Kagwahiva Dictionary

by

LaVera Betts

Associação Internacional de Linguística SIL – Brasil
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Preface

SIL-Brazil is very happy to present LaVera Betts' *Kagwahiva Dictionary*, albeit posthumously. After serving the Parintintin and Tenharim communities of the state of Amazonas, Brazil for several decades, LaVera had an aneurysm in Porto Velho and died in a hospital in São Paulo, in September 2006.

As linguistics coordinator of SIL-Brazil, I knew some years before LaVera's death that she was working on a multi-dialect database of Kagwahiva words, and aware of how important this work was, I encouraged her to keep on with it. She did keep on with it, but was unable to publish her work before she died. Her fellow worker of many years, Helen Pease, preserved LaVera's work, and began the task of preparing it for publication. After she did what she could, we worked together to bring it to completion.

Since LaVera was not with us to answer questions, this is not a complete work. There are a few things concerning which neither Helen nor I could figure out LaVera's intentions. But on the other hand, there aren't any great lacunas in it, either. We believe that the information is fairly complete, especially for the Parintintin and Tenharim dialects. It is noteworthy that LaVera's *Dicionário Parintintin-Português Português Parintintin* went through several editions starting in 1968. The 1981 edition is available for download at the SIL-Brazil website: http://www.sil.org/americas/brasil/publcns/dictgram/PNDict.pdf.

LaVera left a detailed record of the times and places of the fieldwork on which this dictionary is based. Following are the times of her contact with speakers of each of the dialects:

Parintintin: February 17, 1961 to September 18, 1975 at the Ipixuna River in the state of Amazonas, Brazil.

Tenharim: April 29, 1975 to 2006 at the Marmelos River, in the state of Amazonas.

Karipuna: April 15 to May 2, 1980 at FUNAI Posto Panorama, Jaci Paraná River, in the state of Rondônia.

Uru-eu-wau-wau: January 3-22, 1991 at FUNAI Posto Comandante Ari, during which a very brief contact was made with Uru-eu-wau-wau speakers who appeared at the post; there was no one in the village near Comandante Ari during that time; and August 20-30, 1991, at the FUNAI Casa do Índio in Porto Velho, Rondônia.

Amundava: February 4-18, 1991, at FUNAI Posto Trincheira, Rondônia.

Alan Vogel

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Introduction

This short introduction to the *Kagwahiva Dictionary* has four sections. The first section gives a general overview of the kinds of information contained in the entries of the dictionary. The second section contains an explanation of the phonetic symbols used in the entry words and the example sentences. The third section is a short overview of the grammar of Parintintin focusing on the word classes. The final section provides a key to the abbreviations used in the text of the dictionary.

1. The Entries.

There are several kinds of information contained in the entries of the dictionary. Usually the first bit of information that follows the entry word is the word class. The major word classes are nouns, listed as ***s*** (substantive class i) and ***sh*** (substantive class h), and verbs, which are divided into ***vt*** (transitive verb class i), ***vth*** (transitive verb class h), ***vi*** (intransitive verb class i), ***vih*** (intransitive verb class h), ***d*** (descriptive verb class i), and ***dh*** (descriptive verb class h). These verb subclasses, along with the minor word classes, are described in section 3.

For many entries, there is some information in brackets (//) immediately following the entry word, and before the word class. Various kinds of ancillary information can be located here, including information on phonological conditioning, variants caused by allophones, accompanying factors, and irregularities. For example, for the **-peka** entry we have this: //**-peka ~ -mbeka**//. This means that there is a pronunciation variant for this word.

Following the word class is the definition, and for some entries, there are two or more numbered definitions. Many definitions are accompanied by one or more example phrases or sentences, each with its translation. The translations are mostly pretty literal, as LaVera wanted the reader to be able to see the correspondence between the words of the translation and the words of the vernacular.

For many entries there are one or more usage subentries; this is where LaVera located information on causatives, reciprocals, reflexives, and concomitives. There are often additional example phrases or sentences here.

Finally, LaVera specified two kinds of cross-reference entries. The cross-reference entries indicated by ***See:*** are other words with similar meanings, or words whose meanings are related in some way and can yield other information of interest. Those indicated by ***Alt:***, on the other hand, are usually alternate forms of the main entry word.

Unless marked otherwise, the entry words are Parintintin words, and the information associated with them (including definitions, examples, usage information, and cross-references) is information concerning Partintintin. But of course, the purpose of the dictionary is to compare Parintintin and Tenharim with the other dialects, so the entries are full of these comparisons as well. Whenever there is information concerning

one of the other dialects, this is indicated by one of the following labels: ***Tenh*** (Tenharim), ***K*** (Karipuna), ***Uru*** (Uru-eu-wau-wau), or ***Am*** (Amundava). Each time one of these labels is used, a new line is begun, to make it easy to tell what information is associated with each dialect. So as to save space, the equal sign (=) is used whenever the meaning in the particular dialect is the same as the meaning in Parintintin.

Helen Pease, LaVera's fellow researcher, made a number of low-level editorial changes in LaVera's database. Mostly this consisted in formatting changes, clarifications, and harmonization, and hardly any of these changes affected the substance of the entries. Whenever Helen had a more serious suggestion or question about LaVera's information, she put these in notes. These notes are within square brackets [], and are labelled **HP** (for Helen Pease) at the beginning of each note.

2. Phonetic Symbols.

The symbols used are those of the Parintintin orthography. The values of the symbols are as follows:

Consonants

g	palatalized voiced velar stop [g^j] when preceded by *i*, and non-palatalized [g] elsewhere
gw	labialized voiced velar stop [g^w]
g̃	velar nasal [ŋ]
g̃w	labialized velar nasal [$ŋ^w$]
h	palatalized glottal fricative [h^j] when preceded by *i*, and non-palatalized [h] elsewhere
j	palatal approximant [j] in non-phrase initial unaccented syllables, and alveo-palatal affricate [dʒ] elsewhere
k	palatalized voiceless velar stop [k^j] when preceded by i, and non-palatalized [k] elsewhere
kw	labialized voiceless velar stop [k^w]
m	bilabial nasal [m]
mb	prenasalized voiced bilabial stop [^{m}b]

n	alveolar nasal [n]
nd	prenasalized voiced alveolar stop [^{n}d]
ng	prenasalized voiced velar stop [^{ŋ}g]
ngw	prenasalized labialized voiced velar stop [^{ŋ}g^{w}]
nh	palatal nasal [ɲ]
nj	prenasalized alveo-palatal affricate [^{ɲ}dʒ]
p	voiceless bilabial stop [p]
r	alveolar flap [ɾ]
t	voiceless alveolar stop [t]
v	voiced bilabial fricative [β]
x	voiceless alveo-palatal affricate [tʃ]
'	glottal stop [ʔ]

<u>Vowels</u>

a	unrounded central low vowel [a]
e	unrounded front close-mid vowel [e] when followed by i, and unrounded front open-mid vowel [ɛ] elsewhere
i	unrounded front high vowel [i]
o	rounded back close-mid vowel [o] when preceded and followed by bilabial or velar nasals, and rounded back open-mid vowel [ɔ] elsewhere
u	rounded back high vowel [u]
y	unrounded central high vowel [ɨ]
~	nasalization – all vowels may be nasalized, but the nasalization is not shown if the vowel is next to a nasal consonant or if it follows a nasalized vowel

Nasalization Rules

Nasalization occurs regressively within the word. Nasalization is normally not written on a vowel when contiguous to a nasal consonant or following a nasalized vowel.

All the nasal consonants (*m*, *n*, *nh*, *g̃*, *g̃w*) occur between nasalized vowels, and word initial.

Prenasalized stops (*mb*, *nd*, *nj*, *ng*, *ngw*) occur after nasalized vowels and before oral vowels. *mb* and *nd* also occur word initial.

The oral stops (*j*, *g*, *gw*) occur between oral vowels, and word initial.

The following are sets of allophones: (*m*, *mb*), (*n*, *nd*), (*j*, *nh*, *nj*), (*g*, *ng*), (*gw*, *g̃w*, *ngw*).

Voiceless Vowel

A word final capital A indicates voicelessness, e.g. *aerajykA*.

Note on Alphabetical Order

g̃ follows *g* in the alphabet. Dashes (-) are ignored, and nasalized vowels are not differentiated from oral vowels for the purpose of ordering.

Note on Dashes (-) in the Entries

Many of the entry words in the dictionary have a dash at the beginning or the end of the word. A dash at the end of the entry means that it is a prefix, e.g. the first person singular subject prefix *a-*. A dash at the beginning of an entry can mean that it is a suffix, e.g. the substantive marker *-a*, but usually it means that the word may only occur with a prefix, e.g. the verb *-ahav* 'cross over an object'. There are a few entries that have a dash in parentheses, e.g. the relater *(-)pype* 'inside', and this means that in certain contexts this word requires a prefix, but in other contexts it may occur by itself.

Word Final Consonants

On the surface there are no consonant-final words in Kagwahiva. Verb stems may underlyingly end in a consonant, and these are shown in the entry words, but they only appear in surface forms when the stem is followed by a suffix. If there is no suffix, the final consonant is deleted.

3. Parintintin grammar.

3.0. Introduction

There are two major classes of lexical items in Parintintin: Substantives and Verbs. In addition there are a number of minor classes of limited membership. Cutting

across these classes of items there is a basic division into two groups; those which occur with Class Marker *h-* or one of its manifesting forms and those which occur with Class Marker *i-* in certain constructions. This division affects the Substantives, Verbs, and Relaters. In the second group, with *i-*, the Substantives, Transitive Verbs, Intransitive Verbs, Descriptive Verbs, and Relaters, are indicated in the dictionary, by ***s***, ***vt***, ***vi***, ***d***, and *rr*, respectively; in the first group, with *h-*, they are indicated by ***sh***, ***vth***, ***vih***, ***dh***, and ***rrh***, respectively. The Class Marker *h-* has varying forms: *t-*, *h-*, *r-* , *j-*, and *gw-*. The occurrence of the forms of the two class markers is indicated in the dictionary entries under *h-* and *i-* respectively, (and hereafter referred to as ***clmh*** and ***clmi***).

3.1. Open Classes

A. Substantives.

1) Formation. Substantives are either simple, compound or complex.

a. Simple. Simple Substantives consist of one root.

ex:	*s*	*akanitara*	'hat'
	s	*-akaɰ̃a*	'head'
	sh	*-apyja*	'house'
	sh	*okara*	'clearing'

b. Compound. Compound Substantives are formed from a substantive root plus one or more roots or stems of any type.

ex:	*s* + *s*	*akuti-nambia* agouti-ear	'fungus'
	sh + *s*	*-ata-'yva* fire-wood	'fire sticks'
	sh + *d*	*-ata-tiɰ̃a* fire-white	'smoke'
	s + *vi*	*yvy-apyna* ground-bend	'embankment'
	s + *vt*	*avati-mbopoga* corn-explode	'popcorn'

c. Complex. Complex Substantives are formed from one or more roots plus one or more of the following affixes: Substantive Markers, Tense Markers, Relational Suffixes, Aspects.

i. The Substantive Markers (hereafter referred to as ***sm***) include the following: *-ve'ea* 'thing', used also to indicate a dead person or thing; *-por* 'source or habitual'; *-hava* 'instrumental'; *-embi-* 'agent'; *-ve* and *-gwe* 'occupation', *-hara* 'profession'.

ex:	*d + sm*	*-katu-ve'ea* pretty-thing	'pretty thing'
	s + sm	*-py-pora* foot-source	'tracks'
	vt + sm	*-kyti-hava* cut-instrument	'scissors'
	sm + vt	*-embi-'ua* sm-eat	'food'

ii. The Tense Markers (hereafter referred to as ***tm***) include the following: *-ruama* and *-ağwama* 'future'; *-ruera* and *-gwera ~ -agwera ~ -ngwera* and *-kwera* 'past'; *-pyra ~ -mbyra* 'already accomplished'.

ex:	*vi + tm*	*-ka'e-angwera* heal-tm	'scar'
	vih + tm	*-uv-agwera* live-tm	'past residence'
	vt + tm	*-apo-pyra* make-tm	'ready-made clothes'

iii. The Relational Suffixes (hereafter referred to as ***rsuf***) include: *-amo ~ -no ~ -ro ~ -ramo*; *-mo ~ -amo*; *-vo ~ -mo ~ -imo*; *-i*; *-ime*.

ex:	*s + rsuf*	*kagwahiv-amo* Indian-rsuf	'Indians'
	s + rsuf	*-evir-i* buttocks-rsuf	'behind'

iv. The Aspects (hereafter referred to as ***asp***) include numerous members (see under Aspect).

ex: *s + asp*	*kujavu'r-ia* loose-little	'insect'
s + s + vt + asp	*anhaĝa-pi'r-og-uhua* spirit -skin-off-big	'scalp'

2) Possession. Substantives are either optionally or obligatorily possessed. Possession is indicated by a pronominal form of set 3 or 5 (see section on Pronominals) or a Substantive directly preceding the stem. In the dictionary obligatory possession is indicated by a preceding hyphen.

ex: *Pirahã akanitara Idahẽa oapoapo.*
Pirahã hat Ida made
'Ida made a hat (like that) of the Pirahã Indians.'

Embuhu e-apoa ore ve. 'Give us your thing.'
give p3-thing us to

Ojipe'ĝa opyhy ĝa-nda'yra'ĝa.
others grab p5-sons
'Others grabbed their sons (not their own sons).'

B. Verbs.

There are three major types of Verbs: Descriptive, Transitive and Intransitive.

1) Stem Formation.

a. Transitive Stems are either simple, compound, or complex.

i. Simple. Simple Transitives consist of one root.

ex: *-apo* 'make'

ii. Compound. Compound Transitives consist of either Substantive and Verb root or reduplication of Verb root. There may be one syllable or two syllable reduplication. In one syllable reduplication the final stressed syllable is reduplicated. In two syllable reduplication, the final stressed syllable plus the preceding (unstressed) syllable is reduplicated. (At times the aspect is reduplicated.) Reduplication indicates repeated or intensified action.

ex: *-y-'u* 'drink'
water-eat

potuka-tuka 'wash (clothes, etc)'

iii. Complex. Complex Transitives consist of causative plus Intransitive, Descriptive, or Substantive stems or Aspects.

ex: with vi: *-mo-ka'ẽ* 'roast'
caus-heal

with d: *-mbo-katu* 'make pretty'
caus-pretty

with s: *-mbo-jukyr* 'salt (meat, etc)'
caus-salt

with asp: *-mbo-'i* 'pound (make little)'
caus-little

b. Intransitive. Intransitive stems are either simple, compound or complex.

i. Simple. Simple Intransitives consist of one root.

ex: *-ho* 'go'

ii. Compound. Compound Intransitives consist of either Substantive and Verb root or reduplication of Verb Root.

ex: *-ova-vur* 'lift the face'
face-rise

-ma'ẽ-ma'ẽ 'awake (one after another)'
awake-awake

iii. Complex. Complex Intransitives consist of a reciprocal plus transitive stem.

ex: *-jo-gwepiag* 'see each other'
recipr-see

-nho-moakym 'wet each other'
recipr-wet

Complex Intransitives also consist of a reflexive plus transitive stem.

ex: *-ji-kutug* 'pierced self'
refl-pierce

nhi-moakym 'made self wet'
refl-wet

All Verb stems may be followed by a second Verb which functions as an auxiliary.

ex: *-ho-potar* 'wants to go'
go-want

epia-katu 'see well'
see-pretty

c. Descriptive. Descriptive stems are either simple or compound.

i. Simple. Simple Descriptives consist of one root and that root can be either Descriptive or Substantive.

ex: d *-katu* 'pretty'
s *-hy* 'has a mother'

ii. Compound. Compound Descriptives consist of the reduplication of a root or one or more Substantives and Verb root .

ex: *-katu-katu* 'very pretty'

-py-ka-ne'õ 'tired legs'
-leg-bone-weak

2) Verb Constructions. Each of the three verb types may occur in three different constructions. Construction 1 generally occurs in isolation or in a simple independent clause. Constructions 2 and 3 occur within narration.

a. Construction 1. Transitives occur with pronominal set 2 (hereafter referred to as ***p2***).

ex: *a-'apo* 'I make'
p2-make

Intransitives occur with pronominal set 1 (hereafter referred to as ***p1***).

ex: *a-ho* 'I go'
p1-go

Descriptives occur with pronominal set 4 (hereafter referred to as ***p4***).

ex: *ji-katu* 'I am pretty'
p4-pretty

b. Construction 2. Transitives and Intransitives occur with Construction Marker One (hereafter referred to ***cm1***) which is a suffix – the form being *-i*.

ex: *Kiro ore ho-i ko pe.* 'Now we're going to the field.'
now we go-cm1 field to

Aerẽ po ga i-'u-i. 'Afterwards he ate.'
after indef p5 clmi-eat-cm1

In Construction 2 Descriptives occur with Construction Marker Three (hereafter referred to as ***cm3***) which is a suffix – the form being *-ro ~ -no ~ -amo* (see dictionary entry *-amo*).

ex: *Avo-ite i-katu-ro.* 'Only here it is pretty.'
here-only c1mi-pretty-cm3

c. Construction 3. Transitives and Intransitives occur with Construction Marker Two (hereafter referred to as ***cm2***) which is a suffix and varies in form according to the preceding vowels or consonants (see dictionary entry *-a*).

ex: *Oro ve po Tandavuhua ihoi tokaja j-apo-vo.*
and yet indef Tandavuhu go house c1mi-make-cm2
'And Tandavuhu went making a house.'

Intransitives also occur with pronominal set 3.

ex: *Oro po hẽa jyvi o-gwo-vo no.*
and indef she descended p3-go-cm2 also .
'And she descended going.'

3.2. Closed Classes

A. Pronominals. There are six sets of pronominal forms:

Set 1 occurs as bound subject of Intransitive Verbs, Construction 1.

Set 2 occurs as bound subject of Transitive Verbs, Construction 1.

Set 3 occurs as (1) bound possessor of Substantives where the possessor is the same person as the subject of the clause, and (2) as bound subject of Intransitive and Descriptive Verbs in Construction type 3.

Set 4 occurs as bound subject of Descriptive Verbs in Construction type 1.

Set 5 occurs as (1) bound possessor of Substantives (a) in subject position and (b) in other positions where the possessor is not the same person as the subject; (2) free subject of Intransitive and Descriptive Verbs in Construction types 1 and 2, as free subject or object of Transitive Verbs in Construction types 1 & 2, and as free object on Transitive Verbs in Construction type 3.

Set 6 occurs whenever the free subject or object is being emphasized.

PRONOMINALS

	1	2	3	4	5	6
1 sg	a-	a-	i-	ji-	ji(-)	jihi
2 sg imp	ere- e-	ere- e-	e-	nde-	nde(-)	ndehe
3 sg fem	o-	o-	o-	#	hẽa(-)	hehẽa
masc					ga(-)	gaha
pl					g̃a(-)	g̃ahã
generic					ahe(-)	ahe
1 pl excl	oro-	* oro- * opo-	oro-	ore-	ore(-)	ore
1 pl incl	xa-	ti-	nhande-	nhande-	nhande(-)	nhande
2 pl imp	pe- pe-	pe- pe-	pe-	pe-	pe(-)	pehe

* oro: 1st per sg or pl subj and 2nd sg obj
* opo: 1st per sg or pl subj and 2nd pl obj

When *ji-*, *nde-*, and *nhande-* precede nasal roots they have the nasal counterpart *nhi-*, *ne-*, and *nhane-* respectively.

B. Relaters. Relaters (hereafter referred to as ***rr***, or ***rrh*** if of the *h* class) are postpostionals and indicate position, direction, purpose, accompaniment, or instrument. (The term postpositional is used rather than preposition because the Relater follows rather than precedes the axis of the phrase.)

ex: *tapyja r-**ehe*** 'on top of the house'
house clmh-on

*yrua **pype*** 'into the basket'
basket into

C. Relationals.

a. A relational is a word (***r***, or ***rh*** if the word is of the *h* class) with a relational suffix (***rsuf***). (See examples on p. 9 above.)

b. A clausal relational (***cr***) is a verbal form or its substitute and a clausal relational suffix (***crsuf***).

ex: ***Japo-rẽ*** *ga hoi.* 'After making it he went.'
make-after he went

*ae-**rẽ*** 'after this'
this-after

*g̃a **ndu-ame*** 'when they arrived'
they came-when

D. Interrogatives. Interrogatives indicate questions: *mome* 'where?'; *marã* 'how?'; *garamo* 'why?'; *gara* 'what?'; *maname* 'when?'; *maramomi* 'how many?' (They are hereafter referred to as ***q***.)

ex: ***Gara*** *re ko ga-rera?* 'What is his name?'
what ? def his-name

E. Demonstratives. Demonstratives (hereafter referred to as ***dem***) serve to point out a specific person or thing according to distance.

ex: ***Kia*** *pe-hepia nhati'g̃wa imbotea.*
this you-see mosquito creation
'You see this, the creation of mosquitoes.'

F. Adverbs. Adverbs serve to modify the Verb in time, manner, location, comparison, generalizations (hereafter referred to as ***adv***).

ex: ***Kotihĩ*** *hẽa imondoi a'ero ga pe.* 'Quickly she gave it to him then.'
quickly her gave then him to

Oro ji ruvi ***avo****.* 'And I live here.'
and I live here

G. Conjunctions. Conjunctions (hereafter referred to as ***conj***) serve as connectives to link different units in the grammatical structure.

ex: ***Oro*** *ahe hoi okiavo ipype.* 'The person went entering into (it).'
and person go enter into

A'i *g̃a gwayvaretete g̃a.* 'Because they argued with them.'
because they argue them

H. Interjections. Interjections noted in the data include such expressions as denial, affirmation, exclamations, puzzlement. (They are hereafter referred to as ***interj***.)

ex: *Iiii! He'yi g̃a kagwahivamo.* 'Wow! There are many Indians.'
Interj many they Indians

I. Ideophones. Ideophones are onomatopoeic expressions which indicate the sound of fire (*gwou*), birds landing (*takh*), etc. (They are hereafter referred to as *ono*.)

J. Modals. Modals serve to indicate negation, positive desired action, negative desired action. They occur affixed to Verbs. Negation occurs with Modal 1 (hereafter referred to as ***m1***) having the prefix form of *n- ~ na- ~ nd- ~ nda- ~ ne- ~ nde-* and Modal 2 (hereafter referred to as ***m2***) having the suffix form of *-i* (see dictionary entry *nd-...-i*).

ex: *N-a-mano-i.* 'I am not dying.'
m1-I-die-m2

Positive desired action occurs with Modal 1 having the prefix form of *t- ~ ta-*, and *te-* (see dictionary entry *ta-*).

ex: *T-a-ho.* 'I want to go.'
m1-I-go

Negative desired action occurs with Modal 1 having the prefix form of *t- ~ ta-*, *te-*, and the Modal 2 having the suffix form of *-i* for the second person, and the

suffix form of *-yme* for the remaining persons (see dictionary entry *ta-*).

ex: *T-ere-ho-i.* 'Don't go.'
m1-you-go-m2

T-o-ho-yme ga. 'It's for him not to go.'
m1-3rd per-go-m2 he

K. Aspect. One or more Aspect markers (hereafter referred to as ***asp***) occur with Substantives, Verbs, Relaters, Demonstratives, Pronominals, and Adverbs which they serve to qualify.

ex: *s* *hapo**-'ia*** 'little root'
root-asp

v *japo**-pa-g̃werĩ*** 'about to make all of it'
make–asp-asp

d *Jipyry**-hete***. 'I'm really good.'
I good-asp

rr *ojuru-pe**-'i*** 'in his little mouth'
his mouth-in-asp

dem *ag̃a**-ite*** 'only this'
this-asp

p *ahe**-ite*** 'only a person'
person-asp

adv *ikwehe**-'ia*** 'little while ago'
past-asp

4. Abbreviations.

Following is a list of abbreviations that are used in the text of the dictionary.

adv	adverb	C	consonant, oral
Am	Amundava	C̃	consonant, nasal
asp	aspect	caus	causative
aug	augmentative	cf	compare
aux	auxiliary	clmh	class marker h
		clmi	class marker i

cm	construction marker
comb	combination
con	concomitive
conh	concomitive class h
conj	conjunction
const	construction
cr	clausal relational
crsuf	clausal relational suffix
d	descriptive class i
dem	demonstrative
dh	descriptive class h
dim	diminuative
emph	emphatic
excl	exclusive
exhort	exhortative
fem	feminine
gen	generally
imp	imperative
immed	immediately
incl	inclusive
indef	indefinite
intens	intensifier
interj	interjection
irreg	irregular
K	Karipuna
m	modal
masc	masculine
n	noun
neg	negative
obj	object
occ	occur(s)
ono	onomatopoeia
p	pronominal
part	particle
per	person
pl	plural
posi	positive
pref	prefix
q	question
qret	rhetorical question
r	relational class i
recipr	reciprocal
redupl	reduplicated
refl	reflexive
rh	relational class h
rr	relater class i
rrh	relater class h
rsuf	relational suffix
s	substantive class i
sg	singular
sh	substantive class h
sm	substantive marker
subj	subject
Tenh	Tenharim
tm	tense marker
Uru	Uru-eu-wau-wau
V	vowel, oral
Ṽ	vowel, nasal
v	verb
vi	intransitive verb class i
vih	intransitive verb class h
vt	transitive verb class i
vth	transitive verb class h
w	with
w/o	without

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A - a

a *part.* assertion, intensifier of the preceding word. **A'iti? A'iti a!** Is that right? That's definitely right! **Oro ahe oho y pe a.** And the one (now dead) went to the port actually. *See:* **haha**.
Tenh: =. **Xamano nhande kiro a!** We are dying now definitely!
Am: =. **Oro are hoi pevo orokovo a g̃a vĩa (novĩa?).** And we went there being definitely (in vain?). [HP: I suspect this is ag̃a vĩa 'this even'.] **A'ero ji ruri avo a.** Then I came here definitely (or actually).
Uru: =. **Mahãva'ea po ikatu nde ve? Ere ji ve a. (Expression given to explain manamo.)** Which one is pretty to you sg? Say (you sg) to me definitely (or actually). **"Ere'u potarahi nde mbatera a," ji a'e.** "You sg want to eat things (food) definitely," I said.

a //also aaa//. *interj.* hesitation or musing form, e.g., hem and haw while trying to remember a name. **Aerẽ xave'ga…a…urukurea'ia ahe reru ahe rerovahema xave'eve'e.** Afterwards the old man…uhh…the owl brought the old man (now dead). *See:* **ah, apoa**.

a- *p1.* I; This is one of the series of pronominal prefixes on Construction One Intransitive Verb with the form a- (1st per sg), ere- (2nd per sg), e- (posi imp sg), o- (3rd per sg and pl), oro- (1st per pl excl), xa- (1st per pl incl), pe- (2nd per pl), pe- (posi imp pl). *See:* **ji, opo-, oro-**.
Tenh: =.
Am: =. **Aerẽ ji ndakoi pevo.** Afterwards I was not there.

a- *p2.* I; This is one of the series of pronominal prefixes on Construction One Transitive Verb with the same forms as pronominal one with the exception of 1st per pl incl which is ti-, 1st per sg or pl subj and 2nd per sg object which is oro-, 1st per sg or pl subj and 2nd per pl object which is opo-. *See:* **ji**.
Tenh: =.
Am: =. **G̃ande'yja'g̃a ndakwahavi.** I don't know their children.
Uru: =.

a- *s.* round or head-shaped object. *See:* **-ova'ia; -akag̃a, -kag̃a**.

-a *cm2.* This is a Construction Marker indicating a Construction Three form of the Verb. It varies in form according to the preceding vowels or consonant as follows: -a following a consonant except when the consonant is v it becomes p plus -a and when the consonant is r the r is dropped and -a occurs, -ta following an oral vowel plus a high front oral vowel, -na following a nasal vowel plus a high front nasal vowel, -pa following an oral vowel plus a high back oral vowel at which time the back oral vowel drops out, -avo following i, e, y, and u, when it is preceded by a consonant except when the consonant is a glottal, -vo following a consonant plus the other oral vowels, -amo following ĩ, ẽ, ỹ, and ũ preceded by a consonant except when the consonant is a glottal, and -mo following a consonant plus the other nasal vowels, final 'u and 'o change to 'gwo plus -vo, final 'i and 'e change to 'j plus -avo, final 'ĩ and 'ẽ change to 'nh plus -amo. **-a (e.g., -hema leave) -pa (e.g., -kahupa hunt) -ta (e.g., -jigwaraita play) -na (e.g., -e'yina scratch) -pa (e.g., -'apa get into) -avo (e.g., -kiavo enter) -vo (e.g., -apovo do; -'gwovo eat) -amo (e.g., -nhinotiamo hide; not want to show) -mo (e.g., -amomo sprinkle)** *See:* **-i**.
Tenh: = except that -va does not become -pa, cf. okuva (being 2); and final -'e and -'ẽ do not change to 'j and 'nh, respectively, cf. -mbo'eavo, -ko'eamo (from -ko'ẽ).
Am: = except -'e ('ẽ?): imoma'eamo ~ imoma'eavo (lard melting). **oina, o'ama** sitting, standing **ahava ekyita** removing the hair **imondovo; -apovo** giving; making **okahupa** 3rd person hunting **Aho tehe ji ikahupa.** I went hunting for nothing, i.e., didn't get anything. **Ore oroymyanamo tehe ore nhi'ig̃i pe me pe mombyrybmmbyrybmpakatuavo, e'i.** We excl as old people in vain, we talk to you pl causing all of you pl to be very good, said. **Ore herekokatui orojovayvari'yma, e'i ore ve.** We are with it well not fighting with each other, said to us excl. **Oro ahe (hoi) tapi'ira jukavo ua.** And a person (goes) killing tapir coming. **Aerame ore ikyxikyxi imboja'oja'oka.** When it was this we excl cut and cut splitting and

splitting. **Heruri herekovo herovahema.** (We) brought it having it arriving with it.

Uru: = except -'ẽ: imoma'eamo ~ imoma'eavo (melting lard). **o'ama** standing **ipykuita; imbogwaita** toasting; stirring **imbukupa** heating

-a *sm.* This is a Substantive Marker which suffixes to other morphemes marking them as nouns.

Tenh: =.

K: =.

Am: =.

Uru: =.

-'a *d.* bear, i.e., as a fruit tree when fruit is appearing in its season. *See:* **-'ar, -jav**.

Tenh: =.

K: =.

Am: =.

aaa *interj. Alt:* **a**.

-a'ãg *vth.* 1) mock by repeating words, imitate. **A'ea po ti aha'a'ã nehẽ.** This I will imitate (their songs). *See:* **-a'angava, -a'angava hepiakava, -'ãg, kwarara'angava; -a'jav, -epiag, -ko, -mbepy**.

Tenh: =. **Aa'ã ji.** I imitate. **Oa'ã ga.** He imitates. **Aerẽ ji ga ra'ãgi.** Afterwards I imitated him. **Onhova'ã g̃a.** They imitated each other. [HP: Maybe should be onhog̃wa'ã.]

K: =. **G̃wa'ã ga.** He imitated.

Am: =. **A'ã (Aa'ã ?)ji inambua (h)epia tura.** I imitated the tinamou seeing its coming. **Eho hẽa ra'ãga g̃atu; g̃wa'ãg̃wa'ã ga, xihendu.** Go (you sg) and imitate her well; he imitated, let's hear.

Uru: =. **G̃wa'ã ga ga.** He imitated him (sang the songs he sang).

Usage: //occ w refl (or recipr ? see above): -nha'ãg̃a//.

— *vi.* change one's mind. **Ji nha'anha'ãgi iavaga.** I changed my mind craning my neck to see, i.e., I went and peeked at them, left, returned again to see, left. *See:* **-jyi, -te**.

Tenh: =. **Oro ji nha'ãgi.** And I changed my mind, i.e., I went back and forth indecisive without resolving anything.

2) experiment, try out, test, prove, find out. **Eho na'ẽ ti hẽa ra'ãga g̃atu.** Go (you sg) first and test her well, i.e., see if you like her. **Aerẽ po Tupana'ga Abraão'ga ra'ara'ãgi ga repiaga.** Afterwards God tested and tested Abraham to see how he would be. *See:* **-epiag**.

Tenh: =. **Omoma'ngoma'ngo ga ga nha'ãg̃a paravuhu mbatera ga rehe.** He caused him to be pacified experimenting in various things with him, i.e., he tried out different things with him, like showing or giving him many different and pretty things, so he'd change his mind and live with him.

-a'ãg̃a ***(Tenh)*** *sh.* spirit, i.e., that which leaves one when one dies. **ahera'ãg̃a; anhãg̃a** one's spirit; a spirit *Alt:* **ahera('a)ngwera**.

-a'ãg̃arug̃ *vth.* measure off. *Alt:* **-a'ãg̃arungava**.

Tenh: -ãg̃arug̃ with the meaning measure, dream. **Aãg̃arũ ji. Maranime ti ipukuhua nehẽ? Timono'õ momina.** I measure. How much will be the length of it? Let us incl gather together this amount. **Oãg̃arũ ga oreruhava. Oro ga hepiakatui. Oãg̃atu.** He dreamed of our excl coming. And he saw it well. He measured (?) it well.

K: = measure.

Am: =. **A'a'ã ji hepiaka.** I measured seeing, i.e., I measured to see its size.

-a'angava *sh.* photo, picture. *See:* **-a'ugwera, -upigwara**.

Tenh: = but also use the term: i'ãg̃a.

K: =.

Am: = and also shadow.

Uru: = also gave -eakwara ra'angava.

-a'angava hepiakava *sh.* mirror. *See:* **-vera'vive'ea**.

Tenh: = also gave -ãg̃a repiakava.

K: = but also gave aherepiakava.

Am: preferred instead ta'angavuhua.

-a'arõ (qualifier: ha'aromo). *vth.* await, wait for, expect; attend, look after. **"Oro Evahẽa toho a'ero ji rupi," ei ji, "nhi ra'aromo g̃a pavẽi," ei ji.** "And Eva is to go then with me," I said, "accompanying me along with them," I said. [HP: ei was later thought to be a'e (often ae) and written thus in Tenharim.] **"Nurã hẽa oho ji rupi," ei ji Kunhatãhẽa pe, "nhi ra'aramo," ei ji.** "Therefore she went with me," I said to Kunhatã, "accompanying me," I said. **Eha'arõ jirapyja ejupa.** Look (you sg) after my house being here. *See:* **-ãg̃atar, -ako'i, -gwa'uva, -kotyatiru**.

Tenh: =. **Oroarõ.** We excl waited (for you pl ?). **Xajuvete ga ra'aromo.** Let us incl really be waiting for him. **Eho ti ga ra'aromo.** Go (you sg) accompanying him.

K: =.

Am: =. **Xanha'arõ; mbatera ra'arõ; akwa na'ẽ, nderehoi na'ẽ, ji ra('a)rõ na'ẽ.** Let us (incl) wait (for each other?); wait for things; I pass first, don't (you sg) go yet, waiting for me first.

-a'aty *sh. Alt:* **-aty**.

-a'a'vog *vth.* uncover, e.g., untie a package, change a diaper. *See:* **-aja'vog, -'apeva'ndog,**

-apyaro'vog, -jyi, -te.
Tenh: preferred -avog but not clear if they use this term, gave -jo'og (-ja'og?), -po'o.

a'ea *dem.* this, referring to an act, an object, or a point of time. **Ji a'i a'ea rupi ndakwahavi ve. Ji voja'i po a'ea rupi raka'e.** But I at that time did not know yet. I was young at that time past tense. **A'ee'yma'javate nde jira'yra jukai.** Really like not this you sg killed my son, i.e., you act as though this is nothing that you killed my son. **Jypivuhu a'ea pyvõ ĝa jijugwari.** Black, with that they tied their necks, i.e., the ties were black that they put on. *See:* **aĝa**. *Alt:* **a'ekwera, aemo, a'ero**.
Tenh: = also a logical connector:
1) since (weak cause),
2) initial in consequence of a condition-consequence sentence (contrary to fact, chance conditional). **Jihi ko a'ea.** I emph am that, i.e., I am that person. **a'ea ja** meanwhile, at the same time **a'e te** marks contrast; adversative, subject usually in lst position, 2nd position in sentence often following ki, mainly in past tense; may be following po ti.
Am: =. **Yryvikwara, a'ea pype ji hepiagi.** Basket, in this I saw it (the farinha). **Oro jijajia karugwara ojuka no. A'ea ahe jukajukai.** And the sickness killed my aunt also. This kills a person repeatedly, i.e., every day this kills a person.
Uru: =. **A'ea ikatu ore ve. A'ea oro'u.** This is pretty to us excl, i.e., we like this. This we excl eat.

ae'arimoĝatu ***(Tenh)*** *r.* right above. **Ae'arimoĝatu kwara.** The sun is right above it, i.e., it is noon.

a'eavo ***(Tenh)*** *r.* then; here, this being finished. **a'eavo katu** right here, in the same place where it was before **A'e(a)vo jitehe po ti nhaĝwatiĝa hererevi nderekoa.** Here exactly (in the same place ?) the dogs will lick your sg blood.

a'ekoahẽ *adv.* day after tomorrow or more.
Tenh: (?).

a'ekwera *dem.* unchanged, remains as it was. **aekwera rupi** was in this manner, was in this way, on this wise *See:* **a'iti**.
Tenh: gave the following: **aekwera rupi = xava'epotarame** was in this manner = when it wants to be old, i.e., during this past time (?)

aemo *conj.* with regard to this. **Aemoemo po ti hẽa ei nehẽ amene.** With regard to this she'll undoubtedly say a lot of things to you (sg).
Tenh: not clear if use same or not.

a'erame //can occ w -hẽ: aeramehẽ//. *cr.* later, when it was this.
Tenh: not recorded.
Am: =. **Oro ore aerame ore rehe ĝa rekoi.** And we excl later on us excl they were, i.e., later (when it was this) they came after us to kill us. **Koro tapy'ynha'ĝa ka'gwyra kutuki ua xikoty. Aerame(h)e ĝa nduĝanduri….Aerame ji ruri Comandante Ari pe.** Now the Brazilians came through the jungle coming to that side. Later they came and came…. Later I came to Comandante Ari.

aerẽ *cr.* after this, afterwards. **"He xaho ĝa ndeviri!" Aerẽ ĝa hoi hako ĝa ndeviri.** "Let's go after them!" Afterwards they went after them a long time ago not witnessed. **aerehẽ** afterwards, farther future than aerẽ *See:* **he, nehẽ**.
Tenh: =. **aerehẽ** farther in the future than aerẽ **aerengwe** similar in meaning to aerehẽ (but see example below) **Aerengwe ti xa'ea'ja a'ero.** Just later we incl will talk about it then. **Aerengweuhu ĝa herekoi mbatera.** It will take a long time for them to have things; but also gave as meaning: After a long time they had things.
K: =.
Am: =.
Uru: =.

a'ereki ***(Tenh)*** *conj. Alt:* **eki**.

a'ero *adv.* at this, then, therefore, as a result. **"Tapy ti hẽa pavẽi," ei ga. "A'ero ji ihyvi inhandyvahava," ei ga.** "I'm going to dance with her," he said. "Therefore I'm shaving off my beard," he said. **Ĝapoa kytikyti a'ero apoa hako juparapa'riuhua.** The thingamajig cut their hands then, a long time ago not witnessed, the pineapple, i.e., the pineapple cut their hands a long time ago unwitnessed by speaker. **"Peho imondohoga ji ve yrerua," e po ga. "A'ero po ti hẽa ruri nhirembirekohẽa nehẽ."** "Go (you pl) cutting for me a reed (for a flute)," he said. "Then perhaps my wife will come." **Kono ndopukai na'ẽ te. A'ero reki erembotarara ejurua.** People are definitely not to laugh yet. (If you do) as a result in the end you sg will split your mouth. *See:* **-ehe, eki, pa, gara, naerõ, pe**.
Tenh: =.
K: =.
Am: =. **Anhimi ji. A'ero ga ndajirepiagi.** I hid. Therefore he did not see me.
Uru: =. **Ko'eĝatu kwara. Aerẽ xaho a'ero.** In the morning well was the sun, i.e., the sun has come up completely. Afterwards let us incl go then.
Usage: //occ w -ĝwe: aeroĝwe// ***(Tenh)***.

— *adv.* recently, commencing, beginning, early on. Aeroğwe ğa nhi'iği ga pe. Right now they started talking to him. *See:* **rambugwe**. *Alt:* **-ğwe**.

aeroğwe *adv. See:* **a'ero**.

a'eroramетehe ***(Tenh)*** *cr.* however, for this reason, therefore, as a result. **A'eroramетehe ji namondoi nde ve.** For this reason I didn't give it to you. *Alt:* **a'ero**.

a'evo ***(Tenh)*** *r. Alt:* **a'eavo**.

-'ag //takes glottal before final consonant of the preceding; generally followed by asp: -'agahiv//. *d.* strong in taste or smell, rank, pungent, e.g., smell of onions, garlic, manioc. *See:* **-ajahiv, -apoahiv, -hağ, -katiğ, -nem, -pihe, -popoakar, -ykur**. *Alt:* **-ambype'a'gi, -avy'ag, -emby'agahiv, -ovy'ag, -piti'ag, -y'ag, -yvaty'rag**.

Tenh: = gave this for mbiara agahi (spoiled or strong smelling meat).

K: =.

Am: =. **I'akahi nde. Ereho ejahong (or ejahoka).** You sg stink. Go (you sg) bathing.

Uru: =. **i'agahi = ikaxiğahi** pungent smell

-'agw- *vi. Alt:* **-'au, -av** ***(Tenh)***.

agwa *dem.* here, this. *See:* **ağa, avo**.

Tenh: =. **Agwa tuvi. Agwa ga ami. In comparison with: Avo ga ami.** Here it is now. Here he stands now. Here he stood (but not necessarily now).

Am: =. **agwa'ga** this man here

-agwa *sh.* pulp or meat of fruit. *See:* **-a'oa, -atya, mbiara, -opea, -u'uma**.

Tenh: gave instead ha'oa.

agwahia //agwa'ia: dim//. *s.* seed of the pequiá fruit; some are moon-shaped and were formerly strung together and used as a bracelet on the upper arms and on the leg just below the knees to make a rattling noise as the person wearing them danced; round-shaped ones were used as necklaces for the women. *See:* **-a'ynha, hurugwa'ia, mbo'yra, -poapyku'ja, -tapakura**.

Tenh: = tucumã were also used for necklaces for the women.

agwai'ia *s. Alt:* **agwahia**.

agwa'jaimeve'ga *s.* one like or similar to him.

Tenh: =.

agwarapukaja *s.* reddish-brown animal called lobinho in Portuguese that is similar to the coati, will attack people when angry. This is also a name of a place on the Ipixuna River.

Tenh: not similar to kwatia (coati), but similar to a ja'gwara (jaguar); body is black, head white, skin like the cutia, head like a pig, shouts like a person. When shown a picture of a lobinho (little wolf), said it was a picture of a raposa (fox).

K: said the description was like a kwatia.

Am: = ja'gwarapukaja, the same as a big ja'gwara (jaguar).

agwarayva'yva *s.* hardwood itaúba tree that grows in the creeks. *See:* **anhupiruna**.

Tenh: =.

-agwer *asp. Alt:* **-gwer**.

-agwer *tm. Alt:* **-gwer**.

-agwir *vth.* scratch. *See:* **-e'ỹi**.

Tenh: = to cut or slice oneself, e.g., with cipó tiririca grass. **A'agwi ji. Oagwi ga.** I cut myself. He cut himself.

K: = also -apo.

Am: -avir. **Ji ravidn.** I scratched or cut myself with the juhua thorn.

-agwytujuhu *d.* loose-skinned, e.g., like an old person or one who has lost much weight. *See:* **-pira**.

Tenh: =.

Am: gave hendyvapajuhua or tupajuhua for same thing, so at least recognized it.

-'ağ 1 -'ağ) *d.* to become an apparition upon death. **I'ã hẽa omanorame. = Anhağamo hẽa hoi. Konondu ahe'ağa pytai okovo. Ni'aği.** She spirited when she died. = She became a spirit. Generally a person's spirit stays. (She) did not have a spirit (when she died). *Alt:* **-ağa, -ağagwera**.

Tenh: gave more the idea of being visited by spirits. **Ore'ã ore. = Jira'u ji.** We are visited (by spirits, apparitions) = I am visited. 2 -'ağa)

— *s.* shadow of person or thing; spirit. To illustrate this, Ida told that the moon visited Catarina's father before it became bright one night. It was pitch black around him when the moon was there. When the moon left him it was bright. He said this was jahy hete that visited him and not jahy ağa. **Anhimi yva aği pe.** I hid in the shade (spirit) of a tree, i.e., behind a tree. *Alt:* **-a'ağa**.

Tenh: = what a person sees in the mirror, a photograph; ga'aği pe = behind his back; spirit. **kwara ağa** sun's shadow **Imomi'aği ga arimo.** Made a shade over him.

Am: =. **Tomongyhyji ga javo ga onhimi yva aği pe. Xanhimim yva aği pe.** In order to frighten him he hid behind a tree. Let us incl hide behind the tree.

-'ağ //when the verb has a final consonant the glottal occurs before the consonant//. *asp.* 1) do badly;

do to last temporarily, not bring to completion, e.g., baste a dress before sewing it properly; stick manioc stocks into the ground until time to take them to a new field; borrow. *See:* **-agwer, -ahiv, -my'ĝa, ramenhumi, -ur**.

Tenh: =. **Ga ko oapoapo'ağuhũ okovo.** He does it repeatedly temporarily, i.e., he does it, leaves it, returns and does it, can't make up his mind. **Tapejiko'ãko'ağuhũi ti.** Don't (you pl) trust temporarily, i.e., don't trust one day and the next day not. **Oki'rã tehe ga.** He slept temporarily, e.g., he slept and then heard something so awoke.

Am: =. **Oapo'ã ga. = Oapo te'va. or Imbevo ga japoi.** He made it badly. = He made it badly. or Badly he made it.

2) do with idea of deceiving, e.g., tell a lie with the intentions of deceiving, pretend to do a thing. *See:* **-andyi**.

Tenh: =. **Ojipogwei'ã ĝa.** They deceptively washed their hands, i.e., they pretended to wash their hands. **Oarõhete'ã ga ga.** He really likes him deceptively, i.e., says he really likes him but doesn't. **Jipyry'vã ji.** I'm good deceptively, i.e., I talk nice to her even though I'm angry with her.

Am: when given omombe'u'ã (told badly), he said omombe'u ta'rauhu.

ağa *dem.* this, here. **"Peho mo jukavo tapi'ira nhandejive," ei ga, "ağa apoa tapi'ira apoa no," ei ga.** "You go and kill some, a tapir, for us," he said, "this thingamajig, tapir thingamajig also," he said. *See:* **a'ea, agwa, avo, ĝwĩa, kia, koa**.

Tenh: =. **Ağa nde reni!** Here you sg sit!

Am: = but preferred koa for this and kia for that.

-'ağagwera *s.* person who appears after his death. *See:* **anhağa**.

Am: for this term said gara'angava and then pointed to his shadow.

-ağahỹ //also ağahĩ//. *d.* crybaby, said of a child that cries all the time without reason and is irritated or disgusted when near his mother which can cause, according to belief, the mother's death; this irritation is reportedly caused by proximity to a pregnant woman other than the mother. *See:* **-apiry, -ja'gwara, -jehe'o**. *Alt:* **-akağahỹ**.

-ağarũ ***(Tenh)*** *vth. Alt:* **-a'ağaruğ̃**.

-ağatar *d.* sense of anticipation, expectant, anxious, worried, e.g., looking forward to a possible event, await the arrival of someone in the sense of being homesick for them, concerned about them, wondering how they are getting along so far away; hurriedly taking a bath in the river before anyone comes. *See:* **-a'aroğ̃, -a'ngi, -apyaka, -epiag, -gwahy, -ma'ẽkoahiv**.

Tenh: //occ w rehe// concerned, anxious about, preoccupied; in negative: can mean not anxious to or want to. **Napeağatari. Ndohoağatağatari ĝa.** You pl don't think about (helping). They went without being preoccupied with anything.

Am: =. **Irupe ga hoi. Uruerĩ po ga. Nhağata ga nde rehe.** A long ways he went. He's about to come. He's concerned, homesick for you sg.

-ağwai *d.* have a peak of hair at the nape of the neck as the hawk. *Alt:* **-gwaja**.

Tenh: =.

K: =. **onhağwambuat** to tie hair at back of neck *Alt:* **-puar**.

Am: =. **Nonhoğwaingwari. Ndorokwari ore. Onhoğwaigwaja. (or Onhovãivaja.)** Doesn't tie hair at back of neck. We excl don't tie (when older). Ties hair.

-ağwam *tm.* near future in relation to context; resultant. **Kiro hepiagağwama, kui.** Now the future seeing of it, girl, i.e., now we are about to find it, girl. **Kiro ahepyhygağwama.** Now the future grabbing of the person, i.e., there will be no delay in grabbing the person. **A'ero jikatuheteağwama.** Therefore my future very prettiness, i.e., therefore I will be very pretty. **Po ti a'i te nepevahemağwami.** But it is very likely your pl not future arriving, i.e., you pl will not arrive right away. *See:* **-ro, -ruam**.

Tenh: = plus: for, with the result that, in order that, purpose. **Mome ga'arağwama?** Where his future birth, i.e., where will he be born? **Ndapohirağwami ti ji pe hugwi. also: Nda'uvi jipohira.** I'll never abandon you pl. also: My abandoning (of you) is not even likely. **Pe ko hekogwerağwama.** You pl future past being, i.e., you will not die. [HP: Strange it starts with h- when it's you pl.] **Ndahoağwami ji pe hugwi.** I'll never go from you pl.

-a'ğ̃wama *sh.* between the upper legs. *See:* **-ako, -py**.

ağ̃wamo *adv.* now, today, at the present time. **ağ̃wamo ka'aruga** this afternoon **ağ̃wamo ypyhajive** this morning *See:* **-ğ̃we, kiro, tuvẽi**. *Alt:* **agwa, ağ̃wamogwe**.

Tenh: = also amomo.

Am: =.

Uru: =.

ağ̃wamo gwe *adv.* just recently.

ağ̃wamove'ğ̃a *s.* people of today, those alive, but does not generally include old people.

Tenh: =.

ah *ono.* shout of the macaw. **Oro po kiro hẽa vevei. "Ah, ah," e po hẽa.** And now she flew.

"Caw, caw," she said.
Tenh: =.

ah //variations of ah, aah, ahh, ahhh//. *interj.* sound made vocally, e.g., shouting in battle or in distress; exclaiming in surprise, acknowledgment, or in delight; laughing; expressing puzzlement. **"Ah!" Jihi ajuka kiro.** "Augh!" It is I that am going to kill now! **"Ah!" Ojipeji po ahe rahemamo.** "Ou!" The person shouted (only) once. **"Ah," Kiroğwe nde ruri, Tiğa!** "Oh," Right now you sg come, Joe. **"Ahh!" Ypiarambyra'ga. Onhimi mbyta rehe.** "Aha!" (It's) Ypiarambyra. (He's) hiding on top of the platform. **"Ahh!" Karugamehe uhu taitetua!** "Oh!" when it is afternoon the pigs come! **"Aah!" Avuji hete ji ga api'rogi.** "Haha!" I very readily (willingly) did scalp him. **"Ahhh!" Marã ei re po ti nehẽ?** "Ummm!" What am I going to say? *See:* **a, -ahem, eee, -hapukai, hi, -jai**.
Tenh: =.

-aha *asp. Alt:* **haha**.

-aha *dh.* streaked with pain, e.g., as with a snake bite. *See:* **-ahav, -ahy**.

-ahai *r.* shoulders when used as a carrying place. **Oahai gweroho.** On (her) shoulders (she) carried it. *See:* **-a'mbyi, -evira, -kupepytehei, -jati'yva, -pepo'ia**.
Tenh: = also -hi.
K: -hi.
Am: -ahei ~ -ahai to carry on back but not used for riding a cow, horse. **Gwahei ga herohoi mbatera.** He carried the things on his shoulders.

ahaji *adv.* daytime. *See:* **-ar, hajihe, raji'i, ypyhaji**.
Tenh: =.
K: aaji.
Am: preferred ajia as well as ajikatu (Ajikatu ga vahemi.) = (At) noon he arrived.
Uru: preferred ajia = noon.

ahajikatua *s.* noon.
Tenh: = also ae arimoğatu kwara (the sun is right above a person); whereas yvate'ia kwara ruvi (the sun resides a little bit high, i.e., around 8 a.m.).
K: preferred ajikatu.
Am: preferred ajikatua.

ahan *interj.* no, not. **ahã ve** not yet **ahã ğa** no one **ahani'ndi** none, empty
Tenh: =.
K: =.
Am: = gave ahã for no one and not yet, ndipypiari for aha ğa, and ahadn for empty.

-ahav *vth.* cross over an object, e.g., cross over a log, creek, path, river, armor, skin; paths intersecting each other. *See:* **-ar, -kwav, -ovahog**. *Alt:* **-aha'viuhuve'ea, -aha'vive'ea, -'apyrahav, -peahav, -yahav**.
Tenh: =.
K: =.
Am: =. **Oahabm ga yakwa'via. Oyahabm.** He crossed the creek. (He) crossed the water. **Ndohahavi ga tupauhũa.** The bullets did not cross his armor into him, i.e., the armor stopped the bullets from entering his body. **Ndoahavi ga.** The medicine did not cross him (his skin?, his organs?), i.e., the medicine did not enter him (it was to have put him to sleep and didn't). **Ji raharaha'vihu karugwara.** The sickness crosses and crosses over (my skin?), i.e., my fever comes and goes.
Usage: 1 //occ w caus: -mbohahav// [HP: Causative is unusual on a vt.].
— *vt.* make horizontal lines on a paper, to make striped. *See:* **-aha, -jy, -kutug, -openhana, -yvirian**.
Tenh: =.
K: =.
Usage: 2 //occ w caus and recipr: -mbojogwahav//.
— *vt.* cause to cross each other, e.g., legs, fingers, the letter t. *Alt:* **-jugwahav, -pyjogwahav**.
Tenh: =.

-ahava //occ w i initial and caus: imboahava//. *s.* fishhook and line. *See:* **-piramokondava**. *Alt:* **-'ar**.
Tenh: refers to fishing net or to the yrupema basket in which they pass water through manioc.
Am: preferred imboatava.

-aha'viuhuve'ea //occ w h- initial//. *s.* striped fish (acará machucado). *See:* **pira**.
Tenh: =.
K: = no h- initial.

-aha'vive'ea //occ w h- initial//. *s.* checks, horizontal stripes.

ahe(-) 1 ahe //free subject or object//) *p5.* person or people in general singular sense; dead person. *See:* **-a'oa, ava'ga, avujipava, ji, -ve'ea, jihi**.
Tenh: =.
K: = preferred ae.
Am: = ae ~ ahe.
Uru: = ae ~ ahe. 2 ahe //free subject or object//)
— *p6.* as n 1, but emphatic. 3 ahe- //bound possessor//)
— *p5.* person's or people's in general, singular sense; dead person's.
Tenh: =.
K: = preferred ae-.

Am: = ae- ~ ahe-.

Uru: = ae- ~ ahe-.

ahegwera *s.* human returned from the grave. *See:* **anhaĝa**.

-ahem //irregular form see -kwahem//. *dh.* shout, cry out with pain, fear, or drunkenness. *See:* **ah, hapukai, he, heeẽ, hegy, igwa'ri, iii, -jehe'o, khhh, -titig**. *Alt:* **-hem**.

Tenh: = Jirahẽahẽ ji. Also gave: Aahẽ ji. Oahẽ ga.

K: =.

Am: aheahem ga = child crying.

Usage: 1 //occ w g̃w- initial: -g̃wahem//.

— *vth.* make another shout.

Tenh: preferred -mohem plus reduplication: -mohemohem.

Uru: preferred -mohem plus reduplication: -mohemohem. **Hahy hete. Omohemohemuhũ.** It really hurts. It makes a person shout.

Usage: 2 //occ w caus and refl: -monhiĝwahem//.

— *vt.* chase, e.g., shoo chickens away. *See:* **-peteg**.

Tenh: =.

K: =.

Usage: 3 //occ w refl: -nhiĝwahem plus -(r)ehe//.

— *vi.* to please oneself with, e.g., play with children, tossing them in the air. *See:* **-'arõ, -gwa'rai, -potar**.

Tenh: gave -nhiĝwahem = run away. Onhimohẽ ga hẽa rehe. (He is pleased with her.) Penhimohẽ ti ga rehe. = Pea'ngu ti ga. Anhimohẽ ji ga rehe. (I made him welcome, invited him in, gave him to eat.).

Am: gave meaning to spread out. **Xanhiĝwahẽ ka'gwyri pe.** Let's spread out in jungle (to hunt, scare up game).

aherovai *rh. Alt:* **-ovai**.

Tenh: =.

Am: = also gave: Xikoty rovai ga hoi. (To that side he went.).

ahetea ***(Tenh)*** *s.* important people.

Aheuhua //also Aheuhuva//. *s.* Indians, including Paiʹĩa, related to the Parintintin living on the Maici River supposedly called Diarroi by local Brazilians. *See:* **Kagwahiva**.

ahhh *interj. Alt:* **ah**.

-ahĩ *asp.* a little. **Ajikoahĩ ji ga rehe. = Ajiko gwere ji ga rehe.** I trust him a little.

-ahi ***(Tenh)*** *r. Alt:* **-ahai**.

-ahĩa *sh.* small tooth. *Alt:* **-a'ĩa, -anha**.

Tenh: preferred ahĩa.

-'ahir *vi.* fall down. *See:* **-'ar**. *Alt:* **-hir**.

Tenh: =.

-ahiv *asp.* briefly with intensity, e.g., work hard and quickly and may or may not finish or do well. **G̃wenduvahi hẽa. = G̃wendu te'varuhu hẽa. or Nohendukatui.** She heard briefly. = She heard badly. or She did not hear well. **Inemahi.** It is very rotten, i.e., it won't last long it's so rotten. **Imombe'uahivi po ti mbatera g̃a pe nehẽ.** I am going to tell them a lot, (i.e., everything at once and get it over with?). *See:* **-'ag̃, -gwer, -'i**.

Tenh: =. **Amombe'uahi ji.** I told and finished quickly. **Uhuuhurahi ga okovo.** He comes and comes, i.e., he comes and stays a bit, goes, comes and stays a bit. **Gaha ko gwerekoahivuhu.** He has lots! (to the extreme)

K: =. **G̃wenduahip hẽa.** She heard very briefly.

Am: =. **Ituvyrahibm yvya; -opehyjahibm** The ground is intensely (very) dry; very sleepy

Uru: =. **Ixiĝahi ipepoa.** The wing is intensely white.

Usage: 1 //occ w caus: -mboahiv//.

— *vt.* to make angry, make flare up in anger. *See:* **-'arõ, -haha, hevi**.

Tenh: =.

K: =.

Am: =. **Omboahi ga ga. Onhiĩ ga ga pe; Oro ga ndopotari.** He made him angry. He talked to him. And he did not like it.

Usage: 2 //occ w refl and caus: -nhimboahiv and occ w ve, pe//.

— *vi.* very angry, incensed; flare up with anger. *See:* **-ahy, -memua, -nha'nga**.

Tenh: =.

Am: = //occ w -(r)ehe//. **Onhimboahi ga nde rehe. Garamo ga rekoi nhande rehe?** He became angry with you. Why is he against us?

-ahĩve'ea *sh.* reportedly a big beast that lives in deep waters.

Tenh: no, a tooth.

-ahoga *sh.* 1) white grub worm in the seed of the tree indatauhua. *See:* **-evo'ia**. *Alt:* **-pyahoga, -tihoĝa, yhoga, yvytahoga**.

Tenh: =.

K: =.

2) //ha'ynha rahoga// man's sperm. *See:* **-a'ynha, -a'yra**.

Tenh: didn't ask.

-ahopava *s.* covering. 1) blanket, tablecloth. *See:* **-akwava, -apea, -'apyro'i, -au'ia, japyra, jurupepopepo'ia, -kakãi, -pea, -pira, -pykava**.

2) womb; embryonic sack //possessed by the child itself//. *See:* **-auhua, -revega, -upava**.

Am: gave ahera'yra jahopava.

-'ahov *vt.* cover. *See:* **-akwapyg, -'apevan, -'apyakwavyg, -tym, -au'i, -ovapiar, -pyg, -ytytyg**. *Alt:* **-ahopava**.
Tenh: =.

-ahu ***(Tenh)*** *d.* ripe; generally in the negative ndiahui ve, not ripe or full grown.

-ahug //occ w refl: -jahug//. *vi.* bathe oneself.
Tenh: =.
K: =.
Am: =.
Uru: =.
Usage: //occ w caus: -mbuhug; irreg in that u replaces o of caus and the following vowel a of stem is dropped//.
— *vt.* bathe another. *See:* **-ruru**.
Tenh: =.
K: =.
Am: =.
Uru: =.

Ahura'ĝa *s.* legendary relatives of the Parintintin.
Tenh: a person's name, e.g., Aruka's father, Ukarajuva, Ukara.

-ahy *d.* stopped in the middle of an action, e.g., manioc that does not soften correctly in water, e.g., the outside is still hard while the inside is soft; person who doesn't grow any more and remains short. *See:* **-atur, -ita**.
Tenh: =. **Ndiapygwiuhu jahyro ĝwaramo.** Not softened because the action stopped. (Said of manioc that did not soften properly.)
Am: =. **Jahy mandioka, oro imombori jahyrame.** The manioc did not soften, and (we) throw it away when it doesn't soften.

-ahy *dh.* intensively negative: hurt, pain, ache; noise; taste. **Hahyahi ganhi'iĝa.** His speech was loud, i.e., he talked loudly, he cried out with force. **hahyahive'ea** salted thing, e.g., salted fish **jahyheteavo** exploding, thundering, baby birds crying (for food and very loud) *See:* **-akaĝahyahi(v), -pepyrahyahiv**.
Tenh: =. **Jirahyromba ji.** I hurt all over. **Pe mombitu ti mbatera rahya nehẽ.** Things of hurt will make you sick and tired of it (i.e., you will be sick and tired of pain).
K: =.
Am: = without h- initial and sometimes without the following vowel a of the stem, i.e., -hy. **Ndahei hahyahiva'ea.** Salted meat is not tasteful. **Ahyahibm ganhi'iĝa. Nhi mboravebm ganhi'iĝa.** His talk is irritating, i.e., he converses a lot. (?)
Uru: =. **Nhirenypy'ã hahy; avo hahyromo.** My knee hurts; here it hurts. **Hahyahi nhakyrana.** The locusts are extremely noisy.
Usage: 1 //occ w -gw- which acts as caus: -gwahy, -gwahyahiv; also occ w caus: -mbohahyahiv //.
— *vt.* cause hurt. **-mbohahyahiv** salt (meat, fish) *See:* **-aha, -ahiv, -ayvekwera, u, yhhh, -ykwa, yu, yyivyyy, yyy**.
Tenh: no gw- nor caus with the meaning to hurt, gave instead -mondo hahya (to send or give pain), occurrence with the causative plus asp -ukar: -mbohahyukar. **Ĝa imondoi hahya ga pe.** They gave (sent) pain to him. **Ombohahyuka (mbatera) ĝa pe. (~ Omboahyuka)** It caused pain to them. **-mbohahyahiv** salt (meat, fish)
Am: no gw-, instead occ w caus: -mbohyahiv ~ -mboahyahiv. **Ombohyahi.** Cause much pain **-mboahyahi** use too much salt
Usage: 2 miss someone, pained, sad, disappointed.
— *vth, vt.* **Ypiarambyra'ga ogwahy taitetu'ia.** Ypiarambyra was sad (disappointed) because of the pig.
Tenh: no, instead occ w caus: -mbohahy. **Omboahy ga hẽa. Amboahy ji ahemanoa.** He misses her. I am sad, have pity, because of the person's death.
Uru: no, instead occ w caus: -mbohahy ~ -mboahy. **Amboahy ji ga.** I miss him, i.e., I am homesick for him. [HP: Probably amboahy.]

-ahy //preceded by consonant of preceding morpheme if has one//. *asp.* with force. **Xajorahy.** Let's arrive angry. **-nhi'iĝahy** bawl out someone **-poranduvahy** ask immediately *See:* **-haha, kotihĩ**.
Tenh: =.
Am: =.

-ahyg *d.* end or extremity of a line, last one, finished. **Jiahy ji.** I have my last (child). **Ji jahy.** I am the last. **Ndiahygi.** It is not finished. *See:* **-akatĩpyra, -avujikwera, -evira, mbapava, momina, -pykopy, reki, teapyambaipea**. *Alt:* **-ahykava, -hyg, -ovahykava, yahyga**.
Tenh: =.

-ahykava //occ w j- initial//. *s.* extremity, finished. *See:* **-ahyg**.
Tenh: =.
K: =.
Am: =. **Oro jahykavame ore hoa'javi orokahupa.** When the (meat) is finished we excl go again hunting.

-ahym //occ w aug: -ahymuhũ//. *d.* fat until the point of roundness, i.e., without curves or points. **Ipoahyahymuhũ.** (3rd person) has a round fat hand. *See:* **-kyr, -ova'ia**.
Tenh: gave instead: **Ipohyahymuhũ.** (3rd

person) has hand with the fingers cut off.
K: =.
Am: gave instead japo'auhu ga.

a'i *conj.* because. **Avo ti ĝa nderuri kunha'ĝa nehẽ, a'i ĝa gwayvaratete ĝa.** Here they will bring the girls, because they really fought (argued with) them. *See:* **-ehe, ereki, ekovo, ĝwaramo, nurã**.

-ai *s.* woman's relative. *See:* **-a'yra, -eki'yra, -endyra, -enotara, -evirive, -'irũa, -kuvyra**. 1) neice and nephew (BrSo and BrDa). *See:* **-a'ja**.
Tenh: = BrSo, BrDa.
Am: prob o.k. as said person would call -tutyra the person who called him or her -ai.
2) daughter-in-law (SoWi). *See:* **-kunhamembyra**.
Tenh: = SoWi.
3) son-in-law (DaHu). *See:* **-kunhamembyra**.
Tenh: see -aira'yra; cousin once removed, same moiety, 1st descending generation: FaBrSoSo, FaBrSoDa, FaSiDaSo, FaSiDaDa, MoBrDaSo, MoBrDaDa, MoSiSoSo, MoSiSoDa.
5) husband's relatives: SiSo, SiDa, FaBrDaSo, FaBrDaDa, FaSiSoSo, FaSiSoDa, MoBrSoSo, MoBrSoDa, MoSiDaSo, MoSiDaDa.

-a'ĩ //occ w refl and is gen repeated: -nhia'ia'ĩ//. *vi.* back and forth movement, e.g., crumple, twist, wind, curl. **Onhia'ia'ĩ mboja.** The snake wound back and forth.
Tenh: =.
Am: =.
Usage: //occ w caus: -monhia'ia'ĩ//.
— *vt.* make twist, e.g., roll (hair), twist (thread on a stick). *See:* **-'apar, -'apoapyg, -gwara, -ĝwarĩ, -kanhinhyĝ, -maman, -nhyĝ, -opepira, -pen, -potyv, -'ypyvan**.
Tenh: =.

-a'ĩa [HP: Possibly –ai'ĩa.]. *sh.* small tooth. *Alt:* **-ahĩa**.

ai'ia *s.* 1) kind of fungus. *See:* **akutinambia, anhaĝarakwanha, yvepoa**.
K: =.
2) small fish (sardinha). *See:* **pira**.

ai'iuhua *s.* facão fish similar to an eel. *See:* **mburakia, pira**.

aika'a'ngia //also aika'ngia//. *s.* fish which according to legend was impersonated by Mbahira (peixe-cachorro). *See:* **pira**.

aika'ngia *s. Alt:* **aika'a'ngia**.
Tenh: =.
K: aikaĝuhũa strings in farinha; later said was a fish called peixe cachorro.

-aimbe *dh.* sharpened, sharp. *Alt:* **-nhaemberur**.
Tenh: =. **naimbei** not sharp **haimbejovaiva'ea** double-bladed knife
K: =.
Am: =.
Uru: =.

-aimbira *sh.* gums of the teeth.
Tenh: =.
K: =.
Am: =.

-aimbityryg *dh.* bare the gums, e.g., as a snarling dog bares its teeth.
Tenh: =.

-aimby *dh.* soft.
Tenh: -aimbyuhu ga = teeth falling out.

-aimeruĝ *vth.* sharpen. *See:* **-akwa'jog, -ovir; itakya**. *Alt:* **-aimbe, -nhaemberur**.
Tenh: =. **Oro ji nhaemeruĝi nde ve. Tihaimerũ. Eaimerũ ji ve. Kiro ji aimeruĝi.** And I sharpen it for you sg. Let us incl sharpen it. Sharpen it (you sg) for me. Now I sharpen it. [HP: Nhaimeruĝi?]
K: =. **haimerũngava** sharpening stone
Am: gave: Oimerũ ga.

-aingwera //occ w i- plus -t- initial: itaingwera//. *sh.* tooth necklace made of alligator or pig teeth.
Tenh: = necklace of the taitetua pig.
K: =.
Am: = itanhangwera = tooth necklace of the tajahua worn by the men and the tapivara worn by the women itapivarama ~ itapiĝwarama.

-aingweria //occ w i- plus -t- initial: itaingweria//. *sh.* name of Indians, the men of which wore tooth necklaces and the women agwahia seeds; relatives of the Parintintin. They include Itakyheve'ĝa, father of Gwarajare'ĝa and Kwatijakatua. *See:* **Kagwahiva**.
Tenh: = (Alexandre Tenharim's father saw Gwarajare'ga; Kwatijakatua was Luis Tenharim's former name).

-'aipav //occ w caus: -mbo'aipav//. *vt.* perforate, puncture, e.g., as a wasp's sting or fired buckshot does. *See:* **-'avy, -ko'õ, -kutug, -ndar, -pi, -pug**.
Tenh: =.

aipya'ia ***(Tenh)*** *s.* potato that looks like a foot.

-aira'yra ***(Tenh)*** *s.* woman says this to husband's son-in-law.

a'iti *interj.* certain, true, right. **"Ejy. Xanhomonhi'ĩ a'ero." "A'iti?" "A'iti a."** "Descend. Let us incl talk." "Really?" "Really intensifier, i.e., that's exactly right!" *See:* **amene, aekwer, -ate, hete, maimi**.
Tenh: = needs hete or tuhẽi or an intensifier to give the meaning true.
K: =.

aituvyruhua *s.* small blue bird. *See:* **gwyra**.

-aitya *sh.* bird nest. *Alt:* **-aityhar**.
Tenh: preferred -aityga.
K: =. **Gwaitya oapo.** Makes its nest.
Am: =.
Uru: =.
Usage: //also occ w caus -mbohaity// vt.

-aityhar *vth.* arrange leaves to make nest for chickens.
Tenh: =.
Am: gave instead: Ojaytyhadn gwyra'ia.

-a'ja *s.* woman's nephew or neice. *See:* **-ai, -amonha, -a'yra, -kunhamembyra**.

-'aja *s.* craw of fowl.
Tenh: = also gave itaju'ia aja (bico da flecha).
K: =.

-ajahiv *dh.* sour, tart, burning, e.g., pepper, fruit, liquor. **Tajahi ji ve.** It is sour to me. **Nhukyratĩa hajahi.** The liquor burns. (nhukyratĩa = sugar cane(?)) *See:* **kaĝwitĩa**.
Tenh: =.
K: =.
Am: =.
Uru: =.

-a'jav //also -'jav//. *asp. Alt:* **-'jav**.

-aja'vog *vth.* uncover things in a basket by taking off the covering of leaves. *See:* **-a'a'vog**.
Tenh: =. **Aaja'vo. Oaja'vo. Kiro ga hoi u'ia raja'voga.** I uncover it. He uncovers it. Now he goes uncovering the farinha.
Am: =. **Ahaja'vo ji. Gwaja'vo ga. … gwayja'vogn** I uncover it. He uncovers it. … uncovering it

-ajua *sh.* any narrow or stringy substance, e.g., splinters of wood or stringy farinha made from manioc.
Tenh: =.

ajua'iuhua *s.* small yellow-green bee that does not make honey, e.g., sweat bee or that which swarms around baby birds and sits in their eyes, or comes when fields are cut for burning. *See:* **hehira**.
Tenh: =.

-ajupi'rog *d.* become new, e.g., old skin comes off and new one takes its place. *Alt:* **-pi'rog**.

-ajur //occ w recipr: -joajur//. *vi.* commit bigamy, i.e., have two wives or two husbands.
Tenh: =.
Am: =.

ajuruhua *s.* moreiro parrot. *Alt:* **anhurupepotiĝuhũa, ajuru'ia**.
Tenh: =.

ajuru'ia *s.* papagaio azul blue parrot. *See:* **heikwarovo'ive'ea, kary'ria, kykyriapepe'ĩa, kykyruhua, pykai'ĩa, tuitiĝuhu'ĩa, tyi'ĩa**. *Alt:* **ajuruhua, ajuruvihava, anhurupepotiĝuhũa**.
Tenh: =.
Am: gave ajurua bigger parrot than karinha (or karanha), and also akarana, kyrykyry'ia, taraveuhua, nhakaxĩ'ava, nharakaxi'auhua.
Uru: gave airua, airua'via.

ajuruvihava *s.* cacão (or cacau?) parrot. *Alt:* **ajuru'ia**.
Tenh: preferred ajuruhua ruvihava, a big parrot.
K: said it was a bird and then gave ajurumotiĝuhũa.

-ajuv *dh.* ripe, yellow with ripeness. *See:* **-atyarõ**.
Tenh: =.
K: =.
Am: jajubm, jajuvahibm, also gave jakyre (not ripe).
Uru: jajubm.

ajuva'ia *s.* small round yellow abio fruit of the abieiro tree. *Alt:* **ajuyvahua**.
Tenh: didn't know.

ajuyvahua *s.* fruit similar to ajuva'ia.

-ajyga *sh.* blood veins. *Alt:* **-ajygapoapyg**.
Tenh: = also use this term for tendons and nerves.
K: =.
Am: = aerajykA.
Uru: = aherjykA.

-ajygapoapyga *sh.* varicose veins.
K: =.

ajykwaipukuhua *s.* long-handled oars used on large canoes. *Alt:* **ajykwaja**.

ajykwaja *s.* canoe paddle. *See:* **-gwarahava, -pyvuhava, -ytykupeuhua**. *Alt:* **ajykwaipukuhua**.
Tenh: =.
K: gave instead ajukwaja and yapyvuhava.
Am: gave instead ipyvutava.

-a'jyva *sh.* jaw.
Tenh: =.
K: =.
Am: =.

-akã *sh.* branch of tree; manioc stem used for replanting. *See:* **-akapea, -akoa, -apya, -embya, -ja'oga, -pya**. *Alt:* **-akambya, mandi'yvakã**.
Tenh: =.
K: gave instead without nasal haka, yva raka (tree branch).

aka'ẽa *s.* bird same size as a tukana bird, yellow breast, beak like tukana, black wings like a jakua bird, head like a gwyravevouhua bird, green back, long tail, lives in meadow and calls out kakã, reportedly has occult powers.
Tenh: said it was a bird, but made no further

comment.

-akaĝa *s.* head. *See:* **-apina, -apingy'a, -apytua, -jaka'via, -ky'a**. *Alt:* **-akaĝapeva, -akanga'ia, -miarakaĝa**.
Tenh: =. **Ĝa'akãte'varuhu. = Heagwyry ĝa.** Their heads are bad. = They are drunk.
K: =.
Am: = also gave -apina.
Usage: //occ w caus: -moakaĝa//.
— *vt.* fill a basket higher than the rim so that is rounded or has a head.

-akaĝahỹ *d.* said of a fish that is dying of timboa poison and is sticking its head out of the water. *Alt:* **-aĝahỹ, -akaĝa**.
Tenh: kill fish with timboa.
K: = preferred -akaĝahy.

-akaĝahyahiv //occ w caus: -moakaĝahyahiv//. *vt.* make too excessive for the head so that it cannot function properly, e.g., make a lot of noise so one cannot hear, think properly, causing one to be irritated and annoyed. **Ahe moakaĝahyahi ko hẽa ijaita.** She makes a person's head messed up laughing, i.e., she laughs so loudly one can't even hear.

-akaĝapeva *s.* newborn child with flat or rounded head. *See:* **-ape**. *Alt:* **-akanga'ia**.
Tenh: bastard (also gwyray'gwara); one who is foolish; idols: -akaĝapeva ĝanembiapoa.

-akaĝwa'ngive'ea //occ w nh- initial//. *s.* tiny black bird with brilliant red head and white under its wings; supposedly has occult powers and can change into a spirit. *See:* **gwyra**.
Tenh: =.

-akahanhuhũ *dh.* [HP: Probably -akãhanhuhũ.] forking of two branches. *Alt:* **-akambya**.
Tenh: preferred hakãonhuhũa.

aka'ja *s.* taperibó fruit. *See:* **-nhy'nhoĝ**.
Tenh: = and remarked it was in the meadows during time of castanha falling.

akaju'ia *s.* fruit of the cashew tree.
Tenh: =.
Uru: =.

akamba'jyva *s.* thorn tree with large leaf; the substance underneath the bark of this tree was used as cord for tying points onto the arrow rod. *Alt:* **jiru'a**.
Tenh: = also the cord for the bow.
K: =.

-akambya *sh.* fork in tree. *See:* **-apya, -haĩ**. *Alt:* **-akã, -akahanhuhũa**.
Tenh: = also the back end of an arrow. *Alt:* **-akwaju**.

-akamombug [HP: Possibly –'akamombug to match others of like type.]. *vt.* 1) stick head out of window. *See:* **-moĝ**. *Alt:* **-akamombukava**.
K: =.
2) take brains out. *See:* **-'og**.
Tenh: puncture head with a yhyra.

-akamombukava *s.* window. *Alt:* **-akamombug**.

-akamyhai'iuhũ //also -emyhãi//. *dh.* branch out, spread out, e.g., tree branching out, watermelon vines spreading.
Tenh: =.

akana'ĩa ***(Tenh)*** *s.* branch that has a knot in it.

akanakana'ĩa *s.* offspring of deer. *See:* **yhu'ndia**. *Alt:* **nhararaka'na**.
Tenh: crooked wood, branch.

akanga'ia *s.* flat rounded blunt object, e.g., worn or broken pencil point, stumps of missing fingers, flat or round head (rather than the desired oblong head shape) usually considered ugly, used in a derrogatory manner. *See:* **-ova'ia**. *Alt:* **-akaĝapeva**.
Tenh: big shoulders with little hips.

akanitara *s.* head band of macaw feathers to which the ĝwyramaimana attachment was hung and which was used in dances, in wars, in burial on the corpse; the children wore the akanitara without the ĝwyramaimana. *See:* **gwyragwaja, ĝwyramaimana**.
Tenh: =.
K: =.
Am: =.

-akapea *sh.* 1) torso.
Tenh: =.
K: =.
Am: immediately gave jipoxi'a (my chest) and nhikama (my breast).
Uru: **Ojakape oina. A'ero ga jukai.** On its own chest it sat. Then he killed it.
2) //w t- initial// bicho do fundo big round black water beast three feet across with a huge mouth; attacks people.
Tenh: = onça da água water ocelot.
K: tapeuhua ja'gwa ypype (a beast like an water ocelot in the depths of the river).
Am: takape ja'gwaruhua = materanuhũa (is a like a big water ocelot = a beast of the depths of the river).

-akape'vog *vi.* open, unbutton, e.g., clothes come unbuttoned [HP: Not h class like -akapea?]. *See:* **-jai, -ova'og, -povombo'og**.

-akar [HP: Possibly -'akar to match others of like type.]. *vt. Alt:* **-porakar**.

akara *s.* acará fish. *See:* **pira**.
Tenh: =.
K: = also gave akarahava.
Uru: =.

akarahetea *s.* fish. *See:* **pira**.
Tenh: =.
K: = also gave akaruhua.
Am: =.

akarahununhũa *s.* acará roxo fish. *See:* **pira**.
Tenh: =.
K: =.
Am: =.

akaraity'ia *s.* tiny reddish-brown fish about one inch long with spotted black line from head to tail and spots on rest of body; according to legend, this fish was a leaf in the beginning. *See:* **pira**.
Tenh: said it was a fish and gave no further details.
K: = and said it was jatu'ri (short).
Am: =.

akarajave'gwyra *s.* acará bereré fish. *See:* **pira**.
Tenh: =.
K: akarajave'vyra.

Akarajuva'ga *s.* legendary character who, when his long hair was cut, was well-liked by the women of the men who later killed him out of jealousy. *See:* **Ypiarambyra'ga**.
Tenh: Ukarajuva'ga. Alexandre said this was actually a relative of the Tenharim and said he was: oreremboypya (our excl ancestor).
Am: said the Parintintin told them about this person.

akarakwatijara ***(Tenh)*** *s.* the akara fish with writing on its head.

akaramandijua ***(Tenh)*** *s.* fish.
K: also called it evirere.

akarapetiĝa *s.* acará fish. *See:* **pira**.
Tenh: =.
K: gave instead pirapetiĝa.
Am: gave akarapexiĝ and called it coruma.

akarapeva *s.* acará fish. *See:* **pira**.
Tenh: =.
K: =.
Am: same as akarapetiĝa.

akarapytaĝuhũa *s.* acará fish with red and blue-shaded scales and long mouth. *See:* **pira**.
Tenh: =.
K: =.
Am: =.

akaratimbuku'ia *s.* acará fish. *See:* **pira**.
Tenh: =.
K: =.
Am: = said one can find this fish in the big river whereas find akarate'ia in small streams.

-akate'ym *dh.* miserly, greedy, stingy, jealous, e.g., a person who has much but will not share and who, according to belief, when he dies will not decay; also characteristic of male animals during mating season when they are jealous of their rival for the female's attention. *See:* **-a'ngi**.
Tenh: = //occ w rehe//. **Oakate'ỹ ga hẽa rehe.** He is jealous about her. **Koa rehe ji rakateỹmamo. Koa ti aroho nehẽ.** I'm greedy for this one. This one I will take.
K: =. **Oakate'ỹ ga. Noarõi ga imbuhura.** They are stingy. They do not like to give.
Am: = and said: Nombuhuri hẽa mbatera. (She doesn't give things.). **Akate'ỹ ga hẽa rehe. Oangu ga hẽa.** He is jealous about her. He watches well or protects her.

-akatĩpyra *sh.* the point, that which comes out first, e.g., ends of hair, tree tops. *See:* **-ahyg**.
Tenh: =.
K: = no h- initial.

-'akav *vt.* fight by arguing (same as: -nhi'iĝayvar). *See:* **-ayvar, -iĝ, -iĝayvar, -irarõ**.
Tenh: =. **Oaka hete ga hẽa. Ojogwayva tehe ga.** He really argued with her. They argued for nothing with each other.
Am: =. **Onhi'iĝahyi ga pe ga akapa. Hẽa kavame ga onharõ hẽa rehe. Ojehe'o hẽa oakabm. Oakabm ga hẽa.** He talked angrily to him arguing with him. When he argued with her he was angry with her. She cried arguing. He argued with her.

-akãvondog *vth.* **-akãvondog** cut off a branch, prune *Alt:* **-handog, -ndog**.
Tenh: =.

-akavur ***(Tenh)*** //occ only (?) with negative: ndiakavuri//. *d.* all the time, e.g., tree that bears fruit all the time, the gossip never stops.

-akoa *sh.* crotch. *See:* **-a'ĝwama, -akã, -pykuma'õa**.
Tenh: =.

-akohanhuhũ *dh.* spread apart legs, e.g., legs spread when running. *See:* **-kupyjai**.

-ako'i //occ w refl and caus: -nhimboako'i//. *vi.* be aware; await with foreboding, caution, sadness, e.g., await one's opponent and possible murderer. *See:* **-a'arogẽ**.
Tenh: = -nhimboko'i //occ w hugwi//. **Onhimboko'i hete okovo mbatera hugwi. Enhimboko'i ti. Onharõ ti ja'gwara pe ndehe nehẽ.** They are to be careful (alert) about things (because it is another tribe). Take care (you sg). The ocelots will be fierce with you pl. **Ojipe'ga pe mbo'e pota ite'varuhua rehe. Nurã ji ei: "Penhimboko'i ti. Peko katu ti."** Another wants to teach you pl bad things. Therefore I say: "Be careful (you pl). Have good conduct (you pl)." **A'ero ti ji ruri pe pyri penhimboko'ie'ymame jirura rehe.** Then I will

come near you pl when you pl are not expecting my arrival.
Am: =. **Enhimboako'i. Nde jukai. Onharõ ga.** Be careful (alert) (you sg). He will kill you. He is angry, ill tempered.
Uru: =. **Penhimboako'i ko xi a'ero. Xahoyme.** Be careful (you pl) then. Let us incl not go.

akoiro *r.* specifies item or object in particular, at or with which…. *See:* **ağa, -akonha, kiroğwẽ, tuvẽi, -ynge**. *Alt:* **akoja, akoja'ga**.
Tenh: =. **Akoiro ga ari.** At that place he was born.

akoja *dem.* specifies some particular thing or person. *See:* **akoiro, akoja'ga**.
Tenh: =.
Am: =. **akoja yvytyruhua** that hill **Akoja'ga onharõ, ojipe'ga nonharõi.** That man is angry, the other man isn't angry.

-akonha *s.* immediate younger brother or sister, e.g., if taking only male or female siblings into account, then the immediate next younger male or female; if taking only living male or female siblings into account, then the immediate younger living male and or female, etc. *See:* **akoiro, -irũa, -ko'i, tuvẽi**. *Alt:* **mokonha**.
Tenh: = also -akõihava, -akõindava. **Kotihĩ hẽa ga moakõi.** Quickly she made him have a sibling. (Said of a woman who becomes pregnant while she has a baby in arms.)
K: =. **Nanhiakõi.** I do not have a younger sibling.

-akopirağa *sh.* heat rash. *See:* **-akuv, -parav**. *Alt:* **-akwapirağa**.

-akua'ynha *sh.* hard lump, lymph node generally in the groins but can also be under the arm.
Tenh: =.
K: = and also gave aepope'gwyra yi'ĩ (a person's armpit seed or lump).
Am: = gave jirakua'ynha, also jipope'gwyra ha'ynha.

-akui // -akuj prec v//. *d.* bald. *See:* **-apejuv, -kui**.
Tenh: = also: Ndi'avi ga. (He doesn't have hair.).
K: pointing to forehead, gave instead garovakui ga, ae'ava kui (his face, a person's hair fell out).
Am: = also: Onduru pa ga'ava. (All his hair fell out.).

-akuj *d. Alt:* **-akui**.

akuja *s.* grasshopper. *See:* **tuku'ria, tukuruvapa'ara, tukutyryguhua**.

-akupytu'uma *s.* 1) brain. **Xu'ĩ ga'akupytu'uma.** His brain is small. (Said of a person who is wild, rough, fighty.) *See:* **-apytua, -kupekağa, -pytu**. *Alt:* **-pytu'umuhũa**.
Tenh: = however, to have a small brain refers only to its size and does not describe a wild person.
K: =.
Am: =.
2) spinal cord.
Tenh: =.

-akuruakağ //nhakuruakağuhũ okovo//. *d.* sad and very despondent, droopy, e.g., like a weak chicken that was bitten by a bat. **Oakuruakağuhũa ga gwereko. He'ouhũ tehe.** He has despondency. He is weak for nothing. *See:* **-e'õ**.
Tenh: = described such a person as lazy, hair all tossled from sleeping, nikaği (without strength), nimbotepotari hẽa (she doesn't want to change, is lazy).

-akuruva *sh.* down of a duck.
Tenh: = and commented it was like cotton: amandijua ja.

-akutẽi //-akutenh- prec V//. *d.* loose, e.g., a loose tooth, moveable head of a doll. *See:* **-katã**. *Alt:* **-kotẽi**.
Tenh: prefer okutẽi.
Am: =.

-akutenh- *d. Alt:* **-akutẽi**.

akutia *s.* small edible rodent cutia agouti.
Tenh: =.
K: =.
Am: = akuxi.
Uru: =. **Amomyrõ itekovo nhahã. Akutia gwereho pa.** I searched for Brazil nuts. The agouti took all of them off.

akutigwa'ia *s.* cutigwaiba agouti reddish in color with visible tail.
Tenh: =.
K: =.
Am: = akuxigwa'ia.

akutinambia *s.* fungus the shape of a rodent ear. *See:* **ai'ia, yvepoa**.
K: = and added: yvepoa ipinive'ea.

akutiuhua ***(Tenh)*** *s.* big agouti.

akuti'via ***(Tenh)*** *s.* agouti like a squirrel. *Alt:* **akutivuruhua**.

akutivuruhua ***(Tenh)*** *s.* agouti like a squirrel. *Alt:* **akuti'via**.

-akuv *dh.* hot or burning from sunburn or fire or with fever. *See:* **-akwapirağ, kwarahyahiv, -pehy, -po'ru, -ukai**. *Alt:* **-akuvir, -akuvyg, -kuv, -mbukuhava, ytakuva**.
Tenh: =.
K: =.
Am: =. **Hakuvahi ga. Imbukuhava. Ipyta'ngi'ga rehe ytakuva pyvõ ji i'ui.** He is hot. A thing that has been heated. Because of the

small baby I eat food with hot water (and added: if I don't his navel will protrude).

Uru: = hakuvahibm; hakuvahiph.

Usage: -mbukuv //occ w caus but irreg as o changes to u of the caus and the h and a of the term are dropped//.

— *vt.* heat, e.g., heat water, incubate.

Tenh: =.

K: =.

Am: =. **Ore imondoi tata pype imbukupa imoma'eamo.** We put it in the fire heating it melting it (lard).

-akuvir *dh.* cool, cold.

Tenh: =.

K: =.

Am: =. **"Epeju. Takuvi," oro'e ore; akuvirahibm ~ akuvirahim = iroxağahim, iroxagahibm** "Fan it (you sg). It's to be cool," we excl say; cool = cold

Uru: =. **Hakuvira e'u.** Eat (you sg) a cool thing.

-akuvyg *dh.* hot from the heat of the day. *See:* **kwarahyahiv, -y'ajyguhu**.

Tenh: = also: from a fire. **Hakuvyguhu tata.** The fire is very hot.

K: =.

Am: = indicating heat of day or fire. **Hakuvygahibm. Apejahibm tata. = Omboakuvygahibm tata. Hakuvy ranuhũ ji.** It is very hot. I fan the fire. = He makes the fire very hot. I am intensely hot.

Uru: = hakuvygahibm ~ hakuvykahibm.

-akwa *sh.* joint of point and shaft on arrow. *See:* **viara**.

Tenh: = akwapyra; yvyra rakwapyra (point of the post).

K: hapua.

-akwae'ym //occ w nh- initial//. *d.* grown over with grass and weeds. *Alt:* **-ava**.

Tenh: -ykwa'emuhũ, ypotyvuhu.

-akwahav *vi.* proper, well-bred, well-instructed in customs; w neg: rude, untaught, unashamed, especially a person forward with the opposite sex, promiscuous, making love with his close relatives. **Anupã ji ĝa mbo'akwahapa timbea'javyme ti ĝa.** I hit them causing them to know in order for them not to lie again. **Ndoakwahavihu ĝa ogwehaitea.** They really do not know being unashamed, sex crazy. *See:* **-ehaite, -ĝatyrõ, -ko'i**. *Alt:* **-kwahav**.

Tenh: = and gave the example of one of their relatives who they consider mentally deficient and not knowing anything and crazy.

K: evidently = as gave: Nhymya'ga mbatera ga okwahaph. (The old man, he knew things.).

Am: evidently = and gave ixave'ga (old man) as one who knows.

akwaimbe'ea *s.* adult man; masculine sex. *See:* **-apiahama, -xave'e, xave'ga**. *Alt:* **-akwanha**.

Tenh: preferred akwaimba'ea.

K: preferred akwaimba'ea.

Am: preferred akwaimbae'ga.

Uru: preferred akwaimbae'ga.

-akwaitĩa //occ w t- initial//. *sh.* large wasp with long nest.

Tenh: =.

K: =.

-akwa'jog *vth.* sharpen. *See:* **-aimeruĝ, -ovir**. *Alt:* **-akwaju**.

Tenh: gave following forms: akwa'jo ji, gwakwa'jo ga, oro ga jakwa'jogi.

K: preferred hapua'ogi; whereas to break the point hapua pika.

-akwaju *dh.* pointed, e.g., sharpened pencil. *Alt:* **-aju, -akwa'jog, -kwaju**.

Tenh: =.

Am: =.

Uru: =.

-akwanha *sh.* 1) man's genitals, the penis. *See:* **Anhağarakwanha, Anhakwaimbukua, kwã**.

Tenh: =.

Am: = takwanha'ga = jipyrive'ga (both referred to men).

Uru: = referred to her brother as takwanha'ga; calls boy to come: Herejo, takwãi. *See:* **-amati'ã, -api'a, -apiahama, -apirapea, -ehegwara, -juruhava**. *Alt:* **akwaimbe'ea, kwãi**.

2) //w t- initial// long root-like taioba potato. *See:* **-pokig**. *Alt:* **nhukyrakwanha**.

Tenh: = said it could be manioc, also green corn, wrapped in leaves and roasted.

Am: = and said: Auvan hẽa ka'apyra pype. (She wraps (manioc) in leaves (and roasts it).).

Uru: = remarked it was food wrapped in leaves, could be potatoes.

-akwa'nhaĝ //occ w t- initial//. *sh.* striped oblong fruit which grows on a vine, tastes like a potato after roasted.

Tenh: without ĝ consonant: -akwa'nha.

-akwanhapita'ngia //occ w t- initial//. *sh.* banana branca, a kind of banana. *See:* **pa'akovetea**.

Tenh: =.

Am: gave instead poperemba and said they say pa('a)kova for banana.

-akwanhuryity //occ w t- initial//. *sh.* bee with a long nest, the honey of which is edible but bitter except during the hot summer; same as heikyheuhua.

Tenh: didn't know.

-akwapika *vth.* break a piece out of or blunt an object, e.g., to blunt an arrow point.
Tenh: preferred aakwapika, oakwapika.
Am: = also gave: Omboxirirĩ ga. = He broke the point of the arrow; also gave akwa'okh.

-akwapiraĝa *sh.* heat rash or splitting of skin at crotch or on neck caused on children at times, according to belief, because parents have eaten certain kinds of fish or fruit against custom.

-akwapupug ***(Tenh)*** *d. Alt:* **-apyakwapupug**.

-akwapyg *vth.* cover a pointed object.
Tenh: =.
Usage: //occ w refl: -jiakwapyg//.
— *vi.* **Ajiakwapy ji ijeakwar.** I cover myself my eyes.
Tenh: =.

-akwaruĝ ***(Tenh)*** [HP: Possibly -'akwaruĝ to match others of like type.]. *vt.* attach the point of the arrow or spear.

-akwava //neg irreg: ndokwavi//. *sh.* any covering for the pubis such as leaves or grass skirts, more generally the pubis hair or, as in the case of birds particularly the toucan, the short red feathers under the longer tail feathers. *See:* **-ahopava, -embeypya, jurupepopepo'ia, -ytytyg**. *Alt:* **-ava**.

-akykwepohara *sh. Alt:* **-akykwepora, -akykwera**.

-akykwepohava *sh. Alt:* **-akykwepora, -akykwera**.

-akykwepora //many variations -akykwepora, -akykwepohava, -akykwerohava, -akykwehohava, -akykwepepohava; also fluctuation with the last morpheme -pora, -hara, -hava//. *sh.* remains; descendant; replacement, e.g., one who takes a chief's place when he dies or is absent. **Ndahakykwepori ahe ve mbatera ahepira.** There does not remain for us any things people's clothes. **Ndaheakykwepori po. (also ndakykwepori)** (He) possibly doesn't have a descendant, replacement. **Omano ahe. Eho aherakykweporamo.** He died. Go (you sg) as his replacement. **Ndera'yra'ĝa po ti oko ne manorame nderakykweporamo.** Your sg children will be (or remain) when you die as your descendant or replacement. **jirakykwepohara'ĝa** my descendants, my replacements *See:* **-emboypya, kojahu, -py'ro, -py'ru**. *Alt:* **-akykwera**.
Tenh: = and remarked that this term includes only descendants of that moiety, e.g., Ariy'viva'ea rakykwepohara'ĝa (as well as Ariy'viva'ea ĝandetauhua) would include only the mytũa curassow moiety since Ariy'viva'ea was of that moiety, whereas the term Tenharim'ĝa ndetauhua would include both moieties (see -eta).

-akykwera //may occ w -i final instead of -a at the place of//. *sh.* absence, in place of. **Jirakykweri ĝa hoi.** They went during my absence. **Terejirovagi ejakykwe koty.** Don't (you sg) turn your head behind you, i.e., don't look behind you where you came from. **Hakykwera rehe ga pytu'vi.** In its absence he rested, i.e., at the end of the day he rested. or In place of (or Instead of) work he rested. (?) *Alt:* **-akykwepora**.
Tenh: =. **Ĝakira rakykweri ga ruri.** At their sleeping he arrived, i.e., when they were sleeping he came. (or Their sleep remaining he arrived. or In the absence of their sleeping he arrived.?) **Ga ee'ymame po ti jirakykwera pigi nehẽ.** If he doesn't say I'll not go any more. (I will stop my absence ?)
K: preferred -akypweri.
Am: =.
Uru: =.

-akym *d.* wet. *See:* **yhara**.
Tenh: =.
K: =.
Am: =. **Onhimoakymba yhya pyvõ. … imoakyma. Nhakymuhũ hẽa'ava.** (He) made himself wet with water. …wetting it. Her hair was wet.
Uru: =. **Nhakymahĩ ka'gwyra amana ikyrame.** The jungle is wet when it rains.

-akyr *d.* 1) green, unripe fruit.
Tenh: = also gave jakyre akaju'ia (cashew fruit which is not ripe), jaky'ria (seed potatoes); with causative: -mbo'aky'rar (abort).
K: =.
Am: gave jakyre (not ripe), jaky'riuhu (green fruit).
2) immature, referring to one who has not reached puberty or adulthood.
Tenh: gave instead gahyga (he is very short and will not grow more).

-'am *vi.* stand, be in upright position. **nhi'ambava** place where I stand *See:* **-hin, -ovivur, -vyr**. *Alt:* **-po'am, -pyta'am**.
Tenh: =.
K: =.
Am: =. **Irupe'i e'ã. Irupe'i i'ama. O'ã ga.** Stand up (you sg) a little ways away. It stood up a little ways away. He stood up.
Uru: =. **Hakuvygahi ga japoi o'ama. Opo'ã ga o'ama. Xa'ã nhande. O'ã ga. A'ã ji.** He was

hot making it standing up. He stood up standing. We incl stood. He stood. I stood.

amana *s.* rain. *See:* **-ay'via, -ayviku'iuhua, -kyr**. *Alt:* **amandya**.
Tenh: =.
K: =.
Am: =. **Overaveravuhu amana.** The rain flashed (as lightning).
Uru: =. **Oky amana kiro nehẽ.**

amanayvauhua ***(Tenh)*** *s.* hail. *Alt:* **amana**.

amandijua *s.* cotton. *Alt:* **kwaramandiju'ia**.
Tenh: =.
K: =.
Am: =.
Uru: =. **Opovãpovã hẽa amandijua.** She twists cotton (to make thread).

amandya *s.* rain water. *See:* **yapytutua**.
Tenh: = also dew.

-amati'ã *sh.* female genitals, the clitoris. *See:* **-akwanha**. *Alt:* **-amati'ã ra'uva, -a'mba, g̃wyvamatĩa, -ykwaramati'ĩa**.
Tenh: not asked.

-amati'ã ra'uva *sh.* 1) female genitals, the clitoris. *Alt:* **-amati'ã, -a'mba**.
Tenh: not asked.
2) legendary people in the jungle who have saw teeth on their bodies with which they cut people.
Tenh: not asked.

-amatiningava //occ w nh- initial//. *sh [HP: s?].* name of place on the Ipixuna River.
Tenh: didn't know, suggested that it might be a platform made low over slow fire to roast nuts.

-a'mba *sh.* 1) female genitals, the vulva. *See:* **ti'ã**. *Alt:* **-ambakugwera, -ambaku'ia, -ambapira, mba'ia, yva'mbauhua**.
Tenh: didn't ask.
2) //occ w t- initial// house of a black wasp.
Tenh: didn't ask.

-ambakugwera //occ w t- initial//. *sh.* flat back pack made of black straw on which manioc or other loads are carried. *See:* **yruporovakag̃a**.
Tenh: preferred pandakugwera.
K: preferred panakugwera which they said was made of pindova.
Am: preferred panagwera.

-ambakui'ia //occ w t- initial//. *sh.* small girl. *Alt:* **mba'ia**.

-ambakupeva //occ w t- initial//. *sh.* sweet black bacaba fruit.
Tenh: preferred pindokupypeva.

-ambakyrea //occ w t- initial//. *sh.* little white ariá potato that tastes like corn and which can be boiled and eaten or pounded raw and toasted.
Tenh: = also tambykyrea; remarked they grow on their own.
K: = and made remark that one does not eat them because they are not planted but grow on their own (Aepora rũi. Henhui tehe. They are not people's plants. They sprout for no reason.).

-ambapira *s.* long snout such as a tapir has.
Tenh: = nhambapira.
K: not clear, remarked it was indihava mbapira or amandijua mbapira.

ambatyta(v) ***(Am)*** *d(?).* round, a description of the sun and moon. *See:* **jahya**.

amba'yva *s.* the layer under the inside layer bark of a tree that can be stripped off and used for making envira cord for hammocks.
Tenh: = added: also used for the arrow and bow.
K: = remarked it was johara (itchy).
Am: =.

-ambea *s. Alt:* **-apea**.

-ambekyi //-ambekyj- prec v//. *vth.* toot or whistle, e.g., blow into a bottle or blow a ship's horn. **ihambekyitava** whistle on ship *See:* **hu, -mbepy, -tomonhi'ig̃**.
Tenh: said it was to take the envira cord from around torso that was used for carrying a basket; when mentioned it was the whistle of a boat, he gave instead: Opyopy ga itayharuhua. (He blew and blew the boat.).
Am: =. **Oambekyi ga.** He whistled.

-ambekyj- *vth. Alt:* **-ambekyi**.

ambereva *s.* small lizard that stays around dwellings. *See:* **tapere'ã, teju-**.
Tenh: =.
K: =.
Am: =.

ambia'yra *s.* offspring of some frogs like the ju'euhua.
Tenh: =.
K: =.
Am: = remarked they were little kururua (frogs), ypeve'ea (water things).

-a'mbog *vth.* remove, disengage, e.g., remove the cord from a bow; remove pain: one with occult powers can cause children to enter a woman and if at the time of her delivery he does not cause occult powers to come from the child the mother will have much pain; to take out this pain the expression used is g̃wa'mbo hahya. *See:* **-'apapyu, -ayhuv, -'ẽ, -ho**. *Alt:* **-amongog**.
Tenh: = also remove cord from a basket.
K: remove cord, no mention of removing pain.
Am: = same as ope'a; also gave: Oakwarabm ga jugwi. (He untied it from it.); no mention of removing pain.
Uru: = no mention of removing pain.

-ambora *sm. Alt:* **-pora**.

-ambotava *s.* mustache. *See:* **-apũhava**. *Alt:* **-ambutahava, -ambutava**.
Tenh: remarked it was whiskers like the surubim catfish has.
K: preferred -ambutava.

ambotehea *s.* a term applied by male or female ego to male or female of opposite moiety, same generation, covers the same area as -nenhimembyra; but is a term used to indicate that the person to whom one is speaking is not a member of the speaker's moiety and consequently a person with whom one has nothing to do, especially if this person is of the opposite sex whom one can marry or could have married, e.g., a woman leaves the room upon her husband's brother's entry or vice versa. *See:* **-ayro'yra, -nenhimembyra**.
Tenh: = and made the remark that it was for this reason their child fights with her brother's children.
K: =.
Am: = and said jirerahiva rõi (rũi) (not my moiety).

-ambu *d.* grunt like a pig. *See:* **hm, mmm**.
Tenh: this is the name of one of the Tenharim women: Nhambu.
K: =.

ambu'a *s.* ambuá, aka gongolô, bug that lives in the ground. *See:* **hene'mbia**.
Tenh: ambua and said it was yhoga'java'ea (thing like a caterpillar).
K: =.
Am: mbua and then said karugwarape'ia (cockroach).

ambuata'ia *s.* black fish that makes the noise pĩu, has hard shell, and is similar to acari (aka tambuatá) fish. *See:* **pira**.
Tenh: amboata'ia.
K: =.

-ambutahava *s.* mustache. *See:* **-apũhava**. *Alt:* **-ambotava, -ambutava**.
K: nhambutava.

-ambutava *s.* whiskers generally said of the animal karugwaruhua. *See:* **-apũhava**. *Alt:* **-ambutahava, -ambotava**.
Tenh: nhamutara.

-ambya *s. Alt:* **-apya**.

-a'mbyg *vt.* choke, drown another. *See:* **-a'mbyv, -ypyvyg, -vyg, -tym, -ypyvyg**. *Alt:* **-a'mbyha**.
Tenh: =. **Oa'mbygahi ga ga.** He chokes him (because he is sitting too close to him so that he can hardly breathe). **Onhoambyguhu.** The plants choked each other (they were too close together). **Nhungwava nhambyguhui garemityma. (rather than -mbotypavi)** The weeds choked his plants.

-a'mbyha *d.* choked by water in the nose. *See:* **-a'mbyv, -juvyg**.
Tenh: gave following forms of the term: G̃wembyhambyha ga; nhi rembyhambyha (He choked; choked me).

-a'mbyi *s.* side at the hip where children are carried straddle fashion. **Herejo nhia'mbyi.** Come (you sg) getting on my hip. *See:* **-ahai, -ovai, -yki**.
Tenh: = gave it in the verb form:
— *vt.* **Aa'mbyi ji hẽa.** I put her on my hip. **Erea'mbyi nde ga.** Put (you sg) him on your hip. **Eambyi ga.** Put (you sg) him on your hip.
K: =.
Am: =.

-ambykyrea ***(Tenh)*** //occ w t- initial//. *sh. Alt:* **-ambakyrea**.

-ambypea *s.* mucous in nose. *See:* **-a'mbyv, -apyingwyryv**.
Tenh: =.

-ambype'a'gi *d.* smell of the small curica parrot. *See:* **-eakwen**.

-a'mbyv *d.* be with catarrh, have a runny nose from a cold. *See:* **-a'mbyg, -ambypea, -apyingwyryv, -apytymahĩ, -ro'y**. *Alt:* **-amby'vog**.
Tenh: =.
K: =.

-amby'vog *vth [HP: Why considered h class? If not, probably should be -'amby'vog.]*. remove catarrh from another. *Alt:* **-ambype, -'apyimbyhyg, -ekyi**.

-a'mbyvuhua *s.* tree, which when cut or its fruit eaten, induces sneezing; formerly used as a medicine.

-ame //-ame following final C; -rame following final V; -name following final Ṽ//. *crsuf.* when, if. **Ore nhyroname kako ki rupi ko ji kako kirog̃we ja'gwy.** When we excl were civilized a long time ago I was just this size (very young) no kidding. **Ji rametehe ndajiukari jupe.** Only when it's me I didn't allow it to eat me, i.e., only I know how to avoid being eaten by it. or Because I am who I am I wasn't eaten by it. *Alt:* **maname, ramenhumi, rametehe**.
Tenh: = and for rametehe gave idea of being amazed, embarrassed, at a loss, being in awkward circumstances. **Tayri'ia rupi rametehe g̃a ji rayvari jipi.** Only when I was a child did they (my parents) bawl me out every day. **ore rametehe** we excl are in a predicament or pickle, e.g., like us in the middle of the trip

and the car is broken down

Am: =. **Ahe jukarame i'ui.** When a person kills (game or fish) they eat.

Uru: =. **Ga nhimby'yirame g̃wendu ga. Nhakymahĩ ka'gwyra amana ikyrame. Xava'ea katurame po ti ga jukai nehẽ.** When he sings he listens. The jungle is wet when it rains. When (the child) is sufficiently old (or gets older) he will kill (game, etc).

amene //immed follows what it modifies//. *part.* exactly, it's a fact, seriously speaking, doubtless. *See:* **a'iti**.

Tenh: They say they know what it means and have heard other tribes using this.

ami ***(Tenh)*** (also -ami). *s (also sh).* vocative for grandmother. Several Tenharim gave also nhirami (my grandmother); MoMo, FaMo, FaBrMo, MoFaSi, FaBrWi cf -jaryja.

-'amim *vt.* downward mashing action, e.g., mash down on a person after knocking him to the ground, grinding him into the dirt. *See:* **-'apoapyg, -pyg, -umbirig**.

Tenh: preferred -'ami.

K: =.

-amo *cm2. Alt:* **-a**.

-amo *cm3.* This is the Construction Marker indicating a Construction two or three of the Descriptives and is a suffix, the form being -ro following vowels and -amo following consonants. **Oro ve po hẽa, hẽa kwerairo kiro hẽa rehe no.** And she, she became tired of her also. **Ypy pe ahe hoi otypyvygamo.** The person (now dead) went to the bottom of the river drowning.

-amo //-amo after C, - and high nasalized V, -no after other nasalized V, -ramo or -ro after oral vowels, //. *rsuf.* become, as, for. **Pero te g̃a hoi piraro ete no.** Really there they went and really became fish also. **Oho jipe po hẽa tapy'yitiğamo.** She went immediately becoming a white person. **Kiro gary'yva gatiamo.** Now his arrow became his nose. **Kagwahivamo** as one who is a Kagwahiva (Indian) *See:* **-apo, -g̃wam, -ruam, -pytupoakar, -te**.

Tenh: =.

K: =. **Amombyu ji mandi'oga ya pyvõ u'iramo.** I caused manioc to soften with water (to make it) become farinha.

Am: =. **E'o mandi'oka japovo u'iramo. Pindova ore imohini tokajamo. Oho jipe hẽa tapyyixiğamo.** Remove (you sg) the manioc making of it farinha. Palm leaves we excl set up making it for a hunting house. She went immediately becoming a white person.

Uru: =. **Avaxia ore oroapo u'iramo. Amomba ji nhandyramo inoğa. Ore tavijaramo…** Corn we excl made to be farinha. I killed a lot (of grubs making them) for oil putting it. We excl as chiefs (say)…

-'amo *vt.* sprinkle, e.g., sprinkle manioc flour with water to make it swell. *See:* **-amombyra, -ypya**. *Alt:* **-'apiramo**.

Tenh: =.

amoamome ***(Tenh)*** *adv. Alt:* **amome**.

amoi *s.* vocative for grandfather. *Alt:* **-amonha**.

Tenh: =.

K: =.

Am: =.

-amombav //occ w refl: -nhamombav//. *vi.* lose weight because of eating certain birds such as the jaku or the curassow mytũa against custom. *See:* **-hir, -ka'nhym**.

Tenh: thin.

K: thin because of a stomach ache.

-amombyra //occ w nh- initial//. *s.* flour of the manioc which is swollen with water.

Tenh: =.

Am: =. **mbejua nhamombyra; u'ia nhamombyra** softened manioc flour for making beiju; farinha softened with water (bocarova, ximbé)

amome //occ sometimes w hevi: amomehevi//. *adv.* at times. *See:* **amua, -ma'oğ**. *Alt:* **-hevi, vahevi**.

Tenh: =. **Amoamome hẽa ore mbo'ei; aerẽ kohoa rehe hẽa poravykyi.** At times she taught us excl; afterwards in the field she worked.

Am: =. **Amomevi ga hoi. Amome ga hoi. Amome ga ndohoi.** At times he goes. At times he goes. At times he doesn't go.

amomo ***(Tenh)*** *adv. Alt:* **ağwamo**.

-amongo *vth.* 1) hang or dangle an object, e.g., hang a basket by its cord, put on earrings. *See:* **-haeko**.

Tenh: =. **Ahamongo ji. Oamongo ga.** I hung (a basket). He hung (a basket).

Am: =. **Ahamongo ji. G̃wamongo ga.** I hang it, i.e., I put on my necklace. He hangs it, i.e., he puts on his necklace.

2) used to indicate the dreaming by which one of occult powers brings animals for people to hunt. *See:* **-a'mbog, -ayhuv**.

-amonha //vocative: amoi//. *sh.* man's and woman's relative. 1) grandfather: FaFa, MoFa. *See:* **-ami, apina'ga, -jaryja, -uva**.

Tenh: = FaFa, MoFa.

K: =.

Am: = FaFa, MoFa.

2) great grandfather: FaFaFa, MoFaFa.

Tenh: =.

Am: = MoFaFa.

3) great uncles (occasionally): FaFaBr, FaFaSiHu, etc. *See:* **-tutyra, -uvyra**.

Am: = MoFaBr, FaMoBr.

4) descending generations: grandchildren, nieces and nephews, grandnieces and grandnephews, and cousin's children. *See:* **-ai, -a'yra, -kunhamembyra, -ymyminoa**.

5) wife's or husband's grandfather.

Am: = FaWiFa.

-amotatiĝa *s.* mustache. *See:* **-apũhava**.

Tenh: said it was a white mustache.

K: =.

amua *s.* some //plus ĝa: someone//. *See:* **amomehevi, ava'ĝa, hykava, -'irũa, jara, mbipe, mokonha, ojipea**.

Tenh: = a very few; one Tenharim said it was people that they don't know.

K: =.

Am: =.

Uru: = also gave amuaramo, amuamo.

Amundava'ĝa ***(Tenh)*** *s.* Indians in Rondônia closely related to Uru-eu-wau-wau; also related to Tenharim, Parintintin, Juma, Karipuna of Rondônia. *See:* **Imby'ĝa, Vovo'ĝa, Uru-eu-wau-wau'ĝa**.

Am: =. **Oro Vovo'ĝa, Imby'ĝa, ei ĝa ore ve.** And the Uru-eu-wau-wau, Imby'ĝa, they say about us.

-anam //occ w nh- initial; neg: nianami (thin)//. *d.* thick. *See:* **-eikwakutug, -andi'ia, -yvuru'auhua**. *Alt:* **-piranamuhũa**.

Tenh: =.

K: =. **ndianamiva'ea** thin thing (referring to a thin blouse)

Am: =.

Uru: =.

-'andagwyra *s.* inside part of the joints, e.g., back of the knee. *See:* **-'angupya, -joapyhava**.

Tenh: =.

K: -andavyra.

-andi'i *dh.* thin, skinny. **Irandi'i gwe ga.** He is thin. **Tandi'i** name of a woman *See:* **-anam, -eikwakutug, -kyr, -vevue'ar, -yvyahiv**.

K: =.

-andog *vt. Alt:* **-handog, -hog, -ndohog**.

anduhua *s.* small black coroca bird with long tail and black comb.

Tenh: =.

K: =.

-'anduv *vt.* encounter and kill an animal, especially the type of wild pig that run in droves. *See:* **-hyg, -ovatĩ**. *Alt:* **-poranduv**.

Tenh: didn't know.

K: =.

Am: = immediately spoke of killing game, and gave the following: **Oa'mbo ga taetetua, mbiara, tapi'ira. Oyvõ ga tapi'ira. Gweru ga mbiara.** He removed (?) the pig, meat, tapir. He arrowed the tapir. He brought the meat.

-andyi //-andyj- prec V; occ w caus: -moandyi//. *vt.* fool, trick, pretend, deceive. *See:* **-'ağ, -ndyi, -tetirũa**.

Tenh: =.

K: =.

Am: =.

Usage: 1 //occ w caus and recipr and caus: -monhomoandyi//.

— *vt.* expression used when a fish sees the arrow and leaves before being shot.

Tenh: =.

Usage: 2 //occ w recipr and caus: -nhomoandyi.

— *vi.* used for cases of mistaken identity or imagined or misinterpreted noise.

Tenh: =.

K: =.

-andyj- *vt. Alt:* **-andyi**.

andyra *s.* small black bat. *See:* **pa'akovoguhupypiara'ĝa, pinhuha'mbia, tamburutua**. *Alt:* **andyra'ia, andyrapepotiğuhũa**.

Tenh: =.

K: =.

Am: =.

andyra'ia *s.* big black bat.

Tenh: =.

andyrapepotiğuhũa *s.* white vampire bat.

Tenh: has white wings but not necessarily a vampire.

K: =.

Am: preferred andyrapepoxiğuhũa, and added: these bats are andyrauhua and live in the sky (yvagi pe).

andyrapepouhua *s.* 1) big black bat.

Tenh: vampire bat.

K: =.

2) umbrella.

andyravapiangwera *s.* edible small oblong green pajurazinho fruit.

andy'via //also anhağa andy'via//. *s.* milky brilho verde tree sap, white in color and gummy, used to seal leaks in canoes; reportedly good rubbed on the abdomen to cure dysentery.

Tenh: remarked: we don't use for sealing leaks in canoes.

Uru: gave following example: **Omongy ga ga rupi…andy'via. Hakuvahi ga. Mbiruru ga.**

He rubbed the andy'via sap on him. He was hot. He had sores.

-'anga *vt.* sadden, e.g., saddened by the death or sickness of own children.
Tenh: didn't know.

-anga ***(Tenh)*** //3rd pers: nhanga//. *d.* make light of, be frivolous, mock, act like a clown, play around, be with levity. **Nhanganga g̃a ga rehe.** They mocked him, i.e., did not show respect for him, bothering him the entire day.
Usage: //occ w caus: -moanga//.
— *vt.* cause lightheartedness or happiness. **Omoangaanga ga hẽa.** He caused her (the child) to be happy, i.e., he caused her to laugh. **Amoangaanga ji g̃a nderekovo. Brincadeira ji amombe'u.** I caused lightness with (or fun for) them. I told funny stories to (the children, entertaining them, causing them to laugh).

-angar ***(Tenh)*** //3rd pers form: oangar//. *d.* change one's conduct, accept change, conform, no resistence; whereas negative: not change, stubborn, determined, persistent, rebellious. **Nepeangarihu.** You pl do not conform, e.g., you do not obey your mother but are rebellious. or You pl are very stubborn or persistent, i.e., you know you can't do something but you still try. (meaning dependent on context)

-angav ***(Tenh)*** //occ on end of negativized verb//. *asp.* never. **Ji ndahepia(ga)ngavi.** I have never seen (such things). **Nanderuvihapiangavi.** You sg will never stop having a chief, i.e., you will always have a chief. or You sg will never stop being a chief. **Ndokoangavi g̃a ahenhi'ig̃a rehe.** They never obeyed (or liked) his talk, i.e., they were always criticizing, never satisfied with his talk. *See:* **-e'ymi**.

-a'ngi *dh.* actions and desires that express immediancy: anxious, hurried, impatient; want something in a hurry or desirous of much, greedy; willing to do immediately. *See:* **-ag̃atar, -akate'ym, -ate, -ma'ẽkoahiv, -potar, -pykujahiv, -tepotar**. *Alt:* **-epia'ngi**.
Tenh: = remarked it has somewhat the same meaning as: -epia'ngi. **Jiran'gi ji ga rehe.** I want (to marry him) immediately.

-angia *sh.* woman's brother. *See:* **-akonha, -'irũa**.
Tenh: =.
K: =.

-'a'ngu *vt.* take care of, watch over, protect, e.g., with a non-human object: a person has only a little food so he gives small amount only so what he has will last; with a human object: a person looks after a brother or son in order that no one will kill him, not make him work hard. **Onhipoa'ngu ga.** He guards his hands, i.e., he doesn't want to dirty his hands. **Onhinhurua'ngu konondu ahe.** A person guards their mouth, i.e., they do not eat the curassow mytũa, the rodent karugwaruhua that are taboo foods for certain people. *See:* **-eakwar, -epiag, -kwakuv, -maino**.
Tenh: =. **A'angu ji imbatera. Ndapotari ji i'ua.** I guard my food. I don't want the eating of it (by others). **Ajijurua'ngu.** I guard my mouth, i.e., don't you grab my mouth or put your hands on it. **Oko hete ga ga rehe g̃wemianguro g̃waramo.** He really likes him because he is the one protected or liked by him. **Oa'ngu ga ga. garemiangu'ga** He watches over him. the one watched over or liked by him
K: =.
Am: = and gave as being equal in meaning: Akate'ỹ ga hẽa rehe. (He is jealous of her.).
Usage: //occ w refl: -nhia'ngu//.
— *vi.* take care of oneself. **Anhia'ngu ji.** I take care of myself, e.g., to take care not have relationships outside of marriage but will marry properly.
Tenh: = and remarked: Ndajita'ypotari. (I do not want to allow myself to be pregnant.).

-angui *d(?).* holey, meshlike, porous. **Yvyanguanguja pype ramenhumi po ahe hoi.** On porous ground temporarily a person goes, e.g., when one is afraid it is as if one is walking on holey ground, i.e., walking on air (?). *See:* **-avur**.

anguja'ia *s.* small white rat; according to belief when a anhag̃a spirit is killed it becomes this rat. *See:* **akutia, kirerua, karugwaruhua**.
Tenh: =.
K: =.
Am: = and gave the name of a rabbit as angujauhua (big rat) and inambijypyja (its ear splashed? splayed? out?).

-angupya *sh.* joint of leg and body, hip joint. *See:* **-'andagwyra, -joapyhava**.
K: =.

-angwer *tm. Alt:* **-gwer**.

-'angypyhyg *d.* happy or pleased with another's misfortune, especially his death. **Nhangypyhy ovuhu gwa'yra rehe.** It appears she is happy that her child (son) died (she goes around smiling). *See:* **-'arõ, -oryv, -vy'ar**.
Tenh: =. **Nhangypyhy ga hẽa rehe. = Ndokoi ga hẽa rehe.** He is not pleased with her, i.e., doesn't want to marry her. = He does not like her.
Am: = said it meant to be angry and then gave as

the same meaning: Ko'i ga nharõ ga rehe. (All the more (?) he was angry with him.).
Usage: //occ w caus: -moangypyhyg//.
— *vt.* willing cooperation with rich person, good will with beneficient provider.

-angyryngyryi ***(Tenh)*** [HP: Probably -aingyryngyryi (for 'tooth') as in Tenh example.]. *dh.* grind teeth.
Tenh: =. **Haingyryi.** (He) ground his teeth.

-anha *sh.* tooth. **Opo nhiranha.** My tooth jumped, i.e., my new tooth came in. *See:* **-apitaã**. *Alt:* **-a'īa, -ahīa**.
Tenh: =. **nhirangypya, jiraimbytera, jiranhagwe'o'ia, yvyakotyva'ea** my last tooth (wisdom?), my front teeth, my eye teeth, lower teeth [HP: Alternate form for nhirangypya is nhiraingypya.]
K: =. **nhirangupya** my last tooth [Also nhirainguypya.]
Am: = gave also aherahanha.
Uru: aherahanha (a person's teeth); tapivara teeth: Iãwaãahim hahanha. (Its teeth are red.).

anhaã *s.* apparition, returned spirit of the dead: stated that it comes at night and makes groaning and tapping noises; only a shadow is visible; generally appears soon after the death of the person, walking where he walked and making sounds he made; carries people off. **anhaãte'varuhua** apparition, demon **ka'gwyra'anga** bad spirit *See:* **-amati'āra'uva, -a'ugwera, -a'uva, mbatera, mbirea, -upigwara**. *Alt:* **anhaã gwyra, anha'ngiuhua, jirureanhaã**.
Tenh: =.
K: =.
Am: =.
Uru: =.

anhaã andy'via *s.* [No meaning given; 'sap'?]. *Alt:* **andy'via**.
Tenh: anhaãandy'via.
K: ãwandyra.

anhaã gwyra *s.* big underground city where the anhaã live; one couple said no such thing exists and that only the jirureuhua have malocas.
Tenh: = said anhaã gwyra is nhandegwyra (our land) and said that it's just that the anhaã live a long ways off; but later said they come from the ground.
Am: anhaã gwyra is anhaã upava (the place where they live); when asked where they live he said in a tree (yvapopema pype = Portuguese: sapopema).

Anhaã'avukuhua *s.* female character with long hair with snakes in it which Anhaãapi'roguhua set on fire. *See:* **Ypiarambyra'ga**.
Tenh: gave this name when given a description of a mermaid; he has long hair the length of which is the same as the distance from the Tenharim village on the Marmelos River to Humaitá. His hair has in it snakes, spiders, scorpions, ants (tocandira), centipedes; same as Anhaãapiravukuhua that ype hekoi (is in the water), same as Anhaãavukuhua.
Am: gave: I'ava kureuhu. It has long hair.

anhaãahykyryva ***(Tenh)*** *s.* pitch that smells like pine.

anhaãajurupe'via ***(Tenh)*** *s.* winter fruit.

