku nama-teq-e-a ab-hanan hoŋik'ku
 after.that person-PL find-PST-OBJ-FIN now-after.that of.there
 c^hawaputa-ne =e jiya?-jag-a k^hatam
 have.child-PST =3SG live-ECHO-FIN end
 In time, he met people there, got married, had children, and settled
 down there.

§5 Story of a Smart Wolf

Told by Mr. Phaguwa Ram in his house in Kado Pani on February 1, 2014.

0'00 do mi-ŋoŋ kahani naŋde iŋ ayum-tar-a =iŋ
 TOP one-CLF story here I hear-PST-FIN =1SG
 I have heard a story like this.

0'06 mi-ŋoŋ baŋdo aur mi-ŋoŋ suwer nakin mit =kin juŋao-ne
 one-CLF wolf and one-CLF pig these.DU friend =3DU join-PST

A wolf and a pig became friends.

0'13 do hæk' banđo na-urj̥ mit =e juļao-ne
 TOP that wolf this-way friend =3SG contract-PST
 The wolf contracted friendship in this way.

0'20 mi-łoj̥ gāō dohon-a wasti dohon-a hanđa hoł-ku suwer
 one-CLF village be-FIN settlement be-FIN there person-PL pig
 =ku asul-ter-a
 =3PL nurture-PST-FIN
 There was a village, a settlement, where people kept pigs.

0'24 sunuwer-ku sim-ko ñam jom =e sēn-a
 pig.IFX-PL chicken-PL find eat =3SG go-FIN
 [The wolf] came [to the village] to hunt for pigs and chickens and eat them.

0'28 ka mi-łoj̥ suwer =e ñam-łeq̥
 then one-CLF pig =3SG find-PST
 Then it encountered a pig.

0'31 hæk' mer jom-gadik' hæk'-sude sahiya-mit =e juļao-ne
 it NEG eat-BEN it-with friend-friend =3SG contract-PST
 [The wolf] spared its life, and made friends with it [instead].

0'34 hæk' banđo he?na man sahiya-kin juļao-nenka góta
 it wolf then that friend-DU contract-CVB everywhere
 The wolf [and pig] then became companions [and traveled together] everywhere.

0'41 gali-parosi apan rođo-bodo pahāł-jāngal jama =kin
 quarter-block self rambling-ECHO hill-woods all =3DU
 dāłta-tan
 walk.around-NPT
 They wandered through the neighborhoods, across hills, through the woods — everywhere.

0'48 ka mi-łoj̥ j̥hari dohon-a hanđa pār dohon-a hakin =kin
 then one-CLF rivulet be-FIN there crossing be-FIN they.DU =3DU
 They came to a small river. They [tried to] cross it.

0'52 do banđo do hæk' qega pār-yan
 then wolf TOP he jump cross-PST
 The wolf jumped across the river.

0'56 suwer hæk' mer =e pār awei-gan
 pig it NEG =3SG cross be.able-PST

The pig could not cross it.

0'59 ka mer =e pār awei-gan ka hanaek' dega-nenka hāek'
then NEG =3SG crossing be.able-FIN then he.IFX jump-CVB he
kasaq-nenka =e gonoj-yan
fall-CVB =3SG die.IFX-PST

It could not cross [the river]. It fell [into the river] and died.

1'04 =e goj-en-a ukar.bād-re bañqo ka =e iyā-ter-ik'
=3SG die-PST-FIN after.that-LOC wolf then =3SG do.thus-PST-FIN
After [the pig] died, the wolf did the following.

1'07 hāek' tūle-aq-ik' he?na hoq-ku wasti-re hakua hoq-ku
he haul-PST-FIN then person-PL settlement-LOC those person-PL
hañq
there

It hauled [the pig's body] to a human settlement.

1'13 kephar dohon-a hañq mase-kun =ku papa?-a
threshing.floor be-FIN there urad-and.so.on =3PL beat-FIN
kata-e-tan
say-OBJ-NPT

There was a threshing floor, where people were beating *urad* beans.
The wolf called out to them,

1'18 ē hoq-ku wek'=pe do iñ mi-ṭoñ januwar =iñ
ITJ person-PL come=IMP.2PL then I one-CLF animal =1SG
agu-keq-a hāek' rapa?-hatiñ=pe =bu jom-e-ta
bring-PRF-FIN it burn-distribute=IMP.2PL =1PL.IN eat-OBJ-NPT
“Listen, folks, come here! I’ve brought an animal. Roast it, distribute
it, and let’s eat it together.”

1'26 cele januwar nahi wek'=pe tan
what animal no come=IMP.2PL then
“What kind of animal?” “No, just come and see!”

1'28 wek' =ku wek'-nen-a hoq-ku he?na egoy do sanahi
come =3PL come-PST-FIN person-PL then ITJ TOP really.IFX
jet-agu-kid-i-a goy
kill-bring-PRF-OBJ-FIN ITJ

The people gathered around, and then the wolf said, “Listen, I really
killed a pig and brought it here.”

1'34 maek' rapg-e=bu [=bu] jom hañq-go?-ta
that roast-OBJ=IMP.1PL.IN [=1PL.IN] eat divide-take-NPT
“Let’s cook it, divide it and eat it.”

1'37 suwer =ku rō-tr-ik' supao-tr-ik' napae =ku aru-trik'
 pig =3PL burn-PST-FIN cut-PST-FIN well =3PL cook-PST
 [The people] roasted the pig well, and carved it up.

1'41 hananhen jojom ma? min-re bă̄l min-re hăek' banđo cila
 look.that eat.RED that time-LOC divide time-LOC it wolf what
 upāy lagao-tet
 measure apply-PST
 Then look, when it was time to eat and distribute [the pork], the wolf
 devised a plan.

1'46 dosor angi-te g^humao sen-ed kalēkale hena mase-kud^ha
 different side-from go.around go-PST secretly that urad-heap
 gānj-tuku =i bal-ātu-d
 pile-POS.3PL =3SG kindle-leave-PST
 It left the gathering quietly from the other side, set fire to their pile of
urad husks and left.

1'52 ka =e ra?̄-tan kephat̄-angi
 then =3SG call-NPT threshing.floor-side
 The wolf called out from the side of the threshing floor.

1'54 ē hoł-ku d^hawan=pe d^hawan=pe mase-tape do iye
 ITJ person-PL run=IMP.2PL run=IMP.2PL urad-your.PL TOP who
 bal-goted̄-a goy
 burn-CMPL-FIN ITJ
 “Run, folks, run! Someone has set fire to your *urad* husks!”

1'59 haku-?a suwer =ku aru-jom-a hoł-ku suwer-mas-tuku
 they-GEN pig =3PL cook-eat-FIN person-PL pig-meat-POS.3PL
 ațun-ātu-d
 leave-leave-PST
 The people were cooking and eating the pig. The people left their
 pork behind.

2'05 haku kephar-hor hana mase lo?̄-a hana c^hołao tora-ku
 they threshing.floor-side that urad burn that put.out go-3PL
 They rushed to the threshing floor to put out the fire of the *urad* husks.

2'10 t̄ik hana =ku c^hołao tiri.bitri-ku-?a hana?na? marat-re
 okay that =3PL put.out make.a.fuss-SBJV-FIN then time-LOC
 Well, while they rushed there to put out the fire,

2'13 hăek' banđo na-angi wej-eṭna suwer =e jom jom-gadjik'
 it wolf this-side come-CVB pig =3SG eat eat-hurry

the wolf came back from the other side and devoured the pork.

2'18 mi-k^han^qa h^äek' ah-re gogo?-a deihorte =jn jom-e-ta mer one-piece it mouth-LOC take-FIN after.that =1SG eat-OBJ-NPT NEG caba-gadik'-ka
finish-BEN-CVB

The wolf took a piece of meat in its mouth, thinking, “I will [save this and] eat it later.” It could not finish [the meat].

2'24 ab =e ha^qda aru-tr-i-a hana jaga jom-te^hna j^hir-yan now =3SG there cook-PST-OBJ-FIN that place eat-CVB run-PST h^äek' mi-k^han^qa =e kope-ka deihorte =jn jom-tan-a it one-piece =3SG put.in.mouth-CVB after.that =1SG eat-NPT-FIN It ran away from the place where people had cooked the pork and were eating it, carrying a piece of meat in its mouth.

2'33 han?a senen-sen senen-sen karat juar-re jom li^hij-yan hante then go.IFX-go go.IFX-go what time-LOC eat forget-PST then As it went along, it lost track of eating the meat at some point.

2'38 sene-tore-wa^hna =e ongle-tan go-move.a.little-CVB =3SG think-NPT After traveling some distance, the wolf thought,

2'42 ohre ka do mi-k^han^qa suwer mas ij agu-a =ij oh.my COMP TOP one-piece pig meat I bring-FIN 1SG “Wait a minute. Wasn’t I carrying a piece of pork?”

2'46 hana suwer-mas-ka iye jom-got^hed-a n^han^qa do ij =ij ekla ida that pig-meat-ACC who eat-CMPL-FIN here TOP I =1SG only be “Who ate up that pork? I am all alone here.”

2'50 h^äek' ris-nenka hante do lutur-to =e homor-tan it get.angry-CVB then TOP ear-POS =3SG ask-NPT [The wolf] got angry and asked its own ears,

2'56 ē lutur agar anam jom-ked-a hana suwer mas-t-ij ITJ ear if you.IFX eat-PRF-FIN that pig meat-POS-1SG “Hey, ears! Did you eat that pork of mine?”

3'00 han hō tiwil-nenka qolao-nenka kata-e-tan nahō mer jom-gad-a that too jerk-CVB shake-CVB say-OBJ-NPT no? NEG eat-BEN-FIN ka then

The ears jerked and shook, as if to say no.

3'05 hana?na aur =e homr-e-tan med-to agar med ja anam to ja
 after.that again =3SG ask-OBJ-NPT eye-POS if eye Q you.IFX TOP Q
 jom-ked-a
 eat-PRF-FIN

Next it asked its eyes, “Hey eyes, did you eat [my pork]?”

3'12 han hō ni?kao-nenka =e kata-e-tan neka do nahō mer
 that too blink-CVB =3SG say-OBJ-NPT this TOP no NEG
 jom-ked-a do iye jom-ked-a
 eat-PRF-FIN TOP who eat-PRF-FIN

They also blinked in denial. “Oh, so they did not eat it, either. Then who ate it?”

3'17 do caſlom-to =e homor-tan agar caſlom anam jom-ked-a
 TOP tail-POS =3SG ask-NPT if tail you.IFX eat-PRF-FIN
 Finally, it asked its tail, “Hey tail, was it you that ate [my pork]?”

3'22 han to do mer hilao-gan
 that TOP TOP NEG shake-FIN
 [The tail] did not move.

3'24 han?a caſlom-to =e ris-waṭka man iya satri-batri
 then tail-POS =3SG get.angry-CVB then fiercely here.and.there
 hoag-e-tan-a hoag-e-tan =e hoag-e-tan ka hoa? hoa?
 bite-OBJ-NPT-FIN bite-OBJ-NPT =3SG bite-OBJ-NPT then bite bite
 =e ḡāw-goted
 =3SG injure-CMPL

It got angry with its own tail and bit it here and there. Biting at its tail, the wolf [ended up] hurting itself.

3'32 hanhan deī ka ḡāw-nenka pakao-ya
 then after then be.hurt-CVB fester-PST
 After the wolf's tail was hurt, it festered.

3'36 mān deīhor do pakao-yanka anaek' hasu-te renka?-tan
 that later TOP suppurate-CVB itself.IFX pain-from moan-NPT
 When the tail festered, the wolf began moaning in agony.

3'41 ēk upāy ongol-waṭ hāek' īn cila upāy =en karwej-e ḡāw
 one measure think-PST it I what measure =1SG do-FIN wound
 suṭao amip-en-ta
 be.released clean-REFL-NPT

It devised a plan, “By what trick can I cure this wound and make it clean?”

3'48 hæk' tora-e bajar-dur bajar =ku utra-?-a hana?na
 it go-3SG market-road market =3PL go.down-SDH-FIN then
 dur baitl-a? jʰūl-re =e horo?-kuk-ne geraŋ-a
 road near-GEN bush-LOC =3SG crouch-lie-PST groan-FIN
 The wolf went on the road leading to the bazaar. People were traveling to the market. Then the wolf crouched in a bush near the road, groaning [in pain].

3'56 hasu-te agagi agagi ma?an =e geraŋ-tan ka ab
 pain-from ITJ ITJ QUOT =3SG groan-NPT then now
 It was groaning ‘Agagi, agagi’ out of pain.

4'02 bahinga akiriŋ =e sēn-a mi-hoŋ dokra
 shoulder.pole sell =3SG go-FIN one-CLF old.man
 An old man was carrying shoulder poles to sell them.

4'06 hæk' ab pār-tan ka han-uŋ geran haṭar-a =e
 it now cross then that-way groan stall-FIN =3SG
 When he was passing by, the wolf groaned and made the man stop.

4'11 ohre kan?a dur-re tisiŋ do cila-laga matae cele =i
 oh.my which road-LOC today TOP what-for that what =3SG
 geran-ta ote din do mer sor-saba do pata sala-?-a
 groan-NPT so.many day TOP NEG voice TOP clue be.current-SDH-FIN
 “What is making that sound on the road? There hasn’t been any sign of a voice for so many days!”

4'18 hante ab hæk' baŋqo-t kata-e-tan ē dokra am mi-ṭoŋ
 then now it wolf-POS say-OBJ-NPT ITJ old.man you one-CLF
 bahinga kalekal maŋda-ati-me nito am-ra? jān
 shoulder.pole quietly put.down-leave-2SG otherwise you-GEN life
 ero bansao-ne
 NEG be.saved-PST
 The wolf spoke [from the bush], “Hey, uncle, quietly put down one of your shoulder poles. Otherwise, your life won’t be spared.”

4'28 iyare ja mata-uŋ mata =e do =e kata-e-ta hoŋ-kar do
 who Q that-way then =3SG TOP =3SG say-OBJ-NPT man-GEN TOP
 pata kowa-e-a
 information be.not-3SG-FIN
 “Oh my, who on earth just said that?” The man had no idea.

4'33 hante hæk' sasari mi-ṭoŋ bahinga hæk'
 then he helpless one-CLF shouldering.pole he

maŋðao-aṭut-na hæk' hor tora-e bajar
 put.down-leave-CVB he side go-3SG market

Hearing the [wolf's]r voice, the helpless old man set down one of his
 shouldering poles and hurried away to the market.

4'37 hana? deĩ-dur aur mi-hoŋ caṭu akirij =e wej-a
 then later-way again one-CLF pot sell =3SG come-FIN
 After that, another man passed by, this time to sell pots.

4'41 hæk' hoŋ kumhār dohon-a hæk' pār-ka hana-uṛi geraj
 he man potter be-FIN he cross-CVB that-way groan
 He was a potter. As he was passing through that place, [the wolf]
 groaned that way.

4'47 agagai agagai ma?an =e geraj-ta
 ITJ ITJ QUOT =3SG groan-NPT
 It said 'Agagai, agagai'.

4'51 oh.re kan?a dur-re tisij do cele =i geraj-ta ote din
 oh.my what road-LOC today TOP what =3SG groan-NPT so.many day
 do mer =e ayum-u?‑a
 TOP NEG =3SG hear-ITR-FIN
 "Oh my! What is making sound on this road? There hasn't been a
 sound like this for days."

4'58 am mi b^harcaṭu kalekal maŋða-e maŋða-aṭu=me he?na
 you one pair.of.pots quietly put.down-OBJ put.down-leave=IMP then
 dewer-jua?=me nito am-ra? jān ero bansao-ne
 go.back-become=IMP otherwise you-GEN life NEG be.safe-PST
 "Set down your earthenware, leave it here, and go back. Otherwise,
 your life won't be safe."

5'04 to hæk' hoŋ dār-te ab mi b^harcaṭu hanḍa =e
 then he man fear-from now one pair.of.pots there =3SG
 maŋðao-aṭu
 put.down-leave

That man set down his pots out of fear and left them behind.

5'09 he?na aur han?a deĩ-dur mi-hoŋ siŋka akirij =e wej-a
 then again of.that later-way one-CLF stick sell =3SG come-FIN
 hæk' pār-ne
 he pass-PST

After that, yet another man came along carrying sticks to sell, and he
 passed by.

5'17 hãek' hõ han-uji geraj boro-tr-i-a
 it too that-way groan scare-PST-OBJ-FIN
 It groaned to frighten him in the same way.

5'20 hante hãek' hõ =e katao-adj-ik' ki oh.re hanq̃a do cele
 then he too =3SG say-PST-FIN COMP oh.my there TOP what
 geraj-ta tisiq̃
 groan-NPT today
 He also said, “Oh my! What is groaning there today?”

5'26 am mi-þor mi-b̄ar siŋka manq̃ao-aþu=me naq̃a am
 you one-CLF one-load stick put.down-leave=IMP here you
 “Put down a load of sticks and leave them behind.”

5'30 salao jo?=me nito am-ra? ero jān ero bansao-ne
 go.away run=IMP otherwise you-GEN NEG life NEG be.safe-PST
 “Run away! Otherwise your life will not be safe.”

5'34 hante ab hãek' hõ sasari mi-b̄ar siŋka =e
 then now he too helpless one-load carrying.pole =3SG
 manq̃ao-aþu
 put.down-leave
 Then he also became helpless and put down a bundle of carrying poles
 and left them behind.

5'39 he?na ab han?a deñ-dur aur mi-hoñ sui-suta handora
 then now of.that later-way again one-CLF needle-thread and.so.on
 cini-cila biskut-uskuñ mit̄hai-sut̄hai akrinj =e sēn-a hãek'
 sugar-what biscuit-ECHO sweets-ECHO sell =3SG go-FIN he
 After that, another man came by to sell needle and thread, biscuits and
 sweets.

5'47 hãek' pār hãek' geraj boro-tr-i hanan-uji hãek'
 he passing it groan scare-PST-OBJ that.IFX-way it
 katao-a
 speak-FIN
 When he passed by, [the wolf] groaned to frighten him. The man said,

5'53 oh.re ka tisiq̃ na?dur-re cele nata-uji
 oh.my then today this road-LOC what this-way
 “Oh my! What is [groaning] like this today?”

5'56 hante hãek' katao-adjk'ki am mi-þor sui manq̃ao-aþu =me
 then he speak-CVB you one-CLF needle put.down-leave =IMP
 kalekal he?na pār-jua? nito am-ra? jān ero bansao-ne
 quietly then passing-do otherwise you-GEN life NEG be.saved-PST

“You put down a needle, leave it quietly and go. Otherwise your life won’t be safe.”

6'03 he?na ab hana?na han-ur̥i jama do ab^{h̥i} sara-jame ase t^huqa-o-an
then now then that-way all TOP now all-all beg gather-PRF
[By scaring people] in this way, [the wolf] begged and gathered everything.

6'09 b^{h̥}är.joł-re tula-ted
pannier-LOC make-PST

It made a pair of panniers [with the items].

6'11 he?na hæk' hana całłom-to-ra? p̥ib =e pupik' uqunj-wat̥
then he that tail-POS-GEN pus =3SG pierce take.out-PST
bar-gagri he?na tora-e wasti b^{h̥}u-b^{h̥}ulao
two-pot then go-3SG settlement RED-walk.around

Then the wolf used the needle to drain two potfuls of pus from its festering tail. Carrying the pots, it went to the settlement to walk around.

6'19 ē oqa?-rikua cil-cila =pe karek'-tan hen mat̥ha =iŋ
ITJ house-GEN.PL RED-what =2PL do.what-NPT that ghee =1SG
agu-qed-a =pe jom-tan do
bring-PRF-FIN =2PL eat-NPT TOP

“What are you doing, folks? I brought this ghee, and you can eat it.”

6'25 ka mi-hoł dökra hæk' bar enga-hon siri-kin =e asul-ka
then one-CLF old.man he two mother-child goat-DU =3SG raise-PST
An old man kept two goats, a mother and her kid.

6'29 hæk' oqa?-re dohon-ta ka do =iŋ cila-te =ŋ
he house-LOC stay-NPT then TOP =1SG what-with =1SG
tela-e kah̥i kowan-e-a am manankina siri-kin
receive-OBJ anything be.not-3SG-FIN you those.DU.IFX goat-DU
=me eme-wa-goł-ep
=2SG give-BEN-CMPL-1SG

He was at home. “With what can I pay for [the butter]? I have nothing to offer.” “Then give me your two goats.”

6'36 jama iŋ-nandōra? gagri bahingga jama am-lagin aṭu-ta
all I-all.this.thing pot pole all you-for leave-NPT
mat̥ha-saj
butter-with

“I will leave all my possessions, *bahingga* and everything, along with the butter, for you.”

6'42 acc^{hā} do t^{hīk} ida man go?-eakin=me mana jama
 well TOP fine be that take-2DU=IMP that all
 “Okay, fine. Take both goats.”

6'46 ka =e eme-ātu-t^h bañqo handōra? cilcila
 then =3SG give-leave-PST wolf all.that what.not
 sara-b^hara-to-ten
 everything-all-POS-with
 The wolf gave all its possessions.

6'52 banar en^ga-hon siri-kina hāek' go?-e-at^h-kin pahāq
 two.IFX mother-son goat-DU it take-OBJ-PRF-3DU jungle
 It took the two goats to the jungle.

6'56 he?na hon-to de jom-wad^h-ik' hena en^ga aek' =in
 then kid-POS TOP eat-PST-FIN that mother oneself =1SG
 dudu-ta ab hante hāek' bansao-ter-a
 drink.milk-NPT now then it save-PST-FIN
 Then it ate the kid, thinking, “I will drink the milk myself.” [The wolf] spared the mother goat.

7'04 to roj =e sarao wek' karkara-angi
 then daily =3SG walk.around come here.there-side
 tol-ātu-ter-i-a mi-ṭoŋ jaga-re
 tie-leave-PST-OBJ-FIN one-CLF place-LOC
 It went out every day to walk around here and there. It tied the goat and kept it in one place.

7'10 to han^ga =e tol-ātu-tr-i-a he?na =e
 then there =3SG shut.up-leave-PST-OBJ-FIN then =3SG
 karkara-angit dāq^ha-tataŋ
 here.there-side walk.around-feel.thirsty
 It shut up the goat, roamed around here and there, and felt thirsty.

7'15 dāq^ha-tataŋ wek'-na hāek' =e dudu-a to
 walk.around-feel.thirsty come-CVB it =3SG drink.milk-FIN then
 nañqe =e kata-e g^hanq^h dudu-a
 here =3SG speak-OBJ while drink.milk-FIN
 After wandering around and feeling thirsty, [the wolf returned and] drank the goat's milk. Speaking as follows, it drank the milk:

7'22 añq^hme dudu de siri saraotaek' ik'-tom ewa=ma
 ITJ milk give! goat grazer dung-your give=IMP
 “Give me milk. Give dung to the goat grazer.”

7'29 häek' mana uji sereŋ g^hanji dudu bīna häek' na
 it that way sing while drink.milk fill.stomach it this
 saŋ-ko sude saŋuʔ-a
 friend-PL with meet-FIN
 Singing that way, it drank milk to its heart's content. Later, it met its friends.

7'34 ka panta ekna-ekdin ronoj haku ik' =ku hela-ʔ-a
 then line one.day dayly.IFX they excrete =3PL start-SDH-FIN
 It met its friends, and they sat down in a line, and they started to relieve themselves.

7'38 ka häek' ab häek' do dūd =e jom-ka carka-carka =e
 then it now it TOP milk =3SG eat-PST white-white =3SG
 ij-a
 excrete-FIN
 Since it had been drinking milk, it excreted white dung.

7'44 aur ad^ha-ku do cilcila =ku jom-a-ku hanan-uj^h =ku
 and other-PL TOP what.not =3PL eat-FIN-3PL that.IFX-way =3PL
 ij-a kariya-mariya
 excrete-FIN black-ECHO
 The other [wolves, who] ate various things, excreted blackish dung.

7'48 egod am cila =m jom-ta je mana-uj^h ba^hiya =m ik'-ta
 ITJ you what =2SG eat-NPT REL that-way excellent =2SG excrete-NPT
 goy
 ITJ
 "Oh my! What do you eat? You pass such nice, white dung!"

7'52 carka-wala kuruŋ-dirij ri^h-g^hanji jom darwa-ta go
 white-ish kind.of.stone crush-while eat come-NPT ITJ
 "I had eaten white stones, crushing them, before coming."

7'56 hanan-uj^h ape hō =pe ri^h-jom ape hō carka-carka =pe
 that-way you.PL too =2PL crush-eat you.PL too white-white =2PL
 ik'-ta
 excrete-NPT
 "You guys should crush and eat white stones like I do. Then you can pass white dung too."

8'00 ego do sanahi goy abu hō do =bu ri^h-jom-a
 ITJ TOP really.IFX ITJ we.IN too TOP =1PL.IN crush-eat-FIN
 "Really? Let's go! We will crush and eat [white stones], too!"

8'04 adom saŋ-ko haku ab tora-ku jama-ku
some friend-PL they now go-PL all-PL
“Some friends went [to eat stones].”

8'08 ab hæk' baŋdo do mi-ʈoŋ aek' do hæk' siri
now it wolf TOP one-CLF self TOP it goat
dudui-dudu hæk' aur =e wej-ʈka han-uŋi
drink.milk-drink.milk it and =3SG come-CVB that-way
The wolf had actually been drinking goat's milk before coming.

8'14 =e kata-e gʰanŋi dudu-tan heʔna aur =e
=3SG speak-OBJ while drink.milk-NPT then again =3SG
dudu-ya
drink.milk-PST
While it told them to eat stones, it was actually drinking milk. Then it drank milk.

8'18 haku do darmara hana carka kurunj-dirij =ku riʈ-teʈna =ku jom
they TOP ONOM that white kind.of.stone =3PL crush-CVB =3PL eat
kaʈsi-saksja jaʔowa haʔna hãsja-maʈsa hanɖa =ku ik'-teʈna =ku
hard-hard FILL then by.force there =3PL excrete-CVB =3PL
kata-e-tan
say-OBJ-NPT
[The wolves] crushed white stones and ate them. Because the stones
were so hard, they excreted them with great difficulty. Then they said,

8'29 ē goy do am adjik'-le-ta goy na?a to do mene =m
ITJ ITJ then you fool-1PLEX-NPT ITJ this TOP TOP NEG.IFX =2SG
jom-ta am do banatʰiya =m ik' ale do mer =le
eat-NPT you TOP excellent.IFX =2SG excrete we.EX TOP NEG =1PLEX
awei-tan mata hasu?-tan
be.able-NPT that give.pain-NPT
“Friend, you have been fooling us. You don't eat this stuff, do you?
You must be eating something better. We can't excrete like you do —
it's too painful.”

8'37 ka hana din kata-e-tan nahĩ go ab =iŋ adjik'-tet-pe-a-m iŋ
then that day speak-OBJ-NPT no ITJ now =1SG fool-PST-2PL-FIN- I
do baʈe-gad ma =iŋ ju darwa-ter-a
TOP banyan-sap look! =1SG drink come-PST-FIN
“Well, I deceived you that day. I drank banyan sap and then came
here.”

8'45 man ab ek do naek' hoŋ sanahi adjik'-tet-bu-a tisij
that now one TOP this person really.IFX fool-PST-1PL.IN-FIN today

do =bu baŋe-gad =bu ju-so jama-ku goy
 TOP =1PL.IN banyan-sap =1PL.IN drink-try all-PL ITJ
 “This guy really fooled us. Today, we will try drinking banyan sap ourselves.”

8'52 ab baŋe mi-ŋoj j^hep̥e-lek^be baŋe dohon-a han jama-ku man
 now banyan one-CLF shadowy-like banyan be-FIN that all-PL that
 hanq̥a gad-to =ku ju-ter-a
 there sap-POS =3PL drink-PST-FIN

There is a banyan tree [with branches that provided] a shade. They all drank the sap [from the tree] there.

8'58 ka man aur han-uŋi dosor din =ku juŋao-nenka man aur wek⁻-tan
 then that and that-way next day =3PL meet-CVB that and come-NPT
 The next day, they met again and came [to relieve themselves].

9'04 ka haku do han gad-gad han do letepe ja(?) jua?-a han
 then they TOP that sap-sap that TOP dirty Q become-FIN that
 do dūd-ik⁻ donosor uŋuŋ-a
 TOP milk-dung different.IFX come.out-FIN

The banyan sap [they drank] turned into sticky [dung]. That milk dung was totally different.

9'11 egod am anaŋik⁻-teŋ-le-a agar goy am cila do =m
 ITJ you fool.IFX-PST-1PL.EX-FIN if ITJ you what TOP =2SG
 jonom-ta nahī go sanahi
 eat.IFX-NPT no ITJ really.IFX
 “Hey, you cheated us. What do you [really] eat?” “No, I really drink banyan sap.”

9'15 hana din haku mener =ku patiao-gan
 that day they not.IFX =3PL trust-FIN
 That day, the wolves did not trust the wolf’s words.

9'18 do-bu do na hoŋ =bu jōh-en-a =e
 let’s.go-1PL.IN TOP this man =1PL.IN hide.and.watch-PST-FIN =3SG
 cila =e jom-ta ja ak^bir na-uŋi ik⁻-ta
 what =3SG eat-NPT Q after.all this-way excrete-NPT
 “Let’s hide and watch this guy. I wonder what he is eating to poop like that?”

9'24 ka hāek⁻ hana-uŋi kata-e-tan
 then it that-way say-OBJ-NPT
 It said as follows,

9'27 aŋdrmeme dudu de siri sarao-ta ik'=me ewa ma?an siri
 ITJ milk give! goat graze-NPT excrete=IMP give that.way goat
 katao g^banj dudu-tan
 speak while drink.milk-NPT
 “Give me milk. Give dung to the goat grazer.”

9'33 acc^bā do maek' to ja=e juu-ea-ta ha?na abu =i aqik'-tan
 well TOP that TOP Q =3SG drink- then we.IN =3SG fool-NPT
 “Oh well, he is drinking that [goat milk]. So, this guy cheated us
 again.”

9'38 diri ece-jom-bu-ta k^bane baqe-gade ece-ju-bu-ta
 stone CAUS-eat-1PL.IN-NPT then banyan.sap CAUS-drink-1PL.IN-NPT
 “He made us eat stones, and then made us drink banyan sap.”

9'42 hæk' tisij do =m juu-buŋik'-ked-a
 it today TOP =2SG drink-be.deceived-PRF-FIN
 “Drink it today! (Wait and see)”

9'46 =e juu-teŋna ab tora-e sara? hana-marat haku adom
 =3SG drink-CVB now go-3SG walk.around that-time they other
 baŋdo-ku wej-etna siri-ku jom-tir-ik'
 wolf-PL come-CVB goat-PL eat-PST-FIN
 The wolf drank goat milk and went off. Then the other wolves ate the
 goat [in its absence].

9'54 na heŋe-t bitri bus?u t̄usao-teŋna =ku caŋa-aṭu-tr-ik'
 this hide-POS inside straw stuff-CVB =3PL stand-leave-PST-FIN
 They stuffed the goat['s skin] with straw and left it standing.

9'59 mān ab hæk' baŋdo-t rōj =e juu-hewa-ku?-a do =e
 that now it wolf-POS daily =3SG drink-used.to-SBJV-FIN TOP =3SG
 wej-etna ab^bī han-uŋi kata-e-tan
 come-CVB now that-way say-OBJ-NPT
 The wolf was accustomed to drink the goat's milk every day. It came
 back [to its den] to drink milk and sang this way.

10'04 aŋdrmeme dudude siri sarao-ta ik'-to emao=ma
 ITJ milk goat graze-NPT dung-POS give=IMP
 “Give me milk. Give dung to the goat grazer.”

10'08 ka mān ab =e tukun-so-e-tan do =e
 then that now =3SG bunt.for.sucking-try-OBJ-NPT TOP =3SG
 lebda-juə?-a han do =ku jom-aṭu-ter-i-a mas-to
 falling.down-do-FIN that TOP =3PL eat-leave-PST-OBJ-FIN meat-POS

hana hete-t ekla cāna atu-ter-a
that hide-POS only upright leave-PST-FIN

When [the wolf] pressed the goat for milk, [the stuffed figure] fell over. They had eaten the meat and left [its hide]. Only its hide was standing.

10'18 ka ab =e katao-a rah.re hoč-ku na-uči =pe
then now =3SG speak-FIN ITJ person-PL this-way =2PL
dah-kid-inj-a inj
torment-PRF-1SG-FIN I

It said, “Oh guys, you tormented me like this?”

10'22 ka do =j nejel-pe-ta
then TOP =1SG RED.look-2PL-NPT
“I’ll watch out for you guys.”

10'27 ab hāek' bañdo hāek' siri hete=e go??-ya mi-čoj ghasiya-ka
now it wolf it goat hide =3SG take-PST one-CLF grass-GEN
mañdar =e banao-tar-a
drum =3SG make-PRF-FIN

The wolf took off the hide of the goat and fashioned it into a drum with a grass [shell].

10'39 mañdar =e banao-teč kar.bad-re mān-maste mi-čoj
drum =3SG make-PST after.that well(?) one-CLF
pokhra-dipa-re dahran =e bajae-ta
pond-bank-LOC tune =3SG beat-NPT

Once the drum was ready, [the wolf] began playing it with a nice rhythm.

10'47 yēkado maek' hoč do siri-to-ten jom-učtir-i do karat
look that person TOP goat-POS-with eat-CMPL-PST-OBJ then what
mana mi-čoj mañdar ekdam bañhiya =e bajae-ta
that one-CLF drum very excellent =3SG beat-NPT

“What a guy! We ate up the goat. From what did he make such a wonderful drum?”