Anhaãambiroho'ive'ea *s.* name of woman who was carried off by the spirits.
Tenh: preferred Anhaãambiro'iva'ea.
K: = and gave anhaã'mbyva = karugwara (sickness).
Am: = when asked who, he said anhãapirykwara (or anhaãapiryngwara); later gave this name for Anhaãapi'roguhua; also said: **…anhaã ore moka'nhyma…onhana otavuka ore moka'nhyma; nahemboukwahavi** …spirits causing us excl to flee…running fighting causing us excl to flee; not making a person apparent, i.e., making us hide (?)

anhaã'mbyva ***(K)*** *s.* sickness.

anhaãaperandy'va *s.* large fruit.
Tenh: said it was probably another anhaã.

Anhaãapīa *s.* name of character in Ypiarambyra story.
Tenh: probably another anhaã, but see remark under Tandavuhua.

anhaãapipiruhua *s.* manatee (peixe-boi). *See:* **pira**.
Tenh: probably another anhaã.

Anhaãapiravevujiuhua *s.* female character with large hips in a Tandavuhua legend. *See:* **Ypiarambyra**.
Tenh: preferred Anhaãapiravijuhua, who lives in water and has lots of hair.

Anhaãapi'roguhua *s.* character in a legend who was scalped by Ypiarambyra and who set fire to the hair of Anhaãavukuhua.
Tenh: = and added: Ahe ja hete ãa. (They are a lot like people.).
Am: = see remark under Anhaãambiroho'ive'ea.

Anhaãapirygwara ***(Am)*** //also Anhaãapirykwara//. *s. Alt:* **Anhaãapi'roguhua**.

Anhaãaporoãatīa *s.* legendary character who Ypiarambyra finally kills.
Tenh: preferred Anhaãapuraãatī and said it was other people.

Anhaãapupuruhua *s.* *Alt:*

Anhaãapiravevujiuhua.
Tenh: gave instead anhaãapirambukuhui.
Am: said anhaã ipyambupavuhua (big noise of the spirit).

anhaãarakwanha *s.* long round white lacy fungus. *See:* **ai'ia, yvepoa**.
Tenh: =.

Anhaãavukua *s. Alt:* **Anhaã'avukuhua**.

anhaãayvahunuhũa ***(Tenh)*** *s.* winter fruit. *See:* **anhaãayva'ia**.

anhaãayva'ia *s.* long red edible fruit; when it falls it breaks open in white fluff like tapioca.
Tenh: = see anhaãajurupe'via, anhaãayvahunuhũa.

Anhakwaimbukua *s.* name of character in Ypiarambyra story. *Alt:* **-akwanha**.

-anhan //occ w caus: -moanhan//. *vt.* push, cause to leave, specifically, to leave in a canoe. *See:* **-nan, -nhan**. *Alt:* **-hog**.
Tenh: = but also just to shove someone else: Omoanha ga ga. (He caused him to leave, i.e., he pushed him.); to pass something on to another.
Am: = and also gave this term for gathering baggage. **Ore imoanhani herogwovo.** We excl gathered (the baggage) taking it. **Amoanha ji imondovo yhara ya rupi. Gweroho po xi ya nehẽ.** I shoved off in the canoe causing it to go in the water. The water will take it (the canoe). **Oka'ẽ…imoanhan, oka'nhy.** It healed… causing it to leave, it fled.
Usage: //occ w refl and caus: -nhimoanhan//.
— *vi.* cause oneself to progress, e.g., grow in size; //plus ãga ndapyi pe// visit from house to house. *See:* **-'ẽ, -enhui, -epiag, -hem, -mbe'umoanhan, -poakar**.
Tenh: = also gave with another causative: -monhimoanhan. **Omonhimoanha ga onhi'iãga imondovo ãga pe.** He caused his talk to be passed on causing it to go to them, i.e., he told them to tell what he had said to others. **Amonhimoanha ji imondovo.** I caused it to progress causing it to go, i.e., I gave to others and they give to others. **Penhimoanhaanha po ti nehẽ.** Tell (you pl) to others.
Am: = and added oporogwyryph (visiting).

anha'ngiuhua *s.* invisible apparition that resembles people, whistles, and changes into pypypypyuhua, jirureuhua, anhaãa, monkeys; before changing its form it calls out: "tati ta peru'i.".
Tenh: a bird that whistles at night, starting out on a high note and gradually lowering the note, all in one long whistle.
Am: stated it was: anhaãa e'yjuhua (many spirits).

anhapũape'ĩa *s.* spoon. *See:* **-gwarahava**.
Tenh: gave meaning as fingernail.
Am: thought of fingernail.

anhupiruna *s.* hard black wood. *See:* **agwarayva'yva**.
Tenh: didn't know.
Am: didn't know; formerly gave anhapiruna as another fruit.

anhurupepotiãuhũa *s.* moreiro parrot. *Alt:* **ajuruhua, ajuru'ia**.
Tenh: said ajurupepotiãuhũa was a parrot's wing.
Am: didn't know.

-'anhuvan *vt.* embrace another. *See:* **-jar**.
Tenh: =.
Am: =.
Usage: //occ w recipr: -nho'anhuvan//.
— *vi.* embrace each other.
Tenh: =.
Am: =.

-anhuvĩ ***(Tenh)*** //occ w caus: -mohanhuvĩ//. *vt.* makes a person pucker and makes teeth to be on edge as acid foods do.
Tenh: =. **Nhi monhuvinhuvĩ .** It made me pucker. (what some medicine consisting of tapioca and lemon for diarrhea did to speaker)

-anhype'ive'ea //occ w h- initial//. *s.* fine-toothed comb. *See:* **-jakavykyhava, -ky'gwava**.
Tenh: gave instead anhupe'iuhua and said it was ndipyhai (non-transparent).
Am: = said it was like a ky'gwava (comb), ae'ava vykyhava (a thing that messes around with a person's hair).

-a'oa *sh.* 1) body; meat, flesh. **Ore ja ãga orera'oa.** Like us excl they our excl bodies, i.e., they look like us. *See:* **-agwa, mbiara**.
Tenh: = flesh of fish, animals, humans.
K: =.
Am: =. **mbiara ra'oa, ha'oa** animal flesh, its flesh **Nda'oi'i ga.** He does really doesn't have much flesh, i.e., he is skinny. **jira'oa** my body
Uru: =. **A'ou ga. (Ha'ouhu ga.?)** He really has a lot of flesh, i.e., he is a big man.
2) in person, i.e., actual presence. **Gara'ohete po u.** His body really came, i.e., he came in person. **Gara'oheteavo ga ga jukai.** Being really his body he killed him, i.e., he himself killed him. **-mo'nhamo'nha…orera'oa** (They) caused to leave our excl bodies, i.e., they counted us. *See:* **ahe**.
Tenh: =.

-apapa'rive'ea //occ w oji: ojiapapa'rive'ea//. *s.* doughnut-shaped pastry. *Alt:* **-apar**.

Tenh: =.

Am: gave: Okwatijadn ga. (He writes.), and explained that when one writes it looks doughnut shaped.

Uru: = said a doughnut-shaped bread (rosca) was japa'riuhu.

-'apapen *d.* bend and break. **Oro ore hẽa mo'apapeni gwerevi imoanhana gwerevi yhara.** And we excl almost made her twist and break herself as we almost caused the canoe to be pushed away. **Nhapapẽ hẽa.** She bent. (Said of a child who falls over from a sitting position.) *Alt:* **-apar, -pen**.

Tenh: -apopen.

K: = simulating the meaning said ji apapẽ as he almost fell from chair.

Am: =. **Nhapapen ga. Noapapeni.** He bent. He doesn't bend.

-'apapygw- *vt. Alt:* **-'apapyu**.

-'apapyu //in comb: -'apapygw-; occ w caus: -mbo'apapyu//. *vt.* loosen, disengage, e.g., loosen a cord on a bow. *See:* **-a'mbog, -'ẽ, -kujavur, -naragã, -rav**. *Alt:* **-'apar**.

Tenh: = and also suggested a sagging hammock which is tied so that it sloops a lot.

K: =.

Am: gave instead: Oraorabm ga. (He untied it.).

-'apar *vt.* double or bend over, e.g., turn up a hem, lean over, turn a handle, wind vine around stick, put cord on bow, make an arc.

Tenh: =. **A'apa ji yvyrapara.** I double over the bow, i.e., I tighten the string on a bow thus bending the bow.

K: =.

Am: =. **Eapadn. Hẽa apadn.** Bend (you sg), double over. She bends, doubles over.

Usage: 1 //occ w refl: -jiapar//.

— *vi.* curl self up in ball. *See:* **-a'ĩ**.

Tenh: =. **Ajiaparahi ji tupava (pype?).** I really double up or bend over in the hammock (because there is not enough space to stretch out properly).

K: gave instead ajiahym.

Usage: 2 //occ w caus, refl, and the term plant if applicable: -mbojiapar//.

— *vt.* replant manioc after removing the potato. **Oju gapy'a. Nombojiapari gãnhi'iga a'ero.** Their livers were upset, i.e., they were afraid. Their talk did not double itself then, i.e., they could hardly talk then. **Ombojiapa ga onhi'iga gã pe.** He returned his talk to them, i.e., he retells a story to one who had told him.

Tenh: = but some preferred with causative off: Ndoapari ahenhi'iga. **…ga imbojiapari imondoa'java hehanhuhũva'ea…ga pe.** …he returned (some of the meat) giving it again a big piece…to him. *See:* **-'apyn, -'avag, -aytyg, -'ayvyr, -kog, -pen, -rev, -tyg**. *Alt:* **-apapa'rive'ea, -'apapen, -apapyu, yjipoapara, yvyrapara**.

-'apẽ *vt.* encircle; block off, e.g., hold hands out so nothing can pass; give or rent a piece of land. **Tamondo yvyapẽa nde ve.** It's for me to give a piece of land to you sg. *See:* **-'atiman, -ekihym, -kotĩ, -ovapiar, -pa'am, -piar, -tyv, -pehẽ**. *Alt:* **-kuapẽ**.

Tenh: =. **Oapẽ ga kohoa. A'apẽ ji nde hugwi hekihyma.** He fenced off the field. I block it off from you sg blocking it.

K: =.

Am: =. **Oapẽ ga ga. Oho ga ga rexihybm. Gwexihybm ga.** He blocked him. He went blocking him. He blocked.

-apea *sh.* path. *Alt:* **pehea, -apeva**.

Tenh: =.

-apea //oral environments: -apea, nasal environments: -ambea//. *s.* covering for round objects, e.g., peeling of manioc, head skin, back of turtle shell. **Japekwetehea pe mombo.** Throw away (you pl) the skins. *See:* **-ahopava, -apira**. *Alt:* **-apejuva, haryvapea, javotiapea, -pa'ambea**.

Tenh: = said -apejuva was a skull (but see -apejuva comments).

K: =.

Am: =. **javotiapea, japeitavuhua; Ombo'gwydn ga japea.** shell of turtle, shell of tatu; He opened the book.

-apeg *vth.* singe feathers or hair well. *See:* **-averev, -erev, -kai**.

Tenh: =. **Oape ga mytũa; (but: hava japei tata pype) Oho ga japega.** He singed the curassow; (but: the feathers (he) singed in the fire) He went and singed it.

Am: =. **Ahapegg̃ ji hahava = Ambokai ji hahava.** I singed the feathers = I burned the feathers.

-apehu'ndive'ea //occ w nh- initial//. *s.* black tick. *See:* **jatevuga**. *Alt:* **-apeti'ngive'ea, -apeuhua**.

Tenh: = and see hene'mbia.

K: said it was the mutuca horse fly.

Am: changed it to japeypivuhu'viva'ea and said it was the tick jatevuga or jatevukuhua, i.e., a tapi'irareheva'ea, tapi'ira ikyva (a tapir louse).

Apeira'ndia *s.* Indians (includes Juityva'gã), relatives of those at Canavial. *See:* **Kagwahiva**.

Tenh: = Tenharim, nhandere(ra) our incl name; other names: Apey'via, Mbuare'ia,

Mbuarehuva'ea.
Am: didn't know.
Uru: didn't know.

-apejuv *d.* 1) ripe peeling.
Tenh: corn husk all dried up.
Am: didn't know.
2) bald. *See:* **-kui**.
Tenh: no, Niapindovi ga. = He is bald; japeju means white or blond hair.

-apeka [HP: Possibly -'apeka to match others of like type.]. *vt.* break open, especially the entire Brazil nut to obtain the individual nuts.
Tenh: = also to break open the indatauhua nut.
K: = also gave ahapekh.
Am: =. **Oapeka ga nhahã imondovo tata pe; japekai nhatapyavo (compare -atapy)** He broke the castanha nut putting it in the fire; (he) broke it roasting it.

-'apekũa *s.* 1) fish gills.
Tenh: = also gave nhapekũa kaĝa (bone in gills).
K: =.
Am: = also gave nhapekungwara.
2) uvula; voice box or tongue. **Nhapekũ te'varuhu.** The tongue is bad, i.e., (he) mispronounced a word. *See:* **-nhi'ingava, jiru'a, -jue'og, -kũa**.
Tenh: = //occ w nh initial// said it was the root of the tongue and pointed to voice box. **Naneapekũi.** You sg do not have a tongue (to talk). (Said of a child who would not respond.)

-'apekukaĝ̃ *d.* dry throat. *See:* **-ygwei**.
Tenh: = but said it referred only to a child when its mother has no milk in her breasts.
K: = and added: jajyta (?); also jiapekonduvyth.
Am: = also gave: Nhapekũnduvydn ji. (I'm thirsty.).

-'apekuyvõ *vt.* place a forked stick through the gills and out the mouth of fish in order to carry it. *See:* **-kwav**.
Tenh: =.
K: =.
Am: =. **Okuapẽ ga pira. Oapekuyvõ ga yvyra pyvõ.** He put the fish on a stick. He stuck a stick through the gills of the fish.

-apem *s.* raised spot or bump on the back, e.g., back of a tapira or deformed person. *See:* **-apepu'ngauhu**. *Alt:* **ypema**.
Tenh: said of the tapir only: tapi'ira pema; but said of a man: gajurupya (back of neck).
K: = said of the tapir.
Am: preferred to call the bump: jatyra (upright object).

-'ape'ngog *vt.* straighten, e.g., daily rub the limbs of a newly born child so they will be straight; straighten a bow that is crooked.
Tenh: = and added: A person must put a bow in the fire to straighten it, take it out, work on it again, put it in the fire, etc.
Am: same as: Ope'auhu garetymakaĝa. (He really straightened his leg.).

-'ape'og *vt.* peel. *See:* **-'ẽ, -pan, -pepin, -pirig**. *Alt:* **-'api'rog, -opepi'rog, -ovapi'rog, -pi'rog**.
Tenh: = added: husking corn.
K: not clear as to meaning.
Am: shed. **Karugwarape'ia ojape'ogg̃ ipira.** The cockroach shed its skin.

-apepu'ngauhu *d.* hunchbacked. *See:* **-apem**.
Tenh: preferred Nhapepuuhũ.
Am: gave instead pepuĝuhũ. **Ikupekaĝa pepuĝuhũ.** Its back was bumped.

-apere //usually occ w aug: -apereuhu//. *d.* flat and roundish in shape, squatty. *See:* **-apo'a**.
Tenh: = and gave idea of spread out wide.

apere'ã ***(Tenh)*** *s.* animal something like an agouti but doesn't have a tail; good for food.
K: said this was an anguju'ia (rat).

-aperende'aruhu ***(Tenh)*** *(?).* out in front, interrupts, cuts off others.

-apeti'ngive'ea //occ w nh- initial//. *s.* white tick. *Alt:* **-apehun'ndive'ea**.
Tenh: =.
Am: didn't know.

-apeuhua //occ w j- initial//. *s.* centipede. *Alt:* **-apenhu'ndive'ea**.
Tenh: =.
K: gave tapeuhua = ja'gwa ypy pe (an ocelot in the water).

-apeva *sh.* to await the path of someone for their return. **Garapevi hẽa oina ga ra'aromo ga mbuhua. Ãandapepa hẽa hoi. Ahe nho'arõi.** At his path she was sitting waiting for him causing him to come. Being on all their paths she went. Persons await each other.
Tenh: =. **Garapeva hẽa hoi ga mbuhua.** His path she went causing him to come, i.e., she went down the path he left on and waited for him.

-'apevan *vt.* wrap. *See:* **-'ahov**. *Alt:* **-uvan**.
Tenh: not clear if understood.
Usage: //occ w refl: -nhapevan//.
— *vi.* roll self up in hammock as girl does when she reaches puberty.
Tenh: gave instead variations -nhepevã, oapeuvã.
K: =.

-'apeva'ndog *vt.* uncover. *See:* **-'ahov**.
Tenh: gave: Aapeva'ndo ji hẽa. (I unwrapped

her.).
Am: gave: Anhapeva'ngogg̃ ji. (I unwrapped myself.).

ape'yva *s.* tree that has little round red edible fruit and bears a round spiny seed casket two to four inches; this is the tree according to legend in which the tiger hid from Tupã and Mbahira hid from the vultures; it is believed that when it lightnings one can say the following to make it stop: **Ape'yva orerapyjamo ohando po ti ndejya nehẽ.** The tree ape'yva being our excl house will break your sg hatchet head. *See:* **-ata'yva, -opepikyra**. *Alt:* **ape'yvuhua**.
Tenh: = said they used the casket for a comb a long time ago; cords for hammocks were made out of the material underneath the bark of this tree. It is soaked for 10 days in water, put in the sun, braided for rope, and lasts for years, white in color. It lasts longer than the reddish-brown cord made from the envira vine.
K: = gave aherupahamamo (a person's cord).
Am: =.
Uru: = and mentioned the round casket holding the ha'ynha (Ondara'ngi ha'ynha. = The seed loosens?, i.e., it falls.) and said that apey'via were matches.

Apey'via ***(Tenh)*** *s.* other name of the Tenharim. *See:* **Apeira'ndia**.
Am: matches.

ape'yvuhua *s.* suitcase.

-'api *vt.* 1) throw with idea of reaching its mark. **Oapi ga gwyra'ia yvahyga pyvõ.** With the slingshot he threw (a stone) at the bird hitting it. *See:* **-por, porrrr**.
Tenh: = gave the explanation of stoning someone; also gave japihava for a slingshot; but also gave: Ombojoapiapi g̃a. (They throw at or to each other.).
Am: =. **Kiro ji nde api; Tapi ga; Ndereapi ga.** Now I stone you sg; I want to stone him; You sg did not stone him.
2) //occ w other const// reach to, come up against. **Uhu g̃a jiapiavo.** They come near to me. **Ji hoi ga apiavo.** I'm as tall as he. **Uhu hẽarerekohava apiavo.** The time of having her came, i.e., the date of her marriage arrived. *See:* **-hyg**.
Tenh: =. **Ambojoapiapi po ti jigwovo cidade pe.** I go to one city after another. **Ombojoapiapi ga g̃a onhi'ig̃a g̃a pe.** He caused his talk to reach them all speaking to them, i.e., he talked loud enough for all to hear. **Ambojoapiapiuhu ji; nhiag̃ataruhu ji nhimbatera rehe.** I have a lot of things to do; I'm concerned about my things (the things I have to do). **Oho g̃werĩ nhandehokava apiavo.** It is almost time for our incl going. **Ndohoi ve japiavo jijukarukara apiavo.** It is not time yet for the killing of me, i.e., the time of their killing me has not happened yet. **Oho kiro kwara apiavo.** Summer is here now.
Am: =. **Uhu g̃a ga'apiavo. = Ojo'ja katu hete g̃a.** They come reaching him. = They are really the same size.
Uru: =. **Nduri ga nde apiavo.** He has not come reaching you sg., i.e., not the same size as you.

apĩ //vocative//. *s.* 1) father. *Alt:* **apina'ga**.
Tenh: =.
K: =.
Am: =.
Uru: =.
2) any old man in the tribe.
Tenh: =.

apia *s.* fruit of the palm tree. *Alt:* **apihu'ndia, apituvyra**.
Tenh: =.
K: =.
Am: =.
Uru: = and gave: Apia ig̃wag̃ahim. Jauhu hete (The palm fruit is red. It is very big.).

-api'a *sh.* testicles. *See:* **-akwanha, -a'ynha, -a'yra**. *Alt:* **-apiahama, -api'ambog**.
Tenh: =.

-apiahama *sh.* 1) //occ w t- initial// male offspring.
Tenh: = tapihama; said of small boys; but not of teenagers; added that usually a man will say to his son: pia'ia, because it is a joke to call him: tapihama.
Am: = tapihama.
Uru: = tapihama.
2) scrotum. *See:* **akwaimbe'ea, -akwanha, -a'yra**. *Alt:* **-api'a, pia, pia'ga, piaja'ga**.
Tenh: didn't ask.

-apia'mbog *vth.* castrate. *See:* **-ay'rog**. *Alt:* **-apia'yekyi, -apiekyi**.
Tenh: gave: Ojipe'g̃a g̃a hapia'mbogi. (Others castrated them.) [HP: Ndapia'mbogi would be expected.].

-apiava *s.* black and blue spot at end of spine (an oriental mark) on newborn babies; any permanent or temporary birthmark. *See:* **-pīa**.
Tenh: //occ w j- initial: japiava//.
Am: said this is the spot on the tail of a tucunaré fish.

-apia'yekyi //-apia'yekyj- prec V//. *vth.* castrate. *Alt:* **-api'ambog**.
Tenh: didn't record.
Usage: //occ w refl: -nhapia'yekyi//.

— *vih.* emit strong smell as the wild pig does from the glands at the base of its back.

-apia'yekyj- *vth. Alt:* **-apia, -apia'yekyi**.

-apia'ynha *sh.* man's sperm. *Alt:* **-apia, -a'ynha**.

-apia'ynharahoga *sh.* man's sperm. *Alt:* **-ahoga**.
Tenh: did not record.

-apiekyi //-apiekyj- prec V//. *vth.* castrate. *Alt:* **-apia'mbog**.
Tenh: did not record.

-apiekyj- *vth. Alt:* **-apiekyi**.

-'apihir *d.* slip or slide off something.
Tenh: =.
Am: = and gave japihidn.
Usage: //occ w caus: -mbo'apihir//.
— *vt.* remove by ripping or knocking off. *See:* **-pynhan, -pirian, -tararag**. *Alt:* **-hir**.

apihu'ndia *s.* fruit of the palm tree.
Tenh: didn't know.
Am: =.

-apĩjyga ***(Tenh)*** *s.* hard head.

-'apika *vt.* break or burst when hit.
Tenh: = and suggested mashing pepper into powder.
Am: =.
Usage: //occ w refl: -ji'apika//.
— *vi.* splatter or break upon falling, e.g., ripe fruit when falling off a tree.
Tenh: =.
Am: =. **Ojapikapava ohia.** It broke all to pieces falling. *See:* **-avo'vog, -pog**. *Alt:* **-akwapika**.

-apikavur *d.* apply hair oil.
Tenh: =.
K: =.

-'apin *vt.* cut hair very short. *See:* **-'aty'vog, -hog, -kyti**.
Tenh: = especially to cut all the hair on the back of the head, leaving only a fringe around face.
K: = also to shave.
Am: =. **Ekyxi eapina nde'ava. Akyxi ji jiapina. Oapimba ga ga'ava.** Cut (you sg) cutting short your hair. I cut my hair cutting it short. He cut off all his hair.

-apina *s.* skull or seed. **Nhapĩte'varuhu po ga okovo. = Nhapĩmbukuhua.** He has an ugly head. = He has a long head. *See:* **-akaga, -a'ynha, -jaka'via, -miarakaã, -pĩa**.
Tenh: =.
K: =. **Onhapĩre'ỹre'ỹi.** He scratched his head. **aheapina; nhapina** skull of a person; skull of a monkey
Am: =. **Hẽapina rehe ga reruri.** On her head (she?) brought him, i.e., by means of a basket with its cord strapped across her forehead she carried him as he sat in the basket. **Enupã nhapina.** Hit (you sg) its head, i.e., you are to hit the fish's head to kill it. **Nhapina tuvyra.** (Her) hair was dry (because she hadn't put any oil on it).
Uru: = gave nhiapina (my skull) when given nhiakã̃ga (my head).

apina'ga *s.* father of man or woman, grandfather. *See:* **-amonha, -po'ria, -uva**. *Alt:* **apĩa**.
Tenh: =.
K: =.
Am: =.
Uru: =.

-'api'ndog *vt.* scalp someone. *Alt:* **-'apin, -apindokava, -api'rog**.
Tenh: =.
K: =.
Am: preferred oapimba ga ga'ava for people but could use oapi'ndo for scraping the hair off a cutia.

-apindokava //occ w nh- initial//. *s.* name of place on Ipixuna River.

-apingu'ia *s.* dandruff, scaly scalp. *Alt:* **-apingy'a, -ku'ingu'ia**.
Tenh: =.
K: =.
Am: = and added jikyva (my lice).

-apingy'a *d.* dirty headed. *See:* **-akaã̃ga**. *Alt:* **-apingu'ia, -ky'a**.
Tenh: =.
Am: =. **Japingy'a ga. Ehei ga'apina.** His head is dirty. Wash (you sg) his head.

-apinhyve'ea //occ w nh- initial//. *s.* mushy, real soft, or rotten fruit. *See:* **-nem**. *Alt:* **-nhyã̃**.
Tenh: no, this term refers to a hard head, gave instead nhapejy ga (?).
Am: gave instead inhyahi ga'apina.

apiniy'va *s.* fruit of the palm tree.
Tenh: preferred apindyi'yva.
K: =.
Am: =.

-apira *s.* 1) head skin.
Tenh: =.
K: =.
2) peeling of fruit. *See:* **-apea**.
Tenh: =.
K: = mentioned specifically the peeling of a banana.

-'apiramo *vt.* pour water over head with gourd. *See:* **-eko'vog**. *Alt:* **-'amo**.
Tenh: =.
Am: preferred -apirama. **Oho hẽa ã̃gwapirama.** She went pouring water over her head.

-'apirapea *s.* encircling object, e.g., leaves around a

house, colar or tiers on a dress, labium of the male and female genital organs. *See:* **mbo'yra**.
Tenh: =.

-'apirei //-'apirej- prec v//. *vt.* wash head of another. *See:* **-pikyti'ngog, -potuka**. *Alt:* **-apiramo, -hei**.
Tenh: said it was to wash the whole body, not just the head.
K: =.

-'apirej- *vt. Alt:* **-'apirei**.

-apirerajuhu ***(Tenh)*** //w j- initial// [HP: j- initial only with 3rd person nonhuman?]. *d.* curly hair.

-'api'rog *vt.* remove covering, e.g., peel sugar cane, slip skin off manioc that has soaked, skin an animal. *Alt:* **-'ape'og, -api'ndog**.
Tenh: =.
K: -api'rok.
Am: = and mentioned skinning a jaguar and then throwing the meat away: Amombo ji ha'oa. (I threw the meat away.).

-apiry *d.* cry a lot, e.g., a crybaby. *See:* **-ağahỹ, -jehe'o**.
Tenh: =.
Am: =. **Japiry ranuhũ hete hẽa; onhimonh'nga hẽa okovo.** She really cries in a big way; she's angry.

-apiryvytun *d. Alt:* **-piryvytun**.
Tenh: = dark like a mytũa curassow.

-apitagwir *d.* thin, stringy hair as it appears after a swim, i.e., wet, and uncombed. *See:* **-'ava**.
Tenh: = all wet from the rain.
Am: =. **Nhakymahĩ hẽa'ava.** Her hair is wet.

-apitağ̃ *d.* bumpy, e.g., knobby potatoes or baby's swollen gums that are bumpy where new teeth are coming in.
Tenh: no, nhapitağa means ripe pimenta or red juice from the urucu tree; gave instead -kytã (knobby).
K: =. **Nhapitağa garanha. Aerẽ ohem garanha.** Bumpy his tooth. Afterwards his tooth will come out.

-apitatanguruvuhuve'ea *s.* rough skin of alligator. *See:* **-pira**. *Alt:* **kuruva**.
Tenh: no, without -ve'ea it refers to a child with bumpy sores on head.

-'apiti *vt.* kill much. *See:* **-atipoi, -juka, -pav, -mboi**. *Alt:* **-apitihara'ğa**.
Tenh: =. **ojoapitipiti = -tavukar** kill each other = make war
K: = kill at least two. **Oapiti ga mokõi.** He killed two.
Am: = when kill 2 or more.
Uru: =. **Oapitipiti ga pira.** He killed and killed fish.

-apitiğa *s.* whiteheaded. *See:* **-'ava**. *Alt:* **-atiğ̃**.
Tenh: a really white skull.

-apitihara'ğa *s.* soldiers, warriors.
Tenh: said doesn't know what a person would call a soldier. **japitihara'ga** killer of fish
K: =. **aheapitihara'ga; mbiarapitihara'ga** one who kills people; one who kills game

apituvyra *s.* palm tree fruit.
Tenh: = and gave apityra (palm tree).
K: gave apia (palm tree fruit).

-apivogwyr [HP: Probably -'apivogwyr, like -'apivondog.]. *vt.* rip or scratch skin off head. *See:* **-e'yĩ, -tararag**.
Tenh: to take a piece out of the head.

-'apivondog *vt.* split open the head. *See:* **-jar, -gwai**.
Tenh: =. **Oro ga hoi ga pivondoga.** He went and split open his head.
K: =.

-apo *d.* better in health, recovered from illness or drunkenness. *See:* **-amo, -hin, -kweratiruahũ, -kwerav, -nan, -pytupoakar, -te, -tirũa**.
K: =.
Am: not clear; after being given explanation gave: **Okwerabm ğ̃werĩ.** (He) is about to recover from illness. **Ohopabm karugwara.** All the sickness went.

-apo //occ w refl -jiapo//. *vi.* scratch or cut with knife or by falling; hurt oneself in general. In the story of Ğ̃waiviğa, when her sons came back to where they had burnt her body, the one son says: "There is no reason for all of us to die. You taste the plants; and, if you die, I'll bury you." So the other son tasted a couple kernels of the corn, swallowed them, and waited, and then said: "Kia ndajiapoi te. (That did not hurt me.)". **-apoahiv** sprain, dislocate *See:* **-e'ỹi**.
Tenh: = also to step on a sharp stump.
K: =.

-'apo *vt.* make, do. **Po a'ea tehe ndojiapoi.** It doesn't make itself, i.e., a person has to make it. **mbatera'apohavamo** maid **jiapohava** thing with which I make something *See:* **-endy, -mbo, -pyterakwar, -pytuakwen**.
Tenh: =. **Ojiapo katu ga.** He made himself prettily, i.e., he dressed himself well to go visiting (see-avujikwe). **Oapo katu pa ga.** He made everything prettily, i.e., like a judge he settled the matter well.
Am: =. **Ereapo katu nde. Oapo'ã ga. Oapo te'va ga.** You sg made it well. He did it temporarily. He made it badly.
Uru: =. **Ga japoi. Xiapo kağ̃wia.** He made it. Let us incl make a corn drink.

apoa *s.* thingamajig, whatchamacallit, whozits; can be

possessed. **jiapoa** my thing **Aerẽ hẽa apoa g̃wiw̃ĩa hẽa ombuhu ore ve pira.** Afterwards she whatchamacallit these things she gave fish to us, i.e., she gave us lots of the whatchamacallit, fish. *See:* **mbatera, -ve'ea**.

Tenh: =.

K: =.

Am: =.

Uru: **Jiapoa pira. Pevo ndeapoa.** My thing fish. There is your thing.

-apoa //in some comb the clmh drops out as well as the initial V a, possibly 2 a's combine//. *sh.* root. *See:* **-emboa, yvypykwera**. *Alt:* **-apoyva'ive'ea, yvapoa**.

Tenh: root of a tree: yvapoa.

K: =. **yva rapoa; hapoa** the root of the tree; its root

Am: =. **yva rapoa** the root of the tree

-apo'a *d.* stubby, short, squatty, e.g., short fat man or big ball of string. *See:* **-apere, -atur, -atyr**. *Alt:* **-po'ajirav**.

Tenh: = japo'auhu, and stated it was like a ball.

K: =.

Am: =. **Japo'auhu ga. compare with: Yvateuhu (or Jyvuakaruhu) ga.** He is a short, big person. compare with: He is a tall, big man. **yvira po'a** ball of vine **inimboa po'a** ball of thread

-apo'a *sh.* root. *See:* **-emboa**. *Alt:* **-apoa**.

-apoahiv *d.* stinky, e.g., food that does not smell apetizing, rotten meat, stinky ground. *See:* **-'ag, -katiĝ, -yja**.

-'apoapyg *vt.* wad, crumple, mash, e.g., wad paper or form a ball of dough; shrink.

Tenh: =. **Eapoapy epira.** Roll up (you sg) your clothes (referring to pant legs in order to cross river without getting them wet). **Eapoapy e'ava.** Roll up (you sg) your hair (making in a bun).

K: =.

Am: =.

Usage: 1 //occ w refl: -japoapyg//.

— *vi.* make self smaller, e.g., curl up in a ball, crouch down, snake coiling into a ball.

Tenh: =. **Ojoapopy'gi hẽa'ava akatĩapyra.** The ends of her hair doubled themselves into a ball.

Am: remarked that it could be said of a snake: japo(a)py oina; however: Ajoapoapy ji oina. (I curl myself up, sitting.)(?).

Uru: gave -apokytã (double legs up against chest).

Usage: 2 //occ w con: -roapoapyg//.

— *vth.* push on the shoulders with a downward mashing or crumpling motion. *See:* **-a'ĩ, -'amim**. *Alt:* **-ajygapoapyg**.

-apogwera //occ w j- initial//. *s.* castoffs, especially castoff clothes. *Alt:* **-apopyra, -pohiragwera**.

Tenh: preferred jiapokwera.

Am: gave jiapoagwera ~ jiapoakwera, mbatera poagwera ~ mbatera poavera.

-apo'og *vth.* cut the root of a tree where the fish are under water in order to get the fish. *See:* **-kyti**. *Alt:* **-po'o**.

Tenh: acted as though it was to cut the root of a tree in the jungle: **Oapo'opo'o ga yvapoa. Oro ga hoi ka'gwyri pe japo'opo'oga.** He cut and cut the root. He went into the jungle cutting and cutting.

K: gave oypyvondokh (cut with machete).

Am: didn't seem to know.

-apopen ***(Tenh)*** *vi(?).* fall over quickly.

-apopyra //occ w j- initial//. *s.* that which is already made, e.g., ready-made clothes. *See:* **-japava**. *Alt:* **-apogwera, -jaipyra**.

Tenh: =.

K: =.

Am: =.

Uru: =.

-apora *sm. Alt:* **-pora**.

-apoyva'ive'ea *sh.* kind of vine whose leaves are reportedly used as a medicine. The wood is browned over the fire, washed well, scraped, crushed, and squeezed, the juice then being mixed with human milk or urine onto a cloth; is reportedly good for curing sore eyes during the mango season. *See:* **hurugwyva, yhypoa**.

Tenh: said it was a fruit good only for monkeys or pigs.

-apũa *s.* pig's snout. *See:* **-ambapira, -tĩa**. *Alt:* **-apũhava**.

Tenh: =.

K: =.

Am: preferred nhapunha.

-apũhava *s.* mustache. *See:* **-ambotava, -ambutahava, -ambutava**.

Tenh: =.

K: =.

-apy *vth.* burn or roast, e.g., to burn leaves, sticks, fields, roast coffee. *See:* **-ehyr, -kai**. *Alt:* **-apy'u, -atapy**.

Tenh: =. **Ojovapyvapy tata pyvõ.** The newly weds burned each others' faces with fire, i.e., with burning sticks. **Oapy ga taitetua tata pype. Okai pa. Koro ji japyi. Ti'uyme ti. A'ereki imbokaipavi.** He toasted the pig in the fire. It all burned. Now I toast it. Let us incl not eat it. Because (it, I?) burned it all.

K: =.

Am: =. **Gwapy ğa ore rehe. Okutu. Imongyi.** They burned it on us excl. (They) perforated. (They) rubbed it in. (Said when they heat nhandypava or jytayhyga, perforate the face to make the markings on their faces, and rub the nhandypava or jytayhyga into the perforation.) **japyahava** thing with which to roast

Uru: =. **A'apy ji kohoa.** I burned the field (preferred this to -mbokai). **Ji rapy.** It burned me (speaking of a yhoka caterpillar crawling on him or johara something that causes itching). **Oapy ahe tata pe.** A person roasts it in the fire (bark of the inda'ja palm tree is roasted to make nhukypana salt).

Usage: //occ w refl: -japy//.

— *vi.* burn self.

Tenh: =.

apya *s.* long narrow peixe-perna fish. *See:* **pira**.

-apya *sh.* inner side of upper leg, sometimes referred to as the lap. **Ğwapypa'õ me henoina gwa'yra.** In between his legs he sat with his child, i.e., he sat his child between his legs. *See:* **-pya**. *Alt:* **-apytera**.

Tenh: =.

K: =.

-apya *s. Alt:* **-'apyha**.

-apya //-apya ~ -ambya//. *s.* center or hub from which things go out, e.g., ring where strings of hammock are tied. *See:* **-ahupava, -embya, -pytu'umuhũa**. *Alt:* **-akambya, -apytera**.

Tenh: = and gave it in combinations, e.g., -akã plus apya = akambya (fork in tree).

-apyagwev *d.* deaf. *Alt:* **-apyakware'ymuhũ, -'apyha**.

Tenh: = deaf; about to die (consequently does not hear). **Kiroğwe ga japyagweagwevamo.** Right now he is deaf, i.e., he is dying. **Japyagwe tehe ga.** He is deaf for no reason, i.e., it's as if he is dead.

K: =. **Noğwendukatui.** Does not hear well.

-apyagwi(r?) ***(Tenh)*** *Alt:* **-agwir**.

-apyaka //occ w refl: -japyaka//. *vi.* hear; think, contemplate, plan, imagine, give consideration or respect. **Ji tuvẽi ajapyaka imombe'gwovo pe me.** I myself thought about this telling you, i.e., no one told me to tell this. **Ajapyaka hete ji ğa ndehe.** I really think about them, what they're doing, etc. **Ojapyaka te'varuhu po ga. = Mbipeuhu ojapyakauhu. = Mbipeuhu po ga oakaği pe.** He perhaps hears, thinks or imagines uglily. = Really differently he thinks in a big way. = He is really different in his head, i.e., he is upset or it could mean that he did not hear well. **Ndojapyakai ga.** He did not hear or think, i.e., he does not hear or he's not concerned nor cares about this; he is confused. *See:* **-ağatar, -'apyanoğ, -'apyha, -ekar, -eko, -enduv, ğita, -poji'og, -py'a**.

Tenh: = expressed the idea of to sit there, thinking about him, waiting for him to come as he said he would. **Ojapyaka hete ğa Tupana'ga nhi'iğa rehe.** They really thought about God's talk, i.e., they really obeyed God's talk.

K: =.

Uru: =. **Ojapyaka ga oina; tajahua rehe ga japyaka.** He thought sitting there; about pigs he was thinking.

Am: =. **Ojapyaka ga oina hendupa tohendu ğa javo oina.** He thought (paying attention) sitting hearing saying sitting it's for them to hear.

-apyakwakağa *s.* the bone behind the ear: mastoid bone.

Tenh: said it was a bone inside the ear.

-apyakwapia(r) ***(Am)*** //occ w refl: -nhipyakwapia(r)//. *vi.* to cup the hand behind the ear to hear better. *Alt:* **-apyanoğ, -piar**.

-apyakwapupug *d.* to come to one's senses; repent. **Ga jukarẽ hẽa apyakwapupugamo.** After she had killed him she came to her senses (and said why did I do it?). *Alt:* **-pug**.

Tenh: = also: listens well, understands, stating it was like -kokwahav (live right), japyakwapupu hete omoğitarame (really listens well and learns when being taught or counseled). **Nhandepyakwapupu amomo.** We incl have come to our senses in these days, i.e., we understand now.

K: =. **Ğwendu katu ga.** He hears well (obeys?).

-apyakwapyg ***(Tenh)*** [HP: Possibly -'apyakwapyg to match others of like type.]. *vt.* to cover the ears. *Alt:* **-apyakwara, -apyakwavyg**.

K: -apyakwapyvy (?).

Am: gave: Ajiapyakwarapytỹ ji. = Jiapyakwapy ji. (I stopped up my ears. = I covered my ears.).

-apyakwara *s.* ear hole. *See:* **-nambia**. *Alt:* **-apyakwaremon, -apyanoğ, -apyha**.

Tenh: =.

K: =.

Am: = and also hẽanambia kwara (her ear hole).

-apyakwaremon *d.* ear itch. *See:* **-emovyg, johara, -nambia**.

Tenh: =.

Am: =.

-apyakware'ymuhũ *d.* deaf. *See:* **-apyagwev**.

Tenh: =.

K: =.

-apyakwatejuhu ***(Tenh)*** *d.* ears plugged up; does

not respond correctly, understand, nor know. **Japyakwatejuhu ga. = Ndiapyakwari ga.** He has his ears plugged up. = He doesn't have an ear hole, i.e., he doesn't understand or doesn't know or doesn't pay attention, doesn't obey. **Ndeapyakwatejuhu tuhẽ re po nde.** You sg probably really have your ears plugged up, i.e., you do not know. (Said of someone who is half nuts and really doesn't get the point.)

-apyakwavyg *vt.* cover the ear so unable to hear. *See:* **-'ahov**.
Tenh: said -apyakwagwy (the ear bleeds); preferred -apyakwapyg (cover the ears).
Am: preferred -apyakwapyg.

-apyambava *s.* well-trodden path. *See:* **pehea**.
Tenh: more like the football field than a path.
Am: didn't know this, but after explanation gave nhandehohavuhua.

-'apyanoğ *vt.* make an effort to think or hear, e.g., put hand to ear to hear, perk up ears to hear and determine what it is. *See:* **-nambia**. *Alt:* **-apyaka, -apyakwapiar**.
Tenh: didn't know, preferred: Onoğatu ga opyha. (He set his ear well, i.e., he put his hand to his ear to hear.).
Am: gave: Ojapyano ğa mbatera tahendu. (They made an effort in order to hear things.) gave also ojapyakwapiar (put hand to ear to hear).

-'apyaro'vog *vt.* untie strings from basket, opening it. *See:* **-ekyi, -kwaharav**. *Alt:* **-a'a'vog, -apya'vog, -'og**.
Tenh: = also to take lid off a pot.
K: gave instead a'apuaraph, oaraph both meaning untie.
Am: =. **Oapyaro'vo panagwera.** He untied the basket.

-'apya'vog *vt.* take off lid from pot. *Alt:* **-'apyaro'vog**.
Am: gave: Oapyavo. Apyavadn.

-'apyg *vi.* sit. *See:* **-hin, -pypeka, -vyr**. *Alt:* **-pyg**.
Tenh: =. **Aapy.** I sat. **Oapy.** (He) sat. **Xahapy.** Let us incl sit. **Gweroapy ga hẽa.** He embraced her causing her to sit with him.
K: =. **Oapykh.** (He) sat. **Oroapy.** We excl sat. **Ja'apy.** Let us incl sit.
Am: =. **Ahĩ ji yva rehe iapyga.** I sit on the wood sitting. **Erẽi nde eapyga.** You sg sit sitting. **Ohĩ ga oapyga.** He sits sitting. **Xahĩ nhande nhandeapyga (or jareapyga).** We incl sit sitting. **Pehĩ pe peapyga.** You pl sit sitting. **Ojoapy ğa tata pyvõ.** They sat together near the fire. **Kiro ji apygi (or apyki) ina.** Now I sit sitting.
Uru: =. **A'ẽi (or A'ãi) ji yva rehe jiapyga.** I sat on the wood sitting. **Erẽi (or Erehĩ) nde eapyga.** You sg sit sitting. **Ohĩ ga oapyga.** He sat sitting. **Orohĩ ore oroapyga.** We excl sit sitting. **Xahĩ nhande nhandeapyga.** We incl sit sitting. **Pehĩ pe pejiapyga (or peapyga).** You pl sit sitting. **Aapy ji itena (or ina) yva rehe.** I sit sitting on the wood. **Oapy ga (or hẽa) oina.** He sat (or she) sitting. **Oroapy ore orokupa (or oroina).** We excl sit we two being (or sitting). **Xa'apy na'ẽ.** Let us incl sit first. **Xa'apy nhande jarekupa.** We incl sit we two being. **Avo pe apygi.** Here you pl sit. **Avo ore apyki.** Here we excl sit. **Avo ji hoi jiapyaka jihe. Avo ji apyki na'ẽ.** Here I go thinking about myself. Avo ji apyki na'ẽ. **Peapy pe.** You pl sit. **Avo xaho nhandeapyka.** Here we incl go sitting.
Usage: 1 //w caus: -mboapyg//.
— *vt.* cause to sit; cook. **imboapyhara'ga** cook **mbejua mboapyhara'ga** baker **imboapykava** pot for cooking *See:* **-atapy, -ehe, -jyv, -kig, min**. *Alt:* **-mby'ga**.
Tenh: =.
Am: =. **A'ea pype mbiara imboapygi. Omboapy ga mbiara nhaepepoa pype.** In that (he) cooked the meat. He cooked the meat in the pot or large tin can.
Uru: preferred imboapykh.
Usage: 2 //w refl and caus and (r)ehe: -nhimboapyg//.
— *vi.* give to people when they come to visit, being happy with their visit. *See:* **-ho, -ur**.
Tenh: =. **Anhimboapy ji ga rehe. Nakate'ymi hẽa mbatera rehe.** I caused him to sit, i.e., I made him welcome, having him to sit down. She was not stingy with her food.

-apygw- *d. Alt:* **-apyu**.

-apyha //also apya//. *s.* inner ear, the hearing. *See:* **-nambia**. *Alt:* **-apyakwara**.
Tenh: =.
Am: =.

-'apyha *d.* hear well. **Peapyha! Ndiapyhai ğa.** Hear well (you pl). (Said to children to pay attention to what is being said.) They don't listen or obey.
Tenh: =. **Nandeapyhajuhu.** You sg really don't listen in a big way.
Am: =. **Nderepukai: "Ha! ha! ha!" Erepuka teurĩ nde. Nahembopyhai; nohenduvi ahe mbatera.** Don't (you sg) laugh: "Ha! ha! ha!" You sg laugh really. A person doesn't hear well; a person does not hear things. **Nandepyhai nde a'ero. Nerehenduvi.** You sg don't hear well then. You sg do not hear. **Jiapyaha ji. Japy katu ga.** I hear well. He hears well.
Usage: //occ w recipr and (r)ehe: -jo'apyha//

[HP: A reciprocal is unexpected on a descriptive verb.].

— *vi.* whisper. *See:* **-avunhihĩ, -evevo**.

Tenh: did not record.

-'apyhar *vt.* tie with string or vine. *See:* **-kwar, -tĩ**.

Tenh: =. **Oapyha ga herua. Oro ga heruri japyha porco'ia.** He tied it with a vine and brought it. (Said of the method of tying the animal onto his back with a vine and crisscrossing the vine across his chest.) He brought the pig carrying it on his back. **Ojohapyha gã.** They tied each other (an expression used when tying a dead man to one's back and carrying him to a shelter to bury him).

Am: = used when tying something up with lots of string. **Akwadn ji nhiremitymakagã. = Apyhadn ji inhemitymakagã.** I tied my leg.

-apyhava //occ w i and caus: imboapyhava//. *s.* cooking pot. *See:* **nhaepepoa**.

Tenh: =.

Am: preferred imboapykava or japyahava.

-apyhava //occ w recipr: -joapyhava//. *s.* connector, e.g., joint, knot. *See:* **-'andagwyra, -angupya**. *Alt:* **-apyr**.

Tenh: = also -apykava.

-apyihyv ***(Tenh)*** //occ w refl: -nhapyihyv// [HP: Probably -apỹihyv.]. *vi.* wipe one's nose. *Alt:* **-'apyimbyhyg**.

-apyimbovyr //occ w t- initial//. *sh.* lean-to, temporary shelter; according to belief if one says the following to a toucan bird it won't rain: Onhapyimbovymbovy. *Alt:* **-apyipevuhua, -apyja**.

Tenh: = explained the shelter had just one side to the roof.

Am: =.

-'apyimbyg ***(Tenh)*** *vt.* shut the nostrils with the finger. **Ga apyimby hẽa.** She stopped his nose, i.e., she held his nose with her hand so he couldn't breathe.

-'apyimbyhyg //occ w refl: -nhiapyimbyhyg//. *vi.* blow the nose. *See:* **-amby'vog, -py**.

Tenh: no; gave instead enhapyihyph (wipe (you sg) your nose).

-apyindyry(g?) ***(Am)*** *d.* running or dripping nose. *Alt:* **-apyingwyryv, -hyryg**.

-apyingwara *s.* nostril of humans; nose of small animal, e.g., cutia rodent.

Tenh: =.

Am: = fluctuates with apuingwara.

-apyingwyryv *d.* running or dripping nose from a cause other than a cold, e.g., running nose of a pig. *See:* **-ambype, -a'mbyv, -tĩ**. *Alt:* **-ehagwyryv, -gwyryv**.

Tenh: preferred tajahua apyijya (water that drips out of the pig's nose as it is roasting).

Am: preferred nhapyindyry ga (he is runny nosed).

-apyingyra *s.* cartilage of the nose.

Tenh: =.

Am: = fluctuates with -apuingyra.

-apyipevuhua //occ w t- initial//. *sh.* flat-roofed temporary shelter. *Alt:* **-apyja**.

Tenh: = also gave tapyipere or ongapere.

Am: didn't know (see -apyimbovyra).

-apyja *sh.* moderate-sized house. **Nanderapyikatuihu.** You sg do not have a house of your own, i.e., you wander around homeless. **tapyja'ag̃uhũ** tent **-apyipeve'g̃a** ones in the house, said of people who live (even for overnight) in one's house, including relatives. Can include all of those who live in their own houses built near the chief's house because they live in his area: garapyipeve'g̃a. *See:* **-ko, kupi'a, -okaja, onga, tejupava, tuju'oguhua, -uv**. *Alt:* **-apyipevuhua, -apyjo'ara**.

Tenh: this is a house whose roof is made of dark green palha preta palm fronds more durable than the other palm fronds.

Am: =. **tapyjuhua** big house (their normal word for their big houses) **oka, ongitapavuhua, tajupagwera** Three words they know but do not use much for houses. **tapyja xu'ĩva'ea** a small house **Oro avo ore pytai tapyja nogã.** And here we excl stay making a house. **Aroho ji ijapyja pype.** I take it into my house. **Ereroho nde ejapyja pype.** You sg take it into your house. **Gweroho ga ojapyja (or oapyja) pype.** He takes it into his own house. **Torogweroho ore orerapyja pype.** It's for us excl to take it into our own house. **Tiroho nhande xareapyja (or jareapyja) pype.** We incl take it into our own house. **Peroho pe pejapyja (or peapyja) pype.** You pl take it into your own house.

Uru: said the term they use for tapyja is onga. **Tapyja pype ga hoi.** Into the house he went. **Xaho jirapyi pe.** Let us (incl) go into my house. **Aroho ji ijapyja pype.** I took it into my own house. **Ereroho nde ejapyja pype.** You sg took it into your own house. **Gweroho ko ga gwapyi pe.** He took it into his own house. **Torogweroho ore orerapyi pe.** It's for us excl to take it into our own excl house. **Xiroho (or Tiroho) ti nhande jareapyi pe i'gwovo.** We will take it into our own incl house eating it. **Peroho pe pejijapyi (or pejapyi) pe.** You pl take it into your own house.

-apyjo'ara *sh.* floors of a storied house; a house with

two or more stories.

Tenh: = prefer to say ojo'ajo'a onga. Could just refer to logs put one on top of the other which reach the full length of the house like an arapuga trap is made or like a log cabin is built.

Am: didn't know what it was; but when it was explained to him he thought it was a good idea and said ojo'ajo'a tapyja and tapyjo'ajo'aruhu (plus or minus -va'ea).

-'apykava *s.* chair, bench, any object used for sitting.

Tenh: =.

K: =.

Am: = also gave nhirendava (my place of sitting, i.e., my chair).

-apykavirian ***(Am)*** *vt.* to paint lines out from the eyes of a woman with nhandypava and soot. *See:* **-'apykwarun, -eapykwarun, -openhan**.

-'apykokar *vt.* weave a hammock.

Tenh: =.

Am: =. **Oapykoka hẽa.** She weaves (a hammock). **japykokara** thing woven

-apykwapyg ***(Tenh)*** *vt.* cover the ears, e.g., put hands over ears so can't hear.

-'apykwar *vt.* tie pieces or articles together in a bunch, e.g., tie the strings of a hammock well with sleeve of mosquito net, tie fruit together by stems, tie legs of chicken at the ankles so won't get away, (compare -kupykwar).

Tenh: = preferred -jurupykwara when tying corn and rice.

Am: preferred oapykwadn. **japykwadn** place at which hammock is tied

-'apykwarun *vt.* put soot on the eyebrows and/or around the eyes. *See:* **-kavur**. *Alt:* **-eapykwarun**.

Tenh: = mix soot with nhandypava.

Am: =. **Heapykwarũ ga. Imohũ ga nhandypava. Heapykavirianuhũ ga.** They put soot on their eyebrows. They blackened it with nhandypava. They made lines out from their eyes.

-'apyn *vi.* lower, bend over, bow, sit on haunches. *See:* **-apar, -apyg, -aytyg, -'ayvyr, -hin, -ndurug, -nhaemberur, -pen, -pepir, -pev, -pynambor, -tiririg, -tyryg, -vyr**. *Alt:* **-ovapyn**.

Tenh: =.

Am: =. **Eapỹ eina tata pyri.** Sit (you sg) on your haunches sitting near the fire. **Oapỹ ga tata pyri oina.** He sits on his haunches near the fire sitting. **A'apỹ ji.** I sit on my haunches.

Uru: =. **Oapỹ ga tata ypyvo.** He sits on his haunches alongside the fire.

-apynha *s.* nose. *See:* **-tĩa**.

Tenh: =.

Am: preferred -apunha.

-apynhan ***(Tenh)*** *vt.* make chips of wood very small so fire catches easily. **Oapynha ga inoğa tata pyvõ.** He made chips of wood putting them with the fire.

-apynhekyi //-apynhekyj- prec V; occ w refl: -nhapynhekyi//. *vi.* sniff. *See:* **-eakwen, -etun**.

Tenh: =.

Am: = added: Tahetũ mbatera. (It's for me to smell something.).

-apynhekyj- *vi. Alt:* **-apynhekyi**.

-apynhova'ĩa *s.* short nose, e.g., nose of wild pig, tiger, paca. *See:* **-tĩa**.

Tenh: = thick or wide nose.

-apypema ***(Tenh)*** //occ w nh- initial//. *s.* to be with a point. *Alt:* **-apypeva**.

-apypeva ***(Tenh)*** //occ w j- initial//. *s.* to be flat. *Alt:* **-apypema**.

-'apypevan *vt.* roll up, e.g., roll up cakes in leaves to cook over fire. *See:* **-maman**. *Alt:* **-uvan**.

Tenh: = to wad one's fist up with thumb and small finger under the other fingers; when say of making mbejua: Oapypevã hẽa mbejua, the mbejua is made badly, lumpy.

Am: = also gave: Ouvan hẽa ka'apyra pype. (She wrappped it in leaves.).

-apyr *tm. Alt:* **-pyr**.

-apyr //occ w recipr: -joapyr//. *vi.* join, become longer, e.g., a string of beads to which more beads are added.

Tenh: = demonstrated by putting pencils end to end (eraser to eraser), by tying another string to the first string. *See:* **-pyho, -pyhypẽ**.

Am: = also gave: Oyvõ ğa inimboa rehe. (They threaded the beads onto the string.).

Usage: //occ w caus: -mbojoapyr//.

— *vt.* elongate, e.g., tie a knot, mend clothes, fix or repair.

Tenh: = -mbojoapyapy (mend something such as fish nets). **Ombojoapyapy.** Cause to be together, i.e., sew together. (see -jar)

Am: = to sew.

Uru: gave ombojoapydn = put end to end; and ombovyvydn = put side by side.

-'apyrahav *vt.* cross or pass over or beyond, e.g., cross over a creek on a log, play leap frog, jump on top of someone as animals do in fighting, outgrow someone; fever that leaves someone or passes by them. *See:* **-kwav, -nhag, -pyg**.

Tenh: =. **Oro ga japyrahavi.** He stepped over it (a log in the path, not on it).

Am: =. **Oapyrahabm ğa…okwadn ğa. Opodn ğa ojoapyrahabm (or ojoapyrahava, or**

ojopyrahaph). They crossed over…they passed. They jumped passing over each other.
Usage: //occ w caus: -mboapyrahav// [HP: Strange to have caus on a vt.].
— *vt.* cause to cross or go over. **Teremboapyrahavi--kiroki omohiãgatu nde ve. Nde po pero ndeporavykyhava nde ve.** Don't (you sg) cause to pass over--that which (he) set for you sg. You sg perhaps there your work for you, i.e., you are not to work beyond the place marked for you. Over there is the work for you (or place of work for you).

apyrahia *s.* large round fruit similar to squash but which grows very similarly to the chocolate cacau fruit.
Tenh: preferred apyraria, said it is a good-sized fruit that bears in winter and has only very small seeds (compare apyraria).

apyraria ***(Tenh)*** //also pyraria//. *s.* nickname for maçarico bird also known as anoanoa'ndia. *See:* **anoanoa'ngia**.

-'apyrerur *vt.* pull hair of another. *See:* **-pyhyg**.
Tenh: said that instead it means to circle around another who is going straight ahead on a path so that one meets him face on.
Am: gave instead -atã.

-'apyro'i *vt.* cover the seams of the roof with palha preta, a dark green type of palm frond. *See:* **-ahopava, japyra**.
Tenh: said that oapyro'ia is the ridge pole itself.
Am: said only: Omondo ga japyra.

-apyrupãhava ***(Tenh)*** //occ w nh- initial//. *s.* hammer. *Alt:* **-nupã**.

-'apyrupan *vt.* hit across the back of the neck. *Alt:* **-nupã**.
Tenh: =. **Oro ga hoi japyrupamo.** And he went hitting it on the back of the neck.
Am: = and said: Hahy ga pe (It hurt for him.).

-'apytekutug *vt.* stab in the middle of the head, e.g., stab a chicken in the center of the head to kill it.
Tenh: =.
Am: = and also gave: **Okutu ga gapina.** He pierced his head.

-apytera *s.* 1) crown or center of the head where the hair swirls. *Alt:* **-pytera, mbytera**.
Tenh: =.
Am: =. **Jiapytera ipo'a.** My crown is squatty (spread out?).
Uru: =. **Nhapytera xiuhũ, haxĩa.** The crown is white, a horn. (?)
2) //occ w j- initial// female's personal body part, the cervix [HP: Should rather have a possessive pronoun for a human.].
Tenh: didn't ask.

Apyterendy'ãga *s.* governor of the people in the sky. *See:* **Ypiarambyra'ga**.
Tenh: thought of them as another tribe.
Am: mentioned Apyte(re)ri'ãga and Ipiarambyra'ga.

Apyte'ri'ãga *s.* Indians, relatives of the Parintintin who live on the Marmelos River.
Tenh: didn't know.
Am: see Apyterendy'ãga.

-'apytĩ *vt.* tie a knot in a string or tie an object with a string. *See:* **-apykwar, -kwar**.
Tenh: = and suggested tying the thatch roof onto a house with cipó vine: Oro ga nhapytĩ; tying canoe to the bank with a rope (compare -kog); tying hair back or doubling the hair itself like women do.
Am: preferred -apyxĩ. **Oapyxĩ hẽa inimboa. Gwapyxĩ ga.** She tied the thread. He tied. **Akwahara ga nhapyxĩrava.** He untied untying.
Uru: =. **Oapyxĩ ga ãgwyrapahama. Oapyxĩ ga tupava.** He tied the hammock cords. He tied the hammock.

-apytiãga *s.* pus in pimples or sores. *See:* **-pegwa, -rana**.
Tenh: =.
Am: = and gave nhapyxiã pa (It is all pus.)(?).

-apytua *s.* soft spot on baby's head, fontanel. *See:* **-akaã, -akupytu'uma**.
Tenh: =.
Am: gave ga'apytukwara.

-apytymahĩ *d.* stopped-up nose from cold. *See:* **-a'mbyv, -ro'y, -tĩa**.
Tenh: said it meant to suffocate.

-apyu //-apygw- prec V//. *d.* soft vegetable or fruit, e.g., manioc after it has been in the water three or four days.
Tenh: =. **Japygwahi. Ndiapygwiuhu jahyro ãgwaramo.** It is very soft. It did not soften in a big way because it stopped softening in the middle of the time required to soften, e.g., the cold temperature of the water kept it from softening properly.
Am: = and gave tu('u)mahim or tu('u)mahidn (compare -u'uma).

-apy'u //occ w refl: -japy'u//. *vi.* catch on fire. *See:* **-ata**.
Tenh: =.
Am: =.
Usage: //occ w caus: -mbohapy'u//.
— *vt.* light a fire. *See:* **-ndyg**.
Tenh: preferred w caus plus refl: -mbojapy'u. **Oro ji hoi imbojapy'gwovo tata.** I went causing the fire to light itself.

-apyxĩrav ***(Am)*** *vt(?).* untie. *See:* **-kwaharav, -rav**.

Alt: **-apyxĩ**.

-ar *sm. Alt:* **-har**.

-'ar *vi.* 1) fall down, fall out; //duplicated: O'ao'a ga okovo.// stumble. *See:* **-ahir, -hir, -'gwyr, -kui, -mbog, mbururu**.

Tenh: = walking on ground and fall.

Am: = to fall in a hole.

Uru: =.

2) be born. **O'a katu ga hẽa hugwi. Kotihĩ ga ari.** He fell well from her, i.e., he had a good birth. Quickly he was born. *Alt:* **-aragwera**.

Tenh: =. **Kiroğwe ga ari. Hẽara'yra'ga ahava.** Right now he fell, i.e., was born. The time for the birth of her son.

Am: preferred -hir.

Uru: preferred -hir; but gave: O'a kwara. (The sun was born.) = Oho kwara. (The sun went, i.e., set).

3) //plus (r)ehe// fall sick with headache and fever. *See:* **karugwara**.

Tenh: =.

Am: =. **O'adn ga rehe karugwara. Uhu ga pe.** The sickness fell on him. It came to him.

Uru: =. **O'a ga rehe. Ipy'apojupoju ga.** It fell on him. His liver was afraid. (?) (-pojy?)

4) become jealous. *See:* **-py'a**.

Am: gave instead Ombo'gwy hẽa gapy'a ojihe. (She caused him to be jealous of her.).

Usage: 1 //occ w caus// -mbo'ar.

— *vt.* cause to fall, e.g., fell trees. *See:* **-atahar, -har, ja, -kyti**.

Tenh: =.

Am: =. **Ombogwai ga imbo'a yva.** He cut felling the tree. **Okytykyty ga tata'yva tambo'adn javo. Hendy xiro.** He rubbed and rubbed the firestick saying it's for me to cause it to fall, i.e., he twirled and twirled the firestick in order to cause a spark to fall. It lit now.

Usage: 2 cause to be born, e.g., hatch chickens, bear children.

— *vt. See:* **-jav, -mbokwara'a(r)(?), -'a**.

Tenh: =.

Am: preferred -mbohir (humans giving birth and chickens hatching eggs). **Imbohiri ipype (h)upia.** (The chicken) laid the egg in it.

Uru: preferred -mbohir (humans giving birth and chickens hatching eggs).

Usage: 3 pour out, e.g., pour water off manioc residue.

— *vt. See:* **-eko'vog**.

Tenh: =.

Am: gave instead: Anohen (or Anohem) ji yhya hugwi mandi'oka. (I left with the manioc from the water.).

Usage: 4 take out from, e.g., strain with colander, catch fish with net or with hook and line.

— *vt. See:* **-ahav, -ho, -ur**.

Tenh: =.

Am: =. **Nombo'ari ga pira.** He did not catch the fish. **also gave: O'u pira pira pyhykava.** The fish ate the fish catcher, i.e., the fish got hooked by the fishhook.

Usage: 5 defecate, get rid of worms.

— *vt.*

Usage: 6 //w caus and -hara: -mbo'ahara// *(Tenh)*. *See:* **-ndurug**.

— *vt.* midwife.

Usage: 7 //w caus and -ava: -mbo'ahava, -mboakava, -mboava// *(Tenh)*.

— *vt.* strainer, like a coffee strainer or yrupema.

ara *s.* day. *See:* **-'ar, kojahu**.

Tenh: = ara fluctuating with ahara. **Gave to indicate day: Ajihejiheva'ejate ti u. A'ea reki a'ero ypyhajihajive gwereko nde ve mbatera. Korojate mbapavamo.** Only another and another thing will come, i.e., everyday will come things different. Those in the end then, morning repeatedly there are things for you sg, i.e., every day there are things for you. Just this way is the end, i.e., after that there will not be another. (?)

Am: =. **Ara ikatu. (or Ikatu hete ara.)** Clear sunny day.

Uru: =. **Ikatu hete ara xiro = kwakatu. Instead of: Oho kwara, gave: O'a kwara. Instead of: Kwavukuhu, gave: O'a puku kwara.** The day is very pretty now = pretty sun, i.e., a nice day as the sun came out well. Instead of: The sun went (across the sky and down), gave: The sun was born. Instead of: The sun is really long (i.e., it is summer), gave: The sun was born long.

Usage: expressions using ara: 1 arimo: by day, daytime.

Tenh: preferred (h)aharimo. **Ombojapy ji inoğa aharimo.** I lit the fire by day (compare -apy'u).

Am: =. **Arimo ga hoi okahupa. (or Oho ga arimo.)** By day he went hunting, i.e., in the daytime he went hunting. **I'arimo kojahu.** In the daytime it is clear.

Usage: expressions using ara: 2 arame: when it was day, in that day.

Tenh: gave in a questioning manner: aramehe?

Am: =.

Uru: =. **Arame ji rekoi. Given in response to: Naneymyani ve.** In this day I am, i.e., I am a person of today(?)(for this reason I do not know

things of the long ago). Given in response to: You sg are not old yet.

Usage: expressions using ara: 3 ara rupi: during the course of a day.

Tenh: =.

Am: **Ara rupi ga japoi. Koxihĩ hete ga oporavyky.** In the course of a day he made it. Very quickly he worked.

Usage: expressions using ara: 4 ara ja hete: full moon. *See:* **jahya**.

Tenh: =.

Am: =. **Ara ja ko jahya. Kujavuahibm…a'ero ahe hepiakatu…arimova'ea'javite.** The moon is like day. It is intensely clear…then a person sees well…really like a thing of the day.

-ara //occ w caus and redupl: -mboaraara plus (h)ugwi//. *vt.* be happy, said of a person when he didn't come to study: Omboaraara ga jugwi. *See:* **-ahav (?)**.

-'ara //occ frequently w -imo//. *s.* 1) on top of; outside of or on the surface, including the meaning of being superficial or insincere. **Yuranuhũa arimo po ga mondovo ga nog̃a.** On top of the horse causing him to go putting him, i.e., he put him on the horse. **Ga'ara rehe nenhi'iĝa ga pe.** Your talk to him was on his surface, i.e., he listened to your talk, but it was superficial listening, it didn't go in his head, he didn't understand. *See:* **-ehe, -pyg**. *Alt:* **-'aragwer, -arakwahav**.

Tenh: =. **i'ara** on top of it, outside of it, e.g., outside of the cup it is dirty **G̃a'ara tehe g̃a oarõ g̃a.** On their outsides only do they like them, i.e., only on the surface do they like them, not genuinely, for that reason they are not patient with them.

K: = and gave i'arimova'ea for sandals.

Am: =. **Nomondoi ve pindova i'arimo.** (He) did not put the thatch on (the house) yet. **I'arimo ga jiupiri oina.** On top of it he climbed sitting.

Uru: =. **Amondo ji i'arimo.** I put it (the book) on top of it (the pencil).

Usage: 1 //occ w recipr: -jo'ar//.

— *vi.* **Ojo'arimoite turi.** (They) just came on top of each other. **Ojo'ajo'a.** On top of each other. *Alt:* **-apyjo'ara**.

Tenh: =. **Ojo'ajo'a onga.** The house is storied (has many floors).

Am: =. **Ojo'ajo'a tapyja.** The house was storied (had many floors).

Usage: 2 //occ w caus and recipr: -mbojo'ajo'a//.

— *vt.* to pile up, e.g., stones to make a wall.

Tenh: =.

Uru: = and gave ombojo'adn (cause to be on top of each other, i.e., put one on top of another).

2) over or above. **Nanime po mbakurau'ia turi no i'arimo.** At that time the bird came also overhead.

Tenh: =.

Am: =. **Tata arimo oupi tu'um.** Over the fire they raised (put) the corn massa to roast it. **Oveve gwyra'ia ore arimo.** The bird flew over us excl.

Uru: =.

3) an open cleared space around the house. *See:* **-'gwyryha, -jai, mytu'ẽa, -ova'og**.

Tenh: no.

Am: gave mytuẽahibm nhuvytapemahibm (very open and clear ?).

aragwahava *s.* a fish with bright yellow on the lower sides with broad black stripes around the body, reddish orange at mouth and under head.

aragwaja *s.* sprout that grows from the seed of the palm tree or Brazil nut immediately after it falls. *See:* **-a'ynha, pindokyra**.

Tenh: said it is just the newly-sprouted palm from the seed.

Am: said it is the seed of the pindova palm tree or tucumã palm tree that sprouts.

-'aragwer *d.* forget, unaware, do without realizing or thinking, e.g., acts committed during drunkenness or rage. *See:* **-ka'nhym**. *Alt:* **-'ara, -arakwahav**.

Tenh: =. **I'aragwe hete ga. Ji'aragwe pa ji ga rehe.** He really does not know (that he's drunk). I get entirely unaware concerning him, i.e., I am entirely mad at him (when he drinks).

Am: gave: Jiaragwe ji and Jiarave (with or without vahi) ji. = Amanog̃werĩ ji. (I am about to die, i.e., I am very sick.).

-'aragwera *s.* birthday, birthplace, past falling.

Tenh: =.

Am: preferred gahiragwera.

-arahu'ia *sh.* big ear of corn or large stock of bananas. *See:* **-ariakwena, avatia, haha, hara, mo, -nambia, pa'akova**.

Tenh: =.

Am: said it was a stock of bananas.

Uru: said it was a stock of bananas.

arakurivahyga *s.* rubberized sack used to carry liquids or solids. *See:* **-enimboyrua, yviruhua, yvyhyguhua**.

Tenh: gave instead arakurivahoguhua = caterpillar; arakuri'yva = tree.

-arakwahav ***(Tenh)*** //occ w neg//. *vi.* crazy.

Ndoarakwahavi ĝa. They are crazy. *Alt:* **-'ara, -'aragwer**.

aranongara *s.* body in which rigor mortis has set. *See:* **avujipava**.

arapoa ***(Uru) (Am)*** *s.* fish.

arapuga *s.* arapuca trap made of sticks interplaced and tied together with vine; the trap is propped up on one side in such a manner that a bird or animal going in to eat the food placed there moves the props causing the trap to fall down and is thus captured. *See:* **jiki'ia, -okaja**.

arara'a *s.* ant. *See:* **yha**.

Tenh: = big red ant that bites.

Am: = gave arara'auhua (red ant), tapia'ia (black ant), akwatã and toka'ngyra for other types of ants.

ararovya *s.* blue macaw with black beak. *See:* **ajuru'ia, kary'ria**.

Tenh: one Tenharim gave the color as blue; another gave the color as yellow; another gave araruna as the black and yellow macaw.

Am: = said it was a blue macaw.

Uru: = said it was a blue macaw.

aratĩa ***(Tenh)*** *s.* the cold season. *Alt:* **-o'yuhua**.

arepi'ia ***(Tenh)*** *s.* like i'ia, a white type of pium or mosquito that comes in the daytime in the jungle at São Luis or at the Marmelos River. *Alt:* **tatukira**.

-ariakwena *sh.* big ear of corn. *See:* **avatia, -nambia**. *Alt:* **-arahu'ia**.

Tenh: =.

Am: =.

arimbare ***(Tenh)*** *s.* macaco prego monkey.

aripe(v)uhua ***(Am)*** //~ aryvukureuhua ~ aryvykureuhua//. *s.* big stock of bananas. *Alt:* **pa'akova**.

-'arõ *vt.* like (with weak connotations), compatible; //neg// mad, angry. *See:* **-ahem, -ahiv, -'angypyhyg, -anhan, -ayka, -enhui, -gwer, -gwev, -memua, -nha'nga, -nharõ, -poakar, -potar, -tirũa**.

Tenh: =. **Oarõ yvya.** The ground likes them (the plants), i.e., plants grow well in that soil. **Onhiarõ hete. Nanhiarõi, ndahari.** They (the plants) really like themselves, i.e., they grow well. They do not like me, they do not bear. **Oarõ hete ga avatia, banana….** They really like him the corn, bananas…. **Oarõ hete ga tapy'ynhapira gaha. Noarõi ga.** The clothes really do like him, him emph, i.e., on him the clothes really look good, suit him. (The clothes) really don't like him, i.e., the clothes are ugly, don't look good on him, don't suit him.

Am: = and gave: Horyory kopeva'ea henhunhamo. (The things of the field are very happy, sprouting.). **Noarõi ga hẽa. Onhimonha'nga ga.** He did not like her. He was angry.

Uru: =. **Nanhiarõi ĝa. = Ndokoi ĝa ji rehe.** They do not like me. They are not on me, i.e., don't like me.

Usage: 1 //occ w refl: -nhiarõ//.

— *vi.* like one's self especially one's own personal appearance, i.e., like the way one's hair is cut or clothes fit.

Tenh: = and said that the expression: Nanhiarõi ji. (I am mad at myself.) meant to be ashamed of oneself, the same meaning as that of the negative of -pojayjar.

Uru: =.

Usage: 2 //occ w recipr: -nhoarõ//.

— *vi.* like each other, agreeable.

arua *s.* big frog with black back and white front, edible; according to belief if a child's back is hit with this frog the child won't be a crybaby. *See:* **kururua**.

Tenh: =.

-aruav *dh.* cursed by another to die by bringing a sickness upon them. *See:* **-hama**.

Aruimbe'ĝa *s.* Indians related to those Parintintin at Canavial; according to legend they eat only the hides of animal instead of meat; if a person gives them meat instead that person gets lost and never returns. They live "downriver" where there is no water, near a large dark place, where the mosquitoes are as big as hawks and where the water is so cold it causes the drinkers' teeth to fall out. *See:* **Kagwahiva**.

Tenh: name of real person; Alexandre Tenharim said this person was "Jiruvyra'ga ra'yra" (his father's brother's child or his younger brother's child).

Am: didn't say if knew this term but only said: Ojuka ahe. (They kill a person.).

Aruka *s.* Indians who live on the Maici River and are relatives of the Parintintin at Canavial. *See:* **Kagwahiva**.

Tenh: a Tenharim name.

Arukakatui'ga *s.* legendary Indian who left with Pindova'yma'ga, his son, when he took the good earth away to the heavens where he is still living; reference has been to this being God. *See:* **Ypiarambyra'ga**.

Tenh: a name of a person.

Arukama'ga ***(Tenh)*** *s.* name of person. *See:* **Arukakatui'ga, Pyreapi'ga**.

aryrya *s.* common brown nocturnal moth.

Tenh: = and said that it could be a day or night

moth; gave aryry'iuhua and said it was a daytime moth; a big one is pyrypyruhua.

Am: = and also gave aryry'iva'ea, also said bugs at night were aryryxiğuhũa.

-'aryv *vt.* miss, err, fail to complete or accomplish an action, e.g., shoot an arrow and miss, trip and almost fall. *See:* **-atyvi, -'avy, -kog, -pirian**.

Tenh: said it meant to go parallel to a path and not know it's there.

Am: =. **Oarybm ga hehe. Ndohokatui u'yva.** He missed it. The arrow did not go well.

Uru: (?) spoke of making salt from nhukypana: **Oapy ahe tata pe. Aerẽ ikaipavi. Aerẽ jaryvi.** A person roasts it in the fire. Afterwards it all burns. Afterwards (?). (Usually they would skim off the light nhukypana ashes and not the wood ashes underneath after it all burns down.)

aryvykureuhua ***(Am)*** //~ aryvukureuhua ~ aripe(v)uhua//. *s.* big stock of bananas. *See:* **pa'akova**.

-ata *sh.* 1) fire.

Tenh: =. **Ndajiratai.** I don't have fire.

K: =.

Am: =.

Uru: =.

2) matches.

Tenh: gave instead atay'viuhua.

3) firewood. *See:* **-apy'u, gwou, g̃wyg̃wỹ, juta'ara, -ndykava, -ovahua, yvaka'ĩa**. *Alt:* **-atahar, -atapyahyga, -ataraugwera, -ata rembeyvyra, -atatiğa, -atatĩhava, -ataygwera, -ataypya, -ata'yva, -atayviuhua**.

Tenh: =. **Ojatahai ga. Tata gweru.** He cut the wood. The wood he brought. (see -har)

-ata *vi.* strong; have stamina. **Eata ga rupi ekovo. Terepytai nde.** Be strong (you sg) being with him. Don't (you sg) stay (behind), i.e., go with your husband every place he goes, to the jungle, the port, etc. **Oata'i ga. Ndojehe'oi. whereas lack of stamina: Gaha ipyuhu. Oro ga nonhani pea rupi.** He (the child) is strong going. He does not cry. whereas lack of stamina: He emph is weak. He does not run on the path. *See:* **-ita**.

Tenh: =.

Am: =. **Opo'ã ga = Oata ga ogwovo xiro.** He stands up.= He has stamina or strength going now.

-'ata *vi.* defecate. *See:* **-kwere, -ndurug, -tururu**. *Alt:* **-atagwera, -atahava, -atapa'am**.

Tenh: =.

Am: =.

Usage: //w aug: -'atauhu//.

— *vi.* never stop, always on the move; without a place to stay.

Tenh: thought of -ata'yva (?).

Am: did not know this meaning, suggested that he defecated a lot.

-atã *dh.* hard. *See:* **-ahy, -ita, -purug, -yvyrakwen, -ta**.

Tenh: =. **Nhatauhũ.** Very hard.

Usage: //occ w caus: -g̃watã//.

— *vth.* tug with force, e.g., as in the game tug-of-war.

Tenh: preferred Omoatã. **Omoatã ga gapira rehe terehoi javo ga pe.** He pulled his clothes saying to him don't (you sg) go; i.e., he pulled his clothes in order that he not go.

Am: =. **Oğwatã hẽa. Ojo'ava g̃a oğwatã (or ovatã) g̃a.** She pulled. Each others' hair they pulled.

Uru: =. **Tayri'ga oğwatağwatã gwahaja. Ağwatã ji hẽajyva.** The boy pulled and pulled its tail. I pulled her arm.

-ata ***(Am) (Uru)*** *vi.* swim. **Oata pira. Oata ga.** The fish swims. He swims. *See:* **-ytav**.

-ata mondykava //w t- initial//. *sh.* match.

Tenh: preferred atay'viuhua.

-ata rembeyvyra *sh.* along the fire's edge. *Alt:* **-ataypya, -embe'yva**.

Tenh: =.

Am: = also gave tata jyvyri pe (near to the fire), tata gwyri pe (at the land of the fire). **Oapỹ ga tata gwyri pe eina (aina).** He sits on his haunches at the land of the fire sitting.

-atadn ***(Am)*** //-atar(?)//. *vi.* to give birth. **Ohidn ga hẽa hugwi. Oatadn hẽa tayri'ga hirame.** He fell from her, i.e., he was born. She gave birth (to him) when he fell (from her). *See:* **-hir**.

-atagwera *s.* feces.

Tenh: =.

Am: =.

-atagwyra ***(Am)*** (~ -atavyra). *s.* nape of the neck. *Alt:* **-atuagwyra**.

-atahar //the object is the one to whom the firewood belongs//. *vth.* gather or cut firewood. *See:* **-'ar, -'atyka, -har, ja, -kyti**.

Tenh: =. **Aataharahivuhu ji. Oataha ga ga. Eretaha nde ga?** I bring (or cut) a lot of firewood. He brought his firewood. You sg brought his firewood?

Am: seemed to prefer using this with mbiara: Oataha ga mbiara (he brought (cut) meat; but preferred: Omboju ti ga tata. (He ? the firewood.).

-atahava *s.* toilet, latrine, outhouse. *Alt:* **-ata**.

Tenh: = (~ -atakava).

-atahira //w t- initial//. *s.* a type of the honey hehira;

the bee that makes this honey.
Tenh: = and added that the bee leaves blisters where it stings.

-atapa'am *d.* constipated.
Tenh: =.
Am: preferred: Opo'ã hevikwara pype. (~ Opo'ã heikwara.).

-atapekwava //occ w t- initial//. *sh.* fan made from woven palm fronds used for fanning the fire. *See:* **-pejuhava, pinotĩga**.
Tenh: = also ipejuhava.
Am: =. **Tatapekwava pyvõ imondyga.** (He fanned) with the fan making it flare (or light).
Uru: called it ipejuhava.

-atapeve'ea //occ w t- initial//. *sh.* item put in and taken from fire, e.g., potatoes or cakes of manioc cooked in the fire.
Tenh: preferred -atapeva'ea.
Am: preferred -atapeva'ea.

-atapy *vth.* burn in the fire the whole shell of the Brazil nut containing the unripe individual Brazil nuts inside. *See:* **-'apyg, -kai**.
Tenh: = also gave nhatapypyra.
K: = but said it was the roasting of the individual Brazil nuts after the big shell was broken open.
Am: = explaining that one breaks the big shell first, leaving the Brazil nuts in it to roast. **Oapeka ga nhahã imondovo tata pe. Oatapy (~ gwatapy) ga nhahã.** He broke open (the big shell of) the Brazil nut putting it into the fire. He roasted the nuts.

-atapyahyga //occ w t- initial//. *sh.* partially burned piece of firewood. *Alt:* **-ataygwera, -yvahyga**.
Tenh: =.

-atapynha *sh.* soot, black coals. *See:* **tanimbuga**.
Tenh: =.
Am: =. **Ombogwe pa tata; okaipabm xia.** The fire all went out; that all burned.
Uru: =. **Eho herua tatapynha.** Go (you sg) bringing the black coals.

-atara'ugwera //occ w t- initial//. *sh.* place where the cooking fire had been (nothing left at all of it).
Tenh: preferred tataugwera.
Am: preferred tatara'ukwera (~ ikwera).

-atatiĝa *sh.* smoke from fire. *Alt:* **-atatĩhava**.
Tenh: preferred with aug: tatatiĝuhũa, and said it referred to any vapor or mist, mentioned the clouds since he had been in an airplane and gone through the clouds.
Am: preferred tataxiĝ.
Uru: preferred tataxiĝ.
Usage: //occ w caus: -mohatatiĝ//.
— *vt.* make smoke, e.g., smoke a cigarette. *See:* **-enyhunuhũa**.
Tenh: =.
Uru: preferred motaxĩka ~ motaxiĝa. **Omotaxiĝuhũ ga.** He causes smoke in a big way, i.e., he smokes up a storm.

-atatĩhava //occ w i- and caus: imohatatĩhava//. *sh.* cigarette, tobacco. *Alt:* **-atatiĝa**.
Tenh: smoke.
Am: gave instead tataxingava and ĝajurua axingava.
Uru: gave only motaxĩka ~ motaxiĝa (to cause smoke, i.e., smoke a cigarette).

-atatihembava *sh.* chimney.
Tenh: the hole where smoke comes out.
Am: preferred tataxiĝa hembava.

-atati'ngiuhua //occ w h- initial//. *sh.* mist, fog. *See:* **kwarendya, yapya**.
Tenh: thought of a little smoke at first, and then said the morning mist. Preferred tatatiĝuhũva'ea.
Am: preferred tataxi'ağuhũa.
Uru: preferred tataxi'ağuhũa.

-ataurana //occ w t- initial//. *sh.* reddish or white rat-like animal that looks like a ball of cotton and causes swelling to anyone touching it or coming near with the poison it squirts that burns like fire.
Tenh: called it a caterpillar about 4" long, hair like white cotton, of all colors (ojoavyavy), that stings a person.
Am: said it was a kopeva'ea (thing of the jungle). **Ombohahy ahe tataurana; oko'ohim.** The tatauran causes hurt to a person; it intensively stings.

-ataygwera *sh.* burnt wood. *See:* **-atapyahyga**.
Tenh: =.
Am: gave only: Okai y'va. (The wood burns.).

-ataypya *sh.* fire's edge. *Alt:* **-ata rembeyvyra, ypyvo**.
Tenh: =. **Eru ga tata ypyvo; iro'y ga.** Bring (you sg) him to the fire's edge; he's cold.

-ata'yva *sh.* 1) //occ w t- initial// tree in which Mbahira hid from the vultures when he stole their fire. *See:* **-ape'yva**.
Tenh: =.
K: =.
Am: spoke as though akamba'jyva and tata'yva were the same(?).
2) //occ w t- initial; -r- when possessed// fire drill made from piece of wood from tree (could be from the -ape'yva tree) in which six holes, (three sets of two) have been drilled and into which a stick is placed and twirled with the hands to make a fire.
Tenh: remarked that a person makes a hole

almost through a piece of bark, then in it spins the tata'yva stick between hands with force; occ w t- initial.

Am: = said they first had it: Gwerekoypy… (a)kambajyva ipirovani. (At the first they had the thorn tree. ?) (akamba'jyva = tata'yva)(?). **Okytykyty ga tata'yva tambo'adn javo. Hendy xiro.** He rubbed and rubbed the fire drill saying it's to fall (?). It lit now, i.e., he twirled the fire stick repeatedly in order to make it light (a fire).

3) //occ w h- initial// feathers on back part of a bird's wing as that of the curassow or the jakua bird.

Tenh: =.

Am: = with t- initial: kanindea ta'yva (the feathers on the back part of the kanindea macaw).

-atay'viuhua *sh.* match. *Alt:* **-ata, -atamondykava**.

Tenh: at first questioningly said small tata'yva(?); later said it could be a match.

-ate //-ate after C, -atete redupl// (same as -ete ?) [HP: Hard to separate from -ete and hete.]. *asp.* really, to a high degree. **Okirate ga.** He really sleeps. **Gaygwejatea po ti…ga koji'i ojuka nehẽ.** His intense thirst…is all the more going to kill him. *See:* **a'iti, -ete, hete**.

Tenh: = prefer: Oki hete ga. rather than: Okirate ga. **But gave: Ga kiratetei. Mbateratehua.** He really sleeps a lot. Really a lot of things.

Am: =.

Uru: =. **xu'ĩate'i. also gave xu'ĩete, huvihavete (see -ete)** really small

-atĩa *sh.* horn of an animal, e.g., horn of sheep, deer, cattle. *Alt:* **-tĩa**.

Tenh: = also hatĩva'ea (thorns).

Am: =. **Nhapytera (a)xĩa (or haxia); mokõi axĩa.** In the middle (were) horns; two horns

Uru: = same as am.

-atiam *d.* sneeze.

Tenh: =. **Jiatĩa ji. Kiro ji nhiatiamamo.** I sneeze. Now I sneeze.

K: gave niaxi'ama (my sneeze?).

Am: preferred -axam. **Nhiaxam ji.** I sneeze. **Nhaxam (or nhoxam) ore. Mokõi ore nhaxamamo.** We excl sneeze. Two we excl sneeze. **Nhaxam (or nhoxam) ga.** He sneezes. **Pexam pe.** You pl sneeze.

-atiĝ *d.* whitehaired. *See:* **-'ava**. *Alt:* **-apitiĝa**.

Tenh: =. **Nhatimba.** All (or entirely) whitehaired.

Am: preferred -axiĝ. **Nhiaxiĝuhũ ji'ava xiro.** I am whitehaired my hair now.

atiĝauhũa *s.* medium-sized bird, reddish brown, with greyish-white breast and long tail, similar to atinguruva. *Alt:* **atinguruva**.

Tenh: said he didn't know, but immediately gave nhahuna (Tango do Pará bird).

Am: didn't know.

-'atiman *vt.* circle around object so as not to come near, e.g., when there is a wasp's nest on the path, trouble can be averted by leaving the path, circling around the nest and reentering the path farther on. *See:* **-apẽ**.

Tenh: =. **Noatimani ahe u'ua…sabado rupi.** He doesn't circle around or pass by Saturdays, i.e., he comes every Saturday. **Oatima ga onhi'iĝa.** He forgot to tell what he was going to say, (he circumvented it, left out something, passed by a certain topic)(?).

K: =.

Usage: //occ w refl: -nhatiman = a shortened form of -nhiatiman(?)//.

— *vi.* go in circles, loop, e.g., spin in circles, circling of a plane overhead. *See:* **-gwara, -kotĩ, -kyryrĩ**.

Tenh: =.

K: =.

Am: =. **Yrerua onhatima…okwa ga hẽa rehe (see-kwar)** The dance circled…he passed by her.

Am: gave: Onhaximaxima for the roundish shape of the spiney casing of the ape'yva tree.

Uru: said -nhiatimani = -jigwara, but also gave the following: **Onhaxima aheapina.** Encircling of the head with something (or the shape of the head, i.e., round?). **Omonhatima.** (He) makes a circle. **Onhaximo(a) ga eina. = Opyryrỹ ka eina.** He is swinging (in a hammock) sitting. = He spun (swung) sitting. **Onhatimaĝuhũ.** (The sun) is very round.

atingahoga ***(Tenh)*** *s.* chincoã bird.

atinguruva *s.* bird similar to atiĝauhũa.

Tenh: didn't know, but gave immediately: ypekũa (bird).

-atipoi //-atipoj- prec V; occ w caus and re -mbojatipoi// [HP: j- is probably part of the root?]. *vt.* kill many fish or many wild pigs out of a herd. *See:* **-apiti, -juka, -mbav**. *Alt:* **-mboi**.

Tenh: =. **Ombojatipoi ga jukavo.** He killed many fish.

Am: didn't know.

-atipoj- *vt. Alt:* **-atipoi**.

-atua'gwyra *s.* that part of the back of the head from the crown to the nape of the neck. *See:* **-jura**.

Tenh: =.

Am: preferred jiatagwyra ~ jiatavyra.

-atur //occ gen w dim: -atu'ri//. *d.* short in height or in

length. *See:* **-ahy, -apo'a,-yvyive**.

Tenh: = said: short in length meant it was a small piece; also gave -yvyive'ia (short in height).

K: = also gave this term to describe the fish akaraity'ia which is a fish about an inch in length.

Am: = gave the diminuative form: Jatu'ri hẽa.

Uru: = gave also: Yvyivete hẽa. (She is very short.).

-atya //also -a'atya//. *sh.* remains, food residue, e.g., coffee grounds, soft Brazil nuts after they are grated and the juice squeezed out. *See:* **-agwa**.

Tenh: preferred -atykwera (remains); also gave mbatera ratykwera'java'ea (a thing like the remains of things, food). **Omboaty ji. Kiro ji hoi imboatyavo.** I cause remains to be, i.e., I pound (or grind) the food (in the pilão). Now I go pounding it.

Am: =. **(h)atya kaĝwia** grounds of coffee or ground corn drink **hay'iva'ea** little pieces of remains

-atyarõ *d.* mature, able to procreate. *See:* **-ajuv, -a'ynh, -ykwakaĝuhũ**. *Alt:* **-ĝatyrõ, -opetyarõ**.

Tenh: preferred -tyarõ. **Otyarõ hete ga. Otyarõ hete hẽa.** He is very mature. She is very mature.

Uru: term used for mature or ripe corn or potatoes. **Otyarõ xiro. Ita xiro. O'u po kiro.** (The corn) is ripe now. Is hard now. Perhaps (a person) eats it now. **Natyaroĝatui ji ve.** (The potatoes) are not ripened well to me, i.e., I do not consider them to be well ripened.

-'atyka *vt.* thrust or poke in order to make come together, e.g., bunch up coals in a fire with a stick, jab stick into the ground causing the ground to bunch up.

Tenh: =. **Oatyka ga hẽa rehe.** He jabbed her (with a stick).

Am: = also gave: **Ombojogwovai (or Ombojovavai) ga tata.** He caused the fire to (stand up) face each other (by poking it with a stick).

Usage: 1 //occ w refl: -jatyka//.

— *vi.* gather together on own accord.

Tenh: = and also gave: **Oji'atyka hẽa ga rehe.** She was sexually aroused by him (he had nothing to do with it, she just liked him). **He'yjuhu ĝa nduvi. Ojatyka pa ĝa upa igreja pype.** Very many of them came. They all gathered together being in the church.

Usage: 2 //occ w caus: -mbojatyka//. *See:* **-'atyruĝ**.

— *vt.* gather together, e.g., invite or command people to gather together, collect or gather objects. *See:* **-atahar, -e'yi, -e'yiruĝ, -hog, -kwai, -no'oĝ, -ur**. *Alt:* **-'atyr, -atyruĝ**.

Tenh: =.

Am: =. **Ambojatykai ji ĝa. Onhimono'õ ĝa xiro.** I caused them to gather together. They have gathered themselves together now. **Ambojatyka ji nhimbatera.** I gathered together my things.

-atykupea ***(K)*** *s.* back. *Alt:* **-atykupe'ara**.

-atykupe'ara ***(Tenh)*** //also ĝatukype'ara//. *s.* behind. **Jiatykupe'ara pe ĝa ei.** Behind my back they said it, i.e., not to my face. *See:* **-akykwera, -kupe, -kupepytehei, -kupepytera**.

K: -atykupea.

-atym *vt.* cover with water. **Nhatymba.** It is flooded. *Alt:* **-tym**.

Tenh: =.

K: to plant.

-atypya ***(K)*** *sh.* cheeks.

-'atyr //occ w caus: -mbo'atyr//. *vt.* gather together many things so as to make a pile, e.g., roll a lot of thread on a spool so it bulges. *See:* **-apo'a**. *Alt:* **-'atyka, -atyruĝ, -atyruhu**.

Tenh: =.

Am: =. **Omboatydn ga.** He piled things up.

-atyra //occ w j- initial//. *s.* upright object, e.g., cock's comb, hair standing on end. *See:* **-'ava**.

Tenh: preferred jatyrava.

Am: = also the hump on the tapir's back; also gave: **nhapyterapemuhũa = jatyra** a raised spot at the crown or center of the head = upright object

-'atyruĝ *vt.* 1) gather together. *Alt:* **-'atyr, -atyruhu**.

Tenh: didn't know.

Am: gave instead: **Gwapyirũ (or Oapyirũ) ga gambatera. Nhakymba po xi nehẽ. Ji hoi nhapyiruĝa.** He gathered his things. They will get wet. I went and gathered (the things).

2) arouse the passions.

Usage: //occ w refl and ga rehe, hẽa rehe: -nhatyruĝ//.

— *vi.* make love with husband by petting him or lying near him, head against his, happy to marry. *See:* **-ahem, -'arõ, -'atyka, -mỹi, -potar**.

Tenh: didn't know, thought of stooping as go under a pole.

-atyruhu *d.* big, piled up, e.g., a pile of manioc flour. *See:* **-'atyr**.

Tenh: =.

-atyvi *asp.* err, miss; different, i.e., err from the thing compared. **Peatyvi ji hoi.** I went erring the path, i.e., I went on the wrong path. **Garemimbotaraatyvi nde japoi.** The thing that

erred from the thing liked by him you sg made, i.e., you made the thing he did not like. **Ete ẽga ohapukai tehe aheatyvi.** They really shouted in vain missing her, i.e., they shouted for her (but their voices didn't reach her so she did not hear). **Jatyvi nde imondoi inoẽga.** Erringly you sg put it placing it (i.e., you didn't write it correctly). **Amombe'uatyvuka.** I caused it to be told incorrectly. **Jiatyvi ji.** I'm different (from others, don't look like them). **Ojoatyvi.** (They) are different from each other. **Ndatyvive'ea'ja te ẽga jogwerekoi a'ero. = Ojihu tehe ẽga.** Like a thing that is really not different they are with each other, i.e., they really are like desolate or destitute things being with each other then (said of children who do not have a father). = They were conceived for nothing. (see -po'ria) *See:* **-'aryv, hajihea, mbipea, upikatu**.

Tenh: =. **Ndakoi ji hẽa rehe nhiremimbotaratyvi.** I'm not on her one that's different from one liked by me, i.e., I don't like her, she is one not liked by me. **Jatyvi ga imbopui. Ndojukai ga.** Erringly he shot. He did not kill it. **Ndatyvi ganhi'iẽga a'ero? Ahã.** His talk did not err then, i.e., he didn't err in his talk then? No. **preferred: Ndeatyvi ji. (Said cannot use the construction: Jiatyvi ji.)** I'm different from you. **Kagwahiva'gaatyvive'ga. whereas: Kagwahiva'garũive'ga.** He is one who is different from an Indian, i.e., he looks different but maybe could still be an Indian. whereas: He's not an Indian.

Am: =. **Garemimbotaratyvi nde japoi. = Ndopotari ga nanongara.** Different from the thing liked by him you sg made, i.e., you made what he did not like. = He does not like such a thing.

Uru: =. **Ojoatyvi. Ojoja'vi.** Are not like each other. Are like each other.

-'aty'vog *vt.* cut hair real short. *See:* **-'apin, -hog, -kyti**.

Tenh: cut just the ends of the hair off.

-'au //irregular: -'agw- prec V, -apa Construction Three form//. *vi.* get into a hammock or canoe.

Tenh: = but -av- prec V (i.e., the gw is lenis?). **Xa'au tupava pype.** Let us incl get into the hammock (a man says this to a woman when he wants to get her to sleep with him). (compare pohe) **Terejo e'apa yhara pype.** It's for you sg to come getting into the canoe. **A'a ji ipype. Kiro ji avi ipype.** I get into it. Now I get into it.

Am: =. **A'abm ji tupava pype. A'abm yhara pype.** I get into the hammock. I get into the canoe. **Koro ji avi. Yhara pype ga avi (or agwi) oina.** Now I get into it. Into the canoe he got sitting. **O'abm ga.** He got into it. **Oro'abm ore.** We excl get into it. **Xa'au.** Let us incl get into it. **Pe'au pe xiro.** You pl enter into it now.

Usage: 1 //occ w caus: -mbo'au//.

— *vt.* put things into, e.g., into a canoe.

Tenh: =.

Am: =. **Tambo'abm ipype.** It's for me to put it into it.

Usage: 2 //occurs w refl and caus: -nhimbo'au//.

— *vi.* get into (plus yhara pype: get into a canoe). *See:* **-av**; **-nhaẽ, -noẽ**.

Tenh: =. **Anhimbo'au ji ga pohe.** I got into the (hammock) with him (when a woman wants to marry a man).

Usage: 3 //occ w conh: -ero'av// *(Am)*.

— *vt.* enter into (canoe, hammock, etc.) with someone or something. **Gwero'abm hẽa ga.** She got into it with him, i.e., she gave birth to him (in the hammock). (compare -hir)

-a'ugwera *sh.* 1) active spirit of a dead person.

Tenh: = and said: you hear something hit wood, but you not see anything.

Am: = gave garaugwera = oka'nhymame (= when a person is lost); later gave ahera'uva (spirit of a dead person).

2) picture of a person now dead. *See:* **-a'angava**.

Tenh: instead mentioned: a'uvagwera for past dream; also gave: A'ayvahi ji hepiaga (I dreamed, seeing.).

-auhu //occ w j- initial//. *d.* big, e.g., the shell of Brazil nuts with individual nuts inside, big melon, big man. *See:* **-ehãi, -hu**. *Alt:* **-auhuhu'vi**.

Tenh: =.

Uru: = said of the api fruit: nhapytã hete, jauhu hete, omonhuhũa (cluster of fruit, very big, ?).

-auhua //possessed by mother//. *sh.* sack-like body organ especially the stomach and womb. *See:* **-evega, -yhea**. *Alt:* **jahupava (also jahopava)**.

Tenh: =.

K: = cavity of the abdomen.

Am: = also gave: **Ehãi xiro herevega.** Big now is the stomach.

-auhuhu'vi *d.* have life, give fruit. *See:* **-potyr, -puru'a**.

Tenh: did not know.

-au'i *vth.* cover. *See:* **-'ahov**.

Tenh: =. **Oau'i ga nhandembatera.** He covered our things (with palm fronds).

-aupava *s. Alt:* **-a'uva**.

-auranuhũa ***(Tenh)*** //occ w nh- initial//. *s.* bad sores. **Nhauranuhũa ga opo'ru.** Bad sores he

has caught, i.e., he has bad sores. *Alt:* **-jagwa**.

-a'uva 1) *sh.* spirit, i.e., spirit of God or people; apparition who sucks people and, when visible, appears with mossy hair hanging in its face; spirit of a thing, e.g., miniature bows and arrows made for giving an idea of the way they are made; to do with the mind, e.g., thoughts. **Tupana ra'uva** God's Spirit **Poropo g̃anda'uva te turi.** Possibly the sound (of their spirits), actually their spirits came (instead of the men themselves). **Ha'uva pe ga ei. Added: Onhi'ī tehe okovo. Ojuruvo ga nhi'ītehei okovo.** He said it to the spirits, i.e., it's as if he said it to the spirits. (Said about an old man who really can't do what he says he will do: He's just talking.) Added: He talked for nothing being, i.e., he was just talking. With his mouth he talked for nothing, i.e., he didn't do anything, just talked about doing it. **Gaha ha'uvamo oko.** He emphatic is being as a spirit, i.e., pretends to be such and such. (Said of a person who says he's going to trade, make a store, etc., but in the end it's a lie.) **Oro ahehy ha'uva.** I will pretend to roast food. (Said by child making mud cakes.) **ahepyra'uva** person's footprint **ahemanora'uva** spirit of his death, person's impending death. (Said of someone who is about to be killed but he doesn't realize it.) *See:* **anhag̃a**. *Alt:* **-amati'ãra'uva, -atara'ugwera, -a'ugwera**.

Tenh: = gara'uva = when a person dies and then a person hears a noise and they say it's his ghost making the noise. Another Tenharim said that they use the word gara'uva for his spirit when he is alive and use the word garaygwera when he dies. When given the expression: Omano g̃werĩ (about to die) without any context and asked what was about to die, the answer was g̃anda'uva. **Oki ga jiyvyteri pe gara'uva.** He entered inside me his spirit. (Said by a woman when she was pregnant without knowing it.) **Ahepia ji gara'uva ko.** I saw his spirit just recently, i.e., I saw him in a dream just recently. **-pypora instead of -pyra'uva** footprint

Am: =. **g̃anda'uva** their spirits **Gwepia ha'uva. Oxi hepiaga. Ahe mongyhyji.** He saw a spirit (in his dream). He slept seeing. It makes a person afraid. **ahepyra'uva = ahepypora.** a person's footprints **rather than: ahemanora'uva, preferred: anhag̃a ja or aheraygwera** rather than: person's impending death, preferred: like a spirit or a dead person's spirit

Uru: = when asked what ahera'uva meant, he said ahe omano (a person died).

2) — *dh.* being in the realm of spirit, haunted by spirits, e.g., everyday an apparition appears, the house is vacated next door but it is as if the former occupants were still there. **Ha'u g̃a.** They are poor, without worldly goods (i.e., more like spirits than people?). **Ha'upyry ga. Ha'ute'varuhu ga.** His spirit is good, i.e., he has limited occult powers so he is not much of a shaman. His spirit is bad, i.e., he is a really good shaman, one who has power to do all sorts of things. *See:* **-panhitig̃uhũ**.

Tenh: =. **Jira'u ji. (Same meaning as: Ore'ã ore.)** I'm haunted by spirits, i.e., spirits always appear to me. (Same meaning as: We excl always are haunted by spirits.) **Ha'u ga.** He is about to arrive. (some idea that he might arrive?) **Nda'uvi (or ndaha'uvi) jipohira.** My being left will never come to pass. or There's no idea whatsoever of my being left.

3) — *asp.* //following a verb; occurring in the negative// subdued spirit, (opposite of able, determined, willful, brash, unabashed, extrovert, courageous, uninhibited, high spirited). **Oro hẽa ndo'ua'uvi oina.** And she was sitting there too embarrassed to eat. **Ndohoa'uvi.** He did not guarantee he could go, didn't have the courage or force. **Ahe hapukaira'u.** They shouted echoing, i.e., their shout echoed. *See:* **-ate, -ayvar, -haha, naka, -uv, -teuhu**.

Tenh: =. **Nda'ua'uvi hẽa ambo'ia.** She does not eat openly the food (formerly the women did not eat with the men but ate hiddenly). For this meaning also gave ipojyuhu hẽa. **Ndarekoa'uvi ji garemimbuhura.** I do not openly have the thing he gave. or I don't have the courage to have this. (and added: because no one saw him give it to me). **Ndo(h)oa'uvi g̃a.** They didn't have the courage to go, i.e., did not force themselves to get on an already full truck. **Noronhana'uvi ore.** We excl are embarrassed to run. **Ndapohira'uvi ji jugwi.** There's no chance (or idea whatsoever) that I will be able to quit this vice. (or I don't think that I'll be able to quit this vice.) **Ndakwerava'uvi ji.** I'll never recover (from this sickness). (or There's no hope I'll recover.)

Am: =. **Okipukuhu ga. = Noma'ẽa'uvi ga.** He's sleeping a long time. = He's not about to wake up. **Ndo'ua'uvi hẽa oina nehẽ g̃ambatera.** She will not want to eat their things sitting. **Ndiakava'uvi.** We incl don't have the courage (determination?) to stop fighting. or We are not about to stop fighting. (Said when talking about people coming to grab them.)

Novahema'uvi ga. He's not about to arrive. **Ndoxikatui ve. Ndoxira'uvi. Mbeve po ti ga xiri.** He did not sleep well yet. He's not about to sleep. It takes a long time for him to sleep.

4) — *asp.* //following a verb; occurring in the positive// dream, daydream, imagine, think, wonder about. **Ahepiara'u ji hẽa. = Ahepia ramenhumi ji hẽa.** I dreamed about her. = I saw her temporarily. **Gwepiara'u ramenhumi po ga ga.** He (the shaman) sees them a long ways off, i.e., dreams about them (and sends his helpers, the gwupigwara).

Tenh: =. **Ako ha'u hete ji.** I really think I'll be around (be alive) for a good while. (or There are indications that I'll live a long time.) **Okwahara'u ga.** He thinks he will know. **Onhi'iga'u ga ga pe.** They thought they would talk to him. **Onhi'iga ha'u ga.** He is spirit talking, i.e., it's as if he's possessed, not talking to anyone in particular, just talking because he wants to.

Am: =. **Oho a'u ga. = Namarani te ga okovo.** He has courage to go. = He perseveres (in going), really determined to win out being. **When given: Jira'u ji, she said: Jixira'ubm ji.** I'm haunted. I sleep spirited (dream?).

Uru: =. **Oho a'u ga. = Oho gwerĩ ga.** He's about to go.

5) — *vt.* //occ w caus: -mboa'u// *(Tenh)* wait, expect. **Pemboa'u po pe pejihe.** You pl think or expect them on yourself, i.e., you expect them not to like you. **Nhandepiro'y nhande jugwi. = Nimboha'uva'javi.** We are free from it. = We don't need to be preoccupied anymore about it, i.e., not expect, think about, or be haunted by it any more. **Omboa'u hẽa hẽa hẽa mbuhua.** She expected her causing her to come, i.e., she waited for her to come. **Nomboa'uvi ji garura.** I didn't expect his coming. **Omboa'u hete ga uva.** They waited very expectantly being.

-av ***(Tenh)*** *vi.* get into boat, hammock, etc. *Alt:* **-'au**.

-ava *sh.* 1) body hair. *See:* **-potiahava**. *Alt:* **-akwava, -'ava, -avuhu, nhungwava**.

Tenh: =. **Ndahavi. Aha ga.** He does not have body hair. He has body hair.

K: =.

Am: =.

2) feather. *See:* **-evihava, -yvykaga**.

Tenh: prefer ahava.

K: preferred kihava.

Am: preferred ahava. **kwanduhua ahava; ambokai ji hahava; but: kanindea rahova.** hawk's feather; I burn the feather; but: macaw's feather

Uru: preferred ahava ~ ahabm. **gwyra'ia ahava ~ gwyra'ia ahabm** bird's feather

3) leaf. *See:* **ka'a, -ova**.

Tenh: preferred ohova or ka'a.

Am: preferred rahava, e.g., pindova rahava (palm leaf).

Uru: preferred rahova, e.g., avaxia rahova (corn leaf).

-ava //general form is -hava, when the final C of the term to which it is suffixed occurs, then the h drops in preference to that C; if V plus i are final the h drops in preference to t//. *sm.* this is a Substantive Marker which suffixes to other morphemes and has the meaning of instrumentality, e.g., the thing or person with which something is done, place where something is done, time something happens. **ikytihava** scissors **jigwaraitava** toy or place to play

Tenh: =. **Gwihã ko ndahepiukavi.** That emphatic is a thing not seen by persons, i.e., no one has seen such a thing. [HP: Theoretically should be ndihepiukavi?] **Ndihupihavi ga pe.** There is no one to raise (this) up for him. **Ndihepyhavi nhande ve.** No one takes our incl side. **Nimombohavi.** There's no one to throw it. **Nda'ekavi hẽa pe.** No one said to her. **Nanemombe'uhavi.** No one tells on or about you sg. **nhimondohava** the time of my being sent **gahohava** the time of his going **hẽara'yra'ga ahava** the time of her son's birth

Am: =. **ky'gwava = ae'ava vykyhava** comb = a thing that messes around with a person's hair **Ikatu jireakwara ihohava.** My eyes are pretty the thing that goes far, i.e., I can see a long ways off (with my eyes). **gwyraypia'gwaruhua = jigwaraitava** a jararaca snake = that which mistreats a person **Ore ka'nhymbavame xi nanhi'ingavi pe me nehẽ.** When we excl are destroyed there will not be anyone to talk to you pl.

-'ava *s.* head hair. *See:* **-apitagwir, -apitigã, -atigã, -kyva'yruhua, -ovayva'give'ga, -ovivur, -pita'i, -potiahava**. *Alt:* **-av, -avun**.

Tenh: =. **Javukuhu hẽa.** She has long hair. **i'avateuhu; i'ava namuhũ, ni'avanami (or ndi'avanami); i'avihahu** a lot of hair; thick hair (or a lot of hair), not thick hair; very few hairs.

K: = but prefer: -'ab [HP: Probably -'abm.].

Am: = also refer to head hair as: -apina. **Eapina nde'ava. Ikavyrahibm (~ ikavurahibm) ji'ava. Imbevo nde ndeapina (when not put on hair oil).** Cut short (you sg) your hair. My hair is well oiled. Your head (or hair) is ugly (when you

don't put on hair oil).
Uru: =. **Ji'ava. Jypivuhu ga'ava. Ihunahi ga'ava.** My hair. His hair is black. His hair is black.

-'avag *vi.* crane or turn neck to see. **A'ava ji y'a ja.** I stretched my neck like a monkey of the night (to see). *See:* **-epiag, -gwara, -rev**. *Alt:* **-vag**.
Tenh: =.
Am: gave instead: Hẽa jyrygwatã (~ jyryvatã) hepiaga (she stretched her neck), seeing. (see-yryvya) gave also: **Jirovarova. Aju'aju'adn ji.** I shake my head. I nod my head. (see-jue'oga, -jur, -ova) **Ombogwa ga imboavaga.** He stirred (the farinha) turning it.

ava'ĝa *s.* people in general (but usually used of people other than relatives especially those who live far away). *See:* **ahe, -e'yi, amua, paivove'ĝa, poro-**. *Alt:* **ava'ĝauhua**.
Tenh: said the term has the same meaning as the Portuguese term "gente" which includes relatives.
Am: =. **"Oho ga okahupa," oro'e ore. Oro ahe ava'ĝa ndepiaga.** "He went hunting," we excl said. And the one (now dead) saw the people. **"Garagara rehe nde hoi?" oro'e ore ava'ĝa horame.** "After what (redupl) did you sg go?" we excl said when the people went.

ava'ĝauhua *s.* 1) fruit of the pequiá tree.
Tenh: no.
2) big people.
Tenh: = also said it was the name of a person: Alex's cousin, brother of Dorião.

-avahoguhu ***(Tenh)*** *vth.* pass a long ways off from someone, avoid that person.

-avaja'rog ***(Tenh)*** *Alt:* **-ovaja'rog**.

-avaki ***(Tenh)*** *Alt:* **-ovaki**.

avapeju'via ***(Tenh)*** *s.* turtle.

avapere'mbia *s.* tracajá turtle. *See:* **javotia**.
Tenh: = also gave apene'mbia.
K: suggested: avaporandy'va.
Uru: didn't know, suggested it might be a house.

avatia *s.* corn; according to legend the corn stalk is the old woman Gwaiviĝa's leg, the kernels her eyes, and the corn silk her hair. *See:* **-ariakwena, -avun, -ea'yititinguhũve'ea, -e'yma, kaĝwia, nhavumbava, uiĝwaĝa**. *Alt:* **avatiku'ia, avatimbopoga**.
Tenh: =.
K: = and gave avatie'yma for empty corn cob.
Am: = avaxia. **ita'im; itu'umahim; ijuvahiva'ea (or iju'viva'ea); avaxiĝwaũhũa** hard (corn); ripe (corn) ready for roasting; yellow (corn); red corn
Uru: = avaxia. **Ka'gwyra hugwi ore ruri i'gwovo avaxia. Embo'i. Ta'u mbiara rehe.** From the jungle we come to eat corn. Pound (you sg) (grind) it. I want to eat it with meat. **Ombogwy. Otyarõ (or atyarõ) xiro.** (He) broke off (the corn from the stalk). It is mature now. **avaxi'yma** sugar cane

avatiapoa'ia ***(Tenh)*** *s.* corn with short, thick ear.

avatie'yma ***(K)*** *s.* empty corn cob. *Alt:* **avatia**.

avatiĝwaĝuhua ***(Tenh)*** *s.* red corn.

avatihu'ndia ***(Tenh)*** *s.* black corn.

avatihyi'ia *s.* inhambu tinamou; has really thin legs like the pi'ndia bird. *See:* **inambua**.
Tenh: no, but later gave avatihyuhua for the name of a bird.

avatiku'ia *s.* corn which has been roasted, pounded, and mixed with sugar. *Alt:* **-kuihog**.
Tenh: =.
K: avatiaku'ia.
Am: said instead avaxipokA (see avatimbopoga).
Uru: said it was small corn; later said it was avaxi u'ia (corn flour).

avatimbopoga *s.* popcorn.
Tenh: = also regular corn (not popcorn seeds) that is roasted until the kernels split.
Am: =.

avaxi'yma ***(Uru)*** *s.* sugar cane (they did not know the word nhukyratiĝa). *See:* **nhukyratiĝa**. *Alt:* **avatie'yma**.

-avekyi //-avekyj- prec v//. *vth.* scrape off the hair, e.g., scrape the hair off an animal in preparation for butchering. *See:* **-pin**.
Tenh: =.
Am: gave instead: **Yhya ga omboku ahava ekyita…ovĩ ga.** Water he heated the hair removing…he scraped (?) it.

-avekyj- *vth. Alt:* **-avekyi**.

averaperandy'va *s.* fruit.
Tenh: gave instead avaporandy'va and said it was a fruit called in Portuguese: mão de cachorro.
Am: didn't know, gave instead uruporondy'va (?).

-averev *vth.* pass quickly over the fire, e.g., burn or singe feathers of chicken or hair of animal before butchering. *See:* **-apeg, -kai**.
Tenh: =.
Am: gave. **Ahaveravera hẽa…avo hahyrame.** Feathers she singes (?) or She has shooting pains (?)…here when it hurts.(?)

-aveve'ia //occ w j- initial// [HP: Why j initial if it's h class?]. *sh.* straight, thin hair. *Alt:* **-'ava**.
Tenh: didn't know.
Am: didn't seem to know.

-'avevuja *s.* lungs. *Alt:* **-vevuji**.
Tenh: =.
K: gave w j: aejavevuja (a person's lungs).
Uru: gave this for heart beating, or kidneys, liver.

avi *conj.* oh, but! a contradictory expression. **Avi ndarohoi ga. Avi ereroho.** Oh but I didn't take him. Oh but you sg did. **Avi ga tajahua oapiti!** But he killed a pig! *See:* **ah**.
Tenh: didn't seem to know.
Am: didn't know.

avihouhua (or avihauhua). *s.* small reddish-brown sabiá bird that mocks sounds; the really little brown ones are male, the black ones are female (uirapuru). It is believed that when they mock a person that person becomes crazy. Dry the skin or the whole bird in the sun and put it in the pocket so girls will like one. Someone else has to kill and dry it for you or it doesn't work. If falls face forward when dies, it doesn't work. Do not show to anyone or doesn't work. After marry should throw it away.
Tenh: =.

avijouhua (or avejouhua). *s.* coatá monkey, has long arms, legs and tail, red nose, shouts like people; according to belief it can turn into people, for this reason it is not safe for a person walking alone near them. *See:* **ka'ia**.
Tenh: didn't know, suggested it might be fruit.
Am: didn't know.

-avijuvijuhu *dh.* fringe effect, e.g., border on a towel or hammock, curly-haired dog. *Alt:* **gwajuvivuruhua**.
Tenh: asked if this meant a few hairs: ojipejipeji(?); later gave haviju'iuhuva'ea.
Am: didn't know.

-avinhia'ĩ ***(Tenh)*** //occ w nh- initial// [HP: Probably h class, so why nh- initial?]. *d [HP: dh?].* curly hair.

avivuruhu ***(Tenh)*** *dh.* hair stands on end and the body is cold because frightened badly. **Avivuruhu ji'ava.** My hair stood on end. (Said when he saw a spirit.)

avo *adv.* here.
Tenh: =.
K: =.
Am: =. **Avo ore ruvi. Avo po g̃a nduvi.** Here we excl live. Here perhaps they live.
Uru: =. **Avo ko ga imondoi inog̃a.** Here he put it laying (positioning) it. **Avo hahyramo.** Here it hurts (indicating his throat).

-avo *cm2. Alt:* **-a**.

-a'vog *vt.* unwrap or uncover. *Alt:* **-apya'vog**.
Tenh: = take hair off corn.

avojihete ***(Tenh)*** //~ avujihete//. *part (?).* good thing that. *Alt:* **avuji**.

avove'ea *s.* object or person from here. *See:* **mbatera**.
Tenh: =.
Am: =.

-avo'vog *d.* break apart when ripe, e.g., fruit that ripens and bursts open. *See:* **-'apika, -ka**.
Tenh: =.

-avuhu *d [HP:Possibly dh.].* covered over with a growth, e.g., grown over with weeds, very hairy.
Tenh: insisted occ w -pav (all): avuhu pa (weedy).
Am: not clear if knew it.

avuirama ***(Tenh)*** //fluctuates with avuiramo and avuiromo//. *adv.* always. *Alt:* **avunhiruamo**.
Am: =.

avuji //avuji ~ avunhi//. *adv.* ready, (completed?), willing something immediately. **Ore ei, "Avuji hete ji herohoi ijive oji'i."** We excl said, "I really wanted to take it for me yesterday." (possibly: good thing I took it) *See:* **akoiro, -ate, kirog̃we, kotihĩ, -kwe, -vur, -tepotar**. *Alt:* **-avujikwera, avujipava, avunhiruamo**.
Tenh: preferred avojihete and gave it the meaning a good thing that. **Avojihete po nde hepiagi na'e.** It's a good thing (bem feito que) you saw it right away. **Avojihete po ndogwerotypyvygi g̃a nderogwovo ra'e.** It's a good thing it did not drown them taking them recently, i.e., it's a good thing (the canoe) did not carry them to the bottom recently.

-avujikwera *s [HP: Looks more like d -avujikwer.].*
1) finished, dead. *See:* **-ahyg, momina, -vur**. *Alt:* **avujipava**.
Tenh: =. **Avujikwe ga. Mara'ngu po ga onhimohig̃atuavo (or pyryvamo)? Maria po ga vyri.** He's almost dead. Who knows if he will get better? It would be that he get up. [HP: possibly javujikwe.] **javuikwe** everything is ready
Am: said avujikwera is not the same as avujipava.
2) //plus -pav: -avujikwepav// ready to leave, e.g., all dressed up to go. *See:* **-ki, ojikwe**.
Tenh: gave: **javuikwe** everything is ready
Usage: //occ w caus: -mboavujikwer//.
— *vt.* make ready, e.g., prepare a meal for people to eat immediately.
Tenh: = can be to prepare a meal or pack a bag for travel. They gave as equivalent: **Aerẽ hẽa jiapokatui okovo.** Afterwards she made herself well being, i.e., she dressed herself or got herself ready. **Amboavuikwe ti. or Ereko katu**

katu embatera. I'm ready to go, i.e., my baggage is packed. or Have (you sg) very well your things, i.e., pack your bag. **nhande mboavujikwe** (he) got us incl ready, i.e., he got our baggage ready

avujipava *s.* dead person, corpse; the dead; at later date said it meant only those who had died quite some time ago. *See:* **ja'gwapora'gwava, yvagaporaja'gwara**; **ahe, aranongara, -ekoviara, -embiavykara, -japyka, -mano, -ve'ea, -yvyrakwen**. *Alt:* **-avujikwera**.
Tenh: = said of ones who have been dead for some time whereas omanove'gã are those who have more recently died. The word avujipava is sometimes used referring to ancestors or relatives.
Am: =. **Avujipava, oro'e ore nhymyava'ea pe. Avujipava oka'nhymbabm ore reja.** The dead, we excl say about the old dead ones. The dead all vanished (died) leaving us excl.
Uru: =. **Ojiroky avujipava. Orokwabm ore. Oyrerupy.** The dead danced. We excl passed by (while dancing). He danced.
Usage: //occ w -ra'uva: avujipavara'uva// s.

-avun *d.* 1) corn silk which has turned dark from maturity. *See:* **avatia**. *Alt:* **nhavumbava**.
Tenh: =.
Am: =. **Nhavun, i'avahũ (or i'avuhũ). Ha'ỹ xiro u.** It is darkened, the hair (of the corn) is dark. The kernels now be. **I'avavunahi.** It's hair is intensely black.
Uru: = and stated: **…otyarõ poro…otyvũ poro.** (the corn)…mature this…ripe this.

-avunhihĩ *d.* talk low so others can't hear. *See:* **-'apyha, -atur, -evevo, -yvyive**.
Tenh: gave the meaning instead: to gently take ahold of someone, e.g., to see if has a broken bone; whereas talk low is: Nhimo(h)ymbaipe enhi'ĩ; or Enhiĩ gwere. Gwere enhi'ĩ. (Talk slowly; or Talk a little bit.).

avunhiruamo *adv.* constant, everyday the same. **Kiro avunhiruamo nehẽ apoa rehe akajuhua reviruera rehe.** Now everyday (one can go) after thingamajig, after cashew (because it is the time of the cashew fruit).
Tenh: = variations of: avuirama, avuiramamo, avuiromo, avunhiruamo(a) all meaning for a long time. **Kiro nde hoi avunhiruama; ereka'nhymbota tuhẽ nde!** Now you sg went for a long time; you sg actually wanted to flee! (Said when took his wife so long to make coffee.) **Avuiramamo po ti ga pytai.** For a long time he will stay. **When given: Ga ga repia pota avunhiruama.** Replied: All the time he wants to see him. **When given: Avunhiruama gã nonhiarõi.** Replied: All the time they do not like each other.
Am: avuirama = a long time. **Opyta ga avuirama.** He stayed a long time. **A'ero ji rekoi avuiruma a'ero gã hugwi.** Then I am a long time away from them. **In contrast: Opyta tehe ga. = Koxihĩ hete po xi ga.** In contrast: He stays for nothing. = Really quickly he will (be going), i.e., he won't delay in going.

-avur *dh.* hair stands on end from fear and head swells and spins; light headed, faint. **In explaining this word gave: Yvyangujanguja pype ramenhumi po ahe hoi. Nopyruãgatui ko ahe ahe kyhyjirame. Xu'ĩ ahepy'a. Gweagwyry. Hehãi kono aheakagã ahe ravurame anhagã repiagame. Oãgwehãigwehãi kono aheakagã. Nikagĩ ko ahe.** A person goes into ground that seems to temporarily have holes in it. A person can't step right when one is afraid. A person's liver is small. (A person) is dizzy. A person's head is big generally when he's light headed, when he sees a spirit. It causes a person's head generally to be very big. A person is weak. *See:* **-kyhyji**.
Tenh: =. **Imboavuavu ramenhumi; nhi mbojivy pota.** said of taboo food: It temporarily makes one light headed, faint; makes me want to vomit.

-avurara *d.* puffed, swollen, e.g., beans or rice in water, chickens when they fluff their feathers. *See:* **-eve'nga, -kujavu'ria, -kururua, -pu'nga**. *Alt:* **-avuraru**.
Tenh: = and gave ojovurara = like the mytũa curassow shakes itself when it gets out of water.

-avuraru *d.* fluffy, e.g., hair that has been curled, certain fungus which is rubbery, roundish in shape and brown in color. *See:* **-apirera'iuhu, -kujavu'ria**. *Alt:* **-avurara**.
Tenh: =.

-'avy *vt.* shoot an arrow and hit the target; reach, extend out to. *See:* **-'aipav, -aryv, -atyvi, -ka, mbuã, -mbyahu, -nupã, -pirahav, pu, -yvõ**.
Tenh: =.
Am: =. **Oavy katu ga u'yva pyvõ. Nopiriani ga mbatera jukavo. Ojukae'ye'ymi ga mbatera.** He shoots an arrow well with the arrow. He doesn't miss the game killing it. Always he kills game.
Uru: =. **Oavy katu ga pira. Oho katu jupe. Ikatu u'yva. Aerẽ po xi ore javyi nehẽ.** He shot well the fish. It went right to it. The arrow is pretty. Afterwards we excl will shoot.
Usage: //occ w recipr: -joavyavy//.

— *vi.* overtake, surpass, unequal, e.g., in size as one is bigger than another, one smarter than another. *See:* **-yvyr**.

Tenh: unequal, dissimilar, e.g., all different colors, different positions (not lined up correctly); one day something occurs and another not. **Ojoavyavyuhu borrachudo.** The biting bugs (appeared) unequally, i.e., one day they appeared and another day not.

-avy'ag *dh.* have perspiration odor. *See:* **-'ayka, -y'ai**.

Tenh: gave -y'ai, i.e., jiry'ajuhu ji (I perspire); Y'ajuhu ga. (He perspires.).

Am: same as tenh.

avyija'va ***(Am)*** (also gwyja'va). *s.* bird (or animal) that lives in the sky (yvagi pe) where the bats and other birds and pigs live.

-'avyky *vt.* act continuously, i.e., stir, mess around, e.g., stir manioc flour while roasting it, mess around in one's own or another's belongings, tamper, bother. *See:* **-gwara, -jakavykyhava**.

Tenh: = also gave: **Anhiakãavyky.** I comb my hair. **Terehavykyi ga.** Don't (you sg) bother him. **Oavyky ga ombatera re(he).** He messed around with his own baggage.

Am: =. **Oavyky ga u'ia ekovo ti nehẽ.** He will stir the manioc flour having it. **Ji avykyvahibm.** (The ants who bite a lot) really bothered me. **ae'avavykyhava** the thing that messes a person's hair, i.e., a comb

Uru: =. ** G̃a avyky.** (The dog) is bothering them (when it was trying to play or sleep near them).

Usage: 1 //gen occ w por-: -poravyky//.

— *vi.* work. *See:* **kwaitava, -vag**.

Tenh: =.

Usage: 2 //with con: -ro'avyky//.

— *vth.* accost sexually. *See:* **-meno, pohe, -tagwa**.

Tenh: seemed to use without con for this meaning.

Usage: 3 //with recipr: -joavyky//.

— *vi.* homosexual activity. **Ojo'avyky g̃a akwaimbe'ero. Omeno ga ga gareikwarimo.** They accosted each other sexually as men. He penetrated him through his anus.

Tenh: =.

a'ya *s.* macaco velho monkey. *See:* **ka'ia**.

Tenh: = one man called it a macaco preguiça monkey.

Am: did not seem to know this term for monkey.

-a'ya //alone can occ w dim: -ay'ia//. *sh.* small pieces of larger object, e.g., manioc strings, bits of cloth, chips, or splinters of wood, sawdust. *See:* **-ajua, itanimbukujuhua, yvaka'ĩa, yvaku'ia**. *Alt:* **-aygwera, -aygwe'rog, -ayvyr**.

Tenh: =. **a'ykytãkytahũa; ay'iuhua** big or lumpy pieces of manioc flour; small pieces of manioc flour

Am: gave hay'iva'ea.

aygwa *adv.* near. *See:* **ayvu**.

-aygweji'i *dh.* half-full vessel. *See:* **-ovajara**.

Tenh: =.

-aygwera *sh.* piece taken out or cut off, e.g., ahe'avaraygwera (a piece of a person's shorn hair).

Tenh: =.

Am: = and gave as example: piece of corn in their kag̃wia corn drink.

-aygwera *sh.* spirit. *See:* **-a'uva**.

Tenh: =.

Am: = and explained: anhag̃a ja (like an apparition).

-aygwe'rog *vth.* cut, tear, break off a piece. *See:* **-hav, -ka, -kyti, -tararag**. *Alt:* **-ayvyr**.

Tenh: =.

Am: = said when speaking of a missing finger: ojaygwe'rogn.

ayg̃wag̃uhũa ***(Tenh)*** *s.* red manioc flour.

ayhẽa *s.* mother. *Alt:* **-ya**.

Tenh: =.

-ayhuv *vth.* dream. **Ji ga repia ramenhumi. or Ji ga rayhuvi ga repiaga.** I saw him temporarily (dreamed about him). or I dreamed about him seeing him. *See:* **-a'mbog, -amongog, -a'uva, -ay'rog**. *Alt:* **kwayhuva**.

Tenh: gave instead. **Aayvahi ji hepiaga. or Ahepia ji gara'uva.** I dreamed seeing. or I saw his spirit. **Aayvahi ji. Gwayvahi ga. (one Tenharim said this was to dream of something bad. If it was something good a person would just say: Gwepia katu ga.)** I dreamed. He dreamed. **Aerẽ po ti ga rayvahivi nehẽ.** Afterwards (I) will dream about him. **Ajayvahi ji. Kirog̃we ji ipo'rui nhirembihayvahivagwera.** I dreamed about myself (that I was sick). Right now I caught the thing dreamed by me, i.e., I am sick just like I dreamed. **Aayvahi ji g̃ahã.** I dreamed about them emph.

Am: gave instead -hubm. **Ahu nji mbatera. Axi ji ahupa mbatera.** I dream about things. I sleep dreaming about things. **Ore xikiri ahupa.** We excl sleep dreaming. **Ahubm ji ga. Axĩ ji gara'uva.** I dreamed about him. I slept (?) his spirit.

-ayjapy ***(Am)*** *vi.* trip or stub foot. **Tayjapy ga ohia.** He tripped falling.

-ayka //subject is upset by object//. *vth.* upset,

aggravated, take offense, affected or influenced, e.g., one talks about another so bad feelings are caused. **Oro po ti haykavo nde ruri javo tehe ji ve nehẽ, "Aho ga jukavo."** Aggravated you sg will come saying for no reason at all about me, "I'm going to kill him.". **Ndahaykai ji nememua. Ombogwavate ji nememua. Ndoki jiyvyteri pe nememua.** I am not affected by your sg anger. I make pass (i.e., ignore) your sg anger. It does not enter into me, your sg anger. **Ahayka ji gamanoa. Oro ji jehe'oatetei haykavo.** I am affected by his death. And I really cry being affected. *See:* **-'arõ, -memua, -y'ai**.

Tenh: =. **Ite'varuhu hẽa okovo nhande monhi'iğayka nhi'irũngwerahẽa.** She is bad causing us incl to talk influenced by her, my dead brother's wife. (Said of a dead brother's wife who goes off elsewhere to live rather than marry her husband's brother.)

K: =. **Ayka ji mbatera. G̃wayka g̃a.** I am influenced by things. They are influenced.

Am: =. **Hahy nenhi'iğa. Ji ayka nde.** Your sg talk hurts (me). You sg influence me, i.e., what you say hurts me. **Ayka ji hẽanhi'iğa.** I'm affected by her talk. **Ndaykai ji. Onhi'ĩ tehe hẽa.** I'm not affected. She spoke for nothing. (Said when someone or thing doesn't hurt.)

-'ayka //occ w refl -ji'ayka//. *vi.* make perspire. *See:* **-avy'ag, -y'ai**.

-aykyi *vth.* remove kernels from corn cob. *Alt:* **-a'ynha, -ay'nhog̃, -ekyi**.

-a'ynha *sh.* 1) seed of plant. **Ha'yingy'ria; Ha'ỹityryry.** Soft kernel about to be full but small yet; Kernel that is ripe and shrunken. *See:* **agwahia, -apina, aragwaja, -kyr, mama'epiangwera**. *Alt:* **-ay'nhog̃**.

Tenh: = and also gave a'ya'ynhuhũ = real thick mina corn meal.

Am: =.

Uru: =.

2) //in comb// male sperm. *See:* **-ahoga, -api'aekyi, -atyarõ, -ay'rog, -a'yruhua**. *Alt:* **-apia'ynh, -a'ynharahog**.

-ay'nhog̃ *vth.* pick out seeds, e.g., from cotton, melons. *See:* **-ho, -ur, -yky**.

-aynhyg̃a *sh.* meat of the Brazil nut when hardened and comes away from the shell.

-a'yr *dh.* 1) //occ w h- or r- initial// have children.

Tenh: =. **Hẽa gwa'yre'yma g̃waramo…** Because she has no children, i.e., cannot bear children… **Kotihĩ hete hẽa ra'yramo.** Very quickly she became pregnant. **Jira'ypotarahi ji.** I want intensely to have children. **Kirẽ tapenda'yra'javi.** After that it's not for you pl to have any more children.

K: =.

Uru: =.

2) //occ w t- initial// cause to have many children, procreate. *See:* **-meno**.

Tenh: =. **Ndata'yra'uva'javi ga.** He is too old to have children any more, i.e., there is no chance that he will impregnate someone again.

Uru: =. **Ndata'yri g̃a.** They have no children, i.e., have not borne any.

Usage: 1 //occ w caus plus asp -ukar: -mboha'yrukar//.

— *vt.* cause to have children.

Tenh: =.

Usage: 2 //occ w refl and caus plus asp -ukar: -nhimboha'yrukar//.

— *vi.* cause oneself to have children. **Anhimboha'yruka ji ga pe.** I caused him to make me pregnant.

Tenh: =.

-a'yra //occ w t- initial except when possessed, then r-//. *sh.* 1) offspring. **hẽara'yrypyve'ga.** her first born son. **g̃anda'ykwaimbe'ea** their male child *See:* **akanakana'ĩa, -apiahama, -ekoviara, -embiavykara, -japyka, -pirynhe'yma, -ruer, -uv**.

Tenh: =. **gara'ykunhangwera'g̃a; or gara'ykunha'g̃a** his female children **gara'ykwaimbae'g̃a** his male children **aherayruera'g̃a** children of a dead person **Ahepia ji jira'yra'ga.** I see my son. **Erehepia nde eja'yra'ga.** You sg see your sg son. **Gwepia ga gwa'yra'ga.** He sees his son. **Orohepia ore orera'yra'ga.** We excl see our excl son. **Tihepia nhande nhandera'yra'ga.** We incl see our incl son. **Pehepia pe peja'yra'ga.** You pl see your pl son.

K: =.

Am: =.

Uru: =. **Hẽa ko mytunangwera jira'yramo.** She is of the mutum moiety being my daughter.

2) //niece or nephew, as referred to by a man// (man says:) my brother's children (BrSo, BrDa).

Tenh: = BrSo, BrDa.

Am: =. **Jirexi'yra'ga ra'yra'ga. Jirexi'yra'ga ra'yrahẽa.** (man says) my older brother's son (BrSo); my older brother's daughter (BrDa). **Jira'yrangwerahẽa.** (man says) my dead brother's child (BrDa) but same term for my sister's dead daughter's husband (SiDaHu) **nhirembiara'ga** (man says) my brother's daughter's son (BrDaSo) and my sister's son's son (SiSoSo) and my daughter's son (DaSo) and

my son's son (SoSo) and my daughter's husband's son (DaHuSo)

3) //niece or nephew as referred to by a woman// (woman says:) my sister's children (SiSo, SiDa).

Tenh: = SiSo, SiDa.

Am: =. **Jira'yrangwera'ga** (woman says) my dead husband's son by another woman who is also dead **nhirembiara'ga** (woman says) my son's son (SoSo) and my daughter's son (DaSo)

4) //cousin as referred to by a man// man's father's brother's son's children (FaBrSoSo, FaBrSoDa), man's father's sister's daughter's children (FaSiDaSo, FaSiDaDa), man's mother's brother's children's children (MoBrDaSo, MoBrDaDa), man's mother's sister's son's children (MoSiSoSo, MoSiSoDa).

5) //cousin as referred to by a woman// woman's father's brother's daughter's children (FaBrDaSo, FaBrDaDa), woman's father's sister's son's children (FaSiSoSo, FaSiSoDa), woman's mother's brother's son's children (MoBrSoSo, MoBrSoDa), woman's mother's sister's daughter's children (MoSiDaSo, MoSiDaDa).

-a'yrangwera ***(Am)*** *sh. Alt:* **-a'yra**.

-ayrenupuga //occ w t- initial//. *sh.* baby lice. *See:* **-uvuhua**.

Tenh: =.

Am: = gave ahekyva (a person's lice).

-ay'rog *vth.* 1) castrate. *See:* **-apia'yekyi**.

2) give medicine to cause to be barren or dream as one with occult powers to take away the ability of procreation. *See:* **-ayhuv**.

Tenh: =. **Gway'ro ga hẽa opajivo. Ndata'yra'javi po ti nehẽ.** (The pajé or shaman) with his occult powers took away her ability to have children (i.e., he gave her some medicine to do this). She will not have children any more.

Usage: 1 //occ w refl: -jay'rog//.

— *vi.* procreate, rear children.

Tenh: =. **Ojay'ro ga hẽa pe.** He impregnated her. (Said only of the male act.)

Usage: 2 //occ w caus and refl: -mbojay'rog//.

— *vt.* raise animals.

Tenh: no, says to raise chickens is: omonhimomboaka (cause them to grow); whereas: Ombojay'ro ga hẽa ojive. = He caused her to have children.

-ayro'yra *sh.* man's relative; a term applied by male ego to male of opposite moiety, same generation, covering the same area as -nenhimembyra, but is specifically a brother-in-law term and invariably applied to SiHu, and when applicable FaBrDaHu as well as wife's Br, FaBrSo, MoBrDaHu, etc.

Tenh: is a man's brother-in-law term SiHu.

Am: is a man's brother-in-law term SiHu and equated it with -nenhimembyra.

-a'yruera *sh.* children of dead person. *Alt:* **-a'yra, -ruer**.

-a'yruhua //occ w t- initial//. *sh.* male sperm. *See:* **-a'ynha**.

-aytiğuhũve'ea *sh.* white flour of the manioc. *See:* **mandi'oga**.

Tenh: =.

-aytyg //occ w con and refl: -rojaytyg//. *vth.* tug, pull (in order to break), e.g., bending a branch to break it off. *See:* **-'apyn, -ka, -pyhyg**. *Alt:* **-ayvyr**.

Tenh: =. **Arojaytygahi ji ga. Gwerojaytygahi ga hẽa.** I pull him (i.e., on his arm). He pulls her (i.e., on her arm).

Am: =. **Gwerojaytykahi ga. Ipohyi ga pe.** He really pulls it. It is heavy for him.

-aytyryg *vth.* dry out, e.g., a pan on the fire.

Tenh: didn't know.

Am: gave: **Gwaytyry. Jypivuhu tata.** It dried. The fire was very black.

-ayvahiv ***(Tenh)*** *vth.* dream. *Alt:* **-ayhuv**.

-ayvar *vth.* give another a bad time as children do each other, pester, argue and fight because of ill temper, spat. **Gwayva ga hẽapira.** He fought her clothes, i.e., he tore up her dress. *See:* **-'akav, -irarõ**. *Alt:* **-'iğayvar, -porayvar**.

Tenh: =. **Ojogwayva ğa ga rehe.** They argued with each other about him.

K: =. **Gwayva ga hẽa rehe.** He fought because of her.

Am: =. **Ojogwayvadn ğa. A'ero ğa jovayvari (or jogwayvari). "Ndepejovayvari ko xi," e'i.** They argued with each other. Then they argued with each other. "Don't (you pl) argue with each other," it (he?) said.

Uru: =. **Ojogwayva (or Ojovayva) ğa; ndererayvari.** They argued with each other; don't (you sg) argue.

-ayvekwera *sh.* difficult and painful thing especially the first time one does it. *See:* **-ahy, -mive'ea**.

-ay'via //gen occ w aug: -ay'viuhua//. *sh.* fine misty rain. *See:* **amana**. *Alt:* **-ayviku'iuhua**.

Tenh: =.

Am: preferred instead -kyra'viuhu. **Amana kyra'viuhu. Ha'viuhu.** The rain rained a little bit. A little bit of rain.

-ayviku'iuhua *sh.* very light rain or sprinkle. *Alt:* **-ay'via**.

Tenh: prefer: ayvi'kujuhua [HP: probably ay'vikujuhua.].

ayvu *adv.* near. *See:* **ira'agwa**. *Alt:* **aygwa**.
Tenh: instead said yvy ~ yvu. **Yvu hete (or Yvuete) ga ami. Irupe'i ga ami.** Really near he stood. A bit far off he stood.
Am: =. **Ayvu hete ga reni. = ira'agwa** Really near he sat. = near

-ayvur *vth.* swell, e.g., rice when cooking, manioc flour when mixed with water.
Tenh: =.

-ayvyr *vth.* splinter off, break out, e.g., a piece of wood from the whole. *See:* **-ka**. *Alt:* **-aygwe'rog, -aytyg**.

-ayvyra *sh.* chips, shavings. *See:* **-a'ya**.

E - e

e *interj. Alt:* **eee**.

e- *p1 and p2.* you singular imperative. *See:* **a-, ere-, nde-, pe-**.
Tenh: =.
Am: =.
Uru: =.

e- *p3.* you, your singular. *See:* **i-, nde-**.
Tenh: =.
Am: =.

-'e *vi (irreg).* say; This verb is irregular and has the following forms: a'e (1st per sg), ere'e ~ ere (2nd per sg), e'i (3rd per sg and pl), oro'e (1st per pl excl), xa'e (1st per pl incl), pe'e (2nd per pl), ei (Const 2), javo (Const 3); ere (2nd per sg posi imp); pe'e (2nd per pl posi imp). **Tereterei ga pe.** Don't (you sg) talk and talk about him. **Nda'enda'ei ji ĝa pe!** I did not talk and talk about them!
Tenh: = as above with exception of 2nd per sg which is only ere; also with exception of 2nd per pl posi imp which fluctuates between pe'e and pe'ji. Gave as well the following: **nda'ei, ndere'ei, nde'i, ndoro'ei, ndia'ei, ndape'ei** negative forms of lst per sg, 2nd per sg, 3rd per sg and pl, lst per pl excl, lst per pl incl, 2nd per pl **ta'e, tere, te'i, toro'e, xa'e** positive forms with desiderative of lst per sg, 2nd per sg, 3rd per sg and pl, 1st per pl excl, 1st per pl incl **ta'eyme, terei, te'iyme, toro'eyme, xa'eyme, tape'ei** negative forms with desiderative of lst per sg, 2nd per sg, 3rd per sg and pl, 1st per pl excl, 1st per pl incl, 2nd per pl (the 2nd person forms are the same as negative imp forms) **Oro ga ei.** And he said. **Oro ga hoi javo.** And he went saying. **Oro i'ei.** And it (inanimate) said. **O'ea rupi katu ĝa nduri.** Right according to their saying they came, i.e., they came at just the time (day) as they said they would. **Tuhẽ po ti ihoi garembi'ea rupi.** It really went according to his past talk, i.e., it happened as he said it would (or his promise was fulfilled). **Ehoa'ja ti ĝa pyri erame ti ji rura'javi pe pyri.** When (he) says (to me) go again (you sg) near them I will come again near you pl. **"Pehe po ti peapy oina nehẽ xa'e ti ĝa pe ĝandekoa rehe javo," ei ga.** "You pl emph will sit sitting saying let us incl say to them about their conduct," he said.
Am: see above under definition the individual listing of the form of the verb to say.
Uru: see above under definition the individual listing of the form of the verb to say.
Usage: 1 //occ w caus: -mbo'e; person taught is the obj; object taught is followed by rehe; const 3: -mbo'javo//.
— *vt.* teach. **Ĝa mbo'e ji ikwatijara rehe.** I taught them about writing, i.e., I taught them to read and write. *See:* **-ĝita, -ndyhyg**.
Tenh: = with the exception of const 3: -mbo'eavo.
Usage: 2 //occ w refl and caus: -nhimbo'e; const 3: -nhimbo'javo//.
— *vi.* learn. *See:* **-'iĝ**.
Tenh: = with the exception of const 3: -nhimbo'eavo.

-'ẽ //pl subj only//. *vi.* leave from within, disengage, disembark. *See:* **-a'mbog, -'apapyu, -ejar, -hev, -hir, -mbu, -pe'a, -por**. *Alt:* **-eakwara'ẽ, -hem, -po'ẽ**.
Tenh: =. **O'ẽ ĝa.** They disembark.
Usage: 1 /occ w con: -no'ẽ//.
— *vth.* leave with; peel. *See:* **-ape'og**.
Tenh: =.
Usage: 2 //occ w caus: -mo'ẽ//.
— *vt.* choose out, count; drive out.
Tenh: = gave, showing counting on the fingers: mokõi mokõi; and then said that when go past the 10 fingers say: Oho ahepya rehe. A'ereki ĝande'yja. (It goes to a person's feet. Because they are many.).
Am: =. **Amo'emo'ẽ ji ĝa. Amo'emo'ẽ ji**

mbatera. I chose them. I chose the things.
Usage: 3 //occ w refl and caus: -nhimo'ẽ//.
— *vi.* choose from among one's group. **Onhimo'ẽ ga xave'ea. [HP: Probably should be xave'ero.]** They chose from among themselves old men.
Tenh: =.

-ea- *sh.* eye, seeing. *See:* **-pirig**. *Alt:* **in numerous combinations: -ea-, -eha**.

-eagwyryv *dh. Alt:* **-ehagwyryv**.

-eahir //occ w (h)ugwi//. *dh.* drop eyes from, glance at, i.e., not look well at or after a person; w neg: look well at someone, even to stare at, look after someone well (also -epiakatu). **Ndajireahiri ji ga hugwi. Oro ga nhinotĩ no.** I did not drop my eyes from him, i.e., I stared at him (as he was attractive to me). And he did not hide himself also (didn't deny it?). **Ymyahũve'ea ndaheahiri ga. = Nomoka'nhymi ga.** The long-ago things he did not just glance at. = He didn't forget them. *Alt:* **-epia**.
Tenh: only gave meaning glance up at a person and then down again; w negative: stare.

-eahy *dh.* crying, teary eyed. *See:* **-jehe'o, -maran**.
Tenh: =.
Am: =. **Ojehe'o.** He cried.

eaji'i *adv.* near future., e.g., day after tomorrow. *See:* **ayvu, ti**. *Alt:* **heaji'i**.
Tenh: today, tomorrow.

eajije *adv.* day before yesterday, the other day. *See:* **kia**.
Tenh: didn't record.

eako'ẽ *adv.* after tomorrow. *See:* **eaji'i, ti**. *Alt:* **ko'engwe**.
Tenh: gave aeko'ẽ in a couple days (I'll go).

eako'engwe *adv.* couple days ago. *Alt:* **ko'engwe**.
Tenh: preferred aeko'engwe in 3 days (I'll go).

-eakwajytayhyga //-eakwajytayhyga ~ -eakwarajytayhyga//. *sh.* eye spectacles.
Tenh: no, said it meant: his eyes are very white; gave for eye glasses: -eakwararupiva'ea.
Uru: gave instead -eakwara ra'angava.

-eakwakatua *sh.* good eyes, able to see well. *Alt:* **-ea**.
Tenh: =.

-eakwapig *dh.* eye nerve jumping. *See:* **-por**.
Tenh: didn't know this meaning; gave: Gweakwapi ga. (He had his eye bitten by an insect.).

-eakwapuru'ndahu *dh.* big eyed like a hurutauhua owl.
Tenh: =.

-eakwapyjuuhu ***(Tenh)*** *dh.* white around eyes.

eakwapykwara ***(Tenh)*** *sh.* eye hole. *Alt:* **eakwara**.

-eakwapypereuhu ***(Tenh)*** *dh.* sunken eyes.

-eakwapypojuv *dh.* cry until face is tear-stained.
Tenh: didn't know.

-eakwara *sh.* eye. *Alt:* **-ea-, -eakwapig, -eakwapykwara, -eakwara'ẽ, -eakware'yma, -ea'yitiğa, -ea'ynhakwara**.
Tenh: =.
K: =.
Am: =. **Ikatu jireakwara ihohava. Irupe jireakwara hoi.** My eyes are pretty, the things that go, i.e., I have good eyesight. A long ways my eyes go.
Uru: =. **ahereakwara ra'angava** a person's eye picture, i.e., a person's eye glasses
Usage: //occ w recipr plus -epia'ngu: -jogweakwa repia'nguhuavo//.
— *vi.* eye each other as lovers do.

-eakwara ra'angava ***(Uru)*** *sh.* eye glasses. *Alt:* **-eakwara**.

-eakwara'ẽ *dh.* pop-eyed or wide-eyed as with fear. *See:* **-kyhyji**.
Tenh: =.

-eakwarahi ***(Tenh)*** *dh.* hurting eyes.

-eakware'yma *sh.* blind, without seeing. *See:* **-opetiğa**. *Alt:* **-ea'yitiğa**.
Tenh: preferred ndaheakwari.
Am: preferred ndaheakwari.

-eakwav *dh.* to befriend, think about or consider someone; w negative: ignore, have nothing to do with (even dislike) a person. **Ndaheakwavi nhande koty.** They did not see to our incl side, i.e., they don't look our way.
Tenh: gave instead: Ndokwavi nhande koty. (They did not pay attention to us, nor visit us, etc.).

-eakwen *dh.* smell, e.g., good, clean or perfumed after taking a bath with soap or after applying powder or perfume. *See:* **-ambype'a'gi, -apynhekyi, -emokatiğ, -etun, -katiğ, -kavihe -pihe, yvaty'rag**. *Alt:* **-pytuakwen, -yvyrakwen**.
Tenh: smell bad like rotten fish, like odor given off by wild pig glands. Some said kerosene was bad smelling and others said no. They gave katiğahiva'ea for nice perfume. Gave the verb form as vi: Ereakwẽ nde. (You sg smell badly). Said a good smell was -katiğ.
Am: = smell good and referred to it as being ikatu.
Uru: = smell good, like the honey hehira which is heakwenahim. When it is a bad smell they say -kaxiğ or i'agahi.

-eaporoğita //-eporoğita ~ -eaporoğita; 3rd per:

heaporoğita//. *dh.* to have a good or bad spirit, disposition, attitude, temperament, opinion; to have a spirit of wisdom, comprehension, imagination, cognizance, contemplation; to maintain standards of the culture. **Heaporoğita Mbahira.** Mbahira is intelligent, i.e., he knows about everything and how to do it including bad things. **Heaporoğita hẽa.** She has a good spirit, i.e., she thinks to do things for her mother. **Ga rehe po hẽa reporoğitaro.** She is thinking of him all the time, i.e., in love with him. **Tiruahũ gareporoğita.** His temperament is bad, e.g., he can't take a joke, gets angry easily, has a bad spirit in general, agitated (like a pajé or shaman). **Pyry hete po gareporoğita.** His spirit is very good, i.e., he is always happy, doesn't get upset, gives things to people, able to explain things well. **Ji nda'ei ğa pe nanhireaporoğitaatyvi.** I didn't say that to them, I didn't miss my standards, i.e., I didn't say things to them, not going against my standards. **Naheaporoğitagwavi ga upa a'ero. Orereporoğitagwava rehe pe ndekoi.** He was unsuspecting, not cognizant being then, i.e., he did not know that another was coming to do him harm. You were wanting us excl to be alert to orders. **Nanhiaporoğitağwami a'ea.** I don't even have to contemplate about that (I already know I want to marry him). **Tiruahũ po hẽareaporoğita hẽakaği pe.** Her thoughts were probably bad in her head. (Said when she was all mixed up and couldn't decide how to pack.) *See:* **-apyaka, -'arõ, -a'uv, -gwa'uv, -karakatu, -kwahav, -kwav -mbaragwahav**. *Alt:* **-ğita**.

Tenh: = all forms: -eaporoğita. **Amondo ji nhireaporoğita imohina ğa ndehe.** I put my mind (or concentrate my efforts) on sitting it on them, i.e., I respect them, am considerate of them. **Pemondo ti penheaporoğita pendekote'varuhua rehe.** Think how bad you are, reflect on it. **Akwaha ji pendeaporoğita.** I know what you pl are going to do. **Heaporoğita pyahu ga.** He is new-thoughted, i.e., he is talking about something new, has new ideas. **Nhireaporoğitaatyvi, ga ei ji ve.** It misses my thoughts, he said to me, i.e., it is not what I want to do, that which he said to me. **gareaporoğita rupi = garemimbotarimo** (he did) along the lines of what he thinks = the thing liked by him **Ako ji nhireaporoğita rehe.** I am on my own thoughts, will, i.e., I'm my own boss. **Marã nereaporoğita?** What do you think about this, i.e., what is your opinion? **Akwaha ji ğapy'a. Jireaporoğita ji.** I know their insides, i.e, what they think or are. I am able to discern.

Am: =. **Ikatu gareaporoğita. = Moğita katu ga.** He has good thoughts. = He converses or teaches well.

Uru: =. **Heaporoğita ga. = Okwaha.** He knows.

-eapy'a *sh. Alt:* **-ehapy'a**.

-eapykağa ***(K)*** *sh.* eyebrow bone. *Alt:* **-ehapykağa**.

-eapykavirianuhũ ***(Am)*** *vth or dh.* make lines out from the eyes on women. *Alt:* **-'apykwarun, -eapykwarun, -openhana**.

-eapykwarun *vth.* put soot on eyebrows and around eyes, or just around the eyes. *See:* **-kavur, -pyhun**. *Alt:* **-'apykwarun**.

Tenh: = and added: the black around the eyes does not necessarily have to be painted.

Am: =. **Heapykwarũ ğa. = Imohũ ğa nhandypava….** Put soot on eyebrows and around the eyes = They caused to be black nhandypava… (putting on nhandypava?). See also -eapykavirianuhũ

-eapykwaru'nağuhũve'ea *sh.* 1) eyebrows that come together and grow down on the nose. *See:* **-etyvatava**.

2) — *sh.* //w h- initial// big bee like the mama'ngauhua; has honey like sugarcane juice. *See:* **hehira**. *Alt:* **-eapykwarunuhũve'ea**.

Tenh: did not know.

-eapykwarunuhũa //occ w h- initial//. *sh.* bee, honey. *See:* **hehira**.

Tenh: no, said it meant: dark eyed.

-eatururu *dh.* cry with tears rolling down cheeks. *See:* **-jehe'o**.

Tenh: =.

-ea'ỹhovy'ive'ea *sh.* blue eyed. *Alt:* **-ea'yhuna**.

-ea'yhuna *sh.* dark, generally brown, iris of the eye. *Alt:* **-ea'ỹhovy'ive'ea**.

-ea'yiğwa'ngive'ea //occ w h- initial//. *sh.* tinamou. *See:* **inambua**.

Tenh: no, said it meant: red-eyed.

Uru: no, said it was yva'ia fruit.

-ea'yitiğa *sh.* eye covered over with white due to damage, blindness, cataracts. *See:* **-opetiğa**. *Alt:* **-eakwara, -eakware'yma, -e'ogahiv**.

Tenh: no, said it was the white part of the eye.

-ea'yiti'ngive'ea //occ w h- initial//. *sh.* parakeet. *See:* **jurujuru'ia, kiki'ria**.

Tenh: didn't know.

-ea'yititinguhuve'ea //occ w h- initial//. *sh.* 1) bird.

Tenh: didn't know.

2) white corn, white beans. *See:* **avatia**.

Tenh: didn't know.

-ea'ynha *sh.* eyeball.

Tenh: =.

-ea'ynhakwara *sh.* eye socket. *Alt:* **-eakwara**.
Tenh: =.

-ea'yra *sh.* seat of sight. *Alt:* **-eha**.
Tenh: preferred -ea'ynha'ytA (pupil?) and said it looked like it had people in it.

-e'ẽ *dh.* sweet. *Alt:* **-e'ẽhava**.
Tenh: = and added it could also mean salted sufficiently to be tasty; however the word for something that is good and tasty is heheva'ea. **Nae'īva'ea. E'ẽ amboja. He'īva'ea.** A thing without salt. The food is good, i.e., has salt or is sweet. A thing that is sweet like honey.
Am: = also gave he'eahim.
Uru: = also gave he'iahim for salt; e'ẽ te for nhukypana which is made into salt.
Usage: //occ w g̃w-: -g̃we'ẽ//.
— *vth.* sweeten. *See:* **-kotī**. *Alt:* **-e'ẽhava**.
Tenh: gave instead -moe'ẽ.

eee //also e, ehh//. *interj.* 1) dismay. **Eeee! Omondy reki Tandavuhua ji'ava ra'e.** Ooohh! Tandavuhua has set my hair on fire in the end recently (not witnessed).
2) disappointment. **Ehh! Eki ndo'ari.** Nuts! Because he didn't catch any fish.
3) disgust, sarcasm. **Ehh! Mbaragwara ymya ko nde mbaragwara!** Bah! Fool for a long time you sg are a fool! *See:* **-kwerai**.
4) distaste. **Eee! Ipojy po.** Ugh! This possibly is creepy, i.e., gives a person the creeps. *See:* **-mbituv**.
5) puzzlement. **Ehh! Pero po itakyuhuite inoĝi raka'e.** Umm! There perhaps only a big rock for a long time unwitnessed, i.e., there's only been a big rock there for a long time. *See:* **a**.

-e'ẽhava *sh.* sugar bowl, sugar. *Alt:* **-e'ẽ**.
Tenh: =.

-eha *dh.* see well, have clear vision. *See:* **-epiag, -ma'ẽ**. *Alt:* **-ehapyg, -ehapyteramo, -eakwav, -ea'yra**.
Tenh: =. **hehae'ỹve'ĝa** ones without sight, i.e., blind ones
Uru: preferred: Heakwa ga.

-ehagwyryv //3rd per irreg: heagwyryv//. *dh.* erratic or irregular behavior or conduct, i.,e., drunk, crazy, nervous and easily scared, e.g., a child who jumps at noises and cries much. *Alt:* **-apyingwyryv, -'gwyryha**.
Tenh: = all forms -eagwyryv; can also mean dizzy.
Am: = 3rd and some other persons are -eagwyyryv; can also mean dizzy. **Opyryrỹ ga. Ndereagwyry po xi nde nehẽ.** He spun around and around. (So you say to him:) You sg will be dizzy.
Uru: can mean dizzy. **Nhiatimani heagwyry nehẽ. …ereho anhaĝa po pe nehẽ.** He circled around…he will be dizzy. (So you say to him:) …you sg will go into the hands of the apparition (spirit).

-ehãi //-ehanh- prec v//. *dh.* big. **Aerẽ yhya rehanhamo.** Afterwards the water (lake) became big. **Hehaihãi nhiakaĝa.** My head became big, i.e., I was afraid. [HP: According to reduplication rules it should be hehãehãi.] *See:* **-auhu, -hu, -kyhyji, -py'a**.
Tenh: = often preferred -ehõi, eonhuhũ or ehonhuhũ.
K: =. **Hehanhuhũ oroapo. Ihãi.** Very big we excl made it. It's big.
Am: = with differences in below conjugations: **Hehanhuhũ. Ehãi etea. Hehãi ji (not: jirehãi ji).** It is very big. The river is big. I am big.
Uru: = preferred -ehõi and have some differences in below conjugations: **Jirehõi ji (or Heõi ji). Hehõi hẽa. Perehõi pe. Orerehõi ore. Nhanderehõi nhande.** I am big. She is big, You pl are big. We excl are big. We incl are big. **Ndahepiagi ehõiva'ea.** I didn't see the big thing.

-ehaite *dh.* emotional, e.g., crazy about the opposite sex; excitable, running here and there, never quiet; negative used for describing a child who is very quiet and doesn't play much; negative describes fish when they don't scare easily and therefore can be killed easily. *See:* **-akwahav, -koi, -nharũive, -tiririg**. *Alt:* **-ehagwyryv, haite**.
Tenh: =. **Ĝa ndehaitei.** They are not crazy about the girls (after they marry). **Nomboeaitei ga ji ve.** He does not cause excitement for me, i.e., he (the child) doesn't wander around so doesn't cause me any trouble.
Am: = said it described an animal in the jungle that is wild and won't come when whistled or imitated. **Nhahajatei.** It is emotional. **Ndahaite. Ndiheitei. Ndiahetei. (all variations of negative)** It is not emotional.

-ehaitya //3rd per: heraitya, others: -rehaitya//. *sh.* wax used for waxing bow cord and the cord to tie arrow tip onto rod; obtained from a tree by the same name by cutting the tree along the bark and scraping the bright yellow milk after it hardens; it is mixed with soot and hung over the fire to smoke until completely hardened; according to belief if women touch the wax it won't stick well onto the cord. *Alt:* **-eraitya**.
Tenh: = the sap or milk is bluish (greenish?) until it is boiled at which time it becomes black. It makes the bow cord sticky as well as stiff (ijy)

so that it sticks to whatever it is tied.

Uru: = said that when making a tapir-teeth necklace for his wife he puts this wax between the tapir teeth to hold them together and said: Ore imbojari…heraitya… (we excl cause to hold together…wax…).

-ehanh *dh. Alt:* **-ehãi**.

-ehapy'a //3rd per irreg: gweapy'a or gwehapy'a//. *dh.* stroke, attack of bad illness from unknown cause. **Ga rehapy'ai.** He had an attack. *Alt:* **-ehapykaã**.

Tenh: =. **Eapy'a ga.(or Gweapy'a ga).** He had an attack. **Jireapy'a ji karugwara.** I had an attack of sickness.

-ehapyg *vih.* cover eyes. *Alt:* **-eha**.

-ehapykaã *sh.* brow. *See:* **-etyvatava**. *Alt:* **-eapykaã, -eapykwarun, -ehapy'a**.

Tenh: said it was the bone of the eyebrow.

K: -eapykaã.

-ehapyteramo *sh.* expression used of one highly esteemed. **Ãandehapyteramo ga rekoi. Gave as explanation: Ga rehe nhande japyakai koji'i. Gave the opposite as: okoteheve'ga.** He is in the center of their eye, i.e., he is the "apple of their eye". Explanation: On him we incl think more. The opposite: a person of no account.

Tenh: =. **Jirehapyteramo ga rekoi.** Right here in the middle of my eye he (my son) sits, i.e., in front of me he sits (indicating he doesn't get lost from me).

-ehe // hehe when not when prec by object, -gwehe and -he in comb//. *rrh.* 1 location) on top of, on. **oreakaã rehe** on top of our excl head *See:* **-'ar, -vo, yvate**.

Tenh: =.

Am: =. **Omondo ji hehe.** I put it on it. **Oyvõ ãga inimboa rehe.** They threaded (beads) on the string. **tapi'irareheva'ea** on the tapir things, i.e., tapir ticks **Opyryrỹ kwara nhande rehe.** The sun turns on us incl, i.e., the sun is overhead.

Uru: (?) When shown a book on top of a pencil, he said: Amondo ji i'arimo. I put it above (on?) it.

2) for, after. **Tepejori ji rehe.** Don't come for me. *See:* **pe**.

Tenh: =. **Gara rehe ti nde hoi nehẽ?** For what will you sg go?

K: =.

Am: =. **"Hehira rehe ji hoi koro," oro'e ore.** "After honey I go now," we excl say.

3) because of. **Koa rehe po ti kaitu ji rekoi nehẽ.** Because of this all the more I will live. *See:* **a'ero, a'i, tehe**.

Tenh: =.

Uru: =. **Ndoro'ui hakuva ipita'ngi'ga rehe.** We excl do not eat hot (things) because of the baby (or his navel will fall out).

4) //used with subjective cases//. **Hẽa nhimbohovajari nhande rehe.** She is angry at us. **Jireko pota ji ãga ndehe.** I desire to be on them, i.e., kill them. **Ojipy ga ahe rehe.** He avenges himself on a person, i.e., he takes revenge, pays one back. **Ahekatu ko ji garera rehe.** I know his name.

Tenh: =.

Am: =. **Ikwerai ga ga rehe.** He's tired of him. **Ga rehe jate ãga jikogi upa.** Only on him do they depend being.

Uru: =. **Onhimyrõ ãga ahe rehe.** They are envious of us. **Ako ji ga rehe nhirembirekoa. Ajiko ji ga rehe.** I like him my husband. I depend on him (or trust him). **Norojipokwahavi hehe.** We excl are not accustomed to that. **Ikwahy ga rehe.** (When we don't eat that) it has good results for him.

Usage: 1 //occ w recipr or refl: -jogwehe or -jihe//.

— *rrh.* on each other, on one's self. **Oko ãga ojogwehe.** They were on each other, i.e., they fought each other. **Imongyi ojihe kupitiã ga.** He rubbed termites on himself. **Okwaha ga ojihe hẽara'yra. = Okwaha ga hẽara'yra opajivo.** He knew in himself her son. = He knew about her son by means of his occult powers, i.e., no one told him.

Tenh: =.

Uru: =. **Okwaokwa ãga ojogwehe.** They hit on each other, i.e., they hit each other. **Ojiko hete ga ojihe.** He has much confidence in himself.

Usage: 2 //occ w suffix -i plus katu//.

— *rrh.* to. **hehei katu** (he came) right to the spot **Ojogwehei katu teni.** Right on each other they sit. (Said when the point of one arrow points to (and meets) the point of the other.) *See:* **pe**. *Alt:* **-ehemo'i, -eheve**.

Tenh: =.

-ehegwara *sh.* 1) female genitals, the vagina. *See:* **-gwara, -kwara**.

2) //w h- initial// part, not the main, something that complements or completes, e.g., a snack of cakes with coffee, pen top, untied hammock cord. *See:* **-embya, -pyaro'vog**.

Tenh: = and said that when they have the party mbotava and have meat, it is eigwara (egwara); but when they only have nuts and farinha and no meat it is ndahe(i)gwari. Also gave café reigwara (crackers with coffee).

-ehemo'i ***(Tenh)*** *rrh.* on ahead, a little further.

Hehemo'i; nhande rehemo'i. It's a little further ahead; a little further ahead of us incl.

-eheve //~ -heve; equal with object animate or inanimate; equal with subject if with intransitive v//. *rrh.* also, with. *See:* **no, vahevi**.
Tenh: =. **mbiara sal reheve** meat and salt also, i.e., meat with salt
Am: =. **O'u ga nhahã jykyra reheve.** He ate Brazil nuts along with salt.
Uru: =. **O'u ga mbiara jykyra reheve.** He ate meat along with salt.

-eheve- //plus -hẽa, -'ga, or -'ğa//. *sh.* people who live with or near someone or work for someone.
Tenh: =. **jireheve'ğa** those who live near or with me, those who work for me **Ore ko pendeheve'ğa rũi.** We excl are not your pl followers (or not your chiefs!?)

ehhh *interj. Alt:* **eee**.
Tenh: =.

-ehohyga ***(Tenh)*** *sh.* one who is born later; second in command; one who is less of a chief, eg, a chief's substitute. **hehohyva'ea; garehohyve'ga; ğandeohyve'ğa.** that which is later or less; the one later or less than he; the ones who are later or less than them.

-ehõi ***(Uru)*** //~ -ehonh-//. *d. Alt:* **-ehãi**.

-ehonh- *d. Alt:* **-ehõi**.

-ehyr *vth.* roast (rolled in leaves or not) by thrusting through with a stick and putting next to the coals. *See:* **-apy, -ka'ẽ, -pokig**.
Tenh: =. **Aehy ji. Gwehy ga. Tiehy nhande.** I roast it. He roasts it. We incl roast it. **hehyripyra** a roasted thing
Am: =. **Gwehy ga tajahua…. Omoka'ẽ.** He roasted the pig…. (He) roasted it (over the open fire).
Uru: =. **Vehy ga. Vehypotarahi ga.** He roasted it. He really wanted to roast it.

ei *interj.* response to patiakwa, hello.
Tenh: =.

ei *vi. Alt:* **-'e**.
Tenh: =.

e'i *vi. Alt:* **-'e**.
Tenh: =.

-e'iahĩ ***(Tenh)*** *dh.* very sweet.

-eikatua ***(Am)*** *s.* right hand; left hand: -javua (~-javoa) koty.

-eikwakutug *vth.* make child thin by making love with your wife or any other woman too soon after the birth of that child. *See:* **-anam, -andi'i**.

-eikwara *sh. Alt:* **-evikwara**.

-ejar *vth.* leave behind. *See:* **-'ẽ, -hir**.
Tenh: =. **Aeja. Gweja. Tiheja.** I leave behind. (He) leaves behind. We incl leave behind. **Ga ndorerejari ğapo pe.** He didn't leave us excl in their hands (connotation: for them to kill or hurt us).
Am: =. **Oho nhande reja.** (She) went leaving us incl. **Avujipava oka'nhymbabm ore reja.** The now-dead relatives all died leaving us excl.
Uru: =. **Onhaonha ore reja.** (The pigs) ran and ran away from us excl. **Oho pa ji reja.** (They) all went leaving me behind.

ejua ***(Tenh)*** *s.* honey. *See:* **hehira**.

-ejugwe *vth.* swear at, talk badly about, threaten. *See:* **-'anga, mbaragwara**.
Tenh: =. **Gwejugweuhu ga hẽa.** He made fun of her.
Uru: did not know.

-ekar *vth.* search for. **Oro ahe ypy pe typyvy a. Oro ore rekoi ahe reka.** The now-dead person actually drowned in the depths of the water. And we excl were, searching for him. **Ndohekaekari ga onhi'iğa.** He doesn't have to search for his talk, i.e., he doesn't have to stop and rack his brain to know what he's going to say when he talks. *See:* **-apyaka, -gwyruv, -hareko, -myrõ**.
Tenh: =.
Am: =. **Oho ga okahupa tapi'ira reka.** He went hunting looking for tapir. **"Pevo'i po ahe mo reka," oro'e ore mbatera pe.** "There a little ways perhaps a person searches for some," we excl say about game, things.
Uru: =. **Aho ji nde reka.** I went searching for you sg.

eki //also ereki//. *conj.* because, but, explanatory circumstances. **Oro ğa ndopyhypyhygi. Eki ğa nitamberei.** They didn't grab anything, i.e., they did not buy anything. Because they were not monied, i.e., they didn't have any money. *See:* **a'ero, a'i, oro, pe, reki**.
Tenh: = preferred a'ereki.
Uru: prefered ereki. **Ajiko hete ji ga rehe. Ereki ga oporavyky.** I really trust in him. Because he works.

-eki *vih. Alt:* **-ki**.

-ekihym *vth.* block passage, e.g., put up apparatus to stop fish from returning downriver, take shortcut to block off an escape. *See:* **-'apẽ**.
Tenh: =. **Aekiymba. Ğweki'ỹ ga. Oro ji hoi ekiymbava.** I blocked all. He blocked. And I went blocking all.
K: gave Ğwekihỹ ga onga. (He put up walls on the house).
Am: =. **Ğwexihybm. Oho ga ga rexihybm.** (He) blocked. He went and blocked him off.

-eki'yra *sh.* man's relative, i.e., a term applied by male to male of the same moiety and same

generation covering the same area, in a restricted sense, as -irũa. 1) brother. *See:* **-enotara, -evirive, -irũa**.
Tenh: = and applied it to older brother, whereas younger brother: -uvyr.
Am: = jirexi'yra'ga = my older brother; my younger brother: jiruvyra'ga.
Uru: = jireki'yra'ga (~ jirekire'ga) = my brother (did not say whether younger or older).
2) cousin: FaBrSo, FaBrDaHu, FaSiDaHu, MoSiSo, MoBrDaHu. *See:* **-endyra**.

-eko *vih. Alt:* **-ko**.

-ekoa *sh.* blood. *See:* **-gwy, -gwyhy, -gwypor**.
Tenh: = (see also -rua).
Am: =.
Uru: gave instead aherua; pointing to veins said aherua ipype (a person's blood in it.).
Usage: //occ w -gw-: -gweko//.
— *vth.* make another bleed. *See:* **-gwy**.
Tenh: preferred -mboeko.

-ekog *vi. Alt:* **-kog**.

-ekogwe ***(Tenh)*** *dh.* live on, to last (things or people); tekogweripyri (the place where no one dies.).

-ekohara'ga //occ w con: -erekohara'ga//. *sh.* chief's underlings, employees, followers; more specifically those immediately under the chief. *See:* **-eheve-, pavẽi, -uvihava'ga**.
Tenh: no, he is the chief, the one who commands his group, conducts marriages, etc., same as: -ekwara'ga [HP: kwa is possibly a contraction of koha.].

-ekoviara *sh.* man's dead child. *See:* **avujipava, -a'yra, -embiavykara, -japyka, pehea, viar**.
Tenh: man's dead son.
Uru: (?); when heard the term he gave: Omano ga. Ahã ahe. (He died. The one (now dead) is not.).

ekovo *conj.* result of, fault of, because judgment. **Ekovo ga arome'ỹ, oho reki ga a'ero kiro.** Because you didn't like him, in the end he went then now. *See:* **a'i**.
Tenh: =. **Ekovo ko ga javouhu ji ve ko.** (It happened) because he said in a big way to me recently.

-eko'vog *vth.* 1) spill or pour out. *See:* **-'apiramo, -'ar, -nhaĝ, -tui**.
Tenh: preferred -eka'vog.
Am: preferred -eka'vog. **Aheka'vo.** I poured it.
Uru: =. **spoke about nhukypan that is used in cooking and said: Aerẽ ore heko'vogi nhahã ipype.** Afterwards we excl poured the nuts into it.
2) //plus (h)ugwi// urinate. *See:* **-kurug**.
Tenh: didn't record.

-ekwara'ga *sh. Alt:* **-ekohara'ga**.

ekyhehua ***(Tenh)*** *s.* bee that cuts the hair of a person when they go near.

-ekyi //-ekyj- prec V//. *vth.* take out, remove, e.g., make a rung come out of a chair, take off clothes, pull card out of file, extract teeth. *See:* **-a'mbog, -amby'vog, -'apyaro'vog, -hem, -ho, -hyhyka, -ja'rog, -ky'vu, -'og, -ur**. *Alt:* **-apia'yekyi -ekyihava**.
Tenh: = and gave example: take thorn out of finger. **Ojiekyi jipoa hugwi.** It removed itself from my hand, i.e., it fell from my hand (see -pohir).
K: =. **Ojipirekyi karugwarapea.** The cockroach removed his skin.
Am: = same as: -pe'a. **Ipomoĝahim…a'ero ndohekyi.** Stick intensively…then it does not come out, i.e., smear ireitya wax on ta'akwara spear when tying the spear head on it and then it won't come undone. **Yhya ga omboku ahava ekyita. Ovĩ ga.** Water he heated removing the hairs (from the pig). He scraped it.

-ekyihava //occ w h- initial//. *sh.* utensil for removing, e.g., gourd, tin can. *See:* **-enimboyrua, -jarahava, mbaira'yvuhua, nhaetiĝa, y'a**.

-ekyj *vth. Alt:* **-ekyi**.

ekyva ***(Am)*** *s.* bee, honey. *See:* **hehira**.

-embea *sh.* lip, edge. *See:* **yembe yvyri**. *Alt:* **-embe- and -eme-**.
Tenh: =. **nhirembe'ia** my small mouth
K: =.
Am: =.
Uru: =.

-embe'aruhua *sh.* protruding lower lip.
Tenh: thick lower lip.

-embejihava //occ w t- initial//. *sh.* cold weather that makes the lips split.
Tenh: = also gave: **Jirembejihajiha ji. Ojihajiha nhirembea.** I am split lipped. My lip split and split.

-embepiririga //occ w t- initial//. *sh.* split or peeling lip because of the cold.
Tenh: gave instead jirembepurupuruguhu = my dry lips.
Uru: gave embeka'euhũ = lips heal up(?).

embeve'ea *sh.* promise, guarantee; (later gave: I'm nothing…I'm not a worker)(?).
Tenh: thought it might mean to make a hole in the lip: Jirembe pe ji japoi. = In my lip I make (it).

-embe'via *sh.* wrinkled-up lip, e.g., a child's lips when about to cry. *See:* **-aimbityryg**.

Tenh: gave instead: Hẽarembehĩmbehĩ okyhyjiavo. (She is wrinkled lipped being afraid, said when a child is about to cry and mother not let it.).

-embeypya *sh.* pubic region, the part of the abdomen containing the reproduction organs. **Nhirembeypya hahy.** My abdomen hurts (with birth pains). *See:* **-akwava, -myi**.
Tenh: =.

embe'yva *sh.* edge of an object. *See:* **-ataypya, yvyri**. *Alt:* **-ata rembeyvyra, yembe'yva**.
Tenh: =. **Hembe yvyrihĩ ko ga ruvi.** He lived on the edge of town.
Am: =. **Omondo ga imboja hembe'yva rehe.** He caused (the canoe) to go causing it to dock at the water's edge.

-embi- //-embi ~ -emi-; -mbi- after some nouns and refl and initial//. *sm.* by, preceded by doer of the action; nominalizes the object of a transitive verb. **nhirembiapoa** thing made by me *Alt:* **-embi- and -emi-, mbi'ua**.
Tenh: =. **Ahu ji jiremityma.** I walk among the things planted by me, i.e., in my field.
Am: =. **Garemimbotara atyvi. = Ndopotari ga nanongara.** It is not the thing liked by him. = He doesn't like such a thing. **aheremitymagwera** (speaking of a corn field) The thing planted by a person but now abandoned or already harvested.
Uru: =. **garemityma = Avo (ga) tymi je. Pevo ko mbatera ruvi.** that planted by him = Here (he) planted (?). There the plants are.

-embiar ***(Am) (Uru)*** *sh.* man's grandnephew: BrDaSo, SiSoSo; grandson: DaSo, SoSo, DaSoSo DaHuSo; woman's grandson: SoSo, DaSo. *See:* **-a'yra, -emymino-**.

-embiavykara *sh.* man's dead daughter. *See:* **avujipava, -a'yra, -ekoviara, -japyka, -ruer**.
Tenh: =.

-embireko *dh.* marry.
Tenh: =. **Aerẽ po ga rembirekoro hẽa pavẽi.** Afterwards he married her. **Tanhirembireko ti hẽa pav'ei. Enhimbireko ti!** I want to marry her. Marry (you sg)!

-embirekoa *sh.* spouse. **nhirembirekohẽa, nhirembireko'ga** my wife, my husband *See:* **-jara**.
Tenh: = either husband or wife; hembirekoa = married couple. **Ma'ẽga nembirekoa po hẽa rekoi nehẽ.** Who will be your sg wife?
K: garembirekohẽa (his wife); hẽamena'ga (her husband).
Am: = but prefer for husband or wife: jipyrivehẽa; jipyrive'ga; for husband only: ndemena'ga (your sg husband), ndejara'ga (your sg husband), takwanha'ga (my husband).
Uru: =.

-embirekoruama *sh.* fiancé, fiancée. *See:* **-gwer**.

embi'ua *sh.* food. *Alt:* **-embi'ugweja**.
Tenh: = that which is eaten.

-embi'ugweja *sh.* favorite food.
Tenh: =.

-embiukara *sh.* game meat. *See:* **mbiara**.
Tenh: =.

-emboa *sh.* long round thing, specifically: root; thread, cord; entire snake (mboja remboa). *See:* **-apoa, -hama**. *Alt:* **-emboypya, -enimboa**.
Tenh: instead insisted it had to be possessed: yvaporemboa (long root that goes along under the ground); does not refer to a thread nor cord; the body of a snake.

emboypya *sh.* beginning or point from which, specifically: seed potatoes from which the roots go out to make other potatoes; ancestor; according to one of the Parintintin this term would only refer to a male ancestor. *See:* **-a'ynha, -akywepohava**. *Alt:* **-emboa**.
Tenh: = when referring to ancestor added: po rimba'e (long ago).
Am: = and stated that Jai'i was the ancestor of the Uru-eu-wau-wau and mentioned that Mombura'ga's (now dead) father was Arepa; then said the Amundava's remboypya was Javija.
Uru: = when asked who their ancestor was, he replied: Ma'ẽga po rimba'e? (Who was it a long time ago?) and proceeded to give his grandfather as Avojupa or Jupa or Jupahua and added: Avujipava ẽga nupanupã. (The (now dead) ancestors hit and hit them.).

-embya *sh.* inferior part as opposed to the main or principal part, an addition, e.g., branch as opposed to trunk. *See:* **-akã, -apya, -jara**. *Alt:* **-embyahava, -emohemyhãihara'ga, -enymbava, -embyruera**.
Tenh: =.
Am: (?) gave hembykureuhu ~ hembukureuhu.

-emby'agahiv *dh.* too salty food.
Tenh: referred it only to the odor of the new manioc leaf which they pound in the pilão and then boil until dry, and boil again if still smelly, then mix with Brazil nuts that are pounded with some salt added.

-embyahava *sh.* branching off of a tributary from the main river. *See:* **ja'og**. *Alt:* **-embya**.
Tenh: = and gave instances of where the Maici River branches off from Marmelos River, Rio Branco and Rio Preto from the Marmelos River.

-embykureuhua ***(Am)*** //-embykureuhua ~ -embukureuhua//. *sh. See:* **-ja'og**. *Alt:* **-embya**.

-embyruera *sh.* remainder, rest.

Tenh: = also gave: **Naembyrueri.** Nothing left. **Nahembyrueri ẽga.** No one remained, all died. (see also -kupyr)

Usage: //occ w caus: -mohembyruer//.

— *vt.* cause to have remainders. **Nahemohembyrueri.** (They) caused the ones (now dead) not to have any remainders, i.e., they annihilated them.

Tenh: =.

-eme- *sh. Alt:* **-embe-**.

-emeg̃wag̃ //occ w caus: -mohemeg̃wag̃//. *vt.* make the lips red. *Alt:* **-memeg̃wag̃**.

Tenh: = make lips red eating peppers.

-emehu'ndive'ea *sh.* name of legendary Indian who was eaten by a snake. *See:* **Jyjygwera'ga**.

Tenh: -emehu'ndia (without ve'ea) = lips black with nhandypava.

-emi- *sm. Alt:* **-embi-**.

Tenh: =.

-emiarirõa *sh. See:* **-ymiarirõa**.

-emityma *sh.* plant. *Alt:* **matetyma**.

Tenh: =.

Am: =. **Oka'mbika'mbi avaxi aheremitymagwera. Onhemityma ga oka'mbika'mbi.** (He) broke and broke off (the ears of) corn, the thing he had planted. The thing he planted he broke and broke.

Uru: **Ikyrate penemityma. Ndixava'ei ve. Horyvahivuhu nhiremitymipyra.** The things you pl planted are really green, i.e., not ripe. They are not old yet. The thing planted by me is very happy, i.e., growing well.

emo ***(Tenh)*** *adv.* there. **emove'ẽga = pevove'ẽga** people from there **Emohĩ (~ emohũ) po ti nde hoi.** There intensely (a long ways off) go (you sg) (to visit another). *See:* **pevo**.

emo ***(Tenh)*** *conj.* adversative, frustrated succession; novĩa often in immediately preceding sentence and has same purpose and effect; novĩa superordinate, emo subordinate and therefore the one most likely to be omitted; appears to occur in declarative sentence only.

emo ***(Tenh)*** //occ in a final position in the clause//. *adv.* a very long time ago (and made comment that Jyjygwera'ga lived so long ago that even his father didn't see him; further back in time than raikwehe or hako); tends to occur with: po rimba'e. **nhaneremboypya emo** our incl ancestors a long time ago

Am: =. **Ymyahũ ki oreramonha ko ji'adn ẽga rehe emo novĩa. Oro ki ẽga rekoi ore rehe emo. Oro ki avujipava iẽwahembavi ẽga hugwi a'ero emo. Oro ko ore kokoty ore rekoi a'ero emo. Oroji'a ko ore ẽga rehe emo namia.** A long time ago our excl grandfathers were mixed together(?) with them a long time ago in vain. And those ones were on (against) us excl a long time ago. And our dead ancestors all fled from them then a long time ago. And we excl on this side were then a long time ago. We excl were mixed together(?) with them a long time ago that's sure. [HP: Probably ji'adn should be jihe'adn or jie'adn.]

Uru: =.

-emokatig̃ *dh.* smell from sucuriju anaconda, which smell causes the snake's victim to be nauseated. *See:* **-eakwen**.

Tenh: a good smell, e.g., hair oil. **Emokatĩ ava.** The hair has a good smell.

-emon *dh.* itch.

Tenh: -emon ~ -emun. **Jiremoemoenuhũ ji.** I itch a lot.

Am: -emon ~ -emun. **Emonuhũ (or Emonahĩ) garetymakag̃a ga pe.** It itches, his leg, for him. **Emunuhũ jiapyakwara; jiapyakwaremona. "Gara omoemunuhũ jiapyakwara?" oro'e ore.** My ear itches; the itching of my ear. "What causes my ear to itch in a big way?" we excl say.

Uru: =. **Emonuhũ. Emonahĩ.** It itches in a big way. It itches intensively. **Jiremonuhũ ji.** I itch in a big way.

-emovyg *dh.* itchy. *See:* **johara, -pipopiava**. *Alt:* **-emon**.

Tenh: =.

K: =. **Embovy ji ve.** It itches me.

-emovyve'ea *sh.* itch. *Alt:* **-emon, -emovyg, -vyg**.

Tenh: =.

-emun ***(Tenh)*** *dh. Alt:* **-emon**.

-emyhãi //also -akamyhai'iuhũ//. *dh.* branch out, spread out, e.g., tree branching out, watermelon vines spreading.

Tenh: =.

Usage: 1 //occ w i- initial, caus and sm: -mohemyhaindava//.

— *s.* seed for planting.

Tenh: =.

Usage: 2 //occ w refl and caus: -nhimohemyhãi//.

— *vi.* to generate many children, grandchildren, etc. **Onhimohemyhãi ẽga.** They generated many descendants. *See:* **-a'yra**.

Tenh: = and said: Nhandera'yiro ga japoi. (He makes (them to be) as our incl children.).

-emymbava ***(Am)*** *sh. Alt:* **-enymbava**.

-emyminoa ***(Am)*** *sh. See:* **-amonha, -jaryja**. *Alt:*

-ymyminoa.

-en- *vih. Alt:* **-endava, -hin**.

-endava *sh.* sitting place. **Ojiupi ga g̃wendava rehe.** He climbed upon his sitting place, e.g., chair, throne. *Alt:* **-en, -hin**.

-enduv *vth.* listen with respect, pay attention, understand; with -katu: hear and obey. **G̃wendu te'varuhu po ga.** He possibly did not hear well. or He heard incorrectly. **Nhiremienduve'yma ga ruri.** In my state of not hearing about it (before hand), he arrived, i.e., he came without notifying me of his intentions of coming. **Nde nhiremienduve'ỹi mbatera ereapo.** You sg made it without my hearing about it, i.e., I didn't know you made it. **Oro hẽa hendukatui nhinhi'iğa tapy'ynhapira rehe.** She heard well my talk (my asking in a letter) for a dress (and gave it to me). **Ahendu katu ji ikwatijara onhi'ī g̃waramo ji ve.** I hear well (read) the writing because it talks to me. [HP: Probably should be onhi'iğa.] *See:* **-'apyha, -apyaka**.

Tenh: =. **G̃wendu katu ga hẽa.** He listened well to her and did what she said.

K: =. **G̃wenduvahip hẽa. Noğwendukatui ga.** She did not hear well. He did not hear well.

Am: =. **G̃wendu ga. Nohenduvi ahe mbatera. G̃wenduvahi.** He hears. A person does not hear things. He hears slightly. **Pehendu katu nhinhi'iğa, e'i ore ve.** Hear well (you pl) my talk, (he) said to us excl, i.e., you are to obey me.

-endy *dh.* glisten, glimmer, specifically: salivate; lit, flare up or burst into light, spark, diffuse light, shining; throb, e.g., a hurt hand, headache. *See:* **-endy'jav, -enyhym, gwou, -mun, ndy, -ndyg, nhahyendy**.

Tenh: =. **Endypu!** It lit up!

Am: =. **Okytykyty ga tata'yva tambo'adn javo. Hendy xiro.** He rubbed and rubbed the fire stick saying I want to cause it (a spark) to fall. It lit now.

Uru: =. **Hendypundypu g̃a okovo.** They ignited it (repeatedly).

Usage: 1 //occ w g̃w-: -g̃wendy//.

— *vth.* make another salivate.

Tenh: not know.

Usage: 2 -mohendy.

— *vt.* make fire burn or flare up by fanning.

Tenh: =.

Am: =. **Amoendy ji tata.** I lit the fire.

-endya *sh.* saliva. *Alt:* **-endy, -endy'y, -enyhym, -enyvukon**.

Tenh: =.

K: =. **Erenhendyvokõ nde.** You sg swallowed your spit.

Uru: =. **nhirendya** my spit

-endy'jav *dh.* shiny, e.g., gold, silver, or tin can when it reflects light.

Usage: //occ with caus: -mohendy'ja//.

— *vt.* cause something to shine, maybe by shining light on it.

Tenh: =.

-endyjuipor *dh.* slobbering, frothing, e.g., baby drooling, mad dog, dying person. *See:* **-mun**. *Alt:* **-endya**.

-endypug //occ w caus: -mohendypug//. *vt.* inflate, e.g., blow up a ball, make bubbles.

Tenh: = ignite well with a puff, as straw does when lighted; to catch on fire. **Pevova'ea yhya hendypugahi'vi.** The water there bubbles out intensively (clean and without dirt).

-endyra *sh.* man's relative, i.e., term applied by male to female, same moiety, same generation and covers the same area in these cases as -kuja. 1) sister. *See:* **-irũa**.

Tenh: =.

Am: = vocative: kui'i; also man says this of his half sister, i.e., FaDa.

Uru: =.

2) cousin: FaBrDa, FaSiSoWi, MoBrSoWi, MoSiDa. *See:* **-eki'yra**.

Tenh: didn't gather this data.

3) wife's FaBrSoWi, FaSiDa, MoBrDa, MoSiSoWi.

Tenh: didn't gather this data.

-endyva *sh.* chin.

Tenh: =.

K: =.

Am: = and gave hendyvapajuhua for loose skin under chin.

-endyvahava *sh.* beard. *See:* **-etyvapehava**.

Tenh: =.

Am: =.

Uru: =. **Endyvahavuhu ga.** He has a big beard.

-endyvaha'vive'ea //occ w h- initial//. *sh.* bird (aroaná).

-endyvakwatijara *sh.* lines etched on chin by means of cutting the flesh with a thorn of the tuku'ma tree and rubbing soot in the open cut so as it heals it leaves a permanent black line. *See:* **-'apykwarun, -eapykwarun, -jya, -openhana**.

Tenh: = it was noted that the older Tenharim woman and the Diarroi women all had marks on their faces.

-endyvatujuhua *sh.* superflous fat or skin under the chin, e.g., goiter, mumps, double chin.

Tenh: said it was fat or big amount of flesh under the chin; but to describe the goiter Ipota

Jahui had they said hẽajueoakaĝa (her larynx bone).

-endy'y //occ redupl: -rendy'yndy'y//. *dh.* want to spit, perhaps because hungry. *See:* **-endya**. *Alt:* **-enyvukon**.

Tenh: means to spit repeatedly.

-enhui //-enhunh- prec v//. *dh.* sprout and grow. *See:* **-akar, -anhan, -'arõ, -poakar, -u'ã**.

Tenh: =. **Naenhui.** It did not sprout.

Am: =. **tukuma enhunha** tucumã palm fruit sprout **Horyory kopeva'ea henhunhamo.** Very happy are the things of the field sprouting.

Uru: =. **Koxihĩ ipori, henhunhamo. Henhui.** Quickly it jumps (comes out) sprouting. It sprouts.

-enhunh *dh. Alt:* **-enhũi**.

-enimboa //also inimboa//. *sh.* thread, cord. *See:* **-emboa, -hama**. *Alt:* **inimbotiĝuhũa**.

Tenh: =.

Am: = enimboa for the heavier cord; enimbo'ia for the smaller cord; to describe the cord used the term: mandiju'ra. **Oyvõ ĝa inimboa rehe.** They thread (the beads) on the string.

Uru: =.

-enimboyrua *sh.* cloth sack or bag or tin can in which to keep thread. *See:* **arakurivahyga, -ekyihava**. *Alt:* **-epyrua**.

Tenh: =.

Am: = and gave inimbouhua for arakurivahyga.

-eno- *conh. Alt:* **-ro-**.

Tenh: =.

-enoi //-enonh- prec V//. *vth.* refer to another; call to remembrance, mention the name of, bring up the subject matter; with aug: -enonhuhũ carries meaning of speaking disrespectfully. **"Nohenoi ĝa ji ve mbatera," e po ga.** "He did not mention to me about the things," he said. (He gave without charging, didn't ask anything in return, not bringing up the subject of payment.) **Nhima'ẽikoahi. Pe pejijojijo ji pyri y'va rehe henonhateteavo y'va enonhatetea.** I am vexed, upset. You plural come and come near me about the fruit calling it to remembrance the calling of the fruit to remembrance, i.e., keep asking about wanting the fruit. **Ĝwenoi ga oyhẽa.** He called to his mother. *See:* **-'iĝ, -kwahavukar**.

Tenh: preferred -enoin; with aug: thought it was rather the other person didn't want one to remember him or call his name (referred to -notĩ.). **Nanhinoini. …onhenoina** I did not mention myself. …mentioning himself **Nde renõi ga.** He calls to you sg. (or refers to you)

Am: =. **Gara rexi nehẽ henoi na'ẽ?** What in the end will I tell about (or recall)? (Said when trying to decide what to tell on the tape.)

Uru: =. **Nde renoi ga. Gara nde enoi? Namateri.** He spoke about you sg. What did you sg mention, call to remembrance? I don't have anything.

-enoindava *sh.* tribe (name); title (?).

Tenh: no, said it meant: sneeze.

-enonde //also nonde//. *rrh.* 1) //with reference to time// before, beforehand. **Opirumba ĝa imohina ji renonde.** They thatched (the house) causing it to sit before me, i.e., before my arrival. **Kono tatapynha gweroho opo pe imohaina kiro ojahuga nonde.** It's the custom for (girls) to take soot in their hands scattering it now before taking their baths (during puberty rites on their way to the port). *See:* **na'ẽ, ojikwe, -ypy**. *Alt:* **-penonde'ar (?)**.

Tenh: =. **Erekwaha pa enhinonde.** You sg knew all of it ahead of yourself, i.e., ahead of time. **Ndokwahavi ĝwenonde ga. (or Ndokwahaĝwenondei po ga.)** He didn't know ahead of time (or beforehand), i.e., he did not know someone was coming. **Norohendunhoĝwenondei.** We excl did not hear beforehand. **Ji nanhimbateri. A'ereki Tupana'ga omombyry pa ore renonde.** I do not have anything (now). But God will cause all goodness ahead of us, i.e., we'll have in the future. **Nda'ui ji jitekovo. A'ereki he'yjuhu ji renonde.** I do not eat being. Because many ahead of me, i.e., I'm not eating, because I have many things to tell you yet.

2) //with reference to space// before, ahead of. **Ji tenonde aho.** I went first, i.e., I went first in the line or in time(?). **Ji renonde ga hoi.** He went ahead of me. **Anhinondepia.** I look ahead (to the front of the line). **Oho nhyrõ ga ogwovo ĝwenonde epiaga.** He went stealthily going before himself seeing, i.e., he went ahead to see. **onhinondepiahara'ĝa** ones who go ahead of themselves to see, i.e., spies *See:* **-eviri**.

Tenh: =. **onhinonde(he)piahara'ĝa (or garepiaganondeve'ĝa)** ones who go ahead of themselves to see, i.e., spies or his spies **ĝwenonde repiaga** seeing ahead of themselves, i.e., they went ahead and saw

Am: =. **ji renonde; ji reviri** ahead of me; behind me

-enonh- *vth. Alt:* **-enoi**.

-enotara *sh.* man's or woman's relative, i.e., term applied by male or female to younger male or female of the same moiety and generation. *See:* **-irũa**.

1) younger sibling: sister, brother.

Tenh: Alex said that he will call Luis (his older brother) this when Luis is dead.

Am: just called him brother without indicating age.

Uru: gave jireki'yra'ga, a term for older brother (?).

2) younger cousin.

Tenh: did not give this data.

-enotĩ *vt. Alt:* **-notĩ**.

-enyhunuhũ *dh.* black smoke rising, e.g., from a field that is burning. *See:* **-atatiğa**.

Tenh: =.

-enyhym *dh.* wet and slippery, e.g., as a frog. *Alt:* **-endy**.

-enymbava //also mymbava//. *sh.* pet, domesticated animal. *See:* **tekwate**. *Alt:* **-embya**.

Tenh: preferred -eymbava.

Am: preferred -emymbava. **garemymbava** his pet

Uru: preferred -ymymbava. **jirymymbava** my pet

-enypy'ã *sh.* knees.

Tenh: = and added that enypy'ã means: have a knot; also gave: **Aenypy'anga ji.** I hit my knee bone. **Naenypy'ãi.** I do not have a knee.

K: = also aepenara'ağ̃ (?).

Am: =.

Uru: =.

-enyvukon //occ w refl: -nhenyvukon//. *vi.* swallow saliva or tears. **Ji rametehe ako. Anhenyvukõ ikovo.** Just when it's me. I am swallowing my tears. (Said by Raimunda whose husband Pyrakatu'ia died and she was alone and sad.) **Ji nanhenyvukoni.** I do not swallow my saliva (or tears). *Alt:* **-endy, -kon**.

Tenh: term means only: swallow one's saliva.

-e'õ *dh.* weak to the point of exhaustion, ready to collapse or die, wilt (used for describing plants that are wilted); discouraged, sad (head bent and not talking to anyone). *See:* **-kapav, -kwerai, -maran, -okoveveuhu, -pytu, -pytu'ar**. *Alt:* **-eõ'ar, -ove'õ, -pykane'õ**.

Tenh: = sad, without animation, opposite to -koahivuhu; also the same as: Nimbotepotari ga. (He doesn't want to work.) and ivevugwevae'ga (he who is lazy).

Am: =. **Ikane'oahĩ. = Ipoka.** (He) is extremely tired.

Uru: =. **Ikane'õ ga. (Said of a baby whose parents eat hot things.)** He is tired, weak. **Expression given for plants that were -e'õ: Ogweogwemba mbatera. Nduvi po ti nehẽ. Omanombavuhu.(or Omanombavahi.)** The things (plants) all extinguished (wilted) repeatedly. They will not be. All (will) die in a big way. (or All (will) die extremely.)

-eõ'ar ***(Tenh)*** *dh.* used to describe an attack (an attack of epilepsy or of demons). **heõ'avehẽa** she who is possessed by demons **Ombohe'õgwyry. = Amoheõ'a.** (He) caused dizzy weakness, i.e., caused an attack. = I cause weakness to fall (upon a person).

-e'og *vth.* make food untasty; interrupt at mealtime to the point of taking away the appetite. **Ahe'o ji nde ve?** I interrupted you during your meal? I made you lose your appetite?

Tenh: = but said it could also mean lack of appetite due to illness. **Ji re'o ga.** He took away my appetite, i.e., he sickened me so I did not care to eat. **Gwe'ogwe'o ga ji hugwi. Ji jurue'o ga.** He repeatedly takes away my appetite from me. He took away my mouth, i.e., my desire to eat.

-e'ogahiv *dh.* blinded by bright sun. *Alt:* **-ea'yitiğa**.

Tenh: did not record this term from them.

-epenhan *vth.* to go meet and welcome a visitor, e.g., a stranger or someone one has not seen for a long time. **Ahepenha ji ğa igwovo.** I am going to meet them going. **Xaho ğa nepenhana.** Let us incl go and welcome them.

Tenh: =.

-epiag *vth.* 1) see, look. *See:* **-avag, -eha, -hareko, -hir, -ma'ẽ, -myrõ**.

Tenh: =.

Am: =. **"Ndahepiaki mo ra'e," oro'e ore orojohupe.** "I did not see any recently unwitnessed," we excl said to each other. **Epia ga.** He sees.

Uru: =. **Oma'eğatu ga hepiaga.** He awoke well and saw it. **Anhimi ji. A'ero ga ndajirepiagi.** I hid. As a result he did not see me. **Gwepia nhimi.** They saw hiddenly, i.e., they saw her while they were hidden from her. **Eru tahepiaka.** Bring (you sg) it in order for me to see it.

2) find. *See:* **-gwyruv, -kahuv**.

Tenh: =.

Uru: =. **Mara'ngu po ga hepiaga mbiara mo?** Who knows if he found some game?

3) — *d.* test. **Ta'u hepiaga.** It's for me to eat it seeing, i.e., I want to taste the food to see if it is good. *See:* **-a'ağ̃, -erev**.

Tenh: =.

4) visit. **Pe ndepiaga ji ruri.** I came to visit you. *See:* **-porogwyruv**.

Tenh: =.

Am: =. **Oho hẽa ga repiaka (or repiaga).** She went to see him. **Ji ruri avo ğa repiaka (or**

repiaga). I came here to see them.

5) experience *(Tenh)*. **Ite'varuhuva'ea pe ti ĝa gwepia ojihe nehẽ.** They will see a bad thing on themselves, i.e., they will experience bad things, some bad thing will happen to them.

6) dream, see in a dream *(Tenh)*. **Ndahepiagangavi ji.** I never dreamed it.

Usage: 1 //occ w refl: -jipiag//. *See:* **-a'uva, -ayhuv**.

— *vi.* see self, e.g., as in a mirror.

Tenh: = also -jepiag.

Usage: 2 //occ w sm: -epiakava// *(Tenh)*.

— *s.* thing with which one sees, e.g., mirror; person who sees. **Ndihepiakavi mbatera nongara. Onhimomby'a ĝa.** Not a see-er of such a thing, i.e., there is not a person who saw the likes of this before. They were amazed. *Alt:* **-a'angava hepiakava**.

K: gave aherepiakava (mirror). **Nde rehe jiporepiapotaramo ji ruri.** Because of you sg, as one who visits people I came.

Usage: 3 //occ w po-: -porepiapotaramo// *(Tenh)*. *Alt:* **-epiukar, -epiakatu**.

-epiaga'uv *vth.* homesick, want to see badly. *See:* **-aĝatar, -gwahy, -koveveuhu**.

Tenh: =.

Am: =.

-epiakatuhara'ga *sh.* overseer, guard, bishop, one who takes care of. **ĝandepiakatuhara'ĝa** their guards *See:* **-a'arõ, -'a'ngu, -eko, iroti, -kwakuv, -maino, -ngarungwar, -pyhyg**.

-epia'ngi *dh.* attractive, desirable, tempting; also said when a person likes his parents or children. **Toho ti ga hepia'ngia rehe.** It's for him to go after the thing he desired. **Nhirepia'ngi ranuhũ ji ga pe.** I am attractive to him in a big way, i.e., I'm desirable to him. *See:* **-royrõ, -potar**.

Tenh: =.

Am: =. **Hepia'ngi ga pe. A'ero ga ijai. Heakwara hete ga.** It is attractive to him. As a result he laughed. He really eyed (?) it, i.e., he was all eyes in regard to it.

Usage: 1 //occ w caus: -mohepia'ngi ~ -mbohepia'ngi//.

— *vt.* cause to attract and therefore want, e.g., a person has a lot of things and therefore people will see them and want them. **Ombohepia'ngi ga tapy'ynhapira ore ve.** He (the boat man, a merchant) causes us excl to be attracted to and want (his) cloth.

Tenh: =.

Usage: 2 //occ w refl and caus: -nhimohepia'ngi//.

— *vi.* cause someone to be attracted to and like one: entice, seduce. **Onhimohepia'ngi hẽa okaturo ĝa pe.** She was tempting seducing them being pretty.

Tenh: =.

-epiukar *vth.* show. *See:* **-aimbityryg, -ukwahav**.

Tenh: =.

Am: =.

Uru: =. **Ji reroho epiuka ji ve.** Take me (there) showing it to me.

Usage: 1 //occ w refl: -jipiukar// *(Tenh)*.

— *vi.* show or reveal one's self. **Ĝa ndajipiukarahivuhui.** They in a big way intensively don't reveal themselves (their badness) to others, i.e., they definitely do not reveal their characters.

Usage: 2 //occ w sm: -hepiukahava//.

— *s.* sign.

Tenh: =.

-eporoĝita *dh. Alt:* **-eaporoĝita, -ĝita**.

-epyg //can occ with (r)ehe//. *vth.* to be on behalf or favor of, avenge, revenge, defend; do a favor, help; exchange, i.e., return a favor, pay back. **Ji repy nde.** You sg are on behalf of me, i.e., you are to take revenge for me. **Tepejipygi ti ojipe'ĝa ndehe. Tepehepygi ti ojipe'ĝa ndehe no.** Don't (you pl) avenge yourself on others. Don't (you pl) revenge others also. *Alt:* **-kwepyg, -pyg**.

Tenh: =. **Ejipy ga rehe ga nupamo.** Avenge yourself (you sg) on him hitting him. **Tegwete ĝa pe ojogwepygwepyga.** It was impossible for them to defend one another. **Nhande repy ga.** He did this in favor of us incl. **Ga oko garepykavamo.** He was his helper. **Oroko ore pendepykavamo.** We excl are your pl helpers. **gaporaykya repykava (also ikwepykava)** his works' payment, i.e., an exchange of money for his work **Na jitehe ti ga jepygi imbuhua nde ve nehẽ.** In the same way he will pay back giving to you sg. **A'ereki nhande pe arõ hete. Na jitehe pejipy ore arõheteavo.** Because we incl liked you pl a lot. In the same way exchange (you pl) (return the favor) liking us a lot.

Am: =. **Omondo ga epykavamo.** He gave exchanging. **Gwepy ga ga. Ojopyhypyhy.** He revenged him. They wrestled.

-epyra *sh.* payment. **Gapyhyga repyra ĝa imondoi ga pe.** The payment for grabbing him they gave to him. **gamongiukara repyra; pe'agwa repyra; garerekoa repyra; mbatera repyra** payment for his incarceration (bail); payment for your pl embarkment; payment for taking care of him; payment for the merchandise

Tenh: =. **Yvyhyga repya imbuhu ga ji ve.**

Paying for the latex he gave to me, i.e., he gave me money in exchange for the latex. [HP: Probably repyra ombuhu.]

-epyrua *sh.* basket in which manioc is carried from the fields. *Alt:* **-enimboyrua, -epyrupema, yrupema**.
Tenh: =.
Uru: gave eapo katu yrua (make (you sg) well the basket).

-epyrupema *sh.* woven sieve whose holes are sufficiently large for manioc pulp to pass through. *See:* **-ahava**. *Alt:* **yrupema**.
Tenh: data not clear if same.
Am: gave yrupema (basket).

-era *sh.* name. *Alt:* **-erahiva, -e'rog**.
Tenh: gave -era with accent on the a, also -eroa.
K: =. **Omombe'u ga overa.** He told his name. **Amombe'u ji itera.** I told my name. **Eremombe'u nde eijera.** You sg told your sg name. **Oromombe'u ore orogwera.** We excl told our excl names. **Timombe'u nhande jarijera.** We incl told our incl names. **hera; gwyra'ia hera** non-human's name; bird's name
Am: =. **herera; parana rera; jirera** its name; river's name; my name
Uru: =. **hẽarera; mokoğatu orerera** her name; they are really two our excl names

-erahiva *sh.* name of moiety; the name of one's moiety is determied by the father's moiety; one can also tell to which moiety people belong by looking at the markings on the palms of their hands. These markings were originally caused by the grabbing of pineapple plants by the ones on earth when Pindova'yma'ga took the good earth (including plants) to heaven with him. The two moieties of the Parintintin are mytũa (curassow) and kwandua (hawk). These and the divisions within the kwandua moiety are named after birds. The divisions within the kwandua moiety are as follows: (1) apy'ağwetağa: taravea (macaw), tukana (toucan), kanindea (macaw), japua (black bird) and japi'ia (black bird); (2) gwyray'gwara (or yvyray'gwara). The Parintintin hold that mytũa could only marry kwandua. If they marry within their own moiety the children are gwyray'gwara because they do not have proper lineage. Those of the opposite moiety are ambotehea. Apy'ağwetağa (kwandua) and mytũa (curassow) are not to marry gwyray'gwara (but in fact the gwyray'gwara do marry either kwandua or mytũa). Members of the mytũa moiety are also called: nhakupemuhũa, mytunagwera (or mytunigwera); and the divisions of the mytũa moiety are as follows: jakua (reddish bird with long tail), kwanuranuhũa (hawk), and inamuhu'ndia (tinamou). *See:* **-e'yja**. *Alt:* **-hiva**.
Tenh: = but they claim the markings on people's hands were caused by the grabbing of the palm fronds when Pyreapi'ga took the good earth (including plants) to heaven with him. The two moieties of the Tenharim are mytũa and taravea. The Karipuna, Uru-eu-wau-wau, and Amundava made statements that taravea men married to mytũa women were gwyray'gwara. The Tenharim remarked that the gwyray'gwara were taravea and they were only to marry other gwyray'gwara or mytũa but never a kwandua. They said that the kwandua call the gwyray'gwara lizards (teju). The Tenharim also say that one should not marry within their own moiety but should marry the opposite moiety. The Tenharim remarked that baby kanindea birds take a long time to become strong while the baby mytũa birds become strong right away after hatching out and find their own food and grow quickly. The Tenharim said it was the same with the children of the two moieties.
K: = The two moieties of the Karipuna are mytũa and tukana. They listed the divisions of the kwandua moiety as follows: taravea, yvytyryvana, tukana, gwyray'gwara.
Am: = The two moieties of the Amundava are mytũa and kanindea. If a man marries a woman of the mytũa moiety his moiety name is gwyray'gwara, his being of the kanindea section of the kwandua moiety. The same is true of the Uru-eu-wau-wau and the Juma. Said gwyray'gwara = garerahiva kaninderamo. Also said kwanduhiva = kanindea and said that the Parintintin don't know when they say the kwanduhiva is the opposite of mytũa. He also said the Parintintin marry wrongly.
Uru: = The two moieties of the Uru-eu-wau-wau are the same as the Amundava: mytũa and kanindea; and if a man of the kanindea moiety marries a woman of the mytũa moiety his moiety name is gwyray'gwara.

-eraitya *sh. Alt:* **-ehaitya**.

ere *vi. Alt:* **-'e**.
Tenh: =.

ere- *p1.* you sg. *See:* **a-, e-, oro-**.
Tenh: =.
Am: =.
Uru: =.

ere- *p2.* you sg. *See:* **a-, e-, oro-**.
Tenh: =.
Am: =.

ereki *conj. Alt:* **eki**.
Tenh: preferred a'ereki.

erekwaimbeva ***(Tenh)*** *s.* honey. *See:* **hehira**.

eretatãgyvauhua ***(Tenh)*** *s.* macuri fruit that has milk that stains one's clothes like the tamburuja'ia tree does.

-erev //gen redupl: -ererev//. *vth.* 1) lick. *Alt:* **-averev, -overev, -pirerev**.
Tenh: = also taste, experiment food to see what it tastes like (cf -epiag). **Aerevi ji. Oerevi ga.** I taste. He tastes. [HP: Strange to have -vi on these forms.]
Uru: =.
2) suck, e.g., fish on the back of an alligator. *See:* **-ka'mbu, -pyter**.
Tenh: no.

eritea ***(Uru)*** *s. Alt:* **heiretea**.

-ero- *conh. Alt:* **-ro-**.
Tenh: =.
Uru: =.

-e'rog *vth.* to name; previously the old people sang and chose a name for the baby; then this same term came to be used for baptize as it was at that time the child was named. **Ehe'ro ga gate'varuhua hugwi. Gwe'ro ga ga gate'varuhua hugwi.** Baptize (you sg) him from his sins. He baptized him from his sins. *See:* **-noãa**. *Alt:* **-pohe'rog**.
Tenh: = to name, but does not mean to baptize. **Ae'ro ji. Gwe'ro ga. (or Oe'ro.) Tie'ro. Ajie'ro ji. Oe'ro ga hẽa; Jatekatu hẽarera.** I named. He named. We incl named. I named myself. He named her; Jatekatu (is) her name.

-eta //occ w recipr: -jogweta//. *rrh(?).* equal, e.g., all the same size, each one has 2 or 3, have equal shares or portions or sides; similar in meaning to ojo'ja. *Alt:* **-'jav, -etakwera'jav**.
Tenh: = all people here are equal, i.e., all have the same.

-etakwera'jav *rrh(?).* have one's share or portion, generally referring to each one having a husband. **Ojetakwera'ja (or Gwetakwera'ja) ãga heruri pe me.** Each one of them brought (meat) to you pl. **Oro ãga hoãahoi ãgandetakwera'ja ãgandapyja retakwera'ja.** And they each went and went to each of their houses. *See:* **-jar, -ndyg, -pojyka**.
Tenh: meaning all have (or do) equally; whereas: Ojipejipeji xa'e ti ga pe. (One, one let's say to him, i.e., let's say to each of them.). **Xa'e pa ti nhanderetakwera'ja ga pe. Xa'e pa ti nhandejive retakwera'ja.** Let's all, each of us, say to him, i.e., let's all at the same time say to him. Let's all say to ourselves each one, i.e., let's all, each of us, say to ourselves.

-etama *sh.* honeycomb either that of bees or some wasp nests that appear like honeycombs. *See:* **ju'ia**.
Tenh: =.
Am: gave iritama (honey comb), etaygwera (honey). Also gave -eta'mbea (the armpit of the turtle) (see-pa'ambea).
Uru: gave heiretama (honey comb), eritea (honey).

-eta'mbea ***(Am)*** *sh.* armpit of the turtle. *Alt:* **-etama, -pa'ambea**.

-etauhua ***(Tenh)*** *sh.* many relatives; many children of…. **ãgandetauhua; ãgandetauhuve'ãga** many of them, a crowd; lots of people **ãgandetauhua rupi** while many were there **Ariy'viva'ea ãgandetauhua = Ariy'viva'ea's group and hence the mytũa moiety only as Ariy'viva'ea was of the mutũa moiety; whereas Tenharim'ãga ndetauhua = both moieties of the Tenharim** *See:* **ojipenhindyva'ãga**.

-etavapeka'ja ***(Tenh)*** //~ garetavapetyka//. *sh.* cheeks of humans. *Alt:* **-etypyka'ja**.

etaygwera ***(Am)*** *s.* honey. *See:* **hehira**.

ete *conj.* (?). **Ete ãga ohapukai tehe ahe atyvi.** (?) they shouted for nothing missing the one (now dead), i.e., they shouted in vain for the one (now dead) because their voices didn't reach her.
Tenh: =. **Ete tuhẽ ga reni.** (?) really he was sitting (off on the side).

-ete (same as -ate ?). *asp.* real. **Ga ko jira'yretea.** He's my real son, i.e., not just one I am rearing.
Tenh: =. **Hahye'ỹva'ea'javete ãga ndekoi.** Like a real non-hurting thing they were, i.e., it was as if it didn't even hurt for them.
Uru: =. **huvihavete; xu'ĩete; ira'agwete; ikavete; ipyahuvete** a real chief; real small; real near, real oil; real new or young

-ete //w or w/o: -no'ngi//. *dh.* small-waisted; formerly the males wore yvira cord belts which caused them to have small waists. *See:* **yrerua**.
Tenh: =.

-etea *sh.* river. *See:* **-embe'yva, nhimbya, Paranapiraãguhũa, ya'nha, yjipoapara, ypukua, ypya, ypy'gwyruhua, ypytera**.
Tenh: =.
Am: = when given paraná, he said: Ehãi etea. (big river).

-etovapya *sh.* 1) forehead. *Alt:* **-atypya**.
Tenh: =.
K: gave -atypya for cheeks.
Am: =.
Uru: =.
2) //occ w h- initial// bolt of cloth. *See:*

tapy'ynhapira.
Tenh: said it meant lots of clothes.

-etun *vth.* smell. *See:* **-eakwen**.
Tenh: = to smell something or someone.
Am: =. **Ɠwetũ ga. "Mbiara inemahi," ei ga. Onhapynhekyi tahetũ mbatera.** He smelled (it). "The meat is rotten," he said. He sniffed in order to smell the things (food, etc.).
Uru: = Repeated it and added: Inemahi. (It is rotten.). **Ɠwetũ ga……heakwenahim.** He smelled (it)……it smelled intensively nice.

-etyg *vth.* break apart, specifically: to split, pull or tug apart, e.g., split wood, yank up manioc. **O'a ji rehe nhimanoaɠwama. Nanine nhimanoa retygi. Tyhkh, tyhkh meu coração.** My future death has fallen on me, i.e., the time of my death has come. At this instance my death tugs at me. (?) Thud, thud my heart. *See:* **-gwai, -jar, -yvykoi**. *Alt:* **-pyhyg, -tyg**.
Tenh: = also gave nhimano etyety.
Am: =. **Ombogwai ga hetyga.** He cut (the wood) splitting it. **…hehira hetyka…** … splitting the honey (probably meant the tree or the nest that had the honey in it was split?)
Uru: =. **Ombogwai pa ga gwetyga; gwetygwety ga yva.** He cut all splitting it; he split and split the wood.

-etyma *sh.* calf of the leg. *See:* **-py**.
Tenh: =.
K: = and gave aeretyma'ai'ia.

-etymakaɠa *sh.* shin bone. *Alt:* **-etyvaka'nga**.
Tenh: = but seems to indicate at least the leg below the knee.
Am: leg.
Uru: leg. **Hahy po jiretymakaɠa.** My leg hurts.
K: =.

-etymakambuku'ive'ea //occ w h- initial//. *sh.* tinamou with red eyes and long legs. *See:* **inambua**.
Tenh: just gave hetymakambuku and said it meant long legged.

-etymay'vaja *sh.* calf of animal's leg. *See:* **-pya**. *Alt:* **-etymakaɠa**.
Tenh: = but pointed to his own leg(?).

-etypupunga'ia *sh.* big rosy puffy cheeks. *See:* **-atypya, -etypyka'ja, -etyvapea**.
Tenh: =.

-etypya'ynha *sh.* neck gland; pigs have these on the side of the face; according to belief if a person eats those of a pig they will have them also. *Alt:* **-ypya'ynha**.
Tenh: pointed to cheek and mentioned a knot.

-etypyka'ja *sh.* cheeks of the animal karugwaruhua, the meaty part.
Tenh: gave garetavapeka'ja or garetavapetyka which he said were the cheeks of a man (garetyvapeka'ja?). *Alt:* **-etypupunga'ia, -etyvapea**.

-etyvaka'nga ***(Tenh)*** [HP: Probably -etymaka'nga.]. *vth.* to hit the shin bone. **Aetymaka'nga ji.** I hit the shin bone. *Alt:* **-etymakaɠa**.

-etyvapea *sh.* cheeks; round hard piece on face of fish that opens up into the gills. *Alt:* **-etypupunga'ia, -etypyka'ja, -etyvapekanhinhyɠuhũa**.
Tenh: = also gave garetavapeka'ja, garetavapetyka.
K: = see -atypya.
Am: =.

-etyvapehava *sh.* side whiskers. *See:* **-endyvahava**.

-etyvapekanhinhyɠuhũa *sh.* cheeks wrinkled from old age. *Alt:* **-ovakanhinhyɠuhũa**.
Tenh: gave garetyvapepirinhyũhũa for lines on one's face.

-etyvapepirinhyũhũa ***(Tenh)*** *sh.* lines on the face. *Alt:* **-etyvapekanhinhyɠuhũa**.

-etyvatava *sh.* eyebrow. *See:* **-ehapykaɠa, -epykwaru'naɠuhũve'ea**.
Tenh: hair of the eyebrows.
K: -etyvytava.

-etyvytava ***(K)*** *sh.* eyebrow. *Alt:* **-etyvatava**.

eũ eũ //or eõ eõ//. *ono.* sound or cry of the baby alligator.

-evega *sh.* abdomen, including stomach. *See:* **-auhua**. *Alt:* **-eve'nga, -evevotyva**.
Tenh: =.
K: =.
Am: =. **imbovegahy; ahereveka or aherevega** it makes (his) stomach hurt; a person's stomach
Uru: =. **jireveka or jirevega; jireveka typya** my stomach; the bottom of my stomach, i.e., my side

-eve'nga *dh.* swollen or full-stomached, e.g., tick full of blood. *See:* **-avurara, -kog, -kururua, -pu'nga**. *Alt:* **-evega**.
Tenh: =.
Uru: =. **Ji rerohopabm jirua nhaxi'ũ. Heve'ngapitaũhũ.** It took all of me, my blood, the mosquito. Its stomach was very full (bumpy?) (after it bit me).

-evevo *dh.* whisper, talk softly. *See:* **-'apyha, -pyu**.
Tenh: =.
Uru: =. **evevoka…po ga…oki ga** he's talking softly…he is asleep

-evevotyva *sh.* stomach full of food, full and satisfied. *See:* **-kog, momina, -ovapepi'ri**. *Alt:* **-evega, -eve'nga, -tyv**.
Tenh: =.

Am: =.

-evi'gwa //occ w h- initial//. *sh.* piece of land butting out into the river which a person has to go around.

-evihava *sh.* 1) //occ w h- initial// feathers formerly worn on the buttocks in dances. *See:* **-ava**.

Tenh: in response to the question about people wearing them on their buttocks, he said u'yva revihava which are the macaw feathers on the end of the arrow.

2) //occ w t- initial// feelers on the yha saúva ant. *Alt:* **-evira**.

Tenh: =.

-evikikaĝa ***(K)*** *sh.* lower spine.

-evikwara //also -eikwara//. *sh.* anus. *Alt:* **-evira**.

Tenh: =.

K: =.

Am: =.

-evikwarykwary ***(Tenh)*** *vth.* grab and hold up.

-evipiraĝa //occ w h- initial//. *sh.* the last part, e.g., cashew nut, flower of the banana, back of an arrow. *Alt:* **-evira**.

Tenh: = and added: red buttocks.

-evira //letter v drops in some comb//. *sh.* posterior, e.g., buttocks, stern of canoe. *See:* **-ahai, -ahyg, -kupepytehei**. *Alt:* **-eikwakutug, -eikwara, -evi'gwa, -evihava, -evipiraĝa, -evira, -evirive, -eviruera, -evivohun**.

Tenh: = and gave yhara revira for the back end of the boat and -enonde for the front end of the boat.

K: =.

Uru: =.

Usage: //occ w -i final// rh 1 //occ w h- or r- initial//.

— *rh.* behind. **Oro ji hoi tay'ria reviri.** I went behind the child or after him. (In the right setting can mean to go after to kill.) *See:* **-apea**.

Tenh: =. **Gwevirimo ga jivyri.** Backwards he returned (the truck driver backed the truck up to pick me up after passing by me).

Am: =. **Oho ga oyhẽa reviri.** He went after (or behind) his mother. **Nde reviri nde.** You sg fell on your buttocks. **Oro ĝa ndeviri tapy'ynha'ĝa hoi.** And after (or behind) them the non-Indians went. **"Taho nde reviri," oro'e ore, mokõi xaho javo.** "It's for me to go after (or behind) you sg," we excl say, saying it's for two of us to go.

Uru: =.

Usage: 2 //occ w t- initial//.

— *rh.* at the end, e.g., first or last in line. *See:* **-ahyg, -enonde**.

Tenh: teviri = last in line; tenonde = first in line.

Am: gave ji reviri as a means of explaining ji renonde, indicating -eviri as meaning last or behind.

-evirive *sh.* man or woman's relative, i.e., term applied by younger male or female to older male or female of the same moiety and generation. In this restriction of applying to older person, it would cover the same area as -irũa. 1) older sibling: sister, brother. *See:* **-irũa**.

Tenh: Luis the older sibling calls Alex his younger brother by this term.

Am: =.

2) older cousin. *See:* **-irũa**.

Tenh: this data not given.

-evivohun (also ovivohun). *vth.* beat cotton on stick against hand to make it fluff before spinning it on staff to make thread. *Alt:* **-evira**.

Tenh: preferred -ovivohun. **Eovivohũ! Kiro ji eovivohuni. Ĝwovivohũ hẽa.** Fluff (you sg) it! Now I fluff the cotton. She fluffs the cotton. [HP: One would expect ĝweovivohũ?]

Uru: preferred avivohun ~ avivavun. **Oka'mba'jyva (Aka'mba'jyva) pyvõ ji avivohuni (~ avivavuni).** With the thorn tree (wood) I fluff (the cotton).

-evivyr //occ w refl: -jirevivyr; also -vivyr//. *vi.* bend or turn over, e.g., to do a head stand, turn a pan upside down.

Tenh: = but use as a dh: **Jirevivy ji. Evivy ga. Timbohevivy ga.** I do a head stand. He does a head stand. Let's make him do a head stand.

Am: gave hevivyviva'ea (chicken) (?).

-evo'ia *sh.* worm in general including intestinal parasites. *See:* **-ahoga, itatina, kuruara, mbia'yra, -pyahoga, tihoĝa, ti'ũa, yvytahoga**. *Alt:* **-evo'ipeva**.

Tenh: =.

Uru: gave hevo'ngia (fish worm).

-evo'ipeva *sh.* bloodsucker, leech in the water that attaches itself to flesh and sucks blood; according to belief lemons thrown in water and rubbed on skin repel them.

Tenh: =.

-e'yi //-e'yj- prec V//. *dh.* many. **Ndajipoukwahavi ji te'yi pe.** I am not accustomed to many people, i.e., living in a place with many people.

Tenh: =. **He'yi pe ga hoi.** To many (places) he went.

K: =.

Am: =. **Oro ĝa ndae'yi te aĝwamo.** They are really not many these days. **He'yi ore hoi ipiaramo koe'mame. [HP: Possibly ko'emame.]** Many we excl go pathing in the

morning, i.e., many of us enter into the jungle in the morning (or we go on many paths in the mornings?).

Uru: =. **He'yjate ti nde herekoi.** You sg have very many.

Usage: 1 //occ w -gw-: -gwe'yi//.

— *vth.* make many, gather together many. *See:* **-'atyka**.

Tenh: gave instead -mboe'yi. **Onhomboe'yi g̃a.** They caused themselves to be many, i.e., different tribes live together, like the Diarroi living with the Tenharim.

Usage: 2 //occ w refl: -jigwe'yi.

— *vi.* create, make out of something; used in the legend of Anhag̃ahia to indicate the creating of different races: black people from the black kupi'auhua termites and from soot, white people from the nhumbitauhua cocoa tree. *See:* **-hyi, maramomi, mbatetehu'ia, mo, momi, ngy, ranuhũ, -te, -teuhu**. *Alt:* **-e'yj-, -yiranuhũa**.

-e'yĩ //-e'ynh- prec V//. *vth.* scratch, e.g., scratch an itch, the face, the ground. *See:* **-agwir, -apivogwyr, -apo, -karãi, -ytypehir**.

Tenh: = and gave yvya e'ỹi = scratch the soil (as a hen does).

K: =. **Onhapīre'yre'ỹi.** He scratched repeatedly his head.

Am: =. **Ogwe'ỹgwe'ỹ ga g̃wetymakag̃a.** He scratched his leg.

Uru: = see also -emon (itch). **Og̃we'ỹve'ỹ (or Ove'ỹve'ỹ) hepiaga katua.** (He) scratched repeatedly the soil to see if it was good.

-e'yirug̃ *vth.* gather together people or objects generally in a line. *See:* **-ahav, -'atyka, -pyhypẽ, -yvõ**. *Alt:* **-'yvyrug̃**.

Tenh: instead said it was to gather in a pile; to gather in a line side by side: -pyhypẽ.

Uru: gave instead ombojoapydn = line up end to end; whereas to line up side by sideombojovyvydn.

-e'yj- *dh. Alt:* **-e'yi**.

-e'yja *sh.* relatives, members of the same moiety. **nhandere'yja'g̃a** our incl relatives *See:* **ava'g̃a, -erahiva, -hiva, -jara, -manonoa**.

Tenh: = and can also mean: many. **ojogwe'yja'g̃a** ones who make each other many, i.e., relatives of each other **Maramomi g̃ande'yja?** How many are they, e.g., your workers?

Am: =.

Uru: =. **when asked who were Kagwahiva, said: Nhandere'yja ra'e……kavajava'ga.** Our incl relatives recent past unwitnessed…… (?).

-e'ym *asp.* negative, without. **ga ure'yma** without his coming **-hekatuve'ỹ** without knowing **-arome'ỹ** without liking **-e'yime** not to the place of *Alt:* **-apyakware'ymuhũ, -'yme**.

Tenh: =. **Imarane'ymipyra'javete.** Really like (he) had been without succumbing, i.e., it was just as if he had never succumbed. **Mbatere'ỹva'ea'javete.** Really like it had been a thing without food, i.e., it was as if there had been a lack of food. **Nurã ti e(he)ndu katu ganhi'ig̃a. A'ero ga nde nupã nde hendukatue'ymame.** Hear well (you sg) (obey) his talk. As a result he hits you sg when you are not hearing well, i.e., if you don't obey he hits you.

Am: preferred -i'yma. **Ore herekokatui orojovayvari'yma, e'i oro ve. [HP: Probably ore.]** We excl have it well without fighting or arguing with each other, (he) said to us excl. **Ahe hoi mbatera repiaki'yma.** A person went not seeing any game.

Uru: =. **when given: -arome'ỹ, he replied: Nanhiarõi ga.** He doesn't like me.

-e'yma //occ w h- initial//. *sh.* cylindrical object, e.g., staff or cylinder for spinning thread, corn cob. *See:* **amandijua, avatia**.

Tenh: only the staff for spinning thread.

K: avatie'yma (empty corn cob) [HP: Probably rather avati+e'yma (asp:) 'without corn'?].

Am: = and said they made cotton thread with it and said: A'apo ji jahava (tupava?). = I make a hammock.

Uru: preferred -y'yma. **Amandijua pavẽi y'ymamo pyvõ a'apo tupava y'yma rehe.** With cotton with means of the staff I make a hammock because of the staff. (?)

-e'ymi *asp.* everyday. **Okire'ymi ga.** He sleeps all the time. **Ndepehepiagie'ymi ko pe avujipava jipi.** You pl do not see everyday the dead (relatives) all the time. *See:* **avunhiruama, jipi**. *Alt:* **nane'ymi**.

Tenh: =. **Okire'ymi ga avo jipi.** He always sleeps here all the time, i.e., when he passes by, he stops here and sleeps as is his custom. **Gae'ymi ji mbohoryory.** It is always he that makes me very happy. **Tapejikopige'ymi ti.** Everyday don't(you pl) stop trusting, i.e., you are never to stop trusting.

Am: =. **Ojukae'ye'ymi ga pira. Ojukae'ye'ymi ga mbatera. Ga okahue'ye'ymi.** He always kills fish. He always kills things. He always hunts.

Uru: =. **Ojukae'ymi ga pira jipi.** He always kills fish all the time.

-e'ynh- *vth. Alt:* **-e'yĩ**.

-eyrõ ***(Am)*** //occ redupl: -eyroyrõ//. *vih.* throw up or get nauseated. **Gweyrõyrõ ga. Imbevo ga pe. Omombo po xi ga nehẽ.** He repeatedly threw up. It was bad to him. He probably will throw it away. **Ayrõyrõ. (or Ajireyrõ.) [HP: Expected form is a'eyrõ.]** I throw up. *See:* **-vyr**.

-eyvar ***(Am)*** *dh(?).* not tasty (?). *See:* **hehe**.

G - g

ga(-) *p5.* 1) //free subject or object: ga// he, him. *Alt:* **gaha**.
Tenh: =.
Am: = also ka.
Uru: = also ka.
2) //possessor: ga-// his. *See:* **ji, o-**.
Tenh: =.
Am: =. **Ga'yambora ka'nhymi.** His mother became lost.
Uru: =.

gaha *p6.* emphatic he, him. *See:* **jihi**. *Alt:* **ga**.
Tenh: =.
Am: =.
Uru: =.

gara *q.* what? *See:* **ma, maranime**. *Alt:* **garakatu**.
Tenh: = many times occ w ma, i.e., ma gara.
Am: =. **Gara ga ei? Gara nde erepota? "Gara omoemunuhũ jiapyakwara?" oro'e ore.** What did he say? What do you sg want? "What causes my ear to itch in a big way?" we excl say.
Uru: =. **Gara nde enoi?** What did you sg bring to remembrance? **Gara ga okwaha?** What does he know? **Gara po ipype?** What is in it?
Usage: 1 //occ w pe: gara pe// for what reason? to what end? about what?
Tenh: =. **Gara pe ga ei ua no?** To what end (for what reason, about what) did he say coming also? (indicating that the reason for coming was to say some specific thing), i.e., he had something to say as well as coming.
Usage: 2 //occ w (r)ehe: gara rehe// what for? for what purpose?
Tenh: =. **Gara rehe ga hẽa nupãi?** About what did he hit her, i.e., why did he hit her? **Gara rehe ga hoi?** After what did he go?, i.e., for what purpose did he go?
K: =.
Am: =. **"Gara gara rehe nde hoi?" oro'e ore ava'gã horame.** After what and what are you sg going? we excl say when the people go, i.e., why are you going?, we say when the people leave.
Usage: 3 //occ w rupi: gara rupi// ***(Tenh)*** at what time? through where? **Ma gara rupi jipiukari nde ve raji'i?** Through what did it appear to you sg the other day unwitnessed?, i.e., at what time did it appear to you the other day?

garakatu *qret.* what emphasized, but generally used when asking self a question or no one in particular with no response expected.
Tenh: not particularly a rhetorical question. **Garakatu ji hendukatuavo?** What exactly is that I hear well?
Am: =.
Uru: = but not necessarily rhetorical. **Takwambapiruhua……garakatu pira?** type of fish……what exactly is this fish? (we say of fish given to us that we do not recognize)

garamo *qret.* why in the world?! how come?!
Tenh: =.
Am: =. **Garamo nde erohoi kia?! Jiapoa kiro.** Why did you sg take that?! It's my thing now. **Garamo ga rekoi nde rehe?!** Why is he fighting with you sg?!
Uru: =. **Garamo ga ojuka jakare?! Ikaxigahi jakare. Ndoro'ui.** Why did he kill the alligator?! Alligator stinks. We excl do not eat it. **Garamo ga ndo'ui?! Augwei ji he.** Why doesn't he eat it?! I hunger for it.

gõ *ono.* swish! **Gõ! orerehanha.** Swish! (goes) our excl bigness. (Said about losing weight after one marries.)

gotyra *ono.* noise or action of tying of hair together in a bunch.

gu *ono.* noise of shouting.

gw- *clmh. Alt:* **h-**.

gwa *s.* bottom. **gwaipype in the bottom Inhagĩ po tambakugwera pype gwa'gwyri kwatia.** (He) put the quati animal in the very bottom of the basket (underneath other things). *See:* **gwaimbya, pya, ypya**.
Tenh: no. **gwaipype** middle of the bottom of the foot, i.e., at the arch **gwa'gwyri pe** down river
Uru: gave instead: **y pe (i)mondevi; or imondevi y'a pype.** at the bottom (he) put it; or (he) put it into the gourd

gwa //found in data with the verb: -epiag//. *interj.* actually, emphatic expression. **Ehepia ti gwa ikytyga.** Actually see (you sg) it being scraped. *See:* **a'iti, gwo**.
Tenh: didn't know.

-gwag //occ w refl: -jigwa//. *vi.* dress up by putting on pretty clothes, applying hair oil or powder. *See:* **-ki**.
Tenh: = and added: to cut the hair or beard and put on perfume; see also -'apo examples.
Uru: thought only of tying the hair -kwar, giving the expression nhapyxĩ ga (see-'apytĩ).
Usage: //occ w caus: -mbojigwag//.
— *vt.* decorate.
Tenh: =. **Ambojigwa ji jironga.** I painted my house.

-gwahava //occ w refl: -jigwahava//. *s.* object used for dressing up, e.g., talcum powder, hair oil. *Alt:* **-pũa'imbojigwahava**.
Tenh: = also -gwaraitava.

gwahia *s.* tail. *Alt:* **gwaja**.
Tenh: =.

-gwahy *vt. Alt:* **-ahy**.

-gwai //-gwaj- prec V; occ w caus: -mbogwai//. *vt.* cut or split with big knife. *See:* **-'apivondog, -etyg**.
Tenh: =. **Oka'ẽ ga hugwi ganhimbogwajagwera.** The place where he cut himself healed.
Am: =. **Ombogwai ga hetyga (or hetyka) heihira (or yva).** He cut it tugging (or splitting?) the honey (or the tree). **Anhimbogwai ji.** I cut myself. **Ombogwai ga imbo'a yva. Ombogwai ga tata.** He cut felling the tree. He cut firewood.
Uru: =. **Ombogwai ga gwetyga. Koxihĩ ga imbogwai.** He cut splitting it. Quickly he cut.

gwa'ia *s.* legendary people who are small, wild, live in the jungle and cut people. *See:* **-amati'ã ra'uva, jauranuhũa, jirureuhua, tatĩtaperuja, vy'are'y'mbia**.
Tenh: Gwa'i = name of Alexandre's mother's brother.
Uru: did not know.

gwaipeva *s.* kind of edible fungus which grows on wood and is varied in the colors of black and red. *See:* **ai'ia, yvepoa**.
Tenh: preferred gwaipe.

gwaivipira *s.* long thin fish, reddish brown in color. *See:* **pira**.
Tenh: an ugly edible fish.

-gwaj- *vt. Alt:* **-gwai**.

gwaja //gwahia = dim; gwajuhua = aug//. *s.* tail. *See:* **-evira, -umbykyra, -umykykaĝa**. *Alt:* **-aĝwai, gwajuvivuruhua, gwajypyuhua, ĝwanha, ĝwanhahymuhũve'ea**.
Tenh: =. **gwajakãtipy'ria** very tip end of the tail
Am: =.
Uru: preferred gwahaja (or gwa'aja). **Tayri'ga oĝwataĝwatã gwahaja.** The boy pulled and pulled the tail.

Gwajare'ĝa *s. See:* **-aingwe'ria**.

gwajuvivuruhua *s.* long-haired bushy tail. *Alt:* **-avijuvijuhu, gwaja**.
Tenh: preferred gwajovivuruhua.

gwajypyuhua *s.* thick tail like the big armadillo.
Tenh: tail that is thick at the base and gets thinner at the point.

gwaka'ia *s.* white gaivota gull with long sharply-pointed beak. *Alt:* **ĝwakaĝwa'yva, ĝwakahunuhũa**.
Tenh: =.

gwao *ono. Alt:* **gwou**.

-gwar *vt.* hold fast, grab hold of. **Oro po hẽapo'ria ahe hoi ahe gwa ahe rerojirovia.** And her father (now dead) went and grabbed hold of her (now dead) and shouted triumphantly. **Ogwaogwa ete ga onhi'iĝa.** He talked quickly and didn't err. **Ogwaogwa ete ga ikwahava. Nonhimimi mbatera ga pe.** He really grasped it repeatedly knowing. Nothing was difficult for him, i.e., he grasped or understood it. The subject matter was not difficult for him. *See:* **-ekar, -pyhyg**. *Alt:* **-jugwar, -pogwar**.
Tenh: = indicated it was to hold fast with both hands; also agreed with the grasping the subject matter well and speaking well. To not speak well: Nonhi'ĩkwahavi ga. **Gaha ti tapegwari.** Don't (you pl) grab him, i.e., don't do what he did (he hurt his snake-bitten foot by dancing).
Uru: = and gave: Apyhy ji. (I grabbed, took ahold of.).

-'gwar //gen form: i'gwaruhua//. *d.* gourmet of, eater of, e.g., like to eat, savor, relish, or sample food. **mbiara'gwaruhua** an eater of meat **Inha'gwa. Ombohete te ga nha'ĩa oina.** An eater of nuts. He really praised the nuts sitting (they were delicious to him). *See:* **-gwa'ru, -'u**. *Alt:* **-'gwaruhuji**.
Tenh: = and said i'gwaruhu was game meat like ocelots (mbaraka'ja), cutia. **imbia'gwaruhu** likes to eat meat **Jipopegwara ji.** I'm food-specialized (?) in my hands, i.e., I know how to cook well. **Ndahei jipopegwara.** Not tasty the specialty of my hands (?) (can say if not cook well).
Uru: preferred -var and added that the

nhapekania hawk was a piravaruhua (or piraryrauhua), i.e., one who ate fish(?).

-gwara *s.* anus. *See:* **-evikwara, -kwara, -ykwara**. *Alt:* **-ehegwara**.

-gwara *vt.* stir, e.g., stir manioc flour or coffee when roasting. *See:* **-apar, -'avag, -'avyky, -kotĩ, -nan**. *Alt:* **-gwarahava**.

Tenh: =.

Am: = preferred -vara.

Usage: 1 //occ w refl: -jigwara//.

— *vi.* twist, e.g., twist or cripple one's leg. *See:* **-a'ĩ**.

Tenh: =.

Am: =.

Usage: 2 //occ w refl and redupl: -jigwaragwara//.

— *vi.* spin, turn self. *See:* **-atiman**.

Tenh: =.

Uru: preferred -nhiatimani.

-gwarahava //occ w i- initial//. *s.* thing with which to stir, e.g., paddle for stirring roasting manioc flour. *See:* **ajykwaja, anhapũape'ĩa**.

Tenh: =.

-gwara'i *d.* wrinkled and curled up, e.g., tiny new-born baby. *See:* **-pita'ngia**.

-gwa'rai //-gwa'raj- prec V; occ w refl: -jigwa'rai plus (r)ehe//. *vi.* 1) play, e.g., as children playing. *See:* **-ahem, -'ig̃, -pya'ngava**. *Alt:* **-gwaraitava**.

Tenh: no, but perhaps: -pykyrĩ: Ojopykyrĩkyrĩ g̃a. (They tickled each other.).

Am: preferred -ngwarai ~ -g̃warai. **Ingwarai g̃a okari pe.** They played in the yard.

Uru: preferred -ngwarai ~ -g̃warai, and absence of refl. **Ingwarai g̃a y pe. Mome tayri'g̃a ig̃warai?. Pevo g̃a ig̃warai.** They played in the water. Where are the children playing? There they are playing.

2) mistreat, e.g., mistreat your wife or an orphan by beating him and in general not rearing him well. **Ajigwa'rai ji ga rehe.** I beat him up.

Tenh: = said it could be an orphan or could be another person such as your wife or husband, e.g., when a woman hits her husband on the head with her shoe.

Am: = occ w re. **Ojigwarai. = Ikwerai ga ga rehe.** He beat (him). = He was tired of him. (reason for beating him?)

3) misspend, waste money or things, become disgusted and waste the flesh of a human victim's head by eating it. **Ajigwa'rai pa ji hehe.** I wasted it all.

Tenh: =. **Ajigwa'rai ji u'ia rehe.** I wasted the manioc flour, e.g., I mixed the manioc flour so wildly it spilled over the rim of the oven.

4) tease, belittle, make fun of, treat lightly. **Ji ha'oa aru nde ve. Po a'i te ahe ojigwarai ovuhu nde rehe.** I am bringing meat to you sg. Because probably it would appear as though it would be treating you lightly (if I bring the skin instead). *See:* **-pohanog̃**.

Tenh: didn't know this meaning.

5) never stay in one place. **Okoji'gwarajuhu ga.** He never stays put. (another Parintintin thought this meant to play)

Tenh: didn't know this.

-gwa'raitava /occ w refl: -jigwaraitava/. *s.* plaything, toy, place where one plays.

Tenh: no, this is something liked by her: necklaces, bracelets (see -gwahav); another Tenharim said this was a person's nickname: gagwaraitava (see -gwa'rai).

-gwa'raj- *vi. Alt:* **-gwa'rai**.

gwarara *s.* sauna fish. *See:* **pira**.

Tenh: a very small fish about 3 inches long.

gwarara'ijavuhuve'ea *s.* outboard motor. *See:* **-pyhymbuhava, yhara**.

gwararua *s.* crab (caranguejo).

Tenh: = very small, about 1½" or 2" wide.

Am: =.

gwararu'iuhua ***(Tenh)*** *s.* water hole dug in jungle.

gwararukara *s.* type of long potato (taioba). *Alt:* **kara'ia**.

Tenh: this is a potato that has a long stalk. The potato, about 5" to 6" long, grows under water. When one has no other potatoes to eat, this can be eaten, but it makes one's mouth fuzzy and tongue bumpy.

Uru: no, this is not a potato but a crab.

gware'ia *s.* big brown humming bird with white front and long tail; according to belief it sings when it sees wild pigs. *See:* **g̃wainumby'ia**.

Tenh: did not know.

Uru: did not know.

-gwaremo ***(Tenh)*** *d.* to visit. *See:* **-vuar**.

-gwa'ru /occ w refl: -jigwa'ru; also occ w (j)ugwi/. *vi.* 1) particular about eating habits, careful to avoid taboo foods.

Tenh: = one does not eat macaws, monkeys, or sting rays unless really hungry and then only eat a little. Generally one is to eat pig, tapir, fish. **Ojigwa'ru g̃a jugwi g̃wembi'ua hugwi ojikwakupa.** They are particular of it of the things eaten by them keeping the taboos for one's own sake, i.e., they are particular to avoid taboo foods. *See:* **-'gwar, -kwakuv**.

Tenh: =.

2) fussy: eloquent, pompous, highfaluting.

Tenh: didn't know.

-'gwaruhuji /occ in 3rd person and w refl: oji'gwaruhuji/. *vi.* changeable, e.g., happy one minute and the next giving people a bad time, scarcity of food at one time but plenty afterwards. *See:* **-te**.

Tenh: seems to have the opposite meaning from that above; gave meaning as (1) to be constant, e.g., a strong, hard worker (otherwise one says he is ipipyuhu ga), one who is always happy (said of a man who was happy even though he had 4 wives who died: ndovy'are'ymuhũi ga); (2) to speak bad about someone, i.e., says I'm going to kill him: Ojigwaruhuji ga ga rehe.

-gwata ***(Tenh)*** //not give the negative//. *d.* not reach to. **Igwata ji rehe.** Not reach to me, e.g., he reached out towards me but couldn't touch me as I was too far away. *See:* **-'api**.

gwatykupeuhua ***(Tenh)*** *s.* long oars. *Alt:* **-ytykupeuhua**.

gwau *ono. Alt:* **gwou**.

gwa'upava *s.* appointment, date given for arrival. **Ojigwa'upava rupi ga ojepiuka.** At his stated time he will show himself. *See:* **-vyhava**; **-ur**. *Alt:* **-gwa'uv**.

-gwa'uv *vt.* expect, think, e.g., wait much or patiently. **Ndagwa'uvi ji garerekoa.** I didn't even think about his being had, i.e., I didn't expect his marrying (my daughter). or I did not wait having him, i.e., I didn't wait marrying him (right away since I liked him so much). **Ndagwa'uvi hete ji.** I really did not expect it, i.e., I was unsuspecting (of her death). **Ogwa'u ga ojihe.** He was waiting expecting about himself, i.e., he was expecting their coming to kill him. *See:* **-a'arõ, -a'uv, -uv, -ĝita(gwav)**.

Tenh: use with caus: -mboha'uv.

Usage: //occ w refl: -jigwa'uv//.

— *vi.* exercise self control, e.g., wanting to leave but patiently remain for a few days.

Tenh: did not know this.

Am: did not know.

-gwav *vi. Alt:* **-kwav**.

-'gwav *s.* kitchenware, food in general. *See:* **nhae-**.

Tenh: gave i'uhava, but they did not use the word; suggested: erehava(?).

Am: didn't know.

gwe *ono.* gagging or vomiting sound usually accompanied with sticking out of the tongue. *See:* **-vyr**.

-gwe *sm.* occupation in which the doer has pleasure. **nhimby'yigwe'ga** one who likes to sing *See:* **-'arõ, -har, -potar, -ve**.