10'54 do-bu homr-e ja =bu kija ghanj =bu bajae-ta
let’s.go-1PL.IN ask-OBJ Q =1PL.IN buy while =1PL.IN play-NPT
“Let’s go and ask him, and we can buy one and play a nice drum too.”

10'57 hante tora-ku na pokhra-dipa-re adam saj-ko-ten
then go-3PL this pond-bank-LOC other friend-PL-with
They went to the bank of the pond with other friends.

11'01 ka ab negodo kare-?a manqar =me baja-ta
 then now ITJ where-GEN drum =2SG beat-NPT
 “What drum are you beating?”

11'04 nana-?a na pok^hra-re ida go nana?-ate ma =ej bolo-kian =ej
 here-GEN this pond-LOC be ITJ here-from look! =1SG dive-PRF =1SG
 uqun^h-ked-a ijn do
 take.out-PRF-FIN I TOP
 “It’s from here. It was in this pond. I dived and took it out here [from under the water].”

11'10 hante goy me adjik^h-ked-a ja sahime agar dā-pe ja bol-pe
 then ITJ NEG fool-PRF-FIN Q really if go.ahead-2PL Q enter-2PL
 mi-ho^h =pe bol lekin suru ma?an
 one-CLF =2PL enter but beginning QUOT
 “Aren’t you fooling us?” “No, I am serious. How about you enter the pond too? But one of you should go first.”

11'16 kataoa-tet^h-ku-ka mi-ho^h jana^hne etke bolo-nen
 say-PST-3PL-CVB one-person quickly running enter-PST
 When it said that, one [wolf] entered the pond.

11'20 nahe guju?-a-re bu^hbu^hla hana da? bitri
 now die-FIN-LOC bubble that water inside
 As it was drowning, bubbles rose from under the water.

11'22 ka hæk^h to bo^hto-pu^h uqun^h-a da? bor-kun-a
 then it TOP ONOM take.out-FIN water boil-like-FIN
 Bubbles came out as if the water was boiling.

11'26 ka hæk^h kata-e-ta maehen maek^h do jupunba^h-ta manqare
 then it say-OBJ-NPT look.that he TOP choose-NPT drum
 dā-pe teke bol=pe ape hō
 go.ahead-2PL quickly enter=IMP.2PL you.PL too
 It said, “That is him choosing a drum. Go ahead, the rest of you, dive in quickly!”

11'31 mān āp-j^hāp =ku teke bolo-nen
 that.way you-ECHO(?) =3PL quickly enter-PST
 The wolves jumped in the pond.

11'34 ad^hā jama bañdo-ku deñhor-te do =ku goek^h-na
 other all wolf-PL behind-from TOP =3PL die-PST
 Then all the other wolves died.

11'39 hante häek' mi-ṭoŋ bando häek' jinate dohon-a hante ab
 then it one-CLF wolf it alive be-FIN then now
 jama bando-ku do =ku goek'-panka na kahani nintamin-te
 all wolf-PL TOP =3PL die-CVB this story this.much-with
 k^hatam-yan-a
 end-PST-FIN

Only that wolf survived. All the other wolves died and that's the end of the story.

§6 Story of My Life

Told by Mrs. Pandri Bai. Recorded in her residence in Ichkela on March 17, 2012.

(How I was named)

0'00 *sabse.pahle* iŋ hudij k^hane-a? kahani =ŋ kata-udu?-ta
 before.all 1SG little time-GEN story 1SG talk-tell-NPT
 First of all, let me tell you a story from when I was young.

0'06 iŋ gunhon rōt =iŋ dohon k^hane iŋ-nao kara-uŋ paŋdri paŋao-ke-a
 1SG little big =1SG be when I-name how PROP fall-PRF-FIN
 When I was little, this is how I came to be called Pandri.

0'13 gunhon =iŋ dohon k^hane ekdam esel =iŋ dohon-e
 little 1SG to.stay when at.once light.skinned 1SG stay-PST
 When I was young, I had very light skin.

0'21 iŋ-nana =e dohon-e häek' katao-ya ki am-biŋ
 I-grandfather =3SG be-PST he speak-PST COMP you-daughter
 esel idan-e-a
 light.skinned be-3SG-FIN

My maternal grandfather said, "Your daughter is light-skinned."

0'32 hana-lagin am-biŋ nao iŋ paŋdri ma?an =iŋ katao-e-ta
 that-for you-daughter name I PROP QUOT 1SG speak-OBJ-NPT
 iŋ dosor nao ero =iŋ kata?ter-a
 1SG other name NEG =1SG speak-PST-FIN
 "So I will call her Pandri ('White'). I will not call her by any other name."

0'39 do iŋ-aya-tuku iŋ-ra? nao dosor sab-ker-a =e iŋ-nao
 TOP I-mother-POS I-GEN name other hold-PRF-FIN =3SG I-name
 priyaŋka doho[n-ta] =ko kata?-a
 PROP stay-NPT =3PL speak-PST-FIN

My mother and her family had chosen a different name for me. They said my name was Priyanka.

0'48 do ij-nana kata-ter-a nahī na? esel idan-e-a
 TOP I-grandfather speak-PST-FIN no this light.skinned stay-3SG-FIN
 Then my maternal grandfather insisted, “No. She is light-skinned.”

0'51 nae? nao paṇḍri ma?an ij kata-e-ta =ij paṇḍri dohon-ta
 this name PROP QUOT I speak-OBJ-NPT =1SG PROP stay-NPT
 ape tonoŋ? ma?an =pe kata-e
 you.PL anything that.way =2PL speak-OBJ
 “I will call her Pandri. She is Pandri, no matter what name you give her.”

0'55 do gāō āspās-re-ko-a? hoṭ-ku jama-ko =ko
 TOP village vicinity-LOC-PL-GEN person-PL all-PL =3PL
 ij-nana kata-e-a ki paṇḍri paṇḍri =ko kata-e-a-te
 I-grandfather say-OBJ-FIN COMP PROP PROP 3PL say-OBJ-FIN-INS(?)
 jama-ko =ko kata-e-a paṇḍri.bai
 all-PL =3PL say-OBJ-FIN PROP
 Since my grandfather called me Pandri, all the neighbors in the village started calling me that, and everyone [began to] call me Pandri Bai.

1'03 *okar.bād-re* jab ale gāō-re iskul k^hulao-ne hana-k^hane
 after.that-LOC when we.EX village-LOC school open-PST that-time
 jama-ko iskul =ko sēn-a
 all-PL school 3PL go-FIN
 Later, when a school opened in our village, all the children started going to school.

1'10 do han-k^hane ij ho =pj sēn-a iskul
 TOP that-time 1SG too =1SG go-FIN school
 At that time, I went to school as well.

1'13 ij ijn-aya-apaj-tuku =ko kata-e-a ki am ero
 I I-mother-father-POS =3PL say-OBJ-FIN COMP 2SG NEG
 =le(aham paṭ^ha?) paṭ^hao-te[na am oṭa? re =m dohon
 =1PL.EX study-CVB you house-LOC =2SG stay
 My parents said, “Don’t study. Just stay home.”

1'19 am-didi iskul =e sen-ta am uṭik^h-ku =m sarao-ta
 you-elder.sister school =3SG go-NPT you cattle-PL =2SG graze-NPT
 “Your elder sister is going to school. [So] you should graze the cattle.”

1'22 ma?an ijn-aya-apaj kata-e-a do iskul-re aguwa laṭ^ha
 QUOT I-mother-father say-OBJ-FIN TOP school-LOC formerly halwa

=ko eme-?-a

=3PL give-SDH-FIN

My parents said this. But they used to give out *halwa* at school.

1'27 do hana lat^ha jom calte =in iskul rōj.din in n̄ir-g^han =in
 TOP that halwa eat for =1SG school daily I run-while =1SG
 sēn-a
 go-FIN

I ran to school every day in order to eat the *halwa*.

1'32 urik'-ku sarao hudij do =in dohon-e lekin ij ho (urik'-ko
 cattle-PL graze little TOP =1SG be-PST but I too cattle-PL
 sarao-kwareja)
 (graze-?)

I was very young, but they sent me to graze cattle.

1'37 lekin ij han angi-te urik'-ko sarao angi-te =in n̄ir-g^hana
 but I that side-from cattle-PL graze side-from =1SG run-while
 iskul =ej sēn-a
 school 1SG go-FIN

Even then, I would run to school from where I was grazing the cattle.

1'41 hanq̄a ēk mastar =e kata-e-a
 there one teacher =3SG say-OBJ-FIN
 A teacher there said,

1'44 ki rōj.din binā nām kar lat^ha k^hānē ātī.hay re
 COMP daily without name GEN halwa eating she.comes ITJ
 “She comes every day without registration, in order to eat *halwa*,
 doesn’t she?”

1'53 ma?an =e kata-teṭka? jama-ko ij-nao iskul-re paṇḍri paṇḍri
 QUOT =3SG speak-CVB all-PL I-name school-LOC PROP PROP
 ma?an =ko kata-e-a hana =e ayum-tar-a mastar
 that.way =3PL say-OBJ-FIN that =3SG hear-PST-FIN teacher
 The teacher heard that everyone was calling me ‘Pandri, Pandri’ at
 school.

1'58 hana-lagin hāek' paṇḍri nām =e lik^hao-go?-ter-a iskul-re
 that-for he PROP name =3SG write-take-FIN school-LOC
 Having heard this, he wrote down my name as Pandri.

2'04 hana mente ij-aya-apaj ho ero =le paṭ^hao-tar-e-a
 that QUOT 1SG-mother-father too NEG =1PL.EX study-PST-OBJ-FIN
 ma?an-te ij-nao mer =ku lik^hao-gad-a
 that.way-from I-name not =3PL write-BEN-FIN

Since my parents did not receive an education, they did not write my name themselves.

2'10 do han uṭi ij deīhorte lat^ha jom jom =ij sēn-a
then that way 1SG later halwa eat eat =1SG go-FIN
That way, I went to school and was eating *halwa* there.

2'18 han uṭi-re ij-nao paṇḍri lik^hao-ter-a han uṭi pahli dusri tisri
that way-LOC I-name PROP write-PST-FIN that way first second third
=j^h paṇ^hao-nen-a
=1SG study-PST-FIN
That way, [they] wrote my name as Pandri, and I studied in the first, second and third grades.

2'22 hana deīhorte jab pačmi parikc^ha =j^h lik^hao-ter-a tab.tak
that later when fifth exam =1SG write-PST-FIN until.then
ij-aya-apaj-kar hos mer doho-ga ki na?a nao
I-mother-father-GEN mind NEG be-FIN COMP this name
badalwao-e-ta ja
make.change-OBJ-NPT Q
After that, by the time I took the fifth-grade exam, my parents maybe did not have the mind to change this name any longer.

(Studying at boarding schools)

5'37 jab harrāpāt^h hastal k^hulao-nen-a hana mela jama-ko =ku k^habar
when PROP hostel open-PST-FIN that time all-PL =3PL news
=ko eme-ter-a
=3PL give-PST-FIN
When Harrapath Hostel opened, they sent out the news to everyone.

5'44 ki jetna.b^hi pahāṭi laṭki-ko idan-ko-a agu-got-ko=pe
COMP any hill girl-PL stay-3PL-FIN bring-CMPL-3PL=IMP.2PL
naṇḍa jama k^haeck-piek vyost^ha dohona-ta
here all eating-drinking arrangement be-NPT
“Bring all Pahari Korwa girls that are there. There are all arrangements for bed and board here.”

5'49 naṇḍa =ku dohona-ta aur naṇḍa =ku doho-kyen iskul =ko sen-ta
here =3PL stay-NPT and here =3PL stay-SBJV school =3PL go-NPT
paṭ^ha? ma?an
study QUOT

“They will stay here, and they will go to school to study, staying here.”

5'54 do ale ad^ha-pacmī hana =le gāō kadopani-re paṭ^hao-ne
then we.EX half-fifth that =1PL.EX village PROP-LOC study-PST

okar.bād-re ale harrāpāt^h =le sen-ed-a
after.that-LOC we.EX PROP =1PL.EX go-PST-FIN

We studied [up to] the first half of the fifth grade in Kado Pani village and after that we went to Harrapath [Hostel].

6'00 do harrāpāt^h =le wej-eṭ k^hane hanḍa ale ekdam parēsāni
then PROP =1PL.EX come-PST when there we.EX at.all trouble
hoya-e-a ki paṭ^ha? mer =le sudi-a
become-3SG-FIN COMP study NEG =1PL.EX know-FIN

When we came to Harrapath, we had a lot of trouble, for we did not know how to study.

6'09 hanḍa baṛa dikkat hoyā-e-a do ale-rik' hastāl
there big difficulty become-3SG-FIN then we.EX-GEN hostel
ad^hikṣak srī harimansay hāek' bahut prayās-ter-a
supervisor Mr. PROP he much make.effort-PST-FIN
There was a big difficulty there. The hostel supervisor, Mr. Hari-mansay, made a lot of effort [for us].

6'22 ki naku tonoŋ-uṭi paṭ^ha? sudi pustak paṭ^ha? ginti
COMP these any-way study know book read calculation
sik^hao-got-ko-tej ma?an-te bahut =e prayās-e?-a
learn-CMPL-3PL-? that.way-from? much =3SG make.effort-SDH-FIN
In order to teach us calculation-table counting, he made a lot of effort.

6'29 do han-mela hastāl hū mer banao-gan-a harrāpāt^h hanḍa idan
then that-time hostel too NEG be.made-PST-FIN PROP there stay
At that time, the hostel was not even finished. It was there in Harrapath.

6'36 ekdam p^haṭa-lek^he oṛa? dohōne hanḍa =le dohon-a aṭ^hāra jan
at.all torn-like house be-PST there =1PL.EX be-FIN eighteen CLF
=le dohon-e surū-re
=1PL.EX be-PST beginning-LOC

It was quite a poor house. There were eighteen of us boarders in the beginning.

6'55 ale-rik' ad^hikṣak =e kata-e-a ki je je =pe
we.EX-GEN supervisor =3SG say-OBJ-FIN COMP REL REL =2PL
sudi-ta haku munḍaej =ej ewa-pe-ta
know-NPT those sweet.potato =1SG give-2PL-NPT

Our supervisor said, “For those of you who have learned to read, I will buy sweet potatoes.”

7'04 ale miad lain binā dek^hne =le sudi-goq-a k^hane hāek^h
 we.EX one line without looking =1PL.EX know-CMPL-FIN then he
 ad^hiksak maṣṭar sanicar din bajar-re miad cakla muṇḍaij
 supervisor teacher saturday day market-LOC one bale sweet.potato
 =e kija-goq-a
 =3SG buy-CMPL-FIN

If we memorized a line without looking, the supervisor would buy a bag of sweet potatoes at the market on Saturday.

7'15 do hana deīhorte ewa-le-a ki nāpe =pe sudi
 then that later give-1PL.EX-FIN COMP here.you.are =2PL know
 got-edq-a hana-laga muṇḍaij =in ewa-pe-ta
 CMPL-PST-FIN-PST-FIN that-for sweet.potato =1SG give-2PL-NPT
 Then he would say to us, "Here you are. You studied well. So I am giving you sweet potatoes."

7'21 do ale muṇḍaek^h inam =le jom g^hapi ale k^hus
 then we.EX sweet.potato prize 1PL.EX eat while we.EX happy
 jua-?-a
 become-SDH-FIN

Eating the prize potatoes made us very happy.

(Dilemma between helping my family and studying further)

25'31 ma?an in ongle g^haq =in iskolasip paisā =ko ewa-jn-a
 QUOT I think while =1SG scholarship money =3PL give-1SG-FIN
 eko-rupe mer =ep ut^hao-e-a aur han =in gōg-na
 one-rupee NEG =1SG take.up-PST-FIN and that =1SG bring-CVB
 in-aya-apaq in =in ewa-?-a
 I-mother-father I =1SG give-SDH-FIN

They gave me a scholarship. Wondering [whether my family was getting food or not], I did not take a single rupee for myself. I brought the whole scholarship of fifty rupees home and gave it to my parents.

25'44 hana paisā-te kode =ku kija-?-a moka-soka inj-ra? paisā
 that money-with rice =3PL buy-SDH-FIN sometimes I-GEN money
 mer =ko k^harca-?-a upās=ko qera jua-?-a
 NEG =3PL spend-SDH-FIN fast =3PL temporary.stay do-SDH-FIN

They bought rice with that money. Sometimes they did not spend my money, but were suffering from fasting for days.

26'00 aur deīhorte kare-?-a paisā-te kapi pustak =bu
 and later where-GEN money-with notebook book =1PL.IN

kija-kye?-a nan?a paisā =bu doho?-ta ma?an-te mer =ku
 buy-SBJV-FIN this money =1PL.IN keep-NPT QUOT-from NEG =3PL
 u?ao-e-a
 take.up-PST-FIN

“We will buy your notebook and books later with money from somewhere. Let us keep this money,” they said, not using that money for my school expenses.

26'11 ēk din ekdam sonhe-kar kami dohon-e do ijn-cere pacās
 one day at.all clothes-GEN shortage be-PST then I-with fifty
 rupia dohon-e do ijn-aya aur ijn hana paisā =lin
 rupees be-PST then I-mother and I that money =1DU.EX
 go?-teṭna sana bajar =lin sen-ed-a
 take.along-CVB PROP market =1DU.EX go-PST-FIN

One day, we were short of clothes. I had fifty rupees with me. My mother and I took that money and went to the market in Sanna.

26'28 hana mela kam-kam recet-lek^he juna sāṭi =ku akirij-a do hana
 that time little-little torn-like old saree =3PL sell-FIN then that
 sāṭi ij-ra? paisā-te =jn kija-go?-ta ijn-didi lagin mi-got
 saree I-GEN money-with =1SG buy-bring-NPT I-sister for one-CLF
 sāṭi aur ijn-aya lagin mi-got sāṭi das-bīs rupiya wāla
 saree and I-mother for one-CLF saree ten-twenty rupee thing
 At that time, they sold cheap used sarees. I bought those sarees for
 ten or twenty rupees with my money, one for my sister and one for
 my mother.

26'59 ijn-te huḍij bohōn dohon-e hāek' lagin hō mi-got anga =jn
 I-from little sister be-PST she for too one-CLF shirt =1SG
 kija-ker-a
 buy-PRF-FIN

I also bought a shirt for my younger sister.

27'10 hana uṭi oṛa?-ra? ist^hiti =jn jēl-a hanate paṭ^ha? man hō mer
 that way house-GEN state =1SG see-FIN then study mind too NEG
 laga?-a aur madam katao-ej-a hana =jn ayum-a
 be.attached-SDH-FIN and madam speak-1SG-FIN that =1SG hear-FIN
 do paṭ^ha? man hō laga?-a
 then study mind too be.attached-SDH-FIN

When I saw such conditions at my house, I did not feel like studying. But when I listened to what my teacher said, I felt like studying.

27'22 hana uṭi banar aṅgi =jn ongle-g^hap ijn tonoṛ uṭi iskule =jn
 that way two.IFX side =1SG think-while I some way school =1SG

sēn-a panat^{hao}-e-a
go-FIN study.IFX-PST-FIN

Caught in a dilemma like that, I somehow went to school and studied.

27'33 oqāʔ-re hō ale-oqāʔ-re dīŋ^ha-lain-ku mer =ko doho-ga
house-LOC too we.EX-house-LOC boy-child-PL NEG =3PL be-FIN
suru-re
beginning-LOC

In our family, there was no boy in the beginning.

27'53 iŋ-apāŋ suruwe-te ekdam kamjor lek^he dohon-a dū tīn bār
I-father beginning-from at.all weak like be-FIN two three times
=e muruk jōr bimār =e dohon-a lutur-to hō mer =e
=3SG very strong disease =3SG be-FIN ear-POS too NEG =3SG
ayum-e-?-a
hear-OBJ-SDH-FIN

My father was in poor health from the start. He got severely sick two or three times, and lost his hearing.

28'20 iŋ-aya aur iŋ-apāŋ ēk din muruk bimāre dohon-e jau? do
I-mother and I-father one day very disease be-PST food TOP
ale-oqāʔ-re kareʔa dohon-a
we.EX-house-LOC where be-FIN

One day, my parents became severely ill. As for eating food, where is such a thing in our house?

28'31 do iŋ aur iŋ-te huđin hāek' (hengetetna) wasti =lin
then I and I-from little she ? settlement =DU.EX
sen-ed-a do-me nani tonoŋ uŋi maŋ-da? jau? =laŋ
go-PST-FIN lets.go-2SG girl some way gruel-water food =1DU.IN
ase-agu
beg-bring

Then my younger sister and I went to a nearby hamlet together. [Mother said,] “Come on, girls!” and we somehow begged and brought gruel and cooked rice.

28'49 hana?na iŋ aur iŋ-aya =lin ase tora-lin iŋ-apāŋ =lin
then I and I-mother =1DU.EX beg go-1DU.EX I-father =1DU.EX
oqāʔ-re atu-ter-i-a jī̄ar.son-te muruk jōr.se hasu =e
house-LOC leave-PST-3SG-FIN fever-from very fiercely pain =3SG
dohon-e
be-PST

Then my mother and I went to beg food. We left our father home, for he was suffering from severe pain due to fever.

29'10 ip-aya aur ip ase =liŋ sen-ed-a bani-b^hutī mer dohon-ta
I-mother and I beg =1DU.EX go-PST-FIN job-work NEG be-NPT
pahāt-rajj-re iye ece-buta-kuʔ-a
hill-country-LOC who CAUS-work-SBJV-FIN

My mother and I went to beg food. There was no job whatsoever.
Who would give a job in the hill lands?

Hill Korwa Glossary

This glossary is made from Bahl's *Korwa Lexicon* and the words occurring in our text corpus. Rizvi (1989: 189–193) and Narayan (1990: 318f.) also gives kinship terms. Narayan (1990: 322–332) lists Korwa words, which we could not incorporate due to the lack of phonetical details.

When we incorporated Bahl (1962), we used the electronic version made by Donegan and Stampe. *v* in Bahl's transcription was converted to *w*. Note that when Bahl writes a nasal vowel (*ã ì û ë ð*) before a stop, it often represents an oral vowel followed by a nasal consonant homorganic with the following stop, just as Hindi vowels with *anusvār* do.

Abbreviations a.: adjective; adv.: adverb; As.: Asuri; Bi.: Birhor; aux.v.: auxiliary verb; comp.v.: compound verb; encl.: enclitic; itj.: interjection; kin: kinship term; Mu.: Mundari; n: noun; postp.: postposition; pron.: pronoun; Sa.: Santali; vi.: intransitive verb; vt.: transitive verb

Glossary

āgarī n. (Bahl) finger, toe, *cīnī* — the little finger. H. *āgulī*

āger vt. (Bahl) to be willing to do any work.

ācarīt n. (Bahl) edge of a sari. S. *acrā*

ājed-u? vi. (Bahl) to get dry.

ājod vt. (Bahl) to kiss, — *horeip* to kiss each other.

āq n. (Bahl) a wild fruit (= Sadri *g'ōī*).

āt vt. (Bahl) to lie down without actually going to sleep.

ādā vt. (Bahl) to dry something on fire. Mu. *anda?* to dry (parboiled rice) on fire

ādol vi. (Bahl) to shout uproariously.

ābāt a. (Bahl) sour. Mu. *amba rasi* (of rice beer) sour

ābāt vt. (Bahl) to become sour.

āberā n. (Bahl) the Indian hog plum tree. Mu. *amburu*

āen adv. (Bahl) not yet. Mu. *auri*

āenā n. (Bahl) glass, mirror. H.

āosān n. (Bahl) sickness.

akarā, ak'arā n. (Bahl) an inner room in a Korwa house where the family god is kept. cf. Mu. *adiy*

akatkit onom. clink! (*Jackal*)

akalā? vi. (Bahl) to tremble. Mu. *ekela*

akal-sakal vi.,echo (Bahl) to be unconscious (before death). Mu. *akal-bakal*

akid vt. (Bahl) to gather up grains, — *t'ur'* to gather and pile up. Mu. *akid*

akin pron. they two themselves (dual reflexive). Mu. *akin*

akirij vt. to sell (Bahl *ak'arij*). Mu. *akirij*

akil-u? vt. (Bahl *akil-ū?*) to remember, to recollect.

aku pron. they themselves (plural reflexive). Mu. *ako*

akrij vt. (Barker 38) see *akirij*

ak'ad n. (Bahl) sacred rice which is fed to the chicken by a priest before its

ceremonial sacrifice.

ak'am vt. (Bahl) to absent oneself from work. Mu. *akam*

ak'arij vt. (Bahl) to sell, (Bahl) — *god* to sell something completely, — *sīd* to sell at once. Mu. *akirij*

ak'īāo vt. (Bahl) to wink, to beckon.

ak'ir n. end; adv. after all. H.

āgā vi. (Bahl) to hurt.

agagai, agagi itj. of moaning with pain. Mu. *ajaga*

agar adv. if. H.

agu vt. (Bahl *āgū*) to bring; (Bahl) — *ogor* to bring something quickly; *ahlāo* — to keep on working but not be able to finish, *ōgol* — to learn by heart, to memorize, *or* — to bring something pulling, *kobo?* — to peep and come back, *tū* — to be carried away by water, *daram* — to go and meet someone, *batī* — to bring by rolling, *sāb* — to catch hold of something, *habkāo* — to bring someone along holding his neck, *halaj* — to dig and bring something. Mu. *agu*, *au*

aguā adv. (Bahl *aguā*) in front, before, — *hor* towards the front, *nīr* — to run ahead. cf. Mu. *ayar*

agu-i vt. see *agu*

agurā vt. (Bahl) to watch.

aguwa adv. formerly

agbakāo vi. (Bahl) to be perplexed. H., Mu. *akbakao*

ag'uān vt. (Bahl) to stand as a surety for somebody (of the headman), [to vouch for].

ay vi. (Bahl *āj*) to be dawn, — *jām* to be dawn while doing something, — *marsāl* to keep on walking till dawn; *ciād* — vt. to be kept awake till morning, *serej* *ājā* to sing all night. Mu. *ay*

ājā n. (Bahl) half a load.

ayu n. (Bahl *ājū*) dawn, from *āj*.

ayu vi. (Bahl *āj*) to dawn. Mu. *ay-o?*

ayu ipil n. (Bahl *āyū īpil*) morning star.

ayu'ā n. (Bahl) the thumb. H.

āyū? adv. (Bahl) tomorrow.

ayga n. (Bahl *āgā*) shirt

ayga-n vi. (Bahl *āgā-n*) to be dressed in a coat or a shirt.

-angi postp. to, towards

aygi n. (Barker 33 *aygi*) side, way

ac n. (Barker 10) moon

acad n. (Bahl) *ucud* — heap, mound. Mu. *acad ucud*

ācī vi. (Bahl) to sneeze. Mu. *hacu?*

acc^hā itj. okay, well. H.

aja kin (Bahl *ājā*) grandfather: father's father, mother's father. S., As. *aja*, Bi. *aja*, cf. Mu. *tata*

aji kin (Bahl *ājī*) grandmother: mother's mother, father's mother; elder sister. As. *aji*, Bi. *aji*, Mu. *aji*

a-jiniao vt. to let someone live (*Tiger*)

ajo vt. (Bahl *ājo*) to feed someone by putting food into the mouth. Mu. *ajom*

ap pron. I. Mu. *ap*

apu vt. (Bahl *āpū*) to cause to drink. Mu. *anu*

apū vt. to cause to drink, causative of *jū*. Mu. *anu*

anjed vt. (Bahl *ājed*) to dry water of a vegetable by heating, (Bahl) *āre?* — to dry by bailing out water, *cōdā* — to dry by putting on fire. Mu. *anjed*

ata n. (Bahl *ātā*) flour. H., cf. As. *holoy*, Mu. *gohom holoy*, Ho *holoy*, Sa. *hōlōy*

ātā ūtū a.echo (Bahl) uneven land. cf. Mu. *ata uṭu*, *acad ucud*

ata? vt. (Bahl *ātā?*) *jom* — to remain (of leavings) after eating.

atū vt. (+ -ter, Bahl *ātū*) to leave; (Bahl) to miss, (Bahl) *idī* — to keep, *katā* — to go away after saying, *tīl* — to let something remain buried, *rā?* — to invite somebody, *sastā* — to put someone to trouble and go away. cf. Mu. *giri*

atkar vt. (Bahl *ātkar*) to guess, — to know something before, to think be- fore doing anything. Mu. *atkar*

āt^h num. eight cf. Mu. *iralia*, Ho *iril*, Sa. *irəl*.

at^hāra num. eighteen.

ad vt. (Bahl *ād*) to spoil something in making it, *katā* — to interrupt a person while speaking. Mu. *ad* 'to get lost'

ād a. (Bahl) dangerous.

adik^h vt. (Bahl *ādi?*) to cheat, (Bahl) — *jom* to live on cheating others, *api?* — to pretend to be sleeping.

ādkeře vi. (Bahl) to be zig-zag and misleading (ref. to a route in jungles).

ara a. (Bahl *ālā*) very big, — *dīrī* very big rock.

ārāy n. (Bahl) splinter of wood.

ara? n. (Bahl *ālā?* any green leafy vegetable) vegetable, (Bahl) — *dā?* vegetable soup, *kenā* — a green leafy plant eaten as a vegetable, *cakōdā* — a plant, *cāfī* — a plant, *janum* — a thorny plant eaten as a vegetable, *ťusķū* — a plant, *dael* — a plant, *maťařā* — a plant, *murař* — radish, *sīř* — a plant, *helet* — green young bamboo shoots cooked as a vegetable. Mu. *ara?*

ara? vt. (Bahl *ālā?*) to let someone go, — *gōd* to let someone go completely, — *ātu* to leave behind. Mu. *ara?*

ariāo vt. (Bahl) to strut.

arcānū vt. (Bahl) to wash hands.

āt cītā n. (Bahl) hinderance.

āt cītā vt. (Bahl) to hinder.

arwā n. (Bahl) rice husked without boiling. cf. Mu. *adoa*

ane vi. (Bahl *āne*; Barker) to recover from illness.

ata,ata-e vt. (Bahl *ātā*) to roast, to parch, to fry. As. *ata*, Bi. *ata*, Mu. *ata*

ataj vt. (Bahl *ātāj*) to hold out both hands or a cloth to get something. Mu. *ataj*

ātājyto dā? n. (Bahl) collected rain water. Mu. *da?* *ataj*

atiy vi. (Bahl *ātiy*) to graze. Mu. *atiy*

atiy vt. (Bahl *ātiy*) to dig, — *jom* to

live on digging food.

ater vt. (Bahl *āter*) to give shelter to someone. cf. Mu. *ader*

ader vt. to bring in, to get in (animals, etc.), (Bahl) *īr* — to reap, to thresh and store the crop, *dū* — to pour water into something, *baṭī* — to bring inside by rolling, *hebkāo* — to push someone in by the neck. Mu. *ader*

adom a. some other

ad^ha vi. (Bahl *ādhā*) to become half.

ad^hikṣak n. supervisor. H.

ād^hūr a. (Bahl) half, partial. H. *ad^hūrā*, Mu. *adūra*

ād^her vi. (Bahl) to be worn out.

ana comp.v. (Bahl *anā*) *baṭī* — to remove by rolling, *bej* — to spit on the floor, *būrī?* — to pull something out by twisting it, *mā?* — to destroy by cutting. cf. Mu. -*ana* aspect marker (Osada)

ana pron. (Bahl *anā*) itself (inanimate reflexive).

anab n. (Bahl *ānāb*) washing (from *ab*).

anabu pron. see *abu*

anae vt. (Bahl) *dūl* — to pour water away from a pot.

anaek' pron. (from *aeik'*) oneself, itself, — *maḍante* of itself, spontaneously

and^ha vi. (Bahl) to be blind.

and^hra vi. to become dark, — *red* to be unable to move due to darkness. H. *andherā*

ān b^hayān vi. (Bahl) to an expression of fear.

ansao vt. (Bahl *ansāo*) to make (someone) restless. Mu. *ansao*

apa, apu n. (*apaj*, Bahl *āpā*) father. As. *abba*, Bi. *aba*, Mu. *aba, apu*, Ho *apu, apaj, abə, babə*, Sa. *apa*

āpājōin kin (Bahl) uncle: father's younger brother, step-father.

āpā hophār n. (Bahl) father-in-law. Mu. *apu-hopjar*

apik' n. sleep.

apaed vi. (Bahl) to be fussy, to fuss.

apronikin kin (Barker 43) brother's

child

āp^hūr vt. (Bahl) to winnow chaff. cf. Mu. *atūr*

ab adv. now. H.

ab' vt. (Bahl *āb*) to wash face. Mu. *ab'*

aba pron. you two (dual). Mu., Ho, Sa. *aben*

ābagā n. (Bahl) grains.

abu pron. we (inclusive, cf. *ale*). As. *abu kun*, Bi. *abu*, Mu. *abu*, Ho *abu*, Sa. *abo*

abri adv. now. S. *abri*

abī adv. right now. H.

am pron. (Bahl *ām*) you (singular). As. *ām*, Bi. *ām*, Mu. *am*, Ho *am*, Sa. *am*

amārob n. (Bahl) orphan.

amalāo vt. (Bahl) to take possession.

amalī n. (Bahl) tamarind. H. *imlī*, cf. Mu. *jojo*

amij vt. (Bahl *āmij*, Barker 50 *amij*) to clean a spot of trees, to level. (Bahl) *īr* — to clean a spot of trees by cutting them, *koreān* — to make clean and level, *k^hādqū* — (Bahl *āmin*) to wipe something clean, *k^hordqāo* — to scrape food with fingers and clean, *gayom* — to wipe something clean with hands, *jod* — to wipe the anus clean, *nīdā* — to weed out, *būlī?* — to blow the nose clear.

amrut, amrud n. (Bahl) guava. H.

āyā? vt. (Bahl) to worm one's way, — *sen* to go away by worming one's way.

ayub n. (Bahl) early evening. Mu. *ayub*

ayub vi. (Bahl) to be early evening.

ayum vt. to hear, to listen to, (Bahl) — *god* to listen attentively; — *idī, navān* habitually to listen without answering; — *baī* to keep on hearing without paying any attention to what is being said; — *idī* to listen without answering; — *jom* to profit by hearing something; — *nām* to face something on hearing it; — *p^horlāo* to listen incompletely. Mu., As., Bi. *ayum*

ayumi n. (Bahl *ayumi*) woman, wife, (Bahl) — *laṇī?* girl, daughter.

ayum bai vt. (Bahl *ayum baī*) to keep on hearing without paying any attention to what is being said. Mu. *ayum bai*

ara n. (Bahl *ārā*) son-in-law. Mu. *ara*

ara vt. to make someone one's son-in-law (*Firefly*).

arat n. see *ara*.

ari n. (Bahl *ārī*) saw, — *hon* small saw. Mu. *ari*

aril n. (Bahl *ārīl*) snow, hail, (Bahl) — *libir* very dark cloud. As. *arel*, Mu. *aril*, Ho *aril*, Sa. (*serma*) *arel*.

aru adv. and; again; more, further. Mu. *ar, ad*

aru vt. to boil and cook.

ārū n. (Bahl) a kind of tuber, *ūbkā* —, *dūd'iā* —.

arek vt. (Bahl *āre?*) to bail out water, — *ajeq* to dry by bailing out water, — *pere?* to fill a vessel with water by bailing out. Mu. *are?*

āre? — *ū?* vi. (Bahl) to bail out water on oneself.

āro vt. (Bahl) to echo. cf. Mu. *aŋaj*

arcay vt. (Barker 27) to wash

artij vt. to steal, (Bahl) *go?* — to abduct, to kidnap. Mu. *atigir, arkid* to kidnap, snatch away

arnāo vt. (Bahl) to lower the head to fight (ref. to animals).

arpā vt. (Bahl) to snatch a thing by pouncing upon it (ref. to animals), — *idī* to walk with head held high (ref. to animals).

arpod vt. (Bahl) to draw in one's stomach.

armo sīn n. (Bahl) a tree =H. *kīkar*.

arsal vt. (Bahl) to search with the aid of light. Mu. *arsal*

arsal? vi. (Bahl) to be searched for with the aid of light.

ala vt. (Bahl *ālā*) to parch a little. Mu. *ala*

alaj pron. (Bahl *ālāŋ*) we two (inclusive). Mu. *alaj*

alij pron. (Bahl *ālij*) we two (exclusive). Mu. *alij*

alu n. (Bahl *ālū*) potatoes. H.

ale pron. (Bahl *āle*) we (plural exclusive). Mu. *ale*

alean j'aleap adv., echo (Bahl) lazily (ref. to walking).

ale-rik' pron. our (exclusive)

alo adv. (Bahl *ālo*) don't (prohibitive particle). cf. *aha*. Mu. *alo*

āwā n. (Bahl) kiln.

avir vt. (Bahl) to take along, lead.

awir vt. to lead someone by the hand (*Firefly*)

awe vt., aux.v. (+ *-gan*, Bahl *āwē*) to be able, can, (Bahl) *nūr* — to be able to run, *nū* — to let someone drink, *sene* — to be able to go.

awei aux.v. see *awe*

asarā vt. (Bahl) to wish to get. Mu. *asra*

asid vi. (Bahl) to stop breathing (ref. to death), *k'ō?* — *juā?* to have very strong cough, *luqī?* — to beat someone dead. Mu. *asid*

asīd-ū? vi. (Bahl) to be on one's dying breath (ref. to involuntary shaking of the body of the one who is supposedly dead).

asul vt. (Bahl *āsul*) to keep, to bring up, — *hara* to bring up, — *nam* to adopt a child; (Bahl) to tame, to provide for food etc.; (Bahl) to recover (money). Mu. *asul*

ase vt. (Bahl *āse*) to beg, to ask for, (Bahl) — *jom* to live on begging. Mu. *ase*, H. *ās*, Krx. *āsē*

āse jom-i? *hor* n. (Bahl) beggar.

askal n. (Bahl) a bird. Mu. *askal*

astir adv. (Bahl) slowly, calmly. Mu. *astir*

āspās n. vicinity. H.

aslāo vt. (Bahl) to fade (ref. to flowers).

aha adv. don't (prohibitive). Mu. *alo*

ahal n. (Barker 34) slash-and-burn field

ahid n. (Bahl) a fish.

ahirā n. (Bahl) Ahir caste, cowherd.

āhcakā adv. (Bahl) suddenly. Mu. *acaka*, H. *acānak*

ahlāo āgū vt. (Bahl) to keep on work-

ing but not be able to finish.

a? n. (Bahl *ā?*) bow. Bi. *a?*, Mu. *a?*,
Ho *a?* *sər*, Sa. *a'k'*

*a?**agurā?* n. (Bahl) watchman.

īdār; *īdārā* n. (Bahl) well.

ik' n. (Bahl *ī?*; Barker 32 *īd*) dung, excrement. Mu. *i?*

ik' vi.,vt. (Bahl *ī?*) to defecate, pass stool, — *ātu* to defecate and go away, (Bahl) — *cheqā* to void excrement with a lot of noise of the escaping wind, — *potom* to defecate in one's clothes.

ikā vt. (Bahl) to pardon; *ika-e* to marry someone to (*Tiger*)

ikar bād adv. (-re) after this. S.

īj pron. (or *īn*, Bahl *īj*) I, (in compounds) my

īj-ra? pron. (SG) my

icarōgā n. (Bahl) an insect.

īcā? n. (Bahl) shrimp. Mu. *ica?*

*īcā?**sīj* n. (Bahl) a tree. Mu. *ica?* *baa*

ij vi.,vt. see *ik'* vi.,vt.

īj n. see *ik'* n.

īta n. (Bahl *ītā*) brick. H.

īrit, īqlit n. (Bahl) heal. Mu. *īndika*

īri? vt. (Bahl *īrī?*) to extinguish fire, to put out. — *god* (Bahl) to put out a fire completely, *dūl* — (Bahl) to extinguish fire by pouring water on it. Mu. *ene?*

itil n. (Bahl *ītil*) animal fat, fat, (Bahl) *ītilorā?* *sunum* melted animal fat. Mu. *itil*

iti? vt. (Bahl) to pinch with the nails of thumb and finger, — *caīlhāo* to snap something from one corner. Mu. *iti?* 'to press a fruit with the thumb to check if it is ripe'

*iti?**hudīj* n. (Bahl) just a pinch.

ida *ītj.* look! Mu. *ida* 'perhaps'

ida vi. (uninflecting; suppletion with past *dohone(na)*) to be, to stay.

idan vi. (Barker 47 *idən*) to be, to stay (subject marked by an object suffix, §35; suppletion with past *dohone(na)*)

idi vt. (Bahl *idī*) to take along, to bring, (Bahl) — *ātu* to keep, *ayum* — to listen without answering, *ayum* — *navān* habitually to listen without answering, *arpā* — to walk with head held high (ref. to animals), *kobo?* — to go while peeping, *tū* — to float away, *dūpil* — to carry a load away, *baīt* — to move by rolling, *sepej* — to carry away on the palm of hand, *hebkāo* — to drag someone along holding his neck. Mu. *idi*

idi-u? vi. (Bahl *idūū?*) to be taken away.

inām n. prize. H.

ini? n. (Barker 42 *inij*) theft, (Bahl) *in-i?**i?* *hor*, *inijīt* *hor* thief.

ini? vt. (Bahl) to steal, *īr* — to reap in the dark and steal.

inū? vi. (Bahl) to be threshed. Mu. *en* 'to husk grains by treading'

īya vi. to do like this, to do as follows (*Wolf, Bamboo Shoots*). Mu. *ia* a filler

īyer n. (Bahl) a wild animal.

īyehama pron. someone

ir vt. (Bahl *īr*) to reap paddy, — *āder* to reap, to thrash and store the crop, — *āmīj* to clean a spot of trees by cutting them, — *ini?* to reap in the dark and steal, — *god* to reap paddy for someone, — *buuhūnī* to begin to reap paddy, — *rakab* to reap and bring paddy to the threshing floor. Mu. *ir*

irādī n. (Bahl) castor bean. Mu. *er-anqī*

īrū? vi. (Bahl) to be reaped.

*īrū?**dīn* n. (Bahl) day of reaping.

iled vt. (Bahl) to smear. Mu. *ilad* 'to stick cow dung on a wall or dough on a pan'

isīj vi. (Bahl) see *isin*.

isī? vt. (Bahl) to show teeth. Mu. *isīrī*

isīrū? vi. (Bahl) to be shown teeth.

iskul, iskule n. school. E.

iskolasip n. scholarship. E.

isgā vt. (Bahl) to be jealous. Mu. *hisiyga*

ist'iti n. state. H.

ī? n. see *ik'*

ī? v. see *serej-ī?* *hor* musician.

iṭṭī n. (Bahl) liver. Mu. *iim*, Sa. *ihim*

ūbul n. (Bahl) shadow, shade. Mu. *umbul*

ūs a. high. H. *ūchā*, cf. As. *usul*, Bi. *usul*

ūiŋ vt. (Bahl, Barker 51) to twist, to twine. Mu. *ūi*

uka vt. (Bahl) to hit with the elbow. Mu. *uka* ‘to hit with an arm’

ukar bād-re adv. after that. S.

ugar n. sweat. Bi. *udgar*, Sa. *udgar da'k*, cf. Mu., As., Ho *balbal*

ugar vt. to sweat.

uḡāo vt. (Bahl) to collect, — *āpri?* *lāpi?* a term of abuse.

uḡāo āpri? lāpi? n. (Bahl) a term of abuse.

uḡār vt. (Bahl) to open. H.

ucud acad n. (Bahl) heap, mound. Mu. *acad ucud*

ūjar a. (Bahl) white.

ūjū vt. (Bahl) *dāb* — to arrange tiles on the roof of the house again. cf. Mu. *uju* ‘to develop a lump’

ujun vt. (Bahl) *sohē* — to tighten one’s dhoti.

ūtamā n. (Bahl) an insect which infests rice.

ūtū a. (Bahl) *ātā* — uneven land. Mu. *ata uṭu*

uṭ̄ao vt. to take up. Sadri *uṭhāek*.

uđ n. (Bahl *ūd*) mushroom, *bunum* — a white edible mushroom. Mu. *ūd*

uđ vt. (Bahl *ūd*) to swallow, (Bahl) — *god* to swallow at once, — *de?* to stick in the throat (while eating), — *boło* to swallow the spittle, — *haṭkāo* to stick in the throat (while eating). Mu. *ud*

uđuŋ vi. to come out. Mu. *uqun*

uđuŋ vt. (Bahl) to make someone come or go out. (Bahl) — *god* to pull out, *ūlī* — to take some thing out of one’s apron, *or* — to pull out, *katā* — to speak out, *gūm* — to separate by winnowing, *caṭā* — to rend, *jīl* — to emit flames, *ṇām* — to find out, *dūl* — to pour water out, *nīdā* — to pull the weeds out, *paurā* — to swim and bring something out of water, *bā?* — to pull out with the fishing hook, *baṭī* — to roll something or oneself out, *burā?* — to take water out by dipping a vessel into it, *sepey* — to carry on the palm of hand and carry out, *sobot* — to wash (color or dirt etc.) out, *tamdaō* — to find something out in the water, *halkāo* — to overflow, *hawir* — to take out with the hollow of hands, [to scoop], *hebkāo* — to push someone out by the neck. Mu. *uṛuŋ*

uṛiāđ vt. (Bahl) to coil around.

uṛi n. way

ūt n. (Bahl) curry, *jaū?* — rice and curry. Mu. *utu*

utarāo vt. (Bahl) to put something down, *or* — to pull down, — *bā?* to put something down quickly. H.

utuij vt. (Bahl) to mimic.

utuđ vt. (Bahl) to push the wood into the fire. Mu. *uṭub*

ūd n. (Bahl) a fish.

udum vi. (Bahl) to be warm by wearing clothes. Mu. *urgum*

udur vi. (Bahl) to snore. cf. Mu. *udur* to push someone’s back

udu? vt. (Bahl *udu?*) to talk, to tell, (Barker 50) to show, (Bahl) to back-bite, *kahanī* — to explain, *katā* — to explain, *serej* — to sing. Mu. *udub* ‘to explain’

udrā eme vt. to lend. Mu. *udura om*, As. *udara em*

unuđ n. (Bahl) uvula. Mu. *toṭoṇa*

upāy n. measure, device, means. H.

upās n. fast. H.

ūpī n. (Bahl) an insect. Mu. *upi* ‘moth’

upalāo vt. (Bahl) to remain above the level of the water (ref. to the lotus flower). Mu. *uplao*, *upal baa* ‘lotus’

ub n. (Bahl *ūb*) hair (of the head), *med* — eyelashes. Mu., Bi. *ub*

ub vi. (Bahl *ūb*) to entangle, to fall down; (Barker 10) to empty. Mu. *ub*

ubkā ārū n. (Bahl) a tuber.

ubkā? vi. (Bahl) to ooze out.

um vt. (Bahl *ūm*) to give a bath, to make someone bathe. Mu. *umun*

umun vt. (Bahl) to sprout. Mu. *omon*
umer n. age. H.
um-o, um-u? vi. to take a bath
umt̄āo vt. (Bahl) to lose zest for eating
 something again and again.
ūmtām vi. (Bahl) to attain puberty. cf.
 Mu. *mata*
umbul n. shadow (Bahl *ūbul*). Mu.,
 As., Bi., Ho *umbul*
uyu? vi. (Bahl *uyū?*) to rain. cf. Mu.
gama
ur(1) vt. (Bahl *ūr*) to peel off skin, dig.
 Mu. *uri* to peel off, *ur* 'to dig'
ur(2) vt. (Bahl *ūr*) *caba* — to finish.
urik' n. (Bahl *ūrī?*) cattle, cow, ox,
 bull. As. *uri?*, Bi. *uri*, Mu. *uri?*
urik' hon n. (Bahl *ūrī? hon*) calf. Mu.
uri? hon
ūrī'yak a. (Bahl) impotent (lit. like a
 cow or a bull).
uru n. (Bahl *ūrū*) an insect, black bee-
 tle. Mu. *uru*
ūl n. (Bahl) mango, — *sīñ* mango tree.
 Mu. *uli*
ulā vi.,vt. (Bahl *ūlā*) to vomit. Mu., Bi.
ula
ūlī n. (Bahl) apron, — *cabā* to put
 something whole into one's apron, —
uduñ to take some thing out of one's
 apron.
ulcā vt. (Bahl) to take out partially
 cooked rice.
usā vt. (Bahl) *bū?* — to bark like a dog,
 talk nonsense.
usādā vt. (Bahl) to boast.
usarāo vt. (Bahl) to cause someone to
 make haste.
usul a. (Bahl) high, tall, long.
usnā vt. (Bahl) to boil paddy for husk-
 ing. H.
uzu-e vt. (Barker 25) to bend some-
 thing straight
 $=e$ encl. he, she, it (third person singu-
 lar subject)
ek num. one, — *din* one day. H.
eklāo vt. (Bahl) to make someone
 tremble. Mu. *ekela*
ekdam adv. at all, very much. S.
ekla, ekle a. (Bahl *eklā*) alone. S. *ekel*

ekhādā n. (Bahl) wild boar.
ēgā kin (Bahl) mother; wife. Mu. *engā*
ēg āp n. (Bahl) mother and father, par-
 ents. Mu. *engā-apu*
ege vt. (Bahl) to rebuke. Mu.
 (Naguri) *ege*
ēg hanhār n. (Bahl) mother-in-law.
 Mu. *engā hanar*
engā n. mother; *engā-apa* parents.
 Mu. *engā*
eng-ap n. (Bahl *ēg-āp*) mother and fa-
 ther, parents. Mu. *engā-apu*
ece vt. to make, do; prefix of the
 causative, — *nel* to show, — *tula*
 to repair, to mend, (Bahl) — *eten* to
 do something for him/her, — *ginī* to
 cause to be habituated, — *ceped* to put
 the nipple into the child's mouth, —
dūdū to feed mild to a baby, — *bī* to
 give someone a full meal. Sa. —*oco*,
 cf. Mu. *-rika, -iri*
ece dudu vt. (Bahl *dūdū*) to feed milk
 to a baby.
eta? a. pron. (Bahl *etā?*) other, another.
 Mu. *eta?*
ēdā vt. (Bahl) to perform the first hair-
 cutting ceremony of a child.
ēdā? vi. (Bahl) of something (grains
 etc.) to leak out of a hole, to let drop.
 Mu. *enđa?*
erā n. (Bahl) sole of the shoe.
eten pron. (Bahl) his, her.
eten vt. (Bahl) *ece* — sto do something
 for him/her.
edel n. (Bahl) the silk cotton tree, —
rūā silk cotton. Mu. *edel*
en vt. (Bahl) to husk paddy, — *parom*
āgū to bring the husked rice from
 across (a river). Mu. *en*
enekle adv. (from *ekle* 'alone') all by
 oneself.
ene? vt. see *enek*.
epeñ n. (Bahl) lac worm. cf. Mu. *ēñe*
er part. not, see *ero*
erāgahā a. (Bahl) fool.
era n. (Bahl *erā*) wife; (Bahl) another
 person's wife (always with *-t*). Bi. *era*
hepel, Ho *erə*, Mu. *era* (in ritual)
erāy vt. (Bahl *erāñ*) to hate. Mu. *erāy*

to rebuke, cf. Mu. *hilay*

ere n. (Bahl) a bird. cf. Mu. *ceñe*

ere part. (Bahl) a negative particle. cf. Mu. *ere* 'bad omen'

ero part. (Bahl *ere*) not, cf. *mer*

erwel kin (Bahl) younger brother-in-law, husband's younger brother. Mu. *iril*

elāy n. (Bahl) radiation emanating from fire.

elāy vt. (Bahl) to radiate heat (of a fire). Mu. *elay*

elāy-ū? vi. (Bahl) to be exposed to the heat of fire.

ewa vt. (Bahl *ewā*) to give (recipient marked with an object suffix). Mu. *om, em*

ewer n. (Bahl) slope.

esed a. (Bahl) narrow. Mu. *esed* 'narrow mind'

esed vt. (Bahl) to make something narrow.

esel a. (Barker, Bahl *hesel*) fair-complexioned. Mu. *esel*

eßen dīn n. (Bahl) the day of husking paddy.

ōt^h n. (Bahl) lip. H.

okar bād-re adv. after that. S.

oko vt. to hide, to conceal, (Bahl) *tīl* — to hide something by burying it, *dāy* — to hide under a veil. Mu., As., Bi. *uku*

oko-n vi. to hide oneself. Mu. *ukun*

ogor comp.v. (Bahl) *āgū* — to bring something quickly, *kahanī* — to explain well, *jau?* — to cook rice.

ogor vt. (Bahl) *jom* — to eat quickly.

oŋ vt. (Bahl) to blow (a flute), to whistle. Mu. *oŋ, oroy* 'to play a flute'

oŋgle vt. see *oŋgol*

oŋe? vt. (Bahl) to crackle. Mu. *oŋe?*

oŋ vt. (Barker 20) to whittle

ot n. earth; (Bahl *ot*) floor; (Bahl) *borotā* — slippery soil. As. *ot*, Bi. *ote*, Mu. *ot*

otā vt. (Bahl) to press with fingers, — so to feel, to touch. Mu. *ota*

otey vi. (Bahl *otoy*) to be ready to go, to get going, *otey-inj* I am going

(*Twin*); (Bahl) to follow. Mu. *otoy* 'to follow'

otoy vt. see *otey*

otod n. (Bahl) back side of a house, cf. *olchā*

otor vt. (Bahl) to bruise.

oyo red vt. (Bahl) to cover oneself with a sheet of cloth before going to sleep. Mu. *uyu*

orā vi. (Bahl) to be scarred.

orād vt. (Bahl) to scarify.

ōr-e vt. see *or*

oro part. (also *ero*) negative particle, cf. *mer*.

orked n. (Bahl) wattle (of a bird).

or tanāo vt. (Bahl) to stretch by pulling. Mu. *or tanao*

ol vt. (Bahl) to write, to draw. Mu. *ol*

ola n. (Bahl) rabbit hole.

olaj vi. (Barker 49) to sleep

olo? n. (Bahl) a basket.

olc^hā,olsā n. (Bahl) back part of a house, cf. *otod*. cf. Mu. *kunḍam*

ol dā? n. (Bahl) saliva. Mu. *uli da?*

owā vt. (Bahl) *tū* — to let something be washed away.

ohār vt. (Bahl) to unveil. Mu. *oar* 'to scoop up'

ohor n. (Bahl) a tuber. Mu. *oor* 'Amorphophallus konjac'

ohrāo vt. (Bahl) to decrease (ref. to water in a stream). Mu. *oorao*

oh re itj. oh my! Mu. *oretay*

āt^hāo vt. (Bahl) to twist. Mu. *āt^hao* 'to wring out'

aek 'pron. oneself(Bahl 'third singular reflexive'). Mu. *ae?* 'he, she'

aij adv. today. S.

aur conj.,adv. and; again; more, further. H.

auri adv. again. cf. Mu. *auri* 'not yet'

kāūr n. (Bahl) moss.

kābiā n. (Bahl) a flower.

ka conj. that (complementizer); then

ka pron. what, which. S.

kāt n. (Bahl) thick bamboo stick.

kākā kin (Bahl) uncle: mother's younger sister's husband, father's younger brother, stepfather. Mu.

<i>kaka</i>	<i>kadarāo</i> vt. (Bahl) to make someone angry. Mu. <i>kadarao</i>
<i>kakaṛū</i> n. (Bahl) lizard. cf. Mu. <i>kakaru</i> 'pumpkin'	<i>kadarā?</i> vi. (Bahl) to be angry. Mu. <i>kadarao</i>
<i>kākī</i> kin (Bahl) aunt: father's younger brother's wife, mother's younger sister, step-mother. Mu. <i>kaki</i>	<i>kadom sīy</i> n. (Bahl) a tree. Mu. <i>kedom</i>
<i>kagarāo</i> vt. (Bahl) to remove. cf. Mu. <i>kangarao</i> 'to rinse the dishes'	<i>kanihār</i> n. (Bahl) place where grain is threshed. cf. Mu. <i>kolom</i>
<i>kacāṛ</i> n. (Bahl) crescent moon. Mu. <i>keca?</i> 'to wane'	<i>kaneā</i> n. (Bahl) bride. H. <i>kanyā</i>
<i>kacoāhī</i> vi. (Bahl) to be infirm after child birth.	<i>kantāo</i> vt. (Bahl) to spin.
<i>kackic</i> onom. snip!	<i>kantāoto sītom</i> n. (Bahl) home-spun yarn.
<i>-kaṭā</i> echo see <i>haṭā kaṭā</i> .	<i>kanda</i> n. bulbous root, — <i>kuila</i> roots and tubers. S.
<i>kaṭa</i> n. (Bahl) foot, <i>kaṭat</i> his/her foot. Mu. <i>kaṭa</i>	<i>kanpaṭī</i> n. (Bahl) temple.
<i>kaṭar</i> n. (Bahl) a big knife for cutting meat. Mu. <i>kaṭar</i>	<i>kanhā</i> vt. (Bahl) to rot.
<i>kaṭī?</i> hon a. (Bahl) a little bit. Mu. <i>kaṭī?</i>	<i>kan?</i> a pron. which, — <i>dur</i> which road (<i>Wolf</i>)
<i>kaṭ koṛay</i> n. (Bahl) leg. Mu. <i>kaṭa</i>	<i>kapās</i> n. (Bahl) cotton. H., Mu. <i>kad-som</i>
<i>kaṭ khōṛī</i> n. (Bahl) — <i>pahāṛ</i> a very rough hill.	<i>kāpi</i> n. notebook. E.
<i>kaṭ kʰoṛī pahāṛ</i> n. (Bahl) a very rough hill.	<i>kapū</i> vt. (Bahl) to cower, to put the tail between two legs out of fear (of a dog). Mu. <i>kapu</i> (of maize) to get ripe
<i>kaṭnai</i> n. (Bahl) wooden sandals. Mu. <i>kaṭu?</i>	<i>kaṭa</i> vt. (Bahl) to gnaw, to bite.
<i>kaṭ biṭī</i> kin (Bahl) step-daughter.	<i>karabā</i> a. (Bahl) spotted. Mu. <i>kabra</i>
<i>kaṭ beṭā</i> kin (Bahl) step-son.	<i>kābā?</i> kūbū? a. (Bahl) full-breasted, buxom.
<i>kaṭsi-saksa</i> a. hard to swallow (<i>Wolf</i>)	<i>karabā?</i> de? vt. (Bahl) to climb a tree embracing the trunk.
<i>kaṭ'ar sīy</i> n. (Bahl) jackfruit tree. Mu. <i>kanjara</i>	<i>kām</i> n. work. H.
<i>kaṭ'hi</i> n. firewood. cf. Mu. <i>saan</i>	<i>kamaṭā</i> n. (Bahl) blanket. Mu. <i>ka-maṇa</i>
<i>kaṭ'uaō</i> vt. (Bahl) to freeze. Mu. <i>kaṭuaō</i>	<i>kami</i> n. shortage. H.
<i>kaṭ'uaṇed</i> vt. (Bahl) to freeze to death.	<i>-kar</i> suffix genitive marker, — <i>bad-re</i> after
<i>kād</i> n. (Bahl) rafter of the roof.	<i>kara</i> pron. which, which one, — <i>uṛi</i> how, — <i>dur</i> which way; (Bahl <i>karā</i>) where (<i>Tiger</i> ; see <i>kare</i>). Bi. <i>kara-ta</i>
<i>kāṛāo</i> vt. (Bahl) to gnash.	<i>kara angī</i> adv. whither, which way, where. Bi. <i>kare</i> , Mu. <i>kore</i> , <i>okore</i>
<i>kaṛīā</i> a. (Bahl) blue, black. S. <i>kariyā</i>	<i>kara gatar</i> adv. whither, which way
<i>karæet bīj</i> n. (Bahl) a snake.	<i>karat</i> pron. — <i>hor</i> which side, — <i>ju-a-re</i> at some time
<i>katāṛī</i> n. (Bahl) sugarcane.	<i>karāyak</i> adv. (Bahl) how?
<i>kātū</i> n. (Bahl) knife. Mu. <i>katu</i>	<i>karār</i> n. (Bahl) slanting roof.
<i>katae</i> vt. (Barker 52 <i>katae</i>) to say (something)	<i>karāhī</i> n. (Bahl) griddle.
<i>katao</i> vi. to speak	<i>karī sīy</i> n. (Bahl) a tree.
<i>katao</i> vt. to speak to, to talk to	<i>kare</i> adv. where; anywhere. As. <i>oka?</i> re, Bi. <i>kare</i> , Mu. <i>kota?</i> , <i>kore</i> , Ho
<i>kat'a</i> n. story	
<i>kāt'ā</i> a. (Bahl) dark pink color.	

<i>okonta?</i> , Sa. <i>okare</i>	<i>kahī</i> adv. anywhere. S.
<i>kareā</i> n. loincloth, (Bahl) dhoti. S.	<i>kahī</i> pron. some, any, anything. S.
<i>kare-aēk</i> ’ pron. of where?	<i>kahīsā</i> a. (Bahl) some, any.
<i>kare-hen</i> vi. where is ...? (with pronominal suffixes before <i>hen</i> , §35)	<i>kuñī sīj</i> n. (Bahl) a tree.
<i>karōj sīj</i> n. (Bahl) a tree. Mu. <i>koronjo</i>	<i>kīdarā</i> n. (Bahl) a stringed musical instrument. Mu. <i>kendera</i>
<i>karkat</i> n. name of a plant. Mu. <i>karkata</i>	<i>kīdarō</i> vt. (Bahl) to bend, to whirl around, (Bahl) <i>dūl</i> — to pour water in a circular way, <i>nel</i> — to see all around. Sadri <i>kīdrāek</i>
<i>daru</i>	
<i>karkara-angi(t)</i> adv. this way and that way	<i>kīdarā?</i> vi. (Bahl) to be bent, to be whirling around.
<i>karcā</i> n. (<i>k^barca</i>) expense; (Bahl <i>karcā</i>) a patch of land surrounded by forests, a valley.	<i>ki</i> conj. complementizer, that
<i>karj-e</i> vt. to do what, see <i>karek</i> ’	<i>kīcī</i> n. (Bahl) matter from the eye. S.
<i>kard^ban</i> n. (Bahl) strings of thread tied around the waist. Mu. <i>kardani</i>	<i>kic^buā</i> n. (Bahl) tortoise. H., cf. Mu. <i>horo</i>
<i>karmā</i> n. (Bahl) a festival celebrated in the month of September, a dance performed in this festival.	<i>kīt</i> vt. (Bahl) to make effort to void excrement. Mu. <i>kid</i>
<i>karmī sīj</i> , <i>karī sīj</i> n. (Bahl) a tree.	<i>kirid</i> <i>kirid</i> n. (Bahl) shooting pain. Mu. <i>kirid kirid</i>
<i>karwek</i> ’, <i>karwej-e</i> vt. to do	<i>kītā</i> n. (Bahl) a herb. Mu. <i>kita</i> ‘palm’
<i>karsoli</i> , <i>karc^boli</i> n. (Bahl) a long-handled ladle. Mu. <i>karcul</i>	<i>kid^bol</i> a. (Bahl) dirty, muddy.
<i>karhānī</i> a. (Bahl) a late variety of paddy. Mu. <i>karanī baba</i>	= <i>kin</i> encl. third dual animate
<i>kalekal</i> a,adv. quiet, quietly	<i>kimin</i> kin (Bahl) daughter-in-law: son’s wife. Mu. <i>kimin</i>
<i>kalom</i> adv. (Bahl <i>niskālom</i>) next year. Mu. <i>kalom</i>	<i>kir</i> vt. (Bahl) to make a noise.
<i>kalkain</i> a. (Bahl) bothersome, cross (person).	<i>kirānā</i> a. (Bahl) of good quality.
<i>kalkain</i> vt. (Bahl) to bother someone.	<i>kirā</i> n. (Bahl) oath. Mu. <i>kiriya</i>
<i>kalt^bao</i> vt. (Bahl <i>kalthāo</i>) to turn upside-down, <i>bañī</i> — to turn upside down by rolling. cf. Mu. <i>palt^bao</i> , <i>paltī</i> ‘to turn over in bed’	<i>kilkilā?</i> vi. (Bahl) to run with a fluttering noise (of a cock).
<i>kawār</i> n. Kawar (name of a caste)	<i>kuñā</i> n. (Bahl) big pitcher. Mu. <i>kunđa</i>
<i>kāwā?</i> n. (Bahl) crow. Mu. <i>kau?</i>	<i>kuñāfī</i> n. (Bahl) upper end of a basket.
<i>kasarā</i> n. (Bahl) a big pitcher. Mu. <i>kanasa</i> <i>cañu</i>	<i>kuñātī</i> n. (Bahl) a dumb woman.
<i>kasaelī</i> n. (Bahl) betel nut; (Bahl, always with possessive suffix) glans of the penis. Mu. <i>kasaili</i>	<i>kuñābā</i> n. (Bahl) a shed, a hut. H.
<i>kasnā</i> n. (Bahl) strap, leather belt. Mu. <i>kuñābī sīj</i> n. (Bahl) a tree.	<i>kuñārī</i> masān n. (Bahl) ghost of a woman died in childbirth. Mu. <i>curin</i>
<i>kahani</i> , <i>kahānī</i> n. story. Mu. <i>kaani</i>	<i>kuñīlī</i> n. (Bahl) kernel of mango stone. Mu. <i>kuñīlī</i> ‘mahua seed’
<i>kahani</i> , <i>kahānī</i> vt. (Bahl <i>kahānī</i>) to tell a story; (Bahl) to answer. — <i>udū?</i> to explain, — <i>ogor</i> to explain well, — <i>bā?</i> to answer quickly.	<i>kukudcū</i> n. (Bahl) clucking of hen. Mu. <i>kokoreco</i>
	<i>kukufī?</i> vi. (Bahl) to be bent, to be curled.
	<i>kukun</i> vi. (Bahl) to swing on the mother’s back (of a child). Mu. <i>kukud</i> to curl up and sleep on the mother’s back
	<i>kucā</i> vt. (Bahl) to bend. Mu. <i>kuca</i> ‘to coil up’

kucarāo vt. (Bahl) to hate, to feel enmity toward someone.

kucarā? vi. (Bahl) to hate. Mu. *kucara* ‘to yell with anger’

kucū n. (Bahl) a basket for keeping fish.

kucū vt. (Bahl) to make someone retract his/her legs, *gete?* — to curl up while sleeping, *rebed* — to tuck dhoti in the waist.

kucun vt. (Bahl) to retract one’s legs. Mu. *kucun*

kuf vt. (Bahl) to make or cut something into small pieces.

kufanharī *īpilkū* n. (Bahl) galaxy of stars.

kūfāsī n. (Bahl) a small hammer. Mu. *koṭasi*

kūfī n. (Bahl) bitch. Mu. *kufila*

kūfī *kūfī* n. (Bahl) small pieces.

kufī? vt. (Bahl) to have broad hips. cf. Mu. *kufid* ‘to have a twisted back due to illness’

kūfom vt. (Bahl) to pound. Mu. *kufusa*, *tukusa*

kudari n. (Barker 36) mattock

kūfī n. (Bahl) a spade.

kūrid n. (Bahl) a big kite. Mu. *kuṛid* ‘kite, hawk’

kūrom n. chest (Bahl *kūrom*). Mu. *kūram*

kutarī n. (Bahl) a fish.

kudā vt. (Bahl) to return, to come back, (Bahl) — *go* to pay back, to return something, — *wek*’ to come back, *cudī* — to walk backwards, *wār* — to drive back. Mu. *kudao* ‘to drive off’

kuda-n vi. (Bahl *kudān*) to go back, see *kuda*

kudā n. (Bahl) heap.