Tenh: gave the meaning as everyday and uses as an adv. **nhimby'yigwe'ga** he sings everyday **Nhinhi'iĝahy gwe ji.** I bawl (them) out every day. **Ga rurame gwe ti ji japyakai nehẽ.** Every time when he comes I listen attentively.

Usage: //occ w caus: -mbogwe//.

— *vt.* respond in a happy or friendly manner. **Nombogwei ĝa ganhi'iĝa ga rehe.** They do not listen (or respond to) his talk about him. *See:* **-arõ, -oryv, -pogwe**.

Tenh: =. **Nimbogwehavi hẽa.** No one responds to her, or accompanys her. **Onhombogweuhu ĝa.** They are companions and go everywhere together. **Nombogwei ga hẽanhi'iĝa.** He doesn't like her talk, i.e., he hears her but doesn't pay any attention.

gwe ***(Tenh)*** *part.* exactly, specifically, right then, right there, just. **Avo gwe. A'ero gwe…** Right here. Right then… **Ji turame gwe ti imombe'ui hẽa pe moroĝita.** Right after I come I'll tell to her the old-time teachings. **Kirẽ gwe po ti ji ĝa nderohoi ji rupi nehẽ.** Right after that I will take them with me. **Korengweva'ea rupi ko ji pe momoranduvi ikwehe.** It was during the time right after this that I warned you pl the other day witnessed, i.e., it was on another trip that I warned you. **Nde gweuhu, nanuhũ ereko.** Just you sg in a big way, very much thusly you sg are. (Said of a boy who played with younger children which conduct which is looked down upon.) nde gweuhu = ikwahave'ymame (when one does not know)

-gwei //-gwej- prec V; occ in comb//. *d.* desire. **Ougwei ga hẽa.** He really wants her. *See:* **-mby, -ty'ara**. *Alt:* **-ugwei, -ygwei, -embi'ugwei**.

Tenh: =. **Tajuka jiygweja.** I want to kill my desire for water, i.e., I want to drink for my thirst. **Onhi'ingwengwei ĝa ga rehe.** They really want to talk and talk about him (so he leaves).

Am: =. **Ogwejahim. Augwei ji.** He's very hungry and wants to eat. I want to eat.

Uru: =. **Augwei jihi. Oka'mbu hete ĝa. Ougwei hete ĝa.** I'm hungry. They (the babies) really nurse. They really are hungry. **Okwaki'o pa reki ore hugwi mbatera gweita pa.** (They) all scattered in the end from us excl, all hungering after food.

-gwej- *d. Alt:* **-gwei**.

-gwer /-gwer after a, -agwer after C/. *asp.* do a little bit and leave it. *See:* **-'aĝ, -ahiv, -'i**.

-gwer //gen -agwer after orals and -angwer after nasals//. *tm.* past tense, indicating some thing, state, or action that existed but has stopped, a vestige of its former self. **Oro ti peho**

jirapyagwera hugwi. And leave (you pl) my past burning, i.e., my burned body. **Ağa po nhakwae'ỹ g̃anduvagwera ağa tapyja inoğagwera.** This the place where they had been (or lived) was grown over with weeds, this the place of lying of the house, i.e., the house, the place where they have lived, was grown over with weeds. **ahegwera** dead person's spirit **ika'eangwera** scar, past healing **nhirembirekoruamangwera** my past future spouse, i.e., was my fiancé or fiancée, but isn't now. **imbokaijagwera** the place of the past causing to be burned, i.e., place where it was burned **ganhi'iğangwera** his past talk, i.e., his message *See:* **-kwer, -pyr, -ruer**.

Tenh: =. **nhi'irũngwera** my dead brother's wife **jiapoagwera** my past thing, i.e., my thing I don't want any more **ganhimby'yjagwera** place of his past singing, i.e., place where he sang **g̃andongagwera** their past house, i.e., their former house **jituragwera; Ndakwahava'javi ji jituragwera.** the place of my past coming, i.e., where I came from; I don't know where I came from, i.e., I got lost and don't know the direction from which I came. **ahe'amagwera** the place of the person's past standing, i.e., where the person had stood. **nhanderypyagwerete** the time of our incl first past really, i.e., since our birth we…. **garembiapoagwerimojate = garembiapoypyagwerajate** during just the time of his past making it, i.e., since he made it (since creation) **Ymya'ĩagwerete ore ndoro'ui amboja.** Really past a long time we excl ate food, i.e., it's been quite a long time since we ate.

Am: =. **ga'aragwera** past place where he fell **Ji'avagwera pero u.** My past hair there resides, i.e., my cut-off hair is there. **aheremitymagwera** the past things planted by a person **Amoka'nhymba gahoagwera.** I forgot his past going. **Ji'irungwera ojuka karugwara no.** My now-dead brother was killed by sickness.

-gwerai *d. Alt:* **-kwerai**.

-gweraj- *d. Alt:* **-kwerai**.

-gwerav *vi. Alt:* **-kwerav**.

gwere *adv.* a little bit, somewhat, to some extent or degree. **Eki ga heagwyry gwere ua.** Because he was a little drunk coming. **Oro ga nhi'iği oina gwere.** And he talked a little bit sitting, i.e., he talked in a low voice sitting. or He talked sitting a little bit. **Nde'igwerei g̃a.** They did not say a little (but did not tell it all).

Tenh: =. **Ako gwerehu ti ganhi'iğa rehe.** I like his talk a little bit. **O'u gwere.** He ate a little bit. **Gwere enhi'ĩ!** Talk (you sg) a little bit (or in a low voice), i.e., whisper! **Gwere ga onhimby'yi.** A little bit he sang, i.e., he sang softly.

Am: = preferred -vere. **Onhi'ĩ vere hete ga.** He spoke very low.

Uru: =. **Jauhu gwere kiro.** It's almost ripe (or a little bit ripe). **Akwera gwere ji.** I recovered a bit, i.e., I'm a bit better (in health). **Opytu pa gwere ga.** He's a little bit tired.

-gwerehava *s.* medicine Mbahira used in treating others.

Tenh: (?) and changed it to: erehava (a stick with which to eat).

gwerevi *adv.* almost (logical) completed action, i.e., almost happened but didn't. **Omopemopẽ gwerevi garetymakağa mboja.** The snake almost broke and broke his shin bone. *See:* **-g̃werĩ**. *Alt:* **hevi**.

Tenh: =. **Uhu gwerevi ga.** He almost came (he wanted to come but someone said not to go so he didn't).

Am: =. **Ahi gwerevi te. Ojuka gwerevi ga.** I really almost fell (but didn't). He almost killed it (but didn't).

gweu *ono.* call of the ajuruvihava parrot. **Ağa te ajuruvihavaitea onhi'ĩ, "Gweu, gweu, gweu," e te onhimongyvo.** Really these only the parrots talked, "Squawk, squawk, squawk," they said being many.

-gwev *vi.* 1 (3rd person)) extinguish on own accord, e.g., a fire or light that goes out. **Igwe gwerevi gareakwara.** His eyes almost extinguished, i.e., his eyes were dim (with age). [HP: Looks like a d verb here.] *Alt:* **-gwev**.

Tenh: =. **Jirovagwevete g̃ambatere'yma rehe.** My face really was extinguished because of their not having anything, i.e., I was awe stricken (or with shame) when I saw that they were so poor.

Uru: preferred -vem ~ g̃wem; but used -gwe(v) as well. **Ovem (or Oğwem) kwara. = Oho kwara.** The sun extinguished, i.e., it set. = The sun went (down). **Ogweogwemba mbatera. (note: mba instead of pa) Nduvi po ti nehẽ. Omanombavuhu (or Omanombavahi).** The things (plants) all wilted and wilted (succumbed). They will not be. They all really died in a big way (or all died intensively).

2) less pretty or attractive than, e.g., the beauty of one is dimmed by that of another. *See:* **-ma'ngo(g?), -te'var**.

Tenh: preferred: Ambote'va ji hẽa. (I caused her to be ugly, i.e., I'm prettier than she.).

Usage: 1 //occ w caus: -mbogwev//.
— *vt.* make fire go out.
Tenh: =.
Am: =.
Usage: 2 //occ w recipr and caus: -nhombogwev//.
— *vi.* cause to be dimmed, e.g., ugly in comparison.
Tenh: no.

-gweva //occ w o- initial//. *s.* shadow. *See:* **-'ağa**.

gwevi *adv.* mistaken, having an incorrect idea or understanding. **A'i po mbiara yahyga javo gwevi ji.** I mistakenly saying because perhaps it is a lake where game comes, i.e., I mistakenly took it for a lake where game comes.
Tenh: =. **A'ea akutia? Po karugwaruhua javo gwevi ji.** Is that an agouti? I mistakenly saying it perhaps is the paca rodent (he said this since he didn't see it well in the distance and thought it was a paca he had shot).

gwi'gwiruhua *s.* small dark red bird (possibly pepira).

gwiririuhua *s.* 1) tree with red fat fruit that grows in a bunch; according to belief, young girls do not eat this as it makes them sleep.
Tenh: like a tuku'ma tree but shorter.
2) little brown bird with flat beak.
Tenh: did not know.

gwith *ono.* call of the mytũa curassow. *See:* **pypypypỹ**.
Tenh: =.

gwiti'ia *s.* big green oblong fruit whose tree has a leaf like the palm, similar to kyragwy'via.
Tenh: = fruit is sweet and has a good smell, bears in winter along the river, the Brazilians call it pajurá. (seeyva'yvapiuhua).

gwiu *ono.* sound of squirting, e.g., blood from a cut. **"Pağ!" imondohoga jugwi. "Gwiu!" e te.** "Slash!" (he) cut (the ear) from it (the head), "Squirt!" (the blood) really said.
Tenh: =.

gwo *ono(?).* really. **Ehendu nhinhi'iğa gwo!** Listen (you sg) well to my talk really. (It is serious.) *See:* **a'iti, gwa**.

-gwo- *vi. Alt:* **-ho**.

-'gwo- *vt. Alt:* **-'u**.

gwou //also gwau gwau//. *ono.* sound of flames leaping, fire flaming up, burning, catching on fire; expression used to indicate headache. **"Gwou, gwou!" nhiakağa.** "Throb, throb!" my head, i.e., I have a throbbing headache. *See:* **-ata, -endy**.
Tenh: =.

-gwya *s.* blood. *Alt:* **-ekoa**.
Tenh: = but prefered: gwyhya.
K: = gwyhya = hekoa.
Uru: preferred -rua for hekoa.
Usage: //occ w caus: -mbogwy//.
— *vt.* cause to bleed. *Alt:* **-gwyhy, -gwyka, gwypor**.

-gwyhy //plus (h)ugwi//. *d.* bleed. *See:* **-por**. *Alt:* **-gwy, gwypo**.
Tenh: =.
Am: =.
Uru: preferred -rua for hekoa; but said Ohẽ aherua…gwyhy iğwa'ngi. (The blood came out…bleeding red.).

gwy'ji *d.* rare meat which has not been cooked well. *See:* **-jyv**.
Tenh: =.
Am: gave gwyjia for the sound of vomiting; also ipyre (see -popojy).

-gwyka *vt.* make bleed, e.g., twist the neck of a chicken tearing the skin so it bleeds. *Alt:* **-hyhyka**.
Tenh: = e.g., throw a rock at a chicken so it bleeds.

gwypepoa *s.* feather. *Alt:* **gwyra**.
Tenh: =.

-gwypor //also gwypo'ru//. *d.* bleeding, specifically: blood coming from body, possibly through the pores; menstruation. *See:* **jijuhupohağa**. *Alt:* **-gwy, -gwyhy, gwyporuhua, -por**.
Tenh: (?) only gave aheruepora for not stop bleeding.

gwyporuhua *s.* medicine made out of the juice of roots and long leaves of the tree by the same name; the medicine is reportedly good for stoppage of bleeding throughout the body as well as excessive menstrual flow. *See:* **jijuhupohağa, mohağa**. *Alt:* **-gwypor**.

-'gwyr *rr.* under, underneath. **i'gwy** under it **Ji i'gwy.** I'm under it.
Tenh: =. **i'gwyri pe** in the bottom
Uru: **Imondykh (or Omondykh) i'gwyri pe.** (He) caused (the fire) to be lit under it, i.e., he lit the fire under it (the pot).
Usage: //occ w recipr: -jo'gwyr//.
— *rr.* one under another. *See:* **gwa**.
Tenh: = but also gave: **I'gwyrimo ahe ruvi.** At the underneath (of the hammock) the one (now dead) was. (Said about his father who slept under his hammock.) **Ojogwyjogwy yvaga…. …dois yvaga aherovai.** The skies were under one another…. …(he went) on the other side of the two skies.

-'gwyr *vi.* split off and fall.
Tenh: =.

K: =. **O'gwyth.** It came loose and off. (Said of the sole of the shoe that fell off.)

Usage: 1 //occ w caus: -mbo'gwyr//.

— *vt.* make something fall, tear off a piece, gouge out, pick out the insect mucuim from one's skin. **Nombo'gwyri opy'a.** He didn't tear apart his liver, i.e., he was calm, unafraid.

Tenh: =. **Terembo'gwyri ti epy'a.** Don't (you sg) tear your liver apart, i.e., remain calm. (Said to another before telling him about the death of someone.)

Tenh: = and also gave: **Ombo'gwy ga opy'a.** He caused his liver to be upset, i.e., he was jealous (see -py'a)

Am: =. **Ombo'gwydn ga japea.** He caused the covering to fall, i.e., he opened the book. **Ambo'gwydn ji ipira; akuxia ji imbo'gwydn.** I caused the skin to fall; the agouti I caused to fall, i.e., he took the hide off the agouti. **Ombo'gwy hẽa gapy'a ojihe.** She caused his liver to fall on her, i.e., she caused him to be jealous of her.

Uru: =. **Hembovydn (or Hembogwydn) avatia. Ombogwy. Otyarõ xiro.** Caused the corn to fall, i.e., broke off an ear of corn. He broke it off. It is ripe now.

Usage: 2 //: -rero'gwyr//.

— *vth.* split off and fall with, e.g., fall with a bank which breaks off and falls into the river. *See:* **-'ar, -hir, -gwai, -jar**.

Tenh: =.

gwyra //gwyra ~ g̃wyra-; gen occ w dim: gwyra'ia//. *s.* bird or animal in general. *See:* **mbiara**. *Alt:* **gwyra-, gwypepoa, g̃wyra-**.

-'gwyra *s.* one's land or country, land or place owned by someone.

Tenh: =.

K: -'gwyra (or -'vyra).

Am: =. **Ojigwyri pe ga hoi.** To his own land he went. **Oapỹ ga tata gwyri pe aina (or eina).** [HP: oina expected for third person.] He sat on his haunches near the place of fire sitting. **gakahugwyragwera** the land of his past hunting, i.e., the place where he used to hunt

Uru: =.

gwyra ***(Tenh)*** *s.* type of fungus like yvepoa.

gwyraevevouhua *s.* cigana river bird.

Tenh: same as gwyrauhua.

-gwyragwaja //possibly possessed//. *s.* an arrangement of layered short feathers attached to the akanitara hat and its g̃wyramaimana whose purpose was to show how many people had been killed by the warrior who wore it, something like notches on his gun. *See:* **g̃wyramaimana**.

Tenh: =.

gwyrahoga *s.* bird.

gwyra'ia *s.* any small bird; small bird similar to a robin.

Tenh: =.

Am: = and made the comment that they live in the sky (yvagi pe) along with bats, other birds, and pigs.

Uru: =. **Oveve gwyra'ia.** The bird flew.

gwyrajehe'oa *s.* jacamim river bird.

Tenh: =.

K: = and also gave gwyrareru'a.

Am: gave instead inambupara'via.

Uru: preferred gwyryjehe'oa.

gwyraju'via *s.* small yellow-green bird.

Tenh: preferred gwyrajyva.

gwyrajyva *s.* small green bird. *See:* **hyryvuhua**.

Tenh: = said this bird was like the bird hyryvuhua (or jyryvuhua).

gwyrapia'gwyruhua ***(Uru)*** //~ gwyrapiavyruhua//. *s. See:* **moitiniã̃ga**. *Alt:* **gwyraypia'gwaruhua**.

gwyrapiririga *s.* tiny dark brown bird.

Tenh: gave w dim: gwyrapiriri'gia and said it was a tiny bird that sings: prrrikh, prrrikh.

Am: didn't know.

gwyrapurutua *s.* anhinga (or carará) river bird. *Alt:* **gwyra'vikwerejuhua**.

Tenh: = and made the comment that it is like a duck but the bill is different; it dives under water and goes a long ways before coming up.

Uru: gave gwyrapurutuka.

gwyrareru'a ***(K)*** *s.* bird whose is also called muturũa, given at the same time as gwyrajehe'oa.

gwyrareyvukua *s.* tesoura scissor-tailed hawk.

Tenh: preferred mbirureyvukua.

gwyrauhua *s.* long-legged, long-beaked jaburu water bird; has occult powers.

Tenh: = and made comment it looks like a person, has a bare head, is bigger than a curassow, likes the beach.

gwyra'vikwerejuhua *s.* mergulhão snub-tailed duck. *Alt:* **gwyrapurutua**.

Tenh: questioned this and said that one would call a person this when he doesn't know anything and preferred gwyrarevikwerajuhua.

gwyray'gwara *s.* a section of the kwandua moiety; Indians whose name supposedly means big ears and who only eat deer and birds; relative of the Parintintin on the Ipixuna River [HP: Relatives?]. *See:* **-erahiva, Kagwahiva**.

Tenh: = and made the remark that those of the gwyray'gwara were only to marry other

gwyray'gwara and not those of the mytũa or kwandua moieties and that good people are not to marry with them according to what their forefathers (orerembоypya) had told them; they also said that gwyray'gwara were donkeys (burros), i.e., ignorant and know nothing, don't like a person to visit them, like to kill people. Once when he was given the word: -akaĝapey'va and -akaĝapeva, he said they were people who are no good, people without a father (bastard), they don't know how to do things like roast meat and that they call them gwyray'gwara and they are taravea (of the kwandua moiety) only. He also called them: teju (lizards). A'ereki nohenduvi orenhi'iĝa. (Because they do not listen to our excl talk, i.e., they do not want to learn to do what a person tells them.).

gwyraypia'gwaruhua *s.* 1) poisonous green jararaca snake. *See:* **mboi-**.
Am: = and called it ahejukahava, omomby'giva'ea (a killer of people, a thing that fastens(?)).
Uru: = saying it is a mboja (snake), cobra do mato (snake of the jungle) and said it was pinipinimuhũ (very spotted), and gave gwyrapia'gwyruhua or gwyrapiavyruhua as variations of same term.
2) gavião panema hawk. *See:* **kwandua**.
Tenh: no, it is a big rat that eats eggs.

gwyra'yrerua *s.* urumutum bird.
Tenh: = like the mytũa curassow, eyes black and pretty head feathers, sings at night (seeurumytũa).
Am: = mytũa curassow or sounds like one.
Uru: = said it was a mytu'ihũa small curassow.

-gwyre'i *adv.* less than. **igwyre'i** smaller than it **Ji igwyre'i.** I'm smaller. **Ji gwyre'i.** Other smaller than I. **Ore igwyre'i oretiruahũ.** We excl are less bad. *See:* **hohe, kaitu**.
Tenh: =. **Jihi ndegwyre'iva'ea.** I emphatic am one who is less than you.
Am: =. **Ji gwyre'i hẽa.** She is shorter than I am.
Uru: preferred: Ji vyre'i. (Less than I am.).

-'gwy'rog *vt.* make a field, e.g., cut down weeds and brush to prepare the land for a field. *See:* **-ĝatyrõ, -hav, -hog, -kyti**. *Alt:* **-aygwe'rog**.
Tenh: to cut undergrowth only.

gwyrua *sh. Alt:* **yrua**.

-gwyrukaja ***(Tenh)*** //-gwyrukai'ia or -gwyrujuhua; occ w i- initial: igwyrukaja//. *s.* jungle that is clean, i.e., a fire in the field goes beyond into the jungle, burning the underbrush.

-gwyruv *vt.* search for fruit under the tree. *See:* **-ekar, -epiag, -hareko, -myrõ**. *Alt:* **-huv -porogwyruv**.
Tenh: preferred -gwyryv.

-'gwyryha *d.* empty, open without enclosure. *See:* **-'ar, -jai, -ova'og, -pypiar**. *Alt:* **-ehagwyryv**.
Tenh: no, said it was to pass under the roof of a house and gave: **Egwyraha ti egwovo tapyja.** Pass (you sg) going under the roof. [HP: vi then.]

-'gwyryv //-'gwyryv ~ -ngwyryv; found only in combinations//. *d.* dizzy. *Alt:* **-apyingwyryv, -ehagwyryv, -'gwyryha**.

gwy'va *s.* wood used for arrow shafts. *Alt:* **ĝwyve'y'mbia, u'yva**.
Tenh: said it was a type of arrow that is without the joints or knobs of the bamboo and is very straight.

Gwy'via *s.* Pirahã Indians on the Marmelos River so called because of the big arrows they use. *See:* **Kagwahiva, Yvyrapapuku'ĝa**.
Tenh: =.

gytym *ono.* noise of fish or animal swimming. *See:* **kotam, -ytav**.
Tenh: = also gave opetõ.
Uru: = said it was a tucunaré fish.

Ĝ - ĝ

ĝa(-) *p5.* 1) //free subject or object: ĝa// they, them.
Tenh: =.
Am: =. **Oko ĝa ore rehe.** They are against us excl. **A'erame ĝa ĝa mombyryvi avo Comandante Ari pe.** They caused them to be good here at Comandante Ari.
Uru: =.
2) //possessor: ĝa-// their. *See:* **ji, o-**. *Alt:* **ĝahã**.
Tenh: =.
Am: =. **Ĝambatera ĝa imonomondoi ĝa pe.** Their things they give and give to them.
Uru: =.

ĝahã *p6.* emphatic they, them. *See:* **jihi**. *Alt:* **ĝa**.
Tenh: =.
Am: =.
Uru: =.

-g̃atu *d. Alt:* **-katu**.

Tenh: =.

-g̃atyrõ

Usage: 1 //occ w caus: -mog̃atyrõ//. *vt.* clean the brush from the yard or path, cut weeds down; make to be quiet and likeable. *See:* **-'gwy'rog, -hav, -hog, -hyv, ja, -kopir, -kyti, mytu'ẽa, -pin**.

Tenh: = but relegated it mostly to clearing of the jungle rather than a yard like they do when they clear big brush and trees to make a field. **Aerẽ g̃a ji mog̃atyrõ hete.** Afterwards they (parents) really made me(as a child) to be quiet and well behaved.

Am: referred only to clearing brush.

Uru: clean the yard. **Omog̃atyrõ ga okari pe.** He cleaned the weeds from the yard.

Usage: 2 //occ w refl and caus: -nhimog̃atyrõ//.

— *vi.* to make oneself be quiet and well-behaved. **Onhimog̃atyrõ ga okovo. Nomyi. Opi ete ga okovo. Ojipoukwaha ga.** He makes himself to be quiet, i.e., does not sass back his folks. He does not move, i.e., not tear around. He really does not talk or make noise being. He is accustomed, e.g., tamed like a bird. And added: He is not weak or without resolve nor is he one of whom to be afraid. He is meek. *See:* **-atyarõ, -nhyrõ**.

Tenh: = and said he was not wild; that his folks beat him to make him good (pyry hete), so now he isn't wild any more and people like him. He added that the negative of this is to be bad: tiruahũ.

-g̃ita //occ w caus: -mog̃ita; the object is the one with whom one communicates//. *vt.* communicate information either by conversing, teaching, counseling, studying; the subject matter communicated is generally culturally relevant. *See:* **-'e, -'ig̃, -mua, -ndyhyg**.

1) conversing. **Hehe g̃a nduri imog̃itavo Tupã no Tupã mog̃itavo.** Because of it they came, conversing with Tupã also, conversing with Tupã, i.e., they came in order to pray to Tupã (an image).

Tenh: =.

2) teaching, counseling. **Topomog̃ita pe nderekovo.** It's for me to counsel you pl being with you, i.e., like a father I want to counsel you, telling you how you are to act when get married, etc. (When asked if this was morog̃ita, she said yes for fathers but no for God until she heard the ten commandments and then said that was morog̃ita also.) **A'ea po ji amog̃ita g̃a.** This I'm going to teach them. **Anhimog̃ita.** I teach myself (Said by children when they play and talk to themselves.)

Tenh: = The Tenharim use -mbo'e for teach whereas they use -mog̃ita for counsel. **Omog̃ita katu g̃a gwa'yra'ga.** They counseled well (and even spanked) their boy (so he wouldn't be "wild"). **Amog̃ita ji ga.** I counseled him (e.g., shook him to make him behave). **Ore mog̃ita ti ite'varuhuva'ea hugwi.** Give (you sg/pl) us excl counsel away from bad things, i.e., counsel us not to do the things that are not good. **when given: Opomog̃ita ore, he replied: Oremorog̃itapyryva orogwereko pe me.** when given: We excl counsel you pl, he replied: We excl have good teachings to give to you pl. **Nanhimog̃itahavi.** I have no one to orient me (or advise me). **G̃amog̃itahara'g̃a.** Their counselors.

Am: =. **Ikatu gareaporog̃ita. = mog̃ita katu ga ava'g̃a.** His conduct is good. = He counsels (or converses well?) with the people.

3) studying. **Avo te g̃a nduvi imog̃itavo kwatijara.** It was here really they are to study writing (reading).

Tenh: possibly, but preferred -nhimbo'e.

Usage: 1 //occ w recipr: -nhomog̃ita//.

— *vi.* communicate with each other to exchange information. *See:* **-kwepyg, -py'ru**.

Tenh: =. **Onhomog̃ita g̃a okupa.** They talked to each other being.

Usage: 2 //in the form of: morog̃ita//.

— *s.* communication, more specifically of characters in their old-time stories. **Ji amoka'nhy morog̃ita.** I forget the old-time stories. **Nhi mbo'e ga morog̃ita rehe.** He taught me about conduct, e.g., courtesy, to say: pardon me, thank you, you may be seated, excuse me. *See:* **ymyahũve'ea**. *Alt:* **-eaporog̃ita**.

Tenh: = and added: teaching about morals, the past dead (avujipava), the stories (e.g., about the flood); how to work; jokes. **Omomyi ga morog̃ita.** He caused to stir up the teachings, i.e., he gathers them together and brings to their remembrance, or tells them, what they're supposed to do. **Jyvuakaruhu tehe ga. Ndokwahavi ga morog̃ita.** He's an adult for nothing. He doesn't know instruction (or teachings, counsel), i.e., he won't work.

Am: =. **Morog̃ita g̃a gwereko ojohupe imonhi'ig̃a upa.** Teachings they have conversing with each other being.

Uru: =. **G̃wendu g̃a morog̃ita…. Heaporog̃ita tete ga. Pyry gareaporog̃ita. Nahã xaho. Xiapo pa kohoa avo. A'ea**

moroĝita herekovo hendubm. Nahã ja'gwy. They heard the teachings…. He really knows. His spirit is good. Thus let's go. Let's incl all make a field here. That, teachings, having, hearing. So that's how it is.

(-)ĝoty *rr. Alt:* **(-)koty**.

Tenh: =.

Am: =. **Mokoĝoty ga pytai.** To the side of two he stayed, i.,e., two days he stayed.

Uru: =.

-ĝwaĝ *d.* red. *See:* **-piraĝ**.

Tenh: =. **Omoĝwa.** She scorched it.

K: =.

Am: =. **Igwaĝahim aherekoa. iĝwava'ea** A person's blood is red. a red thing, e.g., a red cloth **avaxiĝwaĝuhũa** red corn

Uru: = and said they say iĝwaĝahim when speaking about the color of the rodent tapivara's teeth with their red edges. **Igwa'ngi (or Piraĝahi)gwyhya.** Blood is a little bit red.

ĝwa'ĝwa *ono.* cry of the gavião real kwanduhua hawk. *See:* **ĝwi'ĝwi**.

Tenh: =.

Uru: no, this is the cry of the kwandu'ia.

-ĝwahem *vih. Alt:* **-ahem**.

ĝwaimbya *s.* bottom of a canoe. **Oro ga kiri ĝwaimby pe upa.** And he slept in the bottom of the canoe.

Tenh: = also bottom of a pot, basin; inside the house. **ĝwaimy'omuhũ** very deep, the depths

K: = inside of the canoe.

Uru: =. **ĝwaimbya ky'auhu** the bottom is very dirty

ĝwainhu'nhoĝ ***(Tenh)*** *vt(?).* pull up a sprout of a plant…(and commented: it won't sprout again).

ĝwainhuvatiĝa *s.* the biggest pig of a herd, the pigs' chief, i.e., their (-r)uvihava.

ĝwainuĝwya *s.* small black humming bird with white breast and tail tip. *Alt:* **ĝwainumby'ia**.

ĝwainuĝwykaĝwia *s.* passion-flower maracuja, the nectar of which the ĝwainuĝwya eats.

Tenh: preferred ĝwainumykaĝwia.

Uru: preferred gwainumbyka'ĝwia.

ĝwainumby'ia *s.* small multicolored (blue-green, black, white, red) humming bird. *See:* **gware'ia, ĝwiĝwi'nhoĝuhũa**. *Alt:* **ĝwainuĝwya**.

Tenh: =.

Am: preferred ĝwainumbya and gave also another bird's name ĝwaiĝwijoga (a takeoff of ĝwiĝwinoĝuhũa?).

Uru: preferred ĝwainymby'ia.

-ĝwaivĩ //occ at times with clmi//. *d.* old or aging, said specifically of a woman. *See:* **ha'ia, -mbo, -xave'e, -ymyan**. *Alt:* **Ĝwaiviĝa**.

Tenh: = generally means a very old woman who knows all the old ones who have died; but can call her xava'e as well. **Iĝwaivĩ tehe hẽa.** She is old for nothing (and never married), i.e., an old maid(?).

K: =.

Am: = but also said of aging, i.e., a small girl who now walks; also say of her: xivĩ. Can also say this of a boy as he grows. **Koiramehe po xi ga nhimomboakari. Iĝwaivĩ ga kiro. Ixave'ero….** Later he will grow. He is old (or has aged) now. He's older (use this term for when he is older yet). **Ndexivĩ nde. Ere'a nde exivĩheteramo.** You sg are old. You sg were born being very old(?) or You were born, getting older.(?)

Uru: =.

Usage: //occ w caus: -moĝwaivĩ//.

— *vt.* to make old. **Ahe moĝwaivĩ konondu ahejukave'ea mbatete'varuhua.** Generally it makes a person old the thing that kills a person, bad (taboo) food.

Ĝwaiviĝa *s.* old lady in Parintintin creation story. *See:* **mamba'ea**. *Alt:* **-ĝwaivĩ**.

Tenh: recognize who Ĝwaiviĝa is, but prefer just to say she was old.

Uru: called her Iĝwaivĩva'ea (the now-dead old one). When asked who Tupana'ga was, he told things he had made (see Tupana'ga) and then led into the creation story involving Ĝwaiviĝa, saying: **Aerẽ "Xira mais castanha…. Ma'ĝa xira…?" Kanindea gwepianhimim. Opeka hẽa…. Yva rupi mboja onhimi. …"Nhi mondyga." Taiyota (taioba?), mandi'oga, gwyra'ia… Iĝwaivĩva'ea, milho….** Afterwards (they said to her): "Pick more nuts…. Who picked them…?" The macaw kanindea saw hiddenly. She (Ĝwaiviĝa) opened up (and the snake came out of her). In the midst of the trees the snake hid… (She tells her children): "Burn me." (They did and later) the potatoes, manioc, birds…(all came into being). The old one (now dead), (her hair became) the corn silk….

ĝwakaĝwa'yva *s.* water vine with thorns, long white flowers, inedible fruit, the bark of which is used for cord for tying hammocks; the large yrerua flute is made out of the vine itself. *See:* **hurugwyva, yhypoa**. *Alt:* **gwaka'ia**.

Tenh: preferred ĝwakamba'yva and said the Portuguese name for this is maúva. It is good for firewood. It has pods like bananas, opens up and the seeds float away on the air. They do not use this plant for cord, but do make yrerua from it. They use the amba'yva tree for making cord.

Am: said it was a tree.

Uru: mentioned ximbo and ypoa (so thought of it as a vine).

g̃wakahunuhũa *s.* white bird that looks like a hawk; according to belief when this bird sings it calls people to die; putting salt in the fire reportedly stops them from singing. *Alt:* **gwaka'ia**.

Tenh: said it was a garça do rio, a crane-type bird, big.

-g̃wam *tm. Alt:* **-ag̃wam**.

-g̃wa'ngive'ea //occ w i- initial//. *s.* red seeds that come in a pod that the Parintintin threaded onto necklaces with turtles that had been carved from wood or tuku'ma seed. They called them anhag̃a urukua (spirit urucu) and added: **nhimongavuhavi urukua hako mbireurukua** the thing with which one painted one's self, urucu, a long time ago, an invisible apparition (that hits wood and mocks people)

g̃wanha //also g̃wanha'nha//. *s.* fish tail. *See:* **-evira**. *Alt:* **-ag̃wai, gwaja**.

Tenh: = preferred g̃wanha'nha.

g̃wanhahymuhũve'ea *s.* tailless object, specifically a jet. *Alt:* **gwaja**.

Tenh: something like a stub-tailed dog.

g̃wao *ono.* meowing of a cat.

g̃waramo //always follows the word it conditions//. *cr.* because of this condition. **Ji ko mbiaragwaruhua g̃waramo jipopoaka.** Because I'm a meat eater, I'm strong. **Po ga a'i te aeramehero g̃waramo ndokwahavi.** But because of this (his being on the wrong side of the river), (we knew that) he probably didn't know. **"'Po ahe ojipokwaha te ga ojogwehe,' ei ji, 'Kagwahiva g̃waramo,'" ei.** "'There is a strong possibility that a person could get accustomed, he, with each other,' I said, 'because of being an Indian,'" said, i.e.,"he should be able to get along with us because we and he are Indians." *See:* **a'i**. *Alt:* **hamo**.

Tenh: =. **Ãamog̃itaharatero g̃waramo ga g̃a ndepygi omanomo g̃a pe.** Because of being their chief counselor he was in favor of them (took their place), dying for them. **Ndiajikogi nhande ojogwehe nhande tehero g̃waramo.** We incl did not trust each other because it was only us incl.

Am: =. **Ga hiro g̃waramo ga manoi.** Because he fell he died. **Ajurujai ji hopehyro g̃waramo.** I'm opening my mouth (i.e., yawning) because I am sleepy.

Uru: =. **Koxihĩxihĩ po ti jukai herekoro g̃waramo.** Time and again (he) killed because of having it. **Hopehyja g̃waramo ga nhinog̃i.** Because he was sleepy he lay down.

g̃warana'yva *s.* palm tree that has thin-bladed leaves, fruit like the miriti but inedible, and the fronds can be used for roofing and making yrypipehava baskets; the wood can be used for making houses.

Tenh: = and added that it is real good for roofing, which they use at Igarapé Preto, as it lasts a long time; however at the Marmelos River location they use palha branca palm fronds for roofing.

-g̃warĩ //occ w refl: -nhig̃warĩ//. *vi.* twist or tighten the muscles. **Onhig̃warĩ gwevi okutugame.** When he was given an injection he tightened his (buttocks) muscles. *See:* **-a'ĩ, -g̃yrĩ, -kyrĩ**.

Tenh: said they say this of a male dog when it likes a female dog: Onhig̃warĩ ojogwehe.

Am: the same as -gwa'rai, to play as children do and gave: **Ig̃warig̃warĩ g̃a ojaita.** They played and played laughing.

-g̃watã *vth. Alt:* **-atã**.

-g̃we *asp.* right now, immediate time. **Kirog̃we avo ji rekoi.** Right now I'm here. **A'erog̃we po ahe nhimondy'ari novĩa.** It was right then after, that she became a woman in vain, i.e., it was only a while ago that she became a woman in vain. (or She commenced being a woman.?) *See:* **ag̃wamo, akoiro, g̃werĩ, -rẽ, -rĩ, tuvẽi**.

Tenh: = gave the meaning of commencing, recently. **Aerog̃we g̃a nhi'ig̃i. = Onhi'i rambugwe g̃a.** He was commencing to talk.

g̃werĩ //-uerĩ after the verb to bring: uruerĩ//. *adv.* imminent, about to happen, at the point of, doesn't indicate if it did happen. **Omano g̃werĩ g̃werĩ, ipytupatupavi g̃a upa a.** They were just about to die, they were so tired being definitely. **Ko'eg̃werĩ g̃a ndurame.** It was almost morning when they arrived. **Akwaha ji ga rug̃werĩ.** I know he is about to arrive. *See:* **gwerevi, rambugwe**.

Tenh: =. **Uhu g̃werĩ ga.** He is about to arrive.

Am: =. **Oho g̃werĩ ga. = Ohoa'u ga.** He's about to go. = He is imminently going, i.e., his going is imminent. **U g̃werĩ po ti ga ag̃wamo nehẽ. Urerĩ ga. (or Urirĩ ga.)** He is about to come these days. He's about to come.

Uru: =. **Omano g̃werĩ ga.** He is about to die. **Uruerĩ (or Urirĩ) ga; ndurierĩ ga.** He's about to come; he's not about to come. **O'uerĩ (or O'u g̃werĩ) ko ga.** He is about to eat. **Okirirĩ ga.** He's about to sleep.

g̃wetig̃a *s.* peixe cachorro or landrai fish. *See:* **pira, tapyikag̃a**. *Alt:* **g̃wevytag̃a**.

Tenh: =.

Ẽwetingya *s.* name of the place Barbadinha at the headwaters of the Ipixuna River. *See:* **Urumytũa**.

ẽwevytaẽa *s.* peixe cachorro or landrai fish. *See:* **pira**. *Alt:* **ẽwetiẽa, -pytaẽ**.

ẽwia *dem.* this. *See:* **aẽa**. *Alt:* **ẽwiẽwia, ẽwihĩa, ẽwino, ẽwinoẽwi**.

Tenh: =.

Uru: = and gave ẽwia and ẽwihĩa.

ẽwi'ẽwi *ono.* cry of the gavião panema kwandua hawk. *See:* **ẽwa'ẽwa**.

ẽwiẽwia *dem.* many, all these, mixture of things. *Alt:* **ẽwihĩa**.

Tenh: said it meant: this other, this other, pointing to the different ones he wanted.

ẽwiẽwi'nhoẽuhũa *s.* big blue humming bird also called Tupã mymbava (Tupã's pet) that according to legend sits on the cord of Tupã's hammock which is a lightning rod and when Tupã causes lightning the bird jumps, sings, and is happy. *See:* **ẽwainumby'ia**. *Alt:* **-nhy'nhoẽ**.

Tenh: preferred ẽwi'nhoẽwi'nhoẽuhũa and said it was not a humming bird even though it has a long beak. It has a low whistle and then a high one.

ẽwihĩa //full form//. *dem.* this. *Alt:* **ẽwia**.

Tenh: preferred ẽwihã. **Mara'ngu po ti ẽahã japovo pota ẽwihã nehẽ no?** Who knows if they emph will want to make this (the same thing) also? **Ẽwia'ẽa pe ji nda'ei herekoe'ỹve'ẽa pe.** To those, the ones without things, I did not say.

Uru: =.

ẽwino //sometimes redupl: ẽwinoẽwino//. *r.* here.

Tenh: gave: **Erehepia nde ẽwino?** It is here that you sg saw it?

Am: gave: **Ẽwino ga reni Ta'ngiva'ga.** Here he sits, Ta'ngiva.

ẽwinoẽwi *r.* this that…. *See:* **kiroki**.

ẽwyẽwy *ono.* crackling, popping sound as a torch burning. **Ẽwyẽwy yhyga rerua.** Crackle, bringing the burning torch. *See:* **-ata**.

Tenh: = and gave: **Amoẽwyẽwy.** To light a crackling fire, e.g., to light straw that is dry and rotten

-ẽwym /gen occ redupl: -ẽwyẽwym/. *vi.* shake; rock in a hammock. *See:* **-hev, -hyi, -myi**. *Alt:* **-pyryẽwym, -pyryrym**.

Tenh: =.

Usage: //occ w caus: -moẽwym//.

— *vt.* make shake; make hammock swing with someone; jiggle child on knee. **Urateuhu yvytua. Omoẽwyẽwymba ka'a yvyruhua.** The wind came in a great way. The wind storm caused all the leaves to shake and shake.

Tenh: =.

ẽwyraka'ngia *s.* men's bracelets made out of cut and strung curassow bones and toucan feathers; worn on upper arms. *Alt:* **gwyra**.

Tenh: prefered: ẽwyrakaẽa and called it as well: tapakura.

Uru: preferred tapakarava (alternating with topokarava) and said it was an arm band made of beads; also gave tapakura and said it was a band with feathers.

ẽwyrakoko'ngia *s.* small reddish bird. *Alt:* **gwyra**.

Tenh: preferred ẽwyrakorokõa, a bird that has a whistle with notes that are administered quickly and that get lower and lower in scale.

ẽwyramaimana *s.* individual red tail feathers of the macaw decorated with smaller red feathers tied at intervals down the tail feathers; they are tied to the akanitara head band and worn hanging in a bunch down the back by adults at war parties. *Alt:* **akanitara, yrerua \a gwyra, -gwyragwaja**.

Tenh: = also wear it when a person is playing the flute and singing.

Uru: gave nhavaigwara (or nhaẽwaigwara), and then added akanitara.

ẽwyramamba'ngia *s.* white bird with black tail, size of the bird japi'ia, eats grasshoppers. *Alt:* **gwyra**.

Tenh: said it was a small bird with white wings and red on back and front.

ẽwyranhapevunuhũa *s.* big black lincorni hawk, the size of a curassow with wide wingspan, lives on the Madeira River where snakes live. *See:* **kwandua**. *Alt:* **gwyra**.

Tenh: said it was a garça grande, a big river bird.

ẽwyranhumbi'auhua *s.* black bird with feathers that stand up on top of the head like an anambé, size of the ẽwyranhapevunuhũa; when it sings it sounds like a bottle being blown into. *Alt:* **gwyra**.

Tenh: said it was a bird like the jakua.

ẽwyrapytaẽa *s.* small surucuá bird with green back, red beak and breast, reportedly has occult powers.

Tenh: said it was a big bird, red like urucu, sings: gwuph! gwuph!

ẽwyrarõa *s.* reddish-black avoante tinamou. *See:* **inambua, pykahu'ia**.

Ẽwyratiẽahẽa *s.* name of an old lady who used to walk in sleep and move people from their hammocks to another's while they slept.

g̃wyratiğuhũa *s.* a larger type of the egret g̃wyrati'ngia.
Tenh: =.

g̃wyratimbeva *s.* arapapá river bird with reddish back, white front, black wings, and long flat beak. *Alt:* **gwyra**.
Tenh: =.

g̃wyrati'ngia *s.* garça egret with black legs, small variety of the g̃wyratiğuhũa. *Alt:* **gwyra**.
Tenh: =.

-g̃wyryg̃wana //occ as: onhog̃wyryg̃wana//. *s.* be one a little ahead of another; can also be expressed by: hehemo'ĩ, ojo'ja katu, ikotyive teni, ojogwehei katu teni.
Tenh: preferred onhog̃wyryvana; and said it meant objects of different colors: one red, another blue, another black.

g̃wyvamatĩa *s.* hardwood part of the arrow that fits into the reed of the u'yva arrow; hardwood from the yvetea or akamba'jyva trees.
Tenh: said it was where one inserts the point of the arrow into the reed.
Uru: mentioned the ta'akwara spear.

g̃wyve'y'mbia *s.* arrow with feathers for killing birds and monkeys. *See:* **-u'yva**. *Alt:* **gwy'va**.
Tenh: said it was a short arrow.
Uru: called this arrow a pira rupiara (thing with which one kills fish).

g̃yrĩ /gen redupl: g̃yriğyrĩ/. *ono.* sound of fish flapping head and tail back and forth when out of the water. *See:* **-g̃warĩ, -kyrĩ, pu**.
Tenh: thought it was the sound of one grinding one's teeth as in anger: aingyrĩngyrĩ; but later changed it to aingyrỹngyrỹ.

H - h

h- *clmh.* The Class Marker H has the following forms: gw-, j-, r-, t-, and h-. There are also forms k- and kw- that are limited: k- indicates two and is only on the verb -uv; kw- has no rule. 1) In a Substantive Construction.

1a) gw- occurs when the possessor is third person and is the same person as the subject of the verb. **Gwepia ga gwapyja.** He sees his (own) house.

1b) j- occurs when the possessor is indicated by Pronominal Three and is the same person as the subject of the verb. **Ahepia ji ijapyja.** I see my house.

1c) r- occurs when the lexical item immediately preceding functions as a possessor; in a nasalized word the r- becomes n-, between nasal and an oral vowel the r- becomes nd-. **garapyja** his house **g̃anetymakag̃a** their shin bones **g̃andapyja** their house 1d) t- occurs when the possessor is human and does not immediately precede the possessed item; exception is ta'yra for both human and non-human offspring. **tapyja** human's house 1e) h- occurs when the possessor is unspecified third person. **hapyja** animal's house

2) In a Verbal construction. 2a) gw- may occur replacing or following the letter o except after oro- and opo- in which case it is h- on vt; gw- also changes the desc to vt. **Ojogwepia g̃a.** They see each other. **Ogwahy g̃a.** They made another hurt. **Gwepia ga.** He sees.

2b) j- occurs where a reflexive meaning is needed. **Ajepia.** I see myself.

2c) r- (n- and nd-) occurs preceded by the subject in Intransitive Verb Construction Two and in Descriptives and the object in Transitive constructions. **Ga ruri.** He comes. **Ga repia ji.** I see him.

2d) t- only occurs initial in Intransitive Verb Construction Two and refers to a non-human subject. **Turi.** It comes.

2e) h- occurs elsewhere except in certain constructions where the class marker is obligatorily absent. **Ga hepiagi.** He sees.

3) In Relater constructions. 3a) gw- occurs after the letter o. **Ojogwehe.** On top of each other.

3b) j- does not occur; however, the full form of the reflexive, ji-, does occur w Pronominal Three. **ojihe** on top of himself (or on top of itself)

3c) r- occurs in the same manner as it does in a Substantive Construction, the lexical item immediately preceding the r- functions as the head of the Relational. **ji rehe** on top of me

3d) t- does not occur.

3e) h- occurs as unspecified third person. **hehe** on it

Tenh: = to all of above except for -gwahy; preferred -mboahy or -mondo hahya… (see -ahy).

Am: = no exceptions encountered in the study.
Uru: = no exceptions encountered in the study including hapyja for inamutiğa chicken house.

ha'ã *interj.* yes. *See:* **kwa, xa'ã**.

-haeko *vi.* hang, dangle. **Oro tapy'ynhapira ihaekoekoi ipyri.** And the cloth is hanging and hanging near it. *See:* **-amongo, -yha**.
Tenh: =.
Usage: 1 //occ w caus: -mbohaeko//.
— *vt.* hang.
Tenh: = -mboaeko (or -mboeko).
Usage: 2 //occ w refl and caus: -nhimbohaeko//.
— *vi.* hang oneself.
Tenh: =.

-hağ *d.* strong in texture, unbreakable, e.g., tin cup in comparison to a china cup. *See:* **-'ag, -kağ, -jyg, -popoakar, nhaetītujuga**. *Alt:* **-ohağ**.
Tenh: =.

haha *s.* stock of bananas. *See:* **hara**. *Alt:* **-arahu'ia**.
Tenh: preferred aha or ahara; gave: **Kotihī aharamo.** Quickly it became a stock.
Uru: gave aruhua.

haha //haha alone; -aha when closely connected to verb//. *asp.* show determination, at times to exert force against another's will. **"Xaho haha," e po ti ji ga pe nehẽ.** "Let's go and I insist!" I'm going to say to him. **"Ndahohahai po ji," ei hẽa.** "I am not going and I insist!" she said. **Oro ga hoi hẽarenymbava imonhana ipyhyga, ipyhyga haha.** And he went, chasing her pet (chicken), grabbing it, grabbing it with insistent force, i.e., he took her pet even though no one told him he could have it. **Aho haha.** I guarantee to go. *See:* **a, -ahiv, -ahy, -ate, -a'uv, naka**.
Tenh: =. **Ahoaha ti ga repiaga nehẽ.** I will to go to see him. (Said with determination when someone says you are not to go.) **Opyhygaha hẽa pe inamutiğa. Ereki onha hete novĩa.** (He) grabbed with much determination the chicken for her, i.e., he ran after it until he got it. Because it really ran in vain, i.e., it didn't want to be caught. **Akoaha ji.** (I am very sick, but) I am still determinedly alive, i.e., I insist on living. **Ohoahauhu ğa. Ahe rekoahai.** They went with great determination, i.e., they went because they absolutely had to go. A person is with determination, e.g., a person works only because he has to work. **Okiaha.** He slept determinedly, i.e., he slept badly but forced himself to sleep anyway.

ha'i *s.* vocative of -y(hẽa), mother or any old lady in the tribe. *See:* **-ğwaivĩ, -yhẽa**.
Tenh: preferred a'i, and said it a vocative and is used only when talking to one's actual mother; ami is used for grandmother or any old lady, but not for mother.
Am: preferred tuma.
Uru: preferred tuma'i.

-hãi //-hanh- prec V//. *vi.* separate, spread apart, e.g., spread apart the legs. *See:* **-kwaki'o, -pyho, -tyv**. *Alt:* **-akamyhãi'iuhũ, -akohanhuhũ, -myhãi**.
Tenh: =. **Ohãi ga oyhẽa a'mbyja rehe.** He straddled his mother's hip.
Usage: //occ w caus: -mohãi//.
— *vt.* spread legs apart, e.g., carry a child astride on the hip; scatter seeds, throw corn to chickens, dump trash out of a bucket. *See:* **-jai, -kujavur, -ova'og, -peka, -por, -pova'ndog**. *Alt:* **-emohemyhãihara'ga**.
Tenh: =.

haite *exhort.* hurry. **Haite ejypa. Torojuka tuvẽi.** Hurry up and descend. It's for me to really kill you. *Alt:* **-ehaite, -poahaiteuhu**.
Tenh: = and also gave nhandaipe.
Uru: =. **Haite ekia!** Hurry up and sleep!

hajihea *s.* other, different. *See:* **mbipea**. *Alt:* **ahaji, raji'i, ypyhaji**.
Tenh: =. **(h)ajiheve'ga** a person not known yet, e.g., a stranger

hako //generally occ in a final position in the clause//. *adv.* long time ago, did not happen within the lifetime of the speaker and therefore not witnessed by him. *See:* **emo, ikwehe, kako, mbaigwe, raka'e, rimba'e, ymya**.
Tenh: =.

-hama *s.* cord. *See:* **-emboa, -enimboa, -inimbotiğuhũa, yvaty'ryva, yvira, yvyrapahama**. *Alt:* **nhurama, -pyhama, -upahama**.
Tenh: = gave ihama and suggested envira.
Uru: =.

-hama *s.* fate in the negative sense: cursed or doomed to die and apparently without recourse. **Ihama ğweno'ã.** Its fate is standing with it (the tapir?), i.e., the tapir is going to die and doesn't know it. **Nhihama.** My doom, e.g., others threaten to kill me and then I dream about it so I know it's true. This term is also used when the star juta'ara falls and those with occult powers make people sick. **Ğa ndehe ohamamo ğa nderekoi.** It is with them as a curse on them. (Said when one is killing another by means of a curse.) **Ipajive'ga ihã okovo. Ihama ga.** The one with occult power is doomed(?) being. He is has a curse (?, cursing?). Unclear remarks were made regarding -(r)upigwara (pets of ones with occult powers)

in regard to this in which one with occult powers (-paji) takes away (g̃weno'emba) the "hama" of another who has occult powers so that he is transparent, apparently making him vulnerable. *See:* **-aruav, -morag̃wana, -paji, -upigwara**.
Tenh: =. **Ohamongo ga. Nehamongo, ei ga.** He put a curse on it. You sg are cursed, he said.

-ha'mbive'ea *s.* handle, strap for carrying. *See:* **-pepo'ia**.
Tenh: said it was a small vine.

-hambyhyg *vt.* pull with a cord, e.g., pull a cow or canoe with a rope. *Alt:* **-hama, -pyhyg**.
Tenh: said: when basket is heavy and the cord of the basket pulls on one's head, one grabs the basket cord with hands as well.

hamo //also ramo//. *part.* contrary to fact (plus po); hamo: (usually) ought to or should do but hasn't yet; ramo: ought to have been done or should have been done but wasn't. **Avo po jirapyja reni hamo!** Here perhaps my house ought to sit! i.e., would it be that my house were here! **Po ndotyvi raji'i po ga oapiti hete te raji'i hamo.** If it (the gun) hadn't jammed yesterday unwitnessed, he really would have killed (more things) yesterday unwitnessed. **Eki penhimohymbaipe hete pe. Po ahe nduri te ramo.** But you pl are really slow. There's a strong possibility that a person (who is so slow) should really not have come (but you did). **Orogwereko po ore u'ia, a'ea po ore noromondoi g̃a pe ramo.** If we excl had had manioc flour, we excl wouldn't have given it to them. *See:* **g̃waramo**.
Tenh: =. **Koji'i po pe imondoi hamo.** You pl should give more (but you don't). **Po pe ndakwarukari tuhẽ ga ramo.** You pl really should not have had him tied up (but you did). **Pyry hete pe imbuhuri ji ve ramo.** It would have been very good for you pl to have given it to me (but you didn't).
Uru: =. **Nandehopotari ji rupi; peho po hamo ga rupi.** You sg did not want to go with me; you pl ought to go with him.

-handog *vt.* break a cord. *See:* **-ka, -pog**. *Alt:* **-hama \a -andog, -ndohog**.
Tenh: = and gave: Oando ji ugwi. (The cord broke from me.). **Oando pandeira ga hugwi gavohyitapA.** The basket broke from him, his heavy thing, i.e., his basket cord broke when he was carrying a load in it.
Am: = preferred oandog.
Uru: = preferred oandog, ohandog.

handuhua *s.* big black bird.

-hanh- *vi. Alt:* **-hãi**.

hanhua *s.* Brazil nuts when ripe and tree has flowers of next season.

hapua ***(K)*** *s.* point of a pen (same as: -akwa?).

-hapukai *vi.* shout or call to someone. *See:* **ah, -ahem, he, hẽee, hegy, igwa'ri, iii, khh, -nhambuhur, -nhamondo, -pararag, viara**. *Alt:* **-hapukai'ive'ea, -hapukajuhuve'ea**.
Tenh: =.
K: =.
Am: =.
Uru: =.

-hapukai'ive'e //occ w o- initial//. *s.* small black tinamou; according to custom this is the bird that a man imitates when he cries over his dead. *See:* **-porehyvytyg**.

-hapukajuhuve'e //occ w o- initial//. *s.* mãe de sorveira bird; also given for a strange jungle curupira creature about which many stories are told.

-har //-har after V; -ar after C; refers to the subj of the action of the v; w -rembi- the obj of the action of the v is referred to //. *sm.* marks a person who acts with energy or perfects his state, holds a place of position, is professional, skilled. **"Ko rupi etī," e po ga hẽa pe opotaharahẽa pe.** "Tie (you sg) (your hammock) here," he said to her, to his lover. **Eki hẽapotahara'g̃a pavẽi.** And (she was really liked) by her lovers. **Mandaipeve'ga ko uhu oji'i, imopyambuhara'ga ko.** The man from Manaus came yesterday, the launch driver. **hekohara'ga** chief **imonhi'īhara'ga** player of a musical instrument **imombe'uhara'ga** story teller **aherembipyhyhara'ga** prisoner *See:* **-gwe, -ve**.
Tenh: =.
Uru: =.

-har //occ in comb//. *vt.* fell, make fall. **Akupyha.** I tripped (him). **Oro po g̃a jatahari raka'e.** And they felled wood a long time ago not witnessed. *See:* **-'ar, -'atyka, -hir, ja, -jar, -kyti**.
Tenh: = trip someone or cut wood as per above examples.

hara *s.* stock of bananas or any fruit that grows out of one big flower into a clump. *See:* **mo, nhapytamuhũa**. *Alt:* **-arahu'ia, haha**.
Tenh: see haha.
Uru: preferred aruhua.

harapoa //also w aug: harapouhua//. *s.* sarapó fish which is long, almost flat, with no scales. *See:* **pira**. *Alt:* **harapope'mbia**.
Tenh: = same as purakia (puraqué or poraquê fish).

harapope'mbia *s.* fish almost as long as the

harapoa sarapó fish. *See:* **pira**.
Tenh: = also yto'via.

harapouhua *s.* huge pirarucu fish.
Tenh: said this was not a pirarucu fish.

-hareko //occ w -(r)ehe, e.g., ĝa ndehe (for them) a'ea rehe (for that)//. *vi.* look around for something or someone, e.g., look for fruit among the branches of a tree. *See:* **-ekar, -epiag, -gwyruv, -myrõ**.
Tenh: to look from one side to another. **Aareko ji. Terearekoi!** I look from side to side (for it). Don't (you sg) look around (for it)!

haryvapea *s.* outside hard shell that opens and makes accessible the fruit hyry'va, inda'ja, and other similar fruit. *Alt:* **javotiapea, -pa'ambea**.
Tenh: = and added: pindova aryvapea (shell containing the pindova fruit).

hau *ono.* sound of dog barking. *See:* **kanha, nhaĝwatiĝa**.

-hav *vt.* cut, e.g., weeds, field.
Usage: //occ w refl: -jihav//.
— *vi.* split, tear, e.g., a hammock ripping and falling with its occupant. **Eruruka ti jipira ji ve, ei hẽa. Kiro a'i jihapavi ji hugwi.** Cause (you sg) my clothes to be brought to me, she said. Because now (mine) are all torn from me. *See:* **-aygwe'rog, -'gwyr, -gwy'rog, -hog, -kopir, -kyti, -tororog**.
Tenh: =. **Ajihavuhu ji jira'oa. Ahi ji tupava hugwi. A'ero ji jihavi.** I tore myself in a big way, my flesh. I fell from the hammock. As a result I tore myself.

-hav *sm. Alt:* **-av**.

ha'vẽa *s.* mildew, mold. *See:* **-jug, -nem**.
Tenh: gave aveuhũ and avẽ pa (or ave pa) for old food that is no longer good.

ha'yuhua ***(Am)*** *s.* monkey. *Alt:* **a'ya**.

he *adv.* succession (temporal, logical): after, afterwards, after a while. **ko'emame he** after when it has become morning, i.e., tomorrow **sabadorame he** after Saturday **Aerogwe hẽa imondokatui inoĝa ji erame he.** After that she put it down well laying it, after I had said, i.e., she wrote it down after I had explained it. **Aerẽ ĝa nduri teviri he garembireko'ĝa hete.** Afterwards, after the very last, they came, really his wives. **Ga hemi he ga reviri ogwovo imonhana tay'ria.** Afterwards he left going behind him chasing the baby (pigs). **Gaha he.** Emph he after, i.e., it is he, after all. *See:* **aerẽ, -rẽ**. *Alt:* **ka'arug**.
Tenh: =.

he *ono.* sound of shouting. **"He!" e po ĝa onhinhamondovo.** "Hey!" they said shouting, i.e., causing their voices to be sent. **"He!" e po anhaĝa.** "Ooooo!" the spirit said. (In this case Ooooo is voiceless.) *See:* **-ahem, -hapukai, -hẽee**.
Tenh: considered it to be calling to someone, i.e., not shouting.

he *d. Alt:* **hehe**.

he //gen: here ~ here- = singular; hepeji = plural; he = other//. *exhort.* polite form of permission, may, let. **Herejo!** Come (you sg)! **Here ti tipyhy.** Let us incl grab! **Hepeji xaho.** Let us incl go! **He ti xaho!** Let us incl go! **Here he xako.** Let us incl be! *See:* **na, -ukar**.
Tenh: =.
Am: =. **Here xaho!** Let us incl go!
Uru: =. **He xaho ga reviri!** Let us incl go after him! **He xahoyme.** Let us incl not go. **Herejo, takwãi!** Come (you sg), boy!

-he *rrh. Alt:* **-ehe**.

hẽa(-) *p5.* 1) //free subject or object: hẽa// she, her. *See:* **ji, o-**. *Alt:* **hehẽa**.
Tenh: = (might even sound like: hã).
Am: = hẽa.
Uru: = hẽa.
2) //possessor: hẽa-// her.
Tenh: =.
Am: =.
Uru: =. **hẽarera** her name

heaji'i //occ in a final position in the clause//. *adv.* fairly recent past, e.g., today previously, yesterday, or day before yesterday, the other day; not eye witnessed by speaker but information about which he has heard or data for which he has evidence. *See:* **ikwehe**. *Alt:* **eaji'i**.
Tenh: =.
Uru: when heard heaji'i, he gave: **Oji'i ve ga hoi.** A while ago he went.

-he'ar //occ w refl: -jihe'ar; occ w -(r)ehe or pavẽi//. *vi.* unite objects or people. **Ndorojihe'apotari ji ĝa….** We excl do not want them (their children) to mix or unite (with our children to play). **Ndojihe'akatujuhu ga hẽa rehe. Kono ojihe'a katu te hẽa pavẽi.** He did not unite well with her, i.e., they are married but not really getting along well together. Generally (or Customarily) he (should) unite really well with her. *See:* **- ko, -kotĩ, -nan, -parav**.
Tenh: =.
Am: =. **Ĝa nduri ojihe'adn ore rehe.** They came mixing with us excl.

hẽee *ono.* sound of shouting out in pain or in distress. **Pa! pa! "Hẽee," yhu'ndia haheahẽ.** Pow! pow! "Owww," the deer cried out (in pain). **Mome? Hẽee!** Where (did he go)? Owww! (expression of distress) *See:* **-ahem, -hapukai**.

hegy *ono.* shout of pain. *See:* **-ahem, hyyhy, yyy**.

hehe //also he//. *d.* tasty, e.g., good food. **Ndahei.** Not tasty. *See:* **-e'og**.
Tenh: =.
Am: = accepted ndahei and then gave: **Ndayvari arroz. or Ndahei heyvare'ymame.** The rice is not treated(?), i.e., it has no meat to go with it. or It is not tasty when it is not treated(?) i.e., not served with meat.
Uru: =. **Hehe ranuhũ.** (describing tapir meat) It is extremely tasty.
Usage: 1 //occ w caus: -mbohe//.
— *vt.* make food tasty.
Tenh: **omoheheva'ea [HP: probably omboheheva'ea.]** a thing that makes food tasty, i.e., condiments like salt, onions
Usage: 2 //occ w recipr and caus: -nhombohe//.
— *vi.* sexually desirable. *See:* **-piragã, -pohe**.

hehẽ *ono.* call of the male pykahua pigeon. *See:* **-porehyvytyg**.

hehẽa *p6.* emphatic she, her. *See:* **jihi**. *Alt:* **hẽa**.
Tenh: preferred hehã.
Am: preferred hẽahã.

hehẽ'ĩ ***(Tenh)*** //e'iahĩ// [HP: If it's h class, why listed under h?]. *dh.* sweet. **hehẽ'ĩva'ea (normally sweet); e'ĩahĩva'ea (very sweet)** *Alt:* **-e'ẽ**.

hehira *s.* honey, bee which uses a big tuku'ma palm tree with thorns for its house; the outside of the house looks like a termite nest, but there is honey inside. *See:* **ajua'iuhua, -eapykwaru'nagũhũve'ea, -eapykwarunuhũa, juparaju'via, mamanga'ia, mboreha, turemuhũa, tuvytiti'ngiuhuve'ea, -u'via, -yapira, yvahua, yvahuaruva, yvahupo'ama, yvambuga**. *Alt:* **heika'nauhũa, hekyheuhua, heirapo'a, heirapyimbe'via, heirapyja, heiretea, heiruva, heiruvuhua, heiruvunuhũa, heiryakã, kupihei'ria, mbuju'iahira, nhukyratĩhehira**.
Tenh: = and also gave ejua, eiruvy'ia, mborauhua.
Am: =. **"Hehira rehe ji hoi koro," oro'e ore.** "After honey I go now," we excl say.
Uru: = and gave the names of most of the ones listed above as well as some others.

hei- morpheme prefixed to terms for honey, bee.

-hei //-hej- prec V; irreg: clmh occ when object is in verb construction (see -jurugwei//. *vt.* wash, i.e., wash clothes unless object is in verb construction. *See:* **-kyti'ngog, -potuka**. *Alt:* **-'apirei, -pogwei**.
Tenh: = gave: -jururei (wash mouth); gapyhei (wash his feet).
Am: =. **Gwehei ga opya yhya pyvõ; Ehei gapya; …ipyheita. Tahei jipya.** He washed his feet with water; Wash his feet; …washing feet. It's for me to wash my feet. **Ohei meme ga.** They both washed. **Opyhei ga pandera.** They washed the basket.
Uru: =. **Ahei ji ipira.** I washed my clothes. **Ohei ga opira.** He washed his clothes. **Xihei nhande jarepira.** We incl washed our clothes. **Pehei pe pejipira.** You pl washed your clothes.

heika'nauhua *s.* honey, bee whose house is made on a tree and supposedly looks like a twisted penis therefore, according to belief, this honey is not eaten for fear of causing such crippling to the one who eats it. *Alt:* **hehira**.
Tenh: = they eat this and surprised when asked if they did.
Uru: =.

heikwarava'ive'ea *s.* small green curica parrot with a thick beak and very short tail. *See:* **ajuru'ia**.

heikwehe //occ in a final position in the clause//. *adv.* the other day, to about two months ago; not eye witnessed by speaker but information about which he has heard or data for which he has evidence. *See:* **oji'i**. *Alt:* **ikwehe, raikwehe**.

heikyheuhua *s.* honey, bee which has a very small nest on the outside of the tree in which is the honey; same as: -akwanhuryitya. *Alt:* **hehira**.
Tenh: =.
Uru: gave hekiuhua.

heiraitypy'gwia *s.* bacuri tree, other than -eraitya; the oblong fruit is edible, sticky and bluish in color.
Tenh: =.

heirapo'a *s.* honey, bee who has a nest like that of the termite and whose honey inside the tree is like the honey of the uruçu. *See:* **ju'ia**. *Alt:* **hehira**.
Tenh: =.
Am: =.
Uru: =.

heirapyimbe'via *s.* honey, bee whose nest looks like the beak of a cap and just under it is the hole in the tree leading to the honey. *Alt:* **hehira, heirapyja**.
Tenh: =.
Am: =.

heirapyja *s.* honey, bee whose nest looks like the beak of a cap, but which is larger than heirapyimbe'via. *Alt:* **hehira**.
Tenh: =.
Am: =.

heirara *s.* edible animal similar to the coati, long-

tailed, black and white striped, eats hehira and chickens, climbs trees with thorns on it.
Tenh: said it was black with red tail and that it was similar to a ja'gwara ocelot.
Am: gave this in the list of monkeys (seea'y).

heiretea *s.* honey, canota bee whose tiny nest is on the outside of the tree with the honey inside. *Alt:* **hehira**.
Tenh: said this was very good honey.
Am: said that heiretea was hehira kwaimbukua.
Uru: gave eritea.

heiruva *s.* inedible honey, bee that does not sting, lives in a hole in the ground above which it builds a house resembling a termite nest. *Alt:* **hehira**.
Tenh: said this bee has no house, that they come to a person's house, especially when there is blood from fresh meat (sweat bees?).
Uru: same as heiruvuhua.

heiruvuhua *s.* honey, bee that has a small but long nest on the outside of the tree inside of which is the honey. *Alt:* **hehira**.
Tenh: same as heiruva only bigger.
Am: black honey.
Uru: same as heiruva.

heiruvu'ndia *s.* honey. *See:* **-atahira**.

heiruvunuhũa *s.* bee that makes its home in a tree; does not have honey, only a comb which is reddish and good to eat. *Alt:* **hehira**.
Tenh: = some said that this honey is bitter and no good, while others said it was very good.
Am: = and said these bees do not make much honey.
Uru: =.

(h)eiruvy'ia ***(Tenh)*** *s.* bee, its honey is good.

heiryakã *s.* honey, bee which has a small hole in the ground leading into its nest; according to belief a person must tiptoe near the nest because this bee goes way underground and takes away the honey at the slightest sound. *Alt:* **hehira**.
Tenh: = and believe the bee takes the honey away as stated above, saying it has occult powers.
Am: = and gave heiryaka'ĩa as a small one.
Uru: = and said that heiryakwatama was the same.

heiry'va *s.* large tree that bears well fruit which is white, round about the size of a tennis ball, sweet, and has an oblong seed; according to belief women do not eat this because they will not be able to have their children since this fruit is very sticky.
Tenh: = sweet fruit that grows on a big tree in the meadow.
Am: said it was a fruit.

-hej- *vt. Alt:* **-hei**.

hejuva *s.* sweet honey, bee whose nest looks like that of the termite and which is the size of a manioc cake; to test whether the honey is obtainable the nest is hit with a stick; if no attack is made, entrance is simple; according to belief young girls do not eat the honey because they will get thin, and married couples and their babies do not eat it because they will get dysentery. *Alt:* **hehira**.
Tenh: preferred eju; said it was the best honey there is. When good people go near the wasps leave and let them have the honey; when people who are not good go there they really get stung.

-hekatu *vi.* know well a thing or person, know how, ascertain, understand. **Hẽa ndokwahakatui. Ndohekatui hẽa g̃a ndehe.** She doesn't know well (the dance step). She doesn't know how (to dance) with them. *See:* **-g̃ita, -karakatu, -kwahav**.
Tenh: =.

-hem //plural subject has the form -'ẽ//. *vi.* leave from within; go out of, e.g., get out of the river or out of a boat.
Tenh: = and gave the different form for a singular and plural subject as follows: **Ahẽ ji. Ohẽ ga. O'ẽ g̃a.** I leave from within. He leaves from within. They leave from within.
Am: =. **Ahẽ ji.** I leave from.
Usage: 1 //occ w caus: -mohem//.
— *vt.* make leave; confess, admit.
Tenh: **…ei ga imohema ga pe.** …he said, confessing, admitting, declaring a truth to him **Omohẽ ga gwekote'varuhua (or okote'varuhua).** He told about his badness. **Nomohemi ojipe'g̃a pe.** He didn't say to others.
Usage: 2 //occ w refl and caus: -nhimohem and w -(r)ehe// *(Tenh)*.
— *vi.* be pleased with, i.e., to make one's grateful emotions show. **Onhimohẽ hehe.** He was pleased with it.
Usage: 3 //occ w con: -nohem//. *Alt:* **-ahem**.
— *vth.* leave with, e.g., leave the house with a basket, take the pan from the fire.
Tenh: =. **Tino'ẽ.** Let us incl take it (the manioc) out (of the water where it has been soaking).
Am: =. **O(h)yvykoi ga henohema mandi'oka.** He dug taking the manioc out. **Anohẽ ji yhya hugwi mandi'oka.** I took the manioc out of the water. *See:* **-'ẽ, -ekyi, -'og, -po'o**.

hene'mbia *s.* besouro beetle. *See:* **ambu'a, i'ia, kujavu'ria, kynhytiğuhũa, parapara'ia, pi'ũa,**

piu'ĩa, pyrakwata'ia, tatukira, yvynhakytiĝuhũa. *Alt:* **kupi'irema**.

Tenh: preferred enembia, insect like a tick (jatevuga ja) (see -apehundiva'ea).

Am: preferred henimbi'a.

hepeji *exhort. Alt:* **he**.

Tenh: =.

here *exhort. Alt:* **he**.

Tenh: =.

Am: =.

hete *asp.* 1) intensifier meaning really, much, very. **Nambo'ehetei ĝa nehẽ.** I will not really teach them, i.e., I'm not going to teach them much. **irupe hete** very far *See:* **a'iti, ete, te**.

Tenh: =.

Am: =. **Oroka'nhymba hete te ore.** We excl all really to a high degree disappeared, i.e., practically all of us died. **Opuka hete ga upa.** He really grinned. **Ga oapo katu hete.** He really made it well.

Uru: =. **Nhi'irũ'ga okwaha hete.** My brother really knows. **Ikã hete ga. = Onha hete ga.** He is very strong. = He really runs. **Ay'u heteuhu ji.** I drink really water in a big way, i.e., I drink a lot of water.

2) once for all, for good, absolutely, completely, decisively, final, irreversibly, conclusively, evidently; general to specific;. **"Po ti hẽa kiro oho hete nehẽ," e po ĝa.** "She has gone for good," they said. *See:* **-ate, hete**.

Tenh: =. **Aho hete igwave ji.** I'm really going always, i.e., I'm going and never return.

Usage: 1 //occ w caus: -mbohete//.

— *vt.* praise; have confidence in someone, believe them, like them; cause them to really be.

Tenh: = and used it to describe what is done at their parties in remembering the dead, e.g., putting hair oil on a widow's hair and dressing her with new clothes after her husband has died. **Omboheteuhu ga hẽa.** He really likes her a lot. **Ombohete ga nha'ĩa oina.** He really praised (liked) the nuts sitting, i.e., they were delicious to him as he ate them.

Usage: 1 //occ w refl and caus: -nhimbohete//.

— *vi.* boast, brag, believe in one's own abilities.

Tenh: =.

hetea *s.* river. *See:* **paranauhũa**.

Tenh: = and gave: huvihava ya = Madeira River; hetea = Marmelos River; hetea ja'oga = Preto River (a branch of the Marmelos River); yhya rekihava = headwaters.

-hev *vi.* put, place, move from one position to another. **Aheahe.** I jump (rope).

Tenh: =.

Usage: //occ w caus and redupl: -mbohembohev//.

— *vt.* jiggle child on knee, rock canoe. *See:* **-ĝwym**.

Tenh: =. *See:* **-'e, -hin, -ho, -hyryg, -jyi, -jyu, -ki, -kupeahov, -ndev, -nhaĝ, -pokog, -por, -pyg, -rev, -tym, -vag, -vyr**.

-heve *rrh. Alt:* **-eheve**.

hevi //also vevi *(Tenh)*//. *asp.* even, intensifier following term it modifies. **Ereki nde hevi ndere'apirogi ji ve.** And even you sg are not going to peel it for me. **Ji hevi aho.** Even I am going. *See:* **-ahiv, gwerevi, hete, ve**. *Alt:* **amomehevi, vahevi**.

Tenh: = gave vevi as well. **Nde hevi ko eremombe'u ji ve a!** Even you sg told me specifically! (Said in reply to someone who says they didn't tell it,) i.e., it was actually you, yourself, who told me. **Ymya vevi po nde ĝa porogwetygi hamo.** Even for a long time you sg should help them, i.e., all the time you should help them.

hi *interj.* laugh. *See:* **ah, ho, -jai**. *Alt:* **ihi**.

-hĩ ***(Tenh)*** //can occ with aug: -hihũ//. *asp.* barely, almost. **Hembeyvyrihĩ ko ga ruvi.** Almost on the edge (of town) he lived. **Nohendukatuihihũ. = Ojapyaka te'varuhu.** He almost didn't hear, i.e., can barely hear. = He hears badly. **Nahã yva kaipajija'rogihihũ.** Thus almost a portion of the trees all burned. **Nanhiaroihihũ ĝa.** They almost don't like me, i.e., they barely like me. **Ndojukaihihũ ae mbatera emo.** A person hardly kills things a long time ago, i.e., when he is that age he hardly kills things since he doesn't know how.

-hiĝatu //occ w caus: -mohiĝatu//. *vt.* set (sit?) things right with someone, give counsel. **Amohiĝatu ji ga pe… na rũi xako.** I (will go there) and converse with him…(saying) not like this let's be. *See:* **-hin**.

Tenh: =. **Emohiĝatu enhi'iĝa.** Set right your talk, i.e., tell us again well. **Imohiĝatuhara'ga. A'ereki ga omohiĝatu ĝweaporoĝita tayri'ga pe.** He is a counselor. Because he set his thoughts right with the boy.

Usage: //occ w refl or recipr and caus: -nhimohiĝatu//.

— *vi.* get better after illness, improve in health. *See:* **-apo**.

Tenh: = and also gave: **Enhimohiĝatu ti.** Set (you sg) yourself right, i.e., get ahold of yourself. (Said to oneself when someone makes you mad.) **Onhomohiĝatu ga ĝa pe.** He (went and) counseled with them (not to fight), i.e., he

talked it out with them participating.

Am: =. **Onhimohiğatu ga. = Opo'ağatu ga xiro.** He is recovering from his illness. = He stands up well now.

Usage: //occ w caus, refl, and caus: -monhimohiğatu// *(Tenh)*.

— *vt.* treat oneself for sickness.

hijah *interj.* shouted at end of songs, said it means something like: "Viva (Brasil)!".

-hin //This verb is irregular and has the following forms: Construction One, -hin, conjugates regularly; õi can be used as 3rd per human subject, tõi refers to non-human subject; Construction Two, reni, refers to subject immediately preceding, teni refers to non-human subject; Construction Three, itena refers to 1st per sg:, -nhirena to 2nd per pl:, all other persons -ina for human subject and itena for non-human subject; imperative 2nd per sg: erẽi, imperative 2nd per pl: pehĩ//. *vih.* sit, stay. *See:* **-'am, -'apyg, -apyn**.

Tenh: = except for Construction Three for 1st per sg preferred jitena and for 2nd per pl preferred penhieina and for imperative 2nd per pl preferred pe'ĩ; as usual, the -h- can be absent; said that the word -hin could mean either stay or sit. **Koro ndeapoa. Pevo tõi.** Here's your sg thing. There it sits. **Ojiupi ga oinağwama rehe (or ğwendava rehe).** He climbed up onto his future sitting place (or onto his sitting place). **Nohina'javi ga pevo. Tenagwe ga.** He was not there any more. He vanished.

K: gave for Construction Three lst per sg: itena. **A'apy ji itena.** I sit sitting.

Am: = except for Construction Three for 1st per sg: ina for 2nd per pl: peina.

Uru: = Construction Three for 1st per sg: itena fluctuating with ina; also ina for 1st per pl excl.

Usage: //occ w caus: -mohin//.

— *vt.* place upright, set up.

Tenh: =. **Omohĩ ga onga.** He built (or erected) a house.

Am: =. **Tokaja ga imohina.** He made (or erected) a hunting hut. *See:* **-apo, -hev, -hiğatu**.

-hir *vi.* fall down from something. *See:* **-amombav, -'ar, -'ẽ, -'gwyr, -har, -kui, -kwahi, -mbog, mbururu, -ndohog, -ndurug, - pig, -por, -pyğ, -ur**. *Alt:* **-ahir, -ovahir, -pohir, -pohiragwera**.

Tenh: =. **Tahi ji yvatea hugwi.** It's for me to fall from a height. **Manameuhũ garea hiri ji hugwi?** When will his eyes fall from me, i.e., when will he stop looking at me?

K: =.

Am: = also used for the laying of eggs by chickens or the birth of humans although understood -'ar expression. **Ohi ga yva hugwi.** He fell from the tree. **Ohidn ga hẽa hugwi.** He was born from her.

Uru: = and said it was the same meaning as: -ndoro, -kwahavondo; also used for the birth of humans although understood -'ar expression.

Usage: //occ w caus: -mbohir//.

— *vt.* cause to fall, e.g., drop, take off necklace, lose weight. **Kotihĩ hẽa mbohiri.** Quickly it caused her to fall, i.e., lose weight.

Tenh: = and to cause another to fall from something.

hira ***(Tenh)*** //híra; hirá// [HP: Or is it ira'e meaning 'isn't that right'?]. *interj.* used as a confirmation. *See:* **ra'e**.

hirima *s.* jirima or sapucaia tree, tall like the Brazil nut tree, has nuts in a long shell.

Tenh: for a sapucaia tree gave instead inimbare; said the hirima tree has nuts in a shell that has a bump that is like a cap; monkeys pound it against rocks, etc., to break it open for the nuts inside it which are edible for humans too.

-hiva *s.* moiety. **mytũhiva** curassow moiety **kwanduhiva** hawk moiety **garerahiva** his moiety name *See:* **-e'yja**. *Alt:* **-erahiva**.

hm *ono.* grunting of a pig. **Oro tajahua turi no. "Hm, hm," e te okovo.** And the pig came also. "Grunt, grunt," it really said. *See:* **-ambu, mmm**.

ho *interj.* laugh. **Aerẽ Ypiarambyra'ga ijai, "Ho! ho! ho!"** Afterwards Ypiarambyra laughed, "Ho! ho! ho!" *See:* **hi, -jai**.

ho *ono.* roar of a jaguar. **Hẽa ipyhygi. "Ho, ho, ho!" e po hẽa herekovo.** She grabbed it. "Roar, roar, roar!" she said with her catch.

-ho //-ho ~ -ndo; Const 2: hoi (human subject), ihoi (non-human subject); Const 3: -gwovo, pejigwovo you pl; plus -pota becomes a descriptive//. *vi.* go. **Akwaha ji hẽahohava.** I know the date of her going.

Tenh: = also gave meaning of like or similar when occuring with -upi; ability: **Ğa ndupi ğa hoi javo tehe.** They went along with them talking without basis, i.e., they became like them, telling lies or boasting. **Ga rupi kiro ji hoi.** Like him now I go, i.e., I want to be like him. **Oho ga koa rehe. Oho ga ikwatijara rehe.** He went after the field, i.e., he was strong enough to make a field. He went after the writing, i.e., he knew enough to read. **hoi'i** go a little ways quickly and return quickly **Ndohoi ve japiavo ganhi'iğa.** It has not gone yet arriving, his talk, i.e., the time of which he spoke has not

arrived.

K: =.

Am: =.

Uru: = and used in speaking of space, distance. **Ka'gwyra ihoi irupe.** The jungle goes a long ways, i.e., it is many miles long, very big.

Usage: 1 //occ w refl: -jiho// [HP: More likely -jihog?].

— *vi.* walk with a cane by leaning on it.

Tenh: gave: **Ajiho ji ga rehe.** I bumped into him, e.g., when walking in the dark and not seeing, so I bumped into him.

Usage: 2 //occ w caus: -mondo//.

— *vt.* cause to go, e.g., give, sell, send away, put away. **imondoteheve'ea** a thing given for no reason or payment expected, i.e., a present **nhimondohava** my being sent away *See:* **-a'mbog, -'ar, -ay'nhoğ, -ay'rog, -ekyi, -hir, -hyv, -kokwahav, -kwava'eğ, -ky'vu, -ndev, -nhyğ, -'og, -ovira'y, -pe'a, -povombo'og, -py'ro, -py'ru, -ur**.

Tenh: = and added: respect, with person plus rehe ~ ndehe. **Omondo ga ğa ndehe (plus or minus: ğweaporoğita) imohina.** He put (plus or minus: his thoughts) on them, causing them (his thoughts) to sit on them, i.e., he respected them. **Amondo'ã ji.** I gave it temporarily, i.e., I loaned it.

K: =.

Am: = also gave: **Ga oapo imondovo.** He made (a path), causing it to go, i.e., he made a long path.

Uru: =. **Omondo ga ja'gwara ji hugwi.** He sent the ocelot away from me.

Usage: 3 //occ w con: -roho//.

— *vth.* take, carry away. *See:* **-vohy**.

Tenh: = also gave: **Ga tehe ojiroho. Ga tehe ojiroho ga pe.** He himself took himself, i.e., he went of his own accord. He himself picked a fight with him. **Ji reroho hepiuka ji ve.** Take me and show it to me.

K: =.

Am: =.

Uru: =.

hoagwera *s.* original or old path, e.g., such as one that was used first a long time ago. *See:* **-apyambava, pehea, -pypor**.

-hog *vt.* push, e.g., with a stick.

Usage: //occ w refl: -jihog//.

— *vi.* stab self, e.g., by falling against a stick. *See:* **-kutug**; **-'atyka, -anhan, -poanoğ**. *Alt:* **-andog, -jahog, -ndog, -ndohog, -ovahog**.

hohe //when preceded by object: hohe; alone: johe//. *rr.* bigger than: in stature, wealth, intelligence. **johe** bigger than it **Nde ji hohe.** You are bigger than I. **Ga hohe ore tiruahũ.** More than he we excl are bad, i.e., we are worse than he is. *See:* **-ehohy, gwyre'i, -hu, kaitu**.

Tenh: =. **Manamo nhande johe'i (or joheramo)? Jihi johe.** Which of us incl is greatest? I emphatic am greatest. **Ore ko pehohe'iteheva'ea.** We excl are the ones bigger than you pl.

hokoa *s.* shiny black socó bird with white spots, long beak.

-honikon //occ redupl and w caus: -mohonikoniko//. *vt.* swallow hard, gulp. *Alt:* **-kon**.

hopepũa *s.* four ridges of the two hips of the roof.

hu *ono.* toot of a flute. **"Hu! hu!" e te ğa pyvõ.** "Toot! toot!" (the flute) tooted near them. *See:* **-ambekyi, tu**.

-hu //-hu ~ -uhu after V, -hũ ~ -uhũ after Ṽ, -uhu after C, -uhũ after nasal C//. *asp.* an amplifier of what it follows, i.e., big, very, much, really. **tapyjuhua** big house **ymyahũ** very long time ago **paivouhu** very far **Oro ga ndopyhygihu.** And he really didn't grab it (or he hardly grabbed it.) **Eki ga e'iuhu.** He talked a lot, i.e., he blew his stack. **Garamo ga nduriuhu?!** Why did he not come?! (indicating force of speech) *See:* **-ehãi, hohe, -'yv**.

Tenh: =.

Am: =. **Iky'auhu.** It was very dirty. **Onhi'iğuhũ ga ore ve.** He spoke a lot to us excl.

Uru: =. **Ay'u heteuhu ji.** I really drink much (water). **Horyvahivuhu nhiremitymipyra.** My plants are really very happy.

-hu'e *d.* burp, belch, hiccough. *See:* **ju'euhu, -nhy'nhoğ**.

Tenh: to hiccough; according to belief one needs to burn tapir (tapi'ira) or deer (yhypytağa) flesh to stop hiccoughs. **Ju'e ga. Jiueji. (no glottal, only heavy accent on letter e) Ndeue nde. (no glottal, only heavy accent on letter e)** He hiccoughs. I hiccough. You sg hiccough.

Usage: //occ w caus: -mbuhu'e//.

— *vt.* cause to vomit. *See:* **-vyr**.

Tenh: = preferred -mbou'e.

hugwi *rr. Alt:* **-ugwi**.

hukuva'ia *s.* bacurau bird with black back, white front. *See:* **gwyra, kuraivyvy'ria, makurakura**.

Tenh: =.

huru- morpheme gen preceding terms for vines.

hurugwa'ia *s.* snail - According to belief, a snail is a fallen star who lost its grip as it moved from place to place, its eyes being the source of the sparkling or twinkling (of the star) and it leaves a shiny substance wherever it goes. Women or

children do not blow on this empty shell or they or their mothers will have only female offspring. Formerly used for hangings, the empty shells were pierced across the narrow end and strung for arm and leg bracelets for the men or placed at the front on a human tooth necklace worn by the women. *See:* **agwahia**.

Tenh: = and made the comment that they were like a jaytata'ia (star).

hurugwykuruvuhua *s.* arumá vine the inside of which is reddish-brown; used for weaving sieves for washing or sifting food. *Alt:* **hurugwyva**.

Tenh: and said it was used for making the yrupema basket.

hurugwyva *s.* vine, the inside of which is light brown; used for weaving sieves for washing or sifting food. *See:* **g̃wakag̃wa'yva, mboata'ia, yhypoa**. *Alt:* **hurugwykuruvuhua, hurugwyvape'iuhua, huru'gwyvypy'ia**.

Tenh: =.

Am: preferred huru'gwyra, and said. **Ereapo nde u'ia rupiaramo.** You sg make a thing to be used for making manioc flour

hurugwyvape'iuhua *s.* vine with edible potato. *See:* **kara'ia**. *Alt:* **hurugwykuruvuhua, hurugwyva**.

Tenh: no, it looks like palm fronds and doesn't have potatoes.

huru'gwyvypy'ia *s.* vine that looks like the hurugwyva but has smaller leaf; its potato can be prepared like tapioca powder is.

Tenh: = has long potato like a cará and is very good.

hurutahuna *s.* curuja preta owl, dark colored with darker black circles around the eyes. *See:* **urukurea'ia**. *Alt:* **huruta'ia**.

Tenh: = preferred hurutahua.

Am: = preferred hurutahua, and gave other names of owls: urukure'a and urukura'ia.

huruta'ia *s.* curuja, mãe da lua, owl: big, white with big eyes and mouth. *See:* **mbatekwajuhua, urukurea'ia**. *Alt:* **hurutahuna**.

Tenh: gave instead uruta'gwia and said it sounds like a run-down spring when sings; also called it mbytuikwaikwa.

Am: gave instead urukura'ia.

huruvia *s.* surubim fish: big, black and white striped with flat head like a pirarucu fish. *See:* **pira**.

Tenh: = no h- as usual: uruvia.

K: = uruvia.

Am: =.

Uru: = huruvĩa, uruvia.

huruvua *s.* black vulture. *See:* **tapere'ia**. *Alt:* **huruvuhua, huruvuhunuhũa, huruvu'iuhua, huruvupevuhua, huruvutig̃a**.

Tenh: =.

Am: = uruvua.

huruvuhua *s.* black vulture with red head.

Tenh: =.

huruvuhunuhũa *s.* big black vulture with red head.

Tenh: preferred uruvunuhũa and has white front only.

Am: uruvua jypivuhua (black vulture).

huruvu'iuhua *s.* black vulture with white neck and head.

Tenh: =.

huruvupevuhua *s.* big black vulture with white head.

Tenh: = said it was a vulture but its head was black.

Am: gave uruvupe'via.

huruvutig̃a *s.* vulture with white back, black front and red beak.

Tenh: said it had a red head and was the chief of the vultures, the underlings were the black ones.

Am: gave uruvuxig̃ava'ea (or uruvuxig̃uhũva'ea) and said it was a big, white vulture.

-hu'u *d.* cough. *See:* **-hu'e, -pytym**.

Tenh: =. **Iu'u ga. Jiu'u ji.** He coughed. I coughed.

K: =.

Am: =. **Ju'u ranuhũ ga.** He coughed much.

-hu'u //Const 3: -hu'gwovo//. *vt.* bite, e.g., bite off a piece; chew. *See:* **-juruka'ru, kynhohĩ, -pi, -piham, ten**.

Tenh: = but mainly referred to dogs, spiders, and snakes as doing the biting.

Am: =. **Mara'ngu po ja'gwara ga u'ue'ymamo?** Who knows if a jaguar didn't bite him? **Ou'u ga ga.** He bit him. **Ga u'u mboja.** The snake bit him.

Uru: =. **Ou'u ga. Koro ga juka. Ja'gwara ga u'u.** It bit him. Now it will kill him. The jaguar bit him. **Mboja ji hu'ui ikwehe.** A snake bit me a while back. **Ndajiu'ui ja'gwara.** The jaguar did not bite me.

huuu *ono.* whishing noise. **Aerẽ turi nhandi'ahua. "Pug̃! Huuu!"** Afterwards a fish arrived. "Pow (arrow hitting)! Whish (fish moving)!" **"Xugu! Huuu!" Huruvuhunuhũa.** "Plop! Whish!" The big black vulture (hit the ground and brought his wings to rest).

-huv *vt.* walk in an area well known to one, be at home, at ease, familar with. **Ahu ji ka'gwyra.** I know the jungle well; I'm accustomed to walk there. **Ahu ji ga.** I know him well; I'm

accustomed to walk in his house. **Ahu ji mbatera.** I know my plants well; I'm accustomed to walk there, work there. *See:* **-kwahav, mo'mo**. *Alt:* **-gwyruv, -uv, -uv**.

Tenh: = but said even knowing the jungle well a person could get lost; implied it was just going back and forth a lot in the jungle or field to see it, and said: **Ahu ji ka'gwyra. Ndakwahava'javi ji jituragwera.** [HP: Would expect jiruragwera.] I traveled in the jungle. I did not know any more from where I had come.

Am: = thinking of the term to dream, he did not understand the above examples: Ahu ji ga; ahu ji mbatera; but did give the following: **Ahu ji ka'gwyra itekovo. Irupe ji hoi.** I travel around in the jungle. I go a long ways.

-hya *s.* mother. *Alt:* **-ya**.

-hya *s.* rays or heat waves (?). **kwarahya [HP: Possibly just a contraction of kwara + ahy (intense).]** sunshine

Tenh: agreed with term kwarahyahi (hot temperature); after explanation, gave: **Ohypete(?) kwara.** The sun sent out its rays.

Am: only gave kwarahyahi (hot).

-hyg *vi.* 1) as regards to space: reach to, but not beyond; cover an area. **Ahy ji ga rehe.** I brushed or bumped against him. **Ahyahy ji ikovo ĝandapea rehe.** I came and came up against their path (but returned, didn't cross it). **Ahygahi ji.** I will really cover the area, i.e., I will fill (the bench, I'm so fat). **Ndohygi nhinhi'iĝa pe ndehe.** My talk did not reach all of you pl, i.e., my voice did not cover all the distance to you (so you didn't hear me). **Ohygahi pa hẽa ganhi'iĝa rupi (or rehe) japovo mbatera.** She really covered his talk making things, i.e., she did everything he said making things. **Ojipeji nderehygi ve Tupana'ga remimbo'endyhygagwera rehe.** One you sg did not reach yet of the past teaching of God, i.e., one thing you didn't do of God's teaching. *See:* **-'anduv, -'api, -kwav, -ovatĩ, -upitig**. *Alt:* **-ndyhyg**.

Tenh: =.

Am: =. **Ohykahipabm.** (She) really filled all the chair (when she sat down).

2) as regards to quantity: adequate, sufficient, ample. **Kunhano ve po ĝa hygi ga rehe raka'e.** There was enough of the women to have one of his hairs (or Each of the women had one of his hairs?) long ago. **Ndohygi hehe.** It was not adequate, e.g., The plate was not big enough to hold all the food.

Tenh: =. **Ndohygi nhande rehe.** (The meat) wasn't sufficient for us incl. **Ndohygi mesa mbatera rehe. Xu'ĩ hete'i mesa.** The table was not ample enough for the food. The table was really small. **Mara'ngu po ti mokõi dinheiro ihyge'yma mbatera rehe nehẽ nde ipyhygame mbatera nehẽ?** Who knows if two moneys will be insufficient for the things when you get (or buy) things? **Ikwatijara ndohygi ga rehe.** The writing is not adequate (effective) for him, i.e., he can't read. **Ohygahi ganhi'iĝa ga rehe.** His talk was sufficient (effective) for him, i.e., he counseled him to be quiet and he is quiet. **Ndohygi banco ore rehe.** The bench is not adequate for us excl, i.e., there is not enough room on the bench for us.

Usage: //occ w caus: -mbohyg//.

— *vt.* make a sufficient amount, e.g., when plants produce well and there is enough food for everyone.

Tenh: =. **Orombohy hete kohoa rehe.** We excl really make adequate the field, i.e., we plant well and clear to the edge of the field to take advantage of the cleared field.

-hỹhava //occ w caus: -mohỹhava//. *s.* plane, instrument for smoothing boards.

Tenh: gave instead yvapindava.

hyhyhu'ive'ea *s.* beads. *Alt:* **hyhy'ive'ea**.

Tenh: preferred yhyu'iva'ea, and said they were big beads.

hyhy'ive'ea *s.* small beads; those mentioned in their Moyryĝa legend. *See:* **ja'ihuve'ea, jauhu'ive'ea, mbo'yra, moitiĝate'ĩa [HP: probably moytiĝate'ĩa], moytiĝa**. *Alt:* **hyhyhu'ive'ea, -pyhypẽ, yvõ**.

Tenh: preferred yuyu'iva'ea; mentioned that moyruna was a long bracelet that is wound half-way up to the elbow.

-hyhyka *vt.* extract or remove milk from rubber tree. *See:* **-ekyi, -'og, -yhyga**. *Alt:* **-ayka, -gwyka**.

Tenh: preferred -hyka and said it was to cut the sorva jua'yva latex tree or eraitya tree to remove sap.

-hyi //-hyj- prec v; gen occ redupl: -hyhyi//. *vi.* shake, tremble, e.g., shake with fear or cold. *See:* **-g̃wym, -myi, papa, -pojy, -vag**. *Alt:* **-kyhyji, -piryi, -pohyi, -poryryi, -pyjihyi, -vohyi**.

Tenh: =. **Ayhyi ji.** I shake and shake.

Am: preferred: Avavakahibm ji.

Usage: //occ w refl: jihyi// [HP: Unexpected on a vi.].

— *d.* twitch, e.g., nerve that twitches.

Tenh: would only give: -pyjihyi (foot tingle when has gone to sleep).

-hyj- *vi. Alt:* **-hyi**.

hykava *s.* little bit, few, some. **hykava nhati'g̃wa** few mosquitoes **Hykava eroho.** Just take (you sg) a little bit. **Hykava!** Some! i.e., stop, that's enough! (Said when someone is dishing out food and you don't want any more.) *See:* **amua, gwere, -'i, kirupi, mokonha, momina, xã, xu'ĩa**. *Alt:* **-ahyg**.

-hym //gen occ w asp: -hymahiv//. *d.* smooth.
Tenh: = and added: slippery.
Am: = i(h)yamahi, and gave also ovĩovĩ (to rub smooth).
Uru: = Jyhymahi yvypea. (slippery bark).
Usage: //occ w caus: -mohym//.
— *vt.* iron clothes. *See:* **-nhan**.
Tenh: plane wood. *See:* **-mu'mbug**. *Alt:* **-ahym, -hỹhava, -hymbaipe**.

-hymbaipe //occ w refl and caus: nhimohymbaipe//. *adv.* slowly. *See:* **mbaigwe, -nhyrõ**.
Tenh: = could also be -hymbaepe or maymbeva; and preferred imaymbeve. **Imaymbeve ti eho ka'gwyri pe.** Slowly go (you sg) into the jungle. **Imaymbe ti ji imombe'ui.** Slowly I'll tell it, i.e., I'll tell it with patience. **Nhimohymbaipe ga japyaka.** [HP: Should be japyakai.] Slowly he heard it, i.e., he heard it well, attentively. **Nhimo(h)ymbaipe enhi'ĩ.** Talk (you sg) slowly, i.e., whisper.

-hypava *s.* thing for drying, e.g., towel. *See:* **-ngy**. *Alt:* **-hyv, -pohyv**.
Tenh: thought of it as something with which one cleans.
Am: didn't understand, gave imongyhava (thing for rubbing).

hyra *s.* pointed stick used to dig potatoes. *Alt:* **jahyra**.
Tenh: preferred yhyra.

hyry *ono. Alt:* **hyryry**.

-hyryg *vi.* scoot over, move a little farther away, put a distance between you and another, shuffle off. **Xahyry nhande ga hugwi.** We are scooting out of here away from them. **-hyryryg** crawl (as a baby crawling before walking) *See:* **-ahem, -hev**. *Alt:* **hyryry**.
Tenh: = and said describes a mother leading her child who was learning to walk.
Am: = and said it was the same as: Xajipe'a ga hugwi. (Let us incl separate ourselves from him.).
Usage: //occ w con: -rohyryryg//.
— *vth.* drag.
Tenh: =. **Gweroyryry opya.** (The baby) dragged his foot (while crawling).
Am: =. **Gwerohoryrỹ ga imbuhua.** He dragged it causing it to come (towards themselves). **Aroryrỹ ji imondovo.** I shoved it away sending it.
Uru: =. **Gwero'yryry ga hẽa.** He dragged her.

hyryry //also hyry//. *ono.* sound of small animal shuffling along on the ground, e.g., the armadillo, lizard, one of the rat family walking. **Aerẽ po turi apoa teju'ia. "Hyryry hyryry," e po ua.** Afterwards the thingamajig, the lizard, came. "Shuffle, shuffle," it went coming. *See:* **vya**. *Alt:* **-hyryg**.

hyryva *s.* big green bird with long beak.
Tenh: said it was: yry'viuhua (?).

hyry'va *s.* pupunha palm tree: tall, bears yellow or red round fruit in a bunch, which fruit has to be cooked before eaten.
Tenh: =.
K: = and said it has lots of the insect mutuca on it and many thorns.
Am: preferred yryva = tukuma'yva.

hyry'viuhua *s.* urucari fruit from a palm tree by the same name; has seeds like the Brazil nuts inside; the oblong red fruit has to be cooked before eaten.
Tenh: = short tree with thorns, grows in a stream, fruit the size of the tucu'ma fruit.

hyryvuhua *s.* 1) small green bird that sings: "Hy'ruph, hy'ruph" (the first syllable of which is ingressive lung air). *Alt:* **jyry'via**.
Tenh: didn't know, asked if it was the fruit and gave yry'viuhua.
2) //also Jyryvuhua// name of Indians in the legend of the man who stole a pet bird whose owner tried to kill him; referred to as Kagwahiva ambotehea, i.e., not a relative to the Kagwahiva. *See:* **Kagwahiva**.
Tenh: didn't know.

-hyv *vt.* remove by rubbing or wiping, specifically: to clean, shave off beard. **Ohy katu ga hẽate'varuhua hẽayvytera hugwi.** He cleaned well her sins from her insides, i.e., he wiped them away. *See:* **-g̃atyrõ, -kwav, -kytyg, -mu'mbug, mytu'ẽ, ngy, -pan, -pin, -poamonhan, -pohyv, -ruru**. *Alt:* **-hypav**.
Tenh: = gave examples: like a person scrapes a bow to make it hard; rub oil (brilhantine hair oil) on face at a mbotava party, take away one's sins; but preferred -pin for shaving the beard. **Ojovahy ga.** He cleaned his face.
Am: =. **Ahyahybm ji ga rehe.** I rubbed and rubbed on him (making him clean because he was very dirty).
Uru: =. **Ohybm ga. = Ojahu ga.** He rubbed. = He bathed. **Ohyohy ga yvyrapara.** He rubbed and rubbed the bow.

Usage: 1 //occ w refl: -jihyv//.

— *vi.* dirt or foreign matter coming off of its own accord //neg// stain permanently, never leave, e.g., cloth stained by ink.

Tenh: =. **Opyhy ndepira açaí; ndojihuva'javi nde hugwi.** The fruit açaí has grabbed your sg clothes; it will not be wiped off any more from you, i.e., the fruit has permanently stained your clothes, won't come out.

Usage: 2 //occ w caus: -mbojihyv//.

— *vt.* make spots come out of cloth. *Alt:* **-pihyv**.

hy'ya *s. Alt:* **-hy'yra**.

hyyhy //also hyyhyyhyhyhy//. *interj.* sound made when in intense pain (made by sucking in and letting out of breath between the teeth). **Oro kava ga pigapi. "Hegy!" "Hyyhy!" "Hegy!"** And the wasp stung him again and again. "Ouch!" "Sssss!" "Ouch!" *See:* **-kwahem, yyivyyy, yyy**.

-hy'yra *s.* man's or woman's relative of the opposite moiety, first ascending generation. 1) aunt: MoSi, FaBrWi. *See:* **-jajia**.

Tenh: MoSi.

Am: man's FaWi when she is not his Mo; man's MoSi.

2) great-aunt: FaFaSi, etc. *See:* **-jaryi**.

3) wife's or husband's FaSi, MoBrWi.

I - i

i- *clmi.* The Class Marker I has the following forms: i- before consonants, j- before oral vowels, nh- before nasal vowels. *See:* **mbo-, h-**.

1) In a Substantive construction it occurs when there is a third person non-human possessor, usually absent, sometimes present. **ikaã̀ga** its head

Tenh: =.

Am: =.

2) In Descriptive Verb Construction One it occurs when the subject is third person [HP: And possibly in Descriptive Verb Construction Two when the third person subject is non-human and not contiguous.]. **Ikatu.** It is pretty.

Tenh: =.

Am: =.

3) In Intransitive Verb Construction Two it occurs when the subject is non-human.; In Transitive Verb Construction Two it occurs when the object is non-human and absent, and sometimes when present. **Ihoi.** It goes. **Japoi.** (He) made it.

Tenh: =.

Am: =.

4) In an Axis-Relator Phrase it occurs when the axis is non-human and absent. **ipype** into it

Tenh: =.

Am: =.

Uru: =.

i- *p3.* I, my; Pronominal prefix 3 is bound and has the function of equating the subject of the Construction Three form with the subject of the main clause and to show that the possessor of the object of a verb or the head of the relater is the same as the subject of the clause. This pronominal prefix has the form i- (1st per sg), e- (2nd per sg), o- (3rd per sg and pl), oro- (1st per pl excl), nhande- (1st per pl incl), and pe- (2nd per pl). **Kiro ji ruri ikovo.** Now I am coming. **Ahepia ji ijapyja.** I see my house. *See:* **ji**.

Tenh: = but generally use ji- for lst per sg and peji- for 2nd per pl.

Am: = except: jare- or xare- for lst per pl incl, and sometimes oroj- for lst per pl excl, and peji- for 2nd per pl.

-i *cm1.* This is a Construction Marker indicating a Construction Two form of the Verb. **Ji ruri.** I come. *See:* **-a**.

Tenh: =.

Am: =.

Uru: =.

-i *m2. Alt:* **nd-**.

-i *rsuf.* indicates placement: at. **Oro po Mbahira ihoi heviri.** And Mbahira followed at the rear, i.e., after it. *See:* **-ehe**.

Tenh: =.

Am: =. **Oro ãgandeviri tapy'yha'ãga hoi.** And the non-Indians went after them.

-i //-iji after consonants; -ji after vowels; jiji full form//. *adv.* -ji or iji: nonpermanence, temporarily in the state of; zero: permanence; jiji: reduplicating the temporary aspect. *Alt:* **-ji**.

-'i //-'i after V, -'ĩ after Ṽ; if the term has a final stem consonant, the glottal precedes it, if final stem consonant is nasal, its oral counterpart occurs: 'ngi, 'mbi//. *asp.* diminuative. **taitetua,**

taitetu'ia pig, little pig **mbatera, mbate'ria** things, little things (or a few things) **-hama, -ha'mbia** cord, little cord

Tenh: =.

Am: =. **"Pevo'i po ahe mo reka," oro'e ore mbatera pe.** "Over there a little ways a person leaves some," we excl say about the things.

Usage: //occ w caus: -mbo'i//.

— *vt.* pound corn, roasted coffee, etc., with a stick in hollowed-out tree trunk in order to make it smaller. *See:* **-gwer, gwere, -hykava, mbuğ, xu'ĩa**. *Alt:* **-'ihava**.

Tenh: =.

Am: = and gave imbo'javo for the third verb construction. **Aerame ore u'ia mbo'imbo'i.** Later we excl pound and pound the corn flour (in order to make kağwia a drink).

Uru: =. **Avaxia mbo'i ğa.** They pound the corn.

i'a *s.* type of potato. *See:* **kara'ia**.

Tenh: no, it means to bear (fruit, etc.)(see -'a).

-iape //-iape after C, jipe after V//. *adv.* already, just previously, indicates the sense of past perfect or pluperfect in that one action has been completed immediately or already before another action. **Po okaoka te raji'i hamo. Eki ğa onupã jipe.** (The dogs) would have broken (the eggs) yesterday not witnessed. But they (the women) had beaten them before (they were able to break them). **Oro po ğa, "Xaho hẽa repiaga no," e po ğa. Oro hẽa a'i reki hẽa ombotepaviape tapy'yitiğamo ğa.** And indefinite they, "Let us incl go find her," they indefinite said. And she, but in the end she had already turned them all (trees, etc.) into white men. **A'erogwe ore ndorohepiaga'javi. Eki oho jipe.** Therefore we excl did not see it again. Because it had already gone. *See:* **kotihĩ, ra'e**.

Tenh: =. **Uriape ji rovatiamo tajahua.** A pig had already come (or came suddenly) encountering me. **Oveve jipe inambua ji hugwi.** The tinamou had already flown from me (so I did not have time to shoot it). **Onhaniape ji hugwi tapi'ira.** The tapir had already run from me. **Ga pe jipe ko pe imondoi.** To him already you pl have given.

Am: = said it meant the same as ojikwe (already). **Ojuka jipe ga mboja inoğa.** He had already killed the snake laying it down. **Ndojukai ga. Oho jipe oka'nhyma.** He didn't kill it. It had already gone fleeing. **Oho (j)ipe ko hẽa ko. Oho nhande reja.** She had already left recently. (She) went leaving us incl. **Oro irũa'ia (j)i ndahepiagi. Omano jipe a'ea.** And the other I did not see. That had already died.

Uru: = said it meant the same as ojikwe (already). **Koxihĩ ga hoi. = Oho jipe ga.** Quickly he went. = He had already gone. **Eremondo jipe nde ga pe.** You sg already have given to him. **Ojuka jipe ga mboja.** He had already killed the snake.

Igarapé Preto ***(Tenh)*** *s.* location of Tenharim at the tin mining company. Renatova'ea (Esmirina's grandfather) was Ariy'vi's brother on his father's side. The Tenharim at the Marmelos River consider the Igarapé Preto group to have the same -remboypya.

igwari *interj.* shout given to bring back an echo, e.g., yoohooooo! *See:* **-ahem, -hapukai**.

Tenh: no, and said this was the name of men a long time ago.

Am: said it was: jihapukaja (my shout).

igwave //sometimes followed by: te: igwave te//. *adv.* continually, always. **igwaigwave te** really continually, e.g., he talks on and on, he never stops **Igwaigwave nhinhi'iğa.** My talk is continuous, i.e., I talk all the time. **Oro igwave te po ja'gwara ima'ẽi ypytunimo.** And the jaguar always awakens at night. *See:* **-kwav**.

Tenh: =. **Aho hete igwave.** I'm really going always, i.e., I'm really going and will not return again (or if I return at all it will be only after a long time). **Ojipei (i)gwave ga hoi.** One time continuously he went, i.e., he went once and didn't stop going, not returning. **Ojipei (i)gwave te ga ojipiuka.** Once he showed himself. **Igwaigwave te.** (He) really continues and continues (passing away) **Igwaigwavi ga hoi.** He continuously went, i.e., he passed away. **Igwave te!** (He) died!

-iğapy'a ***(Tenh)*** //occ w nh initial: nhiğapy'a//. *d.* disgusting. **Nhiğapy'a hete hẽa okovo.** She is really disgusting being, i.e., she talks a lot, acts like a nut.

-'ihava //occ w i- and caus: imbo'ihava//. *s.* stick used to pound manioc, coffee. **mandi'oga mbo'ihava** stick for pounding manioc

Tenh: = imbo'ihava = yvyra (stick).

Am: gave instead ymbura or imbura (compare mbu). **Ombo'i hẽa ymbura pyvõ yngu'a pype.** She pounded with the stick in the hollowed-out log.

ihi hi *interj.* laughter, chuckle. *See:* **-jai**. *Alt:* **hi**.

-(')ihu ***(Tenh)*** //occ w verb reduplicated//. *asp.* off and on. **Okooko'ihu nhungwava yvytua remimbotarimova'ea rupi.** The weeds are off and on via the way the wind wants, i.e., the weeds are waving back and forth with the wind.

Oporavykyvykyihu ɡ̃a. [HP: Probably has glottal before i.] They work one day and the next not.

-'i'i //occ on negatives//. *asp.* at all, e.g., he does not like it at all.
Tenh: =. **Napenhimomiranami'i'i pe pejopehyja pe naerõ?!** Are you pl not able to hold out at all to your pl sleepiness, then, i.e., you could not resist sleeping?!

i'ia *s.* minute flying maruim bug that has a sharp bite. *See:* **hene'mbia, tatukira**.
Tenh: = said it was like the pium but is white, doesn't like smoke, goes away from it, it is around palms (compare -arepi'ia).

iii *interj.* 1) wonderment, surprise, amazement. **Iii! He'yi ɡ̃a Kagwahivamo!** Wow! They are many being Indians! *See:* **-hapukai, kiei, -mby'a**.
2) disgust. **Iii! Nahembo'apyhai.** Baloney! (They) do not cause a person to hear, i.e., a person can't even hear because they're making so much noise. *See:* **-kwerai**.
3) fear. **Iii! Ja'gwara yahyga ji aha'arõ!** Yikes! It's a tiger lake at which I'm waiting! *See:* **-kyhyji**.
4) shout of victory. **Iii! Ajuka ji ga kiro!** Hurrah! I killed him now! *See:* **-ahem**.
Tenh: all of the above not checked in detail.

-iji *adv. Alt:* **-ji**.

iki'yva ***(Uru)*** *s.* trap. *See:* **jiki'ia**.

ikwehe //occ in a final position in the clause//. *adv.* the other day, a few days ago to about two months ago, witnessed by the speaker. *See:* **-eaji'i, heaji'i, hako, kako, mbaigwe**. *Alt:* **heikwehe**.
Tenh: =.
Uru: =. **Ymyahũ ji hoi ikwehe.** A long time ago I went the other day. **Mboja ji hu'ui ikwehe. Ovuvu pa ikwehe.** A snake bit me the other day. It all swelled up the other day.

Imby'ɡ̃a ***(Am)*** *s.* name which the Uru-eu-wau-wau call the Amundava. **Oro Vovo'ɡ̃a, Imby'ɡ̃a, ɡ̃a ei ore ve.** And the Uru-eu-wau-wau, Imby'ɡ̃a, they say about us excl. *See:* **Pindotybm, Pindotyva'ɡ̃a, Tavukara'ɡ̃a**.
Uru: Jymby'ɡ̃a (?).

-ime *rsuf.* reaching the point (place or time) of. *Alt:* **(-)jaime**.

-imo *rsuf. Alt:* **-vo**.

-in- *vi. Alt:* **-hin**.

inambara'ia //inambere'ia//. *s.* embira-mora fruit, inedible oblong with red flower.
Tenh: gave inambare'ia and said it was an inedible fruit that bears in the rainy season.

inambua //inambua ~ inamua//. *s.* inambua tinamou.
See: **avatihy'ia, -ea'yiɡ̃wa'ngive'ea, -etymakambuku'ive'ea, gwyraroa, tapekwa'ia**. *Alt:* **inambu-, inamu-**.
Tenh: =.
Am: =.
Uru: =.

inambuhua *s.* big white inambua tinamou.
Tenh: = and said the Portuguese term is: tona.
Am: = and made the remark it was big.

inamburava *s.* speckled black and white inambua tinamou with reddish tinge, red head.
Tenh: = and said the Portuguese term was inhambu galinha.
K: inambuahava.
Am: = smaller tinamou than inambuhua.

inamokohõa *s.* brown speckled inambua tinamou with short tail that lays bright blue-green (more green than blue) chicken-sized eggs.
Tenh: = smaller than inamburava.
Am: =.

inamu- *s. Alt:* **inambua**.

inamuɡ̃wyɡ̃wyma *s.* black inambua tinamou the size of a chicken.
Tenh: = lays white eggs, a tinamou smaller than the inamokohõa.
Am: gave inamuna (but also gave this for inamuhu'ndia).

inamuhu'ndia *s.* black inambua tinamou.
Tenh: inamuhuna (no diminutive added).
Am: gave inamuna (but also gave this for inamuɡ̃wyɡ̃wyma).

inamupini'mbia *s.* inambua tinamou with black back, white speckled front, red eggs smaller than eggs of the inamokohõa.
Tenh: =.
Am: prefered: inambupini'mbia and said they also call it inambupara'via.

inamutiɡ̃a *s.* chicken. *See:* **tukh, -yryvyviraɡ̃a**.
Tenh: =.
K: =.
Am: preferred inamuxiɡ̃a.
Uru: preferred inamuxiɡ̃a.

inana ***(Tenh)*** //inana ~ inana'ã//. *adv.* not the same, it's different from the other.

inataran ***(Am)*** *s.* jungle fruit the tapir eats.

inda'ja *s.* anajá palm tree whose fronds when burnt were used for salt. *See:* **nhukypana**.
Tenh: =.
Am: =.

indaja'ia *s.* small banana. *See:* **pa'akovetea**.

indatauhua *s.* palm tree which has clumps of fruit like the hyry'va but with a hard shell; inside there is a white edible fruit-nut which will later become a white grub worm which is also edible

by humans and usable as fish bait. *See:* **pyremua**.

Tenh: acted as though this term applied to a stock of fruit of any palm tree.

K: preferred inatauhua.

Am: said it was a palm fruit, and gave names of the tucu'ma and peki'a trees.

indi(')agwyva ***(Tenh)*** *s.* thick string, e.g., like those of the hammock strings.

indi'ava ***(K)*** *s.* hammock. *See:* **-upava**.

ingaruru'ia *s.* term used by children for a dog. *See:* **nhaĝwatiĝa**.

ini'ambyva ***(Tenh)*** *s. Alt:* **-upahambyva**.

ini'auhua *s.* hard-shelled acari fish that lives in logs in the water; according to belief these can be eaten as a preventative against pregnancy. *See:* **pira**.

Tenh: =.

K: =.

Am: =.

inimbare ***(Tenh)*** *s. See:* **hirima**.

inimboa *s. Alt:* **-enimboa**.

Tenh: =.

Am: =.

Uru: =.

inimbotiĝuhũa *s.* thick cord used for bows. *See:* **-hama**. *Alt:* **-enimboa**.

Tenh: gave inimotiĝuhũa for string used in fishing.

i'oguhuve'ea *s.* big variety of potato. *See:* **kara'ia**.

Tenh: a big manioc tuber.

Am: said it was a ityka (jityga) potato.

ipeipe *s.* tree of the tucu'ma fruit, the inside seed of which is also edible.

Ipiarambyra'ga *s. Alt:* **Ypiarambyra'ga**.

Tenh: = preferred Ipiarymbyra'ga, known also as Tandavuhua.

Am: = preferred Ipiarambyra'ga.

ipokurua ***(Tenh)*** *s.* thorny plant.

-ir *asp.* lessen. *See:* **-rar**. *Alt:* **-akuvir**.

ira ***(Tenh)*** [HP: Possibly just ira'e.]. *part.* serves as a question: isn't that right?; and serves as an affirmative answer: that's right. **Ko ira oky ko? Ira.** Isn't that right that it just rained? That's right. *See:* **a'iti**. *Alt:* **ira'e**.

ira'a *conj.* singular in comparison with plural, e.g., on the other hand the majority. Note: if both singular then can be expressed as follows: Ikatu ga; oro agwahẽa ndikatui. (He is pretty; and this female gender is not pretty.). **Onhimonha'nga ga okovo, ira'a ahe nonhimonha'ngai.** He was angry, on the other hand the ones (now dead) were not. **Ipi ga, ira'a ĝa ndipiri.** He was clothed, on the other hand they were not. **Hẽa ndikatui, ira'a ĝa ikatu.** She was not pretty, on the other hand they were. **Mbipehu po ga'akaĝi pe ga herekoa, ira'a ĝa ojapyaka katu oina.** In his head he was confused (unable to think) having it; on the other hand they thought well sitting. **Gahaite hekohory, ira'a ahe ndahekohoryvi onhimongyavo.** Only he was being happy, on the other hand the ones (now dead) were not being happy being many.

Tenh: didn't seem to know this term.

ira'agwa //ira'agwa ~ ira'agwe//. *adv.* very near in place or time.

Tenh: =. **Omano ahe ira'agwe te hete ga hugwi.** The one (now dead) really very near from him died, i.e., his close relative (near in relation) died.

Am: =. **Ira'agwa ji hugwi. = Ayvu hete ga reni.** Very near from me. = Really near he sat.

Uru: = and gave ira'agwe te.

ira'e ***(Tenh)*** *interj. Alt:* **ira**.

-irarõ *vt.* fight (can involve hitting), said of dogs fighting each other. **Noirarorarõi hẽa ĝa.** She does not spank and spank the children. *See:* **-'akav, -ayvar, -ehe, -nupã, -pyg, -pyhyg, -tavuka**.

Am: =. **Oirarõ ĝa ojogwerekovo.** They fought each other being with each other.

Uru: =. **When given -irarõ, she gave: Okwa na'ẽ ga. Onhimonha'nga. Indoro ga ga. Onupanupã ga ga.** He hit first. He was angry. He threw him. He hit and hit him.

-irẽ *crsuf. See:* **-ĝwe**. *Alt:* **-rẽ**.

iritama ***(Am)*** *s.* honey. *See:* **hehira**.

iroti *interj.* be careful! take care! **Iroti pe nehẽ.** Be careful there. (It is dark.) *See:* **-epiag**.

Tenh: didn't know.

-irũa *s.* 1) other, another, two. **Oho irũa.** Another one goes, i.e., one goes, afterwards another. **Gara po ga irũa no gweroho?** What possibly did he take another one also? (expresses: I don't know if he took another one.) *See:* **-a'jav, amua, ava'ĝa, mbipe, mokonha, ojipea**.

Tenh: =. **irũa rupi** through another, i.e, another trip **Iru'ĩa ndohoi nhiakaĝi pe.** The other one does not go in my head, i.e., the other is harder for me to learn. **Irũiru'ĩa rehe jate ore ga mboporavykyukari.** Only on another and another we excl caused him to work, i.e., we just gave him a variety of jobs to do one after another.

Am: =. **Omondo ga hẽa pe irũa.** He gave her another.

Uru: =.

2) man's and woman's relative, i.e., one of the

same moiety, same sex, same generation; sometimes in a wider sense as either sex. *See:* **-a'ngia, -endyra, -enotara, -kuvyra, kwãi, piaja'ga, -tutyra, -ykia**. *Alt:* **-irungwera**.
2a) (1) brother of male speaker. *See:* **-akonha, -eki'yra**.
Tenh: =.
Am: = older or younger brother of male speaker.
Uru: = brother of male speaker: nhi'irũ'ga as well as jiruvyra'ga;
(2) cousin: FaBrSo, FaSiDaHu, MoBrDaHu, MoSiSo.
Tenh: said it was a cousin and gave onhoirũa;
(3) wife's SiHu, FaBrDaHu, FaSiSo, MoBrSo, MoSiDaHu.
2b) (1) sister of female speaker. *See:* **-akonha, -kuja**.
Tenh: =;
(2) cousin: FaBrDa, FaSiSoWi, MoBrSoWi, MoSiDa.
Tenh: said it was a cousin and gave onhoirũa;
(3) husband's BrWi, FaBrSoWi, FaSiDa, MoBrDa, and perhaps MoSiSoWi.
Usage: //indicates member of a group, either in regard to kinship, or a spiritual or political group// 1 //occ w caus: -moirũ//.
— *vt.* to accompany, help.
Tenh: =. **Omoirũ ga ga.** He accompanies him, i.e, he helps him.
Uru: =. **Ximoirũ ga…mokõi…nahã peporavyky.** Let us incl accompany them… two…thus work (you pl).
Usage: 2 //occ w caus and nominalizer: -moirũhava//.
— *s.* helper, sub chief.
Tenh: = foreman and gave examples of himself as being helper or subchief of his brother who is the chief; or could be the chief's son.

-irungwera *s.* term used by either male or female to male or female, opposite moiety, same generation, who has deceased children or deceased spouse: a brother-in-law or sister-in-law term specifically. *See:* **-ayro'yra, -ykia**.
Tenh: = sister-in-law (wife of dead brother).
Am: repeated: nhi'irũrangwera'ga and jiruvarangwera'ga; not clear as to meaning.

-irungwera'ga //-irungwera'ga ~ airungwera//. *s.* others = jara'ga.
Tenh: = and also gave airungwera.

irupe *adv.* far off. *See:* **paivo, pevo**.
Tenh: =. **Ejupe'i!** Be (you sg) far off, i.e., get out of the way, get out of here!
Am: = and can possibly mean far off in time as gave: O'ikwe ga hoi. = irupe. **"Irupe ka'gwyra xiro," oro'e ore.** "The jungle is a long way off now," we excl say. **Ore hoi irupe.** We excl went a long way.
Uru: =. **Irupeuhu hẽa hoi.** A very long ways she went. **Oho irupe y(a)piahua, iruperame tehe.** The lake is a long ways off (or the lake is long), only when it is a long ways.

ita *s.* rock. *See:* **itakya**.
Tenh: =. **ita'ia ra'angava (compare jytayhyga)** rock's image, i.e., marbles
K: =.
Am: = and gave ita'ia for knife, itapukuhua and itapukuhu'ia as a longer knife.
Uru: =. **Omombo ga ita.** He threw the rock.