-kun suffix and so on

kunda n. dumb (Bahl *kūdī* ‘dumb woman’). As. *konda*

kuparī n. (Bahl) skin of a fish. cf. Mu. *cōēya*

kūbā, *kūbū* n. (Bahl) hump. Mu. *kuba*

kūbarā vt. (Bahl) to become crook-backed.

kurkucā? vt. (Bahl) to gargle, to rinse one’s mouth. cf. Mu. *gara-gara*

kūl n. tiger, (Bahl) lion. Mu. *kul*

kulahi n. (Bahl *kūlāhī*) a hare, a rabbit. Mu. *kulae*

kūsī n. (Bahl) buttock.

kūha n. (Bahl *kūhā*) fog, mist. Mu. *kōāsi*

kuhunī n. (Bahl) elbow. H.

kuhlāo vt. (Bahl) to beat violently. cf. Mu. *kuṛukao*

kēō, *keo* n. (Bahl) lip, chin. Mu. *kiuwa*

kēōlā n. (Bahl) a grain parcher, a person belonging to this caste.

kēōlī *sīj* n. (Bahl) a tree.

kēkar *sīj* n. (Bahl) a tree.

kejhar n. threshing floor. cf. Mu. *kolom*

keje? a. (Bahl) hard. Mu. *keje?*

keje? vi. (Bahl) to be hard. Mu. *keje?*

keṭī a. (Bahl) niggardly.

ked vt. (Bahl) *burum* — to hide under wings.

kerā n. (Bahl) small grains of rice. cf. Mu. *kudi*

keṛe vt. (Bahl) to loosen something; to pacify a quarrel, — *go* to pacify a quarrel completely

keṛed vt. (Bahl) to tuck one’s dhoti on one’s waist. Mu. *keṛed* ‘to touch (an insect, etc.)’

kētā n. (Bahl) fin of a fish.

kenā *ārā?* n. (Bahl) a green leafy plant eaten as a vegetable.

kerā, *keṛā* n. (Bahl) banana. cf. Krx. *keṛā*, H. *kelā*

kerkeṭā n. (Bahl) a bird. Mu. *kerkeṭa*

kelolin vt. (Bahl) to pray.

kelwa n. lunch, — *biyari* lunch and supper (*Tiger*). S. *kalvā*

kēhā n. (Bahl) a bird. Mu. *kēyā* ‘to fly down’

kōdā n. (Bahl) dumb.

kōbe n. (Bahl) an insect which infests bamboos.

koā n. (Bahl) pulp of jackfruit; cocoon, cf. *tasar*. Mu. *kosa*

koāneā adj. (Bahl) nothing, none, see *kowa*

koenār n. (Bahl) a wild plant.

<i>kokor</i> n. (Bahl) owl. Mu. <i>kokor</i>	<i>kolo dā?āt</i> n. (Bahl) a tuber.
<i>kokorā</i> n. (Bahl) a winged insect.	<i>kolgeā-kin</i> n. (Bahl) couple, parents.
<i>koko?</i> n. (Bahl) game (children's word). Mu. <i>koko?</i> 'a game like hockey'	Mu. <i>kulgīya</i>
<i>koytāo</i> vt. (Bahl) to curl while sleeping.	<i>kolso</i> vt. (Bahl) to kick. Mu. <i>kunusu</i>
<i>koce</i> vt. (Bahl) to walk with the neck drawn forward (ref. to animals). Mu. <i>koce</i>	<i>kowa</i> vi. not to be, not to exist. cf. Mu. <i>bano?</i>
<i>kojā</i> n. (Bahl) dog.	<i>kowan</i> vi. (in <i>kowan-e-a</i>) see <i>kowa</i>
<i>kojā</i> vt. (Bahl) to shake off. Mu. <i>kojā</i>	<i>kose</i> vt. (Bahl) to chew tobacco.
<i>koje?</i> vt. (Bahl; Barker 30, 42 <i>kwoṭeq</i>) to hammer. Mu. <i>koje?</i>	<i>kosom gʰūl</i> n. (Bahl) a variety of rice.
<i>kotoār</i> n. (Bahl) a go-between in marriage negotiations. cf. Mu. <i>dutam</i> , S. <i>aguā</i>	<i>kosom gʰūl</i> n. (Bahl) a variety of rice.
<i>koṭob</i> vt. (Bahl) to collect wood in a place and set it on fire. Mu. <i>kuṭub</i>	<i>kosom sīn</i> n. (Bahl) a tree.
<i>kojka</i> n. (Bahl) squirrel. cf. Mu. <i>tuṭu</i>	<i>kohonḍā</i> n. (Bahl) <i>kohōḍā</i> pumpkin, (Bahl) <i>patāl</i> — a plant. S.
<i>kod</i> n. (Bahl) penis.	<i>kohrā</i> n. (Bahl) fried meat eaten with rice beer. Mu. <i>koora</i>
<i>koḍa</i> vt. (Bahl) to loosen the earth around a plant. Mu. <i>koṛao</i>	<i>kātīcī</i> n. (Bahl) scissors. H.
<i>koṛā</i> vt. (Bahl) to hold a child in one's lap. S. <i>korā</i>	<i>kaedā</i> vt. (Bahl) to punish.
<i>koṛay</i> n. (Bahl) see <i>kāṭ koṛay</i>	<i>kaer</i> a. (Bahl) angry. Mu. <i>kaerao</i>
<i>koṛar</i> kin (Bahl) <i>korāṭ</i> grandchild, grandson, granddaughter. Sa. <i>goṛom</i>	<i>kaerahā</i> a. (Bahl) angry. Mu. <i>kaerao</i>
<i>koṛa</i>	<i>kauā cʰalā</i> n. (Bahl) skin.
<i>koṛeān āmij</i> vt. (Bahl) to make clean and level.	<i>kapkao</i> vi. (Barker 43) to close
<i>koṛoi</i> n. (Bahl) horizontal rafters of the roof.	<i>kʰāṭē kʰūṭāṭ</i> vt. (Bahl) to speak through the nose.
<i>kono</i> pron. someone, something. S.	<i>kʰāṭē kʰūṭāṭ</i> vt. (Bahl) to speak through the nose. Mu. <i>kāē kūl</i> 'to mumble'
<i>konoj</i> vt. (Bahl) to knock someone down, <i>hebkāo</i> — to grab someone by the neck and throw him down.	<i>kʰāgarāo</i> vt. (Bahl) to rinse pots and pans.
<i>kope</i> vt. (Bahl) to stuff food into the mouth. Mu. <i>kope</i>	<i>kʰācā</i> n. (Bahl) a big bamboo basket. Mu. <i>kāci</i>
<i>kopol bīy</i> n. (Bahl) a snake.	<i>kʰād</i> n. (Bahl) shoulder. cf. H. <i>kaṇḍhā</i>
<i>kobo?</i> vt. (Bahl) to look through a hole with head erect, to peep, (Bahl) — <i>āgū</i> to peep and come back, — <i>idī</i> to go while peeping, — <i>navān</i> to keep peeping. Mu. <i>kobo?</i> to droop the head, cf. Mu. <i>koyo?</i> 'to peep'	<i>kʰāsā</i> n. (Bahl) a kind of long grass.
<i>koyo?</i> vt. (Bahl) to peep through a hole. Mu. <i>koyo?</i>	<i>kʰakʰanā</i> n. (Bahl) a big bangle worn by women.
<i>korkot sīn</i> n. (Bahl) a tree.	<i>kʰajarī</i> n. (Bahl) itch.
	<i>kʰādū āmin</i> vt. (Bahl) to wipe something clean.
	<i>kʰatam</i> n. end. H.
	<i>kʰatam</i> vi.,vt. to end; to finish
	<i>kʰatkā?</i> vt.? (Bahl) to sizzle (of water while boiling).
	<i>kʰādā</i> n. (Bahl) refuse.
	<i>kʰadarā</i> n. (Bahl) a gluttonous man.
	<i>kʰadarī</i> n. (Bahl) a gluttonous woman.
	<i>kʰadar kʰoyā</i> a. (Bahl) rough (ref. to wood).
	<i>kʰānē</i> n. time. S.
	<i>kʰane</i> adv. then. S.
	<i>kʰapāo</i> vt. (Bahl) to shut tight. Mu. <i>kʰapao</i>

<i>k^habar</i> n. news. H.	<i>k^heldin</i> n. (Bahl) a dancing girl. S.
<i>k^hār</i> n. (Bahl) salinity.	<i>k^hoksā</i> vi. (Bahl) to rot (of wood).
<i>k^harāo</i> vt.? (Bahl) to become scorching hot (ref. to the weather). Mu. <i>karaō</i> ‘to overcook’	<i>k^hoŋsa</i> n. (Bahl) hair pin. Mu. <i>kongoso</i>
<i>k^harā?</i> vi. (Bahl) to be scorching hot.	<i>k^hodros</i> vt. (Bahl) to clear throat.
<i>k^hark^harā?</i> vi. (Bahl) to have the eyes and throat irritated by smoke.	<i>k^hompā, k^hōpā</i> n. (Bahl) tress.
<i>k^harca</i> vt. to spend (money) (<i>My Life</i>). H.	<i>k^hoyā</i> a. (Bahl) <i>k^hadar</i> — rough (ref. to wood).
<i>k^harci</i> n. (Bahl) refuse in an animal’s stomach.	<i>k^hordāo</i> vt. (Bahl) to scrape food with fingers, — <i>āmiy</i> to scrape food with fingers and clean.
<i>k^harboj, k^harbojā</i> n. (Bahl) a melon-like fruit. H.	<i>k^ho?</i> n. cough, (Bahl) — <i>asid juā?</i> to have very strong cough, — <i>mathrom</i> cough and cold, to catch cough and cold. Mu. <i>ku?</i>
<i>k^harrā</i> n. (Bahl) fishing stream.	<i>k^haek-piek</i> n. eating and drinking, board. Sadri
<i>k^harhaqī</i> n. (Bahl) a fish.	<i>k^hairī sīŋ</i> n. (Bahl) a tree.
<i>k^hālā</i> n. (Bahl) leaf plate for eating rice. Mu. <i>kalu?</i>	<i>gāgaī</i> n. (Bahl) millet. Mu. <i>ganyae</i>
<i>k^hasālāo</i> vt. (Bahl) to abort.	<i>gādā</i> n. (Bahl) a weaver caste.
<i>k^hasī</i> n. castrated goat, wether. H., Mu. <i>kasi</i>	<i>gādā kohārī</i> n. (Bahl) centipede.
<i>k^hasū</i> n. (Bahl) itch. Mu. <i>kasua</i>	<i>gādā kohārī</i> n. (Bahl) centipede.
<i>k^hia</i> vt. to feed. S. <i>k^hiyāek</i> , Mu. <i>kiyao</i>	<i>gādū tirīŋ</i> n. (Bahl) gum, any back tooth. Mu. <i>tirīŋ</i>
<i>k^hik^hir būā?</i> n. (Bahl) fox. cf. Mu. <i>tuyu</i>	<i>gā</i> part. (Bahl) an expression used in addressing a man to denote “my dear”. Mu. <i>ga</i>
<i>k^hijur</i> n. (Bahl) date fruit.	<i>gāō</i> n. (Bahl <i>gāō</i>) village, cf. Grierson <i>watu</i> . Mu. <i>hatu</i> , Sa. <i>ato</i>
<i>k^hitī-barī</i> n. cultivation. H.	<i>gagarā</i> n. (Bahl) brass vessel for water. S. <i>gagrī</i>
<i>k^hilā</i> n. (Bahl) nail, peg.	<i>gagāl</i> vt. (Bahl) to scratch in search of food (ref. to birds).
<i>k^his</i> n. (Bahl) anger. Mu. <i>kīs</i>	<i>gageām</i> vt. (Bahl) to tickle the sole of foot.
<i>k^hunṭa</i> n. pole, bar, stick, (Bahl) wooden pillar. As. <i>khumṭa</i> , Mu. <i>kunṭa</i> , Ho <i>kunṭu</i> , Sa. <i>k^honṭi</i>	<i>gagmāj</i> vt. (Bahl) to tickle.
<i>k^hunṭī</i> n. (Bahl) iron peg, hook. Mu. <i>kanṭi</i>	<i>gagri</i> n. pot
<i>k^hudī</i> n. (Bahl) rice broken into small pieces. Mu. <i>kudi</i>	<i>gac^haī</i> n. (Bahl) a lizard. Mu. <i>gacanji</i>
<i>k^hudiā</i> vt. (Bahl) to break something into small pieces.	<i>gāj</i> vt. (Bahl) to collect the reaped paddy. S. <i>gaj</i>
<i>k^hūr</i> n. (Bahl) hoof. Mu. <i>k^hur</i>	<i>gājī</i> n. pile, heap, stack. Mu. <i>gajjao</i>
<i>k^hursī</i> n. (Bahl) see <i>kursī</i>	<i>gafī</i> n. (Bahl <i>gafī</i>) lime stone. Mu. <i>gafī</i>
<i>k^hurhā</i> n. (Bahl) a cattle disease. Mu. <i>kura</i>	<i>gafī</i> n. tub (?) (<i>Twin</i>)
<i>k^hurhā</i> vt. (Bahl) to have this cattle disease.	<i>garaī</i> n. (Bahl) a fish (Osada ‘from /gara-hai/ river-fish’).
<i>k^hulnī</i> n. (Bahl) key.	<i>gari</i> n. (Bahl) monkey. Mu. <i>gari</i>
<i>k^hus</i> a. happy. H.	<i>gargarhā</i> a. (Bahl) deep (color).
<i>k^hejā</i> n. (Bahl) a small pile of vegetables etc. Mu. <i>keja</i>	<i>gatar</i> n. body. S.
<i>k^hetī</i> n. cultivation. H.	<i>gatob</i> vt. (Bahl) to count.
<i>k^hersārī sīŋ</i> n. (Bahl) a tree.	<i>gad</i> n. sap

gadī n. (Bahl) wooden toy.

gad-gad a. sticky. Mu. *gada-gada* (of soup) too thick

gadā n. (Bahl) donkey. H.

gapa adv. (Bahl) *gapā* tomorrow. Mu. *gapa*

gapādā dīn adv. (Bahl) tomorrow.

gamela n. jar, pot. Mu. *gamla*, Ho. *gamala*, Sa. *gamla*

gayār n. (Bahl) cowherd.

gayā sīm n. (Bahl) castrated cock.

gayom vt. (Bahl) to wipe out something with hands. Mu. *gayob*

gayom āmīj vt. (Bahl) to wipe something clean with hands.

gayom sakurāo vt. (Bahl) to arrange hair with hands.

garāo vt. (Bahl) to filter.

garāh n. (Bahl) bad omen. Mu. *gara*

garnā n. (Bahl) an enclosure for protection of chickens.

garhan n. (Bahl) eclipse. H. *grahan*

galan vt. (Bahl) to intertwine. Mu. *galan*

galiā vt. (Bahl) to stuff tobacco in the mouth.

galpū n. (Bahl) cheeks.

gasāo vt. (Bahl) to (of dirt etc.) stick under one's nails. cf. Mu. *gasao* 'to show due respect'

gasik' vt. (Bahl) *gasī?* to break wind, to fart. Mu. *gasi?*

gahir a. deep, thick. S. *gahrā*

gī vt. (Bahl) to smell. Mu. *jīj*

gik' vi.,vt. (Bahl) *gī?*; Barker 22, 45 *gij* to open. Mu. *ge?* 'to scrape off'

gijar *gijar* vi. (Bahl) to trifle. Mu. *gejer* *gejer*

gītū kin (Bahl) nephew, male ego's sister's son, female ego's brother's son. Mu. *gēre*

gītīr n. (Bahl) earwax. cf. Mu. *iquad*

gitiyū? vi. (Bahl) to feel embarrassed in going.

gidātī n. (Bahl) a bat.

gīdūr n. (Bahl) a big bat.

-ginī vi. (Bahl) to be habituated (always used as a second member in compound verbs), (Bahl) *uqun* — to be habituated to come out quickly, *katā* — to be in the habit of speaking very fast, *jom* — to be in the habit of eating quickly, *nīr* — to have the habit of running fast, *racā?* — to rebuke in quick succession, *sene* — to go quickly. Naguri Mu. *gini*

ginti n. calculation. H.

giyu? vi. (Bahl) *gīyū?* to [be] embarrass[ed], (Barker 51) to be ashamed. Mu. *giyu?*

girā n. (Bahl) a net for catching fish. Mu. *gira*

girāo vt. (Bahl) to gnaw.

girhat n. (Bahl) farmer, a rich man.

gil vt. (Bahl) *gil* to beat with the clenched hand or fist, (Barker 19) to pound, (Bahl) — *o* to beat someone so as to cause a swelling, — *goe?* to beat someone to death.

gil n. (Bahl) fist. Mu. *gil*

gūgiā(-kin) kin (Bahl) female ego and father's elder brother's wife. Mu. *gungu*

guānī vt. (Bahl) to dazzle.

guīt hon a. (Bahl) a little bit. Mu. *guīt* 'gravel'

guturguyud a. (Bahl) round.

guya n. a guest. S. *gutiya*

-guīt suffix and so on

gudā n. see *gudri*

gūdū cūfū n. (Bahl) a big field rat. Mu. *gūru*

gudulū n. (Bahl) a food grain. Mu. *gūrulu* 'Panicum miliare'

gūtā n. (Bahl) dwelling place of pigs. Mu. *gura*

guruā a. (Bahl) sweet. cf. Mu. *guru* 'sugarcane'

gurumā n. (Bahl) a ball (of thread etc.).

gurmaonā sīn n. (Bahl) a tree.

gurle-gar n. term of abuse (*Tiger*)

gūr'ho n. (Bahl) place where garbage is thrown.

gūndā n. powder. cf. Mu. *holoy*, *gūndā*

gutalī n. (Bahl) tickling sensation.

gutalī vt. (Bahl) to tickle.

gutī n. (Bahl) clan, person belonging

to one's own clan. Mu. *goți*
gutū vt. (Bahl) to thread. Mu. *gutu* 'to
 weave a garland'
gudarā vt. (Bahl) to finish work.
guddat n. (Barker 43) insides
gudri n. (Bahl *gudarī*; Barker 18
gudri) shed for goats, goat pen, cf.
guda. Mu. *guduṛi*
gunainū? vt. (Bahl) to worry about.
gunhon a.,adv. a little
gūm vt. (Bahl) to winnow, — *uduy* to
 separate by winnowing. Mu. *gum*
gumāt̄om sīj n. (Bahl) a tree.
gūrī vt. (Bahl) to smear with mud. Mu.
guri? 'to smear the floor with cow-
 dung'
gulābī a. (Bahl) pink. Mu. *gulabi*
gulahī n. (Bahl) a variety of rice.
gulu vt. (Bahl *gulū*, Barker *gulu-e*) to
 toss.
guhī n. (Bahl) louse.
gēt^(h) n. (Bahl) wrist.
ged(e) vt. (Bahl *ged*) to cut, cf. -*god*.
 Mu. *ged*, As. *god*
gere n. (Bahl) duck. Mu. *gede*
genđel n. (Bahl *gēđel*) ant.
getek' vi. (Barker 17 *geted*) to sleep, to
 lie down to sleep; to take rest, (Bahl)
 — *hopor* to sleep close to someone;
 — *kucu* to curl up while sleeping. Mu.
giti?
gedā lāpī? n. (Bahl) a baby in arms.
gedna n. vulture
genda n. (Bahl *gēđā*) marigold flower.
 H.
gendra n. (Bahl *gēđarā*) rags.
ger vt. (Bahl) to gnaw. Mu. *ger*
gerā n. (Bahl) refuse of iron ore [slag].
 Mu. *gera diri*
gerā vt. vt. (Bahl) *nel* — to see in all
 the four directions, *nel* — *javān* to
 keep looking in all the four directions.
geraj vt. (Bahl *gerāŋ*) to articulate
 groans, cry in pain. Mu. *geraj*
gele? vt. (Bahl) to sprout. Mu. *gele?*
 'to scoop out (threshed rice etc.)'
gōgād n. (Bahl) a plant used in making
 rice beer. Mu. *konya*
-go vi. completive compound verb,

(Bahl) *katā* — to tell completely,
kudā — to pay back, to return something, *kere* — to pacify a quarrel completely, *tōykāo* — to drive a nail into something completely, *nel* — to open the eyes.
goī kin (Bahl) a girl in wife's sister's category, a female friend. S.
goe itj. see *goy*
goek' vi. (Bahl *goej~goe?*; Barker
gwəd) to die, (Bahl) *wakā* —,
 (Barker) — *jua?* to die; v.refl. to hang oneself. Mu. *gojo?*
goek' vt. to kill (cf. *net*), (Bahl) *gīl* —
 vt. to beat someone to death. Mu.
goe?
goet^{hā} n. (Bahl) dry cowdung. Mu.
gōēta
goerla n. (Bahl) cattle shed.
gogo? vi. (Bahl) to be pregnant. Mu.
gogo 'to copulate'
gogořī? n. (Bahl) a porter.
goj vt. (Bahl) to answer in affirmative.
got adv. (Bahl) *mīl* — one each.
gojā a. whole, all. Mu. *gojā*
gojā a. (Bahl) round. Mu. *gojā*
-gotuj suffix classifier, ... pieces
-god comp.v. (Barker 30 -*gwod*) com-
 plicative or intensive marker, (Bahl)
ak^harij — to sell something com-
 pletely, *ārā?* — to let someone go
 completely, *ayum* — to listen atten-
 tively, *īr* — to reap the paddy for
 some one, *ītī?* — to put out a fire
 completely, *ūd* — to swallow at once,
uduy — to pull out. Mu. -*god*
gođā n. (Bahl) field, an open plain.
 Mu. *gora*
gořāo (1) vt. (Bahl) to dissolve.
gořāo (2) vt. (Bahl) to make noise.
gopo vt. (Bahl) to accompany some-
 one. Mu. *goyom*
gone vt. (Bahl) to hold a child on one's
 back supported by a piece of cloth.
gotā? vt. (Bahl) to take a little quantity
 with a finger. Mu. *gota?* 'to scratch or
 tap with finger'
goted, *goter* comp.v. completive
 marker, *goter-ik'*, *goted-a*, etc.

godam n. (Bahl) liquor.

gondro n. (Barker 19, 26) a species of ant

gobor n. (Bahl) cowdung. H.

gomke n. lord; sir. Mu. *gomke*

goy itj. (Barkar 30 *gwe*) listen!, look!

gor n. (Bahl) unattractive person.

gorelā n. (Bahl) sparrow. H.

golāl n. (Bahl) exchange of girls in marriage.

goloā a. (Bahl) brown.

goloy vt. (Bahl) to call, to shout.

gose? vt. (Bahl) to part or lift a woman's waist cloth in order to expose what is covered. Mu. *gose*

goso vt. (Bahl) to wither (of flowers and plants etc.). Mu. *goso*

gohom n. (Bahl) wheat. Mu. *goom*

go?, *gog-e* vt. to take up, to adopt. Mu. *go?* 'to carry'

go? vt. (Barker *gwog*) to take, to carry; (Bahl) to borrow, to carry a load; (Bahl) — *artij* to abduct, to kidnap. Mu. *go?*

gæt n. kind of tuber

gae n. cattle, cow. H.

gaer n. (Bahl) line.

gəŋti vt. (Barker 43) to knot

għād a. (Bahl) dense (forest).

għāo n. (Bahl) wound. H.

għagħar n. (Bahl) a bird. cf. Mu. *per-owā*

għāgħi n. (Bahl) waterfall. S. *għāgħi*

għaqqa dħu n. (Bahl) rain and storm.

għaqqa dħu n. (Bahl) rain and storm.

għaqao vi. to decrease, to be reduced. Mu. *għaqao*

għaqbi n. (Bahl) noise of treading with heavy steps. Mu. *għadha-giddi* (with fist), cf. *day-du* (trampling)

għaqbi vt. (Bahl) to tread with heavy steps.

għaqi n. (Bahl) watch. H.

għaqi *għaqi* adv. (Bahl) again and again. S.

-*għanji*, -*għanja*, -*għana* encl. marks simultaneous action, while, ...ing

għanji n. (Bahl) knot.

għānā n. (Bahl) sledge hammer. S. *għānā*

għarjaya n. (Bahl) man who lives with his wife's parents. Mu. *gorjonead*

għale part. (Bahl) emphatic particle. Mu. *am għale* 'hey, you!'

għiū n. (Bahl) ghee, heated and clarified butter-fat. Mu. *giyu-gotom*

għiġi *għiġi* vt. (Bahl) to dance heavily (of a fat woman). cf. Mu. *ligir ligir*

għungħā n. chin (Bahl *għoġġa* adam's apple). Mu. *għunġa*

għuġġi n. (Bahl) ankle.

għun n. (Bahl) an insect which infests wood. S.

għumao vi.,vt. to go around; to turn. H.

għul vt. (Bahl) to whistle. Mu. *għole*

għerā? vi. (Bahl) to whirl around. Mu. *għerāo*

għoġġā n. (Bahl) Adam's apple.

għoġġi n. (Bahl) cockle, snail.

għorġa n. (Bahl) fence.

caur n. (Bahl) tail.

cāet a. (Bahl) cunning, clever.

cādā n. (Bahl) wild sheep.

cakar a. (Bahl) wide. Mu. *cakar*

cakalā n. (Bahl) small basket made by children.

cako vt. (Bahl) to suck. cf. Mu. *caka* 'to taste'

cakom *cakom* onom. of gobbling. Mu. *cakom* *cakom*

cakla n. a bale

cacalao? *ħoġ* n. (Bahl) driver. Mu. *calao* *ħoġ*

caħa? vt. (Bahl) to slap, — *uđu* to rend, — *bā?* to slap in quick succession, — *wi* the noise of slapping. Mu. *caħħa* *caħħa* onom. of slapping

caři n. (Bahl) halting place for officers in a village.

catu n. (Bahl *catu*) an earthen pot for cooking rice; jar, cf. *baha*. Mu. *catu*

catu bo? n. (Bahl) the big headed one (pot). Mu. *catu* *bo?*

caħurā? *dōge* n. (Bahl) belly of the pitcher, the middle part of the pitcher.

caħob vt. (Bahl) to click, — *caħob* to click repeatedly. Mu. *caħob*, *coħab* 'to

lap up'

caflay vi. (Bahl) to become bald, — *bo?* bald head. cf. Mu. *caṛe* 'bald'

caṭar n. (Bahl) a tuber.

caṛlom n. tail. As. *calom*, Bi. *calom*, Mu. *cad'lom*, Ho *cad'lom*, Sa. *cadboj*

caṇa, cāṛa vt. (Bahl) *caṇā* to stand something up, to stop, — *aṭu* leave something standing

cādar n. (Bahl) sheet of cloth. H.

caba(e) vt. to crush, to shatter to pieces (Bahl *cabā* 'to be finished')

cabā vi. (Bahl) to be finished, — *ūr* vt. to finish, *ūlī* — to put something whole into one's apron, *lo* — to be reduced to ashes. Mu., Ho, Sa. *caba*

camār n. (Bahl) cobbler. H.

camkā? vi. (Bahl) to shine. Mu. *camkao*

cāyā n. (Bahl) an insect. Mu. *cāyā*

carā n. (Bahl) *bansi* — an insect, *naer* — an insect. Mu. *hai cara*

cārā n. (Bahl) fodder. H.

carat-carat onom. of licking. cf. Mu. *coṭab coṭab*

calāo vt. (Bahl) to remove, to drive. Mu. *calao*

calā? vi. (Bahl) to get out of the way. Mu. *calā?* (of lac insects) to move from a tree to another

calom n. (Bahl) tail, see *caṛlom*

calte postp. for, due to. H.

cawṭ vi. see *cot*

cāh n. (Bahl) tea. Mu. *cā*

cahab vt. to gobble up. Mu. *cāb*

cahū n. (Bahl) jaw. Mu. *cāua* 'jaw muscles'

cahe n. (Bahl) *lādā* — chit chat.

ciād vi. (Bahl) to wake up from sleep, — *āj* to be kept awake till morning.

cīūr sīj, sīū sīj n. (Bahl) a tree. Mu. *sinju*

cīk n. (Bahl) a weaver.

cīk'halā n. (Bahl) mud.

cīgur qāg n. (Bahl) a pole to carry harvested paddy. Mu. *cīguri qāy*

cīcī n. (Bahl) filth (used only by children). Mu. *cici* yuck!

cīj n. (Bahl) *jojom* — foodstuff.

cīṭāñī n. (Bahl) long wooden laddle for stirring rice while cooking.

cītīr bāhṛī n. (Bahl) a child's first shave after birth.

cīdīj n. (Bahl) scorpion.

cīṭā n. (Bahl) leopard. Mu. *cīta kula, cīti kula*

cītī n. (Bahl) a snake. Mu. *cīti biy* 'Bungarus arcuatus'

cītīāo vt. (Bahl) to rust.

cīnī n. (Bahl) sugar. H.

cīnī āgarī n. (Bahl) the little finger.

cīpūā n. (Bahl) bellows.

cīpūso vt. (Bahl) to feel by touch. Mu. *capu*

cīpōd vt. (Bahl) to crush. Mu. *cipud, sīpud* to knead, to squeeze

cīcīfī n. (Bahl) plant armed with prickles.

cīrīpī n. (Bahl) skin of a fish. Mu. *cirpi* a small silvery fish (EM)

cīla pron. what; why; some. Bi. *cili*, Mu. *cana?*, *cīna?*, Ho *cīna?*, Sa. *cet'*

cīlāyak adv. (Bahl) like what, how. Mu. *cilkana?*

cīla-laga adv. for what, why. Mu. *cilkate*

cīlcīla pron. something, anything, whatever

cīlpā n. (Bahl) chips of wood, shavings.

cīlpī n. (Bahl) skin of a fish.

cīhākō vt. (Bahl) to long for something, desire.

cīūdī n. (Bahl) top-knot. Mu. *cundi*

cīūdūkūlī? n. (Bahl) mountain peak.

cīūā pron. (Bahl) what.

cuamana phr. who knows? (Firefly)

cuer vt. (Bahl) *nel* — to be on the watch.

cukā n. (Bahl) small earthen vessel for keeping oil. Mu. *cuka?*

cukiā n. (Bahl) small earthen vessel for keeping oil.

cukūlī n. (Bahl) a leaf spoon.

cukūru n. (Bahl) *cukūlū* leaf covering for protection from rain. Mu. *cukūru*

cukur vt. (Bahl) — *dūru?* to sit on

one's hunches, crouch. cf. Mu. *cunju*
dub

cunji n. (Bahl *cnūgī*) cigar, churut.
 Mu. *cunji*

cucuŋ vt. (Bahl) to urinate.

cucuŋ dā? n. (Bahl) urine.

cucud vt. (Bahl) to fold.

cuŋā n. (Bahl) *marā?* — comb of peachen.

cuŋit n. (Bahl) the tip of the tongue.

cuŋu n. (Bahl *cuŋū*) rat, — *hon* the young of a rat, *gūdū* — a big field rat, *togo* — a kind of rat. Mu. *cuŋu*

cuŋī vi. (Bahl) to walk on tip-toes, — *cuŋī* to keep on walking on tip-toes, — *kudā* to walk backwards. cf. Mu. *qidī qidī sen*

cubałī n. (Bahl) *laī* — filthy talk.

cubałī vt. (Bahl) *laī* — to talk nonsense.

cubałī n. (Bahl *cubā?*) foreign matter in the eye. Mu. *cubałī*

cūmā n. (Bahl) a ceremony in Korwa marriage when all the relatives give presents to the bride and the bridegroom. Mu. *cuman*

cūrī n. (Bahl) bangle. Mu. *curi*

curail n. (Bahl) a she-devil. S.

curlū vt. (Bahl) to protrude one's lips. Mu. *curlu?* 'term of abuse'

cūlahā n. (Bahl) fireplace. S.

cuwer vi. to turn around, to come back, *danā* — to wander and come back (Firefly).

cere-ced būrū n. (Bahl) a bare hill.

cenele pron. see *cele*

ceped vt. (Bahl) to put a tip of something into one's mouth, *ece* — to put the nipple into the child's mouth. Mu. *cepeł*

cere postp. at the place of, with *cele* pron. what. Mu. *canał*, *cinał*

cōgā n. (Bahl) funnel. H.

cōgād vt. (Bahl) to break from the stem and fall down (ref. to fruits and flowers).

cōdā vt. (Bahl) to put (a pot etc.) on fire, — *ājed* to dry by putting on fire.

cokā n. (Bahl) stem of a plant. Mu.

coka? husk, peel

cokorad n. (Bahl) beehive.

coco?, co? n. (Bahl) vulva (only of a small girl).

coł n. (Bahl) top, upper part of anything. Mu. *cuti*

coł vt. (Bahl; Barker 8, 44 *cawl*) to tread.

cod n. (Bahl) step.

codøy codøy adv. (Bahl) stepping slowly.

codo? vi. (Bahl) to walk on tip-toes.

cotā n. (Bahl) dung excreted by a cow etc. at one time.

copāo vi. to get drunk.

corā vt. (Bahl) to lift something with the thumb and one finger. Mu. *cora*

corahā n. (Bahl) thief.

coreā n. (Bahl) bamboo trap for catching fish.

corao vt. to steal. S.

corco n. (Bahl) a plant. Mu. *curcu* 'Cassaria tomentosa'

colmoy n. (Bahl) the pendulous lips of the vulva.

co? n. (Bahl) see *coco?*. Mu. *co?*

całhāo vt. (Bahl) to cut, to divide, *iti?* — to snap something from one corner.

cādūk n. (Bahl) box, trunk.

cākāo vt. (Bahl) to harass.

cācān n. (Bahl) a kind of hawk.

cāfākā n. (Bahl) container made of bamboo for keeping foodgrain. S.

cāatair n. parasol. Mu. *catar*, S. *cāatrī*

cāpal cāpal onom., echo (Bahl) splashing noise. Mu. *capal copol*, *capa curi*

cāyman vi. to have a hunch (*Tiger*)

cālā n. (Bahl) *kauā* — skin.

cāawa n. — *puta* children. S.

cāvādī vt. (Bahl) to give birth to a baby, *savāqī* — to give birth to a child. S.

cāhlāo n. (Bahl) the cream of milk.

cāłd sakam n. (Bahl) palm leaf.

cātūr n. (Bahl) narrow path on the foot of a hill.

cātī n. (Bahl) *āł* — hinderance.

cātī vt. (Bahl) *āł* — to hinder.

<i>c^hit^halī</i> n. (Bahl) cover of the earthen pitcher.	<i>janum</i>
<i>c^hipī</i> n. (Bahl) a big metal plate. Mu. <i>cipi</i>	<i>jantā</i> n. (Bahl) grinding mill. Mu. <i>janti</i>
<i>c^huīl^hula</i> vt. to peel	<i>janhē</i> vt. (Bahl) to tramp with feet.
<i>c^hūlī</i> n. (Bahl) whip.	<i>japā?</i> n. (Bahl) <i>dīrī</i> — fish.
<i>c^hutkī</i> kin (Bahl <i>c^hutkī</i>) second wife. S.	<i>japā?</i> vi. (Bahl) to be sticky. Mu. <i>japa?</i> 'to be near'
<i>c^hura</i> n. a knife. S.	<i>japud</i> vt. (Bahl) to run after a female. Mu. <i>japud</i> to catch (a bird) from behind
<i>c^hec^hīkayak</i> n. (Bahl) wearing matted hair.	<i>jab</i> conj. when. H.
<i>c^hera</i> vt. (Bahl) to have watery stools, <i>ī?</i> — to void excrement with a lot of noise of the escaping wind. Mu. <i>cera</i>	<i>jab</i> vt. (Barker 16) to smoke
<i>c^hēw</i> n. (Bahl) stroke of an axe.	<i>jabar</i> a. (Bahl) much, too much, many. Mu. <i>jabar</i> (of a pig) fat
<i>c^hō</i> num. six. cf. Mu. <i>turuia</i> , Ho <i>turuījə</i> , Sa. <i>turui</i>	<i>jāb jūb</i> vi. (Bahl) to walk in mud.
<i>c^hotka</i> n. young one. S.	<i>jāb jūb</i> vi. (Bahl) to walk in mud.
<i>c^hoīao</i> vt. to put out fire (<i>Wolf</i>)	<i>jama-angi</i> adv. ('all sides') everywhere
<i>c^hopāō</i> vt. (Bahl) to prune. Mu. <i>copa</i>	<i>jamao, jamā</i> vt. (Bahl) to collect. H.
<i>jāgalā</i> n. (Bahl) wire fence.	<i>jambū</i> n. (Bahl) pincers.
<i>=ja</i> encl. question marker; maybe; or (Bahl 'partitive particle'). Mu. <i>=ja?</i> 'maybe'	<i>jambū sīn</i> n. (Bahl) a tree.
<i>jaga</i> n. place. H.	<i>jarā</i> vt. (Bahl) to filter. cf. Mu. <i>cala</i>
<i>jagar</i> vt. (Bahl <i>jagār</i> ; Barker <i>jəgar</i>) to light fire.	<i>jalam</i> vt. to lick. Mu. <i>jal</i>
<i>jage</i> vt. see <i>jiya?</i> H. <i>jagānā?</i>	<i>jalā req</i> vt. (Bahl) no definition
<i>jagao</i> vi. in <i>jiyao</i> — to live and make a living	<i>jalkarī</i> n. (Bahl) bag or net of thread for carrying fruits or any other food stuff. Mu. <i>jalkari</i>
<i>jajaū?-te oīā?</i> n. (Bahl) kitchen.	<i>jahār</i> vt. (Bahl) to whisper.
<i>jajau?</i> vt. (RED of <i>jau?</i>) to cook	<i>jī</i> vt. to smell. Mu. <i>jī?</i>
<i>jaīgīt</i> n. (Bahl) the shrub Abrus precatorius and its seeds.	<i>jiao</i> vt. (Bahl <i>jiāo</i>) see <i>jiyao</i>
<i>jadā bīj</i> n. (Bahl) a snake. Mu. <i>jarā</i>	<i>jīk</i> n. (Bahl) porcupine. Mu. <i>jiki</i>
<i>biy</i>	<i>jiki</i> vt. (Bahl <i>jkīt</i> ; Barker 8 <i>jkīp</i>) to crawl. Mu. <i>jiki</i> 'to crawl on one's hands'
<i>jār</i> n. (Bahl) fever. S. <i>jār</i>	<i>jitko</i> n. (Bahl) king crow.
<i>jār</i> vt. (Bahl) to catch fever.	<i>jid^hū?</i> vi. (Bahl) to be fussy. Mu. <i>jiddi</i>
<i>jaīdā?</i> vt. (Bahl) to lick, — so to taste. Mu. <i>jala</i>	<i>=jin</i> encl. (Barker 22) object-indicating enclitic
<i>jatan</i> vt. (Barker 25) to put down	<i>jinia</i> n. life, -te alive (<i>Smart Wolf</i>)
<i>-jan</i> suffix classifier for human nouns. Mu. <i>-jan</i>	<i>jinhor</i> n. (Bahl) corn. Mu. <i>jonqā</i>
<i>jān</i> n. life. H.	<i>jinhor-rā?</i> <i>jān</i> n. (Bahl) corn cob.
<i>janatne</i> adv. quickly (<i>Wolf</i>)	<i>jiya?</i> vi. to live, — <i>jage</i> to live and make a living (<i>Firefly</i>)
<i>janam</i> <i>lāgātiā</i> n. (Bahl) extremely poor.	<i>jiyao</i> vi. (Bahl <i>jiyāo</i>) to live, (Bahl) — <i>jagao</i> to live and make a living, — <i>jom</i> to prosper. Mu. <i>jid</i> (of plants) to grow
<i>janum</i> n. (Bahl) thorn, — <i>ālā?</i> a thorny plant eaten as a vegetable. Mu.	<i>jīrā</i> n. (Bahl) cumin seed. H.
	<i>jīlī de?</i> vt. (Bahl) to climb up crawling.

jīw-jahān n. living conditions, circumstances

jūjūhūd n. (Bahl) an insect.

jūhī n. (Bahl) rat.

jū vi. (Bahl) 'go!', defective verb used only in imperative form. Mu. *ju*

juar n. time, (Bahl) *tumis* — what time, when, *nanā* — now, at this moment, *manā* — when, at what time; then, at that time, *hanā* — when, then.

juā? comp.v. (Bahl *-juā?*) a light verb meaning 'to become, to do', (Bahl) *bahalāo* — to be amused, *d'ikāo* — vt. to stop (ref. to the breath), *manāo* — to persuade, *parom* — to jump across, *perek* 'juā?' to become full (*Firefly*), *simd^ha* —? to become moist, *sodor* — to arrive.

juruk adv. (Bahl) able, befitting.

juā? vi. (Bahl) to be connected.

jūtī n. (Bahl) a tress.

juqao-ne vt. to contract (friendship, etc.)

jūtā n. (Bahl) shoe. H.

juna a. (Bahl *jūnā*) old, used — *sārī*

jūnā n. (Bahl) used one.

jūbīt n. (Bahl) swamp.

jumao vt. (Bahl *jumāo*) to gather, *sak-lāo* — to put things together. Mu. *ju-mao* 'to compare'

jura vi. (Barker 40 *zuran*) to be dried

jūl n. (Bahl) flame, — *uduj* to emit flames. Mu. *juł*

jūl vt. (Bahl) to rebuke, — *boro* vi. to be afraid of rebukes.

julum a. (Bahl) — *raet* pitch dark. Mu. *durum*

julū? vi. (Bahl) to burn with a red hot flame.

jēr n. (Bahl *jer*) root, — *janjair* roots and bulbs. As. *jair*

jēr n. stem, trunk, cf. *dup*

jojom cīj n. (Bahl) foodstuff. Mu. *jom cīj*

jojom tī? n. (Bahl) right hand. Mu. *jom tī*

jonjol n. (Barker 25, 43) lizard

jo? vt. (Bahl) to give a little bit more.

jo? vt. (Bahl) to join.

jon n. (Bahl) moon (illegible).

jono? n. (Bahl) broom, scrubbing broom, (Bahl) *bahā* — broom made of a flowery grass, *silik* — broom made out of bamboo sticks. Mu. *jono?*

jopono? n. (Bahl) a kind of grass for making brooms (from *jono?*).

jom n. (Bahl) *navā* — ceremony of eating new fruit or new crop. Mu. *jom nawa*

jom vt. (Barker *jeum*) to eat, — *ba?* to eat quickly, (Bahl) — *ātā?* to remain (of leavings) after eating, — *ogor* to eat quickly, — *ginī* to be in the habit of eating quickly, *adī?* — to live on cheating others, *āse* — to live on begging, *ātīj* — to live on digging food, *ayum* — to profit by hearing something, *jīāo* — to prosper. Mu. *jom*

jōr adv. — *se* fiercely, powerfully. H.

jurān n. (Bahl) joint. Mu. *joren*

joro? vt. (Bahl, Barker) to leak. Mu. *joro*

jolom vt. (Bahl) to smear a wall. Mu. *jolom*

jōh vt. to hide and watch. H.

johat n. (Barker 39) cheek

jo? n. fruit

jo? vt. (Bahl) to bear fruit, *hudbij* — to bear very small sized fruit.

jo? vt. (Bahl) to broom, to sweep. Mu. *jo?*

jo? vt. to run after, to chase, — *dakao* to chase and run someone to ground, — *bolo* to chase and corner someone

jo? n. (Bahl) fruit, *līmbū* — lemon fruit. Mu. *jo*

jo? n. fruit, nut. As. *joho*, Bi. *jo*, Mu. *jo*, Ho. *jo*, Sa. *jo*:

jait n. (Bahl *jāet*) caste, — *sagā* community. S.

jau? vt. (Bahl *jaū?*; Barker *jeug*) to cook (rice etc.), (Bahl) *jaū?* *ogor* vt. to cook rice.

j^hās^h n. (Bahl) castanettes. S.

j^hāe j^hāe vt. (Bahl) to make noise (ref. to heavy rain). Mu. *jāra jāra*

j^hat-j^hat adv. (Bahl) quickly.

j^hat-p^hat adv. quickly, in a hurry. Mu.
jata-pata

j^hārād vi. (Bahl) to fall down (of leaves
 etc.).

j^hanṭā n. (Bahl) shrub; tail of a broom

j^hapa vi. to dart (*Tiger*)

j^hapuī n. (Bahl) the state of having di-
 shevelled hair.

j^hampāo vt. (Bahl) to jump into the
 fire.

j^harī n. (Bahl *jharī*) stream, cf. *naī*;
 waterfall

j^harnī vt. (Bahl) to have watery stools.
 Mu. *jara*

j^hālā n. (Bahl) hut.

j^haliā n. (Bahl) peacock. Mu. *jaliya*
 peacock feather, cf. Mu. *mara?* 'pea-
 cock'

j^haleqā echo see *alean* *j^halean*

j^hīgā n. (Bahl) a vegetable. S.

j^hikā n. (Bahl) earring.

j^hitārī n. (Bahl) the state of having di-
 shevelled hair.

j^himari dā? n. (Bahl) light showers. S.
j^himir

j^hirnī n. (Bahl) a plant.

j^hutīā n. (Bahl) a ring worn on the toe.

j^hūr n. bush. Mu. *junu*

j^hupur *j^hupur* n. (Bahl) the state of hav-
 ing half eyes open. Mu. *jupur* *jupur*
 'dark like at dusk'

j^hura a. dry

j^hura vt., vi. (Bahl *j^hūrā*) to dry clothes;
 to dry

j^hurmurāo vt. (Bahl) to have the di-
 shevelled appearance on getting up
 from sleep, *api?* — to look sleepy.

j^hoelā n. (Bahl) soot.

j^hor n. (Bahl) meat soup. S.

j^hompā n. (Bahl) a bunch of fruits and
 flowers. S., M. *jumpa*

j^hor n. (Bahl) river bank.

j^horā n. (Bahl) flying fish.

j^hori n. brushwood. S.

j^holoy vi. (Bahl) to become loose.

j^hael n. (Bahl) tail of a peacock. Mu.
jaliya

j^haili n. broom, —*j^hanṭa*

naqom vt. (Bahl) to chew.

jām udūj vt. (Bahl) to find out. Mu.
nam udam

nam-ū? vi. (Bahl) to be available.

nawān comp.v. (Bahl) keep ...ing, *katā*
 — to keep on saying, *kobo?* — to keep
 peeping.

nyunubar vt. to choose (*Wolf*)

numār vt. (Bahl) to glean, — *l^horī* to
 glean and gather.

ned vi. (Bahl) to die, *kat^huā* — to
 freeze to death, *l^here* — to be killed
 by lightning, *raraj* — to become stiff
 with cold. cf. Mu. *goe?*

ner ner vt. (Bahl) to have the prickling
 sensation.

nel vt. to see, to look at (Bahl) —
kidarāo to see all around, — *gerā*
navān to keep looking in all the four
 directions, — *gerā* to see in all the
 four directions, — *go* to open the eyes,
 — *cuer* to be on the watch, — *lob^hāo*
 to attract. Mu. *lel*, Sa. *nel*

lāgā n. (Bahl) axe.

lādā pātā? vi. (Bahl) to stand with
 one's legs drawn apart.

takā vi. (Bahl) to be ready to perform
 an action.

tag^halāo vt. (Bahl) to melt.

tanjū n. (Bahl) mango kernel.

tanjagāo vt. (Bahl) to let a field get
 dry. Mu. *tanjan jete* (of the sun) to
 shine and dry up a field

taṭī n. (Bahl) patches of grass in the
 rafters of a house. Mu. *taṭī tasad*
 'grass used for thatch'

taṭu vi. (Barker 39) to bump oneself

taṭka n. (Bahl *taṭkā*) a small stick;
 (Barker 8 *taṭka*) earplug. cf. Mu.
taṭaka real, pure

taṭkar a. (Bahl) sharp, intelligent.

ṭānā n. (Bahl) shallow ditch, — *lojor*
āgū to cause water to flow down by
 making an outlet.

ṭānā vt. (Bahl) to make an outlet for
 water.

ṭamaqīā n. (Bahl) a kind of drum the
 frame of which is made of earth.

ṭamqāo vt. (Bahl) to grope in the dark,
 — *udūj* to find something out in the

water, — *jām* to recognize something.
tamqā? vi. (Bahl) to be felt with.
tīgī n. (Bahl) the part of the body between the two buttocks. Mu. *tiriñ*
tīpā n. (Bahl) drop. Mu. *tipa?*
tībūl n. (Bahl) table. E.
tirini n. (Barker 8) turtle
tīwā vt. (Bahl) to promise.
tīlqorō? n. (Bahl) a bird.
tūgārī n. (Bahl) bushy land on a hill. S.
tūqā? vt. (Bahl) to feel by touch. Mu. *tunqā*
tuka n. (Bahl) *tūkā* small bamboo basket. Mu. *tupa?*
tuku n. rock. Mu. *tuku*
tukuā n. (Bahl) big bamboo basket. cf. Mu. *tukī*
tungari godā n. (Bahl) a piece of cultivable land on a hill.
tūrā n. (Bahl) orphan. Mu. *tuar*
tusao vt. to stuff (*Wolf*). H., Mu. *tusao*
teodādā? n. (Bahl) a plant.
tekara? vt. (Bahl) to bask.
tenā n. (Bahl) stick of wood.
tempa n. stick. Mu. *tempa*, Krx. *tempā*
tewādō vt. (Bahl) to sharpen.
toktokā? vi. (Bahl) to click. Mu. *toko*
-fōj classifier pieces, as in *mi* — a piece of.
totalo? *bo?* n. (Bahl) shaved head.
totā? vt. (Bahl) to break. Mu. *totā?*
tīatā? virī vt. (Bahl) to strike a stick against something to make noise.
tīaskā n. (Bahl) a musical instrument.
tīik a.,adv. fine; okay. H.
tīikī n. (Bahl) basket for storing food-grains.
tīl n. (Bahl) hump of an ox.
tīudī n. (Bahl) bellows; case to hold glue sticks.
tīukū n. (Bahl) knee. Mu. *tuku* 'a kneecap'
tīuqi vt. see *tīuriwa* (*Jackal*)
tīuriwa vt. to pile up (*go?* — *Firefly*)
tīuqao vt. to gather

tīunqā? n. (Bahl) — *ti?* amputated hand. Mu. *tunfa*
tīūrū pūsū n. (Bahl) secret, secretly.
tīuskū n. (Bahl) — *ārā?* a plant.
tīek vt. (Bahl) to blame.
tīekā n. (Bahl) small earthen pot.
tīere n. (Bahl) lightning, thunderbolt, (Bahl) — *ned* to be killed by lightning.
tīerēn vt. (Bahl) to strike (of thunderbolt). Mu. *ter*
tīepā n. (Bahl) thumb impression. Mu. *tepo?*
tīoktīkā? vt. (Bahl) to knock. S.
tīonkāo vt. (Bahl) to drive a nail into something, — *go* to drive a nail into something completely.
tīorī vt. (Bahl) *numār* — to glean and gather.
tīobo vt. (Bahl) to get wounded.
tīosā mālā n. (Bahl) an ornament. Mu. *tosa mala*
tīāo n. place, location; space. As. *tīao*, Mu. *tayad*
dāg n. (Bahl) *cīgur* — a pole to carry harvested paddy. Mu. *cīgūlī dāg*
dāgtar n. (Bahl) doctor.
dād vt. (Bahl) to impose pecuniary punishment. Mu. *dāde*
dādā? dādā? rāg n. (Bahl) color stripes.
dādī n. (Bahl) line of a song. Krx. *dāndī*
dādī? orā? n. (Bahl) a kind of house. Mu. *dāda? orā?*
dāgdaū sīj n. (Bahl) a tree.
dātom n. (Bahl) a leaf cup. Mu. *dātom* 'a bamboo basket'
dāmot n. (Bahl) stout person.
dādub vi. (Bahl) to knot.
dārum vi. (Barker 18) to doze
dānīā n. (Bahl) rolling pin. Mu. *dānī* 'a thin stick'
dāndī?ā n. place, (Bahl) *bajār* — market place, *parīā* — pasture.
dābā n. (Bahl) iron pan for frying things. Mu. *dāba* 'a round lid'
dābāo vi. (Bahl) to be overcaste with clouds. Mu. *dābāo*

<i>qabanā</i> n. (Bahl) lid of a pitcher. Mu. <i>qabna</i>	<i>qūb^hanī</i> n. (Bahl) metallic cup. S., Mu. <i>dubri</i>
<i>qabanī</i> n. (Bahl) small lid of a pitcher. Mu. <i>qabni</i>	<i>qūb^hāhon</i> n. (Bahl) small metallic cup.
<i>qabkāo</i> vt. (Bahl) to boil water. Mu. <i>qabkao</i>	<i>qurī</i> n. (Bahl) fruit of the Mahua tree. S.
<i>qamb^hā, qamhā</i> n. (Bahl) a fruit. S.	<i>qūriā</i> n. (Bahl) garland which women wear around their tress. Mu. <i>quria naca</i>
<i>qar</i> n. fear. H.	<i>duhūdī</i> n. (Bahl) nipple of the breast.
<i>qār</i> n. (Bahl) branch of a tree. S.	<i>deksi</i> n. kettle. Mu. <i>qekci</i>
<i>qali</i> n. (Bahl) <i>qālī</i> basket. Mu. <i>qali</i>	<i>dēga</i> vi., vt. to jump; to jump over. S.
<i>dasna</i> n. mat. S. <i>disna</i>	<i>degon</i> vi. (Bahl) to jump.
<i>dah</i> vt. to torment (<i>Wolf</i>). S.	<i>dena</i> n. wing. H. <i>dainā</i>
<i>dahī</i> n. (Bahl) nursery for paddy. Mu. <i>dai</i>	<i>depel depel</i> vi. (Bahl) to be not able to swim.
<i>dahurā</i> n. (Bahl) broken branch of a tree.	<i>dēbā</i> n. (Bahl) baby.
<i>qā?dōd bīy</i> n. (Bahl) a snake.	<i>dera</i> n. temporary stay, camping. S.
<i>qīguā</i> n. (Bahl) man forsaken by his wife.	<i>dewa</i> vi. (Bahl) <i>dewā</i> to jump, — <i>pocoy</i> to jump across.
<i>qīgā</i> n. (Bahl) young man. Mu. <i>dangra</i>	<i>dōgā</i> n. (Bahl) boat. S.
<i>qīdā</i> n. (Bahl) batchelor. Mu. <i>qīnqā</i>	<i>dōdāh</i> n. (Bahl) money bag.
<i>qīdon</i> vi. (Bahl) to stand up (only in the imperative form for children). Mu. <i>qīn-qōy</i> 'to hold a baby upright'	<i>dokra</i> n. (Bahl) <i>dokorā</i> old man. Marathi <i>dokrā</i> (CDIAL 5567)
<i>qīdā</i> n. (Bahl) pellet, <i>hās</i> — earth pellet.	<i>donga</i> n. (Bahl) <i>dōga</i> vessel, ship. S., Mu. <i>donga</i>
<i>qībū</i> n. (Bahl) a wild fruit. Mu. <i>qīmbu</i>	<i>dōqākā</i> n. (Bahl) a kind of squash.
<i>qīcī</i> n. (Bahl) metal pot for cooking rice. Mu. <i>dīkci</i>	<i>dōqōy, dōdō?</i> n. (Bahl) child's penis. Mu. <i>dōdō?</i> 'pee'
<i>qīdīn</i> vt. (Bahl) to stand on tip-toes and look at something. Mu. <i>qīdi</i>	<i>dōq^hā</i> n. (Bahl) pit. Mu. <i>qōra</i> 'rivulet'
<i>qīdgar</i> a. (Bahl) fearless. Mu. <i>qīri</i>	<i>dōq^hā</i> vt. (Bahl) to dig a pit, — <i>hon</i> small ditch.
<i>qīdgar</i> vt. (Bahl) to have courage.	<i>dob dobo</i> vi. (Bahl) to be close (ref. to weather). Mu. <i>dob-dob</i>
<i>qīpā</i> n. (Bahl) hillock, a river bank. Mu. <i>qīpa</i>	<i>dobra</i> n. (Bahl) <i>dobarā</i> pool, pond. Mu. <i>doba</i>
<i>qīrīcā</i> n. (Bahl) small oil lamp. Mu. <i>qībīri</i>	<i>domkoec</i> n. (Bahl) a kind of dance. S. <i>qamkac</i>
<i>qīrihā tītī</i> n. (Bahl) left hand. Mu. <i>lēngā tīi</i>	<i>doyo?</i> vi. (Bahl) to nauseate. cf. Mu. <i>deo?</i>
<i>qīlāgī</i> n. (Bahl) bamboo shell for keeping grain.	<i>dorā</i> n. (Bahl) rope. S.
<i>qīth</i> n. (Bahl) settlement, village.	<i>dorā bo?</i> n. (Bahl) ball of rope.
<i>qīhanī</i> n. (Bahl) small platform for keeping things in a Korwa house.	<i>doolea</i> n. (Barker) termite
<i>qīdītī</i> n. (Bahl) water spring, well.	<i>dai</i> comp.v. to keep ...ing, <i>gada</i> — to keep digging (<i>Firefly</i>).
<i>qīnde</i> vt. to hold up (<i>Jackal</i>). Mu. <i>dondō</i>	<i>dī'akar</i> n. (Bahl) cow's milk in the first few days.
<i>dunug</i> vi. (Barker 39) to fly	<i>dī'ārā</i> vt. (Bahl) to wear the veil.
	<i>dī'arkāo</i> vt. (Bahl) to set (ref. to the sun).

q^hapalā n. (Bahl) a kind of drum. S. *q^hapuā* n. (Bahl) a small kite, a bird.

q^hāb n. (Bahl) level ground.

q^hikāo juā? vt. (Bahl) to stop (ref. to the breath).

q^hiykī n. (Bahl) piece of wood for husking paddy. Mu. *q^hiyki*

q^hipāo vt. (Bahl) to heat water.

q^hipao a. warm. Mu. *lolo*

q^hibarī n. (Bahl) small lamp made of tin. S.

q^hibuā n. (Bahl) a pice coin. Mu. *q^hibua*

q^hilāŋ vt. (Bahl) to loosen. Mu. *q^hilay*

q^hiluā n. (Bahl) pendulum. Mu. *q^hilua*

q^hūkū n. (Bahl) concubine. S. *quku*

q^hekanā n. (Bahl) bed bug.

q^heykara vt. (Bahl) to belch. Mu. *q^hikar*

q^heyko vt. (Bahl) to slope, to put something in an oblique fashion. Mu. *q^henkoe?*

q^herāgā n. (Bahl) slope.

q^helā n. (Bahl) clod, a lump of earth. S. *q^helā*

q^hokolā? vi. (Bahl) to be pushed.

q^hokolao vt. (Bahl) to push. Mu. *q^heklao*

q^horāo vt. (Bahl) to spread the wood and set it on fire.

q^hol n. (Bahl) drum. Mu. *qol*

q^holkī n. (Bahl) small drum. Mu. *qulkī*

q^hosor n. (Bahl) load.

tāgī vt. (Bahl) to take someone along. Mu. *tangi*

takin vt. (Bahl) to trample.

taki? vi. (Bahl) to jolt.

takor vt. (Bahl) to fold. Mu. *takor* ‘to pick a fruit with a stick’

tagō vt. (Bahl) to come out in great numbers.

tāj vt. (Bahl) to pour water out of a pitcher into a jug.

tayom vt. (Barker 27) to chew

tangi vt. (Bahl) *tāgī* to take someone along. Mu. *tangi* ‘to wait’

tār vt. (Bahl) to compare.

taqkī, taqkā n. (Bahl) earring made of the leaf of palmyra tree. Mu. *taqkī*

tanjō vt. (Bahl) to crawl like a snake.

tatā kin (Bahl) grandfather: father’s father, mother’s father. Mu. *tata*

tataj n. (Bahl) thirst. Mu., As., Bi. *tetaj*

tataj vi. (Barker 18, 32 *tetaj*) to be thirsty (with an object suffix marking the experiencer). Mu., As., Bi. *tetaj*

tapā? vt. (Bahl) to throw something into one’s mouth to eat. cf. Mu. *kapā?*; Mu. *tapa?* ‘to smear mud on a wall’

tapū? vt. (Bahl) to winnow. cf. Mu. *tapu?* ‘to tap on a winnow with a finger’

tabu adv. then. H. *tab*

taben n. (Bahl) flattened rice. Mu. *taben*

taber vi. (Bahl) to lie on one’s abdomen. cf. Mu. *sambir*

tabel n. (Bahl) small axe.

tām vi. (Bahl) to stagger, to fall down cf. Mu. *tam* ‘to beat’

tamāk n. (Bahl) tobacco. Mu. *tamaku*

tamū? vi. (Bahl) to fall down.

tāmbū n. (Bahl) veil. H. *tambū* ‘a tent’

tamras n. (Bahl) guava.

tayā bayā? vi. (Bahl) to move around aimlessly. Mu. *ayā bayā*

tār n. (Bahl) steel wire. H.

taras vi. (Barker 24, 47 *taras*) to glow

tārū n. (Bahl) palate.

tarud n. (Bahl) tiger, (Barker) cheetah, cf. *kūl*

tārop sīŋ n. (Bahl) a tree.

tarob n. (Bahl) a tree. Mu. *tarob* ‘Buchanania latifolia’

talā a. (Bahl) half. Mu. *tala* ‘middle’

tawā vt. (Bahl) to doubt.

tawā-ū? vi. (Bahl) to be in doubt.

tawi? vt. (Bahl) to pull. Mu. *tawi?* ‘to pull down’

tasad n. (Bahl) a kind of grass. Mu. *tasad*

tasar n. (Bahl) cocoon, cf. *koā*. H.

tīerū? vt. (Bahl) to stretch one’s limbs.

tikin vt. (Bahl) to hear intently.

tikin ber n. (Bahl) early morning sun.

tikinsiŋ n. (Bahl) day. Mu. *tikin*

tikra n. (Barker 8, 43) buttock

tigid vt. (Bahl) to hear intently.
titi? n. (Bahl) sparrow, bird, (Bahl) —
 — *titi?* a bird. cf. Mu. *qedeb*
tīn num. three. H.
tiriq n. (Bahl) tooth, *gādū* — gum, any
 back tooth, *pīrhā* — a back tooth. Mu.
tiriq 'snaggle tooth'
tirmid vt. (Bahl) to massage. Mu. *tir-*
mid 'to rub fingers'
tirwaha n. (Bahl *tirwāhā*) archer.
til vt. (Bahl *til*) to bury; to hide; (Bahl)
 — *atū* to let something remain buried,
 — *oko* to hide something by burying
 it, (Barker 36) — *mesa* to put and
 bury. Mu. *til* to distribute (rice beer)
tilāgī n. (Bahl) spark of the fire.
tilā? vt. (Bahl) to smear with oil.
tiwil vt. to jerk (ears) (*Wolf*)
tisī n. (Bahl) linseed plant, linseed
 plant's seed. Mu. *tisi*
tūt n. (Bahl) mulberry tree. Mu. *tiūtū*
tūd n. (Bahl) a tree.
tūbī n. (Bahl) gourd. Mu. *tumba*
tūbul n. (Bahl) bone marrow. Mu.
tumbul
tu vi. (Bahl *tū*) to flow, to float; (Bahl)
 to be carried away by water, — *āgū* to
 be carried away by water, — *idī* vt. to
 float away, — *owā* to let something be
 washed away. As. *tuyu*
tūnje vt. (Bahl) to shoot an arrow. Mu.
tūi
tuijne vt. (Bahl) to stretch the legs.
tuk n. (Bahl *tūkā*; Barker 41 *tuk*) nest.
 Mu. *tuka*
tuka n. (Bahl *tūkā*) bird's nest. Mu.
tuka
tukun-so vt. to bunt the udder for suck-
 ing
tuk-e vi. (Barker 8) to make a nest
tuj vt. (Barker 37 *tujne*) to shoot. Mu.
tūtū
turukū? vi. (Bahl) jump.
tūtū adv. (Bahl) above.
tuturū vt. (Bahl) to make a funnel out
 of a leaf.
tubed vt. (Bahl) to put something
 forcibly in the mouth. Mu. *tubid*
tumalī n. (Bahl) a wasp. Mu. *tumbuli*

tumin a. how much.
tumli n. honeybee, wasp
tūrī n. (Bahl) one who makes baskets.
tūrrā n. (Bahl) small waterfall.
tūle vt. to haul (*Wolf*). Mu. *tul* 'to
 carry holding legs'
tusiq vt. to wear, to put on. Mu., Bi.
tusiq
tu? vi. (Bahl *tū*) to drift, to float. As.
tuyu, cf. Mu. *tipiyul*
-te suffix,postp. from; with; (Barker
 1953:37) connective ('and'). Mu. -
ate 'from', *-lo?* 'with'
te postp.,adv. from, by, with; then
teke vt. (Bahl) to throw, — *būrā?* to
 throw into the water, cause a girl
 to take a bath in a river after her
 first menstruation, — *siqīāo* to scatter
 away.
tekenā vt. (Bahl) to cut short.
tegā n. (Bahl) dagger.
tenj-kin kin, dual (Bahl; Barker 27
tepa) male ego and his sister's
 husband, male ego and his wife's
 brother'.
tejna kin see *tenikin*
tēdār vi. (Bahl) to bend on back.
tedo adv. then
ten vt. (Bahl) to press, to suppress. Mu.
ten 'to put a lid'
terel sīn n. (Bahl) a tree. Mu. *tiril*
terdūū adv. (Bahl) fifth day after today.
termāy adv. (Bahl) fourth day after to-
 day.
tersan adv. (Bahl) away. cf. Mu. *ter-*
san 'to dry oneself at fire'
tersermo adv. (Bahl) fifth day after to-
 day.
tela vt. (Bahl *telā*) to take something
 in hands; to receive, to accept (gift).
 Mu. *tela* to accept (gift).
telae vt. see *tela*
tewej vt. (Bahl, unclear) to carry
 something hanging with a string.
tesiq adv. see *tusiq*
to adv. then
togo n. (Bahl) — *cūtū* a kind of rat. cf.
 Mu. *togo* to hold in one's mouth
totā vi. (Bahl) to climb up. Mu. *tota?*

totok n. (Bahl) nape, back of the neck. cf. Mu. *tudka*

totorā? vi. (Bahl) to stammer.