-ita *d.* hard. **Ita hete ga. [HP: Possibly i'ita.]** He was lively, conversed with people, ready to do things, walk rapidly (compare -ata) *See:* **-ahy, -ata, -jyg, -ta'mbe**.
Tenh: =.
K: =.
Am: =. **Ita ga.** He is strong. (Said of a child who walks.) **Itahibm.** Tough. (Said of tough meat.) **Ita'im.** Hard (corn).
Uru: =. **Ita rambugwe avaxia.** The corn is almost hard. **Ita namia nhaetiğa.** The tin can is hard actually.
Usage: //occ w refl and caus: -nhimboita//.
— *vi.* exert force, be angry or tough. **Omboita ga onhi'iğa ji ve. Nomombygwi ga onhi'iğa ji ve.** He made hard his talk to me, i.e., he talked with force. He did not soften his talk to me.
Tenh: =. **Penhimboitakwerimo peko.** Be (you pl) in your past state of force, i.e., you pl are to be unafraid, be with courage (possibly with idea of self-reliance or maybe even aggressiveness).
Am: =. **Onhimboita ga imbogwaita itay'va.** He mustered up his strength, cutting the hard tree(?).

itã *s.* necklace made with the shell of an animal similar to a snail hurugwa believed to be the star jaytatahua that falls from the sky. *See:* **mbo'yra**. *Alt:* **itanhura'mbia**.
Tenh: = said this of a picture of an oyster shell; said it was like stones, but not really, like at Igarapé Preto.

itainhuti'ngia ***(Tenh)*** *s.* revolver bullet.

itaju'ia *s.* hard sharply-pointed object, e.g., steel nail, needle. *See:* **-jahava, -kutuhava, -pẽa**.
Tenh: = nail.

itãkupya ***(Am)*** *s.* spatula, knife, said it was pere'iva'ea (flat thing?).

itakya *s.* rock. *Alt:* **itakyhea, itakyheky'gwava**.

Tenh: = but generally use just ita.
K: stone for sharpening machetes, also called haimerungava; ita is the term for rock.
Am: =.

itakyhea *s.* long-bladed terçado machete. *See:* **-jya, jykwa'ria, parati'ia**. *Alt:* **itakya, kyhe'ia**.
Tenh: =.
K: =.
Am: gave itapukuhua.

itakyheky'gwava *s.* saw. *Alt:* **itakya**.
Tenh: preferred yvakytihavuhua for saw.
Am: preferred yvykyxiuvã (or yvakyxiuğwa).

itakypeva ***(Am)*** *s.* wash basin.

itakyriuhua ***(Am)*** *s.* very small rock.

itamberea //gen occ w dim: itambere'ia//. *s.* money; previously coins but now also paper money. *See:* **-ova**.
Tenh: = use this term now but hadn't used this for money before they were told the Parintintin use it.
Usage: //occ w caus: -moitambere//.
— *vt.* earn money.
Tenh: said the meaning of -moitambere is: make money itself.

itanguruvihua ***(Tenh)*** *s.* small gravel.

itanhura'mbia *s.* metal chain necklace. *See:* **mbo'yra**. *Alt:* **itã**.
Tenh: said this term meant: wire (arame).

itanhuramuhũa ***(Tenh)*** *s.* wire fence (as for cows), chain.

itanimbukujuhua *s.* dust, the kind which collects in the house. *See:* **-a'ya, -yti'mboruhua, yvaku'ia**. *Alt:* **-timbuguhua, yvymu'mbuga**.
Tenh: =.
Am: = itanimbukui ~ itanimbukupabm and said it was what one swept into the fire.

itapevağuhũa ***(Am)*** *s.* high rock hill. *See:* **yvytyruhua**.

itapukua ***(Am)*** *s.* big knife. *See:* **itakyhea**.

itatina *s.* worm inside the skin of the pirahua traíra fish; according to belief a pregnant woman who eats this fish with this worm in it will give birth to worms. *See:* **-ahoga, -evo'ia**.

itavatykyruhua ***(Tenh)*** *s.* water bubbling out of river bank: olho d'agua, fountain; noise of water going over the rocks.

itavaxiğuhũa ***(Am)*** *s.* hills. *See:* **itapevağuhũa, yvytyruhua**.

itayharuhua *s.* steamship or launch. *See:* **-pupu'rive'ea**.
Tenh: =.
Am: said this term could be used for a ship as this is what they call a car; whereas an airplane is narağuhũa ~ ndarağuhũa.

-ite *asp.* just, only. **Avoite ikaturo.** Just here it is pretty.
Tenh: preferred -jate. **Avojate ikaturo.** Only here it is pretty. **Xahojate ti.** Let's just go. (Said when one doesn't want to go and another insists.) **Ehojate.** Just go (you sg).
Am: =. **Oro'e ore avoite xaho javo.** We excl say saying only here let's go. **Ga rehejate ğa jikogi upa.** Only on him do they rely (or trust) being.

itenhuğweti'ngia *s.* small white fish with teeth. *See:* **pira**. *Alt:* **teju-**.

ito'via ***(Am)*** *s.* small knife. *See:* **itakyhea**.
Uru: = but also gave kyi'ia.

ityka ***(Am)*** *s.* potato. *Alt:* **jityga**.
Uru: =.

i'ui'ua *s.* ura, a sore caused by an insect bite.
Tenh: preferred i'ura and said that it was caused by a nhati'ũa (mosquito) bite.

i'ura ***(Tenh)*** *s. Alt:* **i'ui'ua**.

ixağagwaju'ia ***(Am)*** //ixağagwaju'ia ~ ixyağagwaju'ia)//. *s.* animal quati. *See:* **kwatia**.

-iyrõ *d. Alt:* **-nhyrõ**.

i'yva *s. Alt:* **-'yva**.

J - j

j- *clmh. Alt:* **h-**.

j- *clmi. Alt:* **i-**.

-j- *refl. Alt:* **-ji-**.

ja *asp. Alt:* **-'jav**.

ja *ono.* sound of splitting or cutting wood with machete or axe. **"Ja! Ja!" e te ojatahara raka'e.** "Chop! Chop!" it said cutting wood some time ago not seen by speaker *See:* **-kyti**.
Tenh: =.

ja //ja ~ nha//. *p.* non-human third person (?). **Oapu'ĩa nha pyvõ imombopori. Omombopo ga oapũa pyvõ.** Its nose, with that, it (the pig) caused (the ground) to jump, i.e., rooted around in the ground. It rooted with its nose. *See:* **ju, mbatera**.

-jagwa //-jagwa as noun; -jau as descriptive//. *s and*

d. sore, wound. *See:* **juruahiva, kuruva, mbirurua, -pirahava, -'u**. *Alt:* **-jagwatauhua, -jau**.
Tenh: =. **Ijau ga. Ijaijau ranuhũ ga.** He was with sores. He really was with sores.
K: =.
Am: preferred. **Mbevo gapira. Ipiruru pa ga. Oji'aji'apabm. Mbiruru pa ga. Ahy ga pe.** Bad his skin. He is covered with sores. (His skin) all fell off(?). He was full of sores. It hurt for him.

ja'gwa'jyra *s.* black scorpion. *Alt:* **ja'gwanhyrunuhũa, nhaĝwanhytiĝa**.
Tenh: jagwa'jyra; said the pajé calls down from the sky the jagwa'jyruhua to help the sick; the jagwa'jyra has a very painful sting.
Am: =. **Jagwa'jyra ga opi.** The scorpion stung him.

ja'gwanhyrunuhũa *s.* black scorpion. *Alt:* **ja'gwajyra**.
Tenh: = also nhaĝwajurunuhũa; bite not as bad as the ja'gwa'jyra.

ja'gwape'iuhua *s.* growth like seaweed (tampagem) in river that grows rapidly and shuts off thoroughfares; the birds that fly over its flowers are ja'gwape'iuhua renymbava.
Tenh: =.

ja'gwapohaĝa *s. Alt:* **ja'gwarapohaĝa**.

ja'gwapora'gwava *s.* according to belief herds of jaguars that live in the skies, also called jaguars of God, have killed whole settlements of people; they have been seen by people of occult powers; pictures of them are drawn on men's arms; same as avujipava ra'uva, japora'gwava, yvagapora ja'gwara. *Alt:* **ja'gwara'yi'ia [HP: Probably ja'gware'yi'ia 'many jaguars'.]**.
Tenh: preferred ja'gwaporagwara, commented that a long time ago jaguars ate people near the Maici River.
Am: not clear if accepted the term and gave ja'gwapohua, saying it was a big jaguar.

-ja'gwar *d.* 1) fearful, e.g., child fearful of strangers. *See:* **-kyhyji**.
Tenh: = and made comment that this is said of a man who sees jaguars every time he goes to hunt.
Am: =. **Ija'gwavahẽ ~ ija'vavahẽ ga. = Okyhyji ga ka'gwyra hugwi.** He is afraid. = He is afraid of the jungle.
2) dirt eater, e.g., a child who eats dirt because of having parasites.
Tenh: did not know this meaning.

ja'gwara //ja'gwara ~ nha'ĝwa-//. *s.* small yellow jaguar wild cat with black spots. *See:* **mbaraka'ja, yuhuarana**. *Alt:* **ja'gwapora'gwava, ja'gwara'yi'ia [HP: probably ja'gware'yi'ia.]**.
Tenh: preferred ja'gwaruhua for spotted jaguar [HP: Or ocelot?].
K: =.
Am: = they also use this term for dog; also gave ja'gwara ipinimuhũ; other jaguars ja'gwarapokaja ~ ja'gwarapukaja = gato grande jaguar, mbaraka'ja, heija'gwaruhua, heinhimbo'yvuhua, nhaĝwarunuhũa. **Oy'u ja'gwara. Opojyka yhya.** The jaguar drank. He took possession of the water (therefore no one could go near).

ja'gwarapohaĝa *s.* small bush whose roots and sometimes the leaves are scraped, crushed, and mixed with water making a soapy mixture reportedly good as a bath to cure curuba itch or as a bitter saracura drink to arouse sexual desire.
Tenh: = said the bitter drink was for snake bites.

ja'gwarapytaĝa ***(Tenh)*** *s.* red jaguar.

ja'gwara'yi'ia [HP: Probably ja'gware'yi'ia.]. *s.* many jaguars. *Alt:* **ja'gwapora'gwava**.

jagwareve'ia ***(Tenh)*** *s.* thief, dog that can climb up to roof and snatch food = said as a joke about anyone who steals.

ja'gwa'ria *s.* black ant which eats everything, e.g., hammocks, nuts, live birds.

-jagwatauhua *s.* white splotchy pinta skin disease. *See:* **-pirahiva, yvahygatyjuja**.
Tenh: = same as: ijau; commented it was blotchy skin and said it was ipinipinimuhũ.

jagwatayvypA ***(Tenh)*** *s.* ant. *Alt:* **ja'gwa'ria**.

ja'gwy *interj.* indicates surprise, no kidding.
Tenh: =. **Marãi, ja'gwy?** How was that?! (Said when one person doesn't hear and so he says: how was that?!)

-jahava //occ w i- and caus: imbojahava//. *s.* thing with which to sew, e.g., needle, sewing machine. *See:* **itaju'ia**. *Alt:* **-jara**.
Tenh: could be the needle with which to sew or the thing sewn.

-jahog *vt.* pound food with stick in hollowed-out log sufficiently to break food in pieces. **Aerẽ ti ga ijahogi yngu'a pype omboveveavo hopepira.** Afterwards he pounded (the rice) in the hallowed-out log, causing the chaff (rice skins) to fly. *See:* **-'i, -yky**.
Tenh: =.
Uru: = and spoke of making salt and pounding the Brazil nuts. **…nhukypan…koro ore… nhahã johoki.** …salt…then we excl…the Brazil nuts pounded.

jahopava *s. Alt:* **jahupava**.

Jahui *s.* Diarroi Indians, relatives of the Parintintin that live on the Marmelos River.
Tenh: = Of the few who are left some live among the Tenharim and have intermarried with them; the father of Sebastião, Mbatitikoi, was a brother of Ariy'via, so they are considered a part of the Tenharim's ancestors (remboypya). Ariy'via is the father of Luis, Alexandre, Antônio, Jukuno, Jorge, Domingo, Agostino all Tenharim located near the Transamazon Highway where it crosses the Marmelos River.
Am: said he'd met Dudu Jahui in Porto Velho.

jahupava //jahupava ~ jahopava ~ jaupava//. *s.* thing in which to reside. 1) blue part inside a boil, the core.
Tenh: only gave -jati'ia. *See:* **-jati'ia, -pytu'umuhũa, -yvykaã**.
2) womb, afterbirth. *See:* **-ahopava, -auhua, -embeypya, -yrua**.
Tenh: preferred -auhua.
K: preferred -auhua.
Am: = ahera'yra jahopava (a person's child's womb).

jahya //jahya ~ nhahy-//. *s.* moon; used to indicate a month's time. **Mokõi jahya ga rehe.** Two moons are on him, i.e., he is two months old. *See:* **-ovapeheuhũa, -yape**. *Alt:* **jahypeheuhũa, jahyuhua, nhahyendykatua, nhaypytuna**.
Tenh: = and gave jahy hete (loud noise, e.g., as of an explosion) (see -ahy).
K: =.
Am: =.
Uru: = and remarked: Ore ape. (Lighted us excl, i.e., the moon lights the way for us excl.).

jahypeheuhũa *s.* half moon. *Alt:* **-ovapeheuhũa**.
Tenh: = or just jahypehea.
Am: gave instead hovaja'ria as half-moon and small moon as jaytata'ia; also gave hovapevuhua.

jahyra *s.* goiter; according to belief most people of occult powers have goiters or growths under the arms therefore knowing how to cure or kill.
Tenh: no, this is a bump on the back of the tucunaré fish.

jahyuhua *s.* full moon. *See:* **ara, jahya**. *Alt:* **nhahyendykatua**.
Tenh: =.
Am: = and gave ambatytauhua.

-jai //-jaj- prec V//. *vt.* spread open an aperature, specifically to laugh. **Ajai ji.** I laugh. **Oro ã ga jai.** They laughed at him. **ijaihara'ga** a man who laughs *See:* **ah, -akape'vog, -'ar, -'gwyryha, -hãi, hi, ho, ihi hi, -ova'og, -puka, -rerere'i**. *Alt:* **-kupyjai, -jaipyrave'ea, -jurujai**.
Tenh: = but can have the meaning of making fun of someone, e.g., men laughing at a woman of misconduct (compare -pojy). **Jyvajai ga.** He stands with arms spread, e.g., with hands on hips. **Ga pojapojai.** He spreads his fingers apart, e.g., make as though clawing the air.
Am: = gave also apuka. **Hepia'ngi ga pe, a'ero ga ijai.** It was attractive to him, therefore he laughed. **Ojai ga ga.** He laughed at him, i.e., he make fun of him.
Uru: =. **Ndojai ga. = Ndopukai ga.** He did not laugh. He did not smile.

ja'ihuve'ea *s.* necklace of small beads. *Alt:* **jauhu'ive'ea, mbo'yra**.
Tenh: didn't know, thought of small fruit.
Am: didn't know, gave instead jaky'riva'ea and ja'iva'ea for small beads.

(-)jaime //(-)jaime ~ (-)nhaime, also onhonhaime// [HP: probably a combination of -a'jav and -ime.]. *asp.* equal, e.g., in size. **Agwa jaime po ã ga nduvi.** Like right here they live, i.e., they live very near here. [HP: Or at a place like this?] *See:* **-'jav**.
Tenh: =. **Pemono'omba ti. Onhonhaime'iuhũ ti pereko.** Gather together (you pl) all. Have (you pl) all very much alike.
Am: =. **Agwa jaime po ã ga nduvi. = Ayvu ete ã ga nduvi.** Like right here they live. = Very near they live.

-jaipyra *d.* funny. *Alt:* **-jaipyrave'ea**.
Tenh: a dirty joke.

-jaipyrave'ea //occ w i- initial//. *s.* joke, funny story. *See:* **ymyahũve'ea**.
Tenh: same as -jaipyra.

-jaj- *vt. Alt:* **-jai**.

-jajia //-jajia ~ -nhanhia//. *s.* man's or woman's relative, same moiety; considered more of a mother than the actual birth mother as far as rearing is concerned, i.e., one who has authority and should be obeyed. 1) aunt: FaSi, MoBrWi. *See:* **-hy'yra**.
Tenh: = FaSi, MoBrWi; when the jajia is dead they refer to her as jajiki.
Am: =. **Oro jijajia karugwara ojuka no.** And sickness killed my aunt also.
2) great-aunt: FaFaSi. *See:* **-jaryi**.
3) wife's or husband's Mo, MoSi, FaBrWi.
Tenh: HuMo, HuFaSi HuFaBrWi.

-jajimembyra ***(Am) (Uru)*** //-jajimembyra ~ -jajivembyra//. *s. See:* **-nenhimembyra**.

jajuhua *s.* average-sized guariba grande monkey reddish in color that sounds like it has whooping cough when it shouts. *See:* **ka'ia**.

Tenh: jajua and said it was the zogue zogue monkey.

K: jajua.

Am: gave instead ijuhuva'ea for a monkey.

jaju'ia *s.* zogue zogue monkey smaller than the jajuhua, blackish back with reddish front. *See:* **ka'ia**.

Tenh: small zogue zogue monkey.

Am: gave instead ka'iju'via; also gave ka'iypivuhuva'ea as the black monkey.

jakarea *s.* alligator. *Alt:* **jakareti'ngia**.

Tenh: =.

K: =.

Am: = and made the remark that they do not eat nor kill it, saying: Orohepia tehe ore. (We excl only look at it.).

Uru: = and made the remark they did not eat it: **Ikaxiğahi jakare. Ndoro'ui.** The jakare stinks. We excl do not eat it.

jakarepini'mbia ***(Tenh)*** *s.* spotted alligator.

jakareti'ngia *s.* small white alligator.

Tenh: = and said the Brazilians call it jacaretinga.

Am: no, and said that the jakarexingia is a black jacare.

-jaka'via *s.* dried head of a victim. According to custom the heads of human victims were used in a dried-head party (jaka'via toryva) in which Brazil nuts, corn, and corn cakes roasted in the fire were eaten. Kağwia (corn drink) was made in big quanties, the corn being pounded in one big trough (pilão) by several women at once in rhythm while the men were preparing the heads behind the house. When food and heads were ready, food was put all together in one place, men danced or marched back and forth (ahemanomanomo) with the victim's heads on their shoulders and with a ta'akwara spear, blowing flutes, singing. The men would then rush in and cut and beat the food to smithereens. The remainder was eaten entirely. The women had to take a bath and comb the hair well because if men found hair in food, they wouldn't eat it. It hurt them. (Hahy ymyave'ğa). Everyone used tapakura bracelets on their arms. *See:* **-akağa, -apina, -miarakağa, viara, yrerua**.

Tenh: said it was a small head of anyone, not necessarily a person's, in fact they call a coati's head by this term.

Am: when given this and miarakağa, he said it was ikavyrahibm and that it was very fat.

Uru: said it was a small nut; when given miarakğa, he said: **Nahã avujipava… imondohogi, jaka'via…opy…aheapina. Ombojirerovia ğa herekovo. Onhimby'yi ğa. Ojirerovia ğa okovo.** Thus the ones (now dead) …cut, dried head…blew (or danced)…a dead one's skull. (They) caused happiness (made a party) having it. They sang. They were happy being.

-jakavykyhava *s.* comb or brush for the hair. *See:* **-anhype'ive'ea, -atyr, ky'gwava**.

Tenh: preferred nhakãvykyhava, a comb made of the white palm fronds tied with inambua tinamou bones and also called ky'gwava.

jakire'ia *s.* medium-sized black and white striped and speckled pavão bird with brown and yellow markings on its wings, that pivots its entire body and frequents the beaches.

Tenh: =.

jakua //jakua in oral combinations; nhaku- in nasal combinations//. *s.* reddish jacu bird with long tail. *See:* **nhakupema**.

Tenh: = but said that jacu was the Portuguese term.

Am: called it jakupemuhũa.

jakurupe'via *s.* small white shiny fish with rough scales. *See:* **pira**.

Tenh: = and added that it was very fat.

-ja'og *vi.* separate from a whole or unit, e.g., such as to leave parents and home. **Ndoja'ogi ğa ojohugwi.** They do not separate from each other, i.e., they are inseparable. *See:* **-koty'ar**.

Tenh: = -ja'og ~ -jo'og, and gave example of two going along a path and one goes one way and the other another way, or of a tributary branching off the main river. **Ojo'o ga ga hugwi.** He separated from him **Tapemboja'oja'oguhui ti penhonhi'iğa ojohupe.** Don't (you pl) separate talking to each other, i.e., cause your talk to be alike. or Don't divide off into groups.

K: =.

Am: =. **Oja'opabm ore hugwi.** (They) all left from us excl.

Uru: =. **Oroja'oja'o po rimba'e Amundava (hugwi).** We excl separated and separated a long time ago from the Amundava (because we were afraid of the Brazilians).

Usage: //occ w caus: -mboja'og//.

— *vt.* take child for oneself, adopt an orphan.

Tenh: conceded it could be taken to adopt someone but preferred it to mean to cause to separate, e.g., give part away, divide a catch. **Ojo'o ga ga hugwi. or Onhomboja'o ğa ga pavẽi.** He separated from him. or They separated from each other. (or He separated along with him).

K: unbutton (compare -jar).

Am: to divide. **Emboja'o mbiara. Aerame ore ikyxikyxi imboja'oja'oka.** Divide (you sg) the meat. Therefore we excl cut and cut dividing and dividing.

Uru: to tear in half.

Tenh: =.

ja'oga *s.* branch off the main; unpossessed: tributary of a river; pea ja'oga is a path that branches off the main one. *See:* **-embyahava**.

Tenh: =.

K: =.

Am: = and gave hakãnha'oka ~ hakaja'oja'o (limb branch).

japa *s.* an arc such as the rainbow; and described it as follows: **Yvyrapara ja ko tuvi.** Like a bow it is (speaking of the rainbow).

Tenh: = but specifically a little roof like one puts over a canoe for shelter.

-japava //occ w o- and caus: ombojapava//. *s.* ready-made clothes. *Alt:* **-apopyra, -jar**.

Tenh: thought of it as a verb and said it was to finish sewing, said maybe it could refer to store-bought clothes.

japi'ĩuhua //japi- ~ nhapi-//. *s.* black japim bird with bright yellow feathers from the wings back to the tail feathers with white bill; mocks all sounds; according to belief raw brains of this bird eaten by children or parrots will cause them to talk at an early age. *See:* **japua, yrupenana**. *Alt:* **nhapihunuhũa**.

Tenh: = build nests near the caba beiju wasp; when have one as a pet, one calls to it: Kati'ngi, herejo! (Smelly? come here!).

Am: = and remarked that the bird japua is bigger.

-japo'og //can occ w caus and katu; generally is reduplicated: -mbojapo'opo'o katu//. *vt.* pacify, e.g., cause a child to stop crying by giving them something. **Tajapo'opo'o ĝa.** It's for me to pacify them repeatedly, i.e., stop them from crying. **Ombojapo'opo'o katu hẽa ĝa.** She made them stop crying properly (by giving them something to eat, etc.). *See:* **-jehe'o, -pig**.

Tenh: = whereas: Ombojapo'o te'varuhu. Kirẽ tapenda'yra'javi. (She badly made them stop crying, i.e., without tact she made them stop crying. Afterwards you pl will not have children any more (since you don't know how to raise them)).

japora'gwava *s.* same as ja'gwapora'gwava.

japua *s.* large black japu bird that builds its long nest only in the mbyryti'yva tree. *See:* **japi'iuhua**.

Tenh: =.

Am: = and remarked that the japua was bigger than the japi'iuhua bird.

-japyka(ra) *s.* mother's dead offspring. *See:* **avujipava, -a'yra, -ekoviara, -embiavykara**.

Tenh: = woman herself speaking or other speaking about her dead son or daughter.

Am: = hẽajapyaka = hẽara'yrava'ea.

japyra *s.* frond of the palm tree that is used for covering the seams of the roof of the house, i.e., seams of the ridge top. *See:* **-ahopava, -apyro'ia, -kupekaĝa**. *Alt:* **japyrau'java**.

Tenh: =.

Am: =. **Omondo ga japyra. Omoanamuhũ ga…tapyja kupekaĝa.** He put on the covering. He caused it to be thick…the house's backbone, i.e., he caused the ridge top to be thick.

-japyra //occ w i- and caus: imbojapyra//. *s.* ready-made clothes. *Alt:* **-jar**.

Tenh: =.

japyrau'java *s.* same as japyra.

Tenh: =.

-jar *vi.* close, tightly against, fastened, fast, e.g., shut eyes of baby chicks when first born, little bananas inside the flower, canoe brought to rest snug against the bank, embracing. **plus (r)ehe: Ji aja ga rehe.** I embraced him. **Oro po ti jipoja ji vyri nehẽ, e po.** And I will return my hands together, (he) said, i.e., I will return empty handed, won't catch any fish, return without hunt *See:* **-japo'og, -kog, -koty'ar, -ovatĩ, -tyv**. *Alt:* **-jahava, -japava, -kupyjar, -ovajara**.

Tenh: = also land a canoe. **Opoja ga gwereko ĝa pyri.** He had his hands together near them, i.e., he didn't bring anything. **ijahara** port, harbour

Am: =. **heakwarajaramo** closed eyes **Ojadn ga rehe.** (The blame) sticks on him.

Uru: not clear, gave: **Ojadn pira.** The fish (?). (Said when one kills fish with the poison timbó.)

Usage: 1 //occ w caus: -mbojar//.

— *vt.* cause to be close, fasten, sew; blame, accuse, allege, assert. **Kiro ji ĝa mo'emo'ẽi ija'yramo. Oro ji kiro ijihe pavẽi ĝa mbojari.** Now I am choosing and choosing them as my children. And now on myself all I will cause them to be close, i.e., I am adopting them as my children. Now they will all be close to me. **imbojaharahẽa** one who sews **Amboja ji nde rehe.** I blame (accuse) you. **Kiro hẽa ga rehe imbojari.** Now she blames (accuses) him. **Omboja tehe ga ojihe.** He alleged it was his (but it isn't). **Ga'apoa ji imbojari ga rehe.** I caused his thing to be on him, i.e., I said it was his (and it actually is, no lie).

Tenh: =. **Omboja tehe hẽa ga rehe.** She fastened it in vain on him, i.e., claimed to be his girlfriend, but lied.

K: button or fasten shirt.

Am: =. **Okutukutu hẽa.** She pierces and pierces (given when heard the expression: omboja hẽa). **Omondo ga imboja hembe'yva rehe.** He caused it (the canoe) to go, causing it to be against the edge of the river, i.e., he landed the canoe. **Ombojadn.** Cause to be fastened. Expression given to indicate putting a paper clip on papers; to remove it: Omombohi ojohugwi. (Cause to fall from each other).

Uru: =. **Ombojamboja hẽa.** She sewed and sewed. **Ore imbojari.** We excl cause to be close together. (Said of putting heraitya wax on tapir teeth to hold them together.)

Usage: 2 //occ w refl and caus: -nhimbojar//. *See:* **-my'g̃a, pyg**.

— *vi.* be near. **Ojimboja hẽa ga rehe.** She fastened herself on him, i.e., claimed to be his wife. **Erenhimboja tehe nde hehe.** You sg caused yourself in vain to be on it, i.e., you claimed you were the owner (but you are not).

Tenh: =. **Onhimboja hẽa ga rehe.** She fastened herself on him, i.e., she lied saying he wanted to have her.

-jar *vt.* split wood. *See:* **-'apivondog, -etyg, -'gwyr, -har, -gwai, -ovaja'rog, -tararag, -vog**.

Tenh: =.

jara *s.* part of the whole, e.g., portion, other, some. **orejara'g̃a = ore're'yja'g̃a** our excl others = our excl many ones, i.e., our relatives **Jara gwerojyi pa tuvẽi ojive hako ha'oa.** Some (of the animals) moved all the meat down immediately for themselves a long time ago, i.e., they carried it off. **Aerẽ po ihoi herua jara yhya jupe.** Afterwards it went bringing some water for it. **Jara'g̃a pindova, jara'g̃a po yva, jara'g̃a po okyta.** Some of the men (got) palm fronds, some of the men (got) wood, some of the men (got) posts. **Jaramo tepehoi.** Some (of you) don't (you pl) go. *See:* **amua, -embya, -etakwera'java, irũa, mbipea, ojipea**.

Tenh: = and said jara'g̃a could be another tribe but ojipe'g̃a could be other tribe as well. **Jara ji apo pa, ojipeji nda'apoi ga pe.** Some I made all, one I didn't make for him, i.e., I made all of some of them, one I did not make for him. **Jaharamo (~ jararamo) nhande hoi.** Some of us incl (will) go.

Am: =. **Oro ga imondoi hẽa pe jara.** And he gave some to her. **Jara'ga yvyra rehe oho. Herueruri imbovyvya.** Another went after sticks. (He) brought and brought them putting and putting them up. **Mo'g̃a te gwereko jara? Heahã gwereko.** Which ones really have some? She emph has.

Uru: =. **Jara'g̃a oho. jara = amuramo = mo = ojipe'g̃a** Some of them went. some = some = some = some

-jara //-jara ~ -nhara//. *s.* one who possesses. 1) owner; one who takes over. Made the remark that they have confidence in him but not like they have confidence in -ruvihava (chief). **Jihi ijara.** I'm the owner of it. *See:* **apoa, -jaruera, -ovajara, -pojyka, tavijara**.

Tenh: = and when heard the Biblical creation story, he mentioned that fish were owners of the lakes; pigs and deers were owners of the jungle; spirits of the dead were owners of the ground.

Am: did not like to say this, preferred the meaning some.

2) spouse. **Hẽajara ga.** He is her husband. *See:* **-embirekoa**.

Tenh: =.

Am: preferred the expression: hẽamena'ga (her husband) and garembirekohẽa (his wife), ndepyrive'ga (he is your sg near one, i.e., your husband) ndepyrivehẽa (she is your sg near one, i.e., your wife).

Uru: jijara'ga = jitavijara'ga (chief); preferred same wife and husband terms that the Amundava did. **paranapora'g̃a = paranauhua jara'g̃a…na tuhẽ** those of the big river = owners of the big river…thus it is

jara'gwyva *s.* murumuru palm tree with fruit like the hyry'va which has to be cooked before eating.

Tenh: preferred jara'gwyvuhua and said there are many of these trees in the old fields and in the meadows at Pagão; the fruit is like patauá, a red fruit, which has to be cooked, after which, for a drink, needs to be pounded.

-jarahava //occ w i- initial: ijarahava//. *s.* thing with which to dip, e.g., dipper, gourd. *See:* **-ekyihava, mbaira'yvuhua, y'a**.

Tenh: =.

-jarar *vt.* dip out with something e.g., hand, gourd, pot. *See:* **-ekyi**. *Alt:* **-jarahava**.

Tenh: =.

Am: =. **Ojaradn hẽa herogwovo nhaepepoa pype. Ajara ji u'ia.** She dipped it out taking it in a cooking vessel. I dipped out the flour.

Uru: =. **Ojarajara ga.** He dipped and dipped (the water) out.

jararagwevuhuva'ea ***(Tenh)*** *s.* hardly anything appears.

jaratita ***(Tenh)*** *s.* a worm like a large pyremua, it eats wood.

jare- ***(Am) (Uru)*** *p5. Alt:* **nhande- (also see -apyja for conjugations)**.

-ja'rog *vt.* make diminish: skim off, e.g., take food from top of bowl or pour some water out when too much in vessel. *See:* **-ekyi**. *Alt:* **-ovaja'rog, -ovajara**.
Tenh: = and remarked only a little left in the bottom after giving to every one else. **Nhandeja'ro po ti ĝa nhande apitiavo.** They will half us incl killing us incl, i.e., they will kill half of us. **Tiapitijija'ro ti ĝa.** We incl will kill half of them.

Jaru *s.* name of river and place where Uru-eu-wau-wau live. **Jaru pe ĝa nduvi.** At Jaru they live.

-jaruahiv *d.* person, generally married, who always chases after someone other than spouse.
Tenh: said of someone who goes around smiling and laughing a lot, someone bad and crazy acting. **gajaruerahẽa ~ gajaruarahẽa** his lover
Am: (?) made the remark that a person should not play around a lot because it was jaruahi and then said the following: **Po ja'gwara ga u'ui; a'ero po ga (i)jukai (jareramo?)** Perhaps a ocelot bites him; then perhaps he will kill it (being a ?), or it will kill him (?).

-jaruera *s.* killer. **gajaruerahẽa** she is his killer *Alt:* **nharuama**.
Tenh: = but another said it meant: his lover.

-jaryja *s.* man's or woman's relative. *See:* **-ya, ha'ia**.
1) grandmother: FaMo, MoMo.
Tenh: = and mentioned they use this term if their grandmother is dead, yet another said if one's grandmother is dead one says: jaryiki; another mentioned that one uses -jaryi only of FaMo; but all definitely prefer: -ami (vocative: ami; as possessed -rami).
Am: = of man speaking: FaMo, MoMo; also calls her xivĩhẽa (or xiĝwihẽa); vocative: Herejo, xivĩ (or xiĝwi). (Come, grandmother.).
2) great-grandmother: FaFaMo, MoMoMo.
3) great-aunt: FaFaBrWi, MoMoSi. *See:* **-hy'yra, -jajia**.
4) husband's or wife's grandmother.

jatavotia *s.* ariramba bird, black, similar to kingfisher bird, long beak, feet like a curica parrot.
Tenh: =.
Am: preferred jatavoxia.

-jate *asp. Alt:* **-ate**.

jatevuga //jatevuga ~ nhatevuga//. *s.* tick. *See:* **mbiripitiuhua, nhapehu'ndive'ea, nhapeti'ngive'ea**. *Alt:* **nhatevupira'ngia**.
Tenh: =.
K: =.
Am: = also gave japeypivuhu'viva'ea ~ japeypivu'viva'ea ~ japeypivy'viva'ea; jatevukuhua = tapi'irareheva'ea (the thing that is on tapirs).
Uru: =.

-jati'ia *s.* hole where the core of the boil sits, its socket. *See:* **jahupava**. *Alt:* **-jati'yva**.
Tenh: evidently the boil itself; can use as a descriptive: ijati'i ga; jijati'i ji.

-jati'yva *s.* shoulders. *See:* **-ahai, -nhyvapekaĝa**.
Tenh: =.
Am: = and also jaxi'yva. **Ojati'yva rehe ga heruri. (or Ojati'yva ga heruri.)** On his shoulder he brought it.

-jatovyra ***(Am)*** //-jatovyra ~ -jatogwyra//. *s.* spinal cord (or back of neck?).

-jau //-jagwa as noun; -jau as descriptive//. *d.* have big sores with worms, e.g., dog's untreated wound. *Alt:* **-jagwa**.

-jauhu ***(Uru)*** *d.* big. **Aerẽ po xi yvauhua. Jauhu gwere kiro.** Afterwards it will be a big fruit (manga). It is almost big now.

jauhu'ive'ea *s.* necklace of big beads. *Alt:* **ja'ihuve'ea**.
Tenh: fruit.

jaupava *s. Alt:* **jahupava**.

jauranuhũa *s.* according to belief an animal similar to people whose flesh is rotting and dropping off; if told that he stinks he will turn his accuser into a jauranuhũa also. *See:* **gwa'ia**.

-jav *vi.* hatch out, e.g., chickens hatching out of eggs. *See:* **-'a, -'ar, -jar**.
Tenh: =.
K: =.

-'jav //-a'jav within a verb construction; -'jav elsewhere; other forms: ja, (-)jaime, (-)javijitehe, jitehe and o'javi//. *asp.* again, repeat; similar, like in space and characteristics. **Ejora'ja ti.** Come again. **Naha'arõa'javi.** I'm not going to wait any more. **Ko'emame ti ji hoi jukavo ja nehẽ.** Tomorrow I'm going killing again. **Ji ti pevo aho ijahuga ĝa ja nehẽ.** I'm going there taking a bath like they do. **I'ja.** It is similar to it.
Tenh: =. **A'ea ja…** At that same time… During that same time…) **Jikira'ja po ĝa ẽi ogwovo.** While I slept they went out going. **Nde ja hete ji.** I am really like you sg. **ga'jave'ga; ji'java'ea; ga javijitehe hẽa** a male like him; one like me; she is exactly like him *See:* **-a'aĝ, -'irũa**.
K: = use o'javi.
Am: =.

Uru: =.
Usage: //occ w recipr: -jo'jav//.
— *asp.* **Ojo'ja reki g̃a omano.** Alike in the end they died, i.e., in the end they both had a common end: they both died.
Tenh: =. **Ojo'ja katu.** Very much equal, e.g., parallel (compare -g̃wyryg̃wan) **Ojo'javihu ti pereko.** Really alike you pl have, i.e., each of you, have the same amount.
Am: =. **Ojo'ja katu hete g̃a.** They are exactly the same size.
Uru: =.

javakaja ***(Am)*** *s.* domesticated pig. *See:* **mbiarirevuhua, tajahua, tajagwajuhua**.

jave'gwyra *s.* sting ray.
Tenh: =.
K: = and said a drawing of this was on one of Xium's (a Karipuna man) forearms which they also call: jyvapaka'ia.
Am: = and said it makes the flesh rot where it stings one: ituju pa.
Uru: = (compare jitapaka'ia).

(-)javijitehe *asp. Alt:* **jitehe**.

javo *vi. See:* **-'e**.

javoji ***(Tenh)*** //always follows a t- desiderative clause often containing the verb to know, and seems to add nothing to the meaning. Can't be just javo + ji as pronominals change with javo.//. *vi. See:* **-'e**. *Alt:* **javo**.

javotia //javotia ~ javatia//. *s.* tortoise. *See:* **avapere'mbia, porakangwa'ria**. *Alt:* **javotika'gwyra, nhavotihanhuhũa**.
Tenh: = and said the Brazilians call this lalá.
K: =.
Am: preferred javoxia and said this was a ka'gwyripeva'ea (jungle thing).
Uru: gave javoxiaperea, javoxikyxiğuhũa which he said was a smaller turtle.

javotiapea *s.* 1) top shell of the javotia turtle. *See:* **-pa'ambea, haryvapea**.
Tenh: =.
K: =.
Am: no, after hearing an explanation of the term he said it was a javoxia pira (skin of the javotia turtle).
2) button.
Tenh: =.

javotika'gwyra *s.* jabuti land turtle reddish with spotted head and marked shell.
Tenh: no, means: a place of turtles.
K: javotika'vyra.
Am: =.

javotipyha'ia *s.* small green bird with long beak.

jay'riuhua ***(K)*** *s.* same as jijuhua fish.

jaytata'ia *s.* star. *See:* **juta'ara**.
Tenh: =.
K: =.
Am: = and talked as though was a small moon.
Uru: =.

jaytataveravuhua *s.* starry sky. *See:* **yvaga**.

je *asp(?).* ?
Am: **Akuvykai je.** I am hot.
Uru: **garemityma = Avo (ga) tymi je. Pevo ko mbatera ruvi. [HP: Probably itymi.]** the things planted by him = Here (he) planted (?). There the plants are.

-jehe'o *vi.* cry. *See:* **-ağahỹ, -ahem, -apiry, -apo'og, -eahy, -eatururu, -maran, mbuhu, -porehyvytyg**.
Tenh: = sometimes pronounced: jaeo. **G̃weno'ẽ ga ga rerojehe'gwovo.** He left with him crying with him, i.e., he cried over him all night.
Am: =.
Uru: =. **Ndojehe'otetei ranuhũ.** (He) did not really cry in a big way (or could be a command: Don't really cry in a big way).

ji- //ji- ~ nhi-//. *p4.* I; Pronominal 4 is prefixed to Descriptives with the form the same as p5 with the exception of 3rd per sg and pl, of which there are none, the exception of 1st per pl incl, which is tiande- or xa- plus refl.
Tenh: =.
Uru: = sometimes is xi-.

ji(-) //ji(-) ~ nhi(-)//. *p5.* 1) free pronoun: I, me; Pronominal 5 is free and has the function of subject or object of the Verbals with the form: ji (1st per sg), nde (2nd per sg), hẽa (3rd per sg fem), ga (3rd per sg masc), g̃a (3rd per pl), ahe (3rd per gen), ore (1st per pl excl), nhande (1st per pl incl), pe (2nd per pl). *See:* **a-, i-, opo-, oro-**. *Alt:* **jihi**.
Tenh: =.
Am: =.
Uru: =.
2) possessor: my; The bound pronominal functions as possessor of Substantives, head of Relational, it has the same form as the free pronoun. *See:* **i-**.
Tenh: =.
Am: =.
Uru: =.

-ji //-iji after consonants; -ji after vowels; jiji full form//. *adv.* -ji or iji: nonpermanence, temporarily in the state of, still; -jiji: reduplicating the temporary aspect, make a quick trip of. **Okoji ga.** He still is alive. **Xaho ti ga repiaga jiji. A'ero he ti xajiko ga rehe.** Let us incl go to see him first (temporarily).

Afterwards as a result we incl will trust him. *Alt:* **-koji, vevuji**.

Tenh: =. **Okoji ga. U ve ga.** He continues to live there. He's still there, i.e., hasn't left yet. **Ojikogiji ga ga rehe.** He still has faith in him. **Horyoryviji ga.** He still is happy. **Jihorame ẽga nhi'iẽgi ojohupe. Aerẽ ji vyri'javame ẽga nhi'iẽgi jiji.** When I went they were talking to each other. Afterwards, when I returned again, they were still talking. **E'i jiji.** (He) continues to say (or is still saying). **Ndohoi ve ga. Okwatijari jiji ga oina.** He has not gone yet. He is still writing sitting, i.e., when he has finished writing he will go. **Peho jiji ti pira rehe. Aerẽ pembuhuruka.** Go (you pl) first (temporarily) after the fish. Afterwards cause (you pl) them to come. **Pepohi jiji ti pira hugwi. Ji rupi ti peko Tupana'ga nhi'iẽga mombe'gwovo.** Temporarily abandon (you pl) fish, i.e., stop fishing temporarily (or stop fishing first). Be (you pl) with me telling God's talk.

-ji- //-ji- ~ -nhi- ~ -j- ~ -nh-//. *refl.* self.

Tenh: =.

Am: =.

Uru: =. **Nonhimombe'ui okovo.** (He) didn't tell about himself, e.g., he didn't tell where he was going.

jihi *p6.* emphatic I, me; Pronominal 6 is free and functions as subject of the Verbal when emphasis is placed on the subject with the form: jihi (1st per sg), ndehe (2nd per sg), hehẽa (3rd per sg fem), gaha (3rd per sg masc), ẽgahã (3rd per pl), pehe (2nd per plural), ore (1st per pl excl), nhande (1st per pl incl). *See:* **a-**. *Alt:* **ji**.

Tenh: =.

Am: =.

Uru: preferred jihe.

jije *(?). See:* **kia**.

jijuhua *s.* fish similar to the traíra fish with big long teeth, striped black and white on the back; according to belief this will cause excessive menstrual flow to those women eating it. *See:* **pira**. *Alt:* **jijuhupohaẽga**.

Tenh: =.

K: = also gave jay'riuhua.

Am: =.

jijuhupohaẽga *s.* according to belief this plant is that of the fish jijuhua; its fruit is edible and its leaves can be used as a medicine to stop woman's menstruation. *See:* **-gwypor, gwyporuhua, -ypora**. *Alt:* **jijuhua**.

Tenh: = said they use the wood, not the leaves; the wood is striped like the jijuhua fish; does not have fruit; didn't mention any medicinal use.

jiki'ia *s.* barricade trap made to keep fish from returning downriver. *See:* **arapuka, -okaja, -pyg**.

Tenh: = said that when they put thatch as a trap to make the fish enter it they call it: jiki'ia; when they put thatch to block off a stream they call it: jiki'yva.

Am: preferred ixi'ia.

Uru: preferred iki'yva = trap across the river so fish can't pass.

jimbua *ono.* sound of falling object landing in the water. **"Jimbua!" e te. Ohi te.** "Splash!" it went (falling in the water). It really fell. *See:* **kybyẽ, mbau, -pig, pu xybuhh, -ypyi**.

Tenh: didn't know.

jiovia ***(Tenh)*** *s.* type of small tree found in igarapés where have lots of roots; its big leaves are used for a bath as a aherevega rupiara (something for one's abdomen).

-jipe *asp. Alt:* **-iape**.

jipi *adv.* everyday. **Aerẽ ko ga imombe'umbe'ui ji ve jipi.** Afterwards he told and told (the stories) everyday to me. **Oro ko orojahugate jipi.** And we excl really bathe everyday. *See:* **avunhiruamo, -e'ymi, kotihĩ, na, -ype**.

Tenh: =.

K: =.

Am: =. **Oro ore aerame ore jie'ae'ari ẽga pavẽi jipi.** And we excl, when it's that, mix with them everyday (i.e., we mix with them on a regular basis)

Uru: =. **Ojukae'ymi ga pira jipi. O'ue'ymi ga jipi. Oki hete ga jipi. Gwepia ga jipi.** He daily kills fish everyday. He daily eats everyday. He really sleeps everyday. He sees everyday.

jipihava ***(Tenh)*** *s.* wall. *See:* **jupihava, -piahava**.

jiru'a //jiru'a ~ nhiru'a//. *s.* 1) reed taboca flute used for music in dances. **Oro po ga ipyipyi pevo aẽga jiru'a raka'e ogwovo.** And they blew and blew there this flute a long time ago going, i.e., blew it as they went. *See:* **-mbaraja'yva, torerẽ, yreru'ia, yrerujipyhua, yrerupyhavuhua**. *Alt:* **-kunhiru'a**.

Tenh: commented that the akamba'jyva thorn tree was used to make the short reed flute; the big taboca flute they call the yrerua.

Am: iru'a ~ ipyahava (thing that is blown) ~ ahemby'yitava (thing that a person sings); and said following: **Ahe pyirame anhaẽga oho irupe.** When a person blows (the flute) the spirits go a long ways off.

Uru: = and also juru'a ~ jijumbi'a ~ jijymbi'a ~ jiymbitava.

Tenh: didn't know.

2) blow gun that Mbahira used to kill people and animals.

3) reed filled with corn, plugged at both ends, and used as a rattle.

Tenh: preferred puratiğuhũa.

jirureanhağa *s.* visible apparition believed to make things out of clay and live underground.

Tenh: gave instead uruanhağuhũa (a bird that sings uglily).

Jirureuhua *s.* people who, according to belief, live in the jungle in a nude state with long hair and fingers and who throw rocks and other objects at houses; another Parintintin said that they were the size of children and the Brazilians call them: curupira, they are like jaguars, bite people, have feet like people. *See:* **gwa'ia, -tavukar**.

Tenh: commented that a long time ago a Tenharim was in a tocaia (hunting house) at the edge of a field waiting for hunt to pass; and some of these Jirureuhua came. They looked just like the Tenharim, quietly coming, so he shot one and the rest ran. Several Tenharim ran after them for a whole day and more, but they never could find where they slept, etc. They never came back. Only the old-time people saw them.

jirutia *s.* a dove-type bird.

Uru: =.

jitapaka'ia ***(Uru)*** *s.* tatoo on Mohağa Amundava's and Ğwarima Uru-eu's left inner forearm; term given when talking about killing paca (compare jitehe).

jitehe //jitehe ~ nhitehe//. *asp.* same (place, person, emphasizes identity), even (especially after verbs which are in the negative), just (with verbs + na nhitehe); too (mere emphasis); representative of that which precedes in continuance. **Eki hẽa nanhiaroĩ jitehe.** But she doesn't even like me. **Ahe rerohoi kia rupi jitehe Maici rupi.** The one (now dead) was taken through here the same place (time and again), through the Maici river. **Ojipe'ga opopyhy herekovo ahe jahete'i nhağwatiğa jitehe.** And this other man clasped (or shook) (the dog's) hand having it like a person (would do), the dog was the same, i.e., the man shook the dog's hand just like a person but it was just a dog (emphasizes identity). **Ga jitehe.** It was he the same, i.e., not another. **Oro po ti ahã jitehe nehẽ.** And it will be nothing even (mere emphasis), i.e., it will not amount to anything. *See:* **-gwav, -'jav, ve**.

Tenh: =. **Ga javijitehe hẽa.** She is just like him, e.g., she doesn't talk badly to others either. **Jihi jitehe ji ajo.** I emph myself I come, i.e., it is I who comes.

Am: =. **A'ea ahe jukajukai. Momi ahe jukai. Oro jipo'ria karugwara jitehe ojuka.** That killed and killed people. A number of people it killed. And the same sickness killed my now-dead father.

Uru: =.

jityga *s.* white sweet potato with a long vine. *See:* **kara'ia**.

Tenh: = made comment that pregnant women are not to eat the jityga or other sweet things or their teeth will rot.

Am: preferred ityka. **Koi'irame po xi ga i'oki ityka.** Later he will pull up the potato.

Uru: preferred ityka. **A'o ji ityka.** I pull up potatoes.

jitygavapyhunuhũa ***(Tenh)*** *s.* black sweet potato.

jitytiğa ***(Tenh)*** *s.* white sweet potato.

-jo- //-jo- ~ -nho-//. *recipr.* The reciprocal causes the subjects to act on each other and functions as such in transitive Verbs, intransitivizing them. **Tepejogwayvagwayvari ti. [HP: Probably tepejogwayvayvari.]** Don't (you pl) argue and argue with each other. **Gweroviaruka ğa ojohupe onhonhi'iğa.** They caused each other to believe each other's talk. **Onhombojiko ğa ojogwehe.** They caused each other to trust each other.

Tenh: =.

Am: =. **Ojopyhypyhy.** (They) grabbed each other (wrestled?). **Ojoapy ğa tata pyvõ.** They sat with each other around the fire. **Omonhomonhi'iği ğa.** They caused each other to talk, i.e., conversed. **Ndapejovayvari ko xi, e'i.** Don't (you pl) argue with each other, 3rd person said.

Uru: =.

jo ***(Am)*** //duplicated//. *ono.* the sound a frog makes as he kicks his way in water across the river.

-jogwai *s. Alt:* **-ovai**.

johara //frequently occ w asp: joharahiva//. *s.* itch. *See:* **-apyakwaremon, -emon, -emovyg**.

Tenh: = and made the comment that probably a caterpillar died and left its hairs in the jungle and when a person cuts the jungle to make a field he begins to itch.

-johykoty *rrh. Alt:* **-ukoty**.

-jo'og *vi. Alt:* **-ja'og**.

-jor //irreg;//. *vi.* arrive, come; There is no third person in Const 1, it being uhu; Const 2 form -jori; Const 3 form -joa; imperative: ejo (sg) and pejo (pl). *See:* **-nhyrõ, mbu, -vahem**. *Alt:* **-ur**.

Tenh: = the sg exhortative form herejo, pl exhortative form hepejijo; negative imperative:

terejori (sg), tapejori (pl); with desiderative positive: tajo (1st per sg), no second person sg nor pl [HP: Probably just not used much.], no third person it being tuhu, torojo (1st per pl excl), xajo (1st per pl incl); with desiderative negative: tajoryme (lst per sg), terejori (2nd per sg), tapejori (2nd per pl), no third person it being turyme, torojoryme (lst per pl excl), xajoryme (1st per pl incl); negative: ndajori, etc., no negative in third person sg nor pl it being nduri.
Am: =.
Uru: =.

-ju ***(Tenh)*** //sometimes has asp -ahiv: -juahiv; occ w -py'a//. *d.* be upset or perturbed, e.g., sad, nervous, fearful. **Ijuahi gapy'a.** His liver is upset, i.e., he is sad.
Usage: //occ w caus: -mboju//.
— *vt.* cause to be upset: sad, nervous. **Amboju ji jipy'a pe ndehe.** (You pl are sick, so) I am sad for you pl, i.e., I commiserate.

jua- morpheme affixed to names of trees that have a milky substance generally usable for rubber. *Alt:* **juha**.

ju'a ***(Uru)*** *s.* injection needle.

juahava ***(Uru)*** *s.* grass or weeds that the tapivara animal eats. *See:* **-potyv**.

jua'ia *s.* sorvinha, a latex tree, fruit which is medium-sized, round, green with sweet white meat inside through which the seeds are interspersed; the peeling has white sticky liquid when not ripe.
Tenh: =.

juajiva *s.* fruit which when ripe is black and about the size of an orange; it comes from a tall tree similar to the rubber tree but its sap is unusable.
Tenh: didn't know.

juajyva *s.* fruit of the sorva latex tree. *Alt:* **jua'yva**.
Tenh: didn't know.

juajy'vauhua *s.* amapazinho fruit. *See:* **jujy'viuhua**.
Am: said it was fruit of a palm tree.

jua'yva *s.* sorva rubber tree. *Alt:* **juajyva, ju'gwa, yha, -yhyga**.
Tenh: =.

jue'jaruhuva'ea ***(Am)*** *s.* an animal like the coati.

-jue'oga *s.* front part of the throat, more specifically the Adam's apple, larynx. **Ndopugi jijue'oga; gwovapytymba. Nohemi nhinhi'iga.** My throat doesn't have a hole in it; it's all shut up. My voice won't come out. (Said by a man with a sore throat.) *Alt:* **-jue'ovavag, ju'euhua**.
Tenh: =.
K: =.
Am: gave instead gajue'okwara, gakururu'ã, ganhi'ingava.
Uru: = also gave gambate'gwava (esophagus) and ipytuvyhava (wind pipe). **Ndejue'oga hahy?** Does your sg throat hurt?

-jue'ovavag *vi.* loose skin hanging under the chin on the throat, e.g., that of old people, roosters, cows. *Alt:* **-jue'oga**.
Tenh: =.

ju'euhua *s.* brown edible frog that sings: "Gwe e e e e" like the yavua frog. *See:* **ambi'yra, kururua**. *Alt:* **-hu'e, -jue'oga**.
Tenh: gave ju'euhua for hiccough, whereas ju'eua was a frog.
Am: not clear if knew.

-jug *d.* rotten, mildewed. *See:* **ha'vẽ, -kar, -nem, -tujug**.
Tenh: =.
Am: =. **Iju hete yva. Opẽ po xi nehẽ.** The wood was very rotten. It will break.

ju'gwa ***(Tenh)*** *s.* fruit of the sorva jua'yva latex tree. *See:* **-yhyga**.

-jugwahav //occ w refl: -jijugwahav//. *vi.* put on a necktie. *Alt:* **-jugwar**.
Tenh: -jugwaha indicates tying the neck of the inambua bird to carry it home; to put on a necktie: Ojuri ga imbogwavi. (At his neck he caused it to pass.).

-jugwar *vt.* put cord, leash, necktie on neck. *Alt:* **-jugwahav**.
Tenh: =.
Am: gave instead: Okwa ga nhyrykaã. (He tied its neck.).

juha *s.* fruit of the sorva grande, a latex tree; it is red when ripe, the size of an orange; the peeling is inedible.
Tenh: preferred ju'gwa.

juhua *s.* thorn from any number of thorny plants and trees.
Tenh: =.
K: preferred jua.
Am: = use the thorn to make lines on their faces.
Uru: = use the thorn to make tatoos on body, to pierce ears: Juhua okutu. (Thorn pierces.).

juhuahara *s.* small round black sweet fruit that grows in one big bunch on a thorn tree; unripe fruit is used in slingshots; according to custom unmarried people including children do not eat it.
Tenh: stock of fruit of the tuku'ma tree.

juhugwyva *s.* unburned torch of palm fronds tied together.
Tenh: ju'gwyva is palm frond used to make toy arrows.
Am: gave instead tukyvyra ~ tukygwyra.

juhupogwera *s.* term applied to either sex of the opposite moiety of the same generation;. 1) a general in-law term covering the same area as -nenhimembyra.
2) wife's or husband's Br, FaBrSo, FaSiDaHu, Si, etc.
Tenh: possibly jiupagwera'ga.
Am: ju(hu)pogwera ~ ju(hu)pavera, given for MoBr, WiFaBr, WiBr, HuBr; also gave jiapokwera = jipyriva'eakwera (my wife's brother?).

jui- morpheme affixed to names of frogs. *See:* **ju'euhua, kururua**. *Alt:* **-yjui**.

ju'ia *s.* honeycomb made by the heirapo'a bee. *See:* **-etama**.
Tenh: frog.
Am: hehira.

juipoipo'ria *s.* small frog black to green in color. *See:* **kururua**.

juipoju'via *s.* small light blue-green frog. *See:* **kururua**.
Tenh: = and said it can also mean to be with white hands.

juipororo'gia *s.* small black frog. *See:* **kururua**.
Tenh: =.

juitaraga *s.* small black frog that lives in and around dwellings. *See:* **kururua**.
Tenh: = the noise it makes sounds like its name.
Am: = makes the sound of kwẽkwẽ at night.

juiti'ia *s.* small edible frog with brown back, whitish front. *See:* **kururua**.
Tenh: = makes a sound like its name.
Am: = small frog.

Juityva'gã *s.* Kagwahiva Indians, far relatives of the Parintintin. *See:* **Kagwahiva**.
Tenh: not relatives of the Tenharim, they are of another tribe.

ju'iuhua *s.* 1) fruit of a thorn tree.
2) small green frog that lays eggs in pools in the jungle after it rains; they stack one on top of each other when anyone approaches. *See:* **kururua, -ko'i**.
Tenh: = good to eat.
K: =.

jujy'viuhua *s.* miriti palm tree, a kind of paxiúba, has smooth trunk at the top and thorns at the bottom; palm fronds from this tree are used for straw hats; the red oblong fruit grows in bunches.
Tenh: said it was instead an açaí palm tree (compare jyjy'va).
Am: gave instead jujy'va = pindovauhua, a type of paxiúba (compare juajy'vauhua).

-juka //construction 2 form for non-human object: ijukai//. *vt.* kill. *See:* **-'apiti, -atipoi, -jaruer, -mboi, -nharuam, -pav, -po'ruav, -pyg, -tetirũa, -upiar**.
Tenh: =.
K: =.
Am: =.
Uru: =.
Usage: 1 //occ w refl: -jijuka//.
— *vi.* kill oneself, commit suicide.
Tenh: =.
Usage: 2 //occ w aug: -jukauhu//.
— *vt.* permanently stain, e.g., medicine that stains. *See:* **-uva'jav**.
Tenh: =.
Usage: 3 //occ w nominalizers: -jukave'ea, -jukahava//.
— *s.* that which kills, e.g., taboo foods (mbatete'varuhua) (compare -yvyahiv); instrument for killing, e.g., knife.
Tenh: =.
Am: = -jukahava = jararaca snake.
Usage: 4 //occ w -poro- and nominalizers: iporojukave'ga, iporojukahara'ga, iporojukahava'ga//.
— *s.* killer of people.
Tenh: =.

jukyra //jukyra ~ nhukyra- //. *s.* salt. *Alt:* **inda'ja, nhukypana, ynhe'ẽ**.
Tenh: = remarked it was made with the palmito palm inda'ja tree.
K: =.
Am: = jykyra; use only at mbotava parties where they cook Brazil nuts: imboapy nhahã. They burn the nhukypan (taken from the anaja palm tree indaja'yva) and then put it in the water in which they cook the Brazil nuts.
Uru: jykyra (or jikyra); remarked it was he'iahim.
Usage: //occ w caus: -mbojukyr//.
— *vt.* to salt. *See:* **-ahyahiv**.

jukyrya *s.* color of clear yellow or very light green. *See:* **-juv, -ovy, -yvyr**.
Tenh: said the term meant a color of white or yellow, thought of jukyryuhu ga = yellow-faced man who probably eats dirt.

jukyryvapehara *s.* palm tree, the juice of which is reportedly good for nausea, upset stomach.
Tenh: didn't know.

Juma *s.* Kagwahiva Indians and thus related to the Parintintin and Tenharim; recently (1990+) the few remaining ones were moved to live among the Uru-eu-wau-wau Indians in Rondônia.
Tenh: = but remarked they not closely related to them.

Jupa *s.* Relatives of the Parintintin on the Machado River, also known by Mbari'ğa.
Tenh: = Alexandre Tenharim's father told him about them but Alex never saw them.
Am: = Annette M:ueller said that an old Uru-eu-wau-wau lady, who probably has occult powers, said they called themselves Jupauhua (big people).

juparaju'via *s.* sweet honey, small bee whose nest is on a tree. *See:* **hehira**.
Tenh: = very good honey, and said the bee is like a mama'ngauhua.
Am: = heiretea.

juparapa'ria *s.* pineapple.
Tenh: = and remarked it was a small type.
Am: parapara'ia = pineapple.

jupihava ***(Tenh)*** *s.* wall. *See:* **-piahava**. *Alt:* **jipihava**.

-jura *s.* neck. *See:* **-atua'gwyra, -jue'oga, -yryvya**. *Alt:* **-juvyg**.
Tenh: =.
Am: jyrykağa ~ nhyrykağa, and gave expression: jaju'aju'adn hẽa, aju'aju'adn ji, xaju'aju'adn nhande: she shakes head up and down, I shake head up and down, we incl shake heads up and down.

-ju'riju'rihuve'ea //occ w i- initial//. *s.* according to belief a girafa do fundo jaguar with long neck that lives at the bottom of the river.
Tenh: asked if it meant: long neck.

-jurua *s.* opening: mouth, neck of blouse, doorway. *See:* **-jai**; **-ovapytymbava, yavojahava**. *Alt:* **-juruhava, -jurujai, jurupepopepo'ia**.
Tenh: = doorway is sometimes: ojurua, but also gave: jurukwara for doorway; and -pytymbava for the door itself.
K: agreed with the meaning of: mouth.
Am: agreed with meaning of: mouth; preferred for neck of blouse: nhyrykağa kwara; arm hole: jyva kwara; gave: ikwara for doorway or window and hovapytymbava for the door or window shutter itself; also gave: jurua for penis.
Uru: = with meaning of mouth and doorway. **Ovapytỹ ga ojurua.** He shut the door (to the kitchen).

juru'a ***(Am) (Uru)*** //also iru'a, ipyahava//. *s.* flute. *Alt:* **jiru'a**.

-juruahiva *s.* sapinho thrush, small white sores that appear in a small baby's mouth.
Tenh: =.
Am: =. **aejurahibm** a person's intensive mouth, i.e., thrush

-jurugwei //-jurugwej- prec V//. *vi.* wash out mouth, brush the teeth. *Alt:* **-hei**.
Tenh: =.
K: =.
Am: =.

-jurugwej- *vi. Alt:* **jurugwei**.

-juruhava *s.* penis. *See:* **-akwanh**. *Alt:* **-jurua**.

-juruhu'ive'ea *s.* long green saúna fish. *See:* **pira**.
Tenh: didn't know, thought it might be a person with a big mouth.

-jurujai //-jurujaj- prec V//. *vi.* open mouth, yawn.
Tenh: =.
Am: =. **Ajurujai ji hopehyro ğwaramo.** I yawn because of being sleepy.

-jurujaj- *vi. Alt:* **-jurujai**.

jurujuru'ia *s.* small parakeet with green front and black back. *See:* **-ea'yiti'ngive'ea, kyky'ria, -pepoatãju'vive'ea, -tihu'īve'ea, -tiova'īve'ea**.

-juruka'ru *vi.* chew; movement of mouth when mouthing words. *See:* **-hu'u, kynhohī, poro**.
Tenh: =.
Am: =.

jurukwara ***(Tenh)*** *s.* doorway, window; the door itself is jurukwara rovapytỹhava.

jurupepopepo'ia *s.* G-string affair of leaves Mbahira wore. *See:* **-ahopava, -akwava**. *Alt:* **-jurua, -juruhava**.
Tenh: (?) made the comment of having an open mouth like a baby bird waiting for food.
Am: covering for the penis. **Akwaimbae'ga omondo juru pe.** The man puts it (the covering) on his penis.

-jurupya *s.* back of neck. *See:* **-atua'gwyra, -jura, -yryvya**.
Tenh: no, thought of tying or covering and gave -jurupykwar.
K: =.
Am: preferred jiryrykağaypya.

-jurupyg *vi.* place hand over mouth.
Tenh: =. **Ojurupyrupy ga ga.** He put his hand repeatedly over his (other's) mouth (so he couldn't talk). **jajurupya (or tupava jurupya)** the ring on it to which the rope is tied (or the ring on the hammock to which the rope is tied)

-jurupykwar ***(Tenh)*** *vt.* tie articles together in a bunch, tie the mouth of a sack. **Tijurupykwa nhande.** Let us incl tie the rice stems together. *Alt:* **-jurupya, -kwar**.

-jurutyv //occ w refl: -jijurutyv//. *vi.* close one's mouth. *Alt:* **-juruvyg**.
Tenh: no refl: -jurutyv.
Am: preferred ojurutybm; for ndopukai irutum ~ irutym ga.(He did not smile.).

-juruvyg *vi.* close the mouth. *Alt:* **-jurua, -jurutyv**.
Tenh: =. **Ojuruvy'gi ga he.** He shut his mouth a little bit on it, i.e., he ate only a little bit (like

when one is sick and doesn't eat much).
Am: =.

juta'ara *s.* big star or ball of fire that according to belief falls and hunts people to kill; gave expressions: **ahe'aã ra'uva; ahemanoa ra'uva** the appearance or sign of a person's shadow; the appearance or sign of a person's death *See:* **jaytata'ia**. *Alt:* **juta'ia**.
Tenh: = a big light or fire like a big truck's headlights at night; can see it a long ways off, cannot hear it come, it passes by and a while later a person hears "trring!", like a flash of lightning when it falls. Alexandre Tenharim had seen three of them.
K: preferred juta'aruhua.
Am: thought of it as a common star and said: Hendy'ja juta'ara. (The star shines.).

juta'ia *s.* small red almost bitter fruit with small leaf and easily breakable shell. *Alt:* **jutay'va**.
Tenh: = the Portuguese name is pororoca; can make a drink out of it. They named a waterfalls (rapids) Juta'ia because many of these trees grow there.
Am: =.

jutape'via *s.* big tree that has little green fruit.
Tenh: the sap jytayhyga is from this tree.

jutay'va *s.* fruit (juta'ia).
Tenh: the tree of the juta'i fruit.

-juv *vi. Alt:* **-uv**.

-juv *d.* white or yellowish, e.g., white-skinned people, one with a fever or anemia or pallor. *See:* **jukyry, -tiã**. *Alt:* **-ajuv, -apejuv**.
Tenh: = e.g., ripe stock of bananas: jaju pa. **Ijuijuva rupi ã ga hoi.** In the early morning (when it was about to be day and beginning to dawn) they went.
Am: =. **Kaixi'ngia iju'viva'ea.** The monkey is a yellow thing. **iju'viva'ea ~ ijuvahiva'ea** yellow (corn)
Uru: =. **Avaxia iju'via, ita rambugwe avaxia. Ijuvahi.** The corn is a bit white, the corn is almost hard. It is very white.
Usage: //occ w -nhi'iã// tell little white lies. **Jijuvuhu nhinhi'iã ga.** My talk is white, i.e., I tell high tales, unlikely stories. *See:* **-mbe'u**.
Am: = and gave: Imbevoruhu hẽanhi'iã ga.

-juvyg //occ redupl: -juvyjuvy//. *vi.* choke. *See:* **-ambyha, -pytym**. *Alt:* **-ypyvyg**.
Tenh: = and can mean to grab ahold of another, pinning his arms by his sides, thus vt. **Ojuvy ga hẽa.** He choked her, i.e., grabbed her by the throat and squeezed.
Am: =. **Gwajuvy ga. Opa'a mbiara gajue'okA kwara pe.** He choked. The meat plugged up his esophagus hole. [HP: Or 'It choked him.']

-jya //is possessed//. *s.* weapon or cutting instrument.
1) machete (terçado). *See:* **itakyhea, -kytihava, -ndohokava**. *Alt:* **jy'ia, jykwa'ria, -jypora**.
Tenh: = also gave jyhya.
Am: jy'ia.
2) hatchet head. **Tupã jya** The hatchet head believed to be thrown by Tupã *See:* **Mbahira atagwera**.
Tenh: (?) but gave Tupana jya.
Am: preferred jykwa'ria.

-jyg *d.* unbreakable, tough, e.g., unbreakable cord. **Tajipijyguhu. = Taji'ita. = Jira'oa ti ita.** It's for my skin to be tough, i.e., to be hard muscled, in good shape physically. It's for me to be hard. = My body is hard. *See:* **-haã, -ita**. *Alt:* **-ajyg, -y'ajyguhu**.
Tenh: =.
Am: =. **Ijygã mbiara, itahibm.** The meat is tough, it's very hard.

-jyi //-jyj- prec v; occ w refl and/or con//. *v ambivalent.* change in position or appearance.
Am: no refl: to move from one house to another. **Ajyi ji kiroãgwe. Hembe'vo tapyja.** I am moving now. The house is bad.
Usage: 1 //occ w refl: -jijyi//.
— *vi.* change, e.g., from one house to another, from the bench to the floor.
Tenh: =.
Usage: 2 //occ w con: -rojyi/.
— *vth.* change, move with, e.g., move an object, transplant a plant, change one's mind or nature or name, or copy something (e.g., same as: Ombotembote'iuhu ga onhi'iã ga. He kept changing his talk.). *See:* **-a'ag, -hev, -jyv, -te**.
Tenh: = move an object, change name.
Am: =. **Arojyi ji.** I change position of an object (or move an object). **Herojyi ga xava'ero ãgwaramo.** He's different now that he is old, he looks different.
Usage: 3 //with refl and con: -jirojyi//.
— *vi.* change, e.g., alter in appearance as a child growing up changes in body.
Usage: 4 //occ w con and refl: -rojijyi// *(Tenh)*.
— *vth.* change one's mind. **Arojijyi ji nhireaporoãgita.** I changed my mind (and I'm not going any more). **Perojijyi ti penheaporoãgita.** Change (you pl) your pl thoughts.
Uru: move. **Arojijyi ji he.** I am moving houses.
Usage: 5 //occ w refl and caus and refl *(Tenh)*.
— *vi.* change one's appearance or nature. **Ajirojijyi.** I changed, i.e., I was bad and now

I'm good.

Usage: 6 //occ w caus and con [HP: An unusual combination.] and re -mbogwerojijyi// *(Tenh)*.

— *vt.* to cause someone to change. **Ombogwerojijyi ga ga.** He caused him to change, i.e., he caused him to be good.

-jy'ia *s.* small hand knife.

Tenh: small axe.

Uru: gave ky'ia, kyi'ia, and ito'via for small knife.

-jyj- *vi. Alt:* **-jyi**.

Jyjygwera'ga *s.* legendary character who gave the child of the gwa'ia to his hawks and outsmarted a snake.

Tenh: Alexandre Tenharim said that even his father did not see this man, it was so long ago; but said it was their -remboypya; the name of their chief (tavijara'ga) was Kagwahiva'ga; Avaja'ga was killed by him.

jyjy'vauhua ***(Tenh)*** //jyjy'va ~ jujyviuhua//. *s.* açaí tree and fruit.

jykwa'ria *s.* big-bladed long knife used for cutting grass or wood: machete (terçado), axe, hatchet. *See:* **itakyhea, -ndohokava, nhumberea**.

Tenh: big axe; also gave jyhya for axe.

Am: hatchet.

Uru: jykwara for axe.

-jypara ***(Tenh)*** *s. Alt:* **-jypora**.

-jype *asp. Alt:* **-ype**.

jypiakwaja *s.* vine that looks like a ladder, the roasted bark of which makes a weak type of salt and when mixed with hot water is reportedly a soothing bath for those with fevers; according to legend Mbahira made mosquitoes by fanning the smoke from the bark of this vine as he burned it. *See:* **ka'api'iuhua, ka'aruru'yhyga, kojoharuhua, nhukypana, nhungwava**.

Tenh: instead jypikwajuhua which is a big thick bark on a certain tree (not a vine) which can be used to make salt. It was this that Mbahira used to make the mosquitoes.

-jypora *s.* lines made on the face by cutting with knife and rubbing soot in the open cuts and letting them heal over. *See:* **-ahav, -endyvakwatijara, -kutug**.

Tenh: = also -jypara; also gave jypo(po) for rust (cf -pororog).

Am: = also ikutuhava; they use juhua to make the holes and then rub jytayhyga and a ka'ahuna (black leaf) to make the tatoo black and permanent.

Uru: jirypora and said it was ihunahim black (or ihunahibm); said her father did her tatoo because he wanted it (Jipo'ria'ga ji kutu; opota ga jiapoa).

jyruhu ***(Tenh)*** *d.* spongy.

jyruhuva'ea ***(Tenh)*** *s.* sponge, sponge rubber.

jyry'via *s.* small black bird. *See:* **gwyra, hyryvuhua**.

Tenh: no, said it indicates the back of the neck and pointed to the two cords on the back of his neck.

jyryvuhua ***(Tenh)*** *s.* bird. *Alt:* **hyryvuhua**.

jytayhyga *s.* 1) solidified tree sap used for giving a shiny hard surface to gourds and pottery and formerly used for making beads.

Tenh: (jytayhyga ~ jytayhyga) the milk sap from the jutape'via tree; the sap comes out on its own and forms clumps of hardened sap which is burned in order to get it to melt so can be rubbed on the gourds; it doesn't hurt a person to eat out of these gourds so prepared.

2) glass.

Tenh: no. *See:* **andy'via**. *Alt:* **-eakwarajytayhyga, jytayhy'gia**.

jytayhy'gia *s.* marbles. *See:* **andy'via**. *Alt:* **jytayhyga**.

Tenh: no; marbles are ita'ia ra'angava.

jytay'va rahoga *s.* bug. *See:* **pyrakwatai'ĩa**.

Tenh: = grub worm in the nut.

jytykygwyva ***(Tenh)*** *s.* poison used on arrows. *See:* **yvapi'gia**.

jyu *ono.* sound of something moving quickly. **Oro po herohoi, "Jyu, jyu!" e po.** And took it, "Swish, swish!" it went. *See:* **-hev, peju**. *Alt:* **pujyu**.

Tenh: e.g., something slips along the table and falls off.

-jyv *vi.* 1) descend.

Tenh: =.

Am: =. **Ojy ga tapyja hugwi.** He descended from the house.

Uru: =. **….-kwaharav…. Oho ga imbojypa.** … untied it…. He went causing it to descend, i.e., he lowered it.

2) //3rd per// well-cooked meat on frame on open fire. *See:* **-'apyg, gwy'ji, -ka'ẽ, -tyryg**.

Tenh: =.

Usage: //occ w con: -erojyv//.

— *vth.* land an airplane.

Tenh: = the general meaning is to descend with someone or something, so it could be to land a plane; also gave: **Pevo ga inoĝi avião.** There he put the plane.

-jyva //-jyva ~ -nhyva-//. *s.* arm. *See:* **yva**. *Alt:* **-nhyvapekaĝa**.

Tenh: =.

K: = and said the markings on Xium Karipuna's forearms were called jyvapaka'ia and

jave'gwyra.
Am: =. **Ojyva rehe ga heruri.** He brought it in his arms.
Uru: =. **Ağwatã ji hẽajyva.** I tugged on her arm.

-jyvapiakwakwajuhua ***(Tenh)*** *s.* big biceps.

-jyvaypya *s.* ball of the ball and socket shoulder joint. *Alt:* **-jyva, -nhyvapekağa**.
Tenh: shoulder joint.
Am: upper arm including socket.

K - k

-k- *clmh.* dual. *See:* **-uv**.

ka *ono.* shout of the macaw. **Oro po kiro hẽa vevei. "Ka, ka!" e po hẽa.** "Caw, Caw!" she cried as she flew.

-ka //-ka ~ -nga//. *vt.* hit and break open, crack. *See:* **-avo'vog, -'avy, -aygwe'rog, -aytyg, -ayvyr, -handog, mbuğ, -mbyahu, -ndohog, -nupã, -pen, -pũg, tikh, tiri**. *Alt:* **-apeka, -'apika, -ka'mbig, -peka, tinga**.
Tenh: =. **Anhipuanga. Aetyvaka'nga ji. Aenypy'anga ji. Ojavaka ji.** I hit my finger (instead of the nail). I hit the person's shin bone. I hit the person's knee. I hit my own face.
K: =. **Okaoka ga nhakupytu'uma gwovo.** He broke and broke (the skull) eating the brain.
Am: =. **Eka ikağa ikağayvynha hepiaga.** Break (you sg) its bone seeing the bone's marrow.
Uru: =. **Xaho ikavo.** Let's (incl) go and break (the nuts)
Usage: //occ w refl: -jika//.
— *vi.* burst.
Tenh: =.
Uru: =. **Ohi ojikavo. Ojika ahe hugwi.** It (the cup) fell and broke. It broke from me, i.e., the bowl, nhaepepoa, fell from my hand and broke.

ka'a *s.* leaf. *See:* **-ava, kyragwygwava, -ova, -oveve, - oveoveuhuve'ea, pindovahova, -ukyra**. *Alt:* **ka'apy'ria, tajahuka'atiğa**.
Tenh: = also ohova.
K: = also ka'arova, the leaf used in rubbing the face after tatooing.
Am: gave in combination: ka'ahuna, ka'apyra (or kapyra); but preferred hahova.
Uru: = and also -ahova, hova, ka'apyra. **Opokipoki ga pira ka'a pype.** He roasted the fish in leaves.

ka'aja'ria *s.* small wasp that generally builds its nest underneath big leaves. *See:* **kava**.
Tenh: preferred kaja'ria.

ka'api'iuhua *s.* kind of weed that sticks to one's clothes. *See:* **jypiakwaja, kojoharuhua, nhungwava**.
Tenh: = and made comment: joharahi.

ka'apyra'javuhua ***(K)*** *s.* paper, table cloth.

ka'apy'ria *s.* leaf. *See:* **-ava**.
Tenh: kahapyra (point of the leaf).

ka'arug *adv.* afternoon. **ka'aru hete** very late in the afternoon, with night coming on **karugamehe** a little bit later, e.g., if said in the morning, it would mean in the afternoon *See:* **koi, koji'i, kwara**.
Tenh: =.
K: =.
Uru: probably: -ka'rug. **Ika'ru ga. Koemame po xi ga ruri nehẽ.** He is late (or delayed?). Tomorrow he will come.

ka'aruru'yahyga *s.* weed that creeps, growing flat on ground and having a milky juice that is reportedly good for sore eyes. *See:* **jypiakwaja, nhungwava**.
Tenh: leaf that is wet in the morning.

ka'atiğa'javuhuve'ea *s.* paper. *See:* **kwatijara**.
Tenh: preferred ka'atiğuhũa.

ka'atiğuhũa *s.* white leaf from a jungle plant that has a pungent odor, the juice of which is reportedly used as a medicine for fever. *See:* **kwatijara, mohağa**.
Tenh: = also can be for paper.
Am: preferred ka'akaxiğuhũa = ka'apyra.

-ka'ẽ //Const 3: -ka'nh-//. *vi.* heal over. *See:* **-kwerav, -nan, -nhağ, -pig, -yvan**.
Tenh: = occ w -ugwi. **Oka'ẽ ga hugwi ganhimbogwajagwera.** It healed from him, his past cut, i.e., the wound of his past cut healed.
Am: =. **Oka'ẽ ga hugwi. = Opi ga hugwi.** It healed. = It stopped.
Uru: =.
Usage: //occ w caus: -moka'ẽ//.
— *vt.* cook fish or game on stand over open fire. *See:* **-jyv**.
Tenh: =.
Am: =.
Uru: =.

ka'ẽa ***(Tenh)*** *s.* bird like the hawk (gavião), with a

white chest.

-ka'eangwera *s.* scar.
Tenh: =.
Am: =.
Uru: =.

-ka'ẽyta //occ w refl and caus: nhimoka'ẽyta//. *s.* stand on which fish and meat are roasted. *Alt:* **mbyta**.
Tenh: =.
Am: no refl or caus: mbiara ika'ẽyta.

Kagwahiva *s.* used as a general term for Indians, especially the Parintintin and Tenharim, but which term excludes the Mura Pirahã Indians who were enemies of the Parintintin and the Tenharim. Those groups who call themselves by this term are Parintintin, Tenharim, Karipuna of Rondônia, Juma, Uru-eu-wau-wau, and Amundava. *See:* **Aheuhua, Apeira'ndia, Aruimbea, Aruka, Gwy'via, gwyray'gwara, Hyryvuhua, Juityva'gã, Kyjukwera'gã, Kytiapẽi'gã, Pai'ĩa, -aingwe'ria, Teikwaryngu'a, Yreru'gã, Yrerujipyhu'gã, Yvyrapaperehuve'gã**.
Tenh: =.
K: =.
Am: =.
Uru: =.

ka'gwyra *s.* jungle. *Alt:* **ka'a, ka'gwyrahuhava**.
Tenh: =.
Am: = and gave ka'gwyra (h)ete = ka'gwyrahuna (real jungle = black jungle).
Uru: =.

ka'gwyrahuhava *s.* jungle where much time is spent. *Alt:* **-kahuv**.
Tenh: = and made the comment that this was his jungle, i.e., where he usually hunted.
Uru: =. **Ka'gwyrahuhava = Aho ji ikahupa ki rupi, jivyra viara.** Jungle where much time is spent = I go hunting through here, the path of my returning

ka'gwyrapora *s.* all animals (tapir, deer, etc.) and creeping things of the jungle, includes the tinamou and mytũa, but no other birds. *Alt:* **ka'gwyripeve'ea**.
Tenh: =.
Uru: =. **Ka'gwyrapora ki(or ti) ore i'ui.** Things of the jungle we eat (i.e., not chickens).

ka'gwyraranha *s.* snake in general. *See:* **mboi-, mboja**.
Am: didn't mention snake, but gave mbatera ranha (animal teeth), jakare ranha (alligator teeth).

ka'gwyripeve'ea *s.* all jungle animals and birds and creeping things; includes: tajahua, taitetua, kutiuhua, yhu'ndia, yhypytagã, inambua, karugwaruhua, ja'gwara, tamanduahua, mboja, mytũa, gwyra'ia, tejua, tukano, ka'iuhua, tatua, huruvua. *Alt:* **ka'gwyrapora**.
Tenh: = also gave ka'gwyrimova'ea.

-kagã *d.* strong. *See:* **-hagã, -ka'ngi, -popoakar**.
Tenh: =.
Uru: =. **Ikã hete ga. Onha hete ga.** He is very strong. He really runs.
Usage: //neg//.
— *d.* weak, lazy, sad. *See:* **-kwerai, -vevugwe**.
Tenh: =.
Am: =. **Nikagi hẽa = itu'umahi hẽa** She is without bones, i.e., she is not strong = she is weak, or is tired. (?)
Uru: =.

-kagã *d.* dry. *See:* **-akã, -kagã, -pohyv, -purug, -tinigã, -tyryg, -yvyahiv**. *Alt:* **-apekukagã, -pikagã**.
Tenh: in combination:-pikagã.
Am: in combination: -pikagã.
Uru: in combination: -pikagã.

-kagã //ikagã gen refer to fish bone, otherwise animal bone//. *s.* bone. *See:* **-akã, -kagã, -ykwapyuhu**. *Alt:* **-akagã, -etymakagã, -kupekagã -pũakagã, -ykwakagũhu**.
Tenh: =.
Am: =.
Uru: =.

kagãwia //usually occ w aug: kagãwiuhũa//. *s.* 1) //formerly// corn drink. *See:* **avatia, gãwainugãwykagãwia**.
Tenh: = or manioc drink (the manioc scraps were cooked in a pot and cooled).
Am: =.
Uru: =.
2) //occasionally// liquor. *Alt:* **kagãwitĩa**.
Tenh: =.
Am: gave instead iroxagãahiva'ea (or iroyxanhi'i).
3) //gen// coffee.
Tenh: gave instead yvape'ia ra'ỹi.
Am: no.
Uru: no.

kagãwia ryrua *s.* coffee pot.
Tenh: pot in which put corn drink.

kagãwijyga *s.* corn meal dish. *See:* **kai'mbega**.

kagãwitĩa *s.* liquor. *See:* **-ajahiv**.
Tenh: kagãwitiga.

-kagãyvynha *s.* bone marrow. *See:* **-akupytu'uma**.
Tenh: =.

-kahava //occ w i- and caus: imbokahava//. *s.* frying pan. *See:* **-apyhava, nhãepepoa**. *Alt:* **-kav**.
Tenh: oil.

-kahuhara'ga //occ w o- initial//. *s.* hunter. **orekahuhara; ahekahuhavipeve'ea** place of

hunt; thing hunted *Alt:* **-kahuvigweve'ga**.
Tenh: okahuvateteve'ga = hunter; orekahuhara = we ourselves hunt; ahekahuhavipeva'ea = fruit a person brings from the jungle.

-kahukwera *s.* old hunting grounds.
Tenh: no, it is game that a person saw or tracks of someone who passed there hunting; also gave -kahugwera.

-kahuv *vi.* hunt. *Alt:* **-kahuhara'ga, -kahukwera, -kahuvigweve'ga, -pokahuv**.
Tenh: =.
Am: =. **Oho ga okahupa. Okahubm ga. A'ero ga ndohoi okahupa mbatera.** [HP: mbatera lacks a postpositional.] He went hunting. He hunts. Then they did not go hunting for game.
Uru: =. **Aho ji ikahupa kia rupi.** I went hunting through here.

-kahuvigweve'ga //occ w i- initial//. *s.* good hunter, one who likes to hunt. *Alt:* **-kahuhara'ga**.
Tenh: and gave ikahuvigwereteteve'ga (one who doesn't like to be in the house, only in the jungle).
Am: preferred o- initial: okahuvigweve'ga; and added: ga okahue'ye'ymi (he always hunts); also gave okahuviteve'ga.
Uru: prefered i- initial: ikahuvigweve'ga; and added: okahu hete ga (he really hunts).

kai *dem. Alt:* **koi**.

kai- morpheme prefixed to terms for monkey.

-kai //-kaj- prec v//. *vi.* burn, e.g., burn oneself, the field burned well.
Tenh: =.
Am: =.
Usage: //occ w caus: -mbokai//.
— *vt.* make a fire. *See:* **-apeg, -apy, -atapy, -averev, -overev, -pihun, -tivyr, -utiĝ, vuvuvuwh**. *Alt:* **-ukai**.
Tenh: =.
Am: =. **Ombokaipabm yva. Ambokai ji hahava.** He burned all the wood. I burned the feathers.
Uru: = preferred to say: A'apy ji kohoa (I burned the field), but used the ombokai for other things.

ka'ia *s.* general term for monkey. *See:* **avijouhua, a'ya, jaju'ia, jajuhua, y'a, yvambaja'ria**. *Alt:* **kai-, ka'i-**.
Tenh: =.
K: =.
Am: = seems to be the general term for monkey as he began to give names of monkeys and made comment they don't eat monkeys.
Uru: = also gave tapi'a.

ka'iatea *s.* monkey macaco prego; also the name of an Indian boy.
Tenh: =.
K: =.

ka'ihete'ia *s.* tiny monkey macaco prego that whistles, darkish brown with unhairy face.
Tenh: preferred ka'iate'ia.
Am: preferred ka'iate'ia and said it was iju'viva'ea (white); gave name of another monkey ka'iu(hu)a and said it was jypivuhuva'ea (black).
Uru: preferred ka'iate'ia.

Kaijarerana'ga ***(Tenh)*** *s.* name of the one who fought with Pyreapi'ga. *See:* **Pyreapi'ga**.

Kaijuva'ĝa ***(Tenh)*** *s.* wild Indians who live at the headwaters of the Marmelos River about whom Alexandre's father told him and called them tenondepora'ĝa; they live at Igarapé Preto up river, but no one ever sees them any more.

Kaikoa *s.* name of place on Ipixuna River above Canavial. *See:* **Urumytũa**.
Tenh: didn't know.

kai'mbega *s.* soft food made of rice or corn for small babies. *See:* **mbi'ua**. *Alt:* **-peg**.
Tenh: = also call this kaĝwijyga and said it was corn meal.

Kaimbekoa *s.* name of place on Ipixuna River above Canavial. *See:* **Urumytũa**.
Tenh: don't know.

kaipurutu'ia *s.* kerosene wick lamp. *See:* **-yapehavuhua**.
Tenh: =.

kairana *s.* barrigudo monkey, big, dark brown or black in color with smooth tail and big stomach.
Tenh: =.
Am: thought it was probably a bitter fruit.
Uru: gave instead kairanuhũa and said it was a monkey that had lots of hair.

kaitiĝwaĝa *s.* cuxiú monkey, black with long bushy tail and red nose.
Tenh: preferred kaetiĝwaĝa [HP: More likely kaitiĝwaĝa.].
Am: = kaixiĝwaĝa.
Uru: = kaixiĝwaĝa, and added that akykyuhua is a red monkey.

kaiti'ngia *s.* chambeta or macaquim monkey, small, reddish on back, otherwise white, black mouth, yellow hands.
Tenh: =.
Am: = and said it was iju'viva'ea (a white thing).

kaitu *adv.* more, all the more, more so than, most, especially. **Ji kaitu hembeve'ea.** I all the more promise (you I'll do it). **Oro koa rehe po ti kaitu ji kweravi nehẽ.** Because of this I shall all

the more live. **Ore kaitu noreitambere'ia.** We all the more don't have money. (or We don't even have as much money as you do). *See:* **-gwyre'i, hohe, -hu, koji'i**.

Tenh: =.

Am: =.

Uru: =.

ka'iuhua *s.* coatá or guariba monkey, big, black, with red nose.

Tenh: =.

K: =.

Am: = and added: jurupirağuhũa (red mouth) and that it had a red nose.

Uru: = and added: it talks a lot and is ka'iypivuhua (black monkey). **Opyhy kwanduhua ka'iuhua opyapẽa pyvõ.** The big hawk grabs the monkey with its toe nails.

ka'iuhujy'va *s.* gogó-de-guariba fruit.

Tenh: arm of a monkey.

Am: food of the monkeys.

-kaj- *vi. Alt:* **-kai**.

kajoharuhua *s.* carrapicho weed that makes one itch. *See:* **jypiakwaja, nhungwava**. *Alt:* **ka'api'iuhua**.

Tenh: johara.

-kakãi //-kakanh- prec v//. *vi.* bare, without a covering or at least without a solid covering, e.g., a tree without leaves, house with leaky roof.

Tenh: no, a leaky roof is ikwaikwaruhua (holey).

Usage: //occ w caus: -mokakãi//.

— *vt.* shave the head, or practically so. *See:* **-ahopava, -aimbityryg, -katiğ, -kojahu, -kytiğ**.

Tenh: no, it means badly-cut hair, like the blade of a knife that is all broken and chipped, anything badly done.

Am: suggested: okaipabm (it all burned).

Uru: suggested: kaka'iuhua (palm fronds).

-kakanh- *vi. Alt:* **-kakãi**.

kakariu'via *s.* small green frog. *See:* **kururua**.

Tenh: did not know.

Am: did not know.

kakauhũa *s.* cacã bird, white in color with red beak and long legs; according to belief imitating its song causes danger of being stung as this bird eats wasps and its stomach is full of them.

Tenh: = and added: it is like a hawk, the size of a tinamou.

Am: didn't know.

Uru: suggested gwyra'ia (bird).

kako //occ in a final position in the clause//. *adv.* long time ago but occurred within the time of the speaker and witnessed by him, generally in quotes. *See:* **hako, ikwehe, ymya**.

Tenh: =. **Ahendu ji kako.** I heard it a long time ago

Am: =. **Nahã ore ve…mbaipo…kako.** Thus it was for us excl…a long time ago…long ago.

Uru: =. **Jivoja hete ji hoi ğa pyri kako.** (When) I was very young I went to be near them a long time ago.

-kama *s.* breast. *Alt:* **-ka'mağuhũa, -kamambuja, kambapua, -ka'mbu**.

Tenh: =.

K: =.

Am: = said as pointing to nipples. **Oka'mby ga hẽakama.** He nurses her breast.

-ka'mağuhũa *d.* big and long breasted. *Alt:* **-kama, -mağ**.

-kamambuja *s.* pocket.

Tenh: didn't know.

kambapua *s.* big sealed jar used formerly to keep corn for planting. *Alt:* **-kamambuia**.

Tenh: = stated it is actually made of a gourd that grows like the squash plant; one cleans the insides out and uses it for keeping corn for planting; could be buried after sealing but generally they hung them in the house.

Am: = also gave yova. **Yova pe ore ei. A'ea pype ahe inhağa (inhaği?) u'ia.** We excl say that regarding a large container. In that a person puts farinha (of corn).

-ka'mbig *vt.* snap or break, e.g., snap in two a stick or the arm of a monkey. *See:* **-aytyg, -ka, -povotig, -yky**. *Alt:* **-pig, -poka'mbig**.

Tenh: =. **Ajipoka'mbi ji.** I broke my hand (mashed it, breaking the bones). **Garenypy'ã nhika'mbigamo (or Garenypy'ã nhika'mbigi).** He dropped to his knees.

Am: =. **Ahe ka'mbi. Ipohyi.** (It) breaks a person. It is heavy (speaking of a heavy weight one is carrying). **Aka'mbi ji yvyrava'ea.** I broke the stick thing.

Uru: =. **Ipyka'mbi. Ipykwabm yvya kwara pype.** Its foot broke. Its foot passed into a hole in the ground. **Oka'mbika'mbi avaxi aheremitymagwera.** (He) broke and broke the corn the thing that was planted.

-ka'mbu *vi.* nurse or suck, e.g., a child his mother's breasts. *See:* **-erev, pu, -pyter**. *Alt:* **-kama**.

Tenh: = //occ w rehe//. **Oka'mbu ga upa oyhẽa rehe.** He nurses his mother. **Omoka'mbu hẽa gwa'yra'ga.** He causes her boy to nurse (at her breasts).

Am: =. **Oka'mbu ga hẽakama.** [HJ: + rehe?] He nurses her breasts.

Uru: =. **Oka'mbu hete ğa. Ougwei hete ğa. Oygwei hete ğa.** They really nurse. They really

are hungry. They are really thirsty.

-ka'mbugwei *d.* desire to nurse.

-kambya *s.* milk. **Yuranuhũa kambya omboitaita.** Cow's milk (they) cause to harden (to make cheese, coagulated milk). *See:* **-py**. *Alt:* **-kambypya, -ya, -yami**.

Tenh: =. **Yuranuhũa kambya otyami ĝa upa.** Cow's milk they wring (or squeeze) out, i.e., they milk the cow.

Am: = and gave: ikama tya for the milk of a cow or tapir, saying: Otyami ĝa (They wring out or squeeze out liquid); kunha kama tya = woman's milk.

-kambypya *s.* chest. *See:* **-poti'a**.

Tenh: = upper chest.

K: = upper chest.

Am: =.

Uru: =.

-ka'na *d.* crippled in such a way as to be limp, pliable, twisted in the extremities, e.g., crippling from polio or some form of paralysis; people who are deformed in some way are thought to have occult powers, e.g., man who had "cauliflower" ears was known as a shaman. *See:* **-pyu**. *Alt:* **heika'nauhua**.

Tenh: =. **opoka'nave'ga = iponhimamave'ga = ipojirujiruve'ga** man with a crippled hand = man with a dubbled-up hand = man with a hand that is twisted

Am: =.

Uru: =.

-ka'ngi *d.* babe-in-arms, infant unable to walk as yet.

Tenh: =.

Am: =.

Uru: =.

-kangwera *s.* skeleton. *Alt:* **-kaĝa**.

-ka'nh- *vi. Alt:* **-ka'ẽ**.

kanha *ono.* sound of a dog whining or yelping. *See:* **hau, nhaĝwatiĝa**.

Tenh: thought of the cry of the parakeet karai'ĩa.

-kanhaĝ *vt.* commence to build, put up framework of house.

Tenh: preferred -ka'nhaĝ.

Am: gave: **Onhorokarõ ga; nomondoi ve pindova i'arimo.** He (put up the rafters?); (he) had not put up yet the thatch over it.

-kanhinhyĝ *d.* wrinkle. *See:* **-a'ĩ, mbirurua**. *Alt:* **-etyvapekanhinhyĝuhũ, -nhyĝ, -ovakanhinhyĝuhũ, -pinhyĝ**.

Tenh: preferred -kanhinhaĝ and said it meant to lose weight.

Am: = gave inhyĝahi, ikanhinhyĝahibm indicating shrivel or wither.

Uru: didn't know.

-ka'nhym *vi.* become lost, i.e., to become lost or to flee from; disappear, dissipate, said of pain that dissipated or went away entirely or of a person ravaged by illness; or a body in the grave that has disintegrated; die; be wiped out. *See:* **-amombav, -e'õ, -maĝ, -mim, -myrõ, -nhaĝ, -opar, -por, -tiniĝ, -tyryg, -yvyahiv**.

Tenh: preferred -ka'nham. **Oka'nhaĝatu ga hahya rerekovo.** He is wasted away from the pain he is suffering. **Okanhamba avujipava.** All our relatives have died.

Am: = gave oka'nhybm. **gara'ugwera = oka'nhymame; oka'ẽ = oka'nhy** his past spirit = when he flees or disappears or dies; it healed = it dissipated **Avujipava oka'nhymbabm ore reja.** Our relatives all died, leaving us excl. **Oro ĝaruva ahan. Okanhymbabm ĝa.** Their being is not. They are all lost (dead).

Uru: =. **…ahe ka'nhymame ĝa nduri.** …after the person(s) had died they (others) came.

Usage: //occ w caus: -moka'nhym//.

— *vt.* lose, forget, e.g., lose a needle under the house or a thought or remembrance. *See:* **-'aragwer, -e'og**.

Tenh: =. **Omokanhamba ĝa pira.** They killed a lot of fish. **Namoka'nhami ji garekoagwera rehe.** I don't forget his past life (referring to his goodness to me). **Namokanhama'javi ga ga.** He does not forget him any more.

Am: =. **…anhaĝa ore moka'nhyma… nahemboukwahavi.** …the spirits caused us all to die (or be lost)…cause a person not to appear any more.

Uru: =. **Amoka'nhy hẽa rera.** I forgot her name.

kanindea *s.* 1) large green macaw. *See:* **ajuru'ia, kary'ria**.

Tenh: =.

K: = the macaw with red and blue feathers is kanindeua'ja.

Am: =.

Uru: =.

2) name of one of the Kagwahiva moieties; some in the Juma, Uru-eu-wau-wau, and Amundava belong to this moiety and some to the mytũa moiety. *See:* **-erahiva**.

Tenh: =.

Am: =.

Uru: =.

kanindepohaĝuhũa *s.* bush reportedly used as medicine for cuts and sores by scraping away the bark and then crushing the wood next to it and mixing its juice with water, the end product resembling iodine in color and texture.

Tenh: = said it stops the flow of blood from a wound; it is red; they use the bark of the root to make this medicine.

-kapav *d.* tired. *See:* **-kaĝ, -pytu**. *Alt:* **-pokapav**.
Tenh: thought of being fat; gave instead -pokapav (tired).
Am: no; gave ipoka ji for tired [HP: Probably jipoka.].
Uru: didn't know, gave ipytu pa ga (he is tired).

-kar *d.* rotten, e.g., potato that has an old cut in it. *See:* **ha'vẽ, -jug, -nem**.
Tenh: gave instead japyu pa, ituju pa.
Am: = rotten potatoes; but also gave expressions referring to people or animals that were angry, fighting. **Ika'ri jyvytera jahy, ei ĝa, jityga.** It is rotten in the middle, soggy, they say, the potatoes. **Onhimby'yi ga, ikari ga (or ika'ri ga).** He sings (a lot, so) he's angry (or talented, sings well?). **Onharõ hete, nhahajatei. Nduri ika'ri ra'e.** (The animals) are really angry (wild), (?). (They) do not come are angry (or wild)(brabo in Portuguese).
Uru: = rotten potatoes: ikaruhu; gave for humans: **Okwaokwa ĝa ojogwehe, ojovayva ĝa, onhonupanupã ĝa = ika'ri** They hit and hit each other, arguing with each other, hitting and hitting each other = all of which mean the same: angry, wild

-karagw- *vi. Alt:* **-karau**.

karaĝwaĝwahĩ *s.* jará fruit, large and red that grows in a bunch on a palm tree. *Alt:* **kara'ia**.
Tenh: thought of a red peeling of the potato.

karahĩa ***(K)*** *s.* parrot (term given at same time as: ajuruhua).

-karãi //-karanh- prec v//. *vt.* scratch sufficiently to dig out a piece. *See:* **-e'ỹi**.
Tenh: = chew off a piece or gnaw on a piece of potato, scraping out the insides with the front teeth. **Okarãi pira yva rehe okovo.** The fish chewed (or nibbled) on the wood (to eat the moss off).
Uru: =.

kara'ia *s.* potato with tall vine. *See:* **hurugwyape'iuhua, i'a, i'oguhuve'ea, jityga, mamba'ea, mandi'oga, -pĩa, tatua**. *Alt:* **gwararukara, karakuru'ia**.
Tenh: preferred akara'ia; and gave names for other potatoes: karapihama, tatu'ia, tatutiĝa, jityga, jitygavapyhunuhũa, jitytiĝa, mamba'ea.
Am: =.
Uru: =.

karai'ĩa ***(Tenh)*** *s.* parakeet. *See:* **kanh**.

karajamaman ***(Tenh)*** *s.* type of cará potato that is wound around like a snake, real red in color.

-karakatu *d.* ability to do, e.g., know practical things such as how to dodge and run so as not to be hit in a fight or war, how to divide food so everyone has some. **Ekarakatu ti tavukarerurame. (or Ekarakatu ti ĝa pe tavukara pe.)** Know (you sg) how to war. **Ikarakatu hẽa ĝa mbo'a.** She knew well giving them (the twins) birth. *See:* **-hekatu, -kwahav, ma'ẽ**.
Tenh: =. **Ikarakatu ga japovo. Nimbo'ehavi. Ga tehe okwaha ĝwemimbotarimo.** He knew how to make it. He didn't have a teacher. He himself knew (doing it) the way he wanted. **-py'a karakatu** to like someone, get along with them
Am: =. **Ndikarakatui nde [HP: should be nandekarakatui?] = ndereapokatui nde; ikarakatu ga japovo; ndikarakatui ga mbatera.** You sg do not know = you sg did not make it well; he knows how making it; he does not know how to get (arrow, kill) food (fish).
Uru: =. **Ndikarakatui ga japovo = imbevodn ga japoi. Ikarakatu hete ga = Oapo katu ga mbatera.** He does not know making it = uglily he made it. He really knows = He made well the things.

karakururu'ia *s.* big round flat potato that reportedly looks like the face of an Indian; some kinds are white and others almost black inside. *Alt:* **kara'ia**.
Tenh: = described it was a bumpy-skinned potato.
Am: wondered if it was a frog.

karananauhua *s.* guaribinho vine, reddish, hairy, grows on the palm tree, used as treatment of whooping cough.
Tenh: didn't know.

karandi'yva *s.* karan fruit, little, pops when ripe and is food for the tinamous. *Alt:* **kara'ndyvuhua**.
Tenh: gave instead karandi'yva'yva, a tree that grows in old fields.
Am: didn't know.
Uru: didn't know.

kara'ndyvuhua *s.* papaya (mamão in Portuguese). *Alt:* **karandi'yva**.
Tenh: gave instead kara'ndyvuhua'yva.
K: =.
Am: gave instead kandy(v)uhua.

-karanh- *vt. Alt:* **-karãi**.

karanha ***(Am)*** *s.* small type of the parrot. *See:* **ajuru'ia, kyrykyry'ia**.

karapihama ***(Tenh)*** *s.* potato like kara'ia.

karatiĝa ***(Tenh)*** *s.* potato like kara'ia.

-karau //-karagw- prec v//. *vi.* sprain. *Alt:* **-pykarau**.

Tenh: prefered -jipykarau (sprained foot).
Am: preferred -pykarau. **O'adn ga ipykarapA; ojipykarau ga.** He fell spraining his foot; he sprained his foot.
Uru: preferred -pykarau.

Karipuna *s.* Kagwahiva Indians located at Panorama, the FUNAI Post, on the Jaci Paraná River, Rondônia, Brazil; Jaku'iva'ea (the deceased father of the deceased Gilberto Tenharim from Igarapé Preto) was from the region of the Karipuna Indians; he used to visit Manoel João Tenharim's Brazil nut grove at the headwaters of the Marmelos River but became afraid and went down river to Rondônia and stayed there.

-ka'ru *vi.* roll over. **Oka'ruka'ru y'yja.** The otter rolls over and over. *See:* **-maman, -tyr**. *Alt:* **-juruka'ru**.
Tenh: =.
Am: preferred -mbotytydn.
Uru: =.

karug- *adv. Alt:* **ka'arug**.

karugwara *s.* sickness, fever. *See:* **-'ar, -tetirũa**.
Tenh: =.
K: =.
Am: =. **Ohopabm karugwara hẽa (h)ugwi.** All the sickness has left her. **Karugwara ojuka oreramonha.** Sickness killed our excl grandfathers. **Ikarugwa ga; ndikwarugwara'javi ga; jikarugwarateuhu ji.** [HP: probably ndikarugwara'javi.] He is sick; he is not sick any more; I am very sick.
Uru: =. **karugwara = O'a hete ga rehe.** sickness = It really fell on him (possibly a fever). **Ymya…ndakarugwari mbaipo emo.** Long ago…there was no sickness long ago a long time ago.

karugwarapea *s.* cockroach.
Tenh: =.
K: =.
Am: =.
Uru: =. **Opi'ropi'ro pa karugwarapea.** The cockroach sheds its skin (periodically).

karugwa'ria ***(Am)*** //~ karuva'ria//. *s.* fish, a term given when discussing jijuhua.

karugwaruhua *s.* paca rodent, small, brownish in color with spots; according to custom laziness comes upon married couples with their small children who eat this animal. *See:* **anguja'ia**.
Tenh: =.
K: =.
Am: =.
Uru: = and remarked they eat this and the agouti (akutia), but not animal kwatia (coati).

-karugwaverav *d.* heart burn (?), biting sensation in the stomach, indigestion, believed to be caused by eating the piranha fish and karugwaruhua animal when there is a small baby in the family or by drinking unboiled water when first reaching puberty. *See:* **-py'a**.
Tenh: = remarked one is unable to breathe: Ndipytuvuri ga.
Am: didn't know.
Uru: finally gave: Axiuhũ, oro'e ore jupe. (Horn (?), we excl say about that.).

kary'ria *s.* red macaw. *See:* **ajuru'ia, ararovya, kanindea, kykyriapepe'ĩa, kykyruhua, taravea, tiuhũa**. *Alt:* **kary'ripohaã**.
Tenh: = commenting that they call it the kaninde macaw but other tribes call it kary'ria.
Am: didn't know.
Uru: didn't know.

kary'ripohaã *s.* small bush with red, purple, and yellow flowers and with soft-green leaves with purple on the underneath side; reportedly used as a medicine by crushing the leaves and roots, mixing the juice with water and rubbing the legs and body with the mixture when one has fever or after hunting when body is aching from exertion; it is believed that captured macaws can be made tame by hitting them in the face with leaves from this bush. *Alt:* **mohaã**.
Tenh: = and remarked it was the same as kanindepohaã.

-katã //-katã ~ -ãatã//. *vi.* loosen, ready to come undone, not fitted right or opened well, loose-jointed. **Aerẽ yvytua ranuhũa garapyja rerekouhui imoãatãatã.** Afterwards the extreme wind was with his house, causing it to be loosened, i.e., the house posts were no longer firm. *See:* **akutẽi, -naraã**.
Tenh: =.
Am: =.
Uru: =.

-katiã *d.* have strong odor, e.g., as does the wild tajahua pig, anaconda, humans, mixture of kerosene with motor oil, medicine, oil spray from orange skin. *See:* **-'ag, -apoahiv, -avy'ag, -eakwen**. *Alt:* **-emokatiã**.
Tenh: considered this to be a good smell, like hair oil or perfume whereas a bad smell like that of the wild pig glands or rotten fish would be described as heakwẽ.
Am: described it as like the smell of domesticated pigs or the tajahua wild pig.
Uru: said it was a bad smell: i'agahi and said that alligators stunk and they don't eat them; a good smell would be heakwenahim like the

hehira honey.

katiğuhũve'ea //occ w i- initial//. *s.* jet black smelly insect about an inch long, kind of stink bug.
Tenh: thought of the word -katiğ.

-katu //-katu ~ -ğatu//. *d.* 1) pretty, good. **Ga'akğa ikatu.** He thinks well. **gapoakatua koty; ikatuve'ea koty** to the side of his good hand, i.e., his right hand; to the good side
Tenh: =. **Jikatu ji.** I am pretty. **Ndekatu nde.** You sg are pretty. **Ikatu ga. Ikatu ğa.** He is pretty. They are pretty. **Nhandekatu nhande.** We incl are pretty. **Pekatu pe.** You pl are pretty. **Oro ji hoi jikaturamo.** I went being pretty. **Nde hoi ekaturamo.** You sg went being pretty. **Ga hoi okaturamo. Ğa hoi okaturamo.** He went being pretty. They went being pretty. **Ore hoi orekaturamo.** We excl went being pretty. **Nhande hoi nhandekaturamo.** We incl went being pretty. **Pe hoi pekaturamo.** You pl went being pretty. **Ndajikatui ji.** I am not pretty. **Nandekatui nde.** You sg are not pretty. **Ndikatui ga. Ndikatui ğa.** He is not pretty. They are not pretty. **Ndorekatui ore.** We excl are not pretty. **Niandekatui nhande.** We incl are not pretty. **Ndapekatui pe.** You pl are not pretty. **Aerẽ ti ji katuramo nehẽ.** Afterwards I will be pretty.
K: =.
Am: = commented that besides being pretty it carries the meaning of good conduct, e.g., if a person divides out his goods he is ikatu ga; also said gapyry hete ga is to have good conduct.
Uru: =.
2) //as aux//. 2a) well. **Ahepia katu.** I see well. *See:* **-pytu'ar**.
Tenh: =.
Am: =.
Uru: =. **Ojapyaka katu ga.** He thinks well. **Oapo katu ga.** He made it well. **Oma'eğatu ga hepiaga. = Ikatu gareakwara.** He opened his eyes well seeing. = His eyes were pretty. 2b) correct, straight. **-ykatu'ia** straight smooth pole **Jatyvi nde imondoi inoğa. Aerẽ ji ekatui hẽa pe. A'erogwe hẽa imondokatui inoğa ji eramehẽ.** In error you sg caused it to go putting it down, i.e., you wrote it incorrectly. Afterwards I said well to her, i.e., afterwards I corrected her. Then she cause it to go well putting it down when I had said, i.e., then she wrote it right when I had explained. **hehei katu** (he came) right on the spot *See:* **-pyry, -te'var, -upi**.
Tenh: =. **Ga pe katu po nde ruri ra'e.** To him well you sg arrived, i,e., you went straight to him where he was when you arrived.
Am: =.
Uru: =.

kau'jaruhua *s.* green bird with long beak that calls "Kauja, kauja.".
Tenh: preferred kajaruhua; bird with red eyes.

kav- morpheme prefixed to terms for wasp. *Alt:* **kava**.

kava *s.* wasp. *See:* **ka'aja'ria, nhandujukaharuhua, tapurupurũa, tevituarana, ypia'ria, yrupenana, yvapypiaruhua**. *Alt:* **kav-, kava-**.
Tenh: =.
Am: =.
Uru: =.

-kava *s.* fat, lard, oil. *See:* **-kiruhu, -kyr, -ma'ẽ, -pag, -pav**. *Alt:* **-kavihe**.
Tenh: =. **ikaviahi** to have indigestion from eating fat **Ikavateuhuva'ea hẽa jukai ga pe. Imbokyra'iuhuva'ea. (or Imongyrapyra.)** [HP: Tenh possibly ijukai.] She killed a very fat animal for him. A fattened thing.
K: preferred -kapA.
Am: =.
Uru: =. **ikyava; ikavete; ika hete; ndarui** fat; very fat; really fat; not hard (fat)
Usage: //occ w caus: -mbokav//.
— *vt.* fry with fat. *See:* **-tyryryg**. *Alt:* **-kahava**.
Tenh: =.

kava'mbauhua *s.* wasp that lives in trees. *Alt:* **-a'mba**.
Tenh: = remarked it has a mouth like a person; makes its nest on a limb of a tree; children like it as it is pretty and let it crawl on their backs.
Am: = remarked it lives high up in trees.

kavavajuva *s.* big red wasp.
Tenh: white wasp.
Am: didn't know; but said there were many wasps in the jungle.
Uru: didn't know.

kavia'gwara *s.* green wasp of the beach that catches and eats the mbutu'gia deer fly. *Alt:* **kaviakohoa**.
Tenh: preferred kaviagwa (or kaviagwauhua).
Am: preferred kavia'gwa.
Uru: suggested kaviakokua.

kaviakohoa *s.* wasp of the beach, slightly red in color, has a slight sting and eats the mbutu'gia deer fly. *Alt:* **kavia'gwara**.
Tenh: preferred kaviarykohoa and said it flies in bands from one place to another, has no house.
Am: said it was a wasp that is near houses.

kaviapiti'ngia *s.* white wasp with a long house that hangs on a tree.

Tenh: = and remarked the sting really hurts.
Am: = added: xi'ngiva'ea (white thing).
Uru: = added: kavaxiğuhũa (white wasp).

kavu kavu kavu pyrari *ono.* singing of the vulture offspring when happy with their food.
Tenh: =.

kavuhu'ia *s.* tapiú wasp, red, hard-stinging, has a nest the size of a barrel that looks like a termite house situated on a tree. **Ji kavuhu'i te jira'oa.** My body is as a wasp (?), i.e., I am very angry.
Tenh: tapiú wasp is a different wasp with a big nest.
Am: =.

kavuhujuvuhua *s.* big green or yellow and black striped wasp.
Tenh: preferred kavavajuvuhua.
Am: preferred kavuhujubm.

kavunuhũa *s.* caba igreja wasp, black.
Tenh: questioned the Portuguese name of caba igreja for this wasp.
Am: = and said it was very big and high up in a tree.
Uru: =.

-kavur //-kavur ~ -ngavur//. *d.* painted, blackened and oiled by rubbing as are the gourds when rubbed with urucu fruit.
Tenh: =.
Am: -kavur ~ -kavyr; mentioned using fat or oil for this; gave the expression ikavyrahiph (or ikavyrahibm) for mbiara akağa (or miarakağa), saying it was very fat. **Ikavyrahibm ji'ava. Imbe'vo nde ndeapina.** My hair is very oiled. Your sg head is ugly (when it is not oiled)
Uru: gave kavurahiph (or kavurahibm) remarking that the meat was very fat: ika hete.
Usage: 1 //occ w caus: -mongavur//.
— *vt.* to varnish or paint. *See:* **-'apykwarun, -eapykwarun, -mu'mbug, -pyhun**. *Alt:* **-apikavur**.
Tenh: =.
Am: =. **Omongavu ga y'a.** He rubbed oil on the gourd
Usage: 2 //occ w refl and caus: -nhimongavur//.
— *vi.* the expression: Anhağa onhimongavungavu (The spirits paint themselves) = sunset or reddish sky.
Tenh: = one comment: the spirits paint themselves; other comments: the sky is red because the spirits are giving birth to other spirits.

kavurare ***(Tenh)*** *ono.* cry of the japua bird. *See:* **mborere**.

khh *interj.* shout of pain. **Omotetirũa ky'ynha. Shh, yu, khh 'm!** He makes a joke with the pepper. Ssss, oooo, khh, ummh! (sucked his breath in and groaned with pain) *See:* **-ahem, -hapukai**.
Tenh: preferred tyyy.

-ki //-ki ~ eki ~ -ngi; Const 2 occ w clmh://. *vih.* enter. **Oki nhanenhi'iğa hẽa pype.** Our incl talk entered into her, i.e., she learned our language. *See:* **-ara, -nhağ**.
Tenh: =.
K: =.
Am: =. **Oki pe ga rexi; oxi ga ogwovo.** The bedroom (or closed-in room) he entered; he entered going.
Uru: =. **Oho ga okiavo tapyja pype.** He went entering into the house
Usage: //occ w caus: -mongi//.
— *vt.* cause to enter, e.g., thread a needle, put on clothes, put inside. **ğamongihava; ğamongipyra'ğa** jail; prisoners *See:* **-gwag**.
Tenh: =. **Emongi tapy'ynhapira.** Put on (you sg) the clothes.
Am: = and spoke about putting clothes on, putting something in belt to carry.
Uru: =. **Omongi ga opira.** He put his clothes on. **Opya mongi ipype.** (He) put his foot into it.

ki a'e te *conj.* contrast, on the other hand. **Ga ki a'e te ndohoi.** (They went.) He on the other hand did not go.

-ki ***(Tenh)*** *(?). See:* **-jaryja, -jajia**.

kia //kia ~ ki in some combinations ~ kihia emphatic (or kiha emphatic -
Tenh://. dem. that, there; through there, up to there! that's enough! stop! finish! (Said when no more food is wanted to be put on the plate.). **kia rupi** through there **kirupi Nhiyhẽa gwereko kirupiva'ea.** My mother has one this size (and indicates with gestures of arms to show length). **kia jije** day after tomorrow (or before yesterday) *See:* **aerengwe, ağa, eajije, koa, (-)koty**. *Alt:* **kihia, kirame, kirẽ, kirengwe, kiro, kiroğwe**.
Tenh: = gave: kirẽ (afterwards, therefore, as a result); kirengwe (afterwards), kiha (there emphatic). **Kiha ti pemondo jara'ğa pe.** That emphatic give (you pl) to others. **Kirupi enhi'iğa!** That's enough your sg talk, i.e., shut up! **kirupiva'ea** thing of that dimension
K: =.
Am: kia ~ xia. **Garimo nde erohoi kia?** Why did you sg take that? **Kirupi ga hoi.** Through there he went.
Uru: kirupi ~ xirupi. **Aho ji ikahupa kirupi.** I went hunting through there.

kia jije *dem. Alt:* **eajije, kia**.

kiei *interj.* disappear, leave.

kiha ***(Tenh)*** *dem. Alt:* **kia**.

-kihava //-kihava ~ -kirahava//. *s.* bed or place where one sleeps. *See:* **-upava**. *Alt:* **-kir**.
Tenh: = and spoke of São José, a stopover, where customarily people stop to sleep on their journey up river.
Am: = either tupava (hammock) or tapyja (house).
Uru: =.

kihia //emphatic//. *dem. Alt:* **kia**.
Tenh: kiha.

-kipuku *vi.* sleep a great deal. *Alt:* **-kir, -kirambu, -kirate**.
Tenh: =.
Am: =. **Oxipukuhu ga = Oxiruhu. = Noma'ẽi ga. or Oxivy'a hete ga.** He sleeps a long time. = He sleeps in a big way. = He does not awaken. or He really sleeps happily (and consequently a lot).
Uru: = and remarked: Noma'ẽa'uvi ga (He does not have courage to awaken. or He's not about to awaken.).

-kir //-kir ~ -ngir//. *vi.* sleep; expression: oki pe = in or to the closed off area for sleeping. **ahekihavuhua** hotel **Mokõi jikira ga.** Two my sleeps he, i.e., I've slept twice since he was born (or he is two days old). *See:* **-ko'ẽ, ma'ẽ, -pipopiuv**. *Alt:* **-kihava, -kipuku, -kiruhu, -kivy'a**.
Tenh: =. **Mokõi ji kiri, ei ga.** I slept (there) two days, he said. **Oki hete. = Okirateuhu.** (He) really slept. **Okirahi ga.** He was awakened when he slept. **Okiri pe ga ga repiagi.** In his sleep he saw him, i.e., he dreamed about him. **Jikipopiavuhu ji.** I'm unable to sleep.
K: =.
Am: = the expression oki pe is used for being in or going to their whole house which is enclosed with no inside walls, however different families have their specific areas to hang hammocks, etc. **Oroho oregwyri pe orexia. Oxi ga ogwovo oxi pe upa oxia.** We excl went to our land to sleep. He entered going into the closed-in area sleeping. **Omongirahi ga ga. Onhi'ĩ ga. Oma'ẽ ga.** He awakened him. He spoke. He awakened. **Oxivy'a hete ga.** He sleeps a lot. **Nhi moxirahi.** (His singing) awakened me. **Onhino ga taxidn javo.** He laid down saying I want to sleep.
Uru: =. **Ndokikatui ga.** He did not sleep well. **Mome po pe kiri?** Where did you pl sleep? **Okirirevuhu ga.** He didn't sleep
Usage: //occ w caus: -mongir//.
— *vt.* make another sleep.
Tenh: =.
K: =. **Nomongiukari ahe ve nhati'ũa.** The mosquitoes do not let a person sleep.
Am: =. **Omongi hẽa tayri'ga upa.** She caused the boy to sleep.

-kirambu *d.* snore. *See:* **tororõ**.
Tenh: okiruru ga.
Am: =. **Ixirambu ga upa. "Xiu," e te!!** He snored. "Honk," it said!!

kirame *adv.* yesterday. *See:* **ağwamo, kiro**. *Alt:* **kia**.
Tenh: =.
Usage: 1 //kirame'ia//.
— *s.* day before yesterday.
Tenh: =.
Usage: 2 //kirame ka'aruga//.
— *adv.* yesterday afternoon.
Tenh: =.
Am: =.
Uru: =.

-kirate *vi.* sleep only a little and not well.
Tenh: gave instead oki hete, okirateuhu = sleep a lot.
Am: no.
Uru: no.

kirẽ ***(Tenh)*** *adv.* after that, afterwards, therefore, as a result. **Ejo hepiaga nhirendyrahẽa. Oapo katu. Nahã ti kirẽ nahã eapo katu.** Come (you sg) seeing my sister. (She) makes it well. Thus after that thus make (you sg) it well.
Uru: =. **Pehepia kirẽ ga konomia.** You pl saw him afterwards (that's the truth?), i.e., afterwards you saw him. *Alt:* **kia, kirengwe**.

kirengwe ***(Tenh)*** *adv. Alt:* **kia, kirẽ**.

kirerua *s.* reddish brown or varied colored rat. *See:* **akutia, anguja'ia, karugwaruhua**.
Tenh: = and commented they do not eat this.
Am: =.
Uru: =.

kiriri *ono.* sound of avijouhua monkey crying. **Oro imboyhahai gwa'yra hako. "Kiriri, kiriri, kiriri," e te.** And she tossed her child into the air (playing with him) a long time ago. It cried out, "Chatter, chatter, chatter."
Tenh: didn't know.

kiro *r.* at this point, now, in a little bit, present action, at this place. **Kiro po ti…nehẽ.** In a little bit…. **kiro jitehe** just this one, i.e., there are not any others; all together at once or at the same time **kirogwe** immediately **Kirogweve'ea rupi a'u pota hete.** The meal we're having right now I really want to eat. **kiroite** entire, whole **kiromo** here; said when handing someone something (can also be koro or koromo) **kiromonhate** just this same way **kiromohe** it was now **kiromoite** the same way as it has been, i.e., up until now,

all year around, over a period of time it was this same way **kiro ve** all at the same time or at once **Kiro te g̃a nduvi ore horame.** They were already there when we went (arrived). *See:* **-ag̃wamo, avuji, -g̃we, hykav, koji'i, -kwe, tuvẽi**. *Alt:* **kia, koro, koromo**.

Tenh: =. **Kiro ji hoi nde pyri.** Now I'm going near you sg. **kiro jitehe** only this one, there is not another **kirog̃we** right now; in this time frame, e.g., a fellow arrives at night and the next morning someone told them he had arrived, the persons who had been told ask: kirog̃we? and the teller replies: kirog̃we **kirog̃we ko** beginning, commencing now **Kirog̃we te ga manoi ko.** He died just now recently. **kirojate** entire, whole **kiromo ~ kiruamo: Marã hẽa rekoi kiromo? Marã nde rekoi kiruamo?** What happened to her? What happened to you? (with idea of: what happened that resulted in this) **Kiro ve ji imombopavi.** I'll throw it all at the same time. **Kiro g̃a nduvi ore horame.** Now they are here when we excl go.

Am: =.

Uru: =.

kiroki *r.* that which. **kiroki; kiroki ga** that which; the man that, i.e., specifies, identifies to distinguish from others, restrictive (as opposed to nonrestrictive, which adds information to one or what is already identified) *See:* **g̃winog̃wi [HP: Other specifiers with this type of construction: koroko, perope, and poropo, aren't listed as such, but examples of perope and poropo are given elsewhere.]**. *Alt:* **kia**.

Tenh: = (different from: Kiro ki ga u. Here he comes.).

Am: = when given kiroki in a phrase, gave: Gaha po xi ura'ja nde rerua. It's he that will come again bringing you sg.

Uru: =.

-kiruhu //3rd per//. *vi.* said of lard that has solidified. *See:* **-ma'ẽ**.

Tenh: preferred: Oki ikava (solidified fat); Onhikotĩ (melted fat).

Am: =. **Oxiruhu ikava. Epe imoma'ẽavo.** The lard is solidified. Warm (you sg) it causing it to awaken, i.e., melt.

Uru: = Okiruhu = hard (lard); Oma'ẽ = melted (lard).

-kiruru ***(Tenh)*** *vi.* snore. *Alt:* **-kirambu**.

-kivy'ar *vi(?).* awaken off and on during the night. *See:* **-pipopiuv**. *Alt:* **-kir**.

Tenh: just the opposite: positive: sleep well even if there is a noise; negative is to awaken when there is a sudden noise.

Am: to sleep a lot. **Oxivy'a hete ga.** He sleeps a lot.

ko //generally occurs in second position of the clause, lending the idea of definiteness//. *part.* definitely. **Oro ko kiro ore hoi.** And now we're going. *See:* **naka, po**.

Tenh: =.

Am: =. **Koxihĩ ko ji vydn.** Quickly I returned. **Ndererahiva ko mytũa.** Your sg moiety is curassow.

Uru: =. **Pevo ko mbatera ruvi.** There the things are. **Avo ko ga imondoi inog̃a.** Here he put it laying it. **Ou pa ko ga ko.** He ate all of it just recently. **Nderemoka'nhymi ko xi.** You sg will not get lost or Don't get lost.

ko //occ in a final position in the clause//. *adv.* near past. **Oro ko hẽa kirog̃we imbojambojari oina ko.** It was just a while ago that she was sewing sitting recent past. **Oro ko ga yrua herohoi ko.** He took the basket a little while ago. *See:* **-gwer, heaji'i, heikwehe, -ikwehe, -kwer, oji'i**. *Alt:* **hako, kako**.

Tenh: =.

Am: =. **Oho (j)ipe ko hẽa ko.** She already went just recently.

Uru: =. **Irupe nhande hoi ko.** A long ways we incl went just recently.

-ko //irreg: Const 1: -ko, Const 2: -rekoi; Const 3 -kovo (1st s -tekovo)// //occ w rehe and when the head of rehe is human the phrase in the positive form can indicate that harm is intended//. *vih.* be, exist, remain, not finish yet, to last, put there for a reason. **Ndokoi pira rehe xave'ga.** The old man is not on fish, i.e., he does not fish, doesn't go for it. **Oko katu hẽa.** She has good conduct; said of one who lives a correct life, has good morals, e.g., a married woman who accustoms well to her husband and does not have affairs, a single person who stays a virgin **garekote'varuhua** his bad conduct **Okojate.** Be quiet, well-mannered (neg: tomboy actions) **hekoagwera; ikoagwera (or jikoagwera)** footprints of animals; the thing I did **Oko'iko'iuhu ga.** He is homeless, a wanderer. **okoteheve'g̃a** poor people **Oko te'varuhu ga. Oakwahave'ỹ ga.** He has bad conduct, i.e., steals, lies, kills, commits adultery. One who does not keep customs, rude, untaught, unashamed. **hekogweve'ga** man who doesn't die, lives on and on *See:* **-akwahav, -ehaite, -uv, -yvyr**.

Tenh: = when occurs with rehe and the head of rehe is human the phrase, under specific conditions, in the positive form, can mean harm

is intended, but generally it does not carry this meaning but means the exact opposite. **Ndakoi ji hẽa rehe.** I do not like her. **Oko hete ga ganhi'iğa rehe.** He is really on the man's talk, i.e., he likes it and does what the man says. **Koro ji rekoi = Akoji ji.** Here I am = I am alive. **Nhande ndikwahavi nhanderekote'varuhuavo.** We incl do not know having bad conduct. **Akoaha ji.** I'm alive by sheer determination. (Said by a person who was very sick but was still living.) **Ji tuhẽ anhimbo'e jitekovo.** I myself taught myself. **Okohivuhu ga.** He is very animated (opposite to -e'ð). **garekoagwera** his past conduct, life; place where a person walked, lived **jirekoa** my thoughts **Ndahekogweri ga pe.** Nothing remained for him. **Ndorokotehei ore.** We excl are not being for nothing, i.e., we are working. **Na ga rekojate. Eko jate. Ji na tuhẽ ako tehe….Ji ti ako jate nehẽ. Oko jate ga.** Let him be, i.e., let him alone. Let (you sg) it be, i.e., don't argue about it. I really thus am nothing…. I'm going to be thus really. He is quiet. **Ore ndorohenduvi ve ore garekoa tavijaramo.** We excl have not heard yet that he is chief. **Oko tehe gapy'a.** He was worried, upset, concerned, afraid. **ekogwerete'ga (or ekogweve'ga)** man who doesn't die or not have sickness and lives for a long time **okoteheve'ğa** those without a chief as well as those who have nothing

Am: = occuring with rehe can have both the meaning of liking and disliking as shown from below examples: **Oko ğa ore rehe tapy'ynha'ğa. Oro ore rekoi ğa rehe te.** They were on us excl the non-Indians, i.e., the non-Indians fought us. And we excl fought them really. **Ako hete ji nde rehe. Ndokoi ga nde rehe.** I really am on you sg, i.e., I really like you. He is not on you sg, i.e., he doesn't like you. **Aerẽ ji ndakoi pevo.** Afterwards I was not there. **Peko jate ko xi.** Be quiet you pl. **Ndokokatui gapy'a.** His liver is not well, i.e., he is upset.

Uru: =. **Nhikũa oko jijuru pe.** My tongue is in my mouth. **Pevo ğa ndekoi.** There they are. **Ekoite. Ndereiğwarai, ekoite a'ero.** Be quiet (you sg). Don't (you sg) play (wiggle?), be quiet then.

1)

— *vth.* //occur w con: Const 1 -reko; Const 2: herekoi; Const 3: herekovo// be with, have, marry. **Areko ji hẽa.** I married her. **Jihi areko ğa ahe ve ahe manorẽ.** I emphatic have them for the deceased one after the deceased one died, i.e., I am raising them (the children) for her after she died. **-eko katu = -epia katu** take good care of **Ejireko katu ti.** Take (you sg) good care of yourself, e.g., dress properly and modestly. **Ojirekoahi.** (It) did it to itself. (Said of a wart that falls off after it is tied.) **Terembojirekoahiahivi.** Don't (you sg) cause it to not untangle, e.g., don't tie knots in the thread and get it tangled so that it will not come undone. **ahererekohara'ga** one who is with you, specifically an employer or an employee **aherembirekokwerahẽa** the dead man's surviving wife (widow) *See:* **-jar, -pojyka, -vag**. *Alt:* **-embireko**.

Tenh: =. **Ojirekoahi.** (He) did it to himself. (Said when a person gets himself hurt.) **Ejireko katu ti.** Act (you sg) properly. **Ojirekokatuuka ga ga pe.** He caused him to be well with himself (subject) = reconcile; when other wants to fight he does not do or say anything. **Marã ti nde (h)erekoi nehẽ nde ve nehẽ?** How will you sg have for yourself, e.g., what do you want to eat? **nhirembirekoruama hẽa (but preferred nhiremimbotarahẽa);**

aherembirekokwerahẽa. My future wife; the widow of the deceased. **jirerekohara'ga** one who makes things for me, one who says about me: jipyrive'ga (he's the one near me) **Jihi areko ğa ğa monhimomboaka.** I emph have them, causing them to grow, i.e., I'm raising someone else's children.

Am: =. **Omonhi'ĩ ga ga rerekovo. Moroğita ğa gwereko ojohupe imonhi'iğa upa.** He talked being with him. Old-time stories (moral teachings?) they had talking to each other. **Gaha gwereko hẽa.** He emph has her, i.e., he married her.

Uru: =. **Areko hete ji hẽa. Ji apota hẽa.** I really have her, i.e., I'm married to her. I want her. **Areko ji lapis. Ndogwerekoi hehã.** I have a pencil. She emph does not have one.

2)

— *vt.* //with caus: -mboko ~ -mongo// take good care of, e.g., an orphan or a pet so that it lives; cause to be. **Oro pevo ga akuti po jukai raji'i imbohaekovo imongovo.** And there he killed the agouti the other day (unwitnessed by speaker) hanging it up causing it to be there.

Tenh: do not use -mboko for taking care of someone or something; preferred -epia katu, -ereko katu. **Nombohekoi.** (The snake bite) did not cause to be or to live, i.e., the person died quickly because of the snake bite. **-mbohekogwer** cause to stay alive or to last

K: -mongo (to put).

Am: =. **Emboko ti ga = Ereko katu ga…. Ndihyi, garuva ahã. Pereko katu ti ga a'ero.** Raise (you sg) him = Take good care of him…. He doesn't have a mother, his father isn't, i.e., doesn't exist anymore. Have (you pl) him well then.

Uru: =. **-mboko = Ako hete ji ga rehe.** take care of = I'm really on him, i.e., I really like him.

koa //emphatic form: kohoa//. *dem.* this, here (nearer than kia). *See:* **ağa, kia**. *Alt:* **koro, koromo**.

Tenh: = for the emphatic preferred koha, saying that kohoa meant today like hako meant a long time ago. **Ji koa jihi apojyka.** I this here I emphatic claim it, i.e., I claim this thing here. **Koha po ti ji amondo ga pe a'ero nehẽ. Ndo'ui ko ga amboja oji'i.** I am going to give this emph to him then. (because) He didn't eat recently. **Koa rupi jate po ti ore hoi a'ero.** Only at this (time) (or During these days) will we excl go then.

Am: = for the emphatic preferred koha. **koa** this thing here **Koa rupi ji heruri i'gwavuhua.** Through here I brought the water melon. **Mahã po xi apo'ru nehẽ? Koha ji apo'ru pota.** Which will I use? That emph I want to use.

Uru: =.

koa //full form: kohoa//. *s.* field. *See:* **-ova**. *Alt:* **kopyahua, koymyana**.

Tenh: = also oha. **koapora; koho'iapypeva'ea** produce from the field; things in the little field

Am: = also gave tapera. **ko pe; kopeva'ea** to or in the field; thing in the field whether plant or animal

Uru: = also gave tapera. **Ndokwahavi ga kohoa.** He does not know how to make a field **Xiapo pa ka'gwyra (i.e., kohoa) avo.** Let us incl make all the jungle (i.e., field) here.

-ko'ẽ //Const 3: -ko'nh//. *d.* awaken at daybreak (or to be awake at daybreak). *See:* **-kir, -ma'ẽ**. *Alt:* **ko'ema**.

Tenh: gave the following: **Omoko'ẽ ẽga. Ikiko'ẽ. Ẽgwenoko'ẽ ga ga rerojehe'gwovo.** They caused the morning to come, i.e., they danced until morning. Sleep until 7 a.m. He was with the morning crying with him, i.e., he cried all night over him.

Am: =.

ko'em *adv.* daybreak. **ko'eğatue'yime** when it wasn't well morning, i.e., early morning **ko'emame** when it is morning, in the morning, when day breaks **ko'emame he** tomorrow after daybreak **ko'ema ẽgoty** before daybreak **ko'engwe** day after tomorrow *Alt:* **eako'engwe**.

Tenh: =. **Ko'emame ti ji ruri nehẽ.** Tomorrow I will come (making the remark that in 1 day he would come). **koemamegwe** tomorrow at 7 a.m. **ko'emameva'ea py'rovo** replacing tomorrow, i.e., day after tomorrow

K: = also gave ojehive and o'iahive.

Am: =. **ko'eğatue'yime = ypytunimo** night, i.e., still dark

Uru: =.

-kog *vt.* brace, lean against. *See:* **-ovahog, -ovahokava, -ovayta, -tyg, -yvypyhyg**. *Alt:* **-pokog**.

Tenh: **Okoguhu ga ga. Ndahekogi ga.** He helps him. He doesn't help a person.

Usage: 1 //occ w refl: -jikog and rehe//.

— *vi.* have faith in, trust in, rely upon, depend on, e.g., trust someone to bring food; or, when said of a canoe: landed itself, came to rest on a sand bar, etc. **jikohava** posts under the house that hold the floor up

Tenh: = and can also mean to lean against, e.g., lean against a wall; negative: be independent.

Am: =. **Ga rehe jate ğa jikogi upa. A'ero ğa ndohoi okahupa mbatera.** Only on him they depend (to bring meat). As a result they do not go hunting game.

Uru: =. **Ajiko hete ji ga rehe. Ereki ga oporavyky.** I really trust on him. Because he works. **Ga tehe oko. Ojiko hete ga ojihe.** Just he is (working). He really depends on himself.

Usage: 2 //occ w caus and refl: -mbojikog//. *See:* **viara**.

— *vt.* land in a canoe, bring canoe to shore.

Tenh: preferred using -pytĩ (tying canoe to bank) or -mbojar (bringing a canoe to shore); -mbojiko = bring the canoe onto land. **Ombojiko ga yhara yvya rehe** He caused the canoe to be put on land, e.g., for repairing; or he grounded the canoe on a sandbar; otherwise -mbojikog merely means to cause to lean against something

Am: understood -mbojikog for landing a canoe, but repeated with -mbojar. **Omondo ga imboja hembe'yva rehe.** He caused it to go, landing it at the edge (of the water).

Uru: = gave both -mbojikog and -mbojar for landing a canoe. **Ombojiko ga hembe'yva rehe imongovo.** He landed (the canoe) at the edge (of the water) causing it to be. **Oro ga imbojari yharuhua hembe'yva rehe.** And he landed the big canoe at the edge (of the water).

-kog //irreg: 1st per can also be aheko; gen occ w dim: -ko'gi//. *vi.* full of food or water. *See:*

-eveg, -eve'nga, momin.
Tenh: =.
Am: =. **Oko'gi = O'u ipe ga mbatera.** (He) is full = He already ate food.
Uru: =. **Okogahi ga. Ndahekogi hete.** He is full (of food). Not really full.

kohoa //emphatic form//. *dem. Alt:* **koa**.

kohoa //full form//. *s. Alt:* **koa**.

koi *dem.* this. **Na tuvẽi ga japoi koi ga ei hẽa pe.** Really thus he made, that which he said to her, i.e., he made it like he said he would.
Tenh: didn't know.

-ko'i *vi.* generally used of fish spawning, conceiving. *See:* **-akonh, -a'yr, -meno, -puru'a, -uv**.
Tenh: =.

koiramehe [HP: Possibly a contraction of koji'iramehe.]. *adv.* later today. *See:* **ka'arug, koji'i**. *Alt:* **aĝ**.
Tenh: =.
Uru: =. **Koiramehe ore hoi ipyhyga nehẽ.** Later we excl will go getting it.

-kojahu *d.* void of objects, or impediment, or substance, open, e.g., transparent as a thin dress that can be seen through; clear, as a clear day; daytime or daylight as opposed to night. **"'Pué,' kojahu," e po.'Pué,' ypytuna," e po.** "'Flash,' daylight," he said. "'Flash,' night," he said. **Oro hẽa hoi. Kojahuahi po ji hugwi a'ero.** And she went. It was empty from me then, i.e., I really missed the girl. **Kojahu hẽa okovo. Ndohakykwepori. Ndata'yriuhu hẽa okovo.** In the void she is. She doesn't have any descendants. She is sterile, i.e., does not have any children. *See:* **ara, kwakatua**.
Tenh: = for a thin dress also gave: mytu'ẽa hẽa rekoi (she is in the open); for a pretty, clear day gave: kojahu hete, also kojahua rupi aharimo (during the daylight it was day).
Am: preferred -kujahu; gave ipyha'iuhu for a thin dress; gave i'arimo kujahu for a clear day.
Uru: didn't know.
Usage: //occ w caus: -mbokojahu; some speakers: -mongojahu//.
— *vt.* clear out a space by removing things or people, illuminate, e.g., the sun coming out on a cloudy day or a lighted torch in a dark place. **Omongojahu.** (He) cleared out the jungle, e.g., for making a field. *See:* **-kakãi, -kytiĝ, -mytu'ẽa, -pyha, -ukwahav, -yape**.
Tenh: no for -mongojahu, but -mbokojahu o.k. for sun coming out on a cloudy day but for clearing out by removing objects or people preferred -pe'a; for illuminate preferred -yape. **Ombokojahu kwara.** The sun caused it to be clear out. **Jahya ombojahu; but preferrred: nha(h)yendy hete.** The moon caused it to be clear out; the moon really shined.
Am: gave for illuminate: -gweapeahibm, -gwyapeahibm, and added: imbokojahiva.

-koji *vi.* live, be alive. *See:* **-pytu, -uv**. *Alt:* **-ko**.
Tenh: =.
K: =.
Am: = and added that it indicated things as still existing. **Ga'apoa okoji.** His thing is here. **Okoji ga pevo. Nomanoi ve. Okojiahay'i ga.** He is alive (or still exists) there. He hasn't died yet. He is alive a little bit, i.e., barely alive.
Uru: = remarked they say this of someone or a relative who hasn't died.

koji'i *adv.* more. *See:* **koiramehe**.
Tenh: =.
Am: =.

-kokwahav *vi.* negociate, particularly used of a big chief who gives many things to his visitors. *See:* **-ho, -ma'ẽ, mborerekwaruhua, -ur**.
Tenh: one who lives right, listens to his father, i.e., japyakwapupu hete omoĝitarame (one who is really alert when (they) teach him).
Am: didn't know it.
Uru: =. **Okokwaha ga mbatera rehe = Okahu; okwaha ga mbatera; okokwaha ga tavijaramo; oma'ẽma'ẽ ga mbatera.** He knows how to be on things = He hunts; he knows things; he knows how to handle things being a chief; he divides out things.

(-)koky *rr. Alt:* **(-)koty**.

-komombav //occ w refl: -nhikomombav plus rehe//. *vi.* to bury someone, indicating the actual putting of dirt over the dead body in the grave [HP: Hard to figure out, 'be buried'?]. **Onhikomomba ityma yvy pe.** (He) buried burying in the ground.
Tenh: variations -kamombav, -kovymbav; also variations in meaning bury someone or to take the bones out of an old grave.
Usage: //nhinhikomombagwera//.
— *s.* payment for digging a grave, even a child's grave.

-kon //occ w caus: -mokon//. *vt.* swallow. *See:* **-piramokondava, tiko, -'yvyho**. *Alt:* **-honikon**.
Tenh: =.
Am: =. **O'u ga imokona.** He ate, swallowing. **Erenhendyvokõ nde.** You sg swallowed your saliva.
Uru: =. **Omokõ ga mbatera.** He swallows food.

kono *part.* generally, as a rule, it's this way or like this, the situation is thus; kono + te = should, axiomatic statement. **Tatapynha kono ahe**

gweroho imohaina po imondovo. Soot generally is carried (to the port) by people to scatter out sending it (on the water when they become women). **Kono ahe hoi y pe ymyagwerimo.** Generally, in olden times, persons go to the port. **Gweroho jehe'o na'ẽ kono kwanduhua ombiara.** Generally the baby hawk cries before taking his meat. *Alt:* **konondu, orondu**.

Tenh: said they do not say kono or konondu; they say kondu or korondu. When given the example above about the soot being carried to the port in puberty rites, he replied: Na tuhẽ kondu ahe? (Is it thus a person does?) Note: We have not seen the Tenharim take soot to the port in puberty rites; someone brings water to them from the port.

konomia ***(Am) (Uru)*** *part.* to indicate fact, truth, or to be emphatic. **Kirame ga i'ui konomia. Pehepia kirẽ ga konomia.** Yesterday he ate (indicating a fact that he ate). You pl will see (or saw) him after that (indicating truth or emphasis).

konondu *part.* really, actually; emphatic of kono (?). *See:* **a'iti, hete, orondu**. *Alt:* **kono**.

Tenh: see comments under kono.

-ko'õ *vi.* sting, smart, e.g., medicine on open wound. *See:* **-aipav, -pi**.

Tenh: =.

Am: =.

Uru: =.

kopeva'ea ***(Tenh)*** *s.* things grown in the field, e.g., manioc.

Am: = included small creatures generally found in the field.

Uru: = mentioned corn.

kopikoko'mbia *s.* small brown bird with call the same as his name and who builds his nest in very tall trees.

Tenh: gave piakoko'mbia for a bird.

Am: gave pikopikoma as what small bird says.

-kopir *vi.* cut weeds in the field. *See:* **-'gwy'rog, -g̃atyro, -hav, -hog, -kyti, pejikopia**.

Tenh: make a field and said that when a person likes to make a field he does it quickly, calling him okopirateteve'ga.

Am: = used it as vt. **Okopi ga kohoa. Ndopotari ga kohoa = ndokopiri ga.** He made a field. He doesn't want a field = he does not make one.

Uru: = used it as vt also. **Okopi ko ga kohoa.** He made a field.

-kopir //occ w o initially//. *s.* iron-clad looking green bug (beetle) that eats trees; he sings when it is time to clear fields.

Tenh: did not know this.

kopo //also poko//. *ono.* sound of climbing a tree. **Oro po Tandavuhu jiupiri ogwovo: "Kopo, kopo," ogwovo.** And Tandavuhu climbed going: "Climb, climb," he went.

kopukopu'ngia *s.* fruit which is black when ripe, the size of a marble, grows on a bush type tree; called the fruit of the kairana monkey.

Tenh: thought this might be a bird.

kopyahua *s.* newly-cleared field.

Tenh: =.

Am: =.

Uru: =.

koro *r.* here, now. **korogwe //also korog̃we//** recently, not long ago **koromo** here **Koromoite ji rekoi ijorypa.** Every day I am happy.

K: = korog̃we. *Alt:* **kiro, kiromo**.

Tenh: = here physically; now in time. **Koro ji japyi. Ti'uyme ti. A'ereki imbokaipavi.** This here I burned. Let us incl not eat it. Because it is all burned up. **Koro ndeapoa.** Here's your singular thing (showing it, handing it to him). **korogwe** new **korogweuhũ(ji)** not a long time ago **koromo** idicates: take it, while handing it over **koromoite; korojate ore** only one person; only us excl

Am: =. **Jiapoa kiro. Hẽapoa koro.** My thing is there. Her thing is here. **Koroite (or Korojate) po ore nhi'iga g̃a pe. = Hojeva'ea pe** Only now we excl speak to them. = a thing of today **Koro ore hoi ityka oka.** Now we excl go potatoes digging.

Uru: =. **Jiapoa koro.** My thing's here. **Kirame ga hoi okovo; ndohoa'javi ga koro.** Yesterday he went going; he is not going again now. **Koro po ti (ji) tapi'ira jukai. Aho ji koro ikahupa. Oho ga okahupa koro.** Now I will kill a tapir. I am going now to hunt. He went hunting now.

kororo *ono.* gurgling noise; used of the sound made when the stomach growls or gurgles. **"Kororo, kororo, kororo," avujipava imondyga agwa, agwa.** "Gurgle, gurgle, gurgle," (water getting in his lungs) the dead one lit up here and here. *See:* **momomo**.

kororo'ia ***(Tenh)*** *s.* a small frog like the kururua frog; according to legend, this frog brought fire to the Tenharim.

kotakota ***(Tenh)*** *ono.* sound of a person walking who limps.

kotam *ono.* sound of swimming. *See:* **gytym, -ytav**.

-kotẽi *vi.* to be loose. **Okotẽi nhiranha.** My tooth is loose. *See:* **-katã**. *Alt:* **-akutẽi**.

Tenh: prefer okutẽi; also said of a house post

that is wobbly in its hole. **Nokutẽi ve.** It is not wobbly yet. **Oypytỹpytỹ ga okyta. Nokutẽi.** They piled dirt around the post. It was not loose.

-kotĩ *vt.* mix or stir into a liquid, e.g., make a drink or refreshment out of fruit or fruit juice by stirring in water and sugar, or stirring sugar into coffee, or medicated powder into water. *See:* **-'avyky, -e'ẽ, -gwara, he'ar, -nan**.

Tenh: =. **ikotimbyra** a substance stirred into water

Am: -koxĩ. **Ekoxĩ. Tay'u.** Mix (you sg) it. I want to drink it.

Uru: -kotĩ ~ -koxĩ; said if his wife mixed honey with manioc flour (farinha) they would say: Okoxĩ hẽa. If she was mixing oil with manioc flour they would say: Omonamona hẽa. **Okotĩ ga imondovo yhya ipype typyxiga̱mo (or typytiamo).** They stirred putting it into water making it colored, i.e., not clear liquid like plain water. **Yhya pyvõ ore koxĩ.** With water we excl mix. (Said in context of making salt from nhukypana.)

Usage: //occ with refl: -nhikotĩ//.

— *vi.* go in circles, e.g., an airplane circling a place. *See:* **-ape, -'atiman**.

Tenh: would not use this for airplane circling, said it could be a river that doubled back and forth; preferred onhatima for airplane circling and ajirejire ji for I'm going in circles or spinning around; said onhikotĩ is said of lard that melts (cf -kiruhu).

kotihĩ *adv.* quickly; not delay. **Kotihĩ hẽa mondoi a'ero ga pe.** Quickly then (she) gave her (in marriage) to him. *See:* **-jipi**.

Tenh: =. **Opytaahi'vi ga. = Kotihĩ hete ga hoi.** He stayed only a few days. = Very quickly he went.

Am: koxihĩ. **Koxihĩ po xi ji hoa'javi.** Quickly I will go again.

Uru: koxihĩ ~ kotihĩ. **Kotihĩ hete i'ui.** Very quickly (he) ate.

Usage: //reduplicated: kotihĩtihĩ//.

— *adv.* everyday. *See:* **-ahy, avuji, haite, -iape, koji'i, -ma'oga̱**.

Tenh: =.

Am: koxihĩ, gave same idea as nane'ymi. **Koxihĩxihĩ po ti jukai nanongara herekovo.** Every day (he) kills having such things (speaking of heads of tinamous out of which he makes bracelets for his baby)

-kotirũa *vt.* war. *See:* **(-)koty, -tavukar**.

Tenh: acted as though this was just one person going to kill another since tavukar or ojoapitipiti is when many people are involved; gave the expression: Oko ga tirũa eaji'i. (He killed the other day - as told to the person speaking.).

Am: =. **Okotirũ ga otavuka…. Gambatera ga opota…. Ipojy nanongara.** They fought warring…. They wanted his things…. Such a thing is scarey.

Uru: =. **Okoxiruhũ ga…ojojukai ga.** They really fought…they killed each other.

kotokotoguhua *s.* big purplish spotted frog with supposedly poisonous excretion which in a legend was spread in a watering hole by a woman to kill the jaguars that came there; according to belief handling of this frog causes people to have large breasts and for this reason boys do not touch it. *See:* **kururua**.

Tenh: = but questioned the poisonous excretion.

Am: said it was the frog kururu that makes the sound mbupipu.

Uru: thought it might be a bird called korokoruhua.

(-)koty *rr.* indicates location (at the side of) and time (before hand) and extent (lesser than). **kikoty** over there **kokoty** over here **yvatea koty** top of the tree **ma ga̱oty?** which direction? (or to which side?) **koty tiru(v) (or tiru koty)** killers line up on either side of a path or river so that when the victims have all passed and are in between their (the killers') lines they are attacked and killed; also -nhikotyruga̱ and -kotirũa **Avoite tiha'arõ ga̱kotya tiru ga̱ ndehe.** Let's wait here lining up along side of them, i.e., in order to kill them. **Ga imombe'ui hẽarura koty.** He told it before she arrived. **Ga kotyi ve ore tiruahũ. = Ore igwyre'i ore tiruahũ. Ore hohe ga tiruahũ.** To a lesser extent than he are we excl bad, i.e., we're not as bad as he is. = We excl less than that are bad. More than us excl he is bad. **Ikotyi ve teni. Ga kotyi ve ji.** To this side it is. or It is not as far as that. I am less than he (in importance, etc.). *Alt:* **(-)koky, -kotirũa, -koty'ar, -kotyruga̱**.

Tenh: = but do not use to indicate fighting; vary between kitoty and kototy, kikoty and kokoky (or kokoty). **Ji koty ga ruri.** He came to my side. **pekotyve'ga; nhandekotypora'ga̱** the man next to you pl, i.e., your neighbor; the ones who live near us incl., i.e., our neighbors **kwarakotyva'ea = kwarapo'ria** near to summmer = summer's beginning **Niymyani kotyi ve.** It is not even to the side of being old, i.e., it is not even near being old. **ojohukoty; mbatera pyhyhava, gapyryva koty** left handed; right handed is expressed by the thing that takes ahold of things or by his good side

jihoa koty = jihoa nonde to the side of my going = ahead of my going

K: kikoty.

Am: kokoty, xikoty; at least indicates location. See under -kotirũa for fight.

Uru: kokoty, xikoty; at least indicates location. See under -kotirũa for fight.

koty koty *ono.* sound made when the turtle javotia walks.

-koty'ar //occ w refl: jikoty'ar; occ w pavẽi//. *vi.* inseparable, accompany permanently or constantly, e.g., be friends, close companions never leaving the other's side but always together. **gakoty'ave'ga; ojokoty'ave'ga** his friends; friends of each other *See:* **-ja'og, -jar**.

Tenh: prefer -kotyhar.

Am: -koty'ar. **Ajikoty'a ji ga pavẽi aheve'ga pavẽi.** I accompany them, those (of my own kind?).

Uru: = -kotyhar. **Ojokotyha ga. = Ojogweroho ga.** They accompany each other. = They go together.

-kotyrug̃ //occ w refl: -nhikotyrug̃//. *vi. Alt:* **-kotirũa, (-)koty**.

Tenh: stalk. **Onhikotyrũtyrũ ja'gwara okovo.** The jaguar is stalking (the area). Said when one sees a place where a jaguar made his bed along a path.

Am: -kotyrỹ. **Xakotyrỹ. Xanhimim yva agi pe. Tokotyryuhũ ga.** Let us incl stalk (?). Let us incl hide in the shade of a tree. It's for him to stalk (or to stalk him?)

Uru: (?).

koveti'ngia *s.* small bushy plant with white leaves which when bitten look as though written upon; reportedly the crushed leaves mixed with water were used for beautifying the faces of girls reaching puberty as well as a drink to make their menstruation pass. *See:* **mohaga**.

Tenh: kovetiga; said one bites the leaf and squeezes the sap to give to the macaw kanindea to tame it, then says: Omboy'u ga ipyvõ koveti'ngia pyvõ (They cause to drink with the koveti'ngi). Ojipokwaha a'ero. (The macaw gets used to a person then.).

-koveveuhu *vi.* sad and lonely. *See:* **-epiag, -gwahy, -vy'ar**. *Alt:* **-ko, -veve(v)**.

Tenh: = made the remark that a person does not have anything, so they are ndovy'ari okovo (unhappy). **Okoveveuhu hẽa. Nonhimohema'javi hẽa ahe rehe.** She is sad (and lonely?). She doesn't come out of the house to see people.

Am: gave more the idea of lazy, not want to do something. **Oxini hete ga. Okoveveuhu ga okovo.= Ivevugwe ga.** He is very skinny. He is sad being. = He is lazy.

Uru: lonely and gave: **Ndovy'ari ko ga okovo; ndokotyrũi ga.** He is not happy being; He does not (come near?)

koymyana *s.* old overgrown field.

Tenh: = where one has planted several times and finally let grow back into jungle.

Am: =.

Uru: =.

krao *ono.* call of the female pykahua pigeon. *See:* **-porehyvytyg**.

Ku *s.* nickname, something like Joe. *See:* **Tiga**.

-ku'a //-kua ~ -ku'a ~ -ngu'a//. *s.* buttocks, lower back from waist to legs. *See:* **-evira**. *Alt:* **akua'ynha, -ku'a, Teikwaryngu'a -**.

Tenh: =. **iku'a; iku'a mbapava** buttocks of an animal; meat above the top of the hip that has no bones, all skin, also called: nharukaga mbapava **Oku'a mombo ga.** He threw his hip out of joint.

K: = also gave jiku'apepytera (up and down the middle of my back).

Am: =.

Uru: =.

-kũa *s.* tongue.

Tenh: =.

K: =.

Am: =.

Uru: =.

Usage: 1 //occ w -kũte'varuhua//.

— *s.* not pronounce correctly. *Alt:* **-apekũ**.

Tenh: sore tongue.

Usage: 2 talk (a lot).

— *d.* **nikũi** mute

Am: =; talk a lot. **Nekũ nde.** You talk a lot. (and referred to Onhi'igapapauhu.)

Usage: 3 //occ w caus: -mokũ// *(Tenh)*.

— *vt.* tattle. **Tapenhi'imokukũi ti pejikovo.** Don't (you pl) tattle.

-kuapẽ *vt.* stick a whole frog or many fish on one stick to cook over the open fire. *See:* **-kwav**. *Alt:* **-'apekuyvõ**.

Tenh: = or grub worms on stick and roast them.

Am: = and added: Omoka'ẽ.

Uru: = and added: Vehypotarahi (or Gwehy) ga.

-ku'apepyr //occ w refl and aug: -jiku'apepyruhu//. *vi.* lean backwards in an awkward way or walk with the hips thrown out. *Alt:* **-pepyr**.

Tenh: =.

Am: gave instead: Aepepy ji.

-ku'ayvira *s.* belt.

Tenh: -kuayvira belt of miriti palm they used to wear. **Eku'ayviri.** Put (you sg) (your knife) back

in its sheath (at your belt?)
Am: -kuavir; a belt made out of cipó-titica that the boy was wearing; a Brazilian belt is called kuavipere or kwavira.
Uru: =.

ku'ea *s.* overnight base out of which game is hunted; could also be a place from which a man hunts women (other than his wife). *See:* **tokaja**.
Tenh: =.
Am: = and added it was for men only where they lived and from which they hunted, bringing tinamous to eat, calling it a tokaja; the women stay in a different place, i.e., tejupavi pe tapyi pe (in a place of the lizards, in a house) but didn't comment if they hunted or not.
Uru: (?).

-kuhem *d.* stick out the tongue. *See:* **-moɡ̃**. *Alt:* **-kumondev**.
Tenh: no, and said it means to moan; to stick the tongue out: -kumondev.

kuhia *s.* term used by man or woman of teenage girl, also kujahẽa.
Tenh: =.

-kuhuva *s.* white ashes. *See:* **-atapynha, tanimbuga**.
Tenh: referred instead to the juta'ia fruit that is burned and with which gourds are blackened.
Uru: = and remarked: xiɡ̃ahĩ (white).

-kui //-kuj- prec v; 3rd person//. *vi.* voluntarily fall, e.g., ripe fruit, leaves. **hokui** fallen leaves *See:* **-'ar, hir, -tui**.
Tenh: =.
Am: =.
Uru: =.

-kui //-kuj- prec v//. *d.* become bald. *See:* **-apejuv**. *Alt:* **-akui, -pokui**.
Tenh: no.
K: =.
Am: =.
Uru: =.

-ku'ia //-ku'ia ~ -ngu'ia//. *s.* particles, grains. *See:* **u'ia**. *Alt:* **-apingu'ia, ku'ingu'ia, piraku'ia**.
Tenh: = and remarked about piraku'ia, saying it was iku'ia.
Am: =.
Uru: =.

-kuihog *vt.* cut meat into little bits; a term formerly used of human meat, now of canned or ground meat. *See:* **-kyti**.
Tenh: = and mentioned again piraku'ia.

kui'ia //kuia in fast speech//. *s.* any small girl up and through teenage, but especially small girls whereas teenage girls are referred to as kuhia or kujahẽa; term used by older women of the younger women; vocative kui'i. *See:* **mba'ia**. *Alt:* **kuhia, kuja**.
Tenh: = said could use kui'ia, kujahẽa, kyrakymahẽa, Mborope'ia, Nhambu('a).
Am: = and said call daughters and sisters by this term.
Uru: = call sisters by this term: kuihẽa.

-ku'ingu'ia *s.* finely ground food like flour used as food of the vultures in the fire legend. *See:* **mbi'ua**.
Tenh: a large mound of piraku'ia.

-kuipev *d.* without flesh, e.g., a leg that has not grown properly or where part is missing because of an injury or sore.
Tenh: part of a gourd used for stirring piraku'ia.
Am: after explanation of the word remarked: ityju pa (or ituju pa), onduru pa gara'oa (it is all rotten, all his flesh fell).
Uru: showed a concha spoon with holes in it and said kuipeva; also y'a kuipeva ji apo'ru (I am using a gourd with holes).

kuivura *s.* name of a small bug; fortune carried by the kujavu'ria (or kujava'ria) bug. *Alt:* **kujavu'ria**.

kuja *s.* relative. 1) term applied by male and female to female sibling. *See:* **-irũa**.
2) term sometimes used by male and female to female, same moiety, same generation -- cousin.
3) generally occurs without the person marker and is then merely a term for girl or can be used by an older person to a younger female; also used of any young unmarried girl and if she is a virgin one can say the following: **Ndikwarivehẽa.** She does not have a hole. **Hẽa po ɡ̃a nomumbugi.** They have not perforated her. **Ndojopohei ve.** They have not yet entered into the hammock together. **Ndo'agwi ve po hẽa ga pohe.** She has not yet gotten into a hammock with him. **Naherembirekoi ve hẽa.** She has not married yet. *Alt:* **kui'ia, kunha, mytu'ẽa**.
Tenh: =.

ku'japi'ryva *s.* hard wood (itaúba amarela). *Alt:* **anhupiruna**.
Tenh: kujapi'ryva.
Am: kujapi'yva.
Uru: =.

-kujavur //occ w caus: -mbokujavur//. *vt.* loosen, spread, separate, e.g., loosen dirt with stick or hoe, ruffle papers as the wind does. *See:* **-'apapyu, -avurara, -avuraru, -hãi, -kwaki'o, -naraɡ̃**. *Alt:* **kujavu'ria**.
Tenh: to loosen dirt by digging or scouring a pan, but to ruffle papers as wind does: ombokwari'ori'o.

kujavu'ria *s.* 1) tiny bug like a turtle (or paca?) in appearance that lives under the houses in the dirt, walks backwards in circles throwing dirt as he goes and thus makes holes in the ground (ant lion?). *See:* **kynhytiğuhũa**. *Alt:* **-kujavur**.
2) bird that sings as summer begins.
Tenh: suggested the bacurau bird and called it yvyja'gwa and u'iaivu'ria.
3) a tiny white or black or yellow fuzzy bug that looks like it is carrying cotton or manioc flour (farinha) on its back; according to belief if a person catches this bug, his food etc., will last a long time and he will never have a shortage.

-kumondev *vi.* stick tongue out. *See:* **-hev, -moğ**. *Alt:* **-kuhem**.
Tenh: =.

kunha *s.* 1) woman, married woman.
2) female sex.
Tenh: = e.g., female baby: kunha, kunhangwe'ria.
Am: = and gave kunhangwerahẽa.
Uru: = and gave kunhangwerahẽa, kunhano.
3) //possessed// man's sister. *See:* **-endyra, -'irũa**; **akwaimbe'ea, ha'ia, kuja, -ğwaivĩa, -ya**. *Alt:* **kunhangwera, kunhay'yvahẽa**.

ku'nhağa *s.* 1) other name for nhararaka'na.
2) white hairy monkey.

-kunhamembyra *s.* man's relatives first descending generation, opposite moiety. 1) niece and nephew: SiDa, SiSo. *See:* **-a'ja, -a'yra**.
Tenh: =.
Am: = man says of SiSo, SiDa.
Uru: = man says of SiSo.
2) son-in-law: DaHu. *See:* **-ai**.
Tenh: gave instead jajivembyra (or jajimembyra).
3) daughter-in-law: SoWi. *See:* **-ai**.
Tenh: =.
4) cousin: FaBrDaSo, FaBrDaDa, FaSiSoSo, FaSiSoDa, MoBrSoSo, MoBrSoDa, MoSiDaSo, MoSiDaDa. *See:* **-'irũa**.
5) wife's BrSo, BrDa, FaBrSoSo, FaBrSoDa, FaSiDaSo, FaSiDaDa, MoBrDaSo, MoBrDaDa, MoSiSoSo, MoSiSoDa.

kunhangwera *s.* group of adult or teenage women. *Alt:* **kunha**.
Tenh: = female sex.
Am: woman, women; female sex.
Uru: woman, women; female sex.

kunhay'yvahẽa *s.* woman who kills people with a bow and arrow.
Tenh: = preferred kunhauyvahẽa; she kills people or hunts game with bow and arrow; told about a woman with 3 female children and one son who had been captured by Brazilians near the Tenharim. Her name was Ana and came from a tribe of women, was called an Amazônia woman.
Uru: thought it might be a woman's name.

-kunhiru'a *s.* pipe on either side of uvula. *Alt:* **jiru'a**.
Tenh: =.
Am: -kururu'ã = voice box.
Uru: =.

-kupea *s.* back. **Oro gakupea nupaĩ gwerevi ogwaja pyvõ a'ero.** And (the alligator) almost hit his back with its tail.
Tenh: =.
Am: =.
Uru: =.

-kupeahov *vt.* put underneath, e.g., leaves in a basket before putting contents in, making a bed by putting covers on it. *See:* **-hev**.
Tenh: no, it would mean only to wrap a cloth aroud one's lower back; to cover the inside of a basket: -ovapyahov (or -avapyahov).
Am: (?).
Uru: gave -apyhobm and -uvan.

-kupekağa *s.* backbone. *Alt:* **-kupea**.
Tenh: =.
K: =.
Am: = also gave tapyja kupekağa as well as japyra for the ridge of the house.
Uru: =.

-kupekandyra *s.* fin on back of fish; but can refer to a person's backbone. **…ahekupekandyra rehe, oro po ihoi oja hehe.** …(a person's stomach caves in) on one's backbone, and it goes sticking on it. (Said when one is very hungry, not having eaten for a day or so.) *See:* **-pepoyvira**.
Tenh: fin on back of fish with i- initial: ikupendyra.
Am: =.
Uru: and gave -kupekambira.

-kupepytehei *s.* behind, at the rear. *See:* **-ahai, -evira**. *Alt:* **-kupea, -kupepytera**.
Tenh: to wash one's back, also -kupepyterei.

-kupepytera *s.* back, possibly running vertically up and down the center of the back.
Tenh: =. **ndekupepytera koty** to the side of your sg back, i.e., behind your back
Am: =.
Uru: = and also gave -kovitopava (or koitapava).

-kupeupava *s.* bed (with i- initial, refers to bed of the deer or anta).

kupi'a *s.* house of termites (cupim nest); okupi'a hip

ends of a roof. *See:* **-apyja**. *Alt:* **kupi'ia**.
Tenh: = and gave: onga kupi'a for a lean-to or porch attached to a house; also imbokupia'ipyra and imbokupi'aka'ria.
Am: = house of termites.
Uru: = house of termites.

kupihei'ria *s.* honey, bee that has a house like the termite. *Alt:* **hehira**.
Tenh: =.
Am: = also said kupi'a pype ituvi (inside the house of the termites it lives).
Uru: gave kupiahira.

kupi'ia *s.* termite (cupim). *Alt:* **kupi'a, kupi'irema, kupitiã**.
Tenh: =.
K: =.

kupi'irema *s.* white bug like those in the termite's house which Mbahira used as a smelly substance to spread over him to deceive the vultures into thinking he was dead; same as kupitiã. *Alt:* **hene'mbia, -nem**.
Tenh: =.

kupitiã *s. Alt:* **kupi'irema**.
Tenh: = made remark they were white termites.

-kupya //-kupya ~ -ngupya//. *s.* entire leg.
Tenh: = and said that ikupy was the stem of a plant.
Am: =.

-kupyhar *vt. Alt:* **-har**.

-kupyho *vt.* stretch legs out straight. *See:* **-ovivur, -pepyr**. *Alt:* **-pymondo**.
Tenh: =.
Am: gave with refl: -jikupyho. **Ojikupymongo (or Okupy mongo?) ga.** He put his foot out (to trip someone so that he falls).
Uru: =.

-kupyjai //-kupyjaj- prec v//. *d.* open legs apart, e.g., as a frog when jumping. *See:* **-akohanhuhũ**. *Alt:* **-kupyjar**.
Tenh: =.
Uru: gave instead -jipykai.

-kupyjaj- *d. Alt:* **-kupyjai**.

-kupyjar *d.* put legs tightly together. *Alt:* **-kupyjai**.
Tenh: =.

-kupykwar *vt.* tie legs of chickens together by the ankles so can't get away.
Tenh: -kupygwar.

-kupymaman *vt.* throw a cord around the leg, e.g., catch a chicken by throwing a rope that has a rock tied to the end of it at the chicken, causing the rope to roll around the leg of the chicken.
Tenh: to tie the legs all the way up and down.

-kupypuku'ive'ea //occ w i initial//. *s.* bird with red eyes and long red legs, brown back and white front.
Tenh: something with long legs.

-kupyr ***(Tenh)*** //occ only w neg: ndikupyri (~ ndikypyi?)//. *d.* none escaped, none unaffected. **Ndikupyri ĝa ndehe i'ara.** There was not anyone that escaped having fever, i.e., they all had it.

-kupyreheve'ea //occ w o initial//. *s.* man's long-legged trousers.
Tenh: referred instead to shoes and socks.

-kupytu'uma *s. Alt:* **-akupytu'uma**.
Tenh: =.
Am: =.
Uru: =.

kuraivyvy'ria *s.* small nocturnal bird with brown back, white front and wings (bacurauzinho). *See:* **hukuva'ia**.
Tenh: same as yvyja'gwa.

-kurav *vt.* nauseated by irksome food. *See:* **-vyr**. *Alt:* **-ykur**.
Tenh: = and added, like a pregnant woman who finds some foods repulsive.
Am: gave instead: **Gweyroyrõ ga; ajireyrõ (or ayroyrõ) ji. Mbevo ga pe; Mbevo ji ve. Omombo po xi ga nehẽ.** He was uninterested (?) in it, i.e., didn't want it, refused it; I was uninterested in it. It was bad to him; It was bad to me. He will throw it away.

kurũ *ono.* sound of stroking in swimming. *See:* **xybuhhh**.

kuruara *s.* toothless worm about a foot long, black and white striped with big head; lives in ground (cobra-de-duas-cabeças).
Tenh: a big caterpillar.

-kurug *vi.* urinate. *See:* **-eko'vog, -y**.
Tenh: =.
Am: =.

-kururu *d.* swollen and holey. **Ipykururuhu.** The foot is swollen, crippled, and full of holes.
Tenh: (?) gave: ipykururuhu and said it was a foot that looks like a rock and pointed to the top of the arch.

kururua *s.* big green frog, the one that carried the fire on his back across the river for Mbahira to the Indians. *See:* **arua, ju'euhua, jui-, kakariu'via, kotokotoguhua, kutakutagwajukyrya, mbitereva'ia, mbujuhua, myi'ĩa, nhatapypyra, purugweuhua, tapakurakura, yavua, ytanha**.
Tenh: = a big green frog, but said it was the frog kororo'ia (a small variety of the kururua frog) that carried the fire.
K: = kururu'ia.
Am: seemed more like a general term for frog as

used this term to describe various frogs, like the kakariu'via and juitaraga (that makes the noise kwẽkwẽ); didn't mention the fire; said the kururua makes the noise mbuimbui.

Uru: = frog in general, no mention of the fire.

-kururu'ã ***(Am)*** *s.* voice box; also called it ganhi'ingava (his talking thing).

kuruva //kuruva ~ nguruva//. *s.* bumpy sores on head and body especially on chickens; according to belief salt, wrapped in leaves and hung on the doorway of the chicken house, rids the chickens of this condition. *See:* **jagwa**. *Alt:* **-apitatanguruvuhuve'ea, atinguruva, nhumbitakuruva**.

Tenh: gave the word for itch: aeremonemonemuhũa.

Uru: described this as follows: **Imbiruru ga. = Gwereko ga kuruva.** He has sores. = He has kuruva.

kutakutagwajukyrya *s.* yellow-green frog.

Tenh: when heard this word, sang a song about Apajigwauhua (Apajegwauhua), Gwariniohyguhua, and Mboakaryvuhua who were all big people of a small tribe and who had huge hammocks and who killed one of the Tenharim children (see yavua).

kutau *ono.* call of the yavua frog.

kuti'via *s.* animal smaller than kutivuruhua but the same general description (macaquinho). *Alt:* **akutia**.

Tenh: = but said that it is not a monkey.

K: = and called it a quatipuru.

Am: = said it was akutia ja (like an agouti) but has a big bushy tail: hovivy'ri gwaja (i.e., tail is -ovivur?).

kutivuruhua *s.* small reddish-brown animal with a bushy tail (quatipuru). *Alt:* **akutia**.

Tenh: =.

Am: = and remarked that it ran quickly.

-kutug *vt.* pierce, stab. *See:* **-hog, -pi, tyky, xukyhy**. *Alt:* **-'apytekutug**.

Tenh: =.

K: =.

Am: =. **Ajipykutu ji. Ipykwabm yvykwara pype.** I pierced my foot. It passed into the hole in the ground, (and sprained it, stabbed it). **gakutugagwera… Ji kutu nhaxi'ũa. Jatevuga ji kutukutu.** the place where he was pierced, bitten… The mosquito bit me. The ticks bit and bit me. **Koro tapy'ynha'ga ka'gwyra kutuki ua xikoty.** Here the non-Indians entered the jungle coming to that side.

Uru: =. **Okutu ga imombuga. Xukh. Ae kutu….** He pierced it perforating it. Pop. A person was pierced….

Usage: //occ w refl: -jikutug//.

— *vi.* make lines on the face with a tucumã palm tree thorn. *See:* **-ahav, -jy**.

Tenh: no, said it was to puncture oneself on a stick.

K: =.

Uru: =.

-kutuhava *s.* a piercing instrument, e.g., injection needle or the injection itself, nail. *See:* **itaju'ia, -jahava**. *Alt:* **-kutug**.

Tenh: =.

K: =.

Am: acted as though it was a sore where one had been cut and said: **Amongymongy mohaga hehe toka'ẽ javo.** I rubbed and rubbed medicine on it saying for it to heal.

Uru: gave ju'a for injection needle, but said it could be called ikutuhava.

kuuuma ***(Am)*** //a form of -ka'nhym(?)//. *ono.* finish off. **Oro tavukara'javi ga pe; itavukara'javi ga pe, itavukara'javi ga pe, kuuuma.** (They) fought them again, fought them again, fought them again, finished (them off).

-kuv *vi. Alt:* **-uv**.

-kuv *dh. Alt:* **-akuv**.

kuviarara'ia ***(Tenh)*** //~ kuviara'ia//. *s.* smoke(?); things in the dirt from which lice come; yja jara (owner of the dirt).

-kuvyra *s.* woman's male relatives, i.e., a term used by a female to male of the same moiety and generation. 1) brother. *See:* **-irũa**.

Tenh: woman's brother or half brother.

Am: =.

Uru: =.

2) cousin: FaBrSo, FaSiDaHu, MoBrDaHu, MoSiSo. *See:* **-uvyra**.

3) husband's SiHu, FaBrDaHu, FaSiSo, MoBrSo, and possibly MoSiDaHu.

kwa *interj.* O.K., indicating agreement. **Aerẽ, "Ti pe'u," ei ga. "Kwa," ei ore.** Afterwards he said to us, "Eat (you pl)." "O.K.," we excl said. *See:* **ha'ã**.

-kwa ***(Tenh)*** *vt.* shame, implicate, disgrace, cause to take blame, be blamed. **Akwa ji ahe.** I passed the blame on the dead man, e.g., I kill a man so someone else comes afterwards and kills another, so I put the blame on him, i.e., on the second man that was killed. **Okwa po ti ga otavijara'ga nehẽ.** They put the blame on their chief.

kwae'yma ***(Tenh)*** //kwaemba//. *s.* type of palm that grows in the water; not good for covering as it does not keep the rain out.

-kwaharav *vt.* untie a knot, shoelaces. **Ikwahara'ogi hepiaga.** (He) unrolled it to see it. *See:* **-'apyaro'vog, -kwar**. *Alt:* **-kwahavondog**.

Tenh: =kwa(ha)rav; to untie, unroll (do not add -'og). **Opokwaraara ga.** He untied his hands. **Ojikwa(ha)ra mboja ogwovo. Ojoapoapy.** The snake uncoiled going. It coiled up.

Am: -kwarabm, gave this for loosening bow string and removing it. **Okwahara ga nhapyxirava.** He untied it undoing the knot.

Uru: =. **Oho ga imbojypa (ikwahara).** He went lowering it (untying it).

-kwahav //-kwahav, gwahav//. *vt.* know a thing, know how to do, understand, be able to think through a subject, feel out, guess. **Okwaha ga motores.** He knows how to fix cars. **Okwaha hete ɰa ga rehe.** They really knew about him, i.e., knew him well and liked him. **Ikwahapyra'ɰa** Person who really knows things, invents things, makes houses; (but this would not include making fields or bow and arrows as others know how to do this) **aherembikwahavipyre'yma** A thing not known at first (or yet) by a person *See:* **-apyaka, -ɰita, -hekatu, -huv, -karakatu, maraɰatu, mara'ngu**. *Alt:* **-akwahav, -kokwahav, -kwahavuka, -mbaragwahav, -pokwahav, -ukwahav**.

Tenh: =. **Ndakwahatehei po ji ganhi'iɰa.** I'm not going to divine his talk, i.e., I'm not going to make up what he is saying. **Pemongo katu ti ɰa'akaɰa.** Put right (you pl) their heads, i.e., make them know.

K: -kwahabm.

Am: =. **ɰande'yja'ɰa ndakwahavi.** I do not know their relatives.

Uru: = gave heaporoɰita ga for okwaha ga. **Ndokwahavi ga kohoa.** He does not know how to make a field

Usage: 1 //occ w refl: -jikwahav//.

— *vi.* realize one is pregnant.

Usage: 2 //occ w neg: nd-o-kwahav-i (usually with -a'jav: ndokwahava'javi//. *See:* **-puru'a**.

— *vt.* forget; forgive, don't remember any more.

Tenh: =. **Ndokwahava'javi ga hehe.** He does not remember it any more

-kwahavondog *vt.* cut in order to make fall, e.g., cutting the vine that holds thatch onto the walls of a house so that the walls fall down; cutting a ladder out from under someone so they fall. *See:* **-kyti**. *Alt:* **-kwaharav, -ndog**.

Tenh: =.

Am: =.

Uru: =.

-kwahavukar *vt.* remind oneself, remember. *See:* **-enoi**.

Tenh: no, make something known to others, teach them something: Okwahavuka ɰa pe. (cause them to know).

-kwahem *dh.* groan. *See:* **hyyhy, 'mhh, mmm, yyivyyy, yyy**. *Alt:* **-ahem**.

Tenh: preferred -kuahem or -kuahe.

K: gave verb form okwahẽ (or okwahã).

Am: =. **Ikwahẽ ga upa, ahy marangaite ga pe.** He groaned, it hurt (?) for him.

Uru: gave verb form. **Okwahẽ hẽa hahya rerekovo.** She groaned being with pain.

-kwahi *d.* butterfingers, unable to hold things without letting them fall. (Said of snails, that according to belief are stars, that lost their grip and fell.). *See:* **-pokui, -povombor**.

-kwahy *d.* 1) to have an effect, good or bad but often a bad effect, i.e., the effect of medicine on sick people is thought of as good when they get well. *See:* **-pohe**.

Tenh: = said that taboo foods such as mytũ and some fruits have a bad effect; pregnant women passing underneath a tree that has sweet fruit will affect the tree so that it no longer has sweet fruit.

Am: =. **Ipokwahy hẽa. A'ero ipiki (or momina) nde hugwi.** She has an effective hand. For that reason (the sickness) stopped (or finished) from you sg (when she treated you).

Uru: =. **Ji pohano hẽa; ikwahy hẽa; paji hẽa.** She treated me; she is effective; she has occult powers. **Ndoro'ui hakuva ipita'ngi'ga rehe. Ikwahy ga rehe. Ytakuva pyvõ ji i'ui.** We excl do not eat hot (food) because of the baby boy. It has an effect on him (and explained that his navel would come out if they ate hot food). We drink hot (or heated) water. (seemed to use this word for -kwakuv)

2) //plus po ahe rehe// carries the meaning that the shaman wants to kill one person and thus makes everyone sick unto death by means of jagwaporagwava jaguars.

3) //plus aheravanduruhava// according to belief, rubbing feathers of the bird tutu'ria on small babies makes their bodies hairless; some adults have done this to themselves supposedly with success; the reason this bird is used is because when killed its feathers fall out on their own accord.

-kwai //-kwaj- prec v//. *vt.* invite or order to work. *See:* **-'atyka, -'avyky, -'gwyr, -jar, kwaitava, -miranam, -ur**.

Tenh: =.
Am: =.
Uru: =.

kwãi *s.* vocative term used by man of relative considered the same as irũa or -manonoa. **Erekwaha ekwanha'ga?** Do you sg know your relative? *Alt:* **-kwanha**.
Tenh: commented that some Tenharim men call their sons by this term as well as pia'ia (cf pia'ja'ga) [HP: possibly piaja'ga.]; women call their relatives (actually brothers): nhira'ngia or jikuvyra'ga.

kwaitava *s.* work given to do; the term used for the work of one with occult powers in curing people and his consequent chanting and calling on the spirits.
Tenh: the one who orders another to work [HP: Unlikely a person.].
Am: the work one is ordered to do, the place where one works. **Avo pe ji kwai. = kwaitava** Here you pl ordered me to work. = place of work

-kwaj- *vt. Alt:* **-kwai**.

-kwaju *d.* long and pointed in shape. *See:* **-ovir**. *Alt:* **-akwaju**.
Tenh: =.
Uru: =.

kwakatua *s.* clear sunny day. *See:* **ara, -kojahu**.
Tenh: = but thought first of sawing something straight across.
Am: gave instead ara ikatu, ikatu hete ara, oma'ẽ katu (or oma'eg̃atu) kwara (the day is pretty, it's very pretty the day, the sun opened well).

-kwaki'o *vi.* head in same direction and spread out from there, e.g., smoke carried by the wind from a fire, people going down the same path and then each on his own path to his home. *See:* **-hãi, -jai, -kujavur**.
Tenh: =. **Okwaki'o pa g̃a.** They all scattered to different places.
Am: -kwaxi'o.
Uru: =. **Okwaki'o pa g̃a reki ore hugwi mbatera gweita pa.** They all left us excl, all hungry for food, i.e., they all left this area to live in a new area in search of food.

-kwakuv *vt.* guard or keep certain customs, keep taboo, e.g., refraining from eating paca, agouti, or piranha fish when one's child is first born so it will not be weakened. **Akwaku Tupana'ga.** I keep the saints' days. *See:* **-a'ngu, -gwa'ru**.
Tenh: =. **Okwaku ga gwa'yrerua. Orokwaku ore tayri'g̃a.** He kept the taboos for the bringing of his son, e.g., when his wife is pregnant he doesn't eat the fish piranha. We excl keep the taboos for the sake of the children.
Am: =. **Okwakubm ga gwa'yra'ga ga mondarahya. Ndoropo'rui big knives; ndoroporavykyi ore.** He keeps the taboos for his son so nothing bad will happen to him. We excl do not use big knives; we excl do not work (when we have very small children or they will get sick).
Uru: =.
Usage: //occ w refl: -ji-kwakuv//.
— *vi.* guard or keep certain customs for one's own benefit, e.g., girls upon first reaching puberty do not walk on the ground.
Tenh: = remarked how elderly a woman was that kept taboo and didn't show her age.
Uru: = and said one doesn't eat the mutum bird or deer.

kwandua *s.* 1) general term for hawk. *See:* **gwyraypia'gwaruhua, g̃wa'g̃wa, g̃wyranhapevunuhũa, nhapekania, pira'gwaruhua, tagwato'ia, tag̃watog̃wa'ngia, tag̃watohu'ndia, teoteo'ĩa, topena**. *Alt:* **kwandu'ia, kwanduhete'ia, kwanduhua, kwanuranuhũa**.
Tenh: =.
Am: =.
Uru: =.
2) moiety name. *See:* **-erahiva, kanindea, mytũa, taravea, tukana**.
Tenh: =.
Am: =.
Uru: =.

kwanduhete'ia *s.* slightly white hawk a little larger than kwandu'ia.
Tenh: =.
Am: kwandu(h)ete is very big (hehãi); lives in the sky with the bats, other birds, and pigs.
Uru: kwanduhetea.

kwanduhua *s.* big white hawk (gavião real), whose feathers were formerly used for earrings. *See:* **-namikwahama**.
Tenh: =.
Am: = said the wings were white, saying: itandavuhua ipepoa (cf: Tandavuhua); said the white hawk was kwanduxig̃a.
Uru: = said it had big feathers, lives in the tree ximby'yvuhua (?). **Opyhy kwanduhua ka'iuhua opyapẽa pyvõ.** The hawk catches monkeys with its toe nails.

kwanduhupỹigwaripe'iva'ea ***(Tenh)*** *s.* bee, honey. *See:* **hehira**.

kwandu'ia *s.* small white hawk.
Tenh: =.
Am: kwanduxig̃a.

Uru: = calls out g̃wag̃wa.

kwandupepokweruhua ***(Uru)*** *s.* big snake; gave this term instead of the moitukana snake.

kwanduxig̃a ***(Am) (Uru)*** *s.* hawk that lives in the sky with kwandu(h)etea and kwanduhua along with the bats, other birds, and pigs.

-kwanha *s. Alt:* **kwãi**.

kwanharũva'ea ***(Am)*** *s.* mel. *See:* **hehira**.

kwanupytag̃a ***(Tenh)*** *s.* bird like the curassow mytũa but bigger and with claws. *See:* **-upigwara**.

kwanuranuhũa *s.* big black hawk (gavião panema). *Alt:* **kwandua**.
Tenh: =.
Uru: = made the remark that it has ugly feathers.

kwapa'yva ***(Tenh)*** *s.* tree with lots of roots, which go a long ways and root again, has flowers, the sap is used as medicine for (hernias?), game eat its fruit that looks like goiaba.

-kwar *vt.* tie to something. *See:* **-ahav, -'apyhar, -'apytĩ, -mby'ga, -nhyrõ, -tĩ, -upatĩ**. *Alt:* **-'apykwar, -jurupykwar, -kwaharav, -pytakwar**.
Tenh: =.
Am: =. **Okwa ga nhyrykag̃a. Okwa ga o'ava. Akwadn ji inhemitymakag̃a.** He tied (something) around its neck. He tied his hair. I tied my legs.

-kwar //occ w r-ehe//. *vi.* hit with something; knock. **Aerẽ nani po g̃a herokwari mbuahava ga'akag̃a rehe.** Afterwards they hit with a club on his head, i.e., they clubbed him.
Tenh: =. **Okwa hete ga ga rehe.** He really hit on him. **Okwa ga inog̃a.** He docked (the canoe), putting it (against the bank).
Am: =. **Yrerua onhatima…. Okwa ga hẽa rehe. A'ero hẽa hoi ga rupi.** Partying (he) circled…. He hit on her (choosing her?). As a result she went with him (dancing with him).
Uru: = when the club mbuahava was mentioned he said immediately: takwa (I want to hit).

-kwar ***(Tenh)*** //occ with refl and con: -jirokwar//. *vi.* to exert force or effort, to take advantage of an opportunity. **Orojirokwa ore ga mombe'gwovo katu.** We excl made a lot of effort to tell about him well. **Koji'i ti ji jirokwari nehẽ.** All the more I will make an effort, i.e., work harder. **A'ea rupi ga jirokwari ore rehe.** During that time he made an effort on our excl behalf.

kwara *s.* sun. *See:* **ar**. *Alt:* **kwarahya, kwarahy'ag̃a, kwarahyahiva, kwarahyuhua, kwaramandiju'ia, kwara ra'angava, kwarendya**.
Tenh: = also kwahara; gave ohypete kwara for the rays of the sun in the morning.
Am: =. **Kwara veapepavuhu (or gweapepavuhu) ka'gwyra.** The sun lit all the jungle.
Uru: =.
Usage: 1 kwaripe: summer.
Tenh: = and gave kwarapora for the tucunaré fish that are many in the summer.
Am: =. **Kwaripe kiro; opo'o (or momina) amana.** Summer now; the rain stopped (or finished).
Uru: = and also said: O'a(dn) kwara kiro (the sun was born).
Usage: 2 oho kwara: the sun went, i.e., sunset.
Tenh: =.
Am: =.
Uru: =.
Usage: 3 oma'ẽ kwara: sun opened, summer.
Tenh: =.
Usage: 4 ombokwara'ara'a: many summers pass; but also gave kwara joapyapy for years passing.
Tenh: =. **Dois ga kwara mbo'ari.** Two he caused the sun to fall, i.e., he is two years old. **He'yjuhu ore kwara mongoi.** Very many we excl caused the sun to be, i.e., we've been here many years. (In comparison: He'yjuhu ore kiri. = Very many we excl slept, i.e., we've been here many days.)
Am: =.
Uru: =.
Usage: 5 opo kwara: the sun jumped, i.e., sunrise. *See:* **kwarapo'ri'ia**.
Tenh: =.
Am: =.
Uru: = and gave as well: Uhu kwara (the sun came).
Usage: 6 kwarahokweripe: of an afternoon. *See:* **ka'aruga**.
Tenh: =.
Am: = also gave: Opyryrỹ kwara nhande rehe. (The sun turned around over us incl.).
Uru: =.
Usage: 7 kwarakia koty //kwarakia// west.
Tenh: =.
Usage: 8 kwarapo'ria koty //kwarapo'ria// east.
Tenh: =.

-kwara *s.* hole. *See:* **yvynha**. *Alt:* **-eakwara, -ehegwara, -evikwara, -gwara, -ykwara, yvykwara**.
Tenh: =. **ikwaikwaruhu** holey, e.g., like a leaky roof **Jyvykwarukwaruhua yja.** The ground when it has lots of holes like roads do
Am: =.
Uru: =. **yvykwara, yvakwara, ndikwari**

ground hole, wood hole, not have a hole

kwarã *ono.* cry of the tinamou inambua. **Kiro ogwovo inambu. "Kwarã, kwarã, kwarã," e po; oveveveve no.** The tinamou is flying. "Coo, coo, coo," it said. It flew and flew also. *See:* **ti**.
Tenh: cry of a chicken when it's thundering (and they are afraid?).

kwara ra'angava *s.* watch, clock.
Tenh: no, a design of the sun.
K: said a watch could be named that.
Am: gave instead kwara repiakava (the thing that sees the sun).
Uru: =.

kwarahya *s.* light of the sun, heat. *Alt:* **kwarahyahiva, kwarendya, -yape**.
Tenh: =. **Kwarahy pe emondo pira.** In the sun's rays put (you sg) the clothes (to dry).
K: =. **Orogweropoth oropira kwarahy pe.** We excl spread out our clothes in the sun's rays (to dry).
Am: = remarked: when it rains a bit and stops, we say: kwarahya; kwarahya = -kyma'ẽ.

kwarahy'ağa *s.* shade made in the daytime.
Tenh: kwaray'ağa.

kwarahyahiv *d.* very hot day. *See:* **-akuv, -akuvyg, ara**. *Alt:* **kwarahya**.
Tenh: =.
K: =.
Am: =.
Uru: =.

kwarahyuhua *s.* sun after the rain.
Tenh: =.

kwarakia *s.* west. *Alt:* **kwara, kwarapo'ria**.
Tenh: =.

kwaramandiju'ia *s.* cotton with small bloom. *Alt:* **amandijua**.
Tenh: = regular cotton, nothing special.

kwarapo'ria *s.* east. *Alt:* **kwara, kwarakia**.
Tenh: =.

kwarapo'ri'ia *s.* sunrise.
Tenh: =.

-kwaratã *d.* sportsman or marksman type, one who is good with bow and arrow.
Tenh: =.
Am: =. **Ikwaratã ga = Ipoi hete. Nopiriani ga.** He is a expert shot. = He really has (ability?). He doesn't err.
Uru: =. **Ikwaratã ga. = Ojuka hete ga.** He is an expert shot. = He kills a lot.

kwaratya ***(Am)*** *s.* honey. *See:* **hehira**.

-kwarav ***(Tenh)*** *vt.* untie thread. *Alt:* **-kwaharav**.
Am: remove cord from bow (cf -a'mbog).
Uru: remove cord from bow.

kwarendya *s.* heavy dew. *See:* **yapya**.

kwari'o *adv(?).* echo. **Kwari'o ete ganhi'iğa. = Ahehapukai ra'uva. Ahenhi'iga hoi ojivya; opirĩa.** [HP: Possibly ahehapukaja, but see hapukaira'u.] His talk really echoed. = The spirit of a person's shout. A person's talk went, returning; it slipped.
Tenh: they heard our talk but didn't see us; gave with caus: Ombokwari'ori'o (wind ruffling papers).

-kwari'og *d.* hoarse.
Tenh: =.

kwary'viyhara *s.* log canoe made of topepikyra wood. *Alt:* **-opepikyra**.

kwata'ia ***(Tenh)*** *s.* a small person that Alexandre Tenharim's father saw in the jungle.

kwatia *s.* coati, reddish brown, short-legged animal with long red and black-ringed tail, rat-like face, eats fruit.
Tenh: =.
Am: kwaxia.
Uru: kwaxia.

kwati'g̃wia ***(Uru)*** //kwaxi'vĩa//. *s.* type of honey. *See:* **hehira**.

kwatijahava //occ w i initial//. *s.* writing instrument, e.g., pencil, pen.
Tenh: = could include paper: ikwatijahapA.

-kwatijar *vt.* write. **ikwatijarareheve'ga** he who writes or a student that writes *See:* **ka'atiğa'javuhuve'ea**. *Alt:* **kwatijahava**.
Tenh: =. **Pehe ko ikwatijava'eramo.** You pl are ones who write.
K: said ikwatija'ri when referring to a flowered blouse or table cloth.
Am: = sometimes added the causative: -mbokwatijar; said they write in circles as they do on the chin of a woman: ojiapapa'riva'ea okwatijadn ga.
Uru: =.

kwatijara *s.* writing. **Onhi'ĩ ga kwatijara pe.** He talks to the writing, i.e., he reads. *Alt:* **-endyvakwatijara, -kwatijar**.
Tenh: = also: Omonhi'ĩ hẽa erekovo kwatijara. (She causes it to speak having the writing.).

kwatiranuhũa *s.* 1) underwater creature (quati do fundo).
Tenh: =.
2) small animal with slightly red striping; mouth like that of the armadillo; eats worms, termites, and leaves.
Tenh: = and called it a ka'gwyripeva'ea but it likes the water also.
Am: kwaxiranuhũa or kwaxira'ndia, called it a ka'gwyripeva'ea and described it as having a long nose: iximbuku'ia.

Uru: didn't know.

-kwav *vi.* pass by or from, go beyond, e.g., pass by another, pass beyond desired point as a dress that is too long, drunkenness pass from a person. **Okwavate hẽanhi'iğa ji ve.** Her talk to me really passed by, i.e., I didn't pay any attention or take offence. **Okwa ete ğanhi'iğa nhi pyvõ. Ndoki nhiakaği pe (or jipy'a pe).** Their talk really passed by me. It did not enter my head (or my liver), i.e., I was not affected by it. *See:* **-ahav, -'apekuyvõ, -'apyrahav, -eaporoğita, -hyv, -kuapẽ, -kytyg, -mbe'umoanhan, -nan, -pyvõ, -pombogwav, sht**. *Alt:* **-pondekwav**.

Tenh: =. **Okwavipe hẽa nhi'iği ji ve.** While passing by she talked to me. **Okwa ete ganhi'iğa ji pyvõ.** His talk really passes by me, i.e., I hear a long ways off his loud talk. **Okwa pa hete ga hugwi gareagwyryva.** It all really passed from him, his drunkenness. **Akwavẽi ji.** I passed by directly, i.e., didn't stop. **Ndokwavi nhande koty.** (They) do not pass in our incl direction, i.e., they don't bother to come around to see us (cf -eakwav). **Okwa ore pyvõ.** It passed beyond us excl, i.e., there was food for everyone and lots left over. **Okwa ga hugwi.** It passed from him, i.e., he had dysentery.

Am: =. **Okwa ğa ojopyvõ.** They passed by each other, i.e., some were taller than others. **Okwabm ğa.** They passed, e.g., over each other like in leap frog. **Okwavẽ. = Oatauhu ga.** It passed directly. = He really defecated.

Uru: =. **Ojiroky avujipava. Orokwabm (or orokwam) ore.** The ones (now dead) danced. We excl passed by. **Okwa katu hẽa yrerua. Ikatu hẽakwava.** She passed by well (at the?) dance. Her passing by was pretty.

Usage: 1 //occ w con in form of -ru: -rukwav// [HP: Not likely.].

— *vth.* take and deliver.

Tenh: -rokwav.

Uru: = -rokwav. **Erokwabm ji py'rovo.** Take (you sg) (her) taking my turn, i.e., carry my daughter a ways for me.

Usage: 2 //occ w caus: -mbogwav//.

— *vt.* make pass, e.g., sift, string beads, take shortcut. **Embogwavate ganhi'iğa.** Let (you sg) his talk pass by, i.e., don't take offence at what he says about you. *See:* **-ovahog**.

Tenh: = but preferred to use -yvõ for threading beads. **Ombogwavipe ga hẽanhi'iğa rehe.** He let it pass right away about her talk, i.e., he heard her talk about him but he didn't say anything. **Timbogwavukaryme ti ganhi'iğa.** Let us incl not let his talk pass, i.e., let's listen well to what he says. **Ojuri ga imbogwavi.** He passed it on his neck, i.e., he put on a necktie. **Oromongwa ore ğa pyvõ.** We excl caused to pass beyond them, i.e., we gave beyond (more than) what they gave.

Am: =. **Ombogwa hẽa imonduruka.** She caused it to pass causing it to fall, i.e., she pressed (the manioc) through the sieve.

Uru: =. **Ombogwambogwa hẽa u'ia.** She caused to pass and pass the manioc flour, i.e., she sifted it.

-kwava'eğ̃ *vt.* give, offer, deliver the goods, e.g., a hunter sharing his hunt with those who stayed home. *See:* **-ho, -kwepyg, -ma'ẽ, -pyhyg, -ur**.

Tenh: =. **ikwava'ẽhava** place to buy things; also is the table on which big game is placed and then divided out to everyone **Gweroho ğa ğa ğa kwava'eğa hajiheve'ğa po pe (plus or minus: pejigwarai ti ğa ndehe javo).** They brought them delivering them into the hands of outsiders, i.e., introduced them to others to get acquainted [HP: Doubtful.]; (plus or minus: saying mistreat (you pl) them, i.e., in order for you pl to mistreat them, i.e., betraying them).

Am: = commenting that he kills and shares.

Uru: = commenting the hunter brings the meat, tells everyone it is here: heregwovo i'gwovo (take it and eat).

Usage: //occ w refl: -nhikwava'eğ̃//.

— *vi.* deliver self over in payment (plus or minus: for wrong done), e.g., if someone is hit the culprit goes to that person's brother, apologizes, and pays him a stipulated price; pay wife's brother for death of her children.

Tenh: = explaining as follows: P owes J. K gives money to P and then P gives it to J thus paying him. Then we say: Onhikwava'ẽ P'ga J'ga pe. (P delivers himself to J.) K is then P'ga repykavamo. (K is called the one who acts on P's behalf.). **Ojikwava'ẽ hẽa. Ombohete ga hẽa.** She delivered herself (to her recently deceased husband's brother, taking all her husband's and her possessions in a basket to him and asking him what he wants of it). He will praise her (by putting pretty clothes on her and hair oil on her hair).

Am: = Anhikwava'ẽ ji ga rehe.

kwa'via *s.* little bird with red wings and tail; sings toro tiri tiri kwa kwa.

Tenh: thought of urukwa'via, a bird with a red chest.

-kwavira ***(Am)*** *s.* vine belt. *See:* **-ku'ayvira**.

kwaviteranuhũa *s.* hot, dry summer. *See:* **kwara**. *Alt:* **kwavukuhua**.

Tenh: didn't know.

Am: kwavyteruhua (or kwavuteruhua) for dry summer.

Uru: didn't know.

kwavukuhua *s.* long hot summer. *Alt:* **kwaviteranuhũa**.

Tenh: =.

Am: = and added: **Mbeve po xi kyri nehẽ… iroyxaĝahim…nhande juka ro'ya.** It will delay in raining…very cold…the cold will kill us incl.

Am: =. **O'a pukuhu kwara.** The sun will be born very long, i.e., long hot summer.

kwayhuva //gen occ kwayhupaipe//. *s.* forgotten dream. *Alt:* **-ayhuv**.

Tenh: did not consider it forgotten; used it as a verb also: Akwayhu ji (I dreamed).

Am: not mention if forgotten. **Ore xi kiri ahupa. Axi ji…hepiagi jixira jikwaipape (or jikwaypape). Gwepia ha'uva. Oxi hepiaga. Ahe mongyhyji.** We excl will sleep dreaming. I slept…seeing my sleep my dream. (He) saw a spirit. (He) slept seeing. It makes a person afraid.

Uru: = and mentioned being afraid after dreaming and so decided not go somewhere as he had planned.

-kwepyg *vt.* exchange, e.g., make change in money or trade items; take another's place in work; give a present; reciprocate; respond in like manner. **Akwepy ji nde ve. Kono okwepykwepy pavẽi ojohupe. Po noarõi ti ikwepyge'yma.** I exchange with you sg. Generally all exchange with each other. Perhaps they do not like non-exchanging. **Akwepy ji nde ve u'ia. Po ti ga aerẽ ikwepygi ji ve nehẽ.** I pay (or give?) to you sg manioc flour. Afterwards he will pay me. **Nhukyratiĝa apopyra…akwepy ji ga pe itambere'ia pyvõ.** A thing made of sugar cane…I bought from him with money. **Eho ti ikwepyga ji ve a'ea itambere'ia mondovo ga pe. Ji ndarekoi itambere'ia. Ikwepyhava ahã.** Go (you sg) buying that for me giving money to him. I don't have money. There is not (i.e., I don't have) a thing with which to exchange. **Po ahe ndokwepygi, ĝwenonhuhũ po ga ji ipyhytehea. Oro po ga ahe rapekouhui okovo itambere'ia rehe; ojivyjivy ahe pyri.** If a person doesn't pay, he will keep bringing up (i.e., mentioning) the thing I took for nothing. And he will be on a person's path (i.e., after a person) over the money; he will return and return to a person. **Ji kwepy ga ga pe (plus or minus: ji) ipyhytehea.** He will take my place paying to him the thing (plus or minus: I) took for nothing. **Ekwepy iporavykyve'ĝa pe ĝaporavykyagwera.** Pay (you sg) the workers for their past work. **ikwepyhava (or ikwepykava)** payment in money or trade items **-nhi'ĩkwepyg** answer, respond, reply (but if fighting: -iĝayva) *See:* **-epyr, -ĝita, -ho, -jyi, -nhi'ĩpondekwav, -py'ro, -py'ru, -te**. *Alt:* **-epyg**.

Tenh: =.

Am: use with caus: -mboepyg. **Omboepy ga ga pe. Ombuhu ĝa mbatera ore ve epyramo.** He paid (or gave) to him. They gave things to us excl as payment. **Ojopy'ropy'ro ga na'ẽ. Aerẽ ga hoi oporavyky ga pe.** [HP: Probably oporavykyavo.] He exchanged (work) at first. Afterwards he went and worked for him. **Omondo ga epykavamo.** He gave as payment.

Uru: -mboepyg. **Amboepy ji hẽa pe.** I paid (or gave) to her.

-kwer *tm.* past tense, indicating some thing, state, or action in the past but which still continues or exists. **Japokwera hẽa ombuhu.** She gave a thing already made, e.g., cooked food. **Perope nerembirekokwerahẽa.** There is your wife that you left (i.e., divorced). Compare nerembirekokweve'ea (your dead wife that you left, i.e., your dead wife you had divorced). Compare nerembirekove'ea (your dead wife). *See:* **-gwer, -pyr, -ruer**.

Tenh: = but gave garembirekokwerahẽa for a woman whose husband had died [HP: probably aherembirekokwerahẽa]. **jiapokwera** my thing I don't want any more and am discarding **nhirembirekokwerahẽa** the woman I was to have married (nhirembirekoruamahẽa), but didn't

Am: =. **japokwera = Heahã oapo. Hẽa pe ere: Hẽapoa.** Thing already made = She emph made it. About her say (you sg): It is her thing. **jirugakwera** my past house **tata ra'ukwera (or just ikwera)** the past spirit of the fire, i.e., remains of fire that has burned out (or just: the past thing)

Uru: = changed japokwera to hẽarembiapokwera (the past thing made by her).

-kwerai //-kwerai ~ -gwerai; -kweraj- and -gweraj- prec v//. *d.* tired of, bored, disgusted. *See:* **eee, iii, -mbituv, -piahyr, -piviĝ, -pojy**.

Tenh: = can also mean physical tiredness. **Pekwerai pe.** You pl are disgusted, i.e., don't want to wait any longer. **Ijipykwerai ga.** His feet are tired from walking.

Am: =. **Ikwerai ga ga rehe.** He is tired of (or disgusted with) him. **Aerame ore kwerajamo**

orovaka orojoa. We excl got tired, going back and forth coming. **Ore kwerajamo ka'gwyra rehe. Ji ndajikwerai ka'gwyra…. Nde kweraijahibm. Ndikwerai ga.** We excl are tired of the jungle. I am not tired (of the) jungle…. You are really tired. He is not tired. **Jikwerai ji. = Jipytu pa ji.** I am tired. = I am tired physically. **Ikwerai nhandepya.** Our incl feet are tired (from walking).

Uru: =. **Jikwerajahi ji jiporavykyavo.** I am very tired (of) working. **Ikwerai nhandepy'a.** Our incl livers are tired. (Said when tired from walking.)

Usage: //occ w refl and caus: -nhimbogwerai//.

— *vi.* tired physically as at the end of a day's work. *See:* **-kaĝ, -pytu**.

Tenh: =.

Am: examples given without caus (mbo) for physical tiredness, but gave: **-nhimbogwerai = Anhimbopivĩahĩ ji. Amopivĩ ji hepiaga.** cause one's self to be disgusted = I caused myself to be repulsed. I caused to be repulsed seeing it, i.e., they were playing so long and I got tired to death of seeing it.

Uru: not clear if physical tiredness: **Nhi mbogwerai hete ga ehe.** He makes me very tired of it.

-kweraj- *d. Alt:* **-kwerai**.

-kweratiruahũ *vi.* hurts to recover from a serious illness because, according to belief, it causes another person to die. *See:* **-apo, -ka'ẽ**. *Alt:* **-kwerav**.

Tenh: = and said: Omano pota (wants to die), like game when shot falls down, gets up, and falls down again.

Am: = and gave: **Okwerata'rauhu ji. = Ndakwerakatui ji.** I recovered (badly?). = I did not recover well.

Uru: = and gave: **Akwera gwere ji.** I recovered a bit.

-kwerav //-kwerav ~ gwerav//. *vi.* revive, regain consciousness or health, e.g., plants that revive after long hot summer, regain one's health after a serious illness. *Alt:* **-kweratiruahũ**.

Tenh: = also used it for someone rising from the dead.

Am: = and see remarks under -kweratiruahũ. **Okwera ga nami. Okwerabm gwerĩ. Ohopabm karugwara hẽa hugwi. Koiramehe ihopakatui hẽa hugwi.** He revived, that's a fact. Almost to revive. All the sickness left her. Later it will all go well from her.

Uru: = and see remarks under -kweratiruahũ. **Ndokwerava'javi. Ndogwerekoa'javi te ipajive'ĝa, ahe manoi.** Not recover again. There are no longer any with occult powers, a person dies. **okwerava'ĝa** people who are dying and lose unconsciousness time and time again **Ahe ndokweravi.** A person does not revive, i.e., is not refreshed. (Said of one taking a bath when the water in the river is tepid.)

Usage: //occ w caus: -mbogwerav//.

— *vt.* cure someone physically ill.

Tenh: = also used it for raising one from the dead.

-kwere *vi.* defecate a loose stool. *See:* **-'ata, -tururu**.

kwerupitagũhũva'ea ***(Uru)*** *s.* honey. *See:* **-eapykwaru'nagũhũve'ea, hehira**.

kwi'ĩa *s.* porcupine.

Tenh: a type of rat.

Am: (?) said the monkey y'a was a relative (iru'ĩa) of the kwi'ĩa.

Uru: (?) said it looked like the monkey ka'ia.

-ky'a //-ky'a ~ -ngy'a//. *d.* dirty, black with dirt, colored. *See:* **-kyv, -ngy, -tiĝ, -un, -ypiv**. *Alt:* **-apingy'a, -kytiĝ, -kyti'ngog, -poky'a**.

Tenh: =.

K: =.

Am: =.

Uru: =.

kybyĝa *ono.* splashing sound made by small object falling into the water. **Aerẽ ojika nhakaĝa. Aerẽ puuuu! Aerẽ kybyĝa, kybyĝa!** Afterwards its head burst. Afterwards pow!. Afterwards plunk, plunk! (his brains went as they popped out into the water). *See:* **jimbua, mbau**.

Tenh: =.

Am: preferred tototototom (or tutututum).

Uru: not know.

ky'gwava *s.* comb. *See:* **-anhype'ive'ea, -jakavykyhava**. *Alt:* **-kyv, -ky'vu**.

Tenh: =.

Am: ky'gwava (or ky'vava; their women wear it hanging around their necks. The backing is a small reed with teeth of thorns of the tucumã tree tied with cotton thread which has had the red berry of the urucu plant rubbed on it.

Uru: = said it was an mbaraja'yva apopyra (thing made of the tree mbaraja'yva).

kyhe'ia *s.* the ta'akwara spear cut lengthwise, sharpened, and used for a knife in the Tandavuhu legends. *See:* **-jya**. *Alt:* **itakyhea**.

Tenh: said this was another tribe's word for knife.

Am: = called it a -kytihava (cutting thing); and gave names of other knives: kyi'ia, itapukuhua

(or itapukureuhua), itapukuhu'ia, ito'via.
Uru: prefered kyi'ia; also gave ito'via for small knife.

-kyhyji *vi.* afraid. *See:* **-avur, -eakwar, -hyi, iii, -ja'gwar, -uv, -pojy, -py'a**.
Tenh: = usually: -kyyji. **Jirahẽrahẽ ji jikyhyjiavo.** I shouted and shouted being afraid.
Am: =.
Uru: =. **Okyhyji ga mboja hugwi. Omongyhyji ga…ipiryi pa ga.** He is afraid of the snake. It caused him to be afraid…he was completely startled.

ky'ia ***(Am) (Uru)*** //kyi'ia//. *s.* small knife. *See:* **kyhe'ia**.

kyju'ia *s.* black cricket (grilo-soldado) that comes in the house at night and chirps early in the morning awakening people.
Tenh: = remarked always have these in the house when have corn.
Am: gave instead tukuxi'ria.
Uru: (?).

kyju'iuhua *s.* little green bugs around a light at night.

Kyjukwera'ga *s.* Indians who are relatives of the Parintintin and who live at the headwaters of the Ipixuna; one of their members is Tyvaja'ga. *See:* **-eikwaryngu'a, Kagwahiva**.
Tenh: said they do not have father nor mother, remarking: Mome po ga jihuvi? (Where were they conceived?).

kyky'ria *s.* small green parakeet.
Tenh: =.
Am: gave instead ajurua, akarana, kyrykyry'ia, taraveuhua, nharakaxi'auhua.
Uru: gave instead kyrykyry'ia.

kykyriapepe'ĩa *s.* big black bird of the parrot family (maracanã) similar to the macaw. *See:* **ajuru'ia, kary'ria**. *Alt:* **kykyruhua**.
Tenh: didn't know.

kykyruhua *s.* big black bird (maracanã) of the parrot family similar to the macaw. *Alt:* **kykyriapepe'ĩa**.
Tenh: = live inside tree that is hollowed out almost to the roots.

-kykyuhua ***(Am) (Uru)*** //occ w a- intial//. *s.* red monkey, iga̱wa̱guhũva'ea (a red thing). *See:* **-a'ya**.
Uru: = also gave kaitiga̱wa̱ga.

-kyma'ẽ *vi.* rains, stops and becomes hot. *See:* **-po'og**.
Tenh: rain while sun still shining.
Am: = and said: Kwarahy pe ore ei. (we excl say this about the sun's heat).

kynhohĩ *ono.* sound of biting or chewing. **"Ta'yra te tehe, kynhohĩ," e po ga, ihu'gwovo.** "It's an offspring," he said as his teeth cut easily through the skin. *See:* **-juruka'ru, poro**.
Tenh: to cut off immediately, like a knife cutting a soft banana so that the piece falls off quickly.

kynhytiga̱uhũa *s.* little bug that lives in the dirt and looks like a small karugwaruhua (paca) animal or turtle. *See:* **hene'mbia, kujavu'ria**.

-kypokaga̱uhũ *vi.* rain intermittently.
Tenh: =.
Am: = also gave okyrape'ipe'i.
Uru: =.

-kypyr ***(Tenh)*** *Alt:* **-kupyr**.

-kyr *d.* unripe, e.g., immature corn or new corn that is still soft. *See:* **-evevo, -pyu, -ykwakaga̱uhũ**. *Alt:* **-akyr, a'ynha, -kyruhu, -kyruhuve'ea, -ukyr**.
Tenh: =.
Am: =.
Uru: =. **Ikyrate penemityma; ndixava'ei ve.** Your pl plants are very immature. They are not old yet.

-kyr //also kyra; -kyr ~ -ngyr//. *d.* fat, chunky, stout. **ikyrauhuve'ga** a fat man **jikyrahava** my fattening thing *See:* **-kava**. *Alt:* **-akyr, -apyingyra, -pikyr**.
Tenh: = but preferred omongyrahava referring to the fat of an animal that makes a person fat when he eats it; but also imbokyra'iuhuva'ea or imongyrapyra for fattened animal = ikavateuhuva'ea.
Uru: = saying: O'u hete ga okovo (He eats a lot).

-kyr //-kyr ~ -ngyr; 3rd per//. *vi.* rain. *See:* **amana**. *Alt:* **-kyma'ẽ, -kypokaga̱uhũ, -kyrahi'vi, -kyrapo'a**.
Tenh: =.
Am: =. **Okyrimbo'yvuhu amana.** The rain rained big.
Uru: =. **Oky amana kiro nehẽ.** The rain will rain now.
Usage: //occ w caus: -mongyr//.
— *vt.* make it rain.
Tenh: =. **Omongy amana tata.** The fire caused the rain to rain, e.g., he burned his field and it rained. **Okyrahivuhu.** It rained hard and heavy.

-kyra *d. Alt:* **-kyr**.

kyragwygwava *s.* leaf of the kyragwy'via tree; it is rough on one side and used for sandpapering bows and gourds. *See:* **-ava, ka'a, mu'mbug**.
Tenh: =.
Uru: preferred kyraygwava.

kyragwy'via *s.* tree that has sandpaper leaves (kyragwygwava) and small oblong green fruit

(lixeira).
Tenh: = and added: the fruit of this tree is good but makes the tongue sore, almost making it bleed.

-kyrahava *vt.* ineffective specifically timbó when it doesn't kill fish.
Tenh: didn't know.

-kyrahi'vi *vi.* rain a little and pass. *Alt:* **-kyrapo'a**.
Tenh: didn't know.
Am: gave okyrahi'viuhu but meaning not clear: light rain(?) rained a little and stopped(?).
Uru: gave only ikyrahivuhu or ikyrahibm amana (rained a lot).

-kyrape'i ***(Am)*** *vi. Alt:* **-kypokaĝuhũ**.

-kyrapo'a *vi.* rain heavily and pass. *Alt:* **-kyrahi'vi**.
Tenh: thought of a fat person: ikyrapoa'i hẽa.
Am: gave opo'okahivuhu (stopped raining), okypukureuhu (rained a long time).

-kyrĩ *vt. Alt:* **-pokyrĩ**.
Tenh: preferred ojopykyrĩkyrĩ (children playing).

-kyruhua //occ w i and redupl: ikyikyruhua//. *s.* man's sperm. *See:* **-a'ynha**.

-kyruhuve'ea //occ w i initial//. *s.* soft food, e.g., soft corn, domesticated pig meat.

kyrykyry'ia ***(Am) (Uru)*** *s.* small green parakeet. *See:* **kyky'ria**.

kyrykyry'ia ***(Am) (Uru)*** *s.* small type of papagaio parrot, smaller than karanha.

-kyryrĩ *d.* looped, rolled, e.g., the spiral on a notebook, tapir's curly ears. *See:* **-'atiman, -pokyrĩ**. *Alt:* **-namikyryri'ĩa**.
Tenh: made the remark that it was not good (?).

-kytã *s.* wart, according to belief it is caused on small children because of their playing in the fire.
Tenh: = also gave: **a'ykytãkytahũa** big kernels of manioc flour **ipokytã** knot in a vine
K: preferred -kyta.
Am: = also referred to lumps in corn: **Kavĩ (or Kaĝwi) kytã mombyra. Avaxia ombo'ia kavĩramo. Ombo'i im(b)okytamo kavĩramo.** The corn drink softened (?) the lumps. (They) pounded the corn making the corn drink. (They) pounded causing the lumps as the corn drink. (?)
Uru: =.

kyti *ono.* sound of cutting. **Oro ĝwanha pyvõ reki gwaygwer'o; e po "kyti!"** And (he) cut off a piece with his teeth in the end; "Chomp!" it went. *Alt:* **-kyti**.
Tenh: thought of wood rubbing wood as a tree is blown back and forth by the wind.

-kyti *vt.* cut, circumcise. *See:* **-'apin, 'apo'og, -'ar, 'atahar, -'aty'vog, -aygwe'rog, -'gwy'rog, -gatyrõ, -hav, -hog, ja, -kopir, -kuihog, -kwahavondog, kyti, kyu, -ndohog, paĝ, -pehe'oĝ, -piavondog, -pin, podo, -por, -pun, putaraĝ, -vyg**. *Alt:* **-kytihava**.
Tenh: =.
K: =.
Am: = cut self, hair.
Uru: = same as am.

Kytiapẽi'ĝa *s.* Indians, relatives of Parintintin. *See:* **Kagwahiva**.
Tenh: preferred Pytiapei'ĝa; Alexandre said his father told him they were relatives of the Parintintin that lived on the Maici River and that they all died.

-kytiĝ *d.* without coloring, white. **gapykytiĝuhũ** foot white with cold *See:* **-aimbityryg, -kakãi, -un**. *Alt:* **-ky'a, -kyti'ngog**.
Tenh: =.
Am: said it meant clean. **Ikyxiĝuhũ jipya. = Ndiky'ai jipya.** My foot is clean. = My foot is not dirty.
Uru: for gapykytiĝuhũ gave tiĝahĩ gapya (his foot was very white).

-kytihava //occ w i initial//. *s.* cutting instrument, e.g., scissors.
Tenh: = but preferred to be specific: itakyhea (machete), yvakytihavuhua (saw).
Am: = gave kyi'ĩa, kyhe'ia.

-kyti'ngog *vt.* soap down and wash off dirt. *See:* **-hei, -potuka**. *Alt:* **-pikyti'ngog**.
Tenh: said when it rains on a person and the person arrives white (?).
Am: **Okyxi'ngo hẽa ipe'emuhũ… (a)kamba'jyva.** She cleaned (?) heating a lot (?) … the arrow. **ikyxi'ngoga hẽapira** cleaning (?) her clothes **Jypivuhu jipya. Kiro ji hoi y pe ikyxihoga. Tahei jipya.** My foot is black (or dirty). Now I go to the port to remove the dirt. I want to wash my foot.
Uru: okyxi'ngo ga.

-kytyg *vt.* rubbing motion such as used in grating. *See:* **-hyv, -pin**. *Alt:* **-kytyhava**.
Tenh: = or polishing as in the making of beads from the seed of the tucumã tree by rubbing the seeds on a rock.
Am: =. **Okytykyty ga tata'yva tambo'adn… hendy xiro.** He rubbed (actually twirled) the firestick, saying it's for it (the sparks) to fall…it lit now. **Okytykyty ga ita'ia pyvõ.** He rubbed and rubbed it (a knife) with a stone (to sharpen it?).
Uru: =.

-kytyhava //occ w i initial//. *s.* grating instrument.
Tenh: thought of rubbing tucumã on a rock

when making beads.

kyu *ono.* sound of cutting. **"Kyu, kyu," imondoi ĝa koa rupi.** "Whack whack." they (cut) causing it to go around this. *See:* **-kyti**.
Tenh: didn't know.

-kyva *s.* louse (piolho). *See:* **poti'ngia, tavuhua**. *Alt:* **-kyva'yruhua, -ayrenupuga**.
Tenh: = and said when have lots of lice: Ndeky nde (You sg are licey).
K: = and made the remark: ndeky a (you sg actually are licey?) or ndeky'a (you sg are dirty?).
Am: = and had given this for -apingu'ia (dandruff); said the tapir's lice (-kyva) is called jatevukuhua (or jatevuguhua) (big tick). **Ikyranuhũ ji.** I have lice in a big way.
Uru: = and said the white worm-like things in termite nests are called by this term: **Omombu ji kupi'a; Amondurunduru ji ikyva.** I perforated the termite next; I caused to fall and fall the white worm-like things.

-kyvapi //-kyvapi ~ -kyvyapi//. *vi.* to be well behaved, not talk badly about others, calm, quiet; whereas in the negative (ndokyvapi ~ ndokyvyapi) refers to one who can't sit still, always on the move, e.g., children who run here and there. *Alt:* **-yvyapi**.

-kyva'yruhua *s.* knots or growths (quirana) on hair from using hair grease and washing hair in cold water. *See:* **-'ava**. *Alt:* **-kyva**.
Tenh: =.

-ky'vu *vt.* take out lice from the hair. *See:* **-ekyi, -ho, -'og, -ur**. *Alt:* **ky'gwava**.
Tenh: =. **Ojoky'vu okupa.** They de-liced each other being two of them.

ky'ynha *s.* pepper or any hot plant used to season food. *See:* **-ajahiv, mandi'oga rya**.
Tenh: =.
K: =.
Uru: said it was tajahi.

M - m

ma //emph: mahã//. *q.* a general question word: which? where? **Ma re po ti apo'ru nehẽ?** Which one of these will I use? **Ma rupi?** Which way? Through where? By what means? *See:* **gara, mome, nurã, te'e**. *Alt:* **ma'ĝa, maname, manamo, marã, maramomi, maraname, marananime, maranime, maranuhũrame**.
Tenh: = also a question word that can even proceed other question words. **Ma te!** Which really!, i.e., I don't know the answer to your question (cf te'e). **Mamai gara ĝwino?** What is this?!, i.e., what kind of a musical instrument is this? **Mahã ra'e?** Which one (did you want)? said of items on a bench from which to choose **Ma gara ĝa omondo ĝa pe naerũ?** What did they give to them, then (since they had nothing to give)?
Am: =. **Mahã nde erepota? Koha ji apota.** Which emph do you sg want? This emph I want. **Mahã po xi apo'ru nehẽ? Koha ji apo'ru pota.** Which emph will I use? This emph I want to use.
Uru: =. **Ma rupi hẽa hoi?** Through where did she go? **Mahãva'ea po ikatu nde ve? Ere ji ve a.** Emph which thing is pretty to you sg? Really tell me (you sg). (expression given when asked for the meaning of manamo)

ma'am *vt. Alt:* **-pa'am**.

ma'ẽ //Const 2: -ma'nh-//. *vi.* return to activity. 1) awaken, open the eyes, e.g., awaken from sleep or from having eyes shut. **Oma'ẽma'ẽ nhandepiky'ria ra'e!** Already our incl fish are awakening, i.e., they have opened their eyes! (they were supposed to be dead) *See:* **-ko'ẽ, kwara, -kwerav**.
Tenh: =.
Am: =. **Terembovavaki ga. Oma'ẽ xi ga nehẽ. Oxi pukuhu ga. Noma'ẽi ga.** Don't (you sg) shake him. He will awaken. He sleeps a long time. He did not awaken.
Uru: =. **Oki pukuhu ga. = Noma'ẽa'uvi ga. Koemame po xi ga ma'ẽi nehẽ.** He sleeps a long time. = He doesn't have the courage to awaken. Tomorrow he will awaken.
2) see. **Paivo ihoi nhima'ẽa.** I can see far off. *See:* **-eha, -epiag**. *Alt:* **-ma'ẽkoahiv**.
Tenh: = and gave with caus: -moma'eĝatu (cause to see well).
Am: =. **Irupeuhu ihoi nhima'ẽa. Ikatu jireakwara ihohava…. Irupe jireakwara hoi.** A long way it went my sight. Pretty the going of my eyes….A long ways my eyes went, i.e., I can see well.
Uru: =. **Oma'eĝatu ga hepiaga. Ikatu**

gareakwara. Gwepia katu ga. He awakened well (or His sight was good) seeing. Pretty were his eyes. He saw well.

3) //3rd per// fat melting. *See:* **-kir, -pag, -pav**. *Alt:* **-ma'ẽkoahiv**.

Tenh: (?) for fat melting preferred -kotĩ with refl: Onhikotĩ ikava.

Am: =. **Oxiruhu ikava. Epe imoma'ẽavo. Ore imondoi tata pype imbukupa imoma'eamo.** The fat is sleeping, i.e., solid. Heat (you sg) it causing it to awaken, i.e., melt. We excl put it in the fire heating it causing it to melt.

Uru: =.

-ma'ẽ //Const 2: -ma'nh-//. *vt.* parcel out items to others, e.g., food; negociate in the sense of selling and buying. **ima'ẽhava** presents (that they brought) *See:* **-'ẽ, -karakatu, -kokwahav, -kwava'eg̃**.

Tenh: =. **ima'ẽhava; mbatera oma'ẽ** place like the market where people sell; things (they) sell

Uru: =. **Okwaha ga tavijaramo. Oma'ema'ẽ ga mbatera.** He knows (hows to handle things) as a chief. He divides and divides out things (to explain how the chief knows how to divide out the game that was killed).

-ma'ẽkoahiv *vt.* bug someone, cause another to be hurried, impatient, irritated, bothered, unnerved.

Usage: //occ w refl: -nhima'ẽkoahiv//.

— *vi.* irritable, vexed, restless, hurried, impatient, bothered. **Nanhimaẽkoahivi hẽa gajehe'oga rehe.** She does not get upset (or impatient) when he (the boy) cries. *See:* **-ag̃atar, -a'ngi, -maran, -pytu**.

Tenh: = generally preferred -mbaekwahiv. **Nanhimbaekwahivi ve ga pe me.** He did not get impatient with you pl yet.

K: =.

-'mag̃ *d.* big, long. *See:* **-puku**. *Alt:* **-ka'mag̃uhũ, -po'ymanuhũa**.

-'mag̃ //occ w caus: -mo'mag//. *vt.* reproach, accuse, make sorry, sadden, startle, frighten, e.g., accuse of slander; according to belief a man can amaze or surprise his wife so that she is afraid and loses weight. **Omo'ma ga hẽa.** He accused her. **Amo'ma ji nhinhi'ig̃a. Amo'ma ji ga javo.** I startled with my talk, i.e., without meaning to I told it. I startled him saying it. **= Nduvi po gapira. Ohyhyi ga. Omongyhyji ga.** = His skin did not reside, i.e., he had goosebumps. He shook. It made him afraid.

Tenh: gave just the idea of shock or surprise at news one hadn't heard before, equating it with -piryi (with caus: -mombiryi).

Am: didn't know.

Uru: gave idea of afraid, giving: **Omongyhyji ga; Ipiryi pa ga.** It made him afraid; He shook all over.

Usage: //occ w refl and caus: -nhimo'mag̃//.

— *vi.* reproach self, reprove, repent, e.g., after a drunken night of murder the question arises within oneself: why did I do that? I'm ashamed now, no one talks to me. **Anhimo'ma ji.** It wasn't for me to tell; it just slipped out; I shouldn't have told it. *See:* **- jar, teuhu**.

Tenh: would not give it with reflexive.

ma'g̃a *q.* who?

Tenh: = also gave: **Ma gara ndehe?** Question what you emph, i.e., who are you? (indicating want to know either your name or moiety, i.e., whether mytunangwera or taravea)

Am: preferred either mo'g̃a or mu'g̃a. **Mo'g̃a gwereko jara? Answer: Heahã gwereko.** Who has some? She emph has.

Uru: =. **Ma'g̃a uhu? Answer: Ma'g̃a po? Ma'g̃a po ga pevo?** Who came? Answer: Who was it? (indicating I don't know) Who is he over there?

mahã //emph form//. *q. Alt:* **ma**.

Tenh: =.

Am: =.

Uru: =.

maimi *part.* positive, that's sure. *See:* **a'iti**.

Tenh: say this when don't believe it is true or when it is not certain and use the expression: A'iti po maimi?

Am: said it was the same as namia(m) which seems to mean positive (see namia(m)).

-maino //occ w rehe//. *vi.* take care or watch over, e.g., take care of a child so that he does not get hurt. *See:* **-'a'ngu, -ehapyteramo, -epiag**.

Tenh: = also added it can be said of a couple who are jealous of each other, watching each other's every move (see -akate'ym, -pota).

Am: = said it was the same as: Gwereko katu hete ga ga; ndogwerekota'rauhu ga. [HP: should be ndogwerekota'rauhui.] (He took care of him very well; he did not take bad care of him.).

Uru: =. **Omaino ga tayri'ga rehe.** He took care of the boy.

makurakura *ono.* call of the hukuva'ia bird.

mama'epiangwera *s.* seed of the potato mamba'ea.

Tenh: =.

-maman *vt. Alt:* **-man**.

-mama'ndog *vt.* unroll. *Alt:* **-man**.

Tenh: = e.g., unroll string from an object that it is tying.

Uru: =.

mamanga'ia *s.* bee that looks like a wasp, has honey in big trees. *See:* **hehira**. *Alt:* **mama'ngauhua**.
Tenh: mentioned that a bee like this one has no stinger and the children play with it.
Am: gave mamanga.
Uru: = called it a wasp.

mama'ngauhua *s.* big black or yellow mamangaua bee that has no stinger nor honey. *See:* **hehira**. *Alt:* **mamanga'ia**.
Tenh: made no distinction between this bee and the mamanga'ia.
Uru: = it has honey which they do not eat; it is like a wasp.

mamba'ea *s.* potato taioba; according to legend it is the navel of Gwaiviga. *Alt:* **mama'epiangwera**.
Tenh: =.
Am: =.
Uru: =. **Orotỹ…piraãahim.** We excl plant (this)…it is red.

-man *vt.* grasp or grab with both hands. **oponhimama** shriveled-up hand *See:* **-pyhyg**. *Alt:* **-poapyman, -poman, po'ymanuhũa**.
Tenh: =.
Uru: =.
Usage: //dupl: -maman//.
— *vt.* enroll, roll up or around, e.g., roll a cigarette. *See:* **a'ĩ, -'apypevan, -ka'ru, -pyryrym, -tyv**. *Alt:* **-kupymaman, u'imaman**.
Tenh: = and gave as an example a vine winding around a stick (see also -ypyvan). **Onhima'ndi ga o'ama.** He folded his arms (on his chest) standing.
Am: = and used this term to describe the spiral wire on a notebook (omamaman herogwovo).
Uru: =.

maname *q.* when? at which time?
Tenh: = can also be used as a statement to indicate a length of time. **Maname nde ruri nehẽ? Answer: Manamehũ po ti ji ruri nehẽ.** When will you sg arrive? Answer: It will be many days before I come. **Maname ji reni nehẽ.** I'll sit here a long time writing this. **Manamenameuhũa rupi ga ikwahava'javi ga pe.** Time and again he brought this to their remembrance. **Manamename'ĩ ga ji pyhypyhygi.** Time and again they grabbed (caught) me.
Am: =. **when asked: Maname po xi ga hoi nehẽ? answer was: Koi'irame(he) po xi ga hoi nehẽ. Oho gwerĩ ga.** When will he go? Answer: A little later he will go. He is almost to go.

manamo *q.* which one?
Tenh: =. **Manamo? (asked by someone who did not see who had passed by)** Who was it (that passed just now)? **Manamo pe? (asked of someone that one cannot see, could be only one person there)** Who are you pl? **Manamo nde naerũ? (asked of one unknown to questioner; or questioner is wanting to know occupation, etc., of that person)** Who are you sg, then? **Manamo nhande nde?** Which one of us incl are you sg? **Manamo pe poro penhi'iga ji ve? (asked of one who is speaking without being seen)** Who are you pl that is talking to me?
Am: gave instead (or to explain meaning?): **Marã nde erepota hete? Answer: Koha.** What (how) do you sg really want? Answer: This emph.
Uru: gave instead (or to explain meaning?): **Mahãva'ea po ikatu nde ve? Ere ji ve a.** Which thing is pretty to you sg? Really say (you sg) to me. **Manamo ji apota? (given as a rewording of question put to him)** How much (money) do I want? (or What amount, which sum of money do I want?)

mandi'oga *s.* manioc potato. *See:* **-aytigũhũve'ea, kara'ia, nhamombyra, -pyra, u'ia, -u'uma**. *Alt:* **mandi'ogarya, mandi'yvakã**.
Tenh: =.
K: =.
Am: mandi'oka ~ mandi'oga.
Uru: mandi'oka ~ mandi'oga; and commented it was one of the plants that came about because of the burning of the old lady Gwaiviga.

mandi'ogarya *s.* tucupi juice of the manioc mixed with peppers, garlic and other spices and allowed to sit for aging, later is used as a seasoning on cooked food. *See:* **ky'ynha**.
Tenh: mandiogya is the water that drains off when the manioc pulp is squeezed.
Am: mandi'ohya (or mandi'oka hya) juice of the manioc.

mandi'yvakã *s.* plant of the manioc, the stock. *Alt:* **mandi'oga**.
Tenh: =.
Am: =. **Mandi'yvakã kiro ore itymi.** We're planting manioc now.
Uru: = and made a remark that her sons were planting mandi'yva and making nanongara rapyja (such a thing's house?).

mangagwara ***(Tenh)*** *s.* fish. *See:* **piavyhy'ia**.

-ma'ngo(g?) *vt.* make pleasant, take away the ugliness, e.g., a new dress makes the wearer prettier than the others who still have old clothes.
Tenh: =.

Usage: //dupl// used to placate, e.g., making over a child who is angry or crying until he is happy and thus pretty; or causing peace between those fighting.

— *vt.* **Oma'ngoma'ngo ga ga ga monhyromo imohiĝatuavo onhi'iĝa ga pe.** He calmed him, causing him to be tame, setting right his talk to him. *See:* **-gwev, -te'var**. *Alt:* **-magᷝ**.

Tenh: =. **Onhoma'ngo hete ĝa okupa.** They made each other very pretty (man and woman).

Am: =. **Oma'ngoma'ngo katu ga ga. = Nombojehe'opotari ga ga.** They calmed him well. = They did not want to cause him to cry.

Uru: =. **Oma'ngoma'ngo ga ga. Onhimonha'nga ga.** He calmed him. He was angry.

-ma'nh- *vi. Alt:* **ma'ẽ**.

-ma'nh- *vt. Alt:* **ma'ẽ**.

-mano *vi.* die, to make it clear that a person died: -mano katu (died well) or -mano ji (die temporarily); can merely mean unconcious and may or may not be expressed with -pota -mano pota (want to die). **Omanomba po gareakwara; kagᷝwitĩa i'gwovo heakwamano pa ga.** His eyes completely died; drinking the liquor he completely eye-died, i.e., he can't see any more he is so drunk. **Omano gᷝwerĩ. Ahera'uva opytu(a) hete. O'a ji rehe nhimanoagᷝwama.** He's about to die. The person's spirit really breathes (pants?). My future death has fallen on me. **Nanime nhimanoa retygi. Tyhkh, tyhkh meu coração.** At this instance my death tugs at me. (?) Thud, thud my heart. *See:* **-a'uv, avujipava, -mbarapo'ru, -pav**. *Alt:* **-manoahiv, -pymano**.

Tenh: =. **ahemanoagwera; ahemanohava; omanove'ĝa** a person's corpse; thing that caused person to die; dead people **Uhu omanoa ga pe. Igwavate kirogᷝwe ga pe.** His death came to him. Passing away now for him, i.e., he's dying now. **Igwavate ahe manomo.** He is dying (indicating he's passing away).

Am: =. **Imanoi upa. Imano, oro'e ore mbatera manoa pe.** It died being there. It died, we excl say about the death of plants.

Uru: =.

Usage: //repeated: omano omano//.

— *vi.* used of a fever that one of occult powers brings on a killer by taking the bullets from the victim's body and cursing them; priest praying. *See:* **-moragᷝwana**.

Tenh: = could be someone else besides the priest praying.

Uru: claimed he didn't know this, saying: **Ndahepiagi…ndogwerekoa'javi te ipajive'ĝa…ahe manoi. Ahera'uva = ahe omano** I did not see it…there are no more ones with occult powers…a person dies. A person's spirit = a person dies.

-manoahiv *vi.* die temporarily, be unconscious. **omanoahivuhu** an attack like an epileptic would have *See:* **-kwerav**.

Tenh: thought of having the really bad ear ache he had had before being medically treated.

Uru: (?) his remark was unclear: ndokwerava'javi (not again recover) as he had just been talking about the omano omano term and the ones with occult powers dying.

-manonoa //occ w recipr: -nhomanonoa//. *s.* term used by members of a moiety for each other, covering all terms as covered by -irũa. It is possibly the opposite of ambotehea. *See:* **-'e'yja, -kwãi**.

Tenh: preferred -nhomonana and said it was the term used by those of the mytũa moiety to those of the kwandua moiety; called his jajimembyra by this term.

-ma'õ *s. Alt:* **-pa'õ**.

-ma'ogᷝ //sometimes occ w caus: -moma'oma'ogᷝ with same meaning//. *vt.* do intermittently, e.g., work every other day or so; whereas in the negative: work everyday. **Omoma'ouhũ ga gwa'yra'ga.** He favored some of his children, the others not (?) **Omoma'ouhũ ga onhi'iĝa.** He spoke some things right, some wrong. **Omama'ouhũ ga mbatera.** He placed the bags (in a circle) with spaces between them. *See:* **amomehevi, kotihĩ, -pa'õ, -pokagᷝ**.

Tenh: do not use as a verb alone; preferred -pa'õ. **Oporavykypa'õpa'ouhũ.** (He) worked every other day.

marã *q.* how? *Alt:* **maragᷝatu, maramomi, maraname, mara'ngu, maranime**.

Tenh: = remarked that when a person asks marã? of him, he will answer: Nahã ti ereko… (Like this you sg are…). **Marãi nde?** What did you sg say? **Marã hẽa manoi?** How did she die? (asked because he was not there at the time) **Maranuhũ pe euhu ji ve?** Why did you speak badly about me?

K: =.

Am: =. **Marã nde rekoi imbojamboja?** How are you sg (sewing? blaming?) **Marã nde erepota hete? Answer: Koha.** How (Which?) do you really want? Answer: This one.

Uru: =. **Po marã po garera?** What (or How) was his name? (Said when trying to remember his name.) **Marã ga ndopukai?** How come he

does not smile? **Marã po nhande rekoi a'ero?** How will we incl be then?

-maraĝ *vt. Alt:* **-paraĝ**.

maraĝatu *qret.* how exactly is it? **Maraĝatu ti tareko ko'emame a'ero? (Said trying to resolve something.)** How exactly will I be with it in the morning, i.e., what will I do? *See:* **garakatu, -kwahav**. *Alt:* **marã, mara'ngu**.

Tenh: =.

Uru: =. **Maraĝatu garera?** How exactly was his name?

maramomi *q.* how many? how much? **Maramomi hehe? Answer: He'yi hete hehe. or Xu'ĩ hehe.** How much (money) is on it, i.e., what is the price? Answer: A real lot is on it, i.e., it is expensive. or A little is on it, i.e., it is cheap. **Maramomi re ko ĝa hoi ikwehe'i?** How many people went the other day? *See:* **-e'yi**. *Alt:* **marã, maranime**.

Tenh: =.

K: =.

Uru: = when asked, held up 5 fingers. When asked: Momi? (Amount?), he answered: Maramomi po. (Who knows how many.) Mokoĝatu orerera (Two exactly our excl names).

marana *s(?).* upset, nervous, on the brink of tears especially when a relative dies, unable to take it, succumb. **Pevo po ti marana manoi nehẽ. = Ndojikogi ga ojihe.** There succumbing he will die. = He doesn't have confidence in himself. *See:* **-eahy, -e'o, -jehe'o, -ma'ẽkoahiv, -miranam, -pytu'ar, -tiririg**. *Alt:* **mara'ngu**.

Tenh: = usually refers to one being sick.

Usage: //occ w neg and sometimes w refl: -nhimaran-// manage to win out in this life, succeed, make a name for self; not sick.

— *vi.* **Nanhimarani ji. Ji ajiko ji ijihe.** I succeeded. I have confidence in myself.

Tenh: = generally means: keep one's date and arrive well, i.e., not sick. **pe(nhi)marane'ymame** while you are not sick, when you haven't succumbed **imarane'ymipyra'javete** just as if it had never happened to him, e.g., just as if he had never been crippled, etc.)

Am: =. **when given: Ohoa'u ga, he gave: = Namaranite ga okovo.** He went confidently. = he really was successful (?) (or not sick?)

marаname *q.* how is it? how come? why? *Alt:* **marã**.

Tenh: =. **Maranuhũrame po ĝa ore mondoi?** Why in the world (or How come) did they send us excl (here)? **Maraname hẽa houhui? Answer: Oho tehe hẽa.** Why did she go?! Answer: She went for nothing

Am: =.

Uru: =. **Maraname ga nomondoa'javi?** Why doesn't he give any more?

marananime ***(Tenh)*** //marananime ~ maranime//. *q.* what? demanding specifics, e.g., what size of a dress? how deep? What time or day? **Marananime po ti ga ga renohemi nehẽ?** What day will he take him out? (or How long will it be before they take him out?) *See:* **maranime**.

mara'ngu //occ w const 3 form of verb//. *qret.* indicates uncertain or unbelieving attitude. **Mara'ngu po hẽa nde aromo no?** Who knows if she'll like you too? *Alt:* **maraĝatu**.

Tenh: =. **Mara'ngu po ga onhimohiĝatuavo?** Who knows if he will get well?

Am: =. **Mara'ngu po ja'gwara ga u'ue'ymamo?** Who knows if the ocelot didn't bite him?

Uru: =. **Mara'ngu po ga hepiaga mbiara mo?** Who knows if he saw some game? **Mara'ngu po hẽa ogwovo nehẽ? Ndohoi po hẽa…. Nomondoukari ĝa ahe.** Who knows if she will go? She will not go…. They do not send a person.

-mara'ngu *d.* uncertain attitude indicating weakness, unreliability, lack of determination, e.g., slow worker, one who doesn't fight back. *See:* **-marana**.

Tenh: (?).

maranime *q.* how much? what size? how many? What hour? *Alt:* **marã, maramomi**.

Tenh: = but also gave marananime. **Maranime ti ipukua nehẽ?** How long will it be? (Said while measuring the length.) **Maranime ti ga ruri nehẽ? Answer: Mbohapyrate ti ji kiri nehẽ.** What day will he come? Answer: A few days (3+?) I will sleep, i.e., in a few days he will come. **Maranime nde ga repiagi? Answer: Nanime.** When did you see him? Answer: At thus time. (Said while pointing to the location of the sun.) **Maranime po ti ji imondoi itambere'ia pe me nehẽ?** How much money will I give to you pl?

Am: = when asked: Maranime? Replied: Maranime ga hoi? Cedinho ga hoi. (When did he go? Replied: Early he went.).

Uru: when asked Maranime? replied: Marã po he'yja? He'yi embuhu ji ve. (How much? replied: Give (you sg) me much.).

maria ***(Tenh)*** (~ mbaria ~ mboria). *Alt:* **mboria**.

matakwa'ĩa *s.* bird (aracuã).

Tenh: motakwa'ĩa ~ mutakwa'ĩa and remarked it

was like the jacu bird.
Uru: (?).

matera *s. Alt:* **mbatera**.

materanuhũa *s.* big fish at bottom of river (piraíba).
Tenh: = a fierce and frightening fish: bicho d'água.
Am: = and also gave takape ja'gwaruhua (see -akape).
Uru: = and gave ypypeva'ea (a thing of the water), saying it had a big mouth.

matetetirũa'iuhũ *d.* buy several small items mixed, e.g., milk and needles. *Alt:* **-tetirũa'iuhũ**.
Tenh: =.

-matetym *vt.* plant.
Tenh: =.

matetyma *s.* whatever has been planted, e.g., seeds, stock of the manioc. *Alt:* **-emityma**.
Tenh: preferred the verb form.

mau *ono.* sound of cat meowing. *See:* **g̃wao**.

maymbeve ***(Tenh)*** //~ mymbeva//. *adv. Alt:* **-hymbaipe**.

-mbag *vt. Alt:* **-pag**.

Mbahira *s.* legendary figure, also known as Ypiarambyra, who lived in rocks, and to whom are attributed many mischievous pranks, the making of mosquitoes, the arranging of women to have babies instead of men.
Tenh: prefer: Mbaira, and declared Mbahira was not related to Ipiarambyra'ga (Ypiarambyra'ga), but instead is of another tribe (i.e., a different group). Mbarupa'ia is another tribe (group) as well. Mbahira atagwera (Mbahira's feces) is a stone. A Tenharim man whose Brazilian name is Manoel João, is referred to as Mbaira'ga.
Uru: gave following: **Avujipava ga repiagi po rimba'e…he'yjuhu, ei g̃a, ja'gwy.** Our dead relatives saw him a long time ago…they were many, they said, no kidding.

Mbahira atagwera *s.* hatchet head or stone axe head that according to legend Tupã throws from the sky when angry with people. *See:* **-jya, Tupãjya**.
Tenh: a blue rock 3" to 4" long or white 2" long, a plaything his father gave to them.
Am: never saw this.
Uru: hesitated and then said an old field or basket (pandeira) …Kagwahiva'g̃a apoa, ei ore (things of the Indians, we excl say).

Mbahiranohombogwerahava *s.* large tree whose leaves when mashed and mixed with water are reportedly good as a drink or bath for fever. *See:* **mohag̃a**.
Tenh: Mbahiranhohombogwerahava, remarked that this was when Mbahira wanted to die and revived.

-mbai *asp. Alt:* **-pav**.

mba'ia *s.* little girl, vocative mba'i. *See:* **kui'ia**. *Alt:* **-a'mba**.
Tenh: = and can call a small baby: pita'ngia.
Uru: (?).

mbaigwe *adv.* take a long time, cover a period of time, long time before. **Mbaigwe g̃a hoi.** It took them a long time to get there. *See:* **-hymbaipe, ikwehe, nanime, -pykopy, ymya**. *Alt:* **mbaipo, -mbegwe**.
Tenh: =.
Am: preferred mbeve. **Ombokwara'ara'ja'ja ga…mbeve ga xave'ga.** [HP: Possibly ombokwara'ara'aa'ja'ja.] He caused many suns to be born again and again…he took a long time (to become) an old man. **Mbeve po ti ga kiri.** It will take him a long time to sleep, i.e., he will not go to bed early as he never sleeps.
Uru: preferred mbeve. **Mbeve po xi ore hoi nehẽ.** It will be a long time before we excl go.

mbaipo *adv.* for a long time, indicates a long time before an action. **Ji mbaipo nanhiaroĩ.** For a long time I haven't liked myself, i.e., the way my hair is cut. **Mbaipo ko g̃a hoi.** It was a long time before they left. *See:* **-pykopy**. *Alt:* **mbaigwe**.
Tenh: = saying it could be used to indicate a long time to do something, e.g., it took him a long time to dress; but also said it was in the same class of time words as kako, rimba'e (many years ago). **Nahã ore rekoi mbaipo.** Thus we excl were a long time ago.
Am: seemed to indicate it was one of the time words indicating many years ago. **Nahã ore ve…mbaipo…hako.** Thus it was for us excl…a long time ago…a long time ago.
Uru: = and combined it with time words such as ymya meaning a long time ago. **Anhi'imbukuhu ji.= Mbaipouhu ji imombe'upavi kako. Nderemoka'nhymi ko xi…poro ko mbaipo ji ei (ei ore) pe me.** I talked a long time. = A very long time I told all a long time ago. Don't (you sg) forget…that which I took so long to say (we excl say) to you pl. **ndakarugwari mbaipo emo** I was not sick a long time ago, a long time ago. **Mbaipouhu ko ga ruri.** It took him a long time to come, i.e., he only came in the afternoon. **Mbaipo po xi ji hoi nehẽ.** It will be a long time before I go.

mbaira'yvuhua *s.* big gourd (jamaru cuia) that grows on a tree and can be used for a water container. *See:* **-ekyihava, -jarahava, y'a**.
Tenh: gave mbaira'a and said it was a vine.