tot^honā n. (Bahl) upper lip.

tonoy pron. (Barker *tonono*) some, any, — *uri* in some way; or something; vi. to do something.

tobe adv., itj. then; let's go. Mu.

tomb vt. to slash (a sickle). Mu. *tomba*

tombo? vt. to peck. Mu. *tomba?*

tora vi. (Bahl *torā*) to go away (subject marked with an object suffix). Mu. (Naguri) *tora* 'to come'

tore adv. (Bahl) near.

tore vt. (Bahl) to move near.

toren vt. (Bahl) to move near oneself.

torpo vt. (Bahl) to bend, to roll. Mu. *torpo?* 'to drag a garment'

tol vt. (Barker 47 *tol*) to tie, — *atū* to tie (an animal) and leave it there. Mu. *tol*

tole vt. see *tol*

tohō adv. too, even

tohoq vt. (Bahl) to shock. cf. Mu. *tood* 'to stumble'

taiyā n. (Bahl) sister's husband (ref. to male ego).

taoro sīy n. (Bahl) a tree.

tēga vt. (Barker 41) to drape, to hang on one's shoulder

t^hārī n. (Bahl) big metal plate. Mu. *taqī*

dāq dāq n. (Bahl) a big fly. Mu. *day day*

dāra vi. (also *dāra*) to walk around, — *tatay* to walk around and feel thirsty (Wolf). Mu. *dāra*

dādār n. (Bahl) stomach.

da- itj. go! —*mi*, —*pe*, —*bu*, etc. Mu. *da-* give me!, cf. *ju-* go!

dakū vt. (Bahl) to walk with small steps, to mince, to toddle.

dag^hā vt. (Bahl) to stain, to have a spot of color etc. H. *dāg*

dāy n. (Bahl) a curtain. Mu. *dāy* bar (for hanging clothes)

dāy vt. (Bahl) to make a curtain, — *oko* to hide under a veil.

dārī n. (Bahl) *b^havā* — dust storm.

dārī vt. (Bahl) to grind rough. Mu. *dāra*

dārum vt. (Bahl) to slumber, to doze. Mu. *dūrum*

dāra vi. (Bahl) to loiter, to wander. Mu. *dāra* 'to search around'

dāñāpāt vi. (Bahl) to stroll, to walk slowly.

datāñī n. (Bahl) a tree.

dātrom n. (Bahl *datarom*) sickle. Mu. *datorom*

dāda kin (address) elder brother. Mu. *dāda*

dād^hāo vt. (Bahl) to be ungrateful to someone.

dāniāo vt. (Bahl) to strut (ref. to human beings).

dāntā n. (Bahl) ivory. Mu. *danta*

dāntī n. (Bahl) teeth of a sickle. Mu. *dati*

dāpāl vt. (Bahl) to abuse. Mu. *dāpal* from *dāl* 'to beat'

dāb vt. (Bahl) to arrange tiles on the roof of the house, — *red* to hide something away, — *ujū* to arrange tiles on the roof of the house again. Mu. *dab*

dābaō vt. (Bahl *dabāo*) to stop, to make someone refrain. H., Mu. *dabao*

dām n. (Bahl) *suk* — bride price.

dāra-ara n. heart of a mountain (Tiger).

dāram vt. (Bahl) to meet someone, *nīdā dāparam* to help each other in weeding, — *āgū* to go and meet someone, *racā?* — to rebuke someone on meeting on the street. Mu. *darom*

dārū n. (Bahl) liquor. S.

dārmara adv., onom. with crushing sound. Mu. *dārmara*

dārmisā a. (Bahl) half-threshed.

dārwa vi. (Bahl *darwā*) to come (with an object suffix marking the subject), *batī* — to bring by rolling.

dālay vi. (Bahl) to go towards the speaker, come.

dālkā n. (Bahl; Barker 29 *qəlka*) palm of the hand, sole of the foot. Mu. *talka*

dāh n. (Bahl) lake.

dahī n. (Bahl) yogurt. H.

dahū sīy n. (Bahl) a tree. Mu. *qau* 'Artocarpus lakoocha'

da? n. (Bahl *dā?*) water, *mar* — gruel, (Bahl) *ātāyto* — collected rain water, *ārā?* — vegetable soup, *ol* — saliva, *cucuj* — urine, *jīmarī* — light showers, *dūl* — a ceremony in marriage in which water is poured on the heads of both the bride and the bridegroom, *dūl* — to perform the ceremony of pouring water on the heads of the bride and the bridegroom in the marriage, *basay* — water in which rice is boiled and cooked, *bej* — phlegm, *med* — tears, *rarañ* — cold water, *rasī* — highly intoxicating liquor rising out of rice beer, *lolo* — hot water, *sisir* — dew, — *hatij* to divide into two (of a river). As. *da?*, Bi. *da?*, Mu. *da?*, Ho. *da?*, Sa. *da:k'*

dā? vt. (Bahl) to fish; to fix a string to an arrow.

da?a vi. (Bahl *dā?ā*) to grow (of a tuber). Mu. *daa*

dā?ā n. (Bahl) in *sisir* — a plant, *kolo* — a tuber

dīñā n. (Bahl) white ant.

dīñā n. (Bahl) small earthen lamp. Mu. *diya*

dikkat n. difficulty. H.

dīdī kin (Bahl) elder sister, a term of address. H.

din n. day, (Bahl) *īrū?* — day of reaping, *gapā?ā* — tomorrow. H., cf. As. *siy*, Bi. *siyi*, Mu. *huləy*, Ho. *diləy*, Sa. *māha*

diri n. (Bahl *dīrī*) stone, (Bahl) *rīrid* — stone for grinding spices etc., *sīlo?* — stone to sharpen knife. Bi. *dīri*, Mu. *diri*, Ho. *diri*, Sa. *rīri*

dīrījapā? n. (Bahl) a fish.

dilkāo vt. (Bahl) to make a strong fire.

dū num. two

dū vi. go!, see *do* (2) cf. Mu. *ju*

dū āder vt. (Bahl) to pour water into something. Mu. *dul ader*

dūk vt. (Bahl) to tolerate troubles.

durup' vi. see *duru?*

dudu vt. (Bahl *dūdū*) to drink milk. S.

dudurūm a. (Bahl) pitch black. Mu. *durum*

dūpil vt. (Bahl) to carry a load on one's head, — *idī* to carry a load away, — *parom* to go across (a river etc.) carrying a load. Mu. *dupil*

-dub suffix (Barker 16) classifier for trees

dūb n. (Bahl) — *bīr* a kind of grass, *sān* — jute plant. H.

dubit n. (Bahl) beginning, *dubit* — root of the tongue.

dub-id n. (Barker 15) tree trunk

duraqā?ā n. a woodstock (*Tiger*)

durihā adv. (Bahl) away, far away. S.

dūl vt. (Bahl) to pour water from a pot, (Bahl) — *anae* to pour water away from a pot, — *itī?* to extinguish fire by pouring water on it, — *uduj* to pour water out, — *kīdarāo* to pour water in a circular way, — *dā?* a ceremony in marriage in which water is poured on the heads of both the bride and the bridegroom, — *dā?* to perform the ceremony of pouring water on the heads of the bride and the bridegroom in the marriage, — *pere?* to fill by pouring, — *bīqā?* to divide into two (of a river), — *bīqā?* to mix the leftovers of the curry alongwith the freshly prepared curry. Mu. *dul*

dulār vt. (Bahl) to show affection. S.

dusri a. second. H.

duhāo vt. (Bahl) to milk. H.

dū? vi. (Bahl) to sit down (used only for a child). Mu. *du?*

de vt. (Bahl) to give. Mu. *de*

deihor adv. (Bahl *dēhor*) behind; back, backward; after, later. Mu. *dea sa?*

deihor-te adv. later, afterwards; from behind

deo, dew n. (Bahl) god.

de? vt. to lift up, to place. Mu. *de?*

dēg vt. (Bahl) *katā* — to help someone in saying something (by means of explanation etc.), *nīdā* — to help someone in weeding. Mu. *deyngā*

deṛ vt. (Bahl) to copulate. Mu. *deṛe*
dena n. wing. H. *dainā*, Krx. *denā*
deneya n. see *dēya*
dēya n. back, behind. Mu. *dea*
dereṇ n. horn. Mu. *diriṇ*
dewāer n. (Bahl) — *hoṛ* witch doctor.
 Mu. *dēoṇa*
dewer vi. to go home
dēhor adv. (Bahl) see *deiḥor*
de? vt. (Bahl) to climb up, (Bahl) —
rakab to lift someone up, *ūd* —
 to stick in the throat (while eating),
kabā? — to climb a tree embracing
 the trunk, *jil* — to climb up crawling.
 Mu. *de?*
dōge n. (Bahl) belly, *caṭurā?* — belly
 of the pitcher, the middle part of the
 pitcher.
do (1) part. then; topicalizing particle.
 Mu. *do*
do (2) part. (*do-me*, *do-lay* etc.; Bahl
dū) let's go. Mu. *do*
dokān orā? n. (Bahl) a shop. H. *dukān*
dorōm vt. (Bahl) to worship. Mu.
dorōm 'to offer rice beer to gods'
don vt. (Bahl) to remove a pot from the
 fire. Mu. *don*
don vt. (Barker, Bahl) to fly.
donū? vi. (Bahl) to fly like a bird.
donoromto n. (Barker, Bahl) —
kosoṇā rice beer offered to god. Mu.
dorōm 'to make offering'
donosor a. different
dolay part. (*do=lay*) let's go (*dolay-*
me Tiger)
doho vi. to be, to live, (Bahl) — *liṇiṇ* to
 forget the whereabouts of something,
 — *ratiō* to capture someone's heart.
 Mu. *do*
doho vt. to put, to place, to keep. As.
doho, Bi. *doho*, Mu. *doo*
dohoy vi. (Barker 49) to remain
doho? vt. see *doho*
dael n. (Bahl) pulse, split grain, —
āṛā? a plant. S., Mu. *dali*
daura n. basket. Mu. *daura?*
dəbbi n. (Barker 15, 43) stirring stick
d^hangar n. a laborer. H.

d^hangri n. (Bahl *d^hāgeṛī*) girl, cf.
dīng^ha boy; — *laṇī?* girl. Mu. *dangri*
d^hanīā n. (Bahl) coriander. H.
d^hamanā bīj n. (Bahl) a snake. S.
d^harī n. (Bahl) edge, border of a gar-
 ment. S.
d^harna vi. to dart, to dash (*Jackal*)
d^haskā n. (Bahl) high bank of a river.
d^hūgiā d^hūgiā a. (Bahl) smoky. S.
d^hūdarā n. (Bahl) dirt. Mu. *dūra*
d^hūrīā vt. (Bahl) to sow seed in a dry
 and dusty land. Mu. *dūria*
d^hūp n. (Bahl) incense. S.
d^hūr n. (Bahl) road, see *dur*, *hopor* —
 a. slanting. Mu. *dur*
d^hōgoṛ d^hōgoṛ vi., nom. (Bahl) to
 make a buzzing sound like bees. Mu.
dongor *dongor* 'sound of burning'
d^hotī n. dhoti. H.
d^hotī vt. (Bahl) to wear a dhoti.
d^howai vt. to wash. S.
d^haorā sīṇ n. (Bahl) a tree.
nā vt. (Bahl) to take.
nādā adv. (Bahl) here. Mu. *nare*, *nere*
nādor adv. (Bahl) hither. Mu. *nate*,
nete
-na suffix converb suffix marking re-
 cent time (Barker 1953:37)
naī bīj n. (Bahl) a snake.
nakin pron. they two, these two (ani-
 mate, proximal). Mu. *nikin*, *nakin*
nakī? n. (Bahl) comb. Mu. *naki?*
nakī-ū? vi. (Bahl) to comb.
naku pron. they, these (animate plural,
 proximal). Mu. *naku*
nakī? n. (Bahl) nail, claw.
nāk^huti n. (Bahl) nosepin.
nāgar n. (Bahl) plough. Mu. *nayar*
nagerā n. (Bahl) kettledrum. Mu.
nagera
naṛī n. (Bahl) creeper. Mu. *naṇi*
naṛkān, naṛkān vt. (Bahl) to wash hair.
 Mu. *naṇakan*
naṇda, naṇde adv. here, this way. Mu.
nere, Sa. *nende*
nātī kin (Bahl) grandson: son's son,
 daughter's son. S.
natnīn n. granddaughter

nanājuār adv. (Bahl) now, at this moment. Mu. *naa?*

nananhen a. (Bahl) this very.

nanaek' pron. he, she, it (animate, proximal, emphatic)

napae a. (Bahl *lapāe*, Barker *nøppa*) good, well. Mu. *napae* 'good, well (in songs)'

nām n. name. H.

namin a. (Bahl) this much. Mu. *namin* this much, *nimin* 'so little'

namelāk adv. (Bahl) these days, at present. Mu. *nimir gapa*

nālake vi. negative copula

naw, nāw num. nine cf. Mu. *area*

nawā a. (Bahl) new, — *jom* of eating new fruit or new crop. Mu. *nawa*

nahe, nahen adv. now. Mu. *naa?*

nahāe pron. this, he, she

nahwā vt. to bathe, to give a bath. H.

na?ā pron. this (adjective).

na?ā pron. (Bahl) this (inanimate). Mu. *na?*

na?āmin pron. (Bahl) this much. Mu. *namin, nimin*

na?ā-u?i adv. this way; vi. to do this way

nīdā n. (Bahl) weeds, — *āmi?j* to weed out, — *u?u?j* to pull the weeds out, — *daparam* to help each other in weeding, — *dēg* to help some one in weeding.

nīdāwā n. (Bahl) morning.

nīu, neo n. (Bahl) foundation.

nito, nita adv. otherwise

ninir vi. to run, see *nir*

nintamin adv. this much, see *namin (Wolf)*

nindawa n. (Bahl *nīdāwā*) morning; (Barker) tomorrow morning

nipir n. (Bahl) *med* — rim of eyelids.

niray a. (Bahl) clear (water). Mu. *nirai*

niskālom n. (Bahl *kālom*) year after next. cf. Mu. *satom*

nihū adv. (Barker 26) just now

nī?lakān a. (Bahl) very small.

nī?kao vi. to blink (eyes) (*Wolf*)

nūnī n. (Bahl) a call to a junior female or one's sister. Mu. *nuni*

nūniā n. (Bahl) a fish.

nuhū, nuhu adv. (Bahl *nuhū*) now. Mu. *naa?*, As. *naha?*, Bi. *nimi?*, Ho *na?ge*, Sa. *nit'*

nē, nēgo, nēka itj. look!, say! Mu. *ne?*, *neka* 'here you are!'

neto adv. (— *do*) otherwise

net-hor adv. above

nehen pron. (Bahl) this (inanimate). Mu. *nea*

noc-hor adv. (also *nek'*) below, — *te* from below

nonc'hār a. (Bahl) sour.

nai n. (Bahl *naī*; Barker 26 *nay*) river, cf. *j'ari*. Mu. *gara*

naek' pron. he, she, this (animate, proximal). Mu. *nii?*

naek' pron. this, he, she (animate, proximal). Mu. *nii, nai*

naer carā n. (Bahl) an insect.

nāo n. (Bahl *nāō*) name.

nāo vt. (Bahl *nāō*) to give a name to a child. cf. Mu. *saki*

nauā ho?r n. (Bahl) barber. Mu. *nauwa*

nau?ā n. (Bahl) mongoose. Mu. *niura*

pāūtī n. (Bahl) bamboo case for keeping the Korwa god.

pājārī n. (Bahl) veins of a leaf.

pājārjāy n. (Bahl) rib. Mu. *pajrajan*

pādaki n. (Bahl) an animal.

pādaci n. (Bahl) bow string.

pādārā a. (Bahl) white; light-skinned. S., Mu. *panqara*

pāūra, paura vi. (Bahl *paurā*) to swim; (Bahl) — *u?u?j* to swim and bring something out of water, — *parom* to swim across. As. *paura*, Bi. *paera*, cf. Mu. *pōē*

paka?e sīj n. (Bahl) a tree.

pakā a. (Bahl) fast (ref. to color).

paku?ād n. (Bahl) wing of a bird. cf. Mu. *aparob*

pakao vi. to fester, suppurate. cf. Mu. *sondoro*

pāk'hā n. (Bahl) wall.

pak'hī vi. (Bahl) to be divided into half (ref. to a load of something).

<i>paykī</i> n. (Bahl) wing, feather. H.	<i>pardhān</i> n. (Bahl) village messenger. H.
<i>paykhī</i>	
<i>pacās</i> num. fifty. H.	<i>pālā</i> n. (Bahl) fog. cf. Mu. <i>coke</i>
<i>pacmi</i> num. fifth. H.	<i>pasa</i> n. (Barker) shoulder
<i>pac<i>h</i>i</i> n. a basket (<i>Jackal</i>)	<i>pasar</i> n. (Bahl) one handful. Mu. <i>pasara</i>
<i>pāj</i> n. (Bahl) foot-print.	<i>pahār</i> n. jungle, forest; hill, mountain. H., cf. Mu. <i>buru</i>
<i>panc</i> n. (Bahl) village councilman. H.	<i>pahātī</i> a. of hills
<i>patā</i> n. (Bahl) big plank of wood.	<i>pahil</i> a. first, former. S.
<i>patān</i> n. layer	<i>pahyī</i> n. (Bahl) mons veneris.
<i>patiā</i> n. (Bahl) mat. Mu. <i>pati</i>	<i>pīqā</i> n. (Bahl) thigh, the hind leg of an animal.
<i>padarā?</i> vt. (Bahl) to stretch limbs.	<i>pīgī</i> vt. (Bahl) to get cooked (ref. to rice).
<i>padōa hon</i> n. (Bahl) buffalo-calf. cf. Mu. <i>nauki</i>	<i>picakāo</i> vt. (Bahl) to be dislocated (ref. to a bone).
<i>parā?</i> n. (Bahl) a crack in wood. Mu. <i>parā?</i>	<i>picā?</i> vt. (Bahl) to open eyes. cf. Mu. <i>arid</i>
<i>parā?</i> vt. (Bahl) to crack (ref. to wood).	<i>pītāo</i> vt. (Bahl) to have sleep broken; to kill
<i>pārā?</i> vi. (Bahl) <i>tañdā</i> — to stand with one's legs drawn apart. Mu. <i>tañda</i>	<i>pītī</i> n. (Bahl) wooden box. H.
<i>pariā dāñdā</i> n. (Bahl) pasture.	<i>pītī?</i> vi. (Bahl) to drizzle.
<i>parki</i> n. pigeon. S.	<i>pītīhā</i> n. (Bahl) a circular bread board
<i>par<i>h</i>a?</i> vt. (Bahl) <i>par<i>h</i>ā?</i>) to read, to study. As. <i>par<i>h</i>a</i> , Mu. <i>parao</i>	<i>pītīhā tiriñ</i> n. (Bahl) back tooth.
<i>par<i>h</i>ao</i> vt.,vi. to study. Mu. <i>parao</i>	<i>pipīoñ, pipīoñ</i> n. firefly. Mu. <i>ipīripiyu</i>
<i>panṣi</i> n. (Barker 27) bowstring	<i>pīb</i> n. pus. H.
<i>pata</i> n. information. H.	<i>pired</i> vt. (Bahl) to stare fixedly with eyes wide open (ref. to a cat).
<i>pataq</i> n. (Bahl) patch of land in a field surrounded by crop.	<i>pilhiñ</i> n. (Bahl) liver.
<i>pataqā</i> n. (Bahl) hill, — <i>ūq</i> a kind of mushroom. Mu. <i>patra</i>	<i>puñā?</i> vt. (Bahl) to shoot sparks (of fire). Mu. <i>puñā?</i> 'to bore a small hole near a big hole'
<i>patarī</i> n. (Bahl) a plank of wood.	<i>pufid</i> vt. to tear (<i>Tiger</i>). Mu. <i>puti?</i> 'to gush out'
<i>patāl kohōdā</i> n. (Bahl) a plant.	<i>puñuā?</i> vt. (Bahl) to throw something into water.
<i>pat<i>h</i>iā</i> n. (Bahl) big bamboo basket.	<i>puñu-gar</i> n. a term of abuse (<i>Tiger</i>)
<i>padarī</i> n. (Bahl) a harlot.	<i>puñā</i> a. (Bahl) small in size. Krx. <i>puñdā</i>
<i>pamporīd</i> n. (Bahl) an insect. cf. Mu. <i>pampalad</i> 'butterfly'	<i>pupik</i> vt. to draw out pus (with a needle) (<i>Wolf</i>). cf. Mu. <i>pusi?</i> (pus) flows out
<i>pār</i> vi. (also — <i>juā?</i>) to pass, to cross. H.	<i>purnao</i> vi. to grow up (<i>Twin</i>)
<i>parik<i>h</i>a</i> n. examination. H.	<i>purhē</i> a. (Bahl) too much. Mu. <i>pura?</i>
<i>parēsāni</i> n. trouble. H.	<i>pūl</i> n. (Bahl) bridge. H.
<i>parom</i> vt. (Bahl) to jump across, (Bahl) — <i>juā?</i> to jump across, <i>en</i> — <i>āgū</i> to bring the husked rice from across (a river), <i>dūpil</i> — to go across (a river etc.) carrying a load, <i>paurā</i> — to swim across. Mu. <i>parom</i>	<i>pulihā</i> n. (Bahl) <i>bījā</i> — leopard.
<i>pare<i>h</i>ī</i> n. (Bahl) end of the roof; verandah.	<i>pus</i> onom. of farting.

<i>pusu</i> n. (Bahl <i>pūsū</i>) <i>t^hūrū</i> — secret, secretly.	<i>paisā</i> n. money. H.
<i>pusu</i> n. (Bahl <i>pūsū</i>) cat, — <i>hon</i> young of a cat. Mu. <i>pusi</i>	<i>prayās</i> vi. to make effort. H.
<i>pusuri</i> n. (Bahl) itch. Mu. <i>pusuri</i> ‘pimple’	<i>pəmpa</i> n. (Barker 39) grasshopper
<i>pustak</i> n. book. H.	<i>p^hanjāo</i> vt. (Bahl) to cut the branch of a tree.
<i>pe</i> num. three. As. <i>pēya</i> , Mu. <i>apia</i> , Ho. <i>apijə</i> , Sa. <i>pe</i> :	<i>p^hatā</i> n. torn, tattered. H.
<i>petked</i> n. (Bahl) calf of the leg.	<i>p^hārā</i> vt. (Bahl) to chop wood. H.
<i>pet pete</i> vt. (Bahl) to have the uneasy feeling of being over full. Mu. <i>petpete</i>	<i>p^haruā</i> n. (Bahl) shoulder.
<i>penda</i> n. (Bahl <i>pēdā</i>) bottom. Mu. <i>penda</i> ‘flat bottom’	<i>p^harkāt</i> n. (Bahl) shoulder, an animals front leg.
<i>penda-re</i> postp. under, beneath	<i>p^harcāo</i> vt. (Bahl) to do something till morning.
<i>pere</i> vt. (Bahl) to spread one’s hands.	<i>p^halnā</i> n. (Bahl) so and so, someone. H.
<i>perek’</i> vt. (Bahl <i>pere?</i>) to fill a vessel with something, (Bahl) <i>āre?</i> — to fill a vessel with water by bailing out, <i>dīl</i> — to fill by pouring, <i>hawir</i> — to fill something by the hollow of hands, — <i>jua?</i> to become full (<i>Firefly</i>). Mu. <i>pere?</i>	<i>p^hikrāo</i> vt. (Bahl) to worry. H.
<i>peroā</i> n. (Bahl) pigeon. S.	<i>p^hir</i> adv. again. H.
<i>pelonī</i> n. see <i>bak^her</i> <i>pelonī</i>	<i>p^hujalī</i> n. (Bahl) an itch. H.
<i>pelgāo</i> vt. (Bahl) to push.	<i>p^hudunā</i> n. (Bahl) tassel. Mu. <i>puduna</i>
<i>peso</i> n. (Bahl) wild rat.	<i>p^hūl</i> n. (Bahl) womb; flower. H.
<i>peskā</i> n. a plant; tuber; (Bahl) egg-yoke.	<i>p^hūlā</i> n. (Bahl) small niche for putting lamps.
<i>pocoŋ</i> vi. (Bahl) to have holes, <i>dewā</i> — to jump across, <i>be?</i> — to spit through a hole. Mu. <i>pucu?</i> ‘to come out from a hole’	<i>p^hūlī</i> a. (Bahl) of good quality (ref. to liquor). Mu. <i>puli</i>
<i>potom</i> vt. (Bahl) <i>ī?</i> — to defecate in one’s clothes. Mu. <i>potom</i> bale, to wrap in a bale	<i>p^hulūgī</i> n. (Bahl) an off-shoot.
<i>potā</i> n. (Bahl) abdomen, the part of body between the lower rib and the waist. Mu. <i>potā</i>	<i>p^hulmaurī</i> n. (Bahl) a kind of rice.
<i>poto</i> n. (Bahl) foam.	<i>p^hūl-lai?</i> n. (Bahl) a baby in the womb.
<i>por</i> vt. (Bahl) <i>eme</i> — to give the wrong thing.	<i>p^husurī</i> n. (Bahl) a small sore. Mu. <i>pusuri</i>
<i>pāñcā</i> n. (Bahl) credit, loan. Mu. <i>pāñca</i>	<i>p^heqāo</i> vt. (Bahl) to mix, to stir. S.
<i>paeñj</i> n. (Bahl) onion. H.	<i>p^horāo</i> vt. (Bahl) to let water escape, <i>ayum</i> — to listen incompletely.
<i>paiñi</i> n. (Bahl) an anklet, — <i>ged</i> to have a depression on the ankles due to wearing anklets. S. <i>pairi</i>	<i>bāgā</i> vt. (Bahl) to bend one’s body. Mu. <i>bayka</i>
<i>paer</i> n. (Bahl) ridge of field.	<i>bāgā-n</i> vt. (Bahl) to bend oneself, crawl.
	<i>bāgo</i> n. (Bahl) moon (used only by children).
	<i>bāñ</i> vt. to divide. H.
	<i>bārao</i> vi. see <i>banao</i>
	<i>bād^hā</i> n. (Bahl) — <i>kūbī</i> cabbage. H.
	<i>bād^hā kūbī</i> n. (Bahl) cabbage.
	<i>bābī</i> n. (Bahl) a fish.
	<i>bāñ</i> n. (Bahl) arm. H.
	<i>ba</i> n. (Bahl) <i>ricī</i> — an animal. H. <i>rīch</i> ‘bear’
	<i>baī</i> part. (Bahl) no. cf. Mu. <i>bay</i>
	<i>baī</i> vt. (Bahl) to answer in the negative, to say no, to refuse, <i>ayum</i> — to keep on hearing without paying any

attention to what is being said. Mu. *bai?*

bakalā n. (Bahl) bark of a tree. Mu. *bakla?*

baksā n. (Bahl) box, trunk. H.

bak'her pelonī n. (Bahl) money paid by the bridegroom to the friends of his bride at the time when the bride is about to leave her parents' house after marriage.

bagarā a. (Bahl) more, much, too much. S.

bagalī n. (Bahl) small bag for keeping money. Mu. *buglī*

bagra a. (Bahl) *bagarā, hābal* heavy. As. *hambal*, Bi. *hamal*, Mu. *hambal*

baja, baya-e vt. (Bahl) *bajā* to beat a drum. H.

bajar n. (Bahl) *bajār* market, — *qand'ā* market place. H.

bajao vi. (Barker 22, 30) to be tired

baj'āo vt. (Bahl) to implicate. Mu. *bajao*

batī vt. (Bahl) to roll, — *āgū* to bring by rolling, — *āder* to bring inside by rolling, — *anā* to remove by rolling, — *idī* to move by rolling, — *udūq* to roll something or oneself out, — *kalthāo* to turn upside down by rolling, — *darvā* to bring by rolling, — *rakab* to move up by rolling, — *lōgor* vi. to roll down, *mā?* — to cut and turn upside down. Mu. *batī* 'to overturn'

batīao vt. (Bahl) *so?* — to reverse and sew.

batī-n vi. (Bahl) to roll oneself. Mu. *batīn*

baturō n. (Bahl) leaf of field pea, peas.

batōm n. (Bahl) button. E., Mu. *batām*

bajkī kin first wife.

bađa n. (Bahl) *bađā* father's elder brother. Mu. *bađa*

bađi n. (Bahl) *bađī* mother's elder sister, father's elder brother's wife. Mu. *bađi*

bare a. (also *bara*) big, *bare(a) rođa* very big; very much; *baretan* very far (*Tiger*). H. *barā*

bare n. (also *bara, bare sij*) banyan, — *gad* banyan sap. Mu. *barē*

barwā n. (Bahl) wild dog.

barha vt. — *jom* to look for food (Twin)

bađhaī n. (Bahl) carpenter.

banđo n. a wolf. Mu. (Nag.) *bando* 'wild cat'

bātā n. (Bahl) rafter. Mu. *bata*

bat'hān n. (Bahl) place where cattle are gathered.

badalā vt. (Bahl) to change, to exchange. H. *badalnā*

badri n. cloud. As. *badri*, Bi. *badri*, Mu. *la'ri*, Ho *canab'*, Sa. *tayom*, (*rimil*)

badl'iā n. (Bahl) castrated pig.

ban n. (Bahl) *birñdā* — dense forest. H.

bānā n. (Bahl) wild sheep. Mu. *bana* 'bear'

banar'hiyā a. excellent, see *bar'hiyā*

banar num. two, both, see *bar*

bani n. a job

banao, banao, banya? vi. to be made, to be possible, to be all right. H. *bannā*

bançā vi. (Bahl) to avoid, to escape. Mu. *bançao*, H. *bacānā*

bandi adv. suddenly (*Jackal*)

bansī n. (Bahl) fishing hook. Mu. *bañasī*

bansī carā n. (Bahl) an insect (for bait). Mu. *bañasī carā* 'bait'

bansao vi. to be saved (*Smart Wolf*); (Barker 44 *bənsaw*) to become little. H. *bacānā*

bāp re itj. oh my!

baba kin (Bahl) *babā* father.

babad̄ vt. (Bahl) to itch. Mu. *babata*

bāmhan n. (Bahl) Brahmin. Mu. *ba-* *manē*

bayay n. (Bahl) a tuber. Mu. *bayay* 'a kind of yam'

baya? vi. (Bahl) *bayā?* to be insane, (Bahl) *tayā* — to move around aimlessly. Mu. *baya*

bayaao vi. (Bahl) *bayāo* to be confused, to be at a loss; (Bahl) to become insane with sickness. Mu. *baya*

bar num. two. As. *bariya*, Bi. *bariya*, Mu. *baria*, Ho *barijə*, Sa. *ba:r*
bār n. times. H.

bārī, bālī n. (Bahl) small kitchen garden near the house. S. *bārī*

bariār vt. (Bahl) to apply strength (for example in pulling something).

barunā n. (Bahl) a toad. Mu. *barunđa*

baroł n. (Bahl) a pimple.

barkī n. (Bahl) cloth folded twice and stiched.

barbarā? vi. (Bahl) to jabber. H.

barhā n. (Bahl) wild pig. H. *varāh*

bal n. (Bahl *bāl*) to kindle, to set something on fire, — *ału* to set something on fire and leave, to arson, (Bahl) — *bucā?* to pierce a hole into wood by burning; (Bahl) set a forest on fire. Mu. *bal* 'to treat cavity with a heated needle'

balī n. (Bahl) child's penis. cf. Mu. *bili* child's penis

balit vi. (Bahl) to ripen (of a crop).

basan vi. to come to boil. Mu. *basaj*

basay vt. to boil water, to put pot on fire. Mu. *basay*

basan dā? n. (Bahl) water in which rice is boiled and cooked.

baha vt. (Bahl *bahā*) to decorate with flowers.

bahan n. (Barker 25, 51) direction

bahalāo vt. (Bahl) to recreate, to amuse. H. *bahlānā*

bahalāo juā? vi. (Bahl) to be amused.

bahalā? vi. (Bahl) to be amused.

bahingga n. a shoulder pole. cf. Mu. *barom*

bahūłā n. (Bahl) a bracelet.

bahut a. (Bahl *bahūł*) much, too much, enough. H.

bahri adv. (Bahl *bāhārī*) out, outside, exterior. H., As. *bahir*, Bi. *bahar*, Mu. *bahar*, Ho *pi:pə(?)*, Sa. *bahre*

bāhri n. (Bahl) *cilhī* — a child's first shave after birth.