Mbajahua *s.* legendary character in story who stole an Indian boy and was later captured. *See:* **Ypiaramyra'ga**.
Tenh: = also called Mbajau'ga, an Atlas-type man, who when someone grabbed him and said his name, he'd say it was someone else and they'd let him go. Ipopoakarahi ga. (He was very strong.) (see Pejogwauhu).
Uru: (?).

mbakupa'ia *s.* big white fish with small scales (piratapioca). *See:* **pira**.
Tenh: called it the tucunaré fish.
Uru: (?).

mbakupay'va *s.* fruit of the mbakupa'yva.
Tenh: =.

mbakupa'yva *s.* tree that has copaíba oil in it which is used in medicine by manufacturers.
Tenh: preferred mbakupayva'yva.

mbapava *s.* end, last. **amana mbapava** end of the rain *See:* **-ahyg**.
Tenh: =. **mbapagwera** the youngest of one's children **Korojate mbapavamo.** Today is the last day. **iku'a mbapava (or nharukaĝa mbapava)** the meat between the hip and ribs which has no bones
Am: =.
Uru: = repeated amana mbapavera (or mbapagwera).

-mbaragwahav //occ w h-ehe//. *vi.* know, recognize, distinguish, differentiate, perceive, discern. **Eki ĝa nombaragwahavi ĝwembireko'ĝa ndehe.** But they did not recognize their wives (they had been gone so many years). **Ahe mbaragwaha ko ki'ga ko hakate'ỹ.** [HP: ombaragwaha?] A person perceives that that man is stingy. *Alt:* **-kwahav, -ukwahav**.
Tenh: =. **Ndajiukwahavi. A'ereki ga nombaragwahavi ji rehe.** I did not appear obvious. Because (explanation) he did not recognize me.
Uru: =. **Ambaragwaha ji hehe. = Akwaha ji i'ara.** I know about that, i.e., recognize that. = I know its outsides, i.e., its appearance.
Usage: 1 //occ w caus: -mombaragwahav//.
— *vt.* cause to recognize, understand or know what another person is doing or making, e.g., a hunter that comes into an area often causes the game to recognize him and so it flees. *See:* **-ĝita**.
Tenh: =. **Ahe mombaragwaha hete ore poravykyrame ga pe.** It causes really people to know (about us, what kind of people we are) when we excl work for him.
Usage: 2 //occ w refl and caus: -nhimombaragwahav//.
— *vi.* use in the same way and apparently with the same meaning as -mbaragwahav without the refl and caus.
Tenh: =.

mbaragwara *s.* swear word of some sort, e.g., fool, idiot, wild as opposite of -pyuhu (weak); also said of a radio that is being played really loud. *See:* **eee, ejugwe, ranuhũ, -tagwa**.
Tenh: an apparition that looks like a man; the characters in the Tandavuhua stories called each other this.

-mbaragwete *d.* spirited, energetic, on the verge of being wild or belligerent.
Tenh: the opposite: about to die.
Uru: (?).

mbaraja'yva *s.* black tree that looks like the pytema, used to make flutes formerly but is now used to push spent cartridges out of the shotgun barrel; according to legend a dead person's legs were described as looking like this tree.
Tenh: the Brazilians call this marajá, a black hard wood.
Uru: the comb ky'gwava is an mbaraja'yva apopyra (thing made out of mbaraja'yva).

-mbaraka *vi.* sing different songs to call the animals from the heavens as one with occult powers does in his tokaja house; usually the singing was done with the head of a raid victim. *See:* **jiru'a, -mby'yi, yrerua**.
Tenh: what was done on the tape recorder, and one doesn't blow in a bottle, therefore claimed this was different than -mby'yi; made no reference to occult powers, etc.; Amaraka'ã ji. (I sing.).
Uru: (?).

mbaraka'ja *s.* kind of jaguar or ocelot, a small white wild cat with black spots. *See:* **ja'gwara**.
Tenh: =.
Am: =.
Uru: =.

mbarakaja'ia *s.* domesticated cat.
Tenh: a small variation of the mbaraka'ja ocelot.

-mbarapo'ru *vi.* term used when one's son dies. *See:* **-mano**.
Tenh: = or daughter.
Uru: not certain as to meaning; gave ambarapo'ru ji = died, unable to persevere.

mbaratekwara ***(Uru)*** *s.* outhouse. *See:* **mbarati'yvuhua**.

-mbarati'yvuhua //occ w i- initial//. *s.* ship's smokestack. *See:* **-mbyryti'yvuhua**.
Tenh: no, it is -mbyryti'yvuhua and it is the ship itself, i.e., motor grande.

Uru: no, it is an outhouse, same as mbaratekwara where one defecates.

-mbarav *d. Alt:* **-parav**.

mbaria ***(Tenh)*** //mbaria, maria, mboria//. *part. Alt:* **mboria**.

Mbari'ga *s. See:* **Jupa**.

mbarupa'ia *s.* 1) razor.

Tenh: small knife.

2) other name for Mbahira.

Tenh: no, Mbarupa'ia is other tribe (group); he is an Indian (i.e., not a myth?).

Uru: (?) mentioned yrerua, ndapyi ji no, ndakwahavi ji (party, I don't dance also, I don't know).

mbatagwaruhua ***(Tenh)*** *s.* moth or bug that eats clothes up. *Alt:* **-'gwar**.

mbatekwajuhua *s.* white owl with big mouth, always with head tipped back even when sleeping (coruja, mãe da lua). *See:* **huruta'ia, urukurea'ia**.

Tenh: didn't know.

-mbatepotar *vi. Alt:* **-tepotar**.

-mbater *d.* have things. **Nurã reki ga imbate oporavykya rehe ovavaga rehe.** Therefore in the end he has things because of his work because of his activity of work.

Tenh: =. **Gaha imbate.** He emph is with many things. Said of a store keeper, one who sells things and referred to him as really a chief: tavija hete ga.

mbatera //mbatera ~ mater//. *s.* thing, e.g., merchandise, possession, animal, apparition; mbatete'varuhua (bad things) = taboo food also known as ahejukave'ea (foods that kill a person); mbatepyry (good things) = non-taboo food. *See:* **apoa, anhaã, -ve'ea, -upiara**.

Tenh: = agree with idea of taboo foods also. **Pehepia ti mbatera.** You pl will see (experience) things, i.e., bad things that will happen to you if you're bad, such as hahya (pain).

Am: =. **Oho ga mbatera reka.** He went, searching for food (including game, fish). **Ojapyano ga mbatera tahendu.** He perked up his ears saying I want to hear things, i.e., what they are saying. **Onhapynhekyi tahetũ mbatera.** He sniffed saying I want to smell the food. **Ãambatera ãa imonomondoi ãa pe.** Their things they gave and gave to them. **Ahe hoi mbatera repiaki'yma ua.** The person went not seeing game and coming.

Uru: =. **Nde renoi ga. Gara nde enoi? Namateri.** He brought your name up, i.e., mentioned you. What did you sg mention? I do not have anything. **Ojuka pa ga mbatera inambua, yuhua.** He killed all game tinamous, deer.

mbaterakwava *s.* shelf in the house roof where the corn and other possessions are put for safe keeping.

Tenh: =.

Uru: ahembategwava (or aembateragwava) = kitchen, table; whereas mbaterakwava (or mbaterahava) = to have food hung up.

mbatetehu'ia *s.* many. *See:* **-e'yi**.

Tenh: preferred mbaterateu'ia.

Uru: preferred matetehua (lots of food).

-mbatyta ***(Am)*** *d.* round. **imbatyta jahya (or ambatyta); imbatyta kwara** round moon, i.e., full moon; round sun *See:* **-ahym, -apo'a, -atiman, -ova'i**.

Uru: (?).

mbau *ono.* splashing of water like that made by big fish. **"Mbau, mbau!" e te ãa okwapa pirakwera'ãa.** "Splash slpash!" the mermaids went passing. *See:* **jimbua, kybyãa, mbou**.

-mbav *vi. Alt:* **-pav**.

mbe *ono.* sound of patting. **Aã imondoi ky'ynha opoa, "mbe, mbe," jukyr.** This put pepper his hand, "pat, pat" salt, i.e., he patted pepper and salt on it with his hand. *Alt:* **-pev**.

Tenh: rather it is a person limping along. Nditai ga; ipipyuhu ga. (He's not strong, he's weak.).

-'mbe *d.* lie. *See:* **-mbe'u**; **-'iã, -juv, -mua, -'nhaã**.

Tenh: =. **Kiroãwe nde imbojihuvi mbehea. Ndehe erekwa(ha) mbehea.** Right now you sg invented a lie. You sg emph know lies.

Am: =. **Ni'mbei ga; i'mbe ga.** He doesn't lie; he lies.

Uru: =. **Nimbei ga. = A'eatea ga imombe'ui.** He doesn't lie. = That really he tells. **I'mbe ga javo. Ndereroviari!** He lies saying. Don't (you sg) believe (him)!

-mbe'ea *sm. See:* **-ve'ea**.

-mbeg *d. See:* **-peg**.

-mbe'gwav *vt. See:* **-mbe'u**.

-mbegwe //also occ on verbs//. *d.* take a long time, be slow. *Alt:* **mbaigwe**.

Tenh: =. **Imbegwe hẽa ua yhya hugwi.** It takes a long time for her to come from the water (port), i.e., she seems to stay there forever. **Ndokombegwei po ti nhanderuvihavate'ga kiro nehẽ.** Our incl real chief will not delay now. **Mbegweuhu ãa imombe'ui.** It will take them a long time to tell it.

Usage: //occ w caus: -mombegwe//.

— *vt.* cause one to take a long time. **Ahe mombegwe a'ero nhatauhũ upa.** (Manioc)

being hard causes a person to take a long time (to make flour from it).

-mbe'gwo- *vt. Alt:* **-mbe'u**.

mbejua *s.* cake made from manioc pulp, and salt and Brazil nuts if available, wrapped in leaves, and baked on a rock over the open fire; also made from the tapioca of the manioc and baked in big iron basin (forno).
Tenh: =.
Am: = and remarked it can be made from corn.
Uru: = and added avaxiapopyra (a thing made of corn).

mbeju'a ***(Tenh)*** *s.* a small bug (podo?) that eats plants, has a little shell, is all colors; when it lets out gas, its spray can get in one's eyes and is very painful.
Am: = and remarked when it lit onto eye glasses: Opynambodn ndereakwari pe. (It lets out gas into your sg eyes.).

mbejuamboapyhara'ga *s.* baker.

mbejurehyhava *s.* oven (for making mbejua cakes).
Tenh: a flat piece of board on which a person puts the mbejua to bake it. It gets hot on one side, and then a person turns it over.

-mbepy //occ w refl-nhimbepy//. *vi.* imitate whistle of the tapir to lure him for a kill. *See:* **-a'ag̃, -ambekyi, -tomonhi'ig̃**.
Tenh: =.
Uru: =. **Aimbepy ga imbuhua. Orojuka a'ero. A'ero ituri. Jire'yja, e po.** He whistled causing it to come. We excl kill it then. Then it comes. It's my relative, it says.

mberua *s.* fly or maggots such as get in meat. *See:* **mbutuga, nhitig̃arurua, ku'ingu'ia**.
Tenh: = also gave ytingururua; said that mberu'i'ia were gnats.
Am: = and also said mberu'ia were gnats or other small insects like the maruim.
Uru: = and included gnats.

-mbe'u //occ w caus: -mombe'u; Const 2: -mombe'gwo-//. *vt.* tell, relate, narrate. *See:* **-'e, -'ig̃, -juv, -kwav, -miranam**. *Alt:* **-mbe'umoanhan, -mbe'ua'g̃**.
Tenh: =. **Nenhi'ig̃a rupi katu ji imombe'ui ko.** Right according to your sg saying I told it just now, i.e., I recently told it just like you said for me to do. **(H)upi ete hẽa imombe'ui.** She told it right. **-mombe'undyhyndyhyg** tell well again and again, explaining **omombe'gwara'ga** one who tells **Nimombe'gwavi ga. G̃a nomombe'ui ga; g̃a g̃wenotĩ ga.** He had no one to tell about him. They did not tell about him; they hid him.
Am: =. **Tanhi'ĩ ti mbatera imombe'gwovo. Omombe'u katu ga.** I want to speak telling about things. He told it well, i.e., did not lie.
Uru: =. **Omombe'u katu ga.** He told it well.
Usage: //occ w refl: -nhimombe'u.
— *vi.* confess, tell about one's self; in negative: form of denial. **Nonhimombe'ui hẽa hẽa pe.** She did not tell about herself to her, i.e., she did not tell her she had broken a cup.
Tenh: = and added that when a boy wants to marry your daughter he tells about it: Onhimombe'u ga (He tells about his desire for the girl), and is not like those who don't have courage to say: Nda'ea'uvi ji (I don't have courage to say).
Uru: =. **Nanhimombe'ui okovo.** (He) didn't tell where he was going. [HP: Should have been nonhimombe'ui unless it is (He) didn't tell about me, being.]

-mbe'u'ag̃ //occ w caus: -mombe'u'ag̃//. *vt.* tell a lie to trick someone. *Alt:* **-'mbe**.
Tenh: =.

-mbe'umoanhan //occ w caus: -mombe'umoanhan//. *vt.* pass a story from one to another, or one person going from one place after another telling the same story and very possibly adding to it so it is no longer the truth. *See:* **-kwav**.
Tenh: = saying it was probably not the truth by that time.
Uru: = acted as if one told it when not supposed to do so, adding: Nderemombe'ui. (Don't (you sg) tell it.).

-mbev *d. Alt:* **-pev**.

-mbevon ***(Am) (Uru)*** //-mbevor (?)//. *d.* old, ruined, badly done, describes food that is too salty.
Am: **Imbevoni tapyja.** Old house. **Ajyi ji kirog̃we, hembevo tapyja.** I will move now, (to another house as this) house is old (in bad condition). **Ndereapokatui nde. Imbevodn a'ero. Imbevo ga japoi.** You sg did not make it well. It is bad then. He made it badly. **Imbevoruhu ga. = Ite'varuhu ga.** He is bad, i.e., has a bad character. (Am and Uru do not seem to use the word: -te'var but understand what one means by it) **Omombevon ga tapy'ynhapira. = Ombotarara pa ga.** He ruined the clothes. = He tore them all up.

-mbi *sm. Alt:* **-embi**.

mbia *s. Alt:* **-pia**.

mbiapira apohara ***(Tenh)*** *s.* tanner.

mbiapira ***(Tenh)*** *s.* hide of animal.

mbiara *s. Alt:* **viara**.

mbiara //mbiara ~ miara//. *s.* 1) meat of animal or bird. *See:* **-agwa, -a'oa, -embiukara, gwyra,**

nha'ĩa, yuranuhũra'oa.
Tenh: remarked it was flesh of animal or person but not fish.
Am: =.
Uru: =. **Mbiararanuhũ! Ndahei. Ndorojipokwahavi hehe.** Meat in a big way (speaking of beef). It is not tasteful. We excl do not get accustomed to it.
2) game in general. *Alt:* **mbiarirevuhua**.
Tenh: = also mbiara (pronounced mbiára), mbihara.
K: = and named yuhũa (deer), taitetua (wild pig) nhakupemuhũa (jacu bird), tapi'ira (tapir).
Am: =. **Tapi'ira, mbiara rehe ga hoi…mbiara jukavo.** Tapir, after game he went…killing game.
Uru: =. **Mara'ngu po ga hepiaga mbiara mo? Gwepia ga mbiara.** Who knows if he saw some game? He saw game.

mbiarirevuhua *s.* domesticated pig. *See:* **tajahua**.
Tenh: no, they call the domesticated pig a tajagwajuhua; mbiarireva is a type of animal that turns over and over like a motor and a person can't see it well, is about the size of a paca which is an animal belonging to the rat family; Alexandre's father told him that he saw this "thing" near Mafuí at the headwaters of an igarapé spring in a hole in a rock underground where the water comes out and that it was turning over and over and then it vanished back into the hole making an awful noise as it did so.

mbia'yra *s.* black shiny worm with many legs that crawls on the ground on top of one another as they go; according to belief they are a sign that the tajahua wild pig is going to pass. *See:* **-ahoga, -evo'ia**. *Alt:* **mbiara**.
Tenh: no, it is the offspring of the frog.
Uru: said in the water there are lots of these bugs but didn't know anything about them being the sign of the tajahua pig.

-mbig *vi. Alt:* **-pig**.

mbipe *adv.* different, other, strange, ugly. **Mbipehu ojapyakauhu. = Mbipehu po ga'akaĝi pe ga herekoa.** Differently he thought in a big way. = Differently in his head he had it. **Ĝa omombipembipeuhu gapy'a ojihe.** They caused and caused in really a big way his liver to be different towards themselves, i.e., they caused him not to like them. *See:* **amua, -atyvi, ava'ĝa, -gwev, hajihea, -'irũa, jara, ojipea, -te'var**.
Tenh: = plus the sense of unusual or even bad. **Hahy mbipe.** It hurts more than usual. **Mbipe ti eko. = Tanenharuiveuhũi.** Be (you sg) different. = are Don't (you sg) be improper or ill mannered. **Po ti ĝa mbipeuhu pe me nehẽ, tapepytahai ti a'ero ĝanonga pe.** If they are different in a big way to you pl (or bad to you?), don't (you pl) stay insistently then in their house.
Uru: (?).

mbira *s.* medium-sized, red-haired caterpillar that bites.
Tenh: (?).

-mbira *s. Alt:* **-pira**.

mbirea *s.* invisible apparition that hits wood and mocks people. *See:* **anhaĝa**.
Tenh: don't know.

mbiripitiuhua *s.* big tick. *See:* **jatevuga**.
Tenh: = added that they were ticks with which the tapir is afflicted.
Uru: didn't know.

mbirureyvukua ***(Tenh)*** *s.* bird. *See:* **gwyrareyvukua**.

-mbiruru *d.* sore that doesn't heal well, e.g., wasp bite that becomes a sore. *See:* **-jagwa, -pia**. *Alt:* **-ovambiruru**.
Tenh: type of sores one gets on feet; not from a cut, etc.; gave: **Imbirukarukajuhu ga.** He has lots of sores, e.g., chicken pox.
Am: =. **Mbiruru pa ga. Ahy ga pe. Ipiruru pa ga.** He is all full of sores. It hurts for him. He is covered with sores.
Uru: =. **Imbiruru ga. Hakuvahi ga. Mbiruru ga.** He has sores. He is very hot (from his sores?). He has sores.

mbitereva'ia *s.* small flat frog, spotted black back, white front. *See:* **kururua**.
Tenh: a small frog with big breast.

-mbituv //occ w caus: -mombituv//. *vt.* cause disgust. *See:* **-kwerai**.
Tenh: -mbitu (no final consonant), to be sick and tired of. **Mbiara nhi mombitu.** The meat makes me disgusted now, i.e., I'm sick and tired of eating so much meat…he kills game every day. **Pe mombitu ti mbatera rahya nehẽ.** You pl will be sick and tired of hurting from things.
Uru: =. **Omombituahi ga ga.** He causes him to be very sick and tired (of his constant crying).

mbi'ua *s.* food. *See:* **hehe, kai'mbeg, -ku'ingu'ia, mbotava, nhambihyra, -amombyra, nhau'ĩa, nhukyrakwanha, piraku'ia, piraupa'via, -pokig, -potava**. *Alt:* **-embi'ua**.
Tenh: preferred embi'ua, e.g., food of a fish, etc., or -embi'au, e.g., nhirembi'ua (my food, that which I've been eating but leave it to eat later since I'm full now).

mbo- //mbo- ~ mo-//. *caus.* functioning as a causative, it transivitizes intransitive verbs,

descriptives, substantives and other morphemes.
Tenh: =.
Am: =.
Uru: =.

-mbo //occ w o- and refl: onhimbo//. *s(?).* middle-aged. *See:* **-g̃waivĩ, -xave'e**.
Tenh: didn't know.

-mboakar //occ w caus//. *vt. Alt:* **-poakar**.

mboata'ia *s.* long leafless vine, the wood of which can be shaved, boiled in water for fifteen or twenty minutes and reportedly used as a tea or bath for fever.
Tenh: didn't know.

-mbog *vi. Alt:* **-pog, -povombo'og**.

mbohapyra *s.* three or more, several. *See:* **mokonha, ojipeji**.
Tenh: = gave mbohapyrate as 6 days, 4 things, not much food.
Am: = and gave mbohapy'ria, mbohapyrate'ia; if a lot: e'yi.

mboi- *Alt:* **mboja**.

-mboi //occ w refl and caus: -nhimomboi//. *vi.* work oneself up in order to kill another person or to threaten that person indirectly with death by telling others of your plans to do so, invite others to help and thus make an all-out war. *See:* **-apiti, -juka, -pav, -tavukar**. *Alt:* **-atipoi**.
Tenh: said it meant that he was going to kill him the next time he saw him.

mboikaga *s.* poisonous snake (surucucu). *Alt:* **mboja**.
Tenh: said didn't know, but when given: mboipoipo'ria, he said it was another snake.
Uru: didn't know.

mboipoipo'ria *s.* striped snake.
Tenh: said it was a snake like the surucucu.

mboj- *Alt:* **mboja**.

mboja *s.* snake in general. *See:* **gwyraypia'gwaruhua, ka'gwyraranha, temopirytya, tereviviandoguhua, yvyjara**. *Alt:* **mboi-, mboj-, moi-**.
Tenh: said it was the snake surucucu.
K: =.
Am: =.
Uru: = and gave yvyjara as a snake as well as gwyraypia'gwaruhua. **Mboja ji hu'ui ikwehe. Ovuvu pa ikwehe.** A snake bit me the other day. It all swelled up the other day.

-mboja *d. Alt:* **-voja**.

mbojagwera *s.* 1) unmarried adult.
Tenh: didn't know.
Uru: didn't know.
2) prostitute. *See:* **mytu'ẽa, -'upav**. *Alt:* **mbojaruera, -voja**.
Tenh: didn't know.
Uru: didn't know.

mbojaruera *s.* unmarried woman who has had illegitimate children. *Alt:* **mbojagwera**.
Uru: didn't know.

mbojovyuhua *s.* harmless snake that is black, blue, and two shades of red and that winds around small animals like frogs but is not big enough to harm humans. *See:* **temopirytya**. *Alt:* **mboja**.
Tenh: said it was a snake that bit but doesn't hurt.

mbojuhua *s.* big black and white-spotted boa constrictor that squeezes its victim in the water.
Tenh: = said it was the snake sucuriju.

mbojuhua'ria *s.* harmless big black-spotted water snake. *Alt:* **mboja**.
Tenh: didn't know.

-mbokapy ***(Tenh)*** *d(?).* pliable, mushy, e.g., not have bones like the mosquito, a certain fish in the Madeira River.

-mbor *vi. Alt:* **-por**.

mboreha *s.* honey, bee whose termite-type house is in rotten wood or the ground. *See:* **hehira**.
Tenh: not honey, it is a woman's name.
Am: It was noticed while doing kinship terms that Mboreha is a woman's name.
Uru: did not know it as honey; gave mborevoruhua (or mboregworuhua) for a wasp that is angry. It was noticed while doing parentesco terms that Mboreha is a woman's name.

mborere *ono.* sound the japua bird makes.
Tenh: suggested it as a name: Mborere'viva'ea; said the japua bird's cry was kavarare.
Uru: (?).

mborerekwara *s.* chief who is rich; also the chief of the crickets kyju'ia. *See:* **-kokwahava, -uvihava'ga**. *Alt:* **-ekwara'ga**.
Tenh: don't know.
Uru: (?).

mboria *part.* indicates the situation should not have been as such with the connotation of regret: what a shame that, it's too bad that, what a pity that. **Mboria ndijukai tuvẽi hẽa raji'i!** It's a pity that we incl didn't kill her right away yesterday, i.e., why didn't we kill her yesterday! *See:* **-notĩ, -py'a, -teuhu**.
Tenh: = fluctuate between mbaria, maria, and infrequently: mboria. **Mbaria po g̃a euhui nhande ve.** They shouldn't have said in a big way about us incl, i.e., why did they talk badly about us (they shouldn't have)! **Maria po ji rekotehei ahe rehe raji'i!** I should have not been on the dead one for nothing the other day,

i.e., why in the world did I kill him! **Mbaria po ji ga kwarukateheuhui ra'e.** I should not have had him tied up for nothing, i.e., why did I do that!

Uru: seemed to understand the word mboria and suggested: **Mboreka ga hoi. A'ereki ga imbogwaipavi.** He shouldn't have gone. Because he cut it all up.

Usage: 1 //occ w caus: -momboria//.

— *vt.* make someone sad and alone when leave them after visiting them. *Alt:* **-po'ria**.

Tenh: = gave impression of a pitiful situation: **Omomboria ga hẽa.** He caused her to be pitiful, i.e., he killed her husband.

Usage: 2 //occ w refl: -nhimomboria//.

— *vi.* give much, to the extent that one becomes poor.

Tenh: thought of making self pitiful saying, when given -nhimomboria: **Ojuka ga g̃wembirekohẽa** He killed his own wife, i.e., he made himself pitiful by killing his own wife (?).

mborotiga *s.* small black ant that has a hard bite and clings tenaciously. *See:* **yha**. *Alt:* **poro-, taiporopia**.

Tenh: = the Portuguese name is boropeteca (?).

Uru: moroxiga and said: Omohemohemuhũ, hahy hete. (It causes a person to shout, it really hurts.).

mborova ***(Uru)*** *s.* type of honey. *See:* **hehira**.

Mboryva'g̃a ***(Tenh)*** *s.* name of other Indians, like the Suruí are to Tenharim.

mbota'gwaruhua *s.* big yellow ant that eats fish and other food that is left uncovered. *See:* **yha**. *Alt:* **mbotava**.

Tenh: ant, but didn't describe.

-mbotar *vt. Alt:* **-potar**.

mbotava *s.* a food-party to remember the dead where the food called maniçoba in Portuguese is eaten; this is a soup made of Brazil nuts and fish which is boiled down, wrapped in leaves, and baked over open fire. *See:* **mbi'ua, -min, yrerua**. *Alt:* **-potava**.

Tenh: = and added it was ombotekwaha at which time they are made to change into good clothes and comb their hair while commemorating the dead.

Am: = relate the mbotava with jykyra (salt) and nhahã (Brazil nuts); they burn the nhukypan and put with water to cook the Brazil nuts; also have mbotava with corn.

Uru: = and mentioned having tapir: **O'u ga mbotava…mbotava hẽa japoi tapi'ira mbotava…Miguel'ga hepiaga.** He ate the mbotava…mbotava she made tapir mbotava… Miguel seeing it.

mbotegwara *s.* something bad or different.

Tenh: didn't know.

mbou *ono. Alt:* **mbau**.

mbo'yra //-po'yra when possessed//. *s.* necklace of glass beads; according to legend beads found by the Parintintin a great ways away. *See:* **agwahia, -'apirapea, hyhy'ive'ea, hyhyhu'ive'ea, -popyku'ja, itã, itanhura'mbia, ja'ihuve'ea, jauhu'ive'ea, moitig̃ate'ĩa, Moryg̃a, nhuha'mbia**. *Alt:* **moytig̃a**.

Tenh: use this term for necklaces in general, also known as ojigwaraitava.

Am: =.

Uru: =.

mbu //mbu ~ mbya ~ mbyu//. *ono.* sound indicating many arriving or leaving together. **"Mbu," e te g̃a g̃a ndupi.** "Bang," they really said, coming together, i.e., they came together and left with them at once. *See:* **-'ẽ, 'jor, mbya, -vahem**. *Alt:* **mbuahava, mbururu, pu**.

Tenh: =. **Mbu! e te g̃a ogwovo.** Bang! they really said, going, i.e., all of them went away at once.

mbuahava *s.* octagonal or plain wooden club used for clubbing victims over the head. *Alt:* **mbu, mbururu**.

Tenh: = said the clubs are made of the black wood of the pupunha palm tree.

K: =.

Uru: = saying that the leaves are white (ahova ixig̃ahĩ) of the tree out of which the club is made.

-mbua'ra(i) ***(K)*** //occ w refl: -nhimbua'rai). *vi.* play. **Mome g̃anda'yra'g̃a nhimbua'rai?** Where do their children play? *See:* **-gwa'rai**.

Mbuare'ia ***(Tenh)*** //also Mbuarehuva'ea//. *s.* names of Tenharim. *See:* **Apeira'ndia**.

-mbug *vi. Alt:* **-pug**.

mbug̃ *ono.* hitting or pounding sound. **"Mbug̃! Mbug̃!" e po ga imbo'javo avatia.** "Thud! Thud!" he went as he pounded the corn. *See:* **-'i, -ka**. *Alt:* **pug̃**.

Tenh: didn't know.

mbuhira ***(Am) (Uru)*** *s.* honey. *See:* **hehira**.

mbuhua *s.* big long black muçuã fish that looks like a water snake; it reportedly pulls off people's fingernails. *See:* **pira**.

Tenh: = fish like a snake or the electric eel poraquê; can be black or white, very ugly.

-mbuhug *vt. Alt:* **-ahug**.

mbuhuh *ono.* crying from fear. *See:* **-jehe'o**.

-mbuhur *vth. Alt:* **-ur**.

-mbuhu'rag̃ *vt. Alt:* **-ur**.

Uru: =. **I'mbe ga javo. Ombuhu ramenhumi hẽa ji ve.** He lied saying. Temporarily he gave her to me.

mbujuhua *s.* big black frog that has sharp teeth on its front legs with which it grabs. *See:* **kururua**.
Tenh: does not have teeth on its legs, but it does grab a person with its front legs.

mbuju'iahira *s.* honey, bee that has a small nest in a tree; according to belief eating of this honey by women, especially unmarried women, causes them to have terrible headaches. *See:* **hehira**.
Tenh: = Brazilian name is canoso, very good honey.

mbuka'jyva *s.* yvahua palm tree that has thorns; the underneath layer of the bark is used to tie on the arrow tip.
Tenh: = tucumã palm tree (yvahua), the underneath layer of bark is used for tying things.
K: preferred mbukajykyra. **…mbukajykyra pyvõ jua pyvõ** (they tatoo my face) with thorns from the mbukajykyra tree
Uru: mentioned it was a type of palm thatch.

-mbuku *d. Alt:* **-puku**.

-mbukuhava //irreg: see -akuv//. *s.* container in which food and water are heated. *See:* **yrua**.
Tenh: said it could be a pot or the stick on which they put meat to cook.

mbukuraka'a *s.* small bush, the boiled leaves of which are reportedly good as a bath for headache or for warding off effects of the dew that a mother and her new baby may have. *See:* **mohaã**.
Tenh: preferred mbykuraka'a for this leaf and did not mention the use for bathing.

-mbukuv *dh. Alt:* **-akuv**.

-mbura ***(Am)*** //occ w i- or y- initial//. *s.* stick for pounding grains in a tree trunk. *See:* **-'ihava**.

mburaki *s.* electric eel (poraquê). *See:* **ai'iuhua**.
Tenh: preferred puraki.
K: preferred puraki.
Am: mburexi ~ mboraxi ~ mbarexi.
Uru: = ypeva'ea (a water thing).

mburea ***(Am) (Uru)*** *s.* bottle, whereas nhumbi'a was a taboca. *See:* **nhumbi'a**.

mburevua ***(Uru)*** //mburevua ~ mbyreuhua//. *s.* airplane. *See:* **ndata'yrava'ea, -veveva'ea**.

-mburu'a *d. Alt:* **-puru'a**.

mbururea'yva *s.* small bitter fruit amapá. *Alt:* **-purug**.
Tenh: gave instead mbururei'yva which is a tree that is very good for firewood.
Uru: mentioned: mbururе as a fruit the inambua tinamou eats.

mbururu *ono.* sound of falling. **"Mbururu," e po ga ga raherahemamo.** "Crash," he went shouting (as he fell). **"Mburu! Mbu, mbu, mbu. Mbururu!"** (And the chips fell:) "Plunk! plunk, plunk, plunk!"
Tenh: =.

mbutiriuhua *s.* white bird with black back, long neck, tall like the egret, eats fish (manguari); according to belief the beak given to children as a plaything will make them good fishermen.
Tenh: heard about it but never have seen it.

mbutuga //mbutuga ~ mutuga//. *s.* triangular-shaped black mutuca deer fly. *See:* **mberua, nhitiãgarurua**. *Alt:* **mbutu'gia, mbutuguhua, mbutupepoha'via, mutuhu'ndia**.
Tenh: = also mbutukwarava'ea, mbutumberua.
K: =.

mbutu'gia *s.* 1) launch. *See:* **yhara**.
Tenh: no, refer to it by Portuguese: motor.
2) black mutuca deer fly.
Tenh: =.
Uru: =. **Xakh! ae kutu mbutu'gia.** Zap! the mutuca deer fly bites a person.

mbutuguhua *s.* big mutuca grande horse fly.
Tenh: =.

mbutukwarava'ia ***(Tenh)*** //mbutukwarava'ia ~ mbatekwarava'ia//. *s.* another type of a small mutuca fly.

mbutumberua ***(Tenh)*** *s.* a type of fly that bites.

mbutupepoha'via *s.* huge jacaré mutuca horse fly.
Tenh: = has blue strips on wings.

mbututimbukuhua ***(Tenh)*** *s.* a biting fly.

-mby *d. Alt:* **-py**.

-mby //occ w refl and intens: -nhimbyahiv//. *d.* very hungry. *See:* **-gwei, -ty'ara**.
Tenh: preferred -nhimbyahy.

-mby ***(Tenh)*** //occ w nhi'iã: -nhi'imby//. *d(?).* unable to talk (nhinhi'ĩmby).
Usage: 1 //occ w caus: -momby//. *Alt:* **-py**.
— *vt.* to waste or destroy, e.g., a man is jealous and he throws things all around and ruins them. **Omomby hete ã ãnemityma rehe.** They really destroyed their plants, i.e., they tramped their (others') plants down. **Omomby hete ga mbatera. = Ojigwarai pa hehe. Kiro ga hoi imombyavo.** He really destroyed the things. = He mistreated it all. Now he went destroying them.
Usage: 2 //occ w refl and caus: -nhimomby//.
— *vi.* go to waste, e.g., have so much food one does not eat it all so it rots.

mbya *ono. Alt:* **mbu, -mbyahu**.

-mbya *s. Alt:* **-pya**.

-mby'a //occ w refl and caus: -nhimomby'a//. *vi.* gawk like a greenhorn in the city, show

amazement, stare. *See:* **iii, kiei, -py'a**.
Tenh: =. **Ndihepiakavi mbatera nongara. = Onhimomby'a ga.** One has never seen such things before. = He was amazed. **garemimonhimomby'ava'ea** the amazing thing done by him
Uru: = gave idea of surprised.

-mbyahu //occ w refl: -nhimbyahu//. *vi.* take turns hitting the skull of a human victim. *See:* **-ka, -nupã**. *Alt:* **mbu, mbuahava**.
Tenh: = said it was to remove the head and scalp and afterwards break the skull.
Uru: said he didn't know this.

-mbyg *vt. Alt:* **-pyg**.

-mby'ga //occ w caus: -momby'ga//. *vt.* put fish between partly-split stick, tie the open end, then place over the open fire to roast. *See:* **-kwar**. *Alt:* **-mbykava**.
Tenh: =.
Uru: didn't know.

-mbyha *d. Alt:* **-pyha**.

-mbyhyg *vt. Alt:* **-pyhyg**.

mbyjahira ***(Am)*** //mbyjahira ~ mbyje'ira//. *s.* honey. *See:* **hehira**. *Alt:* **mbuhua**.

mbyju'ia //mbyju'ia ~ mynhu'ĩa//. *s.* swallow (andorinha). *Alt:* **mynhu'iti'ngia**.
Tenh: =.
Uru: didn't know.

-mbykava //occ w caus: -mombykava//. *s.* instrument used to hold objects together, e.g., split stick between which fish are placed for roasting. *Alt:* **mby'ga**.
Tenh: =.
Uru: said imombykava is an arrow. **Xaho imombigi. Xapy mo jukai imomby.** Let us incl cause it to stop. Let us incl sit (?) killing some killing a lot (?).

mbykur- morpheme affixed to terms for furry flesh-eating mammals. //mbykur- ~ mykur-//. *Alt:* **mbykuraka'a, mbyku'ria, mbykuruhua, mykuremuhu'ĩa**.
Tenh: =.

mbyku'ria *s.* otter (lontra). *See:* **y'yja**. *Alt:* **mbykur-**.
Tenh: and said the Brazilians call this ariranha.
Uru: gave mbykura, mbukura, y'yjahua.

mbykuruhua *s.* opossum (mucura). *Alt:* **mbykur-, mykuremuhu'ĩa**.

mbykyra ***(Tenh)*** *s.* back end of a boat, car. **Emombyky.** Make (you sg) the back end of the boat, i.e., the popa of a canoe.

-mbyr *tm. Alt:* **-pyr**.

mbyreuhua ***(Uru)*** *s.* airplane. *Alt:* **mburerua**.

mbyryti'yva *s.* 1) large tall miriti palm tree with red oblong fruit that grows in a bunch and is edible if soaked in water to soften and peeled.
Tenh: =.
Uru: =.
2) //with i initial and aug: imbyryti'yvuhua// smokestack on a ship. *Alt:* **-mbarati'yvuhua**.
Tenh: the ship itself, a big one.

mbyryty'mağuhũa ***(Uru)*** *s.* type of bee that is real blue (hovyahibm). *See:* **hehira**.

mbyta //mbyta initial, -pyta or -yta otherwise//. *s.* suspended platform built over the water on dead fallen trees from which fish can be caught or in trees from which game can be shot. *Alt:* **-ka'ẽyta, okyta, -ovayta, -pyta, -pytakwara**.
Tenh: = the platform is at the water's edge.

-mbyta *vi. Alt:* **-pyta**.

mbytera //mbytera ~ -pytera//. *s.* middle, midst. **Oro ga hoi ypyteri pe no.** And he also went out into the middle of the river. **Agwa'ğa ojogweroku orepyteri pe no.** And these two live with each other in our excl midst. **mbyterahẽa** middle female child, the second of three, etc. *See:* **-pa'õa**. *Alt:* **ypytera, yvytera, yvyteruna**.
Tenh: =. **Mbytera hẽa gweroho.** She took the center section (of the fish). **pembyteripeve'ğa** those in your pl midst (given for the term: neighbors) **tenda mbyteripeva'ea…a'ea mbyteri pe** the things in the inside (midst?) of the tent…inside that **Gwaygwe'ro ga mbytera ji.** He split it down the middle.
Am: =.
Uru: =. **nhapyteraxiuhũ, haxĩa** the thing(s) in the midst of the head, horns **Ğwyra mbytera tuvi. = Ndohoi ve kwara.** In the midst of (?) it is. = The sun has not gone yet, i.e., it has not set yet. **Pembyteri pe…nde…mbyteri pe nde ruvi.** In your pl midst…you sg…in the midst you sg live.

mbyu *ono. Alt:* **mbu**.

-mbyu *d. Alt:* **-pyu**.

mbyv //also mbyvo, mbyvua//. *ono.* sound made when rowing.

mbyvo *ono.* sound made when rowing hard. *Alt:* **mbyv**.

mbyvua *ono. Alt:* **mbyvo**.
Tenh: sound of rowing.

-mby'yi //-mby'yj- prec v; occ w refl: -nhimby'yi//. *vi.* sing. *See:* **-mbaraka**.
Tenh: =.
Am: = and called a jiru'a flute: ahemby'yitava.
Uru: = when given: ahemby'yitava, he replied: jijumbi'a, jiymbitava.

-mby'yj *vi. Alt:* **-mby'yi**.

me *ono.* bark of a deer. **Nanime po turi apoa**

yhu'ndia no. "Me, me!" e po ua. At this point the thingamadig, the deer, came also. "Me, me!" it said coming.

Tenh: bark of the offspring of the yhupytaĝa.

me *rr. Alt:* **pe**.

me- *s. Alt:* **meme**.

-me'eĝ //occ w refl: -nhime'eĝ/. *vi.* guard or ward off. **Anhime'ẽ ji ijirogwovo.** I put up my hands to my face to ward off blows. [HP: ijirogwovo does not seem to make much sense: going with myself?]

Tenh: = (without the reflexive said it was to offer or give a present). **Anhi'ime'eme'ẽ ji hẽa pe.** (When one about to hit me) I put my hands up.

Uru: = also gave: Ahemby'ypyki ga. (or Onhimby'ypyxi ga.) (to shrink back from).

meme //me- in comb//. *asp.* both, two. *See:* **mokonh, ojipeji**. *Alt:* **-memua**.

Tenh: preferred memei. **Epyhy memei.** Grab (you sg) with both hands. **…ereki nhande memei'i** …because there's only us incl two

Am: =. **mokoĝatu meme** just both the two **Orogwereko meme ore.** We excl both were with (each other).

Uru: preferred memei. **Ĝa memei ojogweroho.** The two of them went with each other.

-memeĝwaĝ //occ w refl: -nhimemeĝwaĝ//. *vi.* put on lipstick, color lips. *See:* **-hev, -tiĝ**. *Alt:* **-emeĝwaĝ**.

Tenh: gave instead omuameĝwa (peppers that burn).

-memua *d.* extremely angry.

Tenh: = and gave okate'ỹ ga (he's jealous).

Uru: =.

Usage: -monhimemua.

— *vt.* make another make fun of. *See:* **-'arõ, -gwa'rai, -nha'nga**.

Tenh: didn't know.

-mena- ***(K)*** *s.* husband, said by woman to man only. **hẽamena'ga** her husband *See:* **-embireko-, -jar-, -pyrive-**. *Alt:* **-meno**.

Am: =.

Uru: = hẽamena'ga = hembireko = onhimenda hẽa.

-meno *vt.* make penetration in sexual intercourse, said of the male sex act only. **Omeno ga hẽa.** He penetrated her. *See:* **-ko'i, pohe, -tig, -'u**. *Alt:* **-mena-**.

Tenh: didn't ask.

-meno'ngi //gen occ preceded by pe- or py-//. *d.* spotted or flowered cloth. *See:* **tapy'ynhapira**.

Tenh: gave instead ipymenomeno'ngi (crippled, foot flaps back and forth at ankle).

'mhhh *interj.* groan with pain. **Ypiarambyra'ga okyti, "Kyu, kyu, kyu." "Shh, 'mhhh."** Ypiarambyra cut in, "Whack, whack, whack." "Sssss. Mmmmm," (the victim sucked in his breath and groaned). *See:* **-kwahem, mmm**.

-miakaĝa *s. Alt:* **miarakaĝa**.

-miara *s. Alt:* **mbiara**.

-miarakaĝa *s.* human skull that according to custom has been cleaned of the flesh and kept together with other skulls: each day the owner sings with them. *See:* **-apin**. *Alt:* **mbiara**.

Tenh: = gave first: mbiharakaĝa or mi'arakaĝa (fish bone, pig bone) and later garemiakaĝa (lots of fish bones in yard of game eaten).

Am: (?) gave ikavyrahiph or ikavyrahibm (lot of fat).

Uru: = also nhiremiakaĝa (bone in my arm ?).

-miham *vt. Alt:* **-piham**.

-mihara'ga *s.* thief. *See:* **-narõhara'ga**. *Alt:* **-mim**.

Tenh: = with i- initial.

-mikaĝ *d. Alt:* **-pikaĝ**.

-mikãhava //occ w caus: -momikãhava//. *s.* thing with which to dry, e.g., towel. *Alt:* **-pikaĝ**.

Tenh: clothesline.

-mim *vt.* 1) hide.

Tenh: =.

K: =.

Am: =.

Uru: =.

2) rob. **imihara'ga; iporomihara'ga** one who steals; one accustomed to steal, a real thief *See:* **-narõ**.

Tenh: =. **iporomive'ga** thief

Uru: =. **Omimuhũ ga mbatera.** He steals things in a big way.

Usage: -nhimim.

— *vi.* hide oneself. *See:* **-ka'nhym, -ovaki**. *Alt:* **-mihara'ga, -mingwera, -mive'ea, -puru'anhimim**.

Tenh: =.

K: =.

Am: =. **Xanhimi yva aĝi pe.** Let us incl hide behind the tree.

Uru: = and added: A'ero ga ndajirepiagi. (Then he will not see me.). **Yva rupi mboja onhimi.** Among the trees the snake hides itself. **Gwepianhimi.** (They) saw hiddenly, i.e., they saw her while they were hidden from her.

-min //occ w caus: -momin//. *vt.* make thick soup of juice from boiling fish. *See:* **-'apyg, mbotava, -pin**.

Tenh: =.

Uru: =.

mina ***(Tenh)*** *s.* green corn cooked with sugar to

make a pudding-type soup; expressions for real thick mingau soup: a'ya'ynhuhũa (very big seeds or lumps?), typyminuhũa (tapioca in liquid?).

Uru: = called in by the Portuguese word: mingau.

Mina'ga *s.* legendary turtle whose macaw wife left him because of his jealousy. *See:* **Ypiarambyra'ga**.

Tenh: didn't know.

-mingwera //occ w refl: -nhimingwera//. *s.* 1) bastard child.

Tenh: =.

2) fruit that a tree bears out of season.

Tenh: no.

minimuhũa ***(Uru)*** *s.* meadow land like around Comandante Ari.

-miraɡ̃ *d. Alt:* **-piraɡ̃**.

-mirakaɡ̃a //-mirakaɡ̃a ~ -miakaɡ̃a//. *s. Alt:* **-miarakaɡ̃a**.

-miranam //occ w caus: -momiranam//. *vt.* vigorously and repeatedly notify, advise, or invite, e.g., tell clearly and at length, notify several times of a pending party so guests are clearly invited. *See:* **-'atyka, -enduv, -'iɡ̃, -kwai, -mbe'u, -ur**.

Tenh: = gave example of man who asks a girl's father for his daughter in marriage; same as -momorandu. **Nomomiranami ɡ̃a ga.** They didn't advise him (they were coming and it shocked the man).

Usage: //occ w refl: -nhimomiranam//.

— *vi.* persevere in sickness or in pain, refusing to die or admit any discomfort, e.g., be bitten by a wasp but refusing to cry out in pain. **Onhimomirana ga ojikutugukarame.** He persevered when he was punctured, i.e., he acted as though the injection did not hurt. **Terembogwei; enhimomirana ekovo.** Don't (you sg) react; persevere (you sg) being, i.e., don't pay any attention when they talk about you. *See:* **-maran, -ohaɡ̃**.

Tenh: =. **Ɡ̃a nonhimomiranami okote'varuhua pe.** They didn't refuse to their own badness, i.e., they were unable to quit sinning. **Napenhimomiranami'i'i pe pejopehyja pe naerõ?!** Are you pl not able to hold out to your pl sleepiness, then, i.e., you could not resist sleeping?! **Onhimomirana ɡ̃a upa ɡ̃a na'aromo.** They persevered being waiting for them.

-mirian *vi. Alt:* **-pirian**.

-mirỹ ***(Tenh)*** *v(?).* rub, wipe. **miry'mbiuhua** smooth path

Usage: //occ w caus: -momirỹ//.

— *vt.* to smooth. *See:* **-ypepun**.

-mityma *sh. Alt:* **-emityma, matetyma**.

Tenh: preferred ityma.

-mive'ea //occ w o- and refl: onhimive'ea//. *s.* difficult thing (whereas nonhimimive'e = easy thing). *Alt:* **-mim**.

Tenh: = e.g., when someone does not understand how to fix something, it is hidden to him.

Uru: = could be an animal that hides from the hunter or could be writing that one does not know.

mmm *ono.* 1) grunt. **"Mmm, mmm," e po. "Ipohyi ranuhũ!"** "Grunt, grunt," he said. "This is very heavy!" *See:* **-ambu**.

2) groan. **"Hahy ji ve; Mmm, mmm."** "It hurts me; groan, groan."

3) pause, muse. **"Ma re po ti apo'ru nehẽ? Mmm," e te o'ama.** "Which one of these will I use? Hmmm," he said standing up.

mo *part.* bunch, lot. **Pembuhu mo ky'ynha.** Give me a lot of peppers. **Epyhy mo!** Grab a lot! *See:* **-e'yi, hara**.

Tenh: = probably depends on point of view if a lot or just a few. **Koro ɡ̃a mo ndekoi.** There's somebody (out there, a bunch of them, we do not know how many). **Pembuhu mo ji ve.** Give (you pl) some to me (meaning only a few). **Epyhy mo nhandejive.** Grab (you sg) a few for us incl.

Am: =. **Ajuka mo.** I killed some (speaking of tapir). **Ndopyhyki mo ra'e.** He didn't grab any the other day. **"Ndahepiaki mo ra'e," oro'e ore orojohupe.** "I didn't see any (game) the other day," we excl say to each other. **"Pevo'i po ahe mo reka," oro'e ore mbatera pe.** "A little ways over there perhaps a person searches for some," we incl say about the game.

Uru: =. **Aho ji koro mo mbiara jukavo.** I go now some game killing. **Mara'ngu po ga hepiaga mbiara mo?** Who knows if he sees any game?

mo- *caus. Alt:* **mbo-**.

-mo *rsuf. Alt:* **-vo**.

-mo *cm2. Alt:* **-a**.

moahyma *s.* name of leaves which when boiled are reportedly used as a bath for relieving stomach aches. *See:* **mohaɡ̃a**.

Tenh: didn't know this, but gave moɡ̃ymuhũa, a tree that is used as medicine, is like soap, rub it on bodies, said nothing about leaves.

-moɡ̃ *vt.* stick, cling, e.g., cling as wax to a bow string, dough to the fingers. *See:* **-hev, -kamombug, -kumondev, -ngy, -pa'am, -pug, -vy'ar**.

Tenh: = see also -pomoɡ̃.
Am: gave ipomoɡ̃ahim, speaking of the wax ireitya and jytayhyga and tykyvyva.

moɡ̃ymuhũa ***(Tenh)*** *s. See:* **moahyma**.

mohaɡ̃a //mohaɡ̃a initial, -pohaɡ̃a otherwise//. *s.* general term for medicine. *See:* **andy'via, gwyporuhua, ka'atiɡ̃uhua, koveti'ngia, mbukuraka'a, moahyma, nhamby'ia, nharana, taraku'apytera, teikwarata'ĩa, tukajara, yvahugwava, yvapepira, yvapi'gia, yvyjupea**. *Alt:* **-haɡ̃, ja'gwarapohaɡ̃a, jijuhupohaɡ̃a, kanindepohaɡ̃uhua, kary'ripohaɡ̃a, -ohaɡ̃, tajahupohaɡ̃a**.
Tenh: =.
Am: o.k. for mohaɡ̃a, but unsure of -pohaɡ̃a.
Uru: =.

moi- *Alt:* **mboja**.

moitiɡ̃ate'ĩa *s.* necklace of small beads. *See:* **mbo'yra**.
Tenh: just gave moitiniɡ̃a (see moitiniɡ̃a).

moitiniɡ̃a *s.* deadly-poisonous big white snake. *See:* **mboja**.
Tenh: only gave moitiniɡ̃a pohaɡ̃a (medicine for snake bite) and no description of snake.
Uru: moixinhiɡ̃uhũa ~ mboixiniɡ̃uhũa and said it was a blue snake (mboja hovy), saying it was mbohojaxiniɡ̃uhũa (emphatic?); also gave gwyrapia'vyruhua (cobra do mato) which is spotted: pinipinimuhũ (cf gwyraypia'gwaruhua).

moitukana *s.* deadly-poisonous big blue-green snake. *See:* **mboja**.
Tenh: some kind of snake.
Uru: said the moitukana was like another kind of gavião hawk, whereas kwandupepokweruhua is a big snake.

mokõi'ɡ̃a *s.* twins. *See:* **-pohe'ɡ̃a**.
Tenh: can mean twins, since it means two people.

mokoi'ĩa *s.* two, more or less. *See:* **mbohapyra**. *Alt:* **mokonha**.
Tenh: =.

mokonha *s.* two. *See:* **-'irũa, mbohapyra, -meme, mokõi'ɡ̃a, ojipeji**. *Alt:* **-akonha, mokoi'ĩa, mokonhatea**.
Tenh: =.
K: =. **Oapiti ga mokõi.** He killed two.
Am: =. **"Taho nde reviri," oro'e ore, mokõi xaho javo.** "I will go behind you sg," we excl say, saying for two (of) us incl to go.
Uru: =. **mokonha; mokõi nhikunhamembyra'ɡ̃a, nhi'irũ'ɡ̃a mokõi… (and held up three or four fingers)** two; two my brothers-in-law, my brothers two…

mokonhatea *s.* few, more than two. *See:* **hykava, mbohapyra**.
Tenh: = two, three, or few.
Uru: = mokoɡ̃atu = mokonhate'ia.

mome *q.* where? which? *See:* **ma**.
Tenh: =. **Mome ahe?** From where are they, i.e., from what location? **Mome cidades pe ti ji hoi?** To which cities will I go? **Momegara?** What? Which? **Mome ahe nde?** Who are you sg?
Am: =. **Mome po ji ruvi?** Where will I live?
Uru: =. **Mome tayri'ɡ̃a iɡ̃warai? Answer: Pevo po ɡ̃a iɡ̃warai.** Where are the children playing? Answer: There perhaps they are playing. **Mome ga oyvykoi? Answer: Oyvykoi ga yvya.** Where did he dig? Answer: He dug the ground. **Mome nde ari? Answer: Mome po rimba'e? Comandante Ari…nhimby pe nhiramonha gwyra. Pevo ji hiri…noɡ̃a.** Where were you sg born? Answer: Where a long time ago? Comandante Ari…downriver my grand parents'land. There I fell (was born)… lying.

momi *part.* many, such an amount or number, e.g., he took this many. *See:* **-e'yi, mbatetehu'ia**. *Alt:* **maramomi**.
Tenh: = saying it meant: he'yi.
Am: =. **Momi ɡ̃a omano…e'yi ɡ̃a omano… momi nhande kiro.** This many they died… many of them died…this many we incl are now. **A'ea (karugwara) ahe jukajukai. Momi ahe jukai. Tupava, panela, momi ɡ̃a omondo ɡ̃a pe.** That (sickness) killed and killed them (now dead). This many it killed. Hammocks, pots, this many they gave to them.
Uru: = when given momi, he said: **Maramomi po? Mokoɡ̃atu orerera.** How many? Two well our excl names. **Momi re po ti ore pytai avo kiro nehẽ.** This many we excl will remain here now.

momina *part.* finished, no more. **Oro momina gaitambere'ia.** And his money ran out. *See:* **-ahyg, -avujikwera, -evevotyv, -hyg, -kog**.
Tenh: =.
K: =.
Am: =. **Momi ɡ̃werĩ ji hugwi.** It is almost all gone from me. **Ipokwahy hẽa, a'ero ipiki (or momina) nde hugwi.** She has a good hand for curing people, as a result it has stopped (finished) from you sg. **Kwaripe kiro; opo'o (momina) amana.** It is summer now; The rain has stopped (finished). **Embuhura'ja ji ve. Answer: Momina.** Give (you sg) again to me. Answer: It's all gone.

mo'mo *ono.* sound of walking. **"Mo'mo," herohoi.** "Pat, pat" his footsteps went as he took it. *See:*

-ho, -pyruᵹ̃.
Tenh: =.

momomo *ono.* sound of water moving, bubbling, gurgling, e.g., water coming out of nose of drowned person. *See:* **kororo, -pugahava**.
Tenh: thought of someone walking fast, probably still thinking of mo'mo.

monarõa *s.* big black ant similar to the tuka'ndyra ant. *See:* **yha**. *Alt:* **-narõ**.
Tenh: no.
Uru: no, only thought of stealing.

-moraᵹ̃ *d. Alt:* **-poraᵹ̃**.

moraᵹ̃wana *s.* sign of death.
Tenh: =.
Usage: -nhimomoraᵹ̃wan.
— *vi.* jinx, curse. *See:* **-ham, -mano, -openhana**. *Alt:* **-poraᵹ̃, -yvan**.
Tenh: = explains that a person sees a bicho (spirit?) and later when he is about to die someone says to him that it was for this reason he saw a spirit.
Uru: (?) gave: **Ahepia ji ko…ka'gwyri pe… Ore mongo. Aerẽ po xi pe manoi nehẽ. Ojehe'opotari.** I saw it (sick game) in the jungle…caused us (excl) to be. Afterwards you pl will die. He wanted to cry.

-moranduv *vi. Alt:* **-poranduv**.

moro- *p(?). Alt:* **poro-**.

moroᵹ̃ita *s. Alt:* **-ᵹ̃ita**.

moroᵹ̃wa'ndiuhua ***(K)*** *s.* army ants.

morondu ***(Tenh)*** *d. Alt:* **mara'ngu**.

motakwa'ĩa //motakwa'ĩa ~ mutakwa'ĩa//. *s. Alt:* **matakwa'ĩa**.

moumbe *adv.* loudly, e.g., loud talking, singing, snoring. **Aereki ᵹ̃a, mbatetehu ᵹ̃andapyja. Moumbe e te ᵹ̃a upa.** Because they, their houses were many. Loudly really they went being, i.e., because there were so many people living there it was noisy.
Tenh: =. **Moumbe e te ᵹ̃a ua.** Loudly really they went, coming.
K: =. **Hahyahi ganhi'iᵹ̃a. = Onhi'ĩ moumbe.** Really loud their talk. = They talked loudly.

moyruna ***(Tenh)*** *s.* long bracelet wound half way up to the elbows worn on both arms by women.

Moyryᵹ̃a *s.* according to legend a faraway place where great numbers of beautiful beads are made; a great dark place has to be crossed before arriving there. *See:* **Urumytũa**. *Alt:* **mbo'yra**.
Tenh: gave instead moyruna for long bracelet (see moyruna).

moytiᵹ̃a //also moti'ngia//. *s.* glass beads. *See:* **moitiᵹ̃ate'ĩa**. *Alt:* **mbo'yra**.
Tenh: = said it was colored glass beads; when they killed the Brazilians a long time ago, they took off their heads and called them this.
Uru: moyxiᵹ̃a, moyxi'ngia (miçanga glass beads); he said his (now dead) father had seen the indurukagwera of the glass beads: **Ondurunduru ᵹ̃a huvi…omano ᵹ̃a…. "Ahepia ji," ei jiporia.** They fell and fell from them…they died…. "I saw it," said my (now dead) father.

mua *s. Alt:* **muhũa**.

-mua //occ w caus and refl: -monhimua; person talked to is the direct object//. *vt.* converse, talk well, i.e., not lie; counsel (also nhinhi'imbyu ji ga pe). *See:* **-'iᵹ̃, -ᵹ̃ita**. *Alt:* **-memua**.
Tenh: not know.

muhũa //also mua//. *s.* lightning bug.
Tenh: =.
Uru: (?).

mu'mbug //occ w caus: -momu'mbug//. *vt.* make clean and smooth, e.g., clean and oil a gourd, sandpaper a bow with kyragwygwav leaves. *See:* **-hym, -hyv, -kavur**. *Alt:* **yvymu'mbuga**.
Tenh: = by using the leaf of the akamba'jyva.
Uru: =.

-mun *vt.* spit out, e.g., baby spitting out his food when learning to eat. *See:* **-endy, -endyjyipor, -ndyvur**.
Tenh: =.
Uru: =.

mutuhu'ndia *s.* small black mutuca deer fly. *Alt:* **mbutuga**.
Tenh: called it a black mytũ bird but could be a black mutuca fly.
Uru: called it mytũa rymbava…ikyva mytũ xu'ĩ (the pet of the curassow)… louse (of the?) curassow, little.

-mu'um *vt.* crush, squeeze, e.g., squeeze sugar cane. *See:* **-pyg**.
Tenh: = added: breaking things up, e.g., like a man breaks up things in the house because he is angry at his wife.
Usage: //occ w refl: -nhimu'umu'um//.
— *vi.* bruise, beat until black and blue.
Tenh: =.

-myatã ***(Tenh)*** //occ w caus: -momyatã//. *vt.* to raise someone. **Amomyatã ji ga.** I raised him (from childhood).
Usage: //occ w refl and caus: -nhimomyatã//.
— *vi.* to grow up. *See:* **-poakar**.

-my'ᵹ̃a //occ w caus: -momy'ᵹ̃a//. *vt.* baste a dress before sewing it permanently. *See:* **-'ã, -jar**. *Alt:* **-pyg**.
Tenh: didn't know.

-myhãi *vi. Alt:* **-emyhãi**.

-myhanh *vi. Alt:* **-emyhãi**.

-myi //-mynh- prec v//. *vi.* shake, stir, mess around are aroused or disturbed, become angry or irritated; sexually aroused. **Ne myirame po nde hu'u.** If/When you stir, you will be bitten, i.e., don't move or you will be bitten by the snake. ** G̃wembirekoro kiro. Oro g̃a jikwakuvi omynhe'yma. Ndoporogwyruva'javi okovo. Oko jate.** They are married now. And they keep the taboos not messing around. They do not go visiting any more. They are quiet. **Ira'agwe po ti kiro hẽamyihava nehẽ.** Her time of arousal is near, i.e., her time to give birth is near. *See:* **-'atyrug̃, -'g̃wym, -hyi, -peteg, -pyhyg, -pypyg, vag**.

Tenh: = except do not seem to use this term for sexual arousal. **Nomyi gapy'a. Opposite = Omombiryi.** His liver is not aroused, i.e., he is not upset. Opposite = It (his liver) was caused to be startled, i.e., (something) perturbed him. **Omyi gapy'a.** His liver is aroused, i.e., he is nervous, angry, sad, shook up. **Hẽa omyi.** She is aroused, i.e., she is giving birth to a child. **Nde myirame nde juka ga.** If/When you sg mess around, he (your child) will kill you, i.e., when you drink cold water that has not been heated and cooled in order to keep taboo due to your young child, you will get a fever, etc.

Usage: //occ w caus: -momyi//.

— *vt.* cause to be stirred up or disturbed, make angry or irritated. **Mbahira momyina** causing Mbahira to be disturbed, i.e., Mbahira gets irritated (when people talk about him) **Eho ga pyri morog̃ita momyina.** Go (you sg) near him stirring up teaching, i.e., go to him causing the teaching to be known. **Nomomyi opy'a. = Ndipytuvuri.** He did not cause his liver to be disturbed. = He is not breathing (heavily).

Tenh: =.

myi'ĩ *s.* big edible frog with black back and green front that lives in the meadows. *See:* **kururua**.

Tenh: = and commented it was edible.

mykuremuhu'ĩa *s.* small reddish opossum with long hairless tail, eats chickens (mucura). *Alt:* **mbykura**.

Tenh: =.

Uru: (?).

mymbava *s. Alt:* **-enymbava**.

mymbeva ***(Tenh)*** //~maymbeve//. *adv.* slowly. *Alt:* **-hymbaipe**.

-mynh- *vi.* -myi.

mynhu'iti'ngia *s.* blue swallow (andorinha). *See:* **mbyju'ia**.

Tenh: =.

-myrõ //occ w either caus or refl//. *v ambivalent.* 1)

— *vt.* //with caus: -momyrõ// search, e.g., look around where food is kept to find something to eat. *See:* **-ekar, -epiag**.

Tenh: =. **O(mo)myromba g̃a ka'gwyra ga reka.** They searched all the jungle, looking for him. **Amomyrõ ji jirukava.** I searched for a place live.

Uru: =. **Amomyrõ itekovo nhahã. Akutia gwereho pa.** I searched for Brazil nuts. The agouti had carried them all off.

2) //with refl: -nhimyrõ//.

— *vi.* 2a) envy, e.g., envy the other person who always knows everything better or has more things. **Anhimyrõ ji hẽarapya rehe.** I am jealous of her house (because it is better than mine).

Tenh: =. **Onhimyrõ hẽa ga rehe ga rembirekorame.** She was envious because of him when he married (because he is pretty and someone else married him).

Uru: =. **Onhimyrõ g̃a ahe rehe. Opota mbatera.** They are jealous of a person. They want things (that a person has).

2b) lose poorly, unable to take a joke. *See:* **-ka'nhym, -pokui, teuhu**.

3)

— *vi.* //occ w refl and caus: -nhimomyrõ// look oneself over, e.g., to see if clothes fit properly.

4)

— *vt.* //occ w caus and refl: -monhimyrõ// make someone mad at or envious of oneself, e.g., he has a girlfriend all the other men want so they don't like him.

mytũa *s.* 1) black curassow with tuft on its head and hard red comb on its beak. *See:* **kwandua, pypypỹ**. *Alt:* **mytupyg̃wag̃a**.

Tenh: =.

K: = and said the black feathers of the curassow was: mytũa rava.

Am: =.

Uru: =.

2) moiety name. *See:* **-erahiva**.

Tenh: =.

Am: =. **ndererahiva ko mytũa**

Uru: =. **Hẽa ko mytunagwera jira'yramo.** She (my daughter) is of the moiety curassow being my daughter, i.e., her moiety is curassow because she is my daughter.

mytu'ẽa *s.* something uncovered, clear, unobstructed (e.g., visible), open space (e.g.,the sky, especially on a clear day). 1) outside, e.g., person's tooth when smiling and showing his

teeth or the part of the house which is not enclosed or the yard which has been cleaned and swept down hard or washed clean by the rain.
Tenh: =.
Uru: =.
2) transparent object, e.g., a woman's dress without a slip underneath. **Mytu'e me hẽa rekoi.** *See:* **-kojahu, -pyha**.
3) unmarried woman. *See:* **mbojagwera**.
4) clear-headed. **Kotihĩ mytu'emba ĝa meme pe ĝa'akaĝi a'ero.** Quickly in their heads it was all clear for them, i.e., they understood.
Usage: //occ w caus: -momytu'ẽ//.
— *vt.* to make clear, e.g., to clean the yard of trash, weeds; turn the light on dispersing the darkness so one can see.

mytunagwera *s. See:* **-erahiva**.

mytupyg̃waga *s.* 1) kind of curassow with red legs.
Tenh: didn't know; gave instead mytutiĝwaĝa for a small bird which has a beak like the mytũa but which one does not eat.
Uru: (?).
2) moiety name. *See:* **-erahiva**.
Tenh: didn't know.
3) jealous person. *See:* **-py'a**.
Tenh: didn't know.

mytyrumbykara'a *s.* large tree (pama de doente) that has big black fruit similar in appearance to the gizzard of a chicken which fruit is not edible but reportedly causes fevers when eaten or when one drinks water into which it has fallen.
Tenh: intestines of the mytũa bird.

N - n

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n- *clmh. Alt:* **h-**.

n- *m1. Alt:* **nd-**.

na //na and nahã alone, nan- and nahan- in combinations//. *adv.* thus, in this way, in that manner; refers generally to what precedes, can refer forward. **Aerẽ po tukandyra'ia po na ombohahaha.** Afterwards he made the fish striped in that manner. **Na rũi.** It is not that way. *Alt:* **nandete, nane'ymi, nanime, nanongara**.
Tenh: =. **na jitehe** like this, in the same way **arimo nanani (or ka'aruga nanani), ypytuna nanani** every day (or every afternoon), every night **Inainani ga hoi ojipejipea pe.** Each time he went to other and other places. **Ndehoa nanani po ti ji hoi nde rupi.** Each time you sg go, I will go with you sg. **Ĝanaĝanani pemondo (ĝa pe is sometimes present and sometimes not).** Give (you pl) to each of them. **Penhinanhinani pemondo ĝa pe.** Each of you give (you pl) to them. **Onhinanhinani ĝa hoĝahoi.** One by one they went and went. **Inainani ga ei ahe ve.** He said to each of them. **ore narenani** each of us excl
Am: =. **Nahã ji rekoi imbojamboja.** Thus I am, sewing and sewing. **Nahã ore jukai tapy'ynha'ĝa. Nahã ki ĝa ore jukai emo.** Thus we excl killed the Brazilians. Thus they killed us excl a long time ago. **A(h)e nainani ĝa mboapyki.** [HP: Probably A(h)e naenani ĝa imboapyki.] Each of them cooked.
Uru: =. **Na rũi (rõi) ahe japoi.** Not that way does a person make it. **Nahã ore rekoi. Na tuvẽi.** Thus we excl are. Thus really. **Koxihixihĩ ĝa i'ui inainani.** Everyday they eat, each one of them.

na //occ w construction 2 form of verb//. *exhort.* let, allow. **Na ĝa herohoi.** Let them take it. *See:* **he, -ukar**.
Tenh: =.
Uru: (?).

na- *m1. Alt:* **nd-**.

-na *cm2. Alt:* **-a**.

na'ẽ //can occ preceding cml//. *asp.* yet, again, first. **Nde na'ẽ.** You sg are first. **Tepehoi na'ẽ.** Don't (you pl) go yet. **Pe'u na'ẽ ti.** Eat (you pl) first. **Po na'ẽ.** Wait a minute. *See:* **-a'jav, -enonde, jitehe, ve, -ypy**. *Alt:* **naerõ**.
Tenh: =. **Aerẽ ti ji hoi nde rupi. Terehoi na'ẽ.** Afterwards I will go with you sg. Don't (you sg) go yet. **Nde na'ẽ ekwa. Aerẽ ti ji nde py'rovo takwa.** Pass (you sg) first. Afterwards it is for me to pass taking your sg place, i.e., passing as you did. **Tapehoi na'ẽ. Nhi ra('a)rõi ti.** Don't (you pl) go yet. Wait for me. **Po na'ena'ẽ. whereas: U'u na'ẽ.** Wait a minute. whereas: Not that.
Am: =. **Avo peju na'ẽ.** Here you pl live yet. **Akwa na'ẽ. Nderehoi naẽ…. Ji ra('a)rõ na'ẽ. Taho nde reviri…. Nderehoi na'ẽ ji reja.** I pass first. Don't (you sg) go yet…. Wait for me first. It's for me to go after you sg…. Don't go yet leaving me.

Uru: =. **Nderekiri na'ẽ. Aho ji itupa na'ẽ.** Don't (you sg) sleep yet. I go lying down first.

naerõ *adv.* emphatic form; can be used in expressions indicating irritation or disgust, e.g., why are you that way?, why do things in that manner? **Marã naerõ?** All right, then, how is it? (You know so much!) **He xaho naerõ!** Well, o.k., let's go then! *See:* **a'ero**.
Tenh: prefer the form naerũ.
Am: =. **"Ojovai po ka'gwyra kutuki xiro norõ /naerõ," oro'e ore.** "On all sides (we) will enter the jungle now then," we excl say.
Uru: =.

nago'ã ***(Tenh)*** *ono(?).* to jump to feet from a sitting position, almost like standing to attention. **Nago'ã ti ga o'ama.** He will jump to his feet, standing.

nahã //full form, also nahan //. *adv. Alt:* **na**.

naka //also -ka// //occ possibly in first person only//. *part.* indicates decision, determination. **Ãga ti aha'arõ naka.** I've decided to wait here. *See:* **haha, ko**. *Alt:* **-pojyka**.
Tenh: =.
Uru: (?).

-nambia //-nambia ~ -namia//. *s.* entire outside ear but specifically the ear lobe. *See:* **-apyakwara, -apyakwaremon, -apyanoğ, -apyha, -arahu'ia, -ariakwena**. *Alt:* **-nambi-, -nami-**.
Tenh: =.
Am: =.
Uru: =.

-nambipuku'ive'ea *s.* kind of fungus that grows in the shape of a long ear.
Tenh: thought of the ear of a deer.

-nambitai'ive'ea *s.* kind of fungus with a peppery taste that can be eaten after rolled in leaves and roasted in the fire. *See:* **yvepoa**.
Tenh: thought it meant hard ear.

-nambivepoa *s.* protruding or flappy ears. *Alt:* **-pepoa**.
Tenh: =.
Uru: thought it might mean to hear well.

-name *crsuf. Alt:* **-ame**.

-nami- *s. Alt:* -nambia.

namia(m) ***(Am) (Uru)*** *(?).* to indicate emphasis(?) the truth(?). *See:* **maimi**.
Am: **Okwera ga namia.** He recovered (from sickness) (that's the truth?). **Comandante Ari pe ore rekoypyi namia.** At Comandante Ari we excl were at first (emphasis? it's the truth?).
Uru: **Ahã namia; ndikwari. Aho ko ji namia.** There is none (that's the truth); there is no hole (in my tooth but it hurts). I went (to the dentist) (emphasis?).

-namia'ynha *s.* seedy growth in the ear.
Tenh: =.

-namihymuhũa *d.* smooth-eared, i.e., having an ear hole only without the ear cartilage, e.g., like the ear of a fish or bird.
Tenh: said it was a little, short ear.
Uru: said it was a slippery ear: Ndopyhygi ahe. Ihymahi. (A person can't grab it. It's slippery.) and mentioned tapir ears.

-namikaĝa *s.* outside rim of the ear.
Tenh: acted as though the ear was stiff.
Uru: pointed to the gristle on the inside rim of the ear.

-namikwahama *s.* earring of modern style or the former feathers of the toucan, curassow, macaw, or hawk.
Tenh: =.
K: =.
Am: =.
Uru: = and made the remark about making a hole in the ear lobe with a thorn (juhua) and said: Ndokwahavi imombuga…ipit'ngi…nahã ikaturamo. (The small baby doesn't know that it's being stuck…thus it is pretty).

namikwahyma *s.* big vine that has flowers with seeds inside similar to those of the silkweed. *See:* **yhypoa**. *Alt:* **-namikwyhy'mbia**.
Tenh: didn't know, mentioned a smooth ear without a hole for an earring.

namikwyhy'mbia *s.* silk weed cotton from a vine. *See:* **yhypoa**. *Alt:* **namikwahyma**.
Tenh: didn't know.

-namikyryri'ĩa *s.* curly ears like the tapir.
Tenh: = said they were ugly, crippled ears.

-nan //occ w caus: -monan//. *vt.* stir or mix together, e.g., manioc flour when roasting, make a mixture of such things as manioc flour, meat, and olives. *See:* **-gwara, -he'ar, kotĩ**.
Tenh: =.
Am: =.
Uru: = mixing oil with farinha: Omonamona hẽa i'gwovo. (She mixes it eating.) Also: Omonamona hẽa u'ia ikava pype. (She mixes manioc flour into the fat.) If mix honey with manioc flour: Okoxi hẽa. (She mixes it.).
Usage: //occ w refl and caus: -nhimonan plus ji hugwi//.
— *vi.* pass from, e.g., as fever or drunkenness passes from a person. **Na nhimonani na japoro te ga hugwi na'ẽ.** Let (his drunkenness) pass first from him, thus (let?)(?). *See:* **-kwav**.
Tenh: prefer to use with rehe. **Onhimona ga rehe.** The fever passed for him.
Uru: = and commented: momina (it finished).

nana'ndia *s.* bird.

nandete *adv.* let it go or be that way. **Nandete a'ero naerõ.** Let it be that way then! *Alt:* **na**.
Tenh: prefer: nandejate; also say: nanoite tuhẽ.
Am: = adding: na tuvi te (let it be really) and spoke of a baby crying and one saying they should let her cry then.
Uru: = used: nanjete (or nanjite). **Maraname ga nomondoa'javiNanjete a'ero. = Ndakoa'javi ji hehe.** How come he does not give any more? Let it be then. = I don't go for it any more.

nanejate ***(Tenh)*** //~ nandejate//. *adv. Alt:* **nandete**.

nane'ymi *adv.* every day the same, always. **Nane'ymi ko ga nduvi ji rurame.** Always he is not here when I come.
Tenh: =.
Am: =. **Nane'ymi ga i'ui. O'ue'ye'ymi ga.** Every day he eats. He eats always.
Uru: =. **Nane'ymi ga hoi = koxihĩxihĩ…** Every day he goes = all the time…

-nanhimembyra *s. Alt:* **-nenhimembyra**.

nanime *r.* not delay, when it is thus, at this point. **Nanime typavamo.** Quickly it dried up. **Nanime ahe hyryrygi ogwovo.** Thusly he dragged himself away (vomiting from the snake's odor). *See:* **kotihĩ, mbaigwe**.
Tenh: usually change the stress to the second syllable and give the meaning at that point of time, as in maranime. **Nanime ko ga ruri ka('a)ru hete.** At that time he came in the late afternoon.

nanongara ***(Tenh)*** *s.* such a thing, thing such as, such a person, person such as; thing or person just mentioned. **Nanongara pe ore ei…** About such a thing we excl say… *Alt:* **na**.
Am: =. **Ndopotari ga nanongara. Garemimbotaraatyvi nde japoi.** He doesn't want such a thing. You sg made the thing different from his liking, i.e., not what he wanted.
Uru: =. **Ji ndahepiagi nanongara.** I have not seen such a thing. **Koxihĩxihĩ po ti jukai nanongara rerekovo.** Everyday (I?) kill such a thing being with it. **nanongara rapyja** such a thing's house (speaking of a house in which to make manioc flour)

-narag̃ //3rd per only//. *vi.* 1) thunder. *See:* **-verav**.
Tenh: =.
Uru: prefer: -ndarag̃. **ndararag̃uhũa whereas nata'yrava'ea** airplane whereas helicopter **Ondarã poro.** It thundered sound of thunder, i.e., that is the sound of thunder
2) //occ w hugwi// loose, e.g., dress that is loose because the wearer has lost weight.
Tenh: =. **Onarag̃ahi hẽapira hẽa hugwi.** Her dress was loose on her, i.e., hung away from her.
Uru: =. **Ondarã ji hugwi.** (My clothes) hang on me. **Jipynhu'ã…jipynarag̃a.** My ankle…is foot-sprained, i.e., my ankle is sprained.
Usage: // occ w caus: -monarag̃//. *See:* **-'apapyu, -katã, -kujavur**.
— *vt.* make loose.
Tenh: =.

-narõ //occ w caus: -monarõ and with rehe//. *vt.* steal. **Garamo pe imonarouhũi jiruvihava'ga y'gwava rehe?** Why in the world did you steal my chief's cup? **Omonarõ g̃a ahe rehe. Omonarõ g̃a mbatera rehe.** They steal people. They steal things. **omonarõhara'ga; ahemonarõhara'ga; nhimonarõhara'ga** thief; one who steals for a person; my thief, i.e., the one who steals for me *Alt:* **monarõ, -narõhara'ga**.
Tenh: =.
Uru: =. **Omonarouhũ ga. = Omiomi ga mbatera. = Omimuhũ ga mbatera.** He steals in a big way. = He hides and hides (steals) things. = He hides (steals) things in a big way.

nata'yrava'ea ***(Uru)*** //~ndata'yrava'ea//. *s.* helicopter. *See:* **-narag̃**.

nd- *clmh. Alt:* **h-**.

nda- *m1. Alt:* **nd-**.

nda'e *adv. Alt:* **ra'e**.

ndaka'e *s.* raka'e.

-ndar //occ w refl and caus: -nhimondar//. *vi.* bitten by a snake, possibly as punishment. *See:* **-hu'u, -pi**.
Tenh: = or incur some other affliction (as retaliation?). **A'ero ga nhimondari a.** As a result he brought affliction on himself (by doing things he shouldn't)
Am: =. **Okwaku ga gwa'yra'ga gamondara hya.** He kept the taboos for his son, (the hurt of(?) mother of(?) rays of(?)) his son's (affliction)(?)
Uru: =. **Onhimonda ga… onhimbogwai.** He incurred an affliction… he cut himself (on the path).

-ndararag̃ ***(Am)*** *vi.* fall down.

ndararag̃uhũa ***(Am)*** *s.* airplane. *See:* **nata'yrava'ea ~ ndata'yrava'ea, -veveve'ea**.
Uru: preferred mburevua ~ mbyreuhua.

ndatatatata *ono.* quick and determined footsteps, e.g., person hurrying down the path on an errand. **"Ndatatatata," e po ogwovo.** "Thud, thud, thud, thud," (the armadillo) went as it went (down the path away from its pursuer).
Tenh: (?) walk with legs apart and bowed.

ndata'yrava'ea ***(Am)*** *s. Alt:* **nata'yrava'ea**.

nde- *m1. Alt:* **nd-**.

nde- //nde- ~ ne-//. *p4.* you singular. *Alt:* **ji-**.
Tenh: =.
Uru: =.

nde(-) //nde(-) ~ ne(-)//. *p5.* 1) free subject or object: you singular. *See:* **ji-**. *Alt:* **ndehe, nde-**.
Tenh: =.
Am: =. **"Garagara rehe nde hoi?" oro'e ore ava'ğa horame.** "What are you sg going after?" we excl say to people when they go. **"Taho nde reviri," oro'e ore, mokõi xaho javo.** "It's for me to go after you sg," we excl say, saying for two (of us) to go.
Uru: =.
2) possessor: your singular.
Tenh: =.
Am: =.
Uru: =.

ndehe *p6.* emphatic you singular.
Tenh: =.
Am: =.
Uru: =.

ndeki *part. Alt:* **reki**.

-ndev //occ w caus: -mondev//. *vt.* put through or into, e.g., put things into a suitcase to keep them. *See:* **-hev**. *Alt:* **-kumondev, -pymondev**.
Tenh: =.
Am: =. **Emondebm nhaepepoa pype.** Put (you sg) it into the pot.
Uru: =. **Oro ji hoi jipya mondepa y pe… hakuvykahibm.** I went dipping my foot in the water…it was very hot.

ndi- *m1. Alt:* **nd-**.

nd-…-i *m1…m2.* This is the mode of negation. Before nasal terms it has the prefix form of n- before vowels and na- before consonants, and it has the suffix form of -i. Before oral terms it has the prefix of nd- before vowels and nda- before consonants, and it has the suffix form of -i. The prefix and suffix co-occur. Note: before second person plural, pe-, the vowel following n- or nd- is e. Note: the first person plural inclusive is no longer indicated by ti- or xa- when it has the mode of negation. Before oral transitive verbs the form of the first person plural inclusive is the prefix ndi- and before oral intransitive verbs ndia-, and it has the suffix form of -i. Before nasal transitive verbs the form of the first person plural inclusive is the prefix ni- and before nasal intransitive verbs nia-, and it has the suffix form of -i. **Namanoi.** I am not dying. **Nanhiarõi.** I do not like myself or it does not suit me. **Nderekwahavi.** You sg do not know. **Ndajipyhygi.** Do not grab me. **Ndepehoi.** Don't (you pl) go. **Ndijukai.** We incl do not kill. **Ndiahoi.** We incl do not go. **Nimono'oği.** We incl do not gather (things or people) together. **Niamanoi.** We incl do not die. **Ndikwahavi.** We incl do not know.
Tenh: = except second person pl, pe-, the vowel following n- or nd- is a, e.g., ndapehoi (you pl did not go).
Am: = except also use the nd- or nde- instead of the desiderative m1 t- or te- for command, e.g., nderenupanupãi instead of terenupanupãi (don't (you sg) hit and hit); ndepejovayvari instead of tepejovayvari (don't (you pl) argue).
Uru: = with same exception as Am above. **Nikağı te.** He really is without bones. (Said of a child who does not walk yet.)

ndia- *m1. Alt:* **nd-**.

-ndo *vi. Alt:* **-ho**.

-ndog ***(Tenh)*** 1) *vt.* //occ w caus: -mondog// separate. *Alt:* **-handog, -hog, -kwahavondog, -ndohog**.
Tenh: =. **Oromondoguhu.** We excl live here and the others there.
K: cut (separate hair from head?). **Omondokh o'aba.** He cut his hair.
Am: =. **Okwahavo'ndo ga. = Ombogwai ga imondoka.** He undid the knot. = He cut it, causing it to separate.
Uru: =. **Oando ga tupava; ombogwai imondoga.** He undid the hammock; (he) cut it, causing it to separate, i.e., the cord of the hammock.
2) //occ w recipr and caus: -nhomondog// divided, separated off from each other, as bedrooms.
— *vi.* **Onhomondohoguhu.** It (rains) here and not there.

-ndohog *vi.* break, e.g., hammock cord breaks. *Alt:* **-handog, -ndog**.
Tenh: =.
Usage: //occ w caus: -mondohog//.
— *vt.* cut or chop, e.g., cutting weeds with machete while holding in place with stick, cut hair, break rubber band. *See:* **-hir, -ka, -kyti, -ndurug**. *Alt:* **-andog, -hog, -ndog, -ndohokav, -akãvondog**.
Tenh: =. **Omondohondoho ga ga.** He cut and cut him (with the whip).

-ndohokava //occ w caus: -mondohokava//. *s.* machete or other instrument for cutting. *See:* **-jya, -jykwa'ria**. *Alt:* **-ndohog**.
Tenh: =.

-ndorog //occ w caus: -mondorog//. *vt.* to dig up, specifically manioc, and dump in port for

soaking. *See:* **-'og, -kyti, -po'o, -yky**.

Tenh: =. **Amondoro'gi ji mandi'oga kiro.** I dug up and dumped the manioc now (in the port).

Am: =. **Oho ga imondoroga y pe.** He went digging up manioc, dumping it in the port (to soak until the poison is out).

nduja'via *s.* medium-sized scaleless fish, reddish brown in color. *See:* **pira**.

Tenh: =.

nduru *ono.* sound of flapping wings of a big bird. *Alt:* **-ndurug**.

Tenh: said it was a repeated action of going a ways and then squatting.

-ndurug *vi.* fall, drop down, e.g., ripe fruit falling, person kneeling, (plus hete) old and shaky person walking bent over with a cane. **Oro po ĝa ndurugi ĝwenypy'amo garovapyteri pe.** And they fell to their knees in front of him, i.e., they kneeled before him. *See:* **-'apyn, -hir**.

Tenh: =. **Ĝa ndurundurugi ga rehe.** They fell and fell on him, i.e., they pounced on him, grabbing him.

K: =. **Ondurupap ae'ava kui.** Falling, a person's hair falls out.

Am: =. **Onduru pa ga'ava.** His hair all fell out, i.e, he's bald.

Uru: =.

Usage: //occ with caus: -mondurug//.

— *vt.* 1) make lower.

Tenh: =. **Omonduru yvytua akaju'ia.** The wind caused the caju fruit to fall.

Am: =. **Ombogwa hẽa imonduruka.** She passed (the manioc through the sieve), causing it to fall (through to the other side).

Uru: =.

2) defecate worms. *See:* **-ar, -ata**.

Tenh: were surprised to hear this term used in this way.

-nduvyhava *s.* object with which to dry, i.e., a towel or apparatus for squeezing juice out of the manioc. *Alt:* **-tuvyr**.

Tenh: prefer with causative: imonduvyhava.

Uru: =.

-nduvyr *d. Alt:* **-tuvyr**.

ndy *ono.* thudding or thumping sound caused when something hits another. **"Koro ndeapoa pira." "Ndy!" imondovo imohina.** "Here is your thingamajig…your fish." "Plunk!" (he) slapped it down. **Oro po ĝa hoi ovahema. "Ndy!" ovahema imbojikoga ga pyri heaji'i.** And they went arriving. Thud! (the canoe hit the bank) arriving banking near him the other day (reported). *See:* **ndatatatata**. *Alt:* **-ndyg**.

Tenh: =. **"Ndy!" e te oina.** "Thud!" it said sitting (and remained upright).

-ndy'ar //occ w refl and caus: -nhimondy'ar//. *vi.* said of a girl when she reaches puberty.

Tenh: =.

Uru: =.

Usage: //occ w caus: -monhimondy'a//.

— *vt.* **Amonhimondy'a ji hẽa.** I caused her to reach puberty. (Said by the man of the girl if he is the first to have sexual intercourse with her.)

Tenh: =.

-ndyg //occ redupl: -ndy'ndyg//. *d.* burst of action, sudden going and stopping action, e.g., stuttering in bursts of speech, beating or thudding of the heart. *See:* **-nupã, pu, -vag**. *Alt:* **-nhi'indyndyguhu, ndy, -pyvondyg**.

Tenh: =. **Ndy'ndyguhu ganhi'iĝa.** His speech was stuttery.

Usage: //occ w caus: -mondyg//.

— *vt.* light a fire. *See:* **-apy'u, -endy, -etakwera'jav**. *Alt:* **-ndykava**.

Tenh: = and also gave the meaning to divide into small amounts. **[HP: Probably imondygi.] Kiro ti ĝa mondygi mbatera rehe nehẽ imondovo ĝa pe.** Now they will divide out small amounts of the food, giving to them, i.e., they will give to each one a little to make the food go around.

Am: =. **Opy ga imondyga tata.** He blew lighting the fire.

Uru: =. **Gweroho ga imondyga kohoa. Ximondy! Omondy ga tata.** He took it lighting the field. Let us incl light it! He lit the fire.

-ndyhyg //occ w caus and redupl//. *vt.* instruct or explain in detail, tell many things for many people to hear; generally a term used of a religious teacher as he gives out rules for living or preaches, exhorts. **Amondyhyndyhy ji ĝa pe moroĝita.** I taught them the legends, rules. **imondyhyndyhyhara'ĝa** one who is very angry and giving counsel in a loud voice *See:* **-'e, -ĝita**.

Tenh: = but prefer to use it attached to the verb, e.g., -mombe'undyhyg (tell in detail); but do not use it with the verb to teach: -mbo'e. **Omondyhyndyhy ga onhi'iĝa ĝa pe.** He talked to one, then to another, then to another. **Omondyhyndyhy'gi ga japovo.** He filled the paper full of his writing. **Amondyhyndyhy ji ĝa.** I startled them, e.g., when shouting, running, and shooting at the mbotava eating party. **imondyhyndyhyhara'ĝa** one who lights fires (note difference between this and the Parintintin definition for this term) **ojipendyhyga'ĝa (also**

ojipenhindyva'g̃a) (see -ndyv) other groups

Uru: didn't seem to know -mondyhyg; when given: omombe'undyhyndyhy, he finally said hendypundypu g̃a (they lit up?).

-ndyi //-ndyj-prec v; occ w caus: -mondyi//. *vt.* shock, frighten, alarm, make jump, e.g., electric eel gives a shock to victims.

Usage: //occ w refl: -nhimondyi//.

— *vi.* **Onhimondyi ga hepiagame. Mbipeuhu ga'akag̃a.** He shocked himself when he saw it. His head was different, i.e., in a spin with the shock. *See:* **-tiririg**. *Alt:* **-andyi**.

Tenh: =.

-ndyj- *vt. Alt:* **-ndyi**.

ndykava //occ w caus: -mondykava//. *s.* matches or thing used to light a fire. *See:* **-ata**.

Tenh: prefer with caus: imondykava.

Uru: gave: tata'ia (little fire); also tata mirakag̃a or tatapeva'ea (cigarette lighter).

-ndykyr //occ w caus: -mondykyr//. *vt.* make waterproof by tarring, e.g., tar a canoe so it won't leak.

Tenh: gave instead: **Emongy yvyhyga yhara rehe.** Rub (you sg) or smear tree sap on the canoe (to seal off the leaks).

-ndyv //occ w refl: nhindyva'g̃a and generally with ojipe initial or name of country: ojipenhindyva'g̃a, Bolivia nhindyva'g̃a//. *s.* group, nation: He said this term could be used to indicate Aruka's group on the Maici, the Juma, the Itaigwerĩ, José Arimã's group, the Aheuhu, the Apeira'ndi, i.e., orere'yja'g̃a (our excl relatives) who do not mix (ndojihe'ari). He also said the Portuguese were tapy'ynhuhũa re'yja'g̃a (white men's or enemies' relatives) and the Gwy'vi (Mura-Pirahã) are ojipenhindyvatehe'g̃a (other group in vain ones) and ore atyvi (not like us excl). One of the Parintintin said ojipenhindyva'g̃a meant: Hajihejiheite g̃a nhimongyi. (They are different being many.).

Tenh: = indicating it meant separate groups of people. He said that ojipenhindyva'g̃a could indicate children of the same father but different mothers; children of ojipenhindyva'g̃a are called g̃andetauhuve'g̃a. He also gave: nhandyva (a grove of Brazil nut trees). *See:* **-eta, -ndyhyg**.

-ndyvur *vi.* spit. *See:* **-mun, xu**.

Tenh: prefer: -nyvun.

Uru: =. **Omondyvudn ga.** He spit.

ne- *m1. Alt:* **nd-**.

ne- *p4. Alt:* **nde-**.

ne- //occ w hẽ: nehẽ//. *part.* intention.

ne(-) *p5. Alt:* **nde(-)**.

nehẽ //gen occ utterance final with ti, future//. *part.* intention of action some time in the future. **Kiro ti ji hoi nehẽ.** I'm going to go.

Tenh: = Many times the last syllable is not heard, therefore, ne.

Am: =. **Kiro po xi ore hoi nehẽ; ko'emame po xi ore hoi nehẽ.** Now we excl will go; tomorrow we excl will go.

Uru: =. **Oky amana kiro nehẽ. Aerẽ ji ruri nde pyri nehẽ.** The rain will rain now. Afterwards I will come near you sg.

-nem //-rem in some comb//. *d.* rotten. *See:* **-apinhyve'ea, -ovy'ag**. *Alt:* **kupi'irema, -ponem**.

Tenh: = and use this for a bad smell in general.

Am: =.

Uru: =.

-nenhimembyra //or perhaps -nanhimembyra//. *s.* a general broad term, the opposite of -irũa and is applied by either sex to either sex of opposite moiety, same generation:

Tenh: = alternate with -jajivembyra and -jajimembyra, see ambotehea.

Am: prefer: jajimembyra; term given for: SiHu, SiSo, SiDa, BrWi, BrDaHu.

Uru: prefer: jajivembyra; term given for SiHu. 1) brother-in-law (SiHu).

2) sister-in-law (BrWi).

3) cousin: FaBrSoWi, FaBrDaHu, FaSiSo, FaSiDa, MoBrSo, MoBrDa, MoSiSoWi, MoSiDaHu. 4:) wife's or husband's Br, FaBrSo, FaSiDaHu, MoBrDaHu, MoSiSo, Si, FaBrDa, FaSiSoWi, MoBrSoWi, MoSiDa. *See:* **ambotehea, -ayro'yra, juhupogwera, -ykia**. *Alt:* **-jajia**.

-nga *vt. Alt:* **-ka**.

-ngarungwar //occ w caus: -mongarungwar//. *vt.* make tie the head.

Tenh: //occ w ref and caus: -nhimongarungwar; occ w hehe//.

Usage: 1 arrange or prepare for burial by placing the dead corpse on the table for viewing and preparation.

— *vt. See:* **urukua**.

Tenh: =. **Onhimongarungwa ga ae rehe.** He tied the dead person's head (for burial).

Usage: 2 take care, guard well, e.g., fold up things neatly and put them in the suitcase.

— *vt. See:* **-epiag**.

Tenh: =.

Uru: =.

-ngavur *d. Alt:* **-kavur**.

-ngi *vi. Alt:* **-ki**.

-ngir *vi. Alt:* **-kir**.

ngo *ono.* rush of water, e.g., rush of water boat

makes when going through the water.

-ngo *vi. Alt:* **-ko**.

-ngu'ia *s. Alt:* **ku'ia**.

-ngupya *s. Alt:* **-kupya**.

-ngururu //occ w caus: -mongururu//. *vt.* make dog growl.

Tenh: only wanted to use with both refl and caus.

Usage: //occ w refl and caus: -nhimongururu//.

— *vi.* growl, whine.

Tenh: = plus occ w rehe: Onhimongururu ga rehe. (It growled at him.).

Uru: =.

-nguv *vi. Alt:* **-uv**.

-ngwera *tm. Alt:* **-gwera**.

-ngwyryv *d. Alt:* **-gwyryv**.

-ngy //occ w caus: -mongy; occ w rehe//. *vt.* cover by rubbing, e.g., rub on medicine; by smearing, e.g., smear food on the face; by sticking, e.g., stick full of thorns or stick with a sticky substance. **Juhua mongyavo ahe rehe.** She was stuck full of thorns. **Imongyavo andy'via ahe rehe.** Sticking her all over with tar. *See:* **-hyv, -moɡ̃, -poamonhan**.

Tenh: = and added: seal canoe with tar. **Emongy yvyhyga yhara rehe.** Stick (you sg) tree sap on the canoe (to plug up holes).

Usage: //occ w refl: -nhimongy//.

— *vi.* be many, e.g., crowd of people, large amount of items. *See:* **-e'yi**.

Tenh: used mainly in construction 3 to indicate many: onhimongyavo.

Am: =. **Emongymongy mohaɡ̃a hehe toka'ẽ javo.** Rub and rub (you sg) the medicine on it saying it's for it to heal, i.e., in order for it to heal.

Uru: =.

-ngy'a *d. Alt:* **-ky'a**.

-ngyr *d. Alt:* **-kyr**.

nh- *clmi. Alt:* **i-**.

-nh- *refl. Alt:* **-ji-**.

nha *p. Alt:* **ja**.

-nha'a'ĩa *s.* heart. *See:* **-py'a, -pyrykyti'ĩa**.

Tenh: prefer: -nha'ĩa.

K: prefer: -nha'ĩa.

Am: =.

Uru: =.

nhae- morpheme prefixed to terms made with clay. *Alt:* **nhae'uma**.

Nha'ehu'ia *s.* name of place up river on the Ipixuna River.

-nhaemberur *vt.* sharpen a knife until it gets such a fine weak edge that is bends over. *See:* **-'apyn**. *Alt:* **-aimbe, aimeruɡ̃, nhae'uma**.

Tenh: prefer -nhamberur. **Onhamberu ga itakyhea yva rehe.** He bent the knife on the wood. **Anhamberu ji.** I hurt in my back.

nhaembeva *s.* basin, basin-type large clay or steel skillet used for roasting manioc. *Alt:* **nhae'uma**.

Tenh: =.

Uru: gave instead takuipeva.

nha'e'õa *s.* clay water pot. *Alt:* **nhaepepoa, nhae'uma**.

Tenh: didn't know, when explained to him, he said tujuga apopyra (a thing made of clay).

nhaepepoa *s.* tin pot or cooking pan. *See:* **-kahava**. *Alt:* **nha'e'õa, nhae'uma**.

Tenh: said it was a word formerly used for cooking pot.

Am: = but also called small enameled bowls by this term; said her deceased mother used to make these of clay (…yambora oapo…tujuka). **Nhaepepoa tynahẽ ikava pavẽi.** The bowl was full with fat (or oil).

Uru: = and remarked the nhaepepoa breaks, but the nhaembeva didn't, and said: **Ojika ahe hugwi; ikatu tehe; ipurugahi tehe.** It breaks from a person; it is pretty in vain; it is very hard and brittle in vain.

nhaetiɡ̃a *s.* tin can for carrying water. *See:* **-ekyihava, -enimboyrua, yvyhypopemuhũa**. *Alt:* **nhae'uma**.

Tenh: = and mentioned a bowl: nhaetingy'a.

K: = metal pot.

Uru: called it a pot (panela) and said it does not break, remarking: O'arahai (or Gwara hei) hete (?) and said it lasts a long time.

nhaetĩtujuga *s.* crockery or breakable glassware. *See:* **-haɡ̃**. *Alt:* **nhae'uma**.

Tenh: said it was like a nhaetingy'a but made of clay.

Uru: didn't know.

nhae'uma *s.* clay used to make pots, tile roofing. *See:* **-'gwav, -tujuga**. *Alt:* **Nha'ehu'ĩa, nha'e'õa, nhaembeva, nhaemberur, nhaepepoa, nhaetiɡ̃a, nhaetingy'a, nhaetĩtujuga**.

Tenh: didn't act like knew it, suggested: nhao'uma , nhao'ĩa.

Uru: didn't know.

-nhaɡ̃ *vt.* pour, put. **Oro xave'ga ga herohoi inhaɡ̃a hyrua pype.** And the old man he took it and put it into a container. *See:* **-eko'vog, -hev, -ynyhem**.

Tenh: = said could use this term with potatoes, but not of rice or water for which a person needs to use the term: -eko'vog. **Onha ga u'ia pandeira pype.** He poured the manioc flour into

the basket (that had leaves in it to line it well).
Am: =. **A'ea (kambapua) pype ahe inhaĝa u'ia.** In it (the basket) the person poured the manioc flour.
Uru: =. **Onha ga avaxia kambapua pype oina.** He poured the corn into the basket, sitting.
Usage: //occ w refl: -nhinhaĝ//.
— *vi.* enter into, e.g., embark in a canoe. **Oro ore nhinhaĝi ga pohe.** And we excl entered his canoe with him. **Oro okyhyjiavo turi onhinhaĝa hẽa hugwi.** Afraid of her it came entering (the bottle) away from her. **Onhinhaĝiape nde pype mbatera.** The thing (medicine, sickness) entered into you sg immediately. *See:* **-'au, -ki**. *Alt:* **-nhangava**.
Tenh: =. **Nonhinhaĝi a'ea pype.** (The medicine) did not enter (have effect).
Uru: =. **Onhinha ga yhara pype ogwovo.** He got into the canoe, going.

-'nhaĝ //occ w caus: -mo'nhaĝ//. *vt.* cover over the truth by adding to it, to tell tall tales, spin yarns. *See:* **-'mbe, -mbe'u, -pyryrym**.
Tenh: didn't know.
Uru: =. **Omo'nhamo'nha imombe'gwovo.** (He) spun a yarn, telling.
Usage: //occ w refl and caus: -nhimo'nhaĝ//.
— *vi.* fill in, e.g., a sore healing over well or a child growing up (generally plus -ahiv: -nhimo'nhaĝahyahiv). *See:* **-ka'ẽ, -nhaĝ**.
Tenh: =. **Anhimonha'ngi jira'oa.** My flesh healed over (from the wound and one can't even see where the scar was). **Onhimonhahivuhu ga, i.e., filled out well.** He is a big man.
Uru: =. **Onhimo'nha mbirurua.** The sore healed over. **Onhimo'nhaĝahy ga. (note: changed the -ahiv to -ahy)** He is a big man, i.e., filled out well.

nha'ĝwa- *s. Alt:* **ja'gwar**.

nhaĝwanhytiĝa *s.* white scorpion. *Alt:* **ja'gwajyra**.
Tenh: =.

nhaĝwapinima *s.* spotted wild cat.
Tenh: prefered: nhaĝwapini'mbiuhua.
Uru: = nhaĝwapinimuhũa.

nhaĝwapytaĝa ***(Tenh)*** *s.* large wild cat, brown in color with long black tail.

Nhaĝwarana'ĝa *s.* legendary relatives of the Parintintin; also called: Kagwahivuhua; has a son named: Arakare'ga; fighters of the Tanikuhua.
Tenh: didn't know.

nha'ĝwarunuhũa *s.* black wild cat. *See:* **yuhuarana**.
Tenh: has not seen it yet but others say it is a water wild cat (onça d'água) (Ype hekoi. In the water it is.).
Am: =.
Uru: didn't know but said: Ipojy hete, jyryjyry ja a'ero. (It is really creepy, like (?) then.).

nhaĝwatiĝa *s.* dog. *See:* **hou, ingaruru'ĩa, kanha**.
Tenh: =.
K: = also gave ja'gwara and ja'gwatiĝa.
Am: = but others gave instead javakajuhua.
Uru: no, they use ja'gwara (wild cat) for dog.

nhahã ***(Tenh)*** *s.* Brazil nut. *Alt:* **nha'ĩa**.
Uru: =.

nhahuna *s.* black bird with bright orange beak: according to belief if given to children to eat they will never grow old since this bird does not (Tango do Pará).
Tenh: =.
Am: = and remarked it was one of those birds that are in the sky (yvagi pe) like bats, hawks.
Uru: =.

nhahy- *s. Alt:* **jahya**.

nhahyendya *s.* moonlight.
Tenh: prefer: nhayendy.

nhahyendykatua *s.* full moon. *Alt:* **jahyuhua**.
Tenh: prefer: nhayendykatua (or nhayendyhetea).
Uru: =.

nha'ĩa *s.* meat of the Brazil nut. *See:* **mbiara, nha'a'ĩa, nhau'ĩa**. *Alt:* **nha'indyva, nhandyvuhua**.
Tenh: = generally say: nhahã; the soft meat of the Brazil nut is nhambyuhua.
K: =.
Am: preferred nhahã.
Uru: preferred nhahã.

-nha'ĩa ***(Tenh) (K)*** *s.* heart. *Alt:* **-nha'a'ĩa**.

nha'indyva *s.* grove of Brazil nut trees. *Alt:* **nha'ĩa, nhandyvuhua**.

nhakaxĩ'ava ***(Am)*** *s.* small parrot. *Alt:* **karanha**.

nhaku(na)hyma ***(Am)*** *s.* fish. *See:* **jijuhua**.

nhaku'ndauhua *s.* fairly large bird (jacundá) with black beak and reddish front. *See:* **gwyra**.
Tenh: no, this is a fish.
Uru: fish piraĝahim (or piraĝuhũa).

nhakupema *s.* reddish-brown bird smaller some than a chacalaca (jacu). *See:* **gwyra**. *Alt:* **jakua, nhakupetiĝa**.
Tenh: = gave nhakupemuhũa as a jacua bird as well.
K: = and gave as an alternative: yakupemuhũa.
Am: = and also gave nhakupemuhũa.
Uru: = and commented: jyrypypiraĝuhũa (or jirupypiraĝuhũa) (the thing hanging from its neck).

nhakupe'mbia *s.* variety of nhakupem (aracuã).
Tenh: same as motakwa'ĩa (or mutakwa'ĩa).

nhakupetiĝa *s.* large whitish bird (cujubim) that makes the noise: prrr. *See:* **gwyra**. *Alt:* **nhakupema**.
Tenh: = and said it sings early in the morning.
Am: preferred nhakupexiĝa.

nhakyrana *s.* locust (cigarra).
Tenh: =.
Uru: = commented that when it makes a steady hum it will not rain; but when it makes a whistling noise it is calling the rain to come.

Nhamatiningava *s.* name of place on the Ipixuna River. *Alt:* **-amatiningava**.

-nhambaigwar ***(Tenh)*** *v(?).* to pull hair back from face in a knot at back. *See:* **-apoapyg**.

-nhamberur ***(Tenh)*** *vt. Alt:* **nhaemberur**.

nhambihyra *s.* food dish (paçoca) of roasted Brazil nuts or caju nuts. *See:* **nhau'ĩa**. *Alt:* **mbi'ua**.
Tenh: =.

-nhambuhur //occ w refl: -nhinhambuhur//. *vi.* call to, generally call to come. *See:* **-hapukai**. *Alt:* **-nhamondo**.
Tenh: =.
Uru: =.

nhamby'ia *s.* a bush the wood of which is reportedly used as a medicine by scraping it to remove its juice which is then applied to aching teeth; it is claimed that this breaks the tooth and the pieces fall out. *See:* **mohaĝa**.
Tenh: = a person pounds the root; when putting the juice to a dog's nose it hurts it badly but makes it a good hunter; said the Brazilians call this term: nhambu.

-nhamondo //occ w refl: -nhinhamondo//. *vi.* call back to gain information or call to have someone sent. *See:* **-hapukai**. *Alt:* **-nhambuhur**.
Tenh: = also gave: onhi'iĝa mondoi; onhiĝamondo; also gave: **Timonhamondo gakihavamo.** Let us incl cause to go (overhead) his bedroom, i.e, let's make a second-story so he can have it as a bedroom.

-nhan *vi.* run. *Alt:* **-nhandava, -openhana, -pynhan**.
Tenh: = see also nhandaipe.
K: =.
Am: =.
Uru: =.
Usage: 1 //occ w caus: -monhan//.
— *vt.* chase.
Tenh: = (but also gave without the caus: Onha ga ga.)(?).
Usage: 2.
— *vt.* iron. *See:* **-hym, -pem**.
Tenh: =.
Uru: =.
Usage: 3.
— *vt.* soap down. *See:* **-potuka**. *Alt:* **-poamonhan**.
Tenh: didn't know this usage, giving: **Ekotĩ ipype inoĝa sabão.** Mix (you sg) into it (water), putting soap
Am: gave instead: **Ireitya ga omonhamonha…ta'akwara.** Wax he rubbed on…the spear. **Tapigwajuhua arimo ga jiupiri oina…ga renonhana ga rerogwovo.** He climbed on top of the bull, sitting…(it) ran with him, taking him.

-nhandava *s.* plane for planing boards.
Tenh: no, it means a person's foot; the word for plane is yvapindava.
Uru: didn't know.

nhande *p6.* emphatic we inclusive.
Tenh: =.

nhande- //nhande- ~ nhane-//. *p3.* we inclusive, our inclusive. *See:* **i-**.
Tenh: =.
Am: = but mostly use: jare- or xare-. **Xaho xarekahupa.** Let us incl go, hunting.
Uru: = and same as am.

nhande- //nhande- ~ nhane-//. *p4.* we inclusive. *See:* **ji-**.
Tenh: =.
Am: =.
Uru: =.

nhande(-) //nhande- ~ nhane-//. *p5.* 1) //free subject or object// we, us inclusive.
2) //possessor// our inclusive. *See:* **ji**.
Tenh: =.
K: preferred jare-. **Timondokh jareava.** Let us incl cut our hair.
Am: preferred xaji-. **Xajigwyri pe xaho.** To our land let us incl go.
Uru: =.

nhandi'a *s.* large smooth white fish (jandiá).
Tenh: =.
Am: said it was a fish.
Uru: said it was a fish.

nhandi'avapea *s.* large animal-type fish (pirarara) that reportedly eats humans. *See:* **pira**.
Tenh: = but didn't know if it ate people.
Uru: said it was a large fish.

nhandu- //nhandu- ~ nhanu-//. *Alt:* **nhandua**.

nhandua *s.* spider in general. *Alt:* **nhanduhununuhũa, nhandujukaharuhua, nhandupoatiĝa, nhanupahama, nhanupoambya'ria, nhanupoamiraĝuhũa**.
Tenh: =.
K: =.

Am: =.

nhanduhunuhũa *s.* black spider (aranha preta).
Tenh: =.
Uru: = and also nhandupivihua.

nhandujukaharuhua *s.* big wasp that eats the tarantula spider. *See:* **kava**.
Tenh: did not know.
Uru: preferred nhanduavaruhua and said it ate spiders.

nhandupoatiĝa *s.* big spider (aranha brava) that becomes easily disturbed. *Alt:* **nhandupoamiraĝuhũa**.
Tenh: = and commented one bit a Brazilian's dog and killed it.
Uru: =.

nhandurua ***(Uru)*** //nhandurua ~ nhandyrua//. *s.* teakettle.

nhandya *s.* seed of the thatch palm whose oil was formerly used as hair oil. *Alt:* **nhandypava, nhandyuhua**.
Tenh: = oil of the nut of the palm babaçu = nhandy'ia (or nhandy'iuhuva'ea) used as hair oil (brilhantina); whereas nhandy'iuhua'javuhuva'ea is the term used for perfume.
K: =.
Am: =.
Uru: = and spoke about grub worm pyremuhũa. **Amomba ji (pyremuhũa) nhandyramo inoĝa…natapina.** I melt down (the grub worm) turning it into oil putting it…a palm tree (patauá).

nhandypava *s.* tall tree (genipapo) with a round smooth fruit the size of an orange with brownish peeling, the pulp of this fruit is yellowish and mushy when ripe and is quite acid-tasting; the juice of this fruit which turns black when dry was used to paint the body for certain ceremonies, e.g., on the chest and forehead of the men before raids.
Tenh: = these trees are in old fields and grow wild, but he has planted them.
Am: = and remarked they used the juhua thorns to make the lines on their faces: ikutugi (puncturing)…imbukuhava (container for heating)…nhandypava (tree genipapo), jytayhyga (tree sap)…gwapy ore rehe (burn? on us excl)…Okutu imongyi (puncture, rubbing).
Uru: = when asked what the black broad stripes across his chest were, he remarked it was a black juice they put on tokyhyji ĝa ore hugwi (it's for them to be afraid of us excl).

nhandyrua ***(Uru)*** *s. Alt:* **nhandurua**.

-nhandyuhua //occ w i initial//. *s.* kerosene.
Tenh: same as nhandya, do not call kerosene this but he remembers his father calling kerosene: ipohaĝuhũa (big medicine).

nhandyvuhua *s.* grove of Brazil nut trees. *Alt:* **nha'ĩa, nha'indyva**.
Tenh: = and said it was a grove up river on the Marmelos River with the Brazilian name São Luis.

nhane- *p3. Alt:* **nhande-**.

nhane- *p4. Alt:* **nhande-**.

nhane(-) *p5. Alt:* **nhande(-)**.

-nha'nga //occ w refl and caus: -nhimonha'nga; occ w rehe//. *vi.* angry, infuriated. *See:* **-ahiv, -memua**.
Tenh: =.
Am: =.
Uru: =.

-nhangava *s.* funnel or instrument used to help pour. *Alt:* **-nhaĝ**.
Tenh: thought first about putting leaves in a basket to line it before putting manioc flour in it but when asked about a funnel he said o.k. and called it an inhanga'via.
Uru: didn't know.

nhanu- *Alt:* **nhandu-**.

nhanupahama *s.* spider web.
Tenh: = saying it was a spider's house.
Uru: =.

nhanupambuhua ***(Uru)*** *s.* spider. *See:* **nhandua**.

nhanupoambya'ria *s.* whitish spider with long legs and red mouth.
Tenh: preferred nhanupoambuku'ia.

nhanupoamiraĝuhũa *s.* large mean spider (macaco bravo) with red mouth and hands. *Alt:* **nhandupoatiĝa, -piraĝa**.
Tenh: =.

nhapekania *s.* hawk (gavião tesoura grande) white with black back. *See:* **gwyra, kwandua**.
Tenh: said it was a small hawk that catches chickens.
Uru: = also nhapakamia, pira'varuhua (or piraryrauhua), remarking it was black and ate fish.

nhapekyti'ĩve'ea *s.* small fish with sharp prickly shell-like skin with cutting edge under the fins, lives in rocks and dead wood under water; also called ty'ĩa. *See:* **pira, tureigwauhua**.
Tenh: small white fish that habits the depths of the river.

nhapihunuhũa *s.* black bird that is similar to the japi'iuhua bird except it doesn't talk like that bird; has a long nest.
Tenh: called it a japi'ĩa bird instead.

nhaporemo ***(Tenh)*** *s.* all; the Parintintin say this is the same as pavenhumi and gave: **agwa**

nhaporemo; peapoa nhaporemo; nhande nhaporemo; ĝa nhaporemo All the things from here; all your things; all of us incl; all of them
Am: =. **Xikwaha pa nhande nhaporemo. Xikwaha poremo nhande.** All of us incl know all. We incl know all. **Pevo poremo ĝa nduvi.** In all of those places there they live.
Uru: =. **jaytata'ia nhaporemo; ĝa nhaporemo** all the stars, all of them

nhapytamuhũa *s.* large amount of individual food items hooked together, e.g., a cluster of fruit on a branch, a bunch of fish on a stick. *See:* **hara**.
Tenh: = specifically mentioning a bunch of fish on a stick.

nhapytiĝwaĝuhũa *s.* fish (curimbatá), a long narrow blackish fish with mouth that hooks together. *See:* **pira**. *Alt:* **nhapytiĝwa'ngia**.
Tenh: a bigger type of the nhapytiĝwa'ngia fish, a fish with red and pointed nose; gave also nhapotiĝwa, nhaputiĝwa.

nhapytiĝwa'ngia *s.* fish (peixe agulha) that is long and narrow with long red nose. *Alt:* **nhapytiĝwaũhũa**.
Tenh: = saying its nose is red like the japua bird.

-nhara *s. Alt:* **-jara**.

-nharakaĝa ***(Tenh)*** *s.* ribs. *Alt:* **-nharukaĝa**.

nharakaxi'auhua ***(Am)*** *s.* parrot. *See:* **ajuru'ia**.

nharambitai'ive'ea *s.* white fungus that grows on wood. *See:* **yvepoa**.
Tenh: didn't know.

nharana *s.* tree the height of a Brazil nut tree whose leaves and bark are reportedly used as a medicine after being pounded and mixed with water for burns, cuts, sores; it can also be used to kill fish by crushing large amounts in the fishing area. *See:* **mohaĝa, timboa, yvapi'gia**.
Tenh: = remarked it was like the Brazil nut tree but the nut is inedible, very bitter.

nhararaka'na *s.* offspring of deer. *Alt:* **akanakana'ĩa, ku'nhaĝa, yhu'ndia**.
Tenh: no, said that the nhararakana'ngia were just like people, his father told him, and it eats the fruit yvirundy'va (are yvirundyva'gwara); one Tenharim said it was a little girl, about 4 years of age, in the bush eating fruit.

nhararatiĝa *s.* white edible fungus that looks like a flower with raised network. *See:* **yvepoa**.
Tenh: = remarking they called it yvepoa while the Brazilians call this urupé.

-nharõ *vi.* ill-tempered, angry, excitable, wild, e.g., a bad dog, chicken when setting. **Aĝa yuranuhũa po onharõ. Tiroho nhandejapyi pe imonhyromo, e po ĝa.** This horse is perhaps wild. Let us incl take it to our house taming it, perhaps they said. **Onharõ ĝa ojogwehe.** They were angry with each other. *See:* **-'arõ**.
Tenh: =.
Am: = also gave ika'ri for an untamed animal.
Uru: =. **Onharõ hẽa.** She is angry. (Said of a child who didn't get her way.)
Usage: 1 //occ w caus: -monharõ//.
— *vt.* sic a dog; cause another to be angry.
Tenh: =. **Ga ore monharõ ypy.** He caused us excl to be angry first, i.e., he started the fight.
Uru: = commented that when the man sicced the dog on someone it made the dog mad at that person.
Usage: 2 //occ w -ahiv: -nharõahiv//.
— *vi.* scatterbrained, running here and there, happy and excited when have visitors. *See:* **-ehaite, -oryv**.
Tenh: = and commented someone comes and invites him to go and off he goes with them immediately.
Uru: =. **Onharõahi ga.** He is very angry.

nharuama *s.* future killer. **Nhinharuama'ga.** My future killer, i.e., he is coming after me to kill me. *Alt:* **-jaruera**.
Tenh: =.
Uru: when given this term, he replied: Nanhiarõi (didn't like me).

-nharũive *d.* boy or girl crazy, silly, ill-mannered, foolish. **"Tanenharuiveuhuĩ," e po hembireko.** "Don't be so silly," its wife said (you can't do these things). **Kunumi'ĝa nharuiveuhũtehe'i raka'e.** The boys were crazy-acting for nothing a long time ago. *See:* **-ehaite, -ko, -nharõ**.
Tenh: preferred -nharõiveuhũ.
Uru: =.

-nharukaĝa *s.* ribs. *See:* **-py'ambekyra**.
Tenh: = also -nharakaĝa, -nharokaĝa. **-nharukãhehẽvuhua (or -nharukãhehevuhũa)** ribs that stick out, e.g., one is so thin that one's ribs are apparent
K: =.

nhatãpypyra *s.* small black inedible frog.

nhatevupira'ngia *s.* chigger (mucuim). *Alt:* **jatevuga**.
Tenh: =.

nhati'ĝwa *s.* mosquito. *See:* **nhiti'ngia**. *Alt:* **nhati'ĝwajuvuhua, nhati'ĝwakaĝovya, nhati'ĝwangwy'gwyva, nhati'ĝwaovya, nhati'ĝwaparavuhua**.
Tenh: preferred nhati'ũa.
K: preferred nhati'ũa.
Am: preferred nhaxi'ũa.

Uru: preferred nhaxi'ũa.

nhati'g̃wajuvuhua *s.* white mosquito.
Tenh: preferred nhati'ũjuvuhua.
Uru: preferred nhaxi'ũjuvuhua.

nhati'g̃wakag̃ovya *s.* mosquito (moraço) that is bluish-colored with a white stripe on the head.
Tenh: preferred nhati'ũkag̃ovya.

nhati'g̃wangwy'gwyva *s.* mosquito (moraço) that is long and stands up straight when it bites.
Tenh: preferred nhati'ũngwy'gwyva.

nhati'g̃waovya *s.* big green (or blue) mosquito.
Tenh: preferred nhati'ũovya and said it was the same as nhati'ũkag̃ovya.

nhati'g̃waparavuhua *s.* spotted mosquito.
Tenh: preferred nhati'ũparavuhua.
Uru: when given this term, right away said nhaxi'g̃wapinimuhũa (speckled mosquito).

nhau'ĩa *s.* food dish of Brazil nuts or caju nuts mixed with fruit peelings and roasted. *See:* **mbi'ua, nha'ĩa, nhambihyra**.
Tenh: = and also gave nhao'ĩa, nhao'uma; said the Brazilians call it paçoca.

-nhavẽ ***(Tenh)*** //-nhavẽ ~ -nhavem; occ w recipr and redupl: -nhonhavenhavẽ//. *vi.* all at the same time; people all of the same age; all do everything the same.

nhavotihanhuhũa *s.* reportedly an ancient fierce man-killing animal that looked like a turtle and lived in the depths of the river. *Alt:* **javotia**.
Tenh: said it was a regular turtle and called it javotiranuhũa.

nhavumbava *s.* corn that is almost ripe for eating. *See:* **avatia**. *Alt:* **-avun**.

nhaypytuna *s.* real dark after moon sets. *Alt:* **jahya, ypytuna**.
Tenh: =.
Uru: gave instead ypytunahima for term when there is no moon.

nha'yva *s.* nut tree in lontra story.

nhi- *p3. Alt:* **ji-**.

nhi- *p4. Alt:* **ji-**.

nhi(-) *p5. Alt:* **ji(-)**.

-nhi //gen occ w te: -nhite//. *vi.* stay, remain over a period of time, e.g., still here. **Avi! Onhi gambo'yra!** Oh! His beads are still here!
Tenh: = and remarked: there it is.

-nhi- *refl. Alt:* **-ji-**.

-nhi'ig̃ *vi.* speak. **Ojuruvo ga nhi'ĩtehei okovo.** With his mouth he talks for nothing, i.e., he's just talking, he really can't make it. (compare -a'uv) **Nombogwei g̃a ganhi'ig̃a Deus'ga rehe.** They do not pay any attention to his talk about God. **Po ga nhi'ig̃i jupe.** He talks to it, i.e., he reads what is written on the paper. **Kiro nhi nhi'ig̃i ahekwatijara pe.** Now I will talk to the person's writing, i.e., read. (compare -enduv) **-nhi'imovahem** talk much, incessantly (compare -vahem) *See:* **-ahiv, -'e, -enoi, -evevo, -gwar, -mbe'u, -mbe'umoanhan, -miranam, -pyu, -tiririg**. *Alt:* **-nhi'ig̃a, -nhi'ig̃ahy, -nhi'ig̃apapauhu, -nhi'ig̃apirian, -nhi'ig̃arar, -nhi'ig̃atauhu, -nhi'ig̃atu, -nhi'ig̃ayvar, -nhi'ig̃ovai, -nhi'ĩkarakatu, -nhi'ĩkwahav, -nhi'ĩkwepyg, -nhi'indyndyguhu, -nhi'ingava, -nhi'ingwengwei, -nhi'inog̃, -nhi'ĩpondekwa, -nhi'ĩtagwa, -nhi'ĩte'varuhu, -nhi'ĩvo'nhag̃**.
Tenh: =. **Novahemi gwerevi ganhi'ig̃a.** His talk almost doesn't come out, i.e., he is so hoarse he can hardly talk. **-nhi'imovahem** (He) talked well, giving them advice (compare -'ingwengwei) **Agreed with: Kiro nhi nhi'ig̃i ahekwatijara pe. but also: Omonhi'ĩ ga kwatijara.** Now I talk to a person's writing, (but also gave: He caused the writing to speak.) **Inhi'ĩpopoaka ga.** He talked strongly, i.e., his talk is valuable (or a person listens well to what he says). **Gwerojijyi ga onhi'ig̃a.** His caused his talk to change, i.e., he changed his mind. **Nhinhi'ig̃ahi po ji ra'e.** I spoke too quickly, out of turn. **Ere nhinhi'ig̃imo.** Say (you sg) it in my language.
Am: =. **ganhi'ingava (also gakururu'ã)** his voice box **Pehendu katu nhinhi'ig̃a, ei ore ve.** Listen well (you pl) to (obey) my talk, (they) said to us excl. **Ore ka'nhymbavame xi nanhi'ingavi pe me nehẽ…** When we excl get lost (die) there will not be anyone to speak with you pl…
Uru: =. **Onhi'ĩ okovo.** (The dog) was barking. **Onhi'ĩpopoaka ga ore ve.** He spoke strongly to us excl, i.e., made us work.
Usage: 1 //occ w caus: -monhi'ig̃//.
— *vt.* play a musical instrument. **imonhi'ĩhara'ga** one who plays an musical instrument *See:* **-gwa'rai**.
Tenh: = also play a radio.
Am: = also play a radio. **Opy ga imonhi'ig̃a.** He blew (the jirerua flute), causing it to talk. **Omonhi'ĩ ga ga rerekovo.** He caused him to talk being with him.
Usage: 2 //occ w recipr and caus: -nhomonhi'ig̃// *(Tenh)*.
— *vi.* converse. **Onhomonhi'ĩ g̃a okupa.** They caused each other to talk being two, i.e., the two of them conversed. *See:* **-mua, -pondekwa**.
Am: =. **Omonhomonhi'ig̃i…** (When a person comes to visit they) cause each other to talk, converse.

Uru: =. **Oronhomonhi'ī ore.** We excl talked with each other.

Usage: 3 //occ w neg and sm: nonhi'iğive-//.

— *s.* dumb person.

Tenh: person who doesn't know how to converse.

Am: person who did not speak to him: Nonhi'iği ga ji ve. (He didn't talk to me.).

-nhi'iğa *s.* talk. *Alt:* **-nhi'ig̃**.

Tenh: =.

Am: =.

Uru: =.

-nhi'iğahy *vi.* bawl out, nag. *Alt:* **-nhi'ig̃**.

Tenh: = and with anger.

K: =.

Am: = with anger. **Onhi'iğahy ga ji ve. Onhimonha'nga ga.** He bawled me out. He was angry. **Onhi'īte'varuhu. = Onhi'e ranuhũ ga. = Onhi'iğahyahy ga.** He spoke uglily. = He said in a big way. = He bawled (them) out.

-nhi'iğapapauhu *vi.* garbled talk that is difficult to understand, e.g., speak in a feeble, lip-quivering manner as a sick person does, everyone talking all at once. *Alt:* **-nhi'ig̃**.

Tenh: = but preferred for talking in a quivering voice: -nhi'ījiuhu. **Opapa pa ga onhi'ī g̃a pe: "Nahã nahã peko katu…."** It was all garbled (unintelligible) he talked to them (saying): "Thus and thus have (you pl) good conduct…." (a statement made in the language of someone from another tribe whose language the hearer does not know.)

Am: said the meaning was: talk a lot. **Onhi'īpapauhu. = Ndopigi ga. = Nekũ nde.** He talks a lot. = He does not stop. = You sg have a tongue.

-nhi'iğapirian *vi.* speak incorrectly, e.g., make the wrong sound or mix up words. *Alt:* **-nhi'ig̃**.

Tenh: = preferred no final consonant: -nhi'iğapirīa. **Opirīa ga onhi'iğa.** He slipped talking, i.e., did not say it correctly.

-nhi'iğarar *vi.* speak loudly, e.g., so as to scare off the spirits or make oneself heard a long ways off. *Alt:* **-nhi'ig̃**.

Tenh: said the meaning was: to like to talk about everything (Onhi'iğara pa.).

-nhi'iğatauhu *vi.* grumble. *Alt:* **-nhi'ig̃**.

Tenh: preferred: Ombotauhu ga onhi'iğa (he caused to harden his talk, i.e., he said I'm going to go and never does, that he is going to do this and never does it).

-nhi'iğatu *vi.* talk persuadingly, e.g., with a friend who is angry one talks soothingly, explaining why he shouldn't fight, etc.; talk nicely to another perhaps saying you will give them something, etc.; tell the truth; not stutter; converse well. *See:* **-ekatu, -ma'ngo(g?)**. *Alt:* **-nhi'ig̃**.

Tenh: =.

Am: =. **Onhi'iğatu. = Onhi'īkarakatu.** (He) speaks well = (He) knows how to talk well. **Nonhi'iğatu ve. Ipita hete ga.** He does not speak well yet. He is very small (child).

-nhi'iğayvar *vt.* argue, talk back to parents. **Nhi nhi'iğayvayva ko nde kiroğwe ko.** You sg argued with me (contended with me) just now. (I said for you not to go.) **Onhi'iğayva ga ga okupa.** He argued with him being the two of them. *See:* **-nhi'īg**. *Alt:* **-akav**.

Tenh: =.

Am: = preferred with recipr: Onhonhi'iğayva g̃a. (They argued with each other.).

-nhi'iğovai *vi.* respond, reply, converse. *See:* **-g̃ita, -mua**. *Alt:* **-nhi'ig̃**.

Tenh: = take turns talking.

Am: preferred with recipr: -nhonhi'iğova.

-nhi'ījiuhu ***(Tenh)*** //-nhi'ījiuhu or -nhi'īji hete//. *vi.* talk in a quivering voice. *See:* **-nhi'iğapapauhu**. *Alt:* **-nhi'ig̃**.

-nhi'īkarakatu *vi.* know how to speak well. *Alt:* **-nhi'ig̃**.

Tenh: =.

-nhi'īkwahav ***(Tenh)*** *vi.* know how to speak. **Nonhi'īkwahavi ko ga nhande ve.** He doesn't know how to speak to us incl (indication of weakness), i.e., doesn't talk with a stern voice when giving orders. *Alt:* **-nhi'ig̃**.

-nhi'īkwepyg *vt.* to reply; plus katu: -nhi'īkwepy katu = to give right answer. *See:* **-pondekwav**. *Alt:* **-nhi'ig̃**.

Tenh: did not like katu added to -nhi'īkwepyg and insisted that to converse properly or to expect a pleasant response, the term should be: -nhonhi'īpondekwav since -nhi'īkwepy meant to retort, talk back, e.g., if you say something smart aleck you can expect a smart aleck answer.

-nhi'indyndyguhu *vi.* speak garbled, stutter. *Alt:* **-nhi'ig̃**.

-nhi'ingava *s.* manner of speaking. **Hẽanhi'ingava ko poro.** That's her way of talking that I hear, i.e., I know that it is she since that's the way she talks (even though I can't see her). *See:* **-apekũa, -kururu'ã**. *Alt:* **-nhi'ig̃**.

Tenh: no, it's a voice box.

Am: no, voice box for which also gave -kururu'ã.

-nhi'ingwengwei ***(Tenh)*** *vi.* talk a lot, perhaps badly about someone. **Onhi'ingwengwei g̃a ga**

rehe. They talked a lot about him (so he left). *Alt:* **-nhi'iğ̃**.

-nhi'inoğ̃ *vi.* lie. *See:* **-'mbe**. *Alt:* **-nhi'iğ̃**.
Tenh: preferred with caus: -monhi'inoğ̃ and said it was to lie.

-nhi'īpondekwav *vi.* to respond in conversation, i.e., first one talks and then another. **He xanhi'īpondekwandekwa.** Let us incl converse. *Alt:* **-nhi'iğ̃, -nhiīkwepyg, -kwav, -pondekwav**.
Tenh: = but also gave as vt: onhonhi'īpondekwa to converse well. **Tonhi'īpondekwavyme ti ga ga.** It's for him not to respond to him, i.e., he is to obey him. **Noronhi'īpondekwavi ore gaha.** We excl do not respond to him, i.e., we do as the chief says and do not disobey him but respect him. **Tapenhi'īpondekwavi.** Don't (you pl) respond, i.e., when one fights with you, you are not to respond in like manner.

-nhi'ītagwa *vi.* joke, trick, or fool around, e.g., tell someone another was killed, but he wasn't. **Onhi'ītagwa ga nde ve.** He joked with you.
Tenh: gave example of a man and woman alone and man asks her to marry him, i.e., gwereko pota ga hẽa. (He wanted to have relations with her). *Alt:* **-nhi'iğ̃**.

-nhi'īte'varuhu *vi.* stutter. *See:* **o**. *Alt:* **-nhi'iğ̃**.
Tenh: thought first of a record player that wouldn't play well and then later said it was talking angrily with someone.
Am: gave onhi'e ranuhũ ga (he said in a big or bad way) = onhi'iğ̃aahyahy ga (he bawled her out).

-nhi'īvo'nhağ̃ *vi.* lie. *See:* **-'mbe**. *Alt:* **-nhi'iğ̃**.
Tenh: =. **Onhi'īvo'nha hẽa ga.** She lied regarding him, i.e., she said thus and thus he said, but it's a lie since he didn't say that.

nhimbiara *s.* port. *Alt:* **nhimbypiara**.

nhimbya *s.* downstream, downriver. *See:* **-etea, ğ̃waimbya, ya'nha**. *Alt:* **nhimbypiara**.
Tenh: =.
Am: =. **Nhimby pe ga hoi.** Downriver he went. **Ji hoi, pevo ji hoi ikovo ymbyuhua pe.** I went, there I went being downriver.
Uru: =.

nhimbypiara *s.* port downriver from the main one. *See:* **ype**. *Alt:* **viara**.
Tenh: an extra port either up river or downriver.

nhimi *intens.* perhaps from the Portuguese expressesion: demais, indicating excessiveness. **Pekwaha hete nhimi.** You pl really know excessively, i.e, you really know a great deal
Tenh: =. **Omboahy hete nhimi ga hẽa.** He really misses her a great deal.
K: =. **O'u nhimi. = O'uahivuhu.** (He) eats excessively.

nhini *ono.* sound of an arrow whizzing through the air. *Alt:* **nhinipunkh, nhinipunupũ, nini puğ̃**.
Tenh: and indicated the arrow didn't hit anything.

nhinipunipũ *ono.* sound of many arrows whizzing through the air and hitting their mark. **"Aerẽ po nani po nhyvõi," e te Anhağupĩa. "Nhinipunipũ, nhinipunipũ," e po. "Mbururu," e po.** "Afterwards the arrows were shot thusly," said Anhağupĩa. "Swish, thud; swish, thud," the arrows went. "Crash!" it fell.
Tenh: = repeated and said the arrows hit the mark.

nhinipunkh *ono.* sound of an arrow whizzing through the air and hitting its mark.
Tenh: = and said it hit its mark.

nhirutiatiğ̃a *s.* small reddish-colored bird (jiruti). *See:* **gwyra**.
Tenh: =.

nhitehe *adv. Alt:* **jitehe**.

nhitiğ̃arurua *s.* fly. *See:* **mberua**. *Alt:* **nhiti'ngia**.
Tenh: changed it to: ytingarurua, lays eggs that look like fish eggs and pretty soon they break and the mberua (maggots) appear.

nhiti'ngia *s.* gnat or little flying bug. *See:* **nhati'ğ̃wa**. *Alt:* **nhitiğ̃arurua**.
Tenh: didn't know.
Uru: =.

-nho //gen form: onhote; occ gen w tuvẽi//. *adv.* different, not equal, each separate.
Usage: //occ with caus: -monhote//. *See:* **mbipe**.
— *vt.* cause to be different, to set apart or separate, e.g., for specific tasks. **Omonhote tuvẽi tuvẽi ğ̃a ga.** He caused them to be different, e.g., He sent some to fish, others to hunt, others to make farinha.

-nho- *recipr. Alt:* **-jo-**.

-nhorokorõ ***(Am)*** *v(?).* put up poles for a frame for the roof on which to attach palm leaves. *See:* **-kanhağ̃**.

nhu- //occ w aug: nhuhũa, or w dim: nhu'ĩa//. *s.* open clearing in the jungle, meadow. *See:* **-nhum(b)ire'ymuhũa, -okar**. *Alt:* **nhungwava, nhutiğ̃a**.
Tenh: = also gave nhum(b)ire'ymuhũa.
Am: gave: nhumiri'ymuhũa (or nhimiri'ymuhũa or nhymiri'ymuhũa or nhimirymuhũa) where in the meadow and hills have big rocks like at Comandate Ari; also gave: itakaruhua, ka'gwyra, ka'gwyrahuhava.
Uru: didn't seem to know the term.

nhuha'mbia *s.* necklace or bracelet made of seeds that rattle and of feathers of the curassow and

toucan, formerly used by the women at dances. *See:* **mbo'yra**. *Alt:* **nhurama**.

Tenh: cotton leg bands worn by the women for decoration below the knee or at the ankle; but at my suggestion said they could have seeds and feathers attached.

Uru: didn't know the term.

nhuititiĝa *s.* thorn tree.

Tenh: =.

nhukypana *s.* salt obtained from the bark of the inda'ja palm tree by burning it; this salt can reportedly be used as a bath for reducing fevers. *See:* **jypiakwaja**. *Alt:* **jukyra**.

Tenh: did not mention its use for fevers.

Uru: =. **Oapy ahe tata pe. Aerẽ ikaipavi. Aerẽ ixiĝamo. A'ero ore i'ui jugwi. E'ẽ te. Koro po ore nhahã jahoki. Aerẽ ore kotĩ. Aerẽ pira (or mbiara) ore imondoi ipype.** A person roasts (the bark of the inda'ja palm tree) in the fire. Afterwards it all burns. Afterwards it cools off. Then we excl eat of it. It is really tasty (sweet?). Now we excl cut Brazil nuts. Afterwards we stir (the salt into water with the nuts?). Afterwards fish (or meat) we excl put into it.

nhukyr- *s. Alt:* **jukyra**.

nhukyrakwanha *s.* food, generally fish with manioc flour, onions, and other condiments, wrapped in leaves and roasted over the fire. *See:* **mbi'ua**.

Tenh: =.

nhukyratĩa *s.* sugar cane. *See:* **-ajahiv, -e'ẽhava**. *Alt:* **nhukyratĩjapopyra**.

Tenh: = however nhakyratĩa was also given.

K: =.

Am: =.

Uru: did not know this term; under nhukypana he said the nhukyraxiĝa is not sugar cane but is salt from the nhukypana.

nhukyratĩhehira *s.* honey.

Tenh: this is from the sugar cane.

Uru: =.

nhukyratĩjapopyra *s.* sugar. *Alt:* **nhukyratĩa**.

nhumberea *s.* machete (machado).

Tenh: didn't know.

Uru: didn't know.

nhumbi- morpheme prefixed to those terms for trees which are of the cocoa species. //nhumbi- ~ nhumi-//. *Alt:* **nhumbita'ia, nhumbitapepe'mbia, nhumbitauhua, nhumbitayhapi'ria, nhumbiti'ia, nhumitahyma, nhumitay'mbyva**.

nhumbi'a *s.* bottle, glass; formerly hardened sap from the cocoa tree.

Tenh: = but didn't mention the hardened sap.

Am: preferred mburea.

Uru: preferred mburea; gave jumbi'a for the big reed taboca; gave jijumbi'a or jijymbi'a or jiymbitava for the small jiru'a flute.

nhum(b)ire'ymuhũa ***(Tenh)*** *s.* big natural meadow. *Alt:* **nhu-**.

Am: see remarks under nhu-.

nhumbiryuhua ***(Tenh)*** *s.* water left in low places in the jungle when the rivers begin to dry. *Alt:* **yambiryuhua**.

nhumbita'ia *s.* tree with small red fruit with large seeds that the animals eat.

Tenh: = commented the tucano eats this too.

Uru: preferred nhumbita'yva.

nhumbitaikwarakwa ***(Tenh)*** *s. Alt:* **nhumbitanakwavuhua**.

nhumbitakuru'via *s.* wild kind of cocoa tree that has sweet yellow fruit a couple of inches long.

Tenh: =.

Uru: didn't know.

nhumbitanakwavuhua *s.* wild kind of cocoa tree with yellow sour fruit.

Tenh: preferred nhumbitaikwarakwa and said the fruit came out directly on the limbs of the tree.

Uru: seemed like he understood this term, giving: nhumbitapepe'mbia.

nhumbitapepe'mbia *s.* wild kind of cocoa tree (cacauzinho) whose fruit is many-sided like a hexagon or octagon.

Tenh: =.

Uru: = see remark under nhumbitanakwavuhua.

nhumbitauhua *s.* wild kind of cocoa tree similar to the nhumbitanakwavuhua, the fruit of which grows from the trunk of the tree and the sap is blood-red. *Alt:* **nhumitahyma**.

Tenh: =.

Am: = also nhumita(h)u'ia.

nhumbitayhapi'ria *s.* kind of cocoa tree (cacauzinho) whose green fruit is ripe when the seeds rattle inside; their ancestors gave this fruit to the spirits (anhaĝa) to appease (-monhyrõ) them.

Tenh: =.

nhumbiti'ia *s.* wild kind of cocoa tree whose green fruit is a couple of inches long.

Tenh: didn't know this.

-nhumbo'yv (?) *vi.* own one's own house with its contents. *Alt:* **-uv**.

Tenh: gave instead -nhimbo'yv (see -'yv).

nhumiri'ymuhũa ***(Am)*** //also nhymiri'ymuhũa//. *s. Alt:* **nhu-**.

nhumitahyma *s.* kind of cocoa tree (cupuaçu) whose fruit is large, yellow inside, and sweet

and grows out from the tree's limbs; the sap is blood-red. *Alt:* **nhumbitauhua**.

Tenh: =.

Am: = or nhamita'yma.

nhumitahy'mbyva *s.* wild type of cocoa tree whose fruit is very acid and whose stringy cord-like substance under the bark is used for plugging cracks in canoes.

Tenh: preferred nhumita'yma'yva.

nhungwava *s.* grass or weeds that grow in the clearings around dwellings. *See:* **jypiakwaja, ka'api'iuhua, ka'aruru'yhyga, kojoharuhua**.

Tenh: =.

K: =.

Am: didn't seem to know this term; gave instead ipotyvuhua.

Uru: not clear if knew.

nhurama *s.* strings of a hammock. *See:* **-apya**. *Alt:* **-hama, nhuha'mbia**.

Tenh: =.

nhutiĝa *s.* small meadow or type of weeds that grow under the trees in the shade of the jungle.

Tenh: =.

nhuva'mbyva *s.* large tree (arara tucupi) whose honey-like fruit hangs in big bunches on strings.

Tenh: tree that grows in the old fields, the wood really soft, has no fruit.

Uru: thought perhaps a tree that grows in or along streams (?).

-nhyg̃ *d.* become smaller, e.g., shrink, shrivel, wither, deflate as a ball when the air is let out. *See:* **-tinig̃, -tiririg, -tyryg**. *Alt:* **-apinhyve'ea, -aynhyg̃, -pinhyg̃**.

Tenh: =.

Am: =. **Inhyahi ga'apina. Axini hete ga.** His head is shrunken. He is very skinny.

Uru: =. **Inhyg̃ahi hova. Xirimbabm (or Xiripabm.)** The leaf is shriveled up. It is crumpled (?).

Usage: //occ w caus: -monhyg̃//.

— *vt.* make smaller, e.g., wring out water from clothes or resew or take in a dress to make it fit a thinner person. *See:* **-poka, -yami**.

Tenh: = and gave -yami for wringing out water from clothes. **Omonhy kwarahya.** The sun caused (the paxiuba boards) to shrink.

nhykwanhuhũa ***(Am)*** *s.* ax. *Alt:* **jykwa'ria**.

Uru: preferred jykwara.

-nhy'nhog̃ *d.* hiccough; according to belief, in order to stop hiccoughs the following saying is repeated: Tapi'ira aka'ja ji a'u inhy'nhoĝame; jave'gwyra aka'ja ji a'u. (I eat the tapir's fruit when I have the hiccoughs as well as the stingray's fruit.) Anything red, according to belief, put against a child when he hiccoughs will make the hiccoughs pass. *See:* **hu'e**. *Alt:* **g̃wig̃wi'nhoĝuhũa**.

Tenh: =.

Uru: =.

-nhyrõ //as aux: -iyrõ after C, -nhyrõ after V//. *d.* tame, gentle, quiet, calm. **Ombogwainhyrõ.** He cut the wood slowly, gently, without too much force. **Enhoriyrõ.** Come (you sg) quietly and slowly so as to be unnoticed. **Nanhinhyrõi ji pe me.** I am not tame to you pl, i.e., I am not at peace with you, I'm angry at you. **Epyhynhyrõ (or Epyhygiyrõ) hẽa eki hẽa ipyuhu'i. Nditakatui ve hẽa.** Take ahold (you sg) of her gently because she is very soft. She is not yet hardened well, i.e., she is a new infant and should be handled properly or will be hurt. **Ohonhyrõ ga ogwovo g̃wenonderepiaga.** He went stealthily, going ahead to see (spy out). *See:* **-ehaite, -ko, -nharõ, -py'a, -yvyapi**. *Alt:* **-royrõ**.

Tenh: = many times think of -nhyrõ more as meaning slowly, e.g., Ohonhyrõ = He went slowly. **Mara'ngu po ti ga onhyromo ji ve nehẽ?** Who knows if he will be peaceful towards me?

Am: didn't seem to use this term; see remarks under -monhyrõ.

Uru: same as am.

Usage: 1 //occ w caus: -monhyrõ//.

— *vt.* civilize, e.g., as the whites civilized the Indians by subduing them and causing them to take on their culture. *See:* **-moĝatyrõ, -pokwahav**.

Tenh: =.

Am: never gave this term, it seemed they preferred to say momina ganharõ (finished his anger).

Uru: same as am, adding ndokoa'javi ga rehe (he's not against him any more).

Usage: 2 tie loosely so as not to bind.

— *vt. See:* **-kwav**.

Tenh: =.

-nhyrykag̃a ***(K)*** *s.* voice box. *See:* **-ingava, -kunhiru'a**.

nhyvag̃amo ***(Tenh)*** *adv?* something done to take care of the immediate situation. **Nhyvag̃amo tehe g̃a ei.** Just for the occasion they said (what they said). **Nhyvag̃amo i'mbe javo.** They covered up the situation by lying. **Nhyvag̃amo ti emondo mbatera ga pe.** Pretending to be nice (to your enemy) give (you sg) him food (so he thinks you like him or that he thinks you don't know he dislikes you). **Nhyvag̃amo ga rekoi. =**

Oko'ağuhũ ğa ji rehe. Pretendingly he is. = He is faking his liking me.

-nhyvapekağa *s.* shoulder blade. *See:* **-jati'yva**. *Alt:* **-jyva, -jyvaypya**.
Tenh: preferred -jyvapekağa; but gave nhyvapekangwyra for bump on the back.
K: =.
Uru: preferred -jyvapekağa.

ni- *m1. Alt:* **nd-**.

nia- *m1. Alt:* **nd-**.

nini puğ̃ *ono.* sound of arrow whizzing through the air and hitting its mark. *Alt:* **nhini, puğ̃**.

no //emphatic: nohõ//. *part.* also. *See:* **-eheve, vahevi, ve**.
Tenh: =.
Am: =. **Oro jiirungwera ojuka karugwara no. Pevo ji hoi no.** And the sickness killed my brother also. There I went also.

-no *rsuf. Alt:* **-amo**.

-no *rsuf. Alt:* **-ro**.

-no- *conh. Alt:* **-ro-**.

noanoa'ngia *s.* small grey-black bird (maçarico da praia). *See:* **gwyra**.
Tenh: preferred noanoa'ndia, saying it had a mark around the face, white head, and was red-breasted.

-noğ̃ *vt.* put, lay flat an object; give a name to someone. **Gweru hẽa ğa; ğa noğatu hẽa ojipyri.** She brought them; she put them well near herself, i.e., she brought them to live with her. *See:* **-e'rog**. *Alt:* **-'apyanoğ̃**.
Tenh: =. **Eno ndepo'yra. Ono ğa oakanitara.** Put on (you sg) your necklace. They put on their hats. **Opoano hẽa.** She pushed with her hands.
Am: =. **Oro avo ore pytai tapyja noğa.** And here we excl stayed putting (building) a house.
Uru: =. **Avo ko ga imondoi inoğa.** Here he caused it to go putting it.
Usage: -nhinoğ̃.
— *vi.* lie flat, e.g., lie down in a bed or hammock. *See:* **-'agw-, -'au**. *Alt:* **-nongava**.
Tenh: =.
Am: =. **Onhino ji ijupa.** I lay down being.
Uru: =. **Hopehyjahibm, nurã ga nhinoğ̃i. Hopehyja ğ̃waramo ga nhinoğ̃i.** Very sleepy, therefore he laid down. Because of being sleepy he laid down.

nonde *rrh. Alt:* **-enonde**.

-nongava //occ w refl: -nhinongava//. *s.* bed. *See:* **-kihava, -upava**.
Tenh: =.

-no'oğ̃ *vi.* collect, e.g., rain water in a bucket or gourd, bleed internally.
Tenh: =.
Usage: 1 //occ w caus: -mono'oğ̃//.
— *vt.* gather together, e.g., gather persons together, objects in a pile. **Omono'õ yvyriandiy'va.** He gathered fruit. **ğamono'õhavuhua hugwi** from among those gathered *See:* **-'atyka**.
Tenh: =.
Am: =. **Omono'õ ga gambatera.** He collected his (another's) things.
Uru: =. **Oho ga imono'oğa yva herua.** He went and gathered wood bringing it.
Usage: 2 //occ w refl and caus: -nhimono'oğ̃; or w recip and caus: -nhomono'oğ̃ //.
— *vi.* caus selves to gather together (w refl), gather each other together (w recipr).
Tenh: =.
Am: =. **Ambojatyka ji ğa. Onhimono'õ ğa xiro.** I caused them to gather together. They gathered themselves together now.
Uru: =. **Oronhomono'õ katu ore.** We excl gathered each other well together.

-notĩ *vt (irreg -enotĩ vth in some situations).* cover up, hide for various reasons, e.g., deny. **G̃wenotĩ hẽa gwevega.** She hid her stomach (not wanting to admit she was pregnant, she denied it).
Tenh: =. **G̃wenotĩ ga imondovo. = Teremboukwahavi ti imondovo ga pe.** He hid the fact he was giving. = Don't (you sg) let it be apparent (or be made known) that you gave it to him. **G̃wenotĩ ga. = Nomohemi ojipe'ğa pe.** He did not tell. = He did not let it come out (did not say or admit) to others. **Anotĩ ji tayri'ga. Ndapotari ji garepia.** I hid the child. I don't want his being seen (because he is so skinny). **Anotĩ ji mbatera. = Namombe'upotari ji nhimbatera.** I hide my things (deny I have things). = I don't want to tell about my things (I say I don't have, but it's a lie). **G̃wenotĩ ga ore hugwi. = Nomombe'ui ga ore ve.** He hides things from us excl. = He does not tell to us. **Ji renotĩ ko pe jipi.** Every day you pl did not let on (or tell) that I was the chief. **Ji renotĩ ti.** Don't tell about me (what I did, that I am here, etc.).
Usage: //occ with refl: -nhinotĩ//.
— *vi.* cover up or hide oneself.
Tenh: =. **Anhinotĩ ji.** I hid myself (I don't want people looking at me, perhaps I am ugly to them). **Noronhinotĩ.** We excl do not cover up or deny, i.e., we tell the truth.

novĩa *part.* indicates that the situation was not quite what it appeared to be or not what it was going to be, or not followed by the expected results, i.e., in vain, to no purpose, to no one's

advantage, to no avail, fruitless, without results, futile. **Ojehe'o Mina'ga novĩa; po ti a'i te hẽa ndojivyra'javi nehẽ.** Mina'ga cried in vain; because in all probability she won't come back. **Oro ga piraro reki, ga̰nda'ohetei pira ja hete. Ikatu hete ga̰ novĩa.** They became fish (mermaids?) in the end, their bodies really like fish. They were very beautiful to no purpose. **Ipopoakarypy po novĩa. Ndipopokara'javi.** At first (he) was very strong, but it was to no avail. (He) isn't strong any more. *See:* **tehe**.

Tenh: =.

Am: =.

Uru: not clear if same meaning.

nui *asp. Alt:* **rũi**.

-nupã //initial n- changes to r- in some comb//. *vt.* hit with an instrument, e.g., spank a child with a stick, beat a drum. **-nhipynupã** hit one's foot **-'akanupã** hit another's head *See:* **aru, -'avy, -irarõ, -ka, -mbug̃, -mbyahu, -ndyg, pa, pã, -pag̃, papa, pe, -peteg, pu, pu tarag̃, pyg̃, pyu, takh, -tinga, tiririg, tu, -vag**. *Alt:* **-'apyrupã, -nupãhava, -yperupã, -yvyrupã**.

Tenh: = verified needing an instrument, if hit with the hand they use the term: -peteg.

K: preferred to say it was to cut grass or weeds. **Inupabm ji ruri.** I came to cut (the weeds).

Am: = and also said it was to cut grass or weeds.

Uru: =.

-nupãhava *s.* hammer or object used for hitting.

Tenh: preferred yvyra (stick); said the term for hammer is nhapyrupãhava.

nurã *conj.* for this reason, in order that. **Tamondyky katu ti. Nurã nduri yhya.** I want to tar (my canoe). In order that (For this reason) water won't come in, i.e., to make it waterproof. **Avo xaho nhandekahupa. Nurã o'u.** Let's incl go hunting here. In order that (people, we all) can eat. **Jara'g̃a pindova, jara'g̃a po yva, jara'g̃a po okyta. Nurã g̃a ara rupi oapo pa a.** Some (got) thatch, some (got) wood, some (got) posts. For this reason they actually made it (the house) all in one day. *See:* **a'i, pe**.

Tenh: = and sometimes use it sentence final as well. **Oro ga imombe'ui ji ve morog̃ita. Kiro ji akwaha gwere nurã.** And he told to me the teaching. Now I know a bit for this reason.

O - o

o *interj.* 1) hush, e.g., calling attention to be quiet, to listen. **O! Marã pe jogwerekoi?** Hush! Why do you pl be with each other (i.e., fight)? **O! Poropo g̃a u apina'ga.** Listen! They are there, my father (with the others).

2) pause or stutter while thinking of what to say. *See:* **a, mmm**.

o- *p1.* 3rd person singular or plural: he, she, it, they. *See:* **a-, ga, g̃a, hẽa, ja-, ju-**.

o- *p2.* 3rd person singular or plural: he, she, it, they. *See:* **a-, ga, g̃a, hẽa, ja-, ju-**.

o- *p3.* 3rd person singular or plural, possessive: his own, their own. **Gwepia ga ojapyja.** He sees his own house. *See:* **ga, g̃a, h-, hẽa, i-**.

-oangyra *sh.* new leaves.

Tenh: = but also gave -uangrya, saying it was the sprout of the white palm frond.

oapyro'ia ***(Tenh)*** *s.* ridge pole of a house.

-'og //-'og after V; -'og̃ after Ṽ, sometimes -'vog on verbs taking the -vo form of cm3; takes the C of the preceding morpheme at which time the glottal prec that C//. *vi.* remove, take out, take off. **A'o ji ijihugwi.** I removed (a thorn) from me. **Aerẽ ko'emame ga ipi'ropi'rogi.** Afterwards, the next morning he skinned it. *See:* **-akamombug, -apar, ekyi, -hem, -ho, -hyhyka, -ky'vu, -ndohog, -pe'a, piykykỹ, -pug, -yky**. *Alt:* **-a'mbog, -amby'vog, -'ape'ngog, -ape'og, -apo'og, -apyaro'vog, -gwy'rog, -ja'og, -ja'rog, -ova'og, -poji'og, -po'o, -uva'ndog, -vog, -yvy'rog**.

Tenh: =.

Am: =. **E'o mandi'oka japovo u'iramo.** Remove (you sg) (from the ground) the manioc making it into manioc flour.

Uru: =. **Hyvykoi ga mandi'oga i'oga.** He dug the manioc removing it. **A'o ji ityka.** I removed the potato (from the ground).

oha ***(Tenh)*** *s.* field. *See:* **koa**.

-ohag̃ *dh.* linger long in a sickness before dying, persevere. *See:* **-miranam**.

Tenh: =.

-ohe *adv. Alt:* **hohe**.

oituvyruhua ***(Tenh)*** *s.* nut of the palm tree the fronds of which are used to make the roofs of houses; the nuts were formerly roasted in a form

similar to manioc flour.

o'javi *adv.* **Aerẽ po o'javi….** Afterwards, at another time…. **O'javi he po ipyhygi herua gwa'yra pe.** After at another time (he) caught (food), bringing it for his children. *Alt:* **-a'jav**.

Tenh: = preferred kirẽ instead of o'javi to indicate another trip or another time. Also gave irũa rupi for this expression. Indicated the meaning can also include while, during.

ojiahĩ ***(Tenh)*** *adv.* the very first time. **Ojiahĩ hẽa jehe'oi.** It's the first time she has cried (meaning she never has before)

oji'i *adv.* yesterday, the other day, a little while ago; eye witnessed by the speaker. *See:* **heikwehe**.

Tenh: = sometimes: aji'i and oji'ive, can mean many hours ago.

Am: = also gave oi'ive, ai'ive. **Oi'i ve ga kiri; oma'ẽ g̃werĩ ga.** For hours he has slept; he's about to awaken.

Uru: = also gave oi'i, oji'ive. **Oi'i ji rekoi. Kiro xi ji hoi nehẽ.** I've been here a while. Now I will go.

ojikwe *adv.* already, before hand, immediately. **Oro po ojikwe te, "Herejo, herejo," e po ahe ve.** And right away (he) said to the one (now dead): "Come, come." *See:* **avuji, -enonde, jipe, kirog̃we, tuvẽi**.

Tenh: =. **Ojikwe rangwe ji imondygi tata ko.** Already I had lit the fire just recently. **Po ojikwe ji herojijyi g̃aneaporog̃ita hamo.** It would be that I had already changed their thoughts.

Am: o'ikwe, oi'ikwe, o'ive. **O'ikwe ga hoi. = Oho jipe ga. O'ive ga.** Some time ago he had already gone. = Previously he had gone. A little while back he already had gone (indicates o'ive is more recent than o'ikwe?).

Uru: = oi'ikwe, ojikwe, said it meant the same as jipe.

oji'oa *s.* path that is grown over and invisible. *See:* **pehe**.

Tenh: =.

ojipea *s.* other. *See:* **mbipe**.

Tenh: =. **Inainani ga hoi ojipejipea pe.** [HP: Probably should be ojipejipe.] To each of the different places he went. **Nahã ojipejipero te ga g̃a mboapygi.** Thus he made them sit down one after the other.

Am: =.

Uru: =.

ojipeji *s(?).* one; term is relative, e.g., if a person caught a very few fish so the fish won't go around for everyone to have some, he says he caught only one. *See:* **mokonha**.

Tenh: = sometimes ojipei. **Ojipero pe hoi.** One of you pl goes. **Ojipejipeji ore i'ui amboya.** Some of us excl ate food. or Some days we ate food. **Ojipeigwave ga hoi.** One time he went.

Am: preferred ojipe'i.

Uru: = sometimes ojipei, ojipe'i.

ojipendyhyga'g̃a ***(Tenh)*** *s.* other groups. *Alt:* **-ndyv, ojipenhindyva'g̃a**.

oka ***(Uru)*** *sh(?). Alt:* **onga**.

-okairug̃ *vth.* fence in, make a fence around something. *See:* **-ovapiar**. *Alt:* **-okaja**.

Tenh: = and said this is what one does in making a chicken house.

Uru: =. **G̃wokairũ ga tokaja (with palm fronds).** He enclosed the hunting house.

-okaja *sh.* an enclosure generally made of palm leaves. *See:* **-apyja, onga**.

1) //w h initial// trap for catching or keeping birds. *See:* **arapuka, jiki'ia**.

Tenh: gave inamutig̃a rokaja (chicken house).

K: same as tenh.

2) //w t initial//. 2a) house where a hunter can hide until animals come close for shooting.

Tenh: =.

Am: = in describing the tokaja he said: **Pindova ore imohini tapyjamo.** Palm thatch we excl set up as a house.

Uru: =. **G̃wokairũ ga tokaja.** He enclosed the hunting house.

2b) house used by the shaman for calling down animals from the sky for game purposes or for contact with the heavenlies in healing the sick.

Tenh: =.

okara *sh.* open cleaned-off area around the house. *See:* **mytu'ẽa, nhu-, nhutig̃a**.

Tenh: = one of the older Tenharim insisted on saying garokara (his yard) rather than onga rokara (the house's yard, i.e., the yard around the house); younger Tenharim gave garonga rokara (his house's yard).

K: =.

Am: = and also gave mytu'ẽahibm nhuvytapemahibm (very clear ?).

Uru: =.

okuja *sh.* fallen dead leaf. *See:* **-ova, -oveve**.

Tenh: use this term to speak of the falling of the big shell containing individual Brazil nuts from the Brazil tree.

okupi'a *s.* hip ends of a roof.

okyta *sh.* upright posts that reach to roof and support the house. *See:* **-kokava, mbyta, -ovahokava, -ovayta**.

onga *sh.* big house, the former type of long house; town, i.e., group of houses. *See:* **-apyja, -okaja**. *Alt:* **onganhimbo'yva**.

Tenh: onga is the common term for house, i.e., a house with a roof made with white palm fronds; a house with a roof made with black (actually dark green) palm fronds is called a tapyja. **Ahepia ji nhironga.** I see my house. **Erehepia nde enhonga.** You sg see your house. **Gwepia ga g̃wonga.** He sees his house. **Orohepia ore orenhonga.** We excl see our house. **Tihepia nhande nhaneronga.** We incl see our house. **Pehepia pe penhonga.** You pl see your house. **ongae'yma** deserted area, one without houses **ongapere** flat-roofed house

Am: generally use the term: tapyja for their big houses, also oka = tapyjuhua.

Uru: oka (and tapyja?).

onga'apohara'ga ***(Tenh)*** *sh.* carpenter.

onganhimbo'yva *sh.* city.

Tenh: a big house, city, possibly the governor's place, place of marriage, court house, office, chief's house (tavijara'ga ronga), place where parties are given.

onhonhaime *asp. Alt:* **(-)jaime**.

-opar *dh.* lost in the jungle. *See:* **-ka'nhym**.

Tenh: =.

-ope *sh.* firm round object, specifically the eye or fruit that grows in a bunch and has a shell that opens to reveal that bunch, e.g., bananas. *See:* **-agwa, -a'oa, -ea-, pa'akovetea**. *Alt:* **-opeg̃wag̃uhũve'ea, -opehyi, -opejava, -openhana, -opepira, -opepirembirekoa, -opepu'ngauhũve'ea, -opetig̃, -opety'ihuve'ea, -opeuhuve'ea**.

-opeg̃wag̃uhũve'ea *sh.* variety of red-skinned banana (banana roxa). *See:* **pa'akovetea**.

Tenh: thought of a red-eyed jirutia bird.

-opehyi //-opehyj- prec v//. *dh.* sleepy. *Alt:* **-opehyj**.

Tenh: = but no h initial in 3rd person, i.e, opehyi ga, whereas jiropehyi ji in 1st person.

K: = but no h initial in 3rd person.

Am: = but no h initial in 3rd person, opehyjahibm. **Ajurujai ji hopehyro g̃waramo.** [HP: Probably should be hopehyiro.] I yawn because I am sleepy. **Jiropehyahi ji.** I am very sleepy. [HP: Probably should be jiropehyjahi.] **Opehyahi nde. (or Nderopehyahi nde.)** You sg are very sleepy. **Opehyahi hẽa.** She is very sleepy. **Ororopehyahi ore.** We excl are very sleepy. **Nhanderopehyahi nhande.** We incl are very sleepy. **Peropehyahi pe.** You pl are very sleepy.

Uru: = but for 3rd person gave iropehyi ga, hopehyi ga, opehyi ga, opehyjahibm, otherwise same conjugation as am. **Ndajiropehyi ji.** I am not sleepy.

-opehyj- *dh. Alt:* **-opehyi**.

-opehyja //occ w t initial//. *sh.* small plant that opens its leaves early in the morning; according to belief hitting the face with this during the day, or at night with a light, causes one to be an early riser.

Tenh: = but said that waving the plant over its face would cause the child to be sleepy.

-opejava *sh.* eyelash.

Tenh: =.

K: =.

-openhana *sh.* lines etched on the face with a thorn and afterwards washed for blackening with a mixture of soot and ashes of the sap from a tree and the juice of a certain leaf; during this time certain taboos are kept such as eating only the fish akara and pirauhua and drinking only hot water, and refraining from sleeping with one's spouse; women made lines out from their eyes vertically and out from the corners horizontally plus a writing design on the chin; men made lines at the sides of the mouth. *See:* **-ahav, -'apykwarun, -endyvakwatijara**. *Alt:* **-ypenhan**.

Tenh: =.

Am: gave -apykavirian.

Uru: =. **hẽaropenhana (or hẽarapinhana); garopenhana** her face lines; his face lines

-opepikyra //occ w t initial//. *s.* one of the trees (periquiteira) which according to legend is the tree where the jaguar hid from Tupã; its fruit is inedible; the black seeds with brown furry fringe are reportedly used by the Mura-Pirahã Indians for making necklaces; has yellow flowers. *Alt:* **ape'yva, kwary'viyhara, -opepira**.

Tenh: = use the black seeds to make necklaces.

-opepira *sh.* 1) //w r initial// the upper and lower eyelids including the flesh part; bags under the lower eyelid; chaff. *Alt:* **-opepi'rog**.

Tenh: =.

K: =.

2) //w t initial// the strings in the flour made from manioc. *See:* **-aju**.

Tenh: didn't know this meaning.

-opepirembirekoa *sh.* sty said to be caused by husband or wife twisting the other's eyelid.

Tenh: =.

-opepi'rog *vth.* peel a banana. *See:* **-'ape'og, -yky**.

Tenh: gave instead -'api'rog. **Oapi'ro ga i'gwovo.** He peeled (a banana), eating it.

Usage: //occ w recipr: //-jopepi'rog//.

— *vi.* twist the eyelid as husband and wife do. *See:* **-a'ĩ**. *Alt:* **-opepirembirekoa**.

Tenh: did not know this.

-opepu'ngauhũve'ea *sh.* tall tree (ingá) with sweet white furry fruit in a long pod-shaped shell; any ripe fruit ready to burst.
Tenh: said it was only the ingá tree.

-opetiĝ *dh.* blind.
Tenh: = also gave closing eyes to pretend to be asleep, winking. **Hopetĩ ga ga pe.** He winked at him.
Uru: preferred -opexiĝ and said ndohepiagi ga (he does not see).
Usage: //occ w refl: -nhopetiĝ//.
— *vi.* close the eyes in sleep or so as to be unable to see.
Tenh: (?).

-opetyarõ *dh.* ripened, specifically ripened bananas. *See:* **-ajuv**.
Tenh: thought of it as opetyarõ (ripe bananas).

-opety'ihuve'ea *sh.* kind of small white banana (banana prata). *See:* **pa'akovetea**.

-opeuhuve'ea *sh.* large long variety of banana. *See:* **pa'akovetea**.
Tenh: big stock of big bananas.

opo- *p2.* 1st per sg or pl subject and 2nd per pl object. *See:* **a-, ji, oro-, pe**.
Tenh: =.

ore *p6.* emphatic we, us exclusive. *See:* **jihi, ore-, ore**.
Tenh: =.
Am: =.
Uru: =.

ore- *p4.* we exclusive. *See:* **ji-, ore**.
Tenh: =.
Am: =.
Uru: =.

ore(-) *p5.* 1) //free subject or object// we, us exclusive.
2) //possessive// our exclusive. *See:* **ji, ore-, ore**.
Tenh: =.
Am: =.
Uru: =.

oro //very common with little meaning//. *conj.* And, then. **Oro ga hoi.** And they go. *See:* **eki**.
Tenh: = occ very seldom.
Am: =.
Uru: =.

oro- *p1.* we exclusive. *See:* **a-, opo-, oro-**.
Tenh: =.
Am: =.
Uru: =.

oro- *p2.* 1st per sg or pl subject and 2nd pers sg object. *See:* **a-, ji, nde, opo-, oro-**.
Tenh: =.

oro- *p2.* we exclusive. *See:* **a-**.
Tenh: =.

oro- *p3.* we, our exclusive. *See:* **i-**.
Tenh: =.

orondu *part.* happens as was said, that's right, that's true. **Kiro ji hoi orondu.** Now I'm going as I said I would.
Tenh: said they did not use this word although the Tenharim at Igarapé Preto do and gave the example of a person telling a story and others listening and saying orondu po (w or w/o raka'e). **Pe'ji pe ji ve orondu?** You spoke or talked about me? (others told us you talked about us).

-oryv 1) *dh.* //when applied to individuals; occ w r-ehe// happy. **hẽaroryhava** the thing that made her happy *See:* **-'angypyhyg, -'arõ, -gwev, -nharõ, -vy'ar**.
Tenh: = but no h in 3rd per. **Oryory ĝa ojogwehe.** They were very happy (laughing) with each other. **Xanderoryrory ti ga rehe.** Let us incl be happy with him.
Am: =.
Uru: =.
2)
— *dh.* //when applied to plants// flourish. *Alt:* **-pohoryv**.
Tenh: =. **Oryvahivuhu.** (The plants) are flourishing very well.
Am: =. **Horyory (or Hory hete) kopeva'ea henhunhamo.** The things of the field are very happy (flourishing well), sprouting.
Uru: =. **Horyvahivuhu nhiremitymipyra. Koxihĩ ipori henhunhamo.** The things I planted are flourishing very well. Quickly they jumped (came out of the ground), sprouting.
3)
— *sh.* //occ w t initial// a party.
Tenh: to dance with the yrerua but can also be a Brazilian dance.

-ova //also -va in some comb//. *sh.* flat surface, plane, expanse, extension such as: 1) //general meaning// face. *See:* **-etovapya, -jar, -vag, -vur**. *Alt:* **-ovagwev, -ovaĝwavaĝwaĝa, -ovahir, -ovahua, -ova'ihua, -ova'og, -ovaperehua, -ovapyvo, -ovayva'give'ga**.
Tenh: preferred -ava; the term indicates more specifically the forehead.
K: = but more specifically the forehead.
Am: =.
2) leaf. *See:* **oangyra, ka'a**. *Alt:* **-ovevea, -oveoveuhuve'ea, -ovuja**.
Tenh: preferred ohova (or ahova); gave castanha rova (Brazil nut leaf).
Am: preferred (h)ahova; term can also refer to bird feathers: kanindea rahova or kanindea

ahava (macaw feathers).
Uru: for leaf, gave: hova, ka'a, ka'apyra; for bird feathers gave: arara rahova, gwyra'ia ahabm, gwyra'ia ahava.
3) sky. *See:* **yvaga**. *Alt:* **-ovagwevagwevuhua, -ovatiğa, ovau'nağuhũa**.
Tenh: gave instead yvaga, yvagovya (blue sky), etc., but see ovagwevagwevuhua.
Uru: preferred yvaga, yvakaxiğa (clouds?); gave ovapotu'nağuhũa for cloudy sky.
4) wall. *Alt:* **-ovahog, -ovapiahava, -ovapiara, -pem**.
Tenh: no, but see -piar.
Uru: gave ovapiahava for fence, stone or cement wall.
5) field. *See:* **koa**. *Alt:* **-overev**.
Tenh: preferred oha.
Am: see kohoa.
Uru: see kohoa.
6) paper money. *See:* **itamberea**.
Tenh: (?).
Am: (?).
Uru: (?).
7) //with amana (rain): amana rova// rain cloud, humidity.
Tenh: = and said it was like at the meadows where it wants to rain all the time; also gave hovapitymbyguhua for cloudy sky.
8) lid, door.
Tenh: gave ava.

-ova'apyn //occ w refl: -nhova'apyn//. *vih.* bow head.
Tenh: =.
Uru: gave it as a descriptive instead jirovaapỹ ji; also gave ojovavy ji or ajovavy ji (tilting the head back).

-ovag //occ w refl: -jirovag//. *vi.* turn the head from side to side.
Tenh: = turn head to look at someone, pay attention to someone; neg: ignore, e.g., they didn't even glance our way; Thus they paid attention to him (doing as he said?). **Nahã po ğa jirovagi ga pe raka'e.**

-ovagwev ***(Tenh)*** //~ avagwev//. *dh.* face showing emotion, e.g., anger, disapproval, shock. **Jiravagwevete ğambatere'yma rehe.** My face registered emotion because of their lack of things, i.e., I was shocked (ashamed? awe stricken? sad?) at their poverty. *Alt:* **-gwev, -ova, -ovagwevagwevuhua, -ovağwavağwa**.

-ovagwevagwevuhua *sh.* cloudy sky such as appears before rain. *See:* **yvaga**. *Alt:* **-gwev, -ova, -ovatiğa, -ovau'nağuhũa**.
Tenh: used it as dh as follows: **Ovagwevagwe (or Avagwevagwe) ranuhũ kwara.** The face (surface) was extinguished or dimmed, the sun, i.e., the sun went under a cloud (and it looks like it will rain).

-ovağwavağwağa *sh.* redfaced from natural complexion, sun, or fever.
Tenh: used it as dh as follows: **Ovağwavağwa (or Avağwavağwa) hete ga onhimboahipa.** He is very red faced being very angry.

-ovahepiag ***(Tenh)*** //occ w recipr: -jogwovahepiga ~ -jogwavahepiag//. *vi.* look in each others' faces. **Ojogwovahepia ğa okuva.** They looked in each others' faces being two.

-ovahir //occ w refl: -jovahir//. *vih.* look out of window or lean out of hammock to look down. *See:* **-epiag**.
Tenh: didn't know, thought it might mean one had a very dirty face.

-ovahog *vth.* make an angle, e.g., place an object at an angle to the surface as in bracing an object; cut across, or take a short cut. *See:* **-ahav, -kog, viara**. *Alt:* **-ovahokava**.
Tenh: without the h in all persons: **Aovaho (or Aavaho) ji. Oavaho ga imo'ama pa'akovetea.** I braced it. He braced it causing the banana plant to stand, i.e., he braced-up the banana tree (so it wouldn't fall). **Ji ravahoguhu ğa.** They are blocking me off (angling around me, like people go around a tree that is fallen in the path? at cross purposes with me?).

-ovahokava *sh.* diagonal, e.g., a brace used as a support or a short cut taken in travel. *See:* **-kog, -ovayta, viara**. *Alt:* **-ovahog**.
Tenh: ovahokava ~ avahokava; no h.

-ovahua *sh.* blazing fire or one which does not go out. *See:* **-ata**.
Tenh: no h. **Ovahu tata.** The fire had a big face, i.e., blazing, big fire.

-ovahykava //occ w t initial//. *sh.* end. *Alt:* **-ahyg**.
Tenh: no h; said it was the first one on the end: ova(yh)ykava; then: mbyteripeva'ea (the thing in the middle); then the other end: jahykava.

-ovai 1) *rrh.* on the side.
1a) //aherovai// on the opposite side, generally used to indicate on the opposite side of the river or a meadow; however, the term meadow can precede it at which time the ahe- drops.
Tenh: generally said of being on the opposite side of the river; but can be used to indicate on the opposite side of a location but still retains the ahe-, e.g., cidade aherovai (on the other side of the town); however: onga rovai katu (in front of the house), estrada rovai (to the side of the road).

K: seemed to use just rovai, e.g., kikoty rovai (on that side of the river), paranauhũa rovai (on that side of the big river).
Am: gave: **Xikoty rovai ga hoi.** To that side he went.
Uru: used the term aherovai, but not necessarily referring to being on the other side of the river. **Aherovai ga nduvi.** They live over there (but not meaning on the other side of the river. 1b) //prec by p// alongside. **Avo ji rovai eju.** Be (tie your hammock) (you sg) alongside of me here. *See:* **-a'mbyi, -yki, yvyri**.
Tenh: =. **ga rovai** at his side; beside him; but can be used for at his right hand **Nhanderory jovai po ti nhande ojogwehe nehẽ.** On all sides we incl will be happy with each other, liking each other. **…ga nhomoka'nhymbavi jovai nehẽ.** …they will cause each other all to be killed on both sides (speaking of 2 nations at war). **Emombo ejovaipytera koty. … ejovaipyteri pe** Throw (you sg) it to your right side. …in front of yourself **Tonhombo'e jogwai.** (They) are to teach each other. **Napenhoarõi jovai po ti pe nehẽ.** On both sides you pl will not like each other. **Ombojogwovai ga herekovo.** They had something in both hands. **Oporavyky jovai jovai ga.** [HP: Possibly jovajovai.] He works for that for that, i.e., he works for several people.
Am: =. **Oatyka ga tata. = Ombojovavai (or Ombojogwovai) ga tata.** He poked the fire, i.e., pushed the wood together to burn better. = He caused the fire (firewood) to be alongside of each other. **Ma rupi ga hoi? …Ji koa rupi xi ji hoi nehẽ ojovai (or ajovai).** Through where did he go? …I through here will go to be alongside (him while others will go elsewhere).
Uru: =. **Ji rovai hẽa rekoi.** Alongside me she is. 2)
— *sh.* //w h initial gen non-human// side of it, e.g., hovaita is used to refer to one side of a gable roof. **Oro hovai ipe'avo nhyrõ.** And he took off the side (to peek) slowly and carefully so as not to be seen.
Tenh: =. **ya rovaja** the opposite side of the river **Oro ga i'ui ga ndovaja rehe rũi.** And they eat not as others, i.e., they do not eat the same way as others do.

ova'ia *sh.* round object. *See:* **-ahym, -apo'a, -'atiman**.
Tenh: gave: ova'ihetea (little face); ova'iate'ĩa (little bit of the face).
Am: gave -mbatyta.
Uru: (?).

-ova'ihua *sh.* long small face.
Tenh: = no h; called the little round potato mamba'e by this term.

-ovajar *dh.* killer. **Hovaja ga.** He likes to kill game. **Jirovajara'ga.** He (would) like to be my killer.
Tenh: no h, avajar; use it in the sense of: to be against.
Uru: when given hovajara'ga he said karavajara kiro hehã. (? now she is). He then remarked in Portuguese that this man married a woman that is a relative of his.).
Usage: 1 //occ w caus: -mbohovajar//.
— *vt.* make someone want to kill. **Ambohovaja ji ga ijive.** I make him want to kill me.
Usage: 2 //occ w refl and caus//.
— *vi.* not like someone. **Anhimbohovaja ji ga rehe.** I don't like him, I want to kill him.
Tenh: =. **Onhimboavaja hete ga ji rehe.** He really does not like me (his own brother). *See:* **-juka**. *Alt:* **-jaruera**.

-ovajar //occ w recipr and gw: -jogwovajar plus okupa//. *vi.* embrace each other. *See:* **-'anhuvan**.
Tenh: no h, avajar; said it was to face another and demonstrated this by standing face to face with another man who had been sitting beside him.

-ovajara *sh.* section of a butchered animal, e.g., half of a pig. *Alt:* **-ja'rog**.
Tenh: avajara.
Am: =. **Hovaja'riuhu upa jahya. (gave this sentence instead of jahypeheuhũa)** A part residing, the moon, i.e., half-moon or less

-ovaja'rog *vth.* split, rip apart or open, e.g., split wood or melons. *See:* **-tararag**.
Tenh: no h, -avaja'rog.

-ovajirev *vth.* turn about. *See:* **-vyr**.
Tenh: no h, avajirev; indicated it was to turn over. **Eavavajire ji ve tata.** Turn (you sg) over the firewood in the fire for me (say this to your uncle tutyra'ga if your husband isn't there to do it for you at about 6 p.m.).

-ovaka ***(Tenh)*** //-ovaka ~ avaka//. *vth.* hit the face. **Ajavaka ji.** I hit my own face. *Alt:* **-ka**.

-ovakambypiahu ***(Tenh)*** //-ovakambypiahu ~ avakambypiahu//. *dh.* sinking hairline. *Alt:* **-ovayva'give'ga**.

-ovakanhinhyg̃uhũ *dh.* wrinkled face when crying or frowning. *Alt:* **-etyvapekanhinhyg̃uhũ, -ovambiruru**.
Tenh: a potato that is shrunken from the sun.

-ovaki *rh.* present, in plain view, not hidden, not absent. **Hovakie'ỹi ga hepiagi.** Without its being in view, he found it. (He reached behind him and got the book without looking.)

Jirovakie'ỹi g̃a nduri. Without my being present, they arrived, i.e., I wasn't there when they arrived. *See:* **-akykweri, -mim, -'ukwahav**. *Alt:* **-ova'og**.

Tenh: = and indicated that it meant it was done in front of someone, with one's knowledge. **nderovaki koty; ndejohukoty; ndekupepytera** to your sg right; to your sg left; behind your back

Am: =. **A'ero g̃a hovaki ua okovo Vovo'g̃a.** Then they were present coming being our grandparents.

Uru: =. **Jirovaki ga ruri. = Ahepia ji ga.** In my presence he arrived. = I saw him.

-ovambiruru *dh.* frowning, angry face. *See:* **-ovakanhinhyg̃**.

Tenh: no, it is a face with sores; see -ovapitymbyguhua.

Uru: =.

-ova'og *vth.* open a tin can. *See:* **-'ar, -'gwyryha, -hãi, -jai, -pug, -pypirar, -u'ambeka**. *Alt:* **-akape'vog, -ovaki, -ovapya'vog, -ovapytymba'vog, -povombo'og**.

Tenh: no, it means to cut a path; to open a tin can: -avapytymba'vog [HP: Probably -avapyty'mbo'vog.].

Uru: (?).

-ovapeheuhũa *sh.* 1) side of the face.

Tenh: no h, -avapeheuhũa.

2) //w h initial// generally refers to a half moon. *Alt:* **jahypeheuhũa**.

Tenh: no h, -avapeheuhũa.

Am: gave instead hovaja'ria.

-ovapepi'ri //occ w mbatera//. *dh.* eat until satisfied. *See:* **-evevoty**.

Tenh: didn't know.

-ovaperehua *sh.* big flat face.

Tenh: no, -avaperehua = big forehead, no h.

-ovapeva ***(Am)*** (or -ovapera). *sh.* full moon; also ambatytauhua. *Alt:* **-ovaperehua**.

-ovapiahava *sh.* wall.

Tenh: thought rather of a reflector on a lamp; gave jupihava for wall.

-ovapiar *vth.* encircle, fence in or fence off, e.g., make a wall or fence, place a leaf or stick in the path so people will know not to pass there. *See:* **-'ahov**; **-apẽ, -okairug̃, -yvapa'ar**.

Tenh: no h, -avapiar; added: put up part of a wall or just one wall of a house.

Usage: //occ w recipr: -jovapiar// [HP: More likely refl?].

— *vih.* put over the face, e.g., hand or cloth to shield the face from the sun.

Tenh: didn't know this meaning.

-ovapirag̃ //occ redupl: -ovapirapirag̃//. *dh.* face red from the sun. *Alt:* **-ovag̃wavag̃wag̃**.

Tenh: no h, -avapirag̃; added: red like the red mamba'ea potato.

-ovapi'rog *dh.* face peeling from sunburn. *See:* **-pirig**. *Alt:* **-ape'og**.

Tenh: no; rather: -avapiririguhu.

-ovapitymbyguhu ***(Tenh)*** //-ovapitymbyguhu ~ -avapitymbyguhu//. *dh.* angry face; rainy, a sky so dark one can't see well. *Alt:* **-ovau'nag̃uhũa**.

K: = no h, -ovapitymbyguhu = sun not out, sky covered with clouds.

-ovapy ***(Tenh)*** //-ovapy ~ -avapy; occ w t initial//. *sh.* side of table.

-ovapyahov *vth.* seal by spreading leaves in the bottom of a basket to keep the contents from falling between the basket weave. *Alt:* **-kupeahov, -ovapya'vog**.

Tenh: -avapyahov.

-ovapya'vog *vth.* open, take off the covering, e.g., take off the leaves that cover a basket. *Alt:* **-ova'og, -ovapyahov**.

Tenh: no h, -avapya'vog.

-ovapyg ***(Tenh)*** //-ovapyg ~ -avapyg//. *vth.* cover over, e.g., put a lid on a pot.

K: = gave hovapykava = lid(?).

-ovapyitahibm ***(Am)*** *sh?* path, same as nhandehohavuhua (our incl place of going a lot); gave this rather than -apyambava.

-ovapytambog̃g̃ ***(Am)*** *vth. Alt:* **-ovapytymba'vog**.

-ovapytym *vth.* 1) shut, close, e.g., to shut the door. *Alt:* **-ovapytymba'vog, -ovapytymbavokava, -pytym**.

Tenh: =.

Uru: =. **Ovapytỹ ga ojurua.** He shut the door.

2) shut in, confine. **Gweroho ga ga rovapytyma ga mohina.** He took him and shut him in (prison). **hovapytỹve'ga, hovapytỹhara'ga** jailor, i.e., one who shuts the door

Tenh: prefer -ki with caus.

-ovapytymbava *sh.* door. *See:* **-jurua**.

Tenh: = also ojurukwara pytymbava.

-ovapytymba'vog *vth.* open, e.g., open the door, remove a lid. *See:* **-pe'a, -peka**. *Alt:* **-ovapytym**.

Tenh: no h, -avapytymba'vog; also gave the term: -pe'a (open the door).

Am: prefer: ovapytambog̃g̃.

-ovapytymbavokava *sh.* key. *Alt:* **-ovapytymbava**.

-ovapyvo ***(Tenh)*** //-ovapyvo ~ -avapyvo//. *rrh.* with the face. **Ga hoi onhinog̃a ojovapyvo yvyvo.** He went lying with his face to the ground, i.e.,

he laid face down on the ground.

-ovatĩ *vth.* come together, encounter, meet. **Ereki yvyturanuhũa g̃wovatīvatĩ g̃a.** Because the strong wind encountered and encountered them, i.e., the strong wind buffeted them. *See:* **-'anduv, -epenhan, -jar, -upitig**.

Tenh: no h, -avatĩ ~ -ovatĩ. **Uriape ji rovatiamo tajahua.** Quickly the pig came encountering me. **A(a)vatĩ ji ga pea rupi. Oavatĩ ga hẽa pea rupi.** I encountered him along the path. He encountered her along the path.

Usage: //occ w caus: -monhovatĩ//.

— *vt.* button, bring together, close. *See:* **-povombo'og, -tyv**.

Tenh: =.

Am: gave instead -avavojar ~ ovavojar (to button). **Ndavavojari tapy'ynhambira.** I did not unbutton the clothes. [HP: button?]

-ovatiğa *sh.* clear cloudless sky. *See:* **yvaga**. *Alt:* **-ovau'nağuhũa**.

Tenh: thought of white face; gave instead ikatu hete yvaga (very pretty sky).

-ovau'nağuhũa *sh.* overcast sky, black with dark clouds. *See:* **yvaga**. *Alt:* **-ovagwevagwevuhua, -ovapitymbyguhua, -ovatiğa**.

Tenh: thought of a black face; gave instead -avapitymbyguhua (over-cast sky, ready to rain).

Uru: gave ovapotunağuhũa.

-ovavohev //occ w refl: -jovavohev//. *vih.* stick head out of window or through hole. *See:* **-ovahir**.

Tenh: no h, -avavohev.

-ovavojar ***(Am)*** //-ovavojar ~ -avavojar//. *vth.* button. *Alt:* **-ovatĩ**.

ovavur //occ w refl: -jovavur//. *vih.* tilt head back.

Tenh: no h, -avavur.

Uru: gave instead ajovavy ji.

-ovayta *sh.* brace or crossbeam used in house construction. *See:* **-kog**. *Alt:* **mbyta, okyta, -ovahokava**.

Tenh: no h, -avayta.

-ovayva'give'ga *sh.* man with a sinking hairline.

Tenh: gave instead ovakambypiahu ga (or avakambypiahu ga).

-ovayvyri ***(Tenh)*** *rrh.* (pass) alongside. *Alt:* **-yvyri**.

ove'õ *dh.* wilted or dried leaf. *Alt:* **-ovevea**.

Tenh: no h, but keep the o: ove'õ.

-oveoveuhuve'ea *sh.* big leaf whose juice reportedly is used as eye drops. *Alt:* **mohağa**.

Tenh: just a big leaf, no medicinal qualities.

-overev *vth.* burn brush that had been cut to make a field. *See:* **-kai**. *Alt:* **-erev**.

Tenh: set fire to the leaves.

-ovevea *sh.* dead leaves. *Alt:* **okuja, -ove'õ, oveoveuhuve'ea**.

Tenh: = but no h.

-ovir *dh.* pointed as in an inverted pyramid or inverted triangular shape. **Jirovi ji.** I am pyramid shape, have big shoulders and little hips. *See:* **-kwaju, -yvuru'auhu**.

Tenh: not understand this use; for triangle shape as in the fork of a tree or an arrow head gave: -akamby; for an inverted triangle gave: -ypy'iuhu; for sharpened pencil point gave: -akwaju.

Am: (?).

Usage: //occ w caus: -mbohovir//.

— *vt.* make pointed stakes with long thin point like a tent pin, sharpen a pencil. *See:* **-aimerug̃, -akwa'jog**.

Tenh: =.

-ovira'y //occ w caus: -mbohovira'y//. *vt.* pull dirty pieces from cotton. *Alt:* **-evivohun, -ovivohun**.

Tenh: no h, -ovira'yr [HP: no r final presumably] , said the meaning was to fluff cotton so it spread out.

-ovivohun //-ovivohun ~ evivohun//. *vth.* fluff cotton by hitting a stick with the cotton on it against the hand, preparing it for making cotton thread.

Tenh: = and also said the stick was called ovivongava (see also -ovira'y). **Ambohovi ji japovo.** I fluff cotton (on a stick).

-ovivur //occ w caus: -mbohovivur//. *vt.* 1) stand on end, e.g., the hair of a mad dog. *See:* **-'am**.

Tenh: = but no causative if a dog makes his own hair stand on end.

2) make do or stretch, e.g., make food go around so all can have some, put only a little meat with a lot of manioc flour. *See:* **-kupyho, -pepyr**.

Tenh: =.

ovuhu *adv.* appears or seems that, appears to be, looks like, apparently is. **I'mbe ovuhu ga javo.** It appears he is lying saying. **Ndi'avi hẽa ovuhu no.** It also looks like she doesn't have any hair. *See:* **-ukwahav**.

Tenh: preferred avuhu.

-ovuja *sh.* floating leaf.

-ovy *dh.* blue in color. *See:* **-tiğa**.

Tenh: no h, blue: ovy'iva'ea; green: ovyuhu; different suffixes indicate degrees of intensity.

K: = shades of both blue and green.

Am: = shades of both blue and green and gave hovyva'ea, hovy'īva'ea.

Uru: = shades of both blue and green and gave ovyahibm, ovyuhu. **Hovy ipotyvuhua.** Green weeds.

-ovy'ag *dh.* spoiled food. *See:* **-nem**.

Tenh: did not know -ovy'ag, but gave mbiara'aguhu (rotten meat).

-o'yuhua //irreg form of -ro'y//. *sh.* cold season. *See:* **yarypa'vaĝa**. *Alt:* **-ro'y**.
Tenh: = but preferred aratĩa. **Ro'yuhua nhande tipo'ru.** The cold season we incl will experience.
Uru: gave instead iroyxaĝahim (water, rain, temperature); iroyxaĝuhũva'ea (ice).

oyvimamana ***(Tenh)*** *s. Alt:* **u'imamana**.

P - p

pa *ono.* hitting sound, e.g., stick against flesh. *See:* **pã, -pe, -nupã**. *Alt:* **papa**.
Tenh: gave with glottal final.

-pa *cm2. Alt:* **-a**.

pã *ono.* hollow hitting sound, e.g., stick hitting a head, box, drum. **"Poropo ĝa onupanupã nhandera'ayra'ga," e po ga. "Pã, pã, pã," e po ga.** "The sound of their hitting our incl son," he said. "Plunk, plunk, plunk." (it went) he said.
Tenh: = and added: hitting wood.

pa'akova *s.* plant (sororoca) similar to a banana plant with broad spotted leaves. *Alt:* **pa'akovoguhua, pa'akovuhua**.
Tenh: =.
K: = pa'akova ~ paakova.
Am: = pa'akova ~ pakova, and indicated used the leaves in a basket to keep the manioc flour from coming through.
Uru: = and also gave for bunches of bananas: haha, -arahu'ia.

pa'akovetea *s.* big kind of banana tree. *See:* **indaja'ia, -opea, -opeĝwaĝuhũve'ea, -opety'ihuve'ea, -opeuhuve'ea**. *Alt:* **pa'akovoguhua**.
Tenh: the term they usually use for bananas in general.

pa'akovoguhua *s.* plant similar to a banana plant with red round fruit with black seeds that the tinamou eats. *Alt:* **pa'akovoguhupypiara'ĝa**.
Tenh: not know.

pa'akovoguhupypiara'ĝa *s.* bat that lives in the pa'akova plant. *See:* **andyra**. *Alt:* **pa'akovoguhua**.
Tenh: did not know.

pa'akovuhua *s.* kind of banana plant. *Alt:* **pa'akovetea**.
Tenh: a big banana.

-pa'am //gen -pa'am ~ -ma'am but not always//. *vi.* stick, lodge, block, obstruct. **Nhipyma'ã.** My foot is stuck (in a hole). **Jipira opa'ã.** My dress is stuck (won't go over my head). *See:* **-apẽ, -man, -moĝ**. *Alt:* **-atapa'am**.
Tenh: =.
Am: =. **Opa'ã mbiara gajue'okA kwara pe.** The meat stuck in his throat hole, i.e., in his esophagus. **Opa'ã hevikwara (or hekwara) (w or w/o pype).** (His) anus is blocked, i.e., (he) is constipated.
Uru: =.

-pa'ambea *s.* underneath part of the shell of the turtle. *Alt:* **haryvapea, javotiapea**.
Tenh: preferred without glottal: ipaambea or ipoambea; the area immediately below the ribs (pit of the stomach?); and gave -pa'ambeky'ria (the oval grissle at the bottom of the rib cage above the stomach).
Am: gave (h)eta'mbea (arm pit?), akapea (the front of the turtle), and ikupea (back of turtle).

-pag *vi.* be awake. *See:* **-kir, -ma'ẽ**.
Tenh: = same as -ma'ẽ.
Usage: //occ w caus: -mombag//.
— *vt.* melt, as to melt lard in the fire. *See:* **-kir, ma'ẽ, -pav**.
Tenh: gave: **Omomomba ga ikava.** He caused the fat to melt.

paĝ *ono.* cutting sound. **"Paĝ," e po hẽa okovo.** "Whack," she went (as she cut the tree). **"Paĝ," imondohoga jugwi.** "Whack," (he) cut (a piece) out of (the dog's ear).
Tenh: (?) didn't seem to know.
Usage: //occ w caus: -mopaĝ//.
— *vt.* hit and cut. *See:* **-kyti, -nupã**.
Tenh: (?) didn't seem to know.

-pai *vi. Alt:* **-pav**.

Pai'ĩa *s.* name of Indians related to the Parintintin; they live near the Aheuhua and are included in that group. *See:* **Kagwahiva**.
Tenh: said the Jahui (Diarroi) were called by this term. He has never seen nor does he know where the Aheuhuve'ĝa live. He was told about them by his father. Paika //Paika ~ Apaika// *(Am)*.
— *s.* name of Comandante Ari where the Uru-eu-wau-wau Indians lived.

paivo *adv.* very far.
Tenh: =.

Uru: =.

paivove'ğa *s.* people from a long way off. *See:* **ava'ğa**.
Tenh: =.

-paji //-paji ~ -panhi//. *d.* possess occult powers of healing, cursing, calling on heavenly beings for assistance, occupying different forms, causing game to appear, and affecting the results of wars. **Okwaha ga hẽara'yra opajivo. Po a'i te gwayhu po ga hẽa opajivo.** He knew about her (future) child by means of his occult powers. Because he probably dreamed about her by means of his occult powers. **…Po a'i te ahe juka opajivo** …Because (he) probably kills a person by means of his occult powers. *See:* **-upigwara, -yvan**. *Alt:* **-pajiheuhu, -panhitiğuhũ**.
Tenh: = use the expressions: -pajivo and -pajia pyvõ. **Ga nhi'iğame ojihu kunumi. Ojihy ganhi'iğa ğa pype. = Ombojihu ğa onhi'iğa pyvõ.** When he (the one with occult powers) talks the boy child is conceived. His talk is wiped (?) off inside them (the women). = They (the ones with occult powers) cause (the children to be conceived) by their talk, i.e., when the one with occult powers says for the child to be conceived, he is conceived). **Gway'ro ga hẽa opajivo.** He (the one with occult powers) caused her to be barren by means of his occult powers.
K: = and gave ipajiahivuhu and said that described Tupana'ga (God).
Uru: = described Tupana'ga (God) as ipajiuhu and ipaji hete. **Ndogwerekoa'javi te ipajive'ğa. Ahe manoi.** There are really not ones with occult powers any more. They died.

-pajiheuhu //also -pajiheteuhu//. *d.* powerful in occult powers. *Alt:* **-paji, -panhitiğuhũ**.
Tenh: preferred -paji hete.

paku'ia *s.* small round flat fish (pacu). *See:* **pira**.
Tenh: =.
Am: =.
Uru: =.

-pan *vt.* whittle, shave off or peel. **Oro po yharyva ipani no imombori.** (He) peeled the bark from the wood for the canoe, throwing it away. *See:* **-'ape'og, -hyv, -kyty**. *Alt:* **nhukypana**.
Tenh: =.

panagwera ***(Am)*** *s.* big basket ruggedly made made of pindova palm fronds for carrying items on the back. Gave this term instead of tambakugwera. *See:* **pandeira**.

panama //pana'mbia//. *s.* butterfly.
Tenh: preferred panema and also gave pyrypyryuhua; also gave: **Ipana'mbi (or Ipane'mbi) ga.** He does not have any luck, e.g., when he goes hunting he doesn't kill anything.

pandakugwera ***(Tenh)*** *s.* basket. *See:* **-ambakugwera**.
K: =.
Am: preferred panagwera.

pandeira ***(Uru)*** *s.* big basket for carrying items. Gave this term instead of panagwera.

-panhitiğuhũ *d.* limited in occult powers. *Alt:* **-pajiheuhu**.
Tenh: = and said he is very limited in occult powers.
Uru: merely laughed when heard the expression and said he did not know, then gave the expression: Ipaji hete ga (He has lots of occult power).

panikamu'ndia *s.* small deer similar to tayhu'ndia (deer's offspring?).
Tenh: preferred parikavu'ndia for small deer (veadinho).

-pa'õ //-pa'õ ~ -ma'õ//. *s.* midst, space or object which is between two or more things. **ipa'õ me** in the midst **Oro agwa oroko ğama'õ me tapy'yitiğa ma'õ me.** We excl here live in their midst, in the midst of the white men. *See:* **mbytera**. *Alt:* **-ma'oğ, -pykuma'õ, ypa'õ**.
Tenh: = but used it also like -ma'oğ: **Oporavykypa'õpa'ouhũ ga.** He worked every other day. **haka'mbya pa'õ me** in the middle of the fork of the branch

papa *ono.* uneven hitting sound. **Oro hẽa, "Papa, papa," e te hẽa okovo.** And she, "Pitpat, pitpat," she went (limping while running).
Usage: //occ w refl and caus and is nasalized: -nhimbopãpã//. *See:* **-nupã, pe, pym**. *Alt:* **pa, -'iğapapa, -popapa**.
— *vi.* shake with fear. *See:* **-hyi**.
Tenh: preferred -mbapapa and gave the example of a child balancing itself as it is learning to walk.

-papav //-papav ~ -mbapav//. *vi. Alt:* **-pav**.

-paraĝ //-paraĝ ~ -maraĝ; generally occ w caus: -moparaĝ//. *vt.* make a scraping noise. *See:* **-pin**. *Alt:* **praĝ**.
Tenh: =.
K: = preferred reduplicated: paraparaĝuhũ and said it was the noise of scraping.

parajuva ***(Uru)*** *s.* type of honey that is colored yellow; whereas mbyjahira (or mbyjehira) is black honey. *See:* **hehira, juparaju'via**.

parana *s.* big river.
Tenh: =.
Am: = called the river Cautário by this term, also paranauhũa, parana'ĩa.

Uru: =.

-paranaɡ̃ *d.* loose-jointed, flexible, e.g., as the knee cap which moves around easily.

Tenh: didn't know.

Paranapiraɡ̃uhũa *s.* Madeira River. *See:* **-ete**.

Tenh: said it meant simply red water and wanted to know where it was; called the Madeira River: typytigũhũa (muddy or colored, not clear water).

parapara'ia *s.* insect (canondá) whose body is the shape of a leaf and that reportedly makes the leaves of trees. *See:* **hene'mbia**.

Tenh: = and said it sings at night and looks like a grasshopper.

pararaka'e ***(Am)*** //pararaka'e ~ pararaku'e ~ pararaoa'ia//. *s.* motorcycle.

-parararararag *vi.* shout with fear. *See:* **-hapukai**.

Tenh: thought of the sound one's stomach makes when it growls: Oparara garevega. (His stomach growled).

parati'ia *s.* small paring knife. *See:* **itakyhea**.

Tenh: =.

Am: (?) gave instead itapukuhua (long knife) and said that the Uru say: ito'via; however the Amundava children were giving us the term ito'via.

-parav //-parav ~ mbarav//. *d.* varied, e.g., spotted, different content or consistency. **Ipara hẽa.** She (the baby) is spotted, i.e., has a heat rash or purple spots from the cold. **Atỹpara ji.** I planted different kinds of plants (in my field). *See:* **-akopiraɡ̃, -akwapiraɡ̃, -he'ar, -pinim, -tiɡ̃**. *Alt:* **-mbaragwahav, -nhatiɡ̃waparavuhua**.

Tenh: = and described a man who had splotchy skin by this term. **Oapoparavuhu.** (He) makes lots of different things. **ipara'viva'ea = inamupini'mbia** a spotted thing = a spotted tinamou **Atỹparavuhu ji mbatera.** I plant different things (in one field, e.g., potatoes, sugar cane, manioc). **Ɡ̃weaporoɡ̃itaparavuhu ɡ̃a okovo jipi.** They have different ideas every day, i.e., they believe one thing today, another tomorrow. **Ndoro'eparavuhui ore pe me.** We excl do not say different things to you pl, i.e., we don't say one thing one time and later say another thing (indicating that we keep our promise?). **Teremombe'uparavuhui ti.** Don't (you sg) tell a variety of things, i.e., don't lie.

K: =.

Uru: =.

Usage: 1 //occ w recipr: -joparav//.

— *vi.* mix together different things, e.g., manioc pulp which has not been washed and processed, uncombed hair, beads of all sizes mixed together, relatives and non-relatives together; (Cloth with) black or dark colors scattered throughout or mixed together. **Ɡ̃a nduri ojoparaparapa.** They all came, mixed together (relatives and non-relatives). **Ojoparaparahu'ndiu'ndi.**

Tenh: = or to be striped, e.g., black and white striped.

Usage: 2 //occ w caus: -mboparav//.

— *vt.* make spotted.

Tenh: = or striped.

Usage: 3 //occ w caus: -mombarav; (different root when p changes to mb?//.

— *vt.* mix dissimilar objects. **imombaravipyre'ỹva'ea** a thing that has not had something added to it, e.g., pure gold **Omombarambaravuhu.** (They) suggested different ideas (as to how to do things).

Uru: =. **Omombarambara ga koxiamo.** He mixed it together stirring it.

Usage: 4 //occ w refl and caus: -nhimombarav// *(Tenh)*.

— *vi.* diverse. **Penhimongy penhimombarambaravuhuavo.** You pl are many and diverse.

Parintintin *s.* one of the Kagwahiva groups; accordiing to the Tenharim, the former heads of the Parintintin (referred to as ancestors, grandfathers) are different than theirs, and the only ancestor that they knew of the Parintintin was Mandara, Nhupandi's grandfather; Nhupandi is a Parintintin married to Ireta Tenharim. *See:* **Amundava, Juma, Karipuna of Rondônia, Tenharim, Uru-eu-wau-wau**.

patiakwa *interj.* hello, or its equivalent.

Tenh: = said it meant: I've come to converse; to which the reply is: ei (say?); another person comes and they say to him: Po nde ruri? (You sg have come?).

pati'yva *s.* split palm tree used to make floors or walls of houses.

Tenh: =.

-pav //-pav ~ -mbav; may contract with the relater pe to form -paipe ~ -mbaipe//. *asp.* 1) finished, all; if an aspect to a transitive verb, the object is all: Oapo pa ɡ̃a. (They did it all, i.e., they finished doing it); if aspect to an intransitive verb, the subject is all: Oho pa ɡ̃a. (They all went.). *See:* **nhaporemo**. *Alt:* **pavẽi, pavenhumi**.

Tenh: =. **Amboja pa ji kiroɡ̃we.** I finished sewing right now (or I sewed it all right now). **Onhamba ga inoɡ̃a u'ia pandyrua pype.** He put in all the manioc flower placing it in the basket.

K: =.
Am: =. **Okaipabm i'yva.** All of the trees (wood) burned (in the field).
Uru: =. **Oho pa ji reja.** (They) all went leaving me.
Usage: 2 //gen 3rd per//.
— *vi.* finish, die, melt as lard does in the fire. *See:* **-ma'ẽ, -pag**.
Tenh: no, thought it probably was: Amomomba (I caused it to melt)(?).
Usage: 1 //reduplicated: -papav ~ -mbapav//.
— *vi.* die in numbers, e.g., a whole household dies due to a plague or scourge. *See:* **-mano**. *Alt:* **mbapava**.
Tenh: = at first said it meant for the whole household to be sick and that if the whole household died they would say: Oka'nhymba avujipava; but later we heard opapa being used to indicate all of them died.
K: = plus hugwi.
Usage: 2 //occ w caus: -mombav//.
— *vt.* kill a lot. **Gweru a'ero. Omomba ga piavuhua rerua.** He brought it then. He killed a lot bringing the fish jatuarana. **Omomba pa kwarahya.** The rays (heat) of the sun caused (the weeds) to die. *See:* **-apiti, -atipoi, -juka, -mboi**.
Tenh: = and said: Omomba ga pira. = Omoka'nhymba pira.
Am: =.
Uru: =.
Usage: 3 //occ w recipr and caus: -nhomombav//.
— *vi.* thin, i.e., not fat. *See:* **-tiniğ**.

pavẽĩ *rr.* with. 1) instrumental. **Onupã ga ga yva pavẽi.** He hit him with (a piece of) wood. *See:* **pyvõ, -vo**.
Tenh: no, said it was pyvõ and that they only use pavẽi in girls' stories; suggested the pronunciation should be povẽi or pohẽi.
Am: =. **Nhaepepoa tynahẽ ikava pavẽi.** The vessel was full with fat.
Uru: (?).
2) accompaniment. **Ğa hoi okovo ga pavẽi.** They went being along with him. **Oro ve agwa y'yja hepiagi ojogwerokupa nhağwatiğa pavẽi.** And here the seal saw the two being together along with the dog. **ahepavẽive'ğa** one who always lives in one's house and works for one, i.e., employees *See:* **-eheve, pohe, -upi**.
Tenh: = and suggested that it meant to live with someone, like the Diarroi live with the Tenharim.
Am: =. **Hẽa pavẽi ji rekoi.** With her I am. **Oro ore aerame ore jie'ae'ari ğa pavẽi jipi.** And we excl when it was thus were mixed together with them everyday.
Uru: =. **Oho ga hẽa pavẽi.** He went with her. **Ojuka ga tapi'ira jakarea pavẽi.** He killed the tapir along with (or as well as) the alligator.

pavẽi *adv(?).* all, everybody, everything. **Oro ko ğa avo pavẽi ğa nduri.** They all arrived here. **A'ea pavẽi ko ore'gwyruera.** All this is our past land. **Kono oapo pavẽi te kiro gwapyja.** Generally really everyone makes his own house now. **pavẽive'ğa** everyone *Alt:* **nhaporemo, -pav, pavẽinhumi**.
Tenh: = and suggested povẽi; preferred nhaporemo.

pavẽinhumi *adv(?).* everyone. *Alt:* **nhaporemo, -pav, ramenhumi**.

pe *ono.* hitting sound, usually caused by hitting with a stick. **Aerẽ nani po ğa herokwari mbuahava ga'akağa rehe. Pe!** Afterwards they beat him on the head with a club. Pow! *See:* **-nupa, pã, papa, pym**.
Tenh: = the sound of hitting something and mashing (-mu'um) it, like hitting a soft fish.

pe //pe after 3rd per, me after 2nd per pl, ve after other per; sm on previous substantive is dropped, pe after V, me after Ṽ, -i pe after C; jupe when relevant non-human substantive is absent; -johupe when reciprocal//. *rr.* 1) in, into. **Herua imondovo jupe ipo pe.** Brought it and gave it to it into its hand. **Oro hẽa ipyhygi hatĩa opo pe.** And she grabbed the horn in her hand. *Alt:* **(-)pype**.
Tenh: =.
Am: =. **Oapeka ga nhahã imondovo tata pe.** He broke open the Brazil nut, putting it in the fire. **Jaru pe ğa nduvi.** In Jaru they live.
Uru: =. **Y pe (i)mondevi…** In the water (they) dipped it… **Ereho anhağa po pe nehẽ.** You sg will go into the hands of the spirits, i.e., the spirits will grab you. **Nhikũa oko jijuru pe.** My tongue is in my mouth. **Omondo ga hẽapo pe.** He gave it into her hand. **Omoğatyrõ ga okari pe.** He cleared out (weeds) in the yard.
2) to, in the sense of direction. **ga pe** to him **tapyi pe** to the house **igwyri pe** to the underneath part of it **Oro ve po tatu pe ipomondoi no.** And (he) put his hand out to (grab) the armadillo also. **"Terejukai ga," imopyryryma onhi'aği pe.** "Don't kill him," (she said as she) spun (him) to her shadow, i.e., behind her. **Ahe mbo'apa tupava pype ahe reru gwapyi pe.** Putting the dead man into his hammock, (they) brought him to the house.

Epoamondojate jupe, mbatera pe. Really cause (you sg) your hand to go to it, to the food, i.e., grab it in your hand, the food. **Oro ve po ga, "Tajiupi ti jupe."** And yet he (said): "I want to climb to it." **Oro ji heruri gwaja jupe a'ero.** I brought the tail to it (the dog) then (to eat). **Oro Gapitãove'ea nhi'iĝa oina jupe nhi'iĝa hovai.** And Gapitão (now dead) talked to them (the heavenly beings) sitting on the side of talk, i.e., the deceased Gapitão talked to them responding conversing with them.

Tenh: =. **Okwavi pe hẽa nhi'iĝi ji ve.** At her passing (or When she passed) she spoke to me.

Am: =. **Oho ga tapyi pe.** He went to the house. **Oromondo ore mbatera jupe.** We excl give food to it (the animal). **Oro ahe imombe'ui imombe'ukatui ojohupe.** And a person tells, tells well, to each other.

Uru: =. **Oho katu jupe. = Oavy katu ga pira.** (The fish) went well to it, i.e., straight to it. = He arrowed well the fish.

3) for. **Oro hẽa ipyhygi ga pe.** And she grabbed (meat) for him. *See:* **a'ero, -ehe, eki, gara, nurã**.

Tenh: =.

Am: =. **Aerẽ ga hoi oporavykyavo ga pe.** Afterwards he went, working for him.

Uru: =. **Epyhy mo hẽa pe.** (You sg) Grab (get) some for her.

4) with, at. **A'i po erenhima'ẽkoahi hẽa pe.** Because you (will be) impatient with her.

Tenh: =.

5) of, about. **"…kiro ki ĝa gweru, yhupytaĝuhũa kiro gweru," e po ĝa ahe ve.** "…here they're bringing it, bringing a deer now," they said of (or about) the deceased man (that they had killed). *See:* **-amo**.

Tenh: =.

Am: =. **Avujipava, oro'e ore nhymyava'ea pe.** The dead ones, we excl say about the old deceased ones. **Kostariu'i ya parana rera tapy'ynha'ĝa ei jupe.** Cautário water big river's name the white men say about it, i.e., the non-Indians call it the river Cautário.

Uru: =. **Axiuhũ ore ei jupe.** (?) (something to do with sickness) we excl say about that.

pe- *p1.* you pl; you pl imperative. *See:* **a-**.
Tenh: =.
Am: =.
Uru: =.

pe- *p2.* you pl; you pl imperative. *See:* **a-**.
Tenh: =.
Am: =.
Uru: =.

pe- *p3.* you pl; your pl. *See:* **i-**.
Tenh: =.
Am: =.
Uru: =.

pe- *p4.* you pl. *See:* **ji-**.
Tenh: =.
Am: =.
Uru: =.

pe(-) //free subject or object: pe//. *p5.* 1) you pl. *Alt:* **ji, ji-**.
Tenh: =.
Am: =.
Uru: =.
2) //possessor: pe-// your pl.
Tenh: =.
Am: =.
Uru: =.

-pe //also -pe'e especially with refl//. *vt.* warm, e.g., warm at the fireside an object, hold cloth over the fire to dry.
Tenh: =. **Ji pe(e)jahi.** I'm warmed up a lot.
Am: = and seemed to use without the refl to indicate heating oneself. **Epe'e. Ero'y nde.** Warm (self) (you sg). You sg are cold. **Oxiruhu ikava. Epe imoma'ẽavo.** The fat is sleeping, i.e., hard. Heat (you sg) it, causing it to awaken, i.e., melt. **Kwarahyahi…ji pejahibm.** The sun is hot…it heats me a lot.
Uru: =.
Usage: //occ w refl: -jipe'e; or -jipe//.
— *vi.* warm oneself at the fire's edge. *Alt:* **-pehy**.
Tenh: =.
Am: did not give with refl, see above.
Uru: =. **Xajipe'e.** Let us incl warm ourselves.

pea *sh. Alt:* **pehea**.

pea //emph: pehea//. *dem.* there. *See:* **agwa, aĝa, ayvu, paivo**. *Alt:* **pero, pevo**.
Tenh: when elicited he would not say it alone, but we have heard it used.

-pea //-pea ~ -mbea//. *s.* covering for oblong objects. *See:* **-ahopava**. *Alt:* **-apea, -pa'ambea**.
1) scales //ipea fish scales//.
Tenh: no, fish scales = pira pea; used ipea for outer rim of a ball of pounded manioc that is roasted in the fire; when outside rim is done, they peel it off, eat it, then put the ball back on the fire to roast again; object not necessarily oblong, i.e., japea = peel of banana, a nut shell, upper shell of a turtle.
K: no, ipea = peel of the manioc as described by Tenharim above; fish scales = pira pea; japira = banana skin; and object not necessarily oblong.
2) bark //jypea bark of a tree//. *Alt:* **yvaypea,**

yvypea, yvyjupiro'gia.
Tenh: =.

-pe'a //occ w (h)ugwi//. *vt.* remove, take from, open, e.g., remove a pan from a shelf or a lid from a pot; open a book or door. *See:* **-ekyi, -'og, -peka**.
Tenh: =.
Am: = and said it = -ekyi.
Uru: =. **Epe'a ĝa ojohugwi.** Take (you sg) them one from the other, i.e., separate them. **Ape'a ji.** I opened (the book).
Usage: //occ w refl: -jipe'a//.
— *vi.* leave from the presence of, e.g., leave one's spouse, leave the mind. **Ajipe'a ji ga hugwi.** I left him. (Said of leaving one's spouse.) **Po ndojipe'ai tehe (?) hugwi.** It will never leave my mind (that I killed someone). **Ejipe'a ji hugwi, nhaĝwatiĝa.** Remove (sg) yourself from me, dog, i.e., get out of here. **Po ndojipe'ai te anhaĝa ahe hugwi.** The spirits really would not leave them (but stayed at the edge of the house waiting). *See:* **-'ẽ, -hir, -ho, -pohir**. *Alt:* **-pe'ahav**.
Tenh: =.
Am: =. **Oro ko ore jipe'ai ĝa hugwi emo.** And we excl left from a long time ago.
Uru: =.

-pẽa *s.* finger nail. *See:* **itaju'ia**. *Alt:* **-pũapẽa, -pyapẽa**.
Tenh: gave instead -pũapẽa.

-peahav *vi.* cross over, e.g., cross another path.
Tenh: =.
Usage: //occ w caus: -mbopeahav//.
— *vt.* carry someone over the person's arms.
Tenh: =.

-pe'ahava *s.* can opener.
Tenh: didn't understand what was meant by this.

peapyambava *s.* hard well-trodden path leading to a spot where everyone waits, like toryva rerekohava…jiroviar…(a place where a party is held). *See:* **viar**. *Alt:* **-apyambava**.
Tenh: pretty, very clean path and mentioned meeting visitors and -mombahava (see -pav).

-pe'e *vt. Alt:* **-pe**.

-peg //gen redupl; -peg ~ -mbeg//. *d.* thick and pasty, e.g., food that is allowed to thicken and when stirred clings together as mush, tar when melted and then allowed to thicken and used for sticking cord to arrow when tying on the arrow tip, walk with a flat-footed motion making a splat noise. *See:* **-anam**. *Alt:* **-apeg, -kai'mbega, ypeguhua**.
Tenh: didn't know about the food, but gave: **Kwara ipegahivame imonhymbava hohova.** When the sun (singes?) intensively it causes the leaf to shrivel.

-pegwa *s.* pus. *See:* **-apytiĝa**.
Tenh: =.

pehe *p6.* emphatic you pl. *Alt:* **pe**.
Tenh: =.
Uru: =.

-pehẽ //gen occ w aug: -peheuhũ//. *d.* portioned, generally halved. *See:* **-ovajara**. *Alt:* **apẽ, jahypeuhũa, -ovapeheuhũa, -pehe'oĝ**.
Tenh: =. **onga pehẽa** one end of the roof
Uru: =.

pehea //in some cases the clmh and final he drop: pea; when possessed the clmh and initial a occur: hapea, -rapea//. *sh.* path. **Po ahe ndokwepygi, ĝwenonhuhũ po ga ji ipyhytehea. Oro po ga aherapekouhui okovo itambere'ia rehe ojivyjivy ahe pyri.** If a person does not pay, he mentions in a big way my taking it for nothing (the thing I took from him without paying). And he is envisioning (?) a person's path in a big way, because of the money is returning and returning to a person. *See:* **hoagwera, oji'oa, viara**. *Alt:* **-apyambava**.
Tenh: =. **garapekouhui** on his path, i.e., dreamt about him **Jirapekogatete ĝa. Ndohojatete okovo.** On my path (?) (the spirits come bothering) They really do not leave.
K: =.
Am: =. **pepukuhua = ipypiruhu pehea** long path = wide path or road **Pea hugwi…(men went as only men go there)…mbiara jukavo ku'e pe.** From there…killing game at the location where they wait game.
Uru: =. **Oho ga pea rupi. Ipypira. Ga hoi… pehea…pepukuhua** He went along the path. It was wide. He went…path…long path

-pehẽa ***(Tenh)*** *s.* skin. *See:* **-pira**.

-pehe'oĝ *vt.* halve, cut into pieces, pull off a piece. **…nha'ĩa no ikavo imondovo ipype ipehe'o'e'oĝa no ipype.** …breaking up Brazil nuts also putting them in it halving and halving them also. *See:* **-kyti, -pyhyg**.
Tenh: preferred -pe'oĝ.

-pehihava *s.* broom. *Alt:* **-pehir, -ytypehir, -ytypehihava**.
Tenh: =.

-pehir *vt.* sweep. *Alt:* **-pehihava, -ytypehir, -ytypehihava**.
Tenh: =.
Uru: =.

-pehy //gen occ w -ahiv: -pehyahiv//. *d.* heated or warmed excessively, e.g., skin reddened from sitting too close to the fire. *See:* **-akuv**.

Tenh: =.

peji //peji ~ penhi//. *exhort. Alt:* **he**.

pejikopia *s.* bird that calls his name when there is planting to be done. *See:* **gwyra**.
Tenh: not know.

Pejogwauhua ***(Tenh)*** *s.* legendary character similar to Tandavuhua but who lives in houses as Tenharim do. He said Pejogwauhua are transparent "ralo"; Pejogwauhua captured an Indian boy and put him on a pole; it was from him that guns, pots and pans, etc., came; he was a tapy'ynha (non-Indian) and asked if he were our ancestor and if he was still alive. *See:* **Mbajahua**.

-peju *vt.* blow on, e.g., fan the fire, wind blows, swoop as a hawk on its prey. *See:* **jyu, -pytu**. *Alt:* **peju, -pejuhava**.
Tenh: =. **Apeju ji ga ga moroytĩa.** I fanned him causing him to be cold.
Am: =. **Ae pejuahim yvytua.** The wind blows on a person.
Uru: =. **Opejupeju ramenhumi yvytua.** The wind temporarily blows and blows.

-pejuhava *s.* fan specifically for fanning the fire. *See:* **-atapekwava, pinotiga**.
Tenh: preferred -atapekwava.
Uru: preferred ta(ta)pekwava.

-peka //-peka ~ -mbeka//. *vt.* make an opening, open, e.g., make a hole to see through the thatch, break the outer shell of a Brazil nut, open a book. *See:* **-hãi, -ovapytymba'vog, -pe'a**. *Alt:* **-pypeka**.
Tenh: = but said it was to open a little, open a book, squat on haunches; but to break the shell of a Brazil nut is -apeka.
Uru: = and said this is what the old lady Gwaivĩva'ea did in their creation legend when she opened her legs for the snake to come out of her.

pekia'ia *s.* reddish-brown fat fruit (pequiá) that splits into halves, needs to be cooked for eating, said it tastes like the Brazil nut. *Alt:* **agwahia, peki'ia**.
Tenh: preferred with augmentative: peki'auhua.

peki'ia *s.* reddish bitter fruit (pequiá) the size of a tennis ball, inedible. *Alt:* **pekia'ia**.
Tenh: (?).

-pekyra *s.* edible palm tree hearts.
Tenh: said it was new and green bark.

-pem *vi.* have several flat surfaces or sides, e.g., an octagon; board; fruit; ant; waves. *See:* **-ova**. *Alt:* **-apem, nhumbitapepe'mbia, taraperapemuhũa, -ypema**.
Tenh: =.
Usage: //occ w caus: -mopem//.
— *vt.* crease, e.g., iron a crease in trousers. *See:* **-nhan**.
Tenh: =.

-pemeno'ngi *d. Alt:* **-meno'ngi**.

-pen //occ as is, but gen occ w caus: -mopen or w con (h)enopen//. *vi, vt, vth.* bend together (and / or) break. *See:* **-'apyn, -ka, -pepir**.
Tenh: =. **Opẽ gwerĩ ga.** They are about to (go around the) bend in the river. See comments under -pendav
Am: =. **Opẽ po xi nehẽ. Opẽ xi nehẽ neretymakaga.** It will break (speaking of a rotten tree). Your sg leg will break.
Uru: =. **Jiramonha yvatea hugwi ga hiri; yva opẽ.** My grandfather from a height he fell; the tree broke.
Usage: 1 //occ w caus and refl and caus: -monhimopemopen//.
— *vt.* braid hair. *See:* **-a'ĩ**.
Tenh: said could use this expression for braiding.
Usage: 2 //occ w caus: -mopen//.
— *vt.* cause to bend (and / or) break. **Amopẽ ji ipoa.** I cause my hand to bend, i.e., I crack my knuckles.
Usage: 3 //occ w refl and caus and redupl: -nhimopepen//. *Alt:* **-apapen**.
— *vi.* break many bones all at once, e.g., falling from tree and crushing one's bones.
Tenh: =.
Usage: 4 //occ w con: (h)enopen//.
— *vth.* double over or break with, e.g., branch bending with person's weight, winding back and forth in the river in a canoe; but: gwenopẽ yhara (break the canoe on the rocks). *Alt:* **-pendav, -penhype'ihu**.
Tenh: = and said gwenopẽ is used to describe a pole that breaks with the weight of a hammock that is tied to it.

-pendav //occ w con and h: henopendav//. *dh.* double back and forth, wind, specifically a river. *See:* **yjipoapara**. *Alt:* **-pen**.
Tenh: preferred yhya penda (the water bends back and forth); ipenda yhya ji jukai tucunaré (the river bends (i.e., at the bend of the river) I killed the tucunaré fish); also -penhype'ihu; see Tenh example under -pen.

penhi *exhort. Alt:* **he**.

-penhype'ihu ***(Tenh)*** *v(?).* river doubling back and forth. *See:* **-pendav**.

-penõ ***(Tenh)*** //occ w caus: -mopenõ//. *vt.* cause welts. **…ga mopenopenoĩ.** …caused them to have welts *Alt:* **-pem (?)**.

-penonde'ar ***(Tenh)*** //neg//. *v(?).* term given in the

negative to indicate humility or non-agressiveness, not putting oneself forward. **Norepenonde'ari. (also: Noaprende'ari. - probably mixed Portuguese with it)** We excl are not agressive (others want to fight but we don't fight with them).

-pe'og ***(Tenh)*** *vt.* slip the skin off manioc potatoes that have been soaked in water.

-pe'oɡ̃ ***(Tenh)*** *vt. Alt:* **-pehe'oɡ̃**.

-pepin *vt.* peel with a knife. *Alt:* **-'ape'og**.
Tenh: = commented it was to thinly peel or skin.

-pepir *vt.* bend, double. *See:* **-'apyn, -'u, -'ytarõ**. *Alt:* **-opepira, -ovapepi'ri**.
Tenh: = also to pull up potatoes. **Opepiruhu ga jityga.** He really pulled up the jityga potatoes.

pepi'riuhua ***(Tenh)*** *s.* chaff, e.g., the dust that flies in the air when corn kernels are rubbed together.

-pepoa //also -vepoa in some comb//. *s.* wing. *See:* **-pope'gwyra**. *Alt:* **gwypepoa, -nambivepoa, -pepoatã**.
Tenh: =. **ipepo'aruhua; ipepojai** broken wing; spread out wings as in flying
Am: =.
Uru: =.

-pepoatã *s.* the part of the wing where the big feathers come out. *Alt:* **-pepoa**.
Tenh: the wing tip.

-pepoatãju'vive'ea *s.* parakeet (periquito). *See:* **jurujuru'ia**.
Tenh: the white feathers that come out after a bird has been plucked several times for its feathers.

-pepo'ia *s.* sling where something is carried, e.g., shoulder strap for carrying a camera or bullet pouch, the crook in the arm. *See:* **-evira, -ha'mbive'ea, -upaja**.
Tenh: said maybe it was a small dove or other small bird; gave ipepotĩapya for the crotch or bend in the arm.

-pepotĩapya ***(Tenh)*** //occ w i intial: ipepotĩapya//. *s.* crotch or bend in the arm.

-pepoyvira *s.* fish fin. *See:* **-kupekandyra**.
Tenh: = fish fin along the side of the fish.
Uru: = and said the back of a feather is called by this term as well.

-pepyr *vt.* distort, contort, bend out of shape. **… muhũa onhimbykyra pepy.** …the firefly bent his buttocks (to light his light). *See:* **-'apyn**. *Alt:* **-ku'apepyr, -pepyrahyahiv, -popepyr**.
Tenh: =.
Am: gave: **Aepepy ji.** I rear backward.
Usage: //occ w refl: -jipepyr//.
— *vi.* stretch oneself. *See:* **-kupyho**.
Tenh: =.
Uru: =. **Ajipepy ji.** I stretched.

-pepyrahyahiv *vt.* suffer with backstrain.
Tenh: thought of trying to straighten a bent stick and it breaks; said to have a backstrain: Anhika'mbi ji. (I myself am broken.).

-pere //-pere ~ -mbere; gen occ w dim: -pere'i//. *d.* flat, stubby, shallow and spread out. **nhakamberehu** squatty smashed-looking head *See:* **-pev**. *Alt:* **-apere, itamberea, -pypere, -ypere, -ro'ypere**.
Tenh: =. **tapyipere or ongapere** flat-roofed house
Am: =. **itãkupya…pere'iva'ea** spatula (or knife)…flat thing **Ipereuhu.** It is flat (not hunchbacked).
Uru: = called a slab of cement in the yard by this term as well as the pacu fish.

-perea *s.* spleen (baço). *See:* **-pev, -tujuv**. *Alt:* **-apere**.
Tenh: =.

pero *r.* that there. **peromo'ĩve'ɡ̃a** those who are over there, i.e., those not close relatives and included those they call ombotehe **Peromo'ĩ (?) ga mbohetei hamo.** Those (?) should praise him (not his mother).
Tenh: =. **Perope ga ari.** Over there he was born. **Pero ndeapoa.** Over there is your sg thing.
Am: =. **Yva pero ami.** The tree stands over there.

-peteg *vt.* to and fro movement, e.g., clapping of hands, shaking dust out of cloth, shooing insects away. *See:* **-ahem, -myi, -pev, -pu**.
Tenh: hit with the hand (instead of with a stick which is -nupã). **Opete ga hẽa.** He slapped her. **Ohypete kwara.** The sun sent forth (?) its rays (in the morning). (?)

-pev //-pev ~ -mbev; gen occ w aug: -pevuhu//. *d.* wide and flat. *See:* **-pere**. *Alt:* **-py'ambekyra**.
Tenh: =. **Ipe'vi ga hoi okovo.** Flat-footed he went. (?)
Usage: 1 //occ w caus: -mombev//.
— *vt.* pat press together with the hands, e.g., make manioc cakes, put salve on wound. *See:* **-peteg**. *Alt:* **mbe**.
Tenh: =.
Usage: 2 //occ w refl and caus: -nhimombev//.
— *vi.* bend over to go under something. *See:* **-'apyn**.
Tenh: = and said describes as well a person that is bent over from illness.

pevo *r.* there. *See:* **emo**. *Alt:* **paivo, vo**.
Tenh: =. **pevogwe** every day there
Am: =. **Kiro ga ndohoa'javi pevo.** Now he does not go any more there. **"Pevo'i po ahe mo**

reka," oro'e ore mbatera pe. "A little over there a person looked for some," we excl say about the things.

Uru: =. **Aroho ji pevo eja; pevo ndeapoa.** I took (it) there leaving it; there is your sg thing. **Pevo ko mbatera ruvi.** There the things are. **Pevo g̃a ndekoi.** There they are.

-peyky *vt.* scrape the scales from a fish.

Tenh: = and also added this term is used to indicate rubbing kernels off the cob.

-pi *vt.* sting, e.g., as does a wasp, the hot ground on the feet. *See:* **-'aipav, -hu'u, -ko'õ, -popiav**.

Tenh: =.

Am: =. **Ja'gwa'jyra ga pi.** The scorpion stung him.

Uru: =. **Ji pi kava. Hahy hete. Oko'õ.** The wasp stung me. It really hurts. It stings, i.e., smarts.

pi'a *s.* vocative for one of the male sex, usually a small boy or teenager; term used by same or opposite sex to male of the same age or younger. *See:* **akwaimbe'ea**. *Alt:* **-apiahama, pia'ga**.

Tenh: = and also gave pia'ia.

Uru: no, and said we say: herejo, takwãi (come (you sg), boy).

-pia *vi.* enter where there is no opening, e.g., the jungle where there is no path, into the open part of the house rather than the bedroom which has a door. *See:* **-ki, piara, viara**. *Alt:* **-piahava, -piavondog, -pitehevova'ea**.

Tenh:

Am: =. **Nderehoi ipiaramo.** Don't (you sg) go entering.

-pia //mbia when initial//. *s.* sting, e.g., of the tuka'ndyra ant. *See:* **-hu'u, -popiatujuga, -'u, -ura**. *Alt:* **-mbirurua**.

Tenh: =.

K: = and mentioned sting of the tuka'ndyra ant.

-pĩa *s.* protuberance, i.e., mole, birthmark, burl (when preceded by noun or pronominal); hook on a rooster's foot, trigger or lock on the chamber of a gun, little potatoes that grow alongside and attach onto the big potato (when prec by clmi: ipĩa//). **nhipĩa** my mole **yvapĩa** burl on a tree *See:* **-apiava, -endyvatujuhua, kara'ia, -rana, te'oi'ĩa**. *Alt:* **-pĩykyky**.

Tenh: did not know the above, giving ipyitaja'ia for hook on rooster's foot, opipinuhũ jiropepira (an itch on the edge of the eyelid).

Uru: gave jikytã for my wart.

pia'ga *s. Alt:* **pia'ja'ga [HP: Possibly piaja'ga.]**.

-piahava //occ w i initial and aug: ipiahavuhua//. *s.* wall; mosquito net (when possessed). *See:* **-ovapiahava**. *Alt:* **-pia, -piar**.

Tenh: = for wall also gave jupihava, jipihava; did not give term for mosquito net.

-piahyr //occ w refl: -jipiahyr//. *vi.* have no appetite, nauseated. *See:* **-kwerai, -vyr**.

Tenh: use this term of a woman who likes all the men and she makes him (her husband?) angry so that he says: Ajipiahy ji hẽa pe. (I'm disgusted ? with her.).

pia'ja'ga [HP: Possibly piaja'ga.]. *s.* term applied by male and female to: 1) male sibling.

2) also sometimes used in the same manner to male, same moiety, same generation (but not to a small boy).

3) broadly used by an older person to a younger male. *See:* **-irũa**. *Alt:* **-api'a, -apiahama, pi'a, pia'ga**.

Tenh: = also kwãi, tapihama'ga.

-piar *vt.* block off, encircle, e.g., wall a house. *See:* **-'apẽ**. *Alt:* **-ovapiar, -piahava, -piavondog**.

Tenh: =. **Apẽ ji jironga.** I wall my house. **Ojipijipia ga opoa pyvõ.** He blocked and blocked himself with his hands, e.g., he put up his hands to ward off blows by another.

piara *s. Alt:* **viara**.

-piavondog *vt.* cut a path. *See:* **-kyti**.

Tenh: =.

piavuhua *s.* medium sized black-grey jatuarana fish. *See:* **pira**. *Alt:* **piavuhunuhũa, piavyhy'ia**.

Tenh: =.

K: =.

Am: =.

Uru: no, it is a tambaqui.

piavuhunuhũa *s.* big black-spotted aracu fish with small mouth with two upper and two lower teeth. *See:* **pira**. *Alt:* **pivyhy'ia**.

Tenh: no, is a tambaqui.

piavyhy'ia *s.* aracu fish. *See:* **pira**. *Alt:* **piavuhunuhũa**.

Tenh: a small fish also called: piavu'ia (or piavy'ia) or mangagwara and said the Brazilians call it matrinxão.

-pig //-pig ~ -mbig//. *vi.* 1) abruptly cut off or stop or quieten, e.g., a child stops crying, a wound quickly heals. **Opi jugwi.** (The wound) healed from it, i.e., the wound healed over. **Ndihuvihapigi ga.** He never will be without a chief. or He never stops being a chief.

Tenh: =. **Opi hahya ji hugwi.** The pain stopped from me, i.e., I no longer hurt.

K: = i.e., heal.

Am: =. **-nhi'iğapapauhu = Ndopigi ga.** to speak lots = He doesn't stop. **Ipokwahy hẽa; a'ero ipiki nde hugwi (or a'ero momina nde hugwi).** Her hand is good for healing, i.e., she

knows how to medically treat people; for that reason it (your sickness) stopped from you sg.
Uru: =. **Opi ga hugwi. = Oka'ẽ ga hugwi.** It stopped from him. = It healed from him, i.e., his sickness was cured.
2) //with reduplication// bounce, flutter, wink, blink. **Opipi jiropepira.** I wink my eye. *See:* **-por**. *Alt:* **-eakwapig**.
Tenh: gave instead jireakwapirypiryjuhu ji (I fluttered my eye); gave also jireakwapi'gi ji (I shut my eyes pretending to sleep).
Usage: //occ w caus: -mombig//.
— *vt.* make quiet, heal, stop. **Kiro ti ga mombigi kama hugwi nehẽ.** Now (she) will make him stop from the breast, i.e., she will break him from breast feeding. *See:* **-pig, -pyta**.
Tenh: =.
Usage: //occ w caus: -mbopig, or with caus and redupl: -mombipig//.
— *vt.* splash water, e.g., hit water with the hand to splash it, rain hitting the ground and splashing. *See:* **jimbua, -ka'mbig, -por**.
Tenh: gave instead: Omoty'moty'mo ga yhya (He caused the water to bounce, splash).

-piham //-piham ~ -miham//. *vt.* snapping motion, e.g., bite, nip, peck, pinch; according to belief one who has a dent or nip in their ears from birth is believed to have been nipped by Mbahira.
Tenh: gave instead: Ji pihãpihã ga (He dug me with his fingernails, wife says of husband).
Uru: gave: Opihã ga ga. (?).

-pihe *d.* absorb smell or odor, e.g., smell like smoke from the fire, manioc being toasted. **Heakwena ikavihe; Ipihe heakwena, ga gwetũ mbatepyryva pihe.** A good smell the smell of fat; The smell was a good smell, he smelled the smell of the non-taboo food *See:* **-ata, -eakwen, -'ag**. *Alt:* **-kavihe**.
Tenh: ipiheahi = strong smell of smoke; ikaviheahi = strong smell of fat, and remarked that when one eats a lot of fat they will have headaches.

-pi(hi)g ***(Tenh)*** *vt.* catch a sickness.

-pihun *d.* burn until black or to a crisp. *See:* **-kai**.
Tenh: = can use for burn until black or paint black, also gave okai pa for burn.

-pihyv *vt.* brush off, e.g., brush dirt off clothes.
Tenh: = brush off the burned part off food, and added that the one with occult powers blows on them not to see spirits in their dreams, said that Tandavuhua and Anhagãpi'roguhua embraced (rubbed?) each other: Ojopihypihyvi. **Gã kaitu ji kotihĩ apihy.** They all the more I quickly rubbed or brushed off (speaking of removing their sins).

-pikagũ //-pikagũ ~ -mikagũ//. *d.* dry.
Tenh: =.
Am: = and remarked that they said this of dry clothes but when the jungle is dry they say ituvyrahi ka'gwyra.
Uru: = said it can be said of manioc flour but they generally use the term; ituvyrahi for dried-up water, clothes, and farinha.
Usage: //occ w caus: -momikagũ//.
— *vt.* dry. *Alt:* **-mikãhava**.
Tenh: =.

pikopikom ***(Am) (Uru)*** //pikopikom ~ pikopikoma//. *s.* bird. *Alt:* **kopikoko'mbia**.

pikwata'ia *s.* speckled black and white bird piquato the size of a chicken.
Tenh: didn't know.

-pikwerav *d.* become fat after an illness. *See:* **-pyvondyg**.
Tenh: =.

pikype'via *s.* small white scaly fish. *See:* **pira**. *Alt:* **piky'ria**.

pikypuku'ia *s.* long narrow greenish colored saúna fish. *See:* **pira**. *Alt:* **piky'ria**.
Tenh: =.

-pikyr *d.* folds of fat.
Tenh: = and said when have a skinny body they say ipiramya'ndi ga.

pikyrendyja'via *s.* shiny green minnow-type fish. *See:* **pira**. *Alt:* **piky'ria**.
Tenh: said it was a piky'ria fish that lives at the bottom of the river and is very small.

pikyrendypuga *s.* large minnow-type silverish fish. *See:* **pira**. *Alt:* **piky'ria**.
Tenh: added hẽa (she) and said it was a white person like us.

piky'ria *s.* tiny fish like minnows or maggots, food of the vultures according to a Mbahira legend which he spread over himself to fool the vultures into thinking he was dead. *See:* **pira, piraupa'vi**. *Alt:* **piky-, pikyr-**.
Tenh: = said it was a piava fish.

pikyri'ia *s.* sardinha or piaba fish, i.e., sardine. *See:* **pira**. *Alt:* **piky'ria**.
Tenh: said the sardine is pira'iuhua.

-pikyti'ngog *vt.* wash the head. *See:* **-'apirei**.
Tenh: wash the body with soap well: ojipikyti'ngo.

-pin //pin ~ -min//. *vt.* 1) cut closely or finely, i.e., clean yard really well by digging or cutting grass and carrying it off and then sweeping. *See:* **-gãtyrõ, -hyv, -kyti**.
2) shred tobacco. *See:* **-kyty**.
3) scrape. *See:* **-avekyi, -paragũ, -peyky, -yky**.

4) shave. *See:* **-hyv**.
Tenh: =. **Apĩ ji jirendyvahava** I shaved my beard.

pi'ndia *s.* black-striped bird with really thin legs like a string as the avatihy'ia bird has.
Tenh: didn't know.

pindokupypeva ***(Tenh)*** *s.* palm tree and its fruit. *See:* **-ambakupeva**.

pindokyra *s.* new leaf or shoot from the seed of the palm or Brazil nut tree. *See:* **aragwaja, yhyga**. *Alt:* **-py'ambekyra, pindova**.
Tenh: said this was palha branca, i.e., palm leaves used to roof houses; the shoot they call u'ã.

Pindotybm ***(Am)*** *s. Alt:* **Pindotyva'g̃a**.

Pindotyva'g̃a ***(Am)*** *s.* name Amundava give to the Uru-eu-wau-wau; also name them as: Tavukara'g̃a. *See:* **Tavukara'g̃a**.

pindova //pindova ~ pinova//. *s.* kind of patauá palm tree used for palm constructions; use this term when it is new; when it is old it is called: indatauhua. *Alt:* **pindokyra**.
Tenh: said this was the black palm only (dark green) and that they use this for making the peak only of the roof; mentioned kwae'yma (or kwaemba) which is palm that grows in the water and is not good for house construction as it does not keep the rain out.
Am: = when given the term aragwaja he immediately said it was pindova.
Uru: =. **Nopindovi ya parana.** The river has no palm trees.

pindovahova *s.* leaf of the (patauá) pindova palm tree. *See:* **ka'a**.
Tenh: said it was palm like the patauá, the fruit that comes in a bunch is called pindovauhua, the tree is called indaja yva or akanga'iva.

pindova'ia *s.* kind of (bacaba) palm tree bearing edible fruit.
Tenh: =.

pindovauhua *s.* fruit of the patauá pindova palm tree. *Alt:* **pindovahova**.
Tenh: = said it was the fruit that comes in a bunch on the palm tree.
K: =.

Pindova'yma'ga *s.* according to legend a Parintintin Indian who took the good earth with him to Heaven; referred to occasionally as God the Son. *See:* **Arukakatui'ga, Tupã, Ypiarambyra'ga**. *Alt:* **pindova**.
Tenh: gave instead pindova'ymanga, saying it is a place where there is no palm trees whose fronds are used in constructions, like on Rio Preto (Black River) where have only açaí fruit trees; they do not know the Parintintin legendary figure Pindova'yma'ga and suggested Pirova'yma'ga, a relative of Pyreapi'ga.
Uru: not know.

pindovetea ***(Tenh)*** *s.* palm tree thought of as good for its fronds in construction and generally used by the Tenharim.

pindovihua ***(Tenh)*** *s.* palm tree whose fronds are possibly used for construction; called by the Brazilians curuá.

pi'ngia //gen occ w tehe: pi'ngia tehe//. *s.* minute quantity, e.g., only a crumb, a drop. *See:* **-ku'ia**.
Tenh: not know.

pinhuha'mbia *s.* bat that lives along the rivers in dried up trees; according to belief in order for it not to rain the following is said to this bat: Epykupykui. (?). *See:* **andyra**.
Tenh: all he could think of was nhuha'mbia (type of necklace).

-pinhyg̃ *d.* wrinkled, e.g., wrinkled skin of an old person. *See:* **-a'ĩ**. *Alt:* **-kanhinhyg̃**.
Tenh: soft skin.

-pinim *vi.* paint spots on the body [HP: have painted spots, more like a d?]. It was the custom for girls at puberty during their first menstrual period to sit far from the fire so as not to be warm and as soon as their period finished they painted their lower abdomen with the green nhandypava fruit which later turns black; with soot in their hands they walked slowly to the port to take their bath with tapakura bracelets on each wrist made from the yvahua palm tree to keep the spirits away; as they came to the port they scattered the soot on the water so none of the river animals would get them while they bathed; if they walked too fast or laughed as they went their mouths reportedly split from ear to ear. The women at some dances painted themselves in this same manner. **ipinimokamokã** spotted here and there *See:* **-parav, -pokag̃, yrerua**.
Tenh: = This custom is still observed among the Tenharim; but the above description as to reasons for doing so were not alluded to by the Tenharim, they only said that the markings were to help them have pretty skin. It was not observed that the Tenharim girls take soot to the port. They walk, accompanied by those in the village, to the path that goes down to the river and wait for water to be brought from the port and then rinse their hands in it.
K: = not asked about customs.
Uru: describe as pinipinimuhũ the snakes gwyrapia'vyruhua (gwyrapia'gwyruhua), which is referred to in Portuguese as cobra do mato;

the customs described by the Parintintin never came up in speaking with them.

-pini'mbiva'ea ***(Tenh)*** //occ w i initial//. *s.* checkered cloth.

pinotiğa *s.* 1) fan woven from the palm fronds used for fanning the fire. *See:* **-pejuhava**.
Tenh: no.
K: preferred pinatiğa.
2) woven mat for sitting (and possibly sleeping) formerly held by the bride between her and her husband while he sang at their marriage; in the story of Akarajuva'ga, such a mat was sat on by him while the women cut his hair. *Alt:* **pindova**.
Tenh: =.
K: preferred pinatiğa.
Am: name given a long oblong basket made of pindova palm fronds.
Uru: possibly a mat. **Pinoxiğa ore japoi. Okwa'ajabm.** Mat(?) we excl make. (?)

-pipopiuv *d.* restless, unable to sleep, itchy caused from nerves. *See:* **-emovyg, -kivy'ar, -tiririg**. *Alt:* **-pirahiv, -popiuvuhu**.
Tenh: =.

pira *s.* fish in general. *See:* **check index for list of fish**. *Alt:* **-pirajuka, piraku'ia, -piramokondava, -pirar**.
Tenh: =.
K: =.
Am: =.
Uru: =.

-pira //-pira ~ -mbira//. *s.* covering specifically skin or clothes. *See:* **-agwytujuhu, -ahopava, -apea, -apopyra, pehẽa, tapanhuhuna**. *Alt:* **-aimbira, -ajupi'rog, -apira, -pinhyğ, -piranamuhũa, -pi'rog, -piruera, -piruhua, -piryi, -piryvytun, -pita'i, -pitehevova'ea, -piviğ, -pīykyky**.
Tenh: = also gave hẽapehẽa (her skin). **Ga pikweravi.** He skin-revived, i.e., he recovered (from an illness). **Onoğatu Tupana'ga jipira.** God laid well my skin, i.e., he made me strong again after I was weak (or he made me courageous?). **Ipipyuhu ga. = Ndahekogi.** He is with soft skin. = He is not strong. **Ndopiri ga. whereas: Ndojipiri ga.** He is not strong, e.g., an old weak man. whereas: He is naked. **Ipire'yma ğa.** They are without clothes, i.e., naked. **Ipirakajahi ga ga rehe.** His skin really burns (?) on him, i.e., he can't stand him any more and is angry with him. (see under -pirakajuhu) **Jipapağuhũ ji. (or -nhimbopipapa)** My skin really (shakes? wags?), i.e., I shake with fear. **Jipikyruhu ji.** My skin is fat, i.e., I am fat.
K: = and gave pa'akova pira (or ipira) for banana peel.
Am: =. **Aru ji jipira.** I brought my clothes. **Ereru nde ndepira.** You sg brought your sg clothes. **Gweru hẽa opira.** She brought her clothes. **Torogweru ore oropira.** We excl are to bring our excl clothes. **Xaru nhande nhandepira.** We incl brought our excl clothes. **Peru pe pejipira (or pepira).** You pl brought your pl clothes.
Uru: = and also gave ipira for tree bark along with yvypea. **Ahei ji jipira.** I washed my clothes. **Erehei nde ndepira.** You sg washed your sg clothes. **Ohei ga opira.** He washed his clothes. **Xihei nhande jarepira.** We incl washed our incl clothes. **Orohei ore oropira.** We excl washed our excl clothes. **Pehei pe pejipira.** You pl washed your pl clothes.
Usage: //occ w caus: -mbopir//.
— *vt.* furnish with clothes.
Tenh: =.
Uru: gave instead: **Gweroho ğa pira. Ombopiruhu hẽa.** They brought fish. They caused her to have many fish.

-piragahi ***(Tenh)*** *d(?).* stinky, e.g., burning fur; not be careful; sugar cane bothering teeth.

pira'gwaruhua *s.* hawk (gavião panema). *See:* **kwandua**.

pirağ *d.* not ripe yet.
Tenh: no, it is ripe.

-pirağ *d.* tough skinned or red skinned. *Alt:* **-piranamuhũa, -yryvyvirağ**.

-pirağ //-pirağ ~ -mirağ//. *d.* red. *See:* **-ğwağ**. *Alt:* **-akwapirağa, -evipirağa, -nhanupoamirağuhũa, -ovapirağ, -pirağ, -porağ**.
Tenh: (?) didn't comment or use except as meaning for ripe (see term pirağ).
Am: =. **pirağahim** red (the new baby)
Uru: =. **pirağahi = iğwa'ngi** red
Usage: //occ w caus: -momirağ//.
— *vt.* make red, (can have a sexual connotation of masturbation ?); kill a lot of fish as a real fisherman does. *See:* **hehe**.
Tenh: (?) gave only pirağ (it is ripe).
Uru: make red (only). **Amomirã ji urukua pyvõ. Amomirã yngu'a.** I made it red with (juice from the) urukua (tree). I caused the gourd to be red.

-pirahav *vt.* shoot to wound or nick, but not to kill. *See:* **-'avy**.
Tenh: =.

-pirahiv *d.* skin disturbance: bedsores, skin itch that afterwards becomes a large papoca sore. *See:* **-jagwa