-ba? comp.v. to do something quickly, *jom* — to eat quickly, (Bahl) *utarāo* — to put something down quickly, *ka-hanī* — to answer quickly, *kījā* — to buy at once, *całā?* — to slap in quick succession, *jū* — to drink away, *sene* — to go quickly to a place or a person. Mu. *-ba?*

ba? vt. (Bahl *bā?*) to pull with a hook, (Bahl) — *lojor* to pull down with a hook, — *uqun* to pull out with the fishing hook.

bīdā n. (Bahl) bundle of reaped paddy, half a load. Mu. *biłā*

bīdī n. (Bahl) spider. Mu. *bindiram*

bi vi. (Bahl *bī*) to be satisfied after having a full meal. Mu. *bi*

biāł n. (Bahl) paddy seedlings, transplantation of paddy. Mu. *biańa*

biāł vt. (Bahl) to transplant paddy.

biāłi ipil n. (Bahl) evening star.

biah vt. (Bahl *biāh*) to marry off.

biāh-ū? vi. (Bahl) to get oneself married.

bij n. (Bahl *bīj*) snake; (Bahl) *bumun* —; *dīamanā* —; *dāqōd* —; *hatub* —; *jadā* —; *kayaet* —; *kopol* —; *naī* —. As. *bij*, Bi. *bij*, Mu. *bij*, Ho *bij*, Sa. *bij*

bīj n. (Bahl) semen. cf. Mu. *boda*

bījā n. (Bahl) a tree.

bījā pulihā n. (Bahl) leopard.

bijār n. (Bahl) full grown buffalo stud. Mu. *biyar*

bīłā n. (Bahl) blunt wooden arrow.

bījī kin see *befi*

bījī n., kin (Bahl *bijī*) daughter; (Bahl) brother's daughter; (Bahl) *kāł* — step-daughter. H.

bitrahao vt. to bury (*Jackal*)

bid vt. (Bahl *bīd*) to fix stones in the ground. Mu. *bid*

bīdū? vi. (Bahl) to stand on one's head.

bīd bīd vi. (Bahl *bīd bīd*) to walk on tip-toes. Mu. *bid bid*

bīłī n. (Bahl) an inexpensive tubular cigarette. H.

bīło n. (Bahl) remedy given by a witch-doctor.

bita n. (Bahl *bītā*) span of hand. Mu. *bīta*

bitik adv. (Bahl) at the very moment.

bitri n. (Bahl *bītari*) inside (*Smart*

<i>Wolf</i>)	<i>burbuṛa</i> n. bubble. Mu. <i>buṛuburu</i>
<i>bidarāo</i> vt. (Bahl) to vex, to jibe. S. <i>badlaek</i>	<i>buta</i> n. (Bahl <i>būtā</i>) job, work cf. Mu. <i>kami</i>
<i>bīn</i> vt. to fill stomach (<i>Wolf</i>).	<i>buta</i> vt. (Bahl <i>būtā</i>) to work.
<i>binā</i> prep. without. H.	<i>buti</i> n. (also <i>b'utī</i>) job, work. Mu. <i>buti</i>
<i>bīnī</i> n. (Bahl) tress.	<i>budi</i> n. wisdom. H. <i>buddhi</i> , Mu. <i>budi</i>
<i>bibāṛi</i> vt. (Bahl) — <i>sīṛ</i> to talk non-sense.	<i>buduṛhā</i> a. (Bahl) blunt (ref. to a knife).
<i>bibbil</i> a. (Bahl) very dark (ref. to the night).	<i>bunum</i> n. (Bahl) anthill, (Bahl) — <i>ūd</i> a white edible mushroom, — <i>bīṇ</i> a snake. Mu. <i>bunum</i>
<i>birīḍā ban</i> n. (Bahl) dense forest. H. <i>vrndāvan</i>	<i>bubul</i> vi. (Bahl) to be good (ref. to the rice beer). Mu. <i>bul</i> , <i>bubula</i>
<i>birbirā</i> n. (Bahl) a disease of the eyes.	<i>būrā</i> n. (Bahl) pubic hair.
<i>birhā piluā</i> n. (Bahl) an insect.	<i>bura?</i> vt. (Bahl <i>būrā?</i>) to scoop up, (Bahl) to dip a jug etc. into a pitcher for taking the water out, — <i>uduṇ</i> to take water out by dipping a vessel into it, <i>teke</i> — to throw into the water, cause a girl to take a bath in a river after her first menstruation. Mu. <i>bura?</i>
<i>birhā piluā</i> n. (Bahl) an insect.	<i>buriāo</i> vt. (Bahl) to coax a crying child as to make him stop crying. Mu. <i>bulaō</i>
<i>bili</i> n. egg. As. <i>bili</i> , Mu. <i>jarom</i> , <i>bili</i> 'testicle'	<i>būrī?</i> vt. (Bahl) to uproot, to pull up by the roots.
<i>bilwa</i> n. cat. Mu. <i>bilai</i>	<i>būrī? anā</i> vt. (Bahl) to pull something out by twisting it. Mu. <i>buṛi?</i> to tear off (nails)
<i>bīs</i> num. twenty cf. Mu. <i>hisi</i> , Ho <i>dō'si</i> , Sa. (<i>mit'</i>) <i>isi</i>	<i>būrī? ne</i> vt. (Bahl) to twist.
<i>bisījāj</i> n. (Bahl) back bone.	<i>buru</i> n. (Bahl <i>būrū</i>) hill; <i>cere ced</i> — a bare hill. Mundari <i>buru</i>
<i>biskuṭ</i> n. biscuit. H., E.	<i>burum</i> vt. (Bahl) to hatch eggs (of a hen), — <i>ked</i> to hide under wings. Mu. <i>abarum</i>
<i>bistarā</i> n. (Bahl) bedding. H.	<i>burjū sīṇ</i> n. (Bahl) a tree. Mu. <i>burujūj</i>
<i>bīham</i> n. (Bahl) seed. S.	<i>bul</i> n. (Bahl <i>būl</i>) thigh, — <i>jāṇ</i> femur or thigh bone. Mu. <i>bulu</i>
<i>būbāṛi</i> n. (Bahl) a fish.	<i>būlī?</i> vt. (Bahl) — <i>āmiṇ</i> to blow the nose clear.
= <i>bu</i> encl. we (inclusive)	<i>buluṇ</i> n. salt. Mu. <i>buluṇ</i>
<i>bū</i> vt. (Bahl) to serve rice on a leaf plate. cf. Mu. <i>lu</i>	<i>būsā</i> n. (Bahl) chaff of paddy. Mu. <i>here</i>
<i>buā?</i> n. (Bahl) jackal, (Bahl) fox, <i>k'ik'ir</i> — fox, <i>sīm</i> — an animal.	<i>busūr</i> n. (Bahl) indigestion.
<i>buid</i> n. idea. S.	<i>busūr</i> vt. (Bahl) to have indigestion.
<i>būer sīṇ</i> n. (Bahl) a tree.	<i>būsū?</i> n. (Bahl) the straw of paddy; — <i>ūd</i> an edible mushroom growing in chaff. Mu. <i>busu?</i> , Kurux <i>busū?</i>
<i>buklī</i> n. (Bahl <i>bukulī</i>) heron, crane. Mu. <i>bakuli</i>	
<i>bucā?</i> n. (Bahl) hole, <i>hūmū</i> — nostril.	
<i>bucā?</i> vt. (Bahl) to make a hole, <i>bāl</i> — to pierce a hole into wood by burning. Mu. <i>buca</i> (of utensils) to break	
<i>buckāo</i> vt. (Bahl) to let go.	
<i>buj'ao</i> vt. to understand. S., Mu. <i>bujao</i>	
<i>būṭā</i> n. (Bahl) an iron staple. cf. Mu. <i>būṭa</i> 'trunk of a tree'	
<i>budāo</i> vt. (Bahl) to drown; (of sun) to set. cf. H. <i>qubnā</i>	
<i>budi</i> n. (Bahl <i>budī</i>) iron at the end of a digging stick, (Barker) a digging stick, (Bahl) — <i>beq</i> a digging stick.	
<i>budūṛi</i> n. (Bahl) umbilicus. Mu. <i>buṛi</i>	

‘straw’	
<i>būsū?</i> <i>ūd</i> n. (Bahl) an edible mushroom growing in chaff. Mu. <i>busu?</i> <i>ud</i>	<i>benā</i> n. (Bahl) bellows (household).
<i>buhā</i> n. (Bahl) a bull borrowed from someone.	<i>bente</i> n. (Bahl) bundle of reaped paddy. cf. Mu. <i>biṇa</i>
<i>buhāl</i> vt. (Bahl) to wash the feet, to rinse pots and pans, wash rice before cooking. Mu. <i>bual</i>	<i>berā</i> n. (Bahl) a thick bangle. Mu. <i>bera</i>
<i>buhūtī</i> n. (Bahl) a measure made of three leaves sewn together.	<i>berel</i> a. (Bahl) unripe, raw, uncooked; wet (ref. to a cloth); not fast (ref. to color). Mu. <i>berel</i>
<i>buhunī</i> vt. (Bahl) to begin, to start, <i>īr</i> — to begin to reap paddy. S.	<i>bel</i> vt. (Bahl) to spread. Mu. <i>bil</i>
<i>bū?</i> vt. (Bahl) to bark, — <i>usā</i> to bark like a dog, talk nonsense. Mu. <i>bu?</i>	<i>belūr</i> n. (Bahl) ugly person. S. <i>belūr</i>
<i>bēr, ber</i> n. sun, (Bahl) <i>tikin</i> — early morning sun, <i>maj'in</i> — the noon sun. Sa. <i>siy cando, ber</i> , cf. Malto <i>be:ru</i>	<i>bele</i> a. (Bahl) ripe, cooked. Mu. (Naguri) <i>bili</i>
<i>be-</i> prefix without, <i>be-aigina, be-sengelna</i> without fire	<i>bele</i> vi. (Bahl) to turn grey (of hair).
<i>bēōlāo</i> vt. (Bahl) to twist, to coil around. Mu. <i>benja</i>	<i>bele?</i> vi. to get ripe. Mu. <i>bili</i>
<i>bek'</i> n. (Bahl <i>bej</i>) spit, (Bahl) — <i>dā?</i> phlegm. Mu. <i>be?</i>	<i>belonjī</i> n. (Bahl <i>belōtī</i>) tomato. S. <i>belai?</i>
<i>bek'</i> vi. (Bahl <i>bej</i>) to spit, (Bahl) — <i>anā</i> to spit on the floor, — <i>pocoṇ</i> to spit through a hole. Mu. <i>be?</i>	<i>bes</i> a. (Bahl) right (as opposed to wrong). S.
<i>bēg</i> vi. (Barker 26) to moo	<i>besā</i> vt. (Bahl) to buy rice.
<i>bej</i> vi. <i>bolo</i> —, see under <i>bolo</i> .	<i>be?, bek'</i> vi. (Bahl) to clear one's throat. Mu. <i>be?</i>
<i>bēt</i> n. (Bahl) handle of a sickle. Mu. <i>bēt</i> ‘sorcerer's stick’	<i>bōgor</i> n. (Bahl) a piece.
<i>bejā</i> kin (Bahl <i>bejā</i>) son, brother's son, <i>bejā-bejī</i> son and daughter, (Bahl) <i>kāj</i> — step-son. H., cf. As. <i>hopon</i> , Bi. <i>hopon herel</i> , Mu. <i>hon koṇa</i> , Ho <i>kowa hon</i> , Sa. <i>hōpōn</i>	<i>bōgor</i> vt. (Bahl) to cut something into pieces.
<i>bejī</i> kin daughter (Bahl <i>bītī</i>). cf. As. <i>mai</i> , Bi. <i>hopon era</i> , Mu. <i>hon kūrī</i> , Ho <i>kui hon, hon kui</i> , Sa. <i>hōpōn era</i>	<i>bokā</i> n. (Bahl) — <i>hōr</i> foolish person. S.
<i>bejel bejel</i> n. (Bahl) small insects. Mu. <i>bejel bejel</i>	<i>bokoṛā</i> vt. (Bahl) (no definition)
<i>bejē?</i> <i>bejē?</i> vi. (Bahl) to crawl (of insects), — <i>uduj</i> to come out crawling (of insects). Mu. <i>batu?</i> <i>batu?</i>	<i>bokoṛā</i> n. (Bahl) he-goat. Bengali <i>bokra</i> , H. <i>bakrā</i>
<i>bed</i> n. (Bahl) <i>budī</i> — a digging stick.	<i>bogoek'</i> vt. (Bahl <i>bogoe?</i>) to carry mud for building a wall. Mu. <i>bogoe?</i>
<i>bēōlāo</i> vt. (Bahl) to miss someone for a little while.	<i>bojō-puṭu</i> onom. of emitting bubbles when drowning. Mu. <i>būru-būru</i>
<i>bēdo siy</i> n. (Bahl) a tree.	<i>bod</i> vt. (Bahl) to get moulded.
<i>bed^hawa, bed^hu?</i> vt. to give an idea. Mu. <i>beda</i> to cheat, to fool	<i>bode?</i> vt. (Bahl) to knead a dough of flour.
	<i>boto</i> vi. (Bahl) to thicken (of spittle in the thirsty mouth).
	<i>botor</i> vt. (Bahl) to be afraid of. Mu. <i>botoj</i>
	<i>botol</i> n. (Bahl) bottle. H., E., Mu. <i>botolo</i>
	<i>botkod</i> vi. (Bahl) to rot (of a tree) from inside. Mu. <i>barkad</i>
	<i>bor</i> n. (Bahl) fear. Mu. <i>boro</i>
	<i>bor</i> vi. (Bahl; Barker 15 <i>bor</i>) to fear.
	<i>boro</i> n. (Bahl) lungs. Mu. <i>borkod'</i>
	<i>boror</i> n. (Bahl) smooth or oily feeling. Mu. <i>bororō</i>

boror-ū? vi. (Bahl; Barker *boror*) to slip.

boroptā ot n. (Bahl) slippery soil.

boro? n. (Bahl) puffed rice.

boro? vt. (Bahl) to blister.

borgāhā n. (Bahl) timid.

bolo vi. to enter, to dive in (*Wolf*). Mu. *bolo*

bolo vt. (Bahl) to push inside, (Bahl) — *bej* to push in, — *nām* to push in and look for someone, *or* — to pull in, *soloj* — to stumble into a ditch, *ūd* — to swallow the spittle. Mu. *bolo*

bosor vi. (Bahl) to crawl away hiding.

boh itj. (or — *re*) oh my!

boho kin (Bahl) younger brother, cousin: father's younger brother's son. Mu. *boko* 'younger sibling'

boh kimin kin (Bahl) sister-in-law: younger brother's wife, father's younger brother's sons's wife.

boh kimin kin (Bahl) sister-in-law: younger brother's wife, father's younger brother's sons's wife. cf. Mu. *hon kimin*, *haga kimin*

boh re itj. oh my!

bo? n. head, (Bahl) *caṭū* — the headed one, *caṭay* — bald head, *totalo?* — shaved head, *dorā* — ball of rope. As. *boho?*, Bi. *boho?*, Mu. *bo?o*, Ho *bo?*, Sa. *bōhk*

bo?rās n. (Bahl) honey comb the cells of which are full of honey.

bā̄girā n. (Bahl) small hut.

baigā n. (Bahl) priest.

bait^hao vt. to seat, to make someone sit. H.

baitl-a? postp. near (*Wolf*). S. *baital*

bairī n. (Bahl) enemy. H.

baugī n. (Bahl) a kind of square basket.

bauṛāo vt. (Bahl) to become mad. Mu. *bauṛao*

baurāhā hoṛ n. (Bahl) mad man. Mu. (Tamar) *bauṛaa* term of abuse

bəṛida vt. (Barker 20) to tell

bəṛkad vt. (Barker 43) to boil

bəlit n. (Barker 33) head of grain

b^hak b^hak onom. (Bahl) imitative of the gurgling of a bottle that is being emptied.

b^hāg vt. (Bahl) *dūl* — to divide into two (of a river). H.

b^hācā kin (Bahl) nephew: sister's son.

b^hācī n. (Bahl) sister's daughter.

b^hārā n. (Bahl) bamboo straps fixed in a basket crosswise.

b^hārkā? vi. (Bahl) to boil with a bubbling noise. Mu. *barkao*

b^hānṭā n. (Bahl) egg-plant.

b^hayān a. (Bahl) *kanārat* — very foul.

b^hār n. (Bahl) load.

b^harcaṭu n. a pair of pots. Mu. *barcaṭu*

b^hawā dāṛī n. (Bahl) dust storm.

b^hasur kin (Bahl) husband's elder brother. S. *b^hāesur*

b^hikāṭāo vt. (Bahl) to nauseate.

b^hīrao vt. (Bahl) *b^hīrāo*) *dūl* — to mix the leftovers of the curry alongwith the freshly prepared curry. Mu. *bīrāo*

b^hīrkāo vt. (Bahl) to frighten the chickens away. Mu. *bīrakao*

b^hīrkā? vi. (Bahl) to flee away (of chickens).

b^hīt n. wall. cf. As. *b^hīt*, Bi. *pacri*, Mu. *paciri*, Ho *ginil*, Sa. *bhīt*

b^hītri adv. (Bahl) *b^hītarī*) inside, inward. As. *b^hītri*, Bi. *bitar*, Mu. *bitar*, Ho *bitār*, Sa. *b^hītri*

b^hīnāo vt. (Bahl) to have the taste of salt. Mu. *bīnao* 'to smell sweaty'

b^hīb^hilī vt. (Bahl) to lay egg (ref. to a chicken). Mu. *bili*

b^hīmsī n. (Bahl) a watery sore.

b^hīr n. (Bahl) forest, grass, (Bahl) *dūb* — a kind of grass, *raṭā* — a kind of grass. Mu. *bīr*

b^hīli n. (Bahl) *b^hīlī*) testicles, *sīm* — egg. Mu. *bili*

b^hub^hulao vi. to walk around. cf. Mu. *bulatiq* (in songs) 'to walk around'

b^hurūdī n. (Bahl) very small grains of rice.

b^hur^hurār n. (Bahl) brittleness. Mu. *bur bur* soft (of ground)

b^hurrā? vi. (Bahl) to gibe, to chatter.

b^hursā sīŋ n. (Bahl) a tree.

b^hula vi. to forget. H.

b^hulao vt. to forget. H.

b^het n. (Bahl) *salām* — greetings.

b^hedā n. (Bahl) okra, —*jāj* okra seed.

b^helā n. (Bahl) lump of meat.

b^hok n. (Bahl) heart (only body organ).

b^hog n. (Bahl) *lasun* — a kind of rice.

b^hofāō vt. (Bahl) *eme* — to give the wrong thing.

b^hore b^hor vi. (Bahl) to be mistaken.

b^hosāō vt. (Bahl) to stab in the abdomen.

b^hāes n. buffalo. H.

b^hāts n. (Bahl) buffalo. H.

b^haiya kin brother. H.

b^hairā n. (Bahl) deaf person. H. *bahrā*, Mu. *baira*

mājurbāj, mījurbāj n. (Bahl) hawk.

māqā adv. (Bahl) there.

māqao vt. (Bahl) to put down. Mu. *manqao*

mādar n. (Bahl) a kind of drum. S.

mādir n. (Bahl) —*oṛā?* temple. H.

māder adv. (Bahl) there.

māderre vi. (Bahl) to be there.

mād^hermā adv. (Bahl) day before yesterday.

-mā n. (Bahl) day. Mu. *api-ma* ‘three days’

ma adj. that

ma-kin pron. they two (animate)

ma-kin pron. they two (animate)

ma-ku pron. they (animate plural)

ma-ku pron. they, those (animate plural)

makua a. those

macua itj. a filler

maj^ha n. (Bahl) centre. S.

maj^hinhā adv.? (Bahl) noon.

maṭarā āṛā? n. (Bahl) a plant. Mu. *maṭar aṛa?*

mat^ha n. ghee. H.

mad n. (Bahl *mād*) bamboo. Mu. *mad*

maya n. (Bahl *māṭā*) ghost, shade, (Bahl) ghost of a drowned person. Mu. *maṇa buru* ‘name of a deity’

maṭ-dā? n. gruel.

manqar n. drum. S. *mandar*

manqiyā n. Marua millet. Mu. *kode*

manqao vt. to put down, —*atū* to put down and go away. Mu. *manqao*

mata a. that

mātā n. (Bahl) smallpox. S.

mata-urī adv. that way.

mat^harom n. (Bahl) cold, *k^ho?* — cough and cold, to catch cough and cold. cf. Mu. *manda*

mat^halāō vt. (Bahl) to be busy doing something.

madam n. madam. E.

man adv. (Bahl) a little, just.

man n. mind. H.

man vi. to be careful

mana pron. (Bahl *manā*) that (adjective).

manāō vt. (Bahl) to persuade.

manāō juā? vi. (Bahl ‘vt. to persuade’) to be persuaded.

manā juār adv. (Bahl) then, at that time; when, at what time.

manāmin a. (Bahl) that much.

mana? vi. to be considerate, (Bahl) to agree

manā? vi. to agree to someone.

manuwa n. human. H.

mane adv. (also —*ki*) namely. H.

manen pron. (Bahl) him, her.

mana-urī adv. that way

manjil n. storey. H.

mante part. (also *mente*) a quotative particle. Mu. *mente*

man^han adv. that way

māmā kin (Bahl) uncle, mother’s brother, father’s sister’s husband; father-in-law. Mu. *mamu*

māmā? n. (Bahl) *sahan* — *hor* woodman, vendor of wood.

māmī kin (Bahl) aunt: father’s sister, mother’s brother’s wife; mother-in-law. Mu. *hatom*

mamin a. (Bahl) that much.

mayār adv. (Bahl) as much as possible (ref. to wedding presents).

marat n. time, —*re* when, —*minre* while

marad lajī? kin (Bahl) son.

marā? n. (Bahl) peahen. Mu. *mara?*

marā? cutā n. (Bahl) comb of peahen.

maris n. (Bahl) bell pepper. Mu. *marci*
marg'aft n. (Bahl) cemetery.
mardao vt. to massage, to rub. cf. Mu.
itir
marmar n. (Bahl) an insect. Mu.
kařakom marmar 'scorpion', *seygel*
marmar 'centipede'
marsal n. (Bahl *marsäl*) light. Mu.
marsal 'light, to search with light'
marsal vt. (Bahl *marsäl*) to make light
 in one's own home, *āj* — to keep on
 walking till dawn.
mālā n. see *t'osā mālā*.
malik n. master, preceptor. H.
malhan n. (Bahl) a kind of beans. cf.
 Mu. *manal*
mās n. meat, flesh. H.
mase n. (Bahl *māse*) black beans, urad.
 H. *mās*
maser, waser n. (Bahl) a tuber.
masfar n. teacher. E.
mahak vi. (Bahl) to smell.
mahiš n. (Bahl) butter-milk.
mā? vt. (Bahl) to cut with an ax. Mu.
ma?
mađan adv. (also —*te*) that way, thus
mi num. one (adjective), *mi-gołoy, mi-*
goł, mi-toy a piece, *mi-hor* one per-
 son
miay adv. (Bahl *miāj*) day after to-
 morrow. Mu. *meyay*
miad num. one. Mu. *miyad*
mit'ai n. sweets, — *sul'ai* sweets and
 so on. H.
mid' got adv. (Bahl) one each. Mu.
mimiyad
midrī n. (Bahl) bamboo strip fixed to
 the edge of a basket, link of a chain.
mit n. friendship (*Wolf*)
mi-re adv. in one place, together. Mu.
mid-re
mūk n. (Barker) elbow. Krx. *mūkā*
mūgā n. (Bahl) an insect.
mūdarā n. (Bahl) an earring worn by
 men. Mu. *mundura*
mūdī n. (Bahl) ring. Mu. *modam*
mūd'ānī kāt n. (Bahl) roof lath.
mūd'ānī kāt n. (Bahl) roof lath. Mu.
mutul kūnṭa 'main pillar of a house'

muk'īā n. (Bahl) village chief, tribe
 chief. H.
muckā?, *muskā?* vi. (Bahl) to laugh. H.
muffu n. (Barker 8, 43) ember
mūlīt n. (Bahl) fist. H.
muṛa n. stick.
munmaṭi n. (Bahl) a kind of clay.
muraī n. (Bahl) — *ālā?* radish. Mu.
morai
muruk adv. (Bahl) much, too much.
murebā n. (Bahl) fibre plant. Mu. *mu-*
rud'ba
muraet n. (Bahl) picture.
murlī n. (Bahl) flute. H.
mūl n. (Bahl) main, — *āgarī* the
 thumb. H.
mūsāq n. (Bahl) a flail, a rammer.
musiŋ adv. (Bahl) one day, sometime.
 Mu. *musiŋ*
muhī n. (Bahl) *nir* — needle.
muhūdā n. (Bahl) the upper part.
muhrān n. (Bahl) *med* — appearance,
 countenance. cf. Mu. *med muṇa*
me part. see *mer*
mec'bā n. (Bahl) whiskers. cf. Mu.
gucu
med vi. (Bahl) to have an eye disease.
 Mu. *med* 'to open eyes'
medra? vi. (Bahl) to hover.
merair vi. to rotate (*Twin*)
med' n. (Bahl *med*) eye, (Bahl) — *ūb*
 eye-lashes, — *nipir* *nipir* rim of eye-
 lids, — *muhrān* appearance, counte-
 nance, *ranī* — pupil of the eye. As.
mēd, Bi. *mēt*, Mu. *med*, Ho *med'*, Sa.
met'
med' da? n. tear. Mu. *med da?*
mene, mener part. see *mer*
mente part. see *mante*
mer part. a negator, 'not'
merā n. (Bahl) refuse of rice beer. cf.
 Mu. *maya*
meral n. (Barker) a type of berry,
 (Bahl) *merāl sīg* a tree. Mu. *meral*
 'Phyllanthus emblica'
merom n. (Bahl) goat, — *hon* kid. Mu.
merom
mela n. time, occasion

mese kin (Bahl) younger sister, father's sister's younger son's wife, mother's brother's younger son's wife. Mu. *misi*, Sa. *mis era*

meset n. see *mese*

moka-soka adv., echo sometimes

mot̄ n. (Bahl) fat person. H. *motā*, Mu. *moṭo*

motā vt. (Bahl) to tie something into a bundle.

monde? n. (*monḍaek'*, Bahl *mōde?*, Barker 42 *monqed*) tuber

maenā n. (Bahl) a bird. H. *maena*

mael n. see *maila*

mail n. (Bahl) arrow. Mu. *mail* 'fletching of an arrow'

maonā sīŋ n. (Bahl) a tree.

rāge? n. (Bahl) hunger. Mu. *reyge?*

rāge? vi. (Bahl) to be hungry.

rāej n. (Bahl) kingdom.

rāet n. (Bahl) night. S.

rāet vi. (Bahl) to be night.

ragra? vt. (Bahl *ragdāo*) to rub, to scrub. As. *ragda*, Mu., Bi. *ragrao*

ragdāo vt. (Bahl) to rub, to massage.

rāŋ n. (Bahl *rāg*, *rāg*) color. H.

rāŋ vt. (Bahl *rāg*, *rāg*) to dye.

racā? vt. (Bahl) to rebuke, — *ginī* to rebuke in quick succession, — *daram* to rebuke someone on meeting on the street, — *hewā* to have the habit of rebuking. Mu. *raca?* 'to pull'

raṭā b̄īr n. (Bahl) a kind of grass.

ratpatāo vt. (Bahl) to startle.

rađeā n. (Bahl) an insect.

raṇđī n. (Bahl *rāđī*) widow. H.

ratiāo vt. (Bahl) *doho* — to capture someone's heart.

ratāŋ n. (Barker 33) hail. Mu. *ratay*

radā n. (Bahl) a layer of mud put in erecting a mud wall.

ranī med n. (Bahl) pupil of the eye.

rānū n. (Bahl) ferment for rice beer. Mu. *ranu*

rapā? vt. (Bahl *rapā?*) to set something on fire, to burn something with fire, to roast; to lie in wait (*Tiger*). Mu. *rapa?*

rāb vt. (Bahl) to crack, to break. cf. Mu. *raba* 'put a broken limb in splints'

rabay n. (Bahl) cold weather. Mu. *rabay*

rabay vi. (Bahl) to be cold. Mu. *rabay*

rabū? vi. (Bahl) to sprout (ref. to paddy). cf. Mu. *ote?* to sprout, to pop in fire

ramati? n. (Barker 33, 51 *rəmati?*) fingernail, claw. As., Bi., Sa. *rama*, cf. Mu., Ho *sarsar*

raray vt. (Bahl) to tremble with cold.

rawī vt. (Bahl) to pull out. cf. Mu. *rawi?* 'to become skinny'

rawen n. (Bahl) an animal.

rās n. (Bahl) honey, *bo?* — honey comb the cells of which are full of honey.

rāsī vt. (Bahl) to tread on the grain.

rāsī dā? n. (Bahl) highly intoxicating liquor rising out of rice beer.

rahā vi. (Bahl) to wait.

rahāo vt. (Bahl) *sab'* — to prevent, to stop

rahṭā n. (Bahl) spinning wheel.

ra? vt. (Bahl *rā?*) to call, to shout; make noise (ref. to birds), (Bahl) — *ātū* to invite somebody. As. *ra?*, Bi. *ra?*, Mu., Ho., Sa.

riḡaṛā jāŋ n. (Bahl) backbone.

ricī banā n. (Bahl) an animal.

rid vt. (Bahl *rid*; Barker 40 *riđ*) to crush, to grind, — *jom* to crush and eat something, — *lājā* (Bahl) to crush into paste (ref. to spices). Mu. *rid*

ripud vt. (Bahl) *hab* — to bite one's under lip.

rimū? vi. (Bahl) to get up (from sleep).

rimbil n. (Barker 25) cloud, sky. Mu. *rimbil* 'cloud'

rīriđ dīrī n. (Bahl) stone for grinding spices etc. Mu. *rid dīrī*

ris n. (Bahl *rīs*) anger, cf. *k̄īs*.

ris vi., vt. (Bahl *rīs*) to get angry; to make someone angry.

risū? vi. (Bahl *risū?*) to be angry.

rihđī n. (in *rehdā* —) (Bahl) act of sitting with thighs touching, usually refers to making love in public.

rūbā n. (Bahl) crowd of people. Mu. *rumba?* 'bunch of fruits'

rūā n. (Bahl) *edel* — silk cotton. cf. Mu. *edel buram*

rukū vt. (Bahl) to nod. Mu. *rukū* 'to shake a tree'

rukur vt. (Barker 48) to poke

rucab vt. (Bahl) — *rem* to pick something up with all the fingers of the hand. Mu. *rucab* 'to pluck'

ruñi n. bread. H.

rupiya n. rupee. H.

rūb vt. (Bahl) to collapse (ref. to a house), (Barker 46) to slide down. Mu. *rub* (of trees) to fall down due to termites

rūsī n. (Bahl) dandruff. H.

recek' vi. (Barker 40 *recejyena*) to be old

recet n. tatters (*My Life*)

red vt. to stop, to prevent, (Bahl) *api?* — to shut (one's) eyes, *oyo* — to cover oneself with a sheet of cloth before going to sleep, *jalā* — (no definition), *dāb* — to hide something away. cf. Mu. *red* 'a root'

rebed vt. (Bahl) to stick a flower on one's ear, — *kucū* to tuck dhoti in the waist. Mu. *rebed*

rem vt. (Bahl) to lift, to carry.

resed vt. (Bahl) to tuck, to stick. cf. Mu. *lesa, lesed* vt. 'to stick together'

rehdā rihdī n. (Bahl) act of sitting with thighs touching, usually refers to making love in public. cf. Mu. *leda ladi*

roā n. (Bahl) *sāmēt* — woman's pubic hair.

roek' vt. (Bahl *roej*) to wring clothes, (Barker 52) vi. to be wrinkled. Mu. *roe?* 'to squeeze out'

rokoe? n. (Bahl) a small frog.

roj a. (Bahl) dirty (ref. to clothes).

roj n. (Bahl) sediment in liquid.

rota a. big

rodo-bodo adv. rambling together (*Wolf*)

ronoj adv. (from *rōj*) daily

ropā vt. (Bahl) to plant. S., cf. Mu. *roa*

rowed vt. (Bahl) to wrinkle (as of old age). cf. Mu. *repo*

ro?, *rog-e* vt. (Barker 20) to pierce

roðo n. (Bahl) house fly. Mu. *roko*

rɔgra n. (Barker 20) a crayfish

lāgatā a. (Bahl) poor, *janam* — extremely poor.

lāgarā a. (Bahl) lame. Mu. *langrā*

lāgarā n. (Bahl) naked man. cf. Mu. *toaŋ*

lāgara-n vi. (Bahl) to become naked.

lāgarī n. (Bahl) naked woman.

lājā vt. (Bahl) to powder, to crush, *rid* — to crush into paste (ref. to spices), *hāb* — to soften a twig by chewing it down to clean teeth

lād vi. to laugh, (Bahl) to cut jokes. Mu. *landa*

lādā cahe n. (Bahl) chit chat.

laik' n. (Bahl *lañtī*) child, (Bahl) *ayumī* — girl, daughter, *ugħāo āpri?* — a term of abuse, *gedā* — a baby in arms, *jawa* — kin twins, *dħāgħatī* — daughter, *marad* — son. cf. As. *ceyga*, Bi. *hopon*, Mu. *hon*, Ho *hon*, Sa. *gidra*

laī cubalī n. (Bahl) filthy talk.

laī cubalī vt. (Bahl) to talk nonsense.

lakānā a. (Bahl) like this, just this. Mu. *leknā?*

lakōa n. kind of tuber

lakaorī n. (Bahl) stick with one end flat for stirring rice when cooking.

laga postp. for the sake of. Mu. *lagi*

lagara n. (Bahl) a fish.

laga? vi. to be attached

lagin postp. for. Mu. *lagin*

lagao vt. to attach, to apply. Mu. *lagao*

lagħe adv. (Bahl) near, close by.

lajkħā, lajkā adv. (Bahl) far away. Mu. *lajka*

lajtī? n. (Bahl) child, see *laik'*. Mu. *lai?* 'belly, womb'

lajtī? vt. (Bahl) to give birth to a child. Mu. *lai?* 'to be pregnant'

latī n. (Bahl) top-knot. cf. Mu. *cuja*

latī? vt. (Bahl) to turn a cloth upside-down. Mu. *lati?* to bend (one's back, etc.)

lat^ha n. halwa. Mu. *lata*, *lefe*
lād vt. (Bahl) to fry in deep fat, to cook. Mu. *lad* 'baked bread'
lađū n. (Bahl) ball of any grain stewed with pulse. H.
lara, *lara-e* vt. to release, to untie; (Bahl *lađā*) to undo a knot. Mu., As. *rađa*
lađkī n. girl. H.
lađkīđuā vi. (Bahl) to be unconscious.
larwā vi. (Bahl) *duru?* — to sit with one's mouth wide open. Mu. *lalowa*
lāt vt. (Bahl) to cave. Mu. *lata*
latār adv. (Bahl) below, down. Mu. *latar*
latār vt. (Bahl) to move something down.
lada-pada onom. spattered with sticky substance. Mu. *lada-pada*
lapā-e vt. (Bahl) to cure, to heal, see *napae*. Mu. *lapae* (of hair) clean and tidy
lamā? n. (Barker 42) a species of pod-fruit, (Bahl *lamā?* *sīj*) a tree. Mu. *lama?* 'Bauhinia vahlii'
lart^harā? vi. (Bahl) to stagger. cf. Mu. *larta*, *larpa* 'to tread on excrements'
lāl a. red. H.
lalcā? vi. (Bahl) to be greedy.
lāsā n. (Bahl) a kind of glue. H.
lasit n. (Bahl) corn silk.
lasit n. (Bahl) obscene term denoting vaginal fluid.
lasun n. (Bahl) garlic. cf. Mu. *rasuṇi*
lasun b^hog n. (Bahl) a kind of rice.
lāh n. (Bahl) lac, a paste to repair vessels.
lāh vt. (Bahl) to repair a vessel with that paste.
lahū n. (Bahl) blood, — *sīr* vein. S.
lībir n. (Bahl) cloud, *āril* — very dark cloud, *jāŋ* — clear sky. Mu. *rimbil*
lik^hařī a. (Bahl) cheap.
lin-hořeij vt. (Bahl) to fight with each other.
libdā vt. see *luřī?* —
līmbūjođo n. (Bahl) lemon fruit.
lūā sīj n. (Bahl) a tree. Mu. *loa*
luřī? vt. (Bahl) to whip, to beat, to pound, — *asid* to beat someone dead, — *libdā* to beat someone down. Mu. *luřī?* 'to open a fruit after cutting it'
luřuj vt. to husk rice, (Bahl) to pound rice. Mu. *ruřuj*
lutur n. ear. Mu. *lutur*
ludū vt. (Bahl) to feel soft.
luhyūr a. (Bahl) sharp (ref. to needle). Mu. *leser*
lekin conj. but. H.
lek^he postp. like. Mu. *leka*
lefe-pete onom. sticky, slimy, dirty. Mu. *lefe-pete*
lebda vi. — *juā* to fall down. Mu. *lebda* 'to throw down'
lewā n. (Bahl) ploughing in the watery field. S.
lesā vi. (Bahl) to hit the mark.
loej vt. (Bahl) to pull back the prepuce. Mu. *loe?*
logor vi. see under *bařī*
longwe n. (Barker 43) wine dipper
lojor vi. (Bahl) to fall down.
lojor vt. (Bahl) to cause something to fall down, *tānā* — to cause water to flow down by making an outlet, *bā?* — to pull down with a hook.
lotā n. (Bahl) a jug. Mu. *lotā*
lotāo vt. (Bahl) to make something dirty. Mu. *loje* 'to be caked'
lotuřkū n. (Bahl) half burnt wood. cf. Mu. *duřu*
lořom vi. (Barker 49) to rest
lonđra n. (Barker 42) fish trap
lopoj n. (Bahl) a tree. Mu. *lupuj*
lopohe? n. (Bahl) waist, — *jāŋ* the hip bone. Mu. *ropoe?*, *ronopoe?* 'a joint'
lob^hāo vt. (Bahl) *nel* — to attract.
loyoy n. (Bahl) field in which water remains standing for a long time. Mu. *loyoy*
lohā n. (Bahl) iron. H.
lohāřī n. (Bahl) a kind of drum.
laek n. (Bahl) *lařī?* guts, intestines. Mu. *lai?*
laet n. (Bahl) matted hair.
lain n. see *laik*
laor vt. (Bahl) to snatch.
waka vt. to hang, (Barker) to dangle,

(Bahl) — *goe?* to hang oneself. Mu. *haka*

wāg n. (Grierson) brother. Mu. *haga*
waga kin (Bahl *wagā*) elder brother, cousin; father's elder brother's son; husband's elder sister's husband. Mu. *haga*

wagat n. elder brother

wagai n. elder sister

wāg hili kin (Bahl) sister-in-law: elder brother's wife, father's elder brother's son's wife. Mu. *hili*

wayle n. big-eyed, term of abuse.

watanā sīj n. (Bahl) a tree. Mu. *hatana?*

watu n. (Grierson) village. Mu. *hatu*

war vt. (Bahl *wār*) to drive along, — *kudā* to drive back; to send someone for marriage (*Firefly*). Mu. *har*

war vt. (Barker *war*) to send (something, someone) (*Firefly*). Mu. *har* to send, to drive, to give a ride

warāgā sīj n. (Bahl) a tree.

waser n. a tuber. Mu. *hasear-sangga*

wasti n. settlement. H.

wiri vi. (Barker 8 *wirī*) to be heard, to make sound

wiriwān vi. (Bahl) to make noise (ref. to a musical instrument).

wek' vi. (Bahl *hoe?* *hoej*) to come; to become. Mu., As., Bi. *hiju?*

wer vt. (Bahl) to sow seed. Mu. *her*

wer vt. (Barker 29) to sow

wer vi. (Barker 29) to swim

vyost'a n. arrangement. H.

sāūyātā n. (Bahl) male friend.

sāgarāo vt. (Bahl) to help someone.

sāgāhī n. (Bahl) shelf made near the ceiling in a Korwa house for keeping things.

sāgof vt. (Bahl) to take along.

sāqasī n. (Bahl) tongs. M.

sāqwāhā a. (Bahl) like a bull, stupid.

sādes n. (Bahl) presents. S.

sārga n. (Bahl) a plant.

sās n. (Bahl) breath. H.

sās vt. (Bahl) to breathe. Mu. *sayad*

sakam n. (Barker 33 *səkkəm*) leaf, (Bahl) *chīd* — palm leaf. As. *sekam*,

Bi. *sakam*, Mu. *sakam*, Ho *səkam*, Sa. *sakam*

sakas a. (Bahl) hard. Mu. *saktao* 'to become too tight'

sakur a. (Bahl) narrow mouthed. Mu. *sikuru*

sakurāo vt. (Bahl) to gather, *gayom* — to arrange hair with hands.

saklāo jumāo vt. (Bahl) to put things together.

sagaī n. (Bahl) marriage of a widow to a widower. H.

sagaī vt. (Bahl) to become united by such a marriage.

say-u? vi. to meet friends

sajkosi n. (Bahl) bamboo shell for keeping the family god.

satākāo vt. (Bahl) to harden while running (ref. to a wheel).

sada? vi. to go away

sadao vt. to make leave

sātā n. (Bahl; Barker 29 *sāra?*) sharp point of an arrow. Mu. *sār*

sāli n. saree. H.

sālim n. (Bahl) roof of a house.

satri-batri adv. biting here and there

sat'ā? vi. (Bahl) to rest, to relax. Mu. *sat'ao*

sādā a. (Bahl) empty. S.

sādanī n. (Bahl) ear wax.

sād'ū n. (Bahl) saint. H.

sanay vt. (Bahl) to supinate.

sanahi adv. (from H. *sahī* 'true') really

sanicar n. saturday

sāne? n. (Bahl) food grain (*Citrus* *jan*).

sān dūb n. (Bahl) jute plant.

sapanā vt. (Bahl) to dream. H., cf. Mu. *kumu*

sapayār n. (Barker 42 *səp'ayan*) old person, village elder

sapaha a. (Bahl) safe (ref. to a route in a jungle).

saprao vi. to get ready. Mu. *saprao* 'to be ready', *sampoṛo* 'to prepare'

saprao vt. to prepare

sab a. all. H.

sabun n. soap. H.

samāj n. forehead. As., Ho *samay*, cf. Mu., Bi. *moloj*

sāmēt n. (Bahl; Barker *samhē*) vulva, — *roā* woman's pubic hair.

samj̄āo vt. (Bahl) to make someone understand.

samj̄ā? vi. (Bahl) to understand. H. *samajhnā*

samd̄i kin (Bahl) younger sister's husband, wife's elder brother; father's sister's elder son; mother's brother's elder son. Mu. *sumdi*

samd̄i vt. (Bahl) to meet one's younger sister's husband or wife's elder brother.

samd̄in kin (Bahl) mother's brother's elder son's wife, father's sister's elder son's wife.

sayāq n. (Bahl) village-elder (ref. to males).

sayātī n. lady, old woman

sayānī n. (Bahl) village-elder (ref. to females).

saram n. fawn. Mu.

sara? n. (Bahl *sarā?*) a big monkey. Mu. *sara?*

sārū n. (Bahl) a vegetable. Mu. *saru* 'taro'

sarao vt. to graze (cattle). cf. Hindi *carānā*, Mu. *gupi*

sarjom sīj n. (Bahl) a tree. Mu. *sarjom*

sāl vi. to sing (*Tiger*)

salām phr. hello, good day. cf. Mu. *jhāhar*

salām b̄et n. (Bahl) greetings.

salāhsī adv. (Bahl) amicably.

salao vt. to move something speedily (*Firefly*); to run away, to set out (*Tiger*)

salpā? n. (Bahl *salpā?*, Barker 44 *salpa?*) bark of a tree.

sawādī c̄awādī vt. (Bahl) to give birth to a child.

sasari a. helpless (*Wolf*)

sastā vt. (Bahl) to put someone to trouble, — *ātū* to put someone to trouble and go away.

sahan n. wood, firewood, (Bahl) —

honku kindlings, — *mamātī? hog* woodman, vendor of wood. Mu. *saan*

sahiya n. a friend.

sahed n. (Bahl) breath. Mu. *sayad*

sahed vt. (Bahl) to be out of breath, sigh.

sikātī n. (Bahl) chain.

sikātī n. see *sikri*.

sikri n. (Bahl *sikātī*) mosquito. Mu. *sikinī*, Sa. *sikric'*

sīgār n. (Bahl) ornament. Mu. *singar*

sīd comp.v. (Bahl) *ak̄arij* — to sell at once. Mu. *sid*

sīdir n. see *sindir*.

sīdūr n. (Bahl) sindur, a sacred dye. H. *sī* vt. (Bahl, Barker 51 *si-e*) to plow. Mu. *sii*

sīo n. (Bahl) mouse.

sikātī n. (Bahl) bolt of the door. Mu. *sikiri*

sikī n. (Bahl) a kind of rice.

siku n. (Bahl *sikū*) louse. Mu., As., Bi. *siku*

sigir n. (Bahl) a Korwa festival.

sīgon adv. (Bahl) with, along with.

sīj vt. (Bahl *sīj*) to close the door of a house; to shut, to close, — *req'* to shut and cover

sījānī n. (Bahl; Barker 27 *sīnār*) evening. Mu. *ayub*

sījānī vi. (Bahl) to be evening.

sījka n. stick, pole

sīnār n. (Barker 41) evening

sītāo vt. (Bahl) to whistle.

sīd vi. (Bahl *sīd*) (of thread etc.) to break. Mu. *sid*

sīd vt. (Bahl *sīd*) to pluck fruits or flowers; (of thread etc.) to break off. Mu. *sid*

sīdīo vt. (Bahl) *teke* — to scatter away.

sīlā vi. (Bahl) to swim against the stream of water.

sīlāo vt. (Bahl) to scatter around.

sīnī? vi. (Bahl) to be rotten a little. Mu. *sīnī?* 'putrid or fishy smell'

sītā n. (Bahl) custard apple. Mu.

sītāo vt. (Bahl) to damage.

sitoy n. (Bahl *sītōy*) sunshine. Mu. *situy*
sitom n. (Bahl *sītōm*) string, thread, *kantāoto* — home-spun yarn. Mu. *sutam*
sitra n. tatters
sid^huā a. (Bahl) easy.
siniy n. (Bahl) door of a house; (Barker *sīyīn*) bamboo door-covering, cf. *siy*.
sipa vt. (Barker 7) to strain
sipi n. (Barker 7) tray
sim n. (Bahl *sīm*) cock, chicken, (Bahl) *gayā* — castrated cock, — *būā?* a animal, — *b^hilī* egg. Mu. *sim*
simd^ha a. (Bahl) moist, wet, — *juā?* to become moist.
sir n. (Bahl *sīr*; Barker 29 *siīr*) vein, *lahū* — id. Mu.
sirāq vt. (Bahl) to comb hair (ref. to women only).
siri n. goat.
sirao vt. to tear, (Barker 48 *siraw*) to scratch. As. *cīra*, cf. Mu. *keca?*
sirjao vi. to be formed, to be created. Mu. *sirjao*
sir^hā n. (Bahl) a god who helps in hunting.
silik n. (Bahl) thin bamboo sticks to sew leaves, — *jono?* broom made out of bamboo sticks. cf. Mu. *cari?*
siliq siliq n. (Bahl) awful silence, dead of night.
sīlōt dīrī n. (Bahl) stone to sharpen knife, whetstone.
sisān n. (Bahl) whitlow.
sisir dā? n. (Bahl) dew. Mu. *sisir da?*
sisir dā? n. (Bahl) a plant.
siso vi. (Bahl) to show displeasure.
sī? vt. (Bahl) *bibaqī* — to talk non-sense.
sūhūdū a. (Bahl) narrow.
suk dam n. (Bahl *sūk*) bride price.
sunji n. (Barker 27) cheroot
suqao vi. to be released. Mu. *cuqao*
suta n. thread. Mu., As., Ho, Sa. *sutam*
sū^haer, sū^haerre(?) vi. (Bahl) to be polluted by the touch of a woman in menstruation.
sudi vt. (Bahl *sudī*) to know. S.

sūn n. (Bahl) dance. Mu. *susun*
sūn vi. (Bahl) to dance. Mu. *susun*
sunuj n. (Bahl *sunum*) oil, *tiltorā?* — melted animal fat. As. *sunum*, Bi. *sunum*, Mu. *sunum*, Ho. *sunum*, Sa. *sunum*
sunum n. see *sunuj*
supalī n. (Bahl) small winnowing basket; upper part of the foot, shoulderblade. cf. Mu. *supu* 'upper arm'
supao vt. to cut
supli-kat n. (Barker 36) ankle
suri n. knife, penknife. S. *c^huri*, cf. Mu., Ho. *katu*
surhī n. (Bahl) an insect which infests paddy. S., cf. Mu. *surūjī*, *huti*, *galay*
sūlī n. (Bahl) receptacle for laying egg for hen.
sūlī vt. (Bahl) to blow the nose. Mu. *suli?*, *suhī?*, *sunui?* 'mucus'
suluj vt. to put in
se itj. — *nahi* come on!
se postp. from. H.
sea n. (Bahl) — *sea* bad odor.
sejgel n. (Bahl *sēgel*) fire, (Bahl) *hāsā* — live coal. Mu., As., Bi., Ho, Sa. *sejgel*
setarā n. (Bahl) piece of cloth, rags. cf. Mu. *sered* 'piece of cloth'
sēdarā? *hor* n. (Bahl) hunter.
sen vi. (Bahl *sen*, *sene*) to go, to move; to walk, (Bahl) *āyā?* — to go away by worming one's way, *jiīr* — to run away. Mu., As., Bi. *sen*
sene vi. (Bahl) to go, — *awe* to be able to go, — *ginī* to go quickly, — *bā?* to go quickly to a place or a person, — *hewā* to help a child in learning to walk.
sendra n. (Bahl *sēdarā*; Barker *sendrā*) hunting. Mu., As., Bi. *sendera*
sendra vt. to hunt.
sepej vt. (Bahl) to hold something on the palm of hand, (Bahl) — *idi* to carry away on the palm of hand, — *uduy* to carry on the palm of hand and carry out, — *rakab* to lift up while carrying on the palm of ahnd, — *rem*

to lift and hold something on the palm of hand. Mu. <i>sipiŋ</i>	<i>sobo?</i> vt. (Bahl) to prick a needle; to stick, to shove, (Barker) to wound. Mu. <i>sobo?</i>
<i>sebā</i> a. (Bahl) cheap.	<i>sobge</i> vt. see <i>sobo?</i>
<i>sebel</i> a. (Bahl) sweet tasting, having an agreeable taste. Mu. <i>sibil</i>	<i>sompa</i> vt. to marry off (<i>Firefly</i>)
<i>sebel</i> vi (Bahl) to have an agreeable taste.	<i>sor-saba</i> n. voice, noise. H.
<i>serāle</i> n. (Bahl) a food grain.	<i>soloy</i> vt. to put in, to pour (rice beer), — <i>bolo</i> to stumble into a ditch.
<i>serekbele sīŋ</i> n. (Bahl) a tree.	<i>sohā</i> n. (Bahl) burrow.
<i>sereŋ-ī?</i> <i>hoŋ</i> n. (Bahl) musician.	<i>sohen</i> vt. (Bahl <i>sohē</i>) to wear, to put on clothes, (Bahl) — <i>ujun</i> to tighten one's dhoti.
<i>sereŋ</i> , <i>sereŋ</i> n. a song	<i>sohor</i> adv. (Bahl) quickly, hurriedly. Mu. <i>soor</i> (of a comet) to fly
<i>sereŋ</i> , <i>sereŋ</i> vi.,vt. to sing, (Bahl) — <i>āŋā</i> to sing all night, — <i>udū?</i> to sing. As., Bi. <i>siriŋ</i> , Mu. <i>duray</i>	<i>sohnaī</i> n. (Bahl) a musical instrument. S.
<i>sermo</i> adv. (Bahl <i>sermō</i>) up; above, (Bahl) — <i>jāŋ</i> the part of the spine in the neck, — <i>sermō</i> exaggeratedly. cf. As. <i>tēŋ</i> , Bi., Mu., Ho, Sa. <i>cetan</i>	<i>so?</i> vt. (Bahl) to put one's hand into something; to repair. Mu. <i>so?</i> 'last husking and winnowing'
<i>sermo</i> n. (Bahl <i>sermō</i>) sky. Mu., As. <i>sirma</i> , Sa. <i>serma</i>	<i>so?</i> vt. to sew, (Bahl) — <i>baŋiāo</i> to reverse and sew.
<i>sermo-hor</i> adv. above	<i>hādub</i> n. (Bahl) a rat trap. cf. Mu. <i>ratam</i>
<i>sersō</i> n. (Bahl) mustard seed.	<i>hātī?</i> n. (Bahl) elephant. H., Mu. <i>hati</i>
<i>seled</i> vt. (Bahl) to mix, to add. Mu. <i>seled</i>	<i>hātī?</i> <i>soento</i> n. (Bahl) trunk of the elephant. Mu. <i>hati sonđo</i>
<i>seleb</i> n. (Bahl) an animal; (Barker) antelope. Mu. <i>silib</i>	<i>hānaek`</i> pron. he, she, it
<i>-so</i> v.comp. to try and ..., (Bahl) <i>atkār</i> — to know something before, to think before doing anything, <i>otā</i> — to feel, to touch, <i>cipū</i> — to feel by touch, <i>jařā?</i> — to taste.	<i>hābal</i> vt. (Bahl) to be heavy. Mu. <i>hambal</i>
<i>soen</i> , <i>soento</i> n. (Bahl) <i>hātī?</i> — trunk of the elephant. Mu. <i>soonj</i>	<i>hāslī</i> n. (Bahl) necklace.
<i>sokol</i> vi. to be smoky	<i>hakā</i> part. (Bahl) for.
<i>sokola</i> , <i>cok'ola</i> n. (Bahl) green upper part of an eggplant. Mu. <i>copa</i>	<i>hakā?</i> vi. (Bahl) to chatter, to jabber.
<i>sogā</i> vt. (Bahl) <i>eme</i> — to hesitate to give.	<i>hakin</i> pron. they two (dual, anaphoric). Mu. <i>akin</i>
<i>sojū?</i> vi. (Bahl) to be straight.	<i>haku</i> pron. (also <i>hāku</i> , Bahl <i>hakū</i>) they (plural, anaphoric). Mu. <i>ako</i>
<i>sojo</i> a. (Bahl) straight.	<i>hātā</i> <i>kařā</i> a.,echo (Bahl) stout, bulky (ref. to a person). Mu. <i>hātā</i> <i>kařā</i>
<i>sōj^h</i> a. straight. Mu., As., Bi. <i>soj^h</i>	<i>hātar</i> vt. to stall, to stop (someone) (<i>Tiger</i>)
<i>sota</i> vt. <i>budi</i> — to give advice (<i>Tiger</i>)	<i>hātā?</i> n. (Bahl <i>hātā?</i>) a winnowing basket. Mu. <i>hātā?</i>
<i>sodor</i> vi.,vt. to reach, to arrive, — <i>juā?</i> to arrive.	<i>hātā?</i> vt. (Bahl <i>hātā?</i>) to winnow. cf. Mu. <i>gum</i> , <i>atur</i>
<i>sop</i> n. (Bahl) arm, (Barker) forearm.	<i>hātī</i> a. (Bahl <i>hātī</i>) hot, pungent; bitter. As. <i>hatia</i>
Mu. <i>supu</i>	<i>hātī</i> vi. (Bahl) to taste bitter.
<i>sobot</i> ^ vt. (Bahl <i>sobof</i>) to wash, (Bahl) — <i>uduj</i> to wash (color or dirt etc.) out. Mu. <i>sobod</i> , Bi. <i>sobot</i> (cloth)	<i>hātub</i> <i>bīŋ</i> n. (Bahl) a kind of snake.

haṭkāo vt. (Bahl) to keep held up, *ud*
— see *ud*

haṭkā? vi. (Bahl) to be kept held up.

haṭlū n. (Bahl) kernel of a fruit, corn cob.

haṭ'i, k'a:r a. bitter

haṭū a. (Bahl) light in weight.

haṭur vt. to scrape, to scrape off

haṭ n. field

haṭam kin (Bahl) husband. Mu. *haṭam* 'old man'

haṭā sīy n. (Bahl) a tree. Mu. *haṭa* *daru* 'Diospyros montas'

haṭe hūṭe vt. (Bahl) to gulp, to eat very quickly. Mu. *haṭ hūṭ*

harjuāṭ ṫiplkū n. (Bahl) Pleiades.

haṭwaha n. (Bahl) *haṭwāhā* plough-man. S. *halwāhā*

haṇḍa adv. (Bahl) *hāḍā* there. Mu. *haṇre*

haṇḍa? vi. (Bahl) *hāḍā?* to boil with a bubbling noise. Mu. *honḍe?*

haṇḍa? vt. (Bahl) *hāḍā?* to dry something by heating, stew any eatable till the water evaporates. Mu. *anda?*

hater adv. (Bahl) there.

hatom kin (Bahl) mother's brother's wife, father's sister. Mu. *hatom*

hator adv. (Bahl) thither.

hator-nador n. (Bahl) anyone.

hatkāo vt. (Bahl) to make a strong fire.

hadarā? vi. (Bahl) to feel sorry.

hadur vi. (Barker 48) to thunder

hanate adv. then. Mu. *hanate*

hanāmin a. (Bahl) that much. Mu. *am-inay*

hanaṇna adv. after that. Mu. *haneṇna*

han uṭi adv. that way

han-uṭi adv. that way

hāneak adv. (Bahl) casually, just.

han-k'ane adv. at that time

hante adv. then. Mu. *hante* 'thither'

handora pron. all that

han mela adv. at that time

han-mela n., adv. (at) that time; (Bahl) *hanmelak* since when, since then.

hanhar n. (Bahl) *hanhār* mother-in-law; (Bahl) wife's elder sister, husband's elder sister; (Bahl) *ēg* —

mother-in-law. Mu. *hanar*

hanḍa adv. then, after that

hāp n. (Bahl) stick.

hapād n. (Bahl) leech. Mu. *hapad*

hab vt. (Bahl) *hāb* to gnaw, to bite, (Bahl) — *ripud* to bite one's under lip, — *lājā* to soften a twig by chewing it down to clean teeth. Mu. (Naguri) *hab*

haba? vt. (Barker 40 *habag-e-ta*) to hang up

habkāo vt. (Bahl) — *agu* to bring someone along holding his neck.

hamā itj. (Bahl) interjection of assurance.

hamin a. (Bahl) that much. Mu. *amin*, *aminay*

hamtū? vi. (Bahl) to billow.

hayar n. (Bahl) *hāyār* spindle.

har a. (Bahl) each, every. H.

harā vi. (Bahl) to swell, to be full-grown; *āsul* — vt. to bring up. Mu. *hara* 'to grow'

harin n. (Bahl) deer. H.

hariyar a. green.

harub ^vt. to turn upside down and put in, — *red* ^v to put in and cover; (Bahl) to turn upside down a pitcher full of water. Mu. *harub* 'to put a lid'

harta n. (Bahl) leather, skin, skin of a fruit. Mu. *hartala?* 'bark of a tree'

halay vt. to pick up, (Bahl) to confront, to come across something while on one's way to some place, — *agu* to dig and bring something. Mu. *halay* 'to pick up'

halkāo vt. (Bahl) to flow (of water), — *uḍuy* to overflow. cf. Mu. *calkao*

halke? vt. (Bahl) to rise into waves (of water).

halsīmād a. (Bahl) damp (ref. to clothes).

hawir n. (Bahl) *hawir* both handfuls, (Bahl) — *pere?* vt. to fill something by the hollow of hands, — *rem* to pick up something with both hands, — *uḍuy* to take out with the hollow of hands.

hawe vi. (irregular form of *hoyā*) un-

inflecting copula verb ‘to be’

has n. (Bahl *hās*) earth, ground, (Bahl) — *qīd^hā* earth pellet. Mu. *hasa*

hāsān vi. (Bahl) to be alive (ref. to fire).

hasa seygel n. (Bahl *hāsā sēgel*) live coal.

hasu n. (Bahl *hasū*) pain, *hasu suden* painful, (Bahl) — *hōr* sick person. Mu. *hasu*

hastal n. hostel, boarding school. E. *haʔna* adv. (also *heʔna*) then, after that

hīdua n. (Bahl) dried young bamboo shoot. Mu. *hādua*

higar vt. (Bahl *higār*) to become separate from (*Firefly*); (Bahl) to live separately. Mu. *higara*

hīrā n. (Bahl) diamond. H.

hirā? a. (Bahl) torn (ref. to cloth). Mu. *hira?* to be split at the end (of cloth, etc.)

hirā? vt. (Bahl) to tear off.

hili kin (Bahl *hili*) elder brother’s wife, sister-in-law, *hili-ŋ* my sister-in-law, (Bahl) *wāg* — sister-in-law: elder brother’s wife, father’s elder brother’s son’s wife. Mu. *hili*

hiluā vt. (Bahl) to get excited, excite. cf. Mu. *hirla* *itj*.

hilkiq n. (Bahl) hiccup. cf. Mu. *hiya?*

hilkiq vt. (Bahl) to hiccup.

hū encl. (also *hō*) too. Mu. *o*

hūṭar n. (Bahl) a wild plant. Mu. *hūṭar baa*

hūṭū vi. (Bahl) to bend inward. cf. Mu. *kutu* ‘(of a back) to be bent’

hudiq a. little, small, short, *hudiq* — young little, (Bahl) *iti?* — just a pinch. Mu. *hudiq*

hudiq vi. (Bahl) to fall short of requirement.

hudiqjaek ‘boho’ n. younger brother. Mu. *bokoj*, Sa. *bɔkɔŋ*

hudiqjo? vt. (Bahl *hudbiqjo?*) to bear very small sized fruit.

hūṭao vt. (Bahl) to prick. S.

hūṭiq a. see *hudiq*

hūṭu n. (Bahl *hūṭū*) paddy. cf. Mu. *baba*

hūṭe echo see *hāṭe hūṭe*

humār vt. (Bahl) to groan.

humu n. (Bahl *hūmū*) nose, (Bahl) — *bucā?* nostril. As. *mūhū*, Bi. *mū*, Mu. *mū*; cf. Mu. *humu* ‘scurf’.

hūrā? vt. (Bahl) to clear throat.

heger hegel adv., onom. (Bahl) repeatedly.

hedg^heca vt. (Bahl) to bother.

-*hen* suffix calling attention, *naehen* look this!, *manhen* look that!, *karehen* where is

hena, hen a. that. Mu. *hena*, *hen*

hene? a. adv. (Bahl) then.

hene? *hene?* adv. (Bahl) quickly.

hebkāo vt. (Bahl, also *hebcao*) to grab someone by the neck, (Bahl) — *ader* to push someone in by the neck, — *idi* to drag someone along holding his neck, — *uqun* to push someone out by the neck, — *konoy* to grab someone by the neck and throw him down.

hemer hofo? vt. (Bahl) to ambuscade.

hera n. girl (*Twin*). Mu. *era*

herel n. boy, man; husband. Mu. *herel*

hermed vt. (Bahl) to hold a pitcher full of water with its bottom on the waist and the arm around its neck. Mu. *herbed*

hela? vi. to go off, to begin.

helet n. (Bahl) green young bamboo shoot, — *ārā?* green young bamboo shoots cooked as a vegetable. Mu. *helta*

helao vt. to send. S. *helāek* ‘to start’, Mu. *helao* ‘(of cattle) to be driven for grazing’.

hewa vt. (Bahl *hewā*) to have some habit, to be used to something, (Bahl) *īr* — to be habitual to using a particular sickle, *racā?* — to have the habit of rebuking, *sene* — to help a child in learning to walk. Mu. *hewa*

hewe n. (Bahl) a sling to carry a child on one’s back. Mu. *hebe*

hewe vt. (Bahl) to make such a sling out of a piece of cloth.

hēwe jom vt. (Barker 47 *heweh*) to give birth, to bear (a child)

hewe? vt. (Bahl) to put off, deny.

hesel vi. (Bahl) to have fair complexion, see *esel*.

heher vt. (Bahl) to commit a theft, steal, cf. *artiq, imek*, — *hoř* thief.

he?na adv. (also *ha?na*) then

hō encl. too. Mu. *o*, Krx. *hū*

ho, hao vi. (Bahl) to yes. Mu. *he*

hoe?, hoej vi. (Bahl) to come, see *wek*, *kudā* — to come back.

hophar kin father-in-law, *hopharhanhar* parents-in-law, (Bahl) *āpā*

hophār father-in-law. Mu. *honjar*

ho?a? vt. (Bahl) to fry a vegetable. Mu. *hoja?* 'to open the lid'

ho?o? n. neck. As. *ho?o?*, Bi. *ho?o?*, Mu. *ho?o?*, Ho *ho?o?*, Sa. *hɔ?k?*

ho?o? vt. see *hemer ho?o?*

-*ho?in, -ho?en* comp.v. (Bahl) *horeinj* distributive and reciprocal explicator verb, (Bahl) *ājod* — to kiss each other.

horom n. body (*Tiger and Cat*). Mu. *horomo*

ho?ovē? vi. (Bahl) to stumble. Mu. *ha?ra?* (over a tree), *tod* (over a rock)

ho?ovē? vt. (Bahl) to turn one's face away.

hon n. young (of an animal) (*Wolf*). Mu. *hon*

hon suffix a diminutive suffix, (Bahl) *ārī* — small saw, *ūrī?* — calf, *kafī?* — a little bit, *gu?ī* — a little bit, *cūfū* — the young of a rat, *qūb'ā* — small metallic cup, *qod'ā* — small ditch, *padqā* — buffalo-calf, *pūsū* — young of a cat, *merom* — kid, *honsered* — nephew: elder brother's elder son, *sahan honku* kindlings. Mu. *hon*

hon vt. (Bahl) to give birth to a child, also a diminutive suffix. Mu. *hon*

honsered hon kin (Bahl 'Pandrapat dialect') nephew: elder brother's elder son.

hopor comp.v. see *gete?* —

hopor d'ür a. (Bahl) slanting.

homer, homr-e vt. to ask (someone a question, etc.).

hoy n. (Barker 31) wind, see *hoyo*

hoya vi. (Bahl) *hoyā* to become, to be (subject marked by an object suffix as in *hoya-e-a* he/she is), *hawe* uninflecting copula. Mu. *hoba* 'to become'

hoyo n. (Bahl) wind, breeze. Mu. *hoyo*

hoyo vi. (of wind) to blow, (Bahl) to be blown away by wind.

hoyo vt. (Bahl) to cut hair. Mu. *hoyo*

hor n. direction, side, (Bahl) *aguā* — towards the front. Mu. *hora* 'road'

horog'oco vt. (Bahl) to bother.

horo? vt. (Bahl) to embrace; to enter a small space — *kuk* to enter and lie in wait (*Wolf*). Mu. *horo?* (of a thorn etc.) to stick into, to ward off (animals)

hola adv. (Bahl) *holā* yesterday. As. *hola*, Bi. *hola*, Mu. *hola*, Ho *hela* *musin*, Sa. *hola*

hole conj. then, (at the end of the conditional clause) if. Mu. *honay*

howa? vt. (Bahl) *howā?* to sting, see *hoa?*. Mu. *hua?*

hos n. mind. H.

ho? vi. (Bahl) to taste hot (ref. to the taste of pepper). Used only by children. Mu. *ha?*

hāek? pron. (Grierson *heni*) anaphoric demonstrative, used as a third-person pronoun for animate referents, he, she, it. Mu. *hani?*

hau?ī? vt. (Bahl) to make noise.

hau? hau? vi., onom. (Bahl) to make noise. Mu. *hau?u hau?u*

zolag vi. (Barker 25) to buzz

ənq'kut n. (Barker 26) testes

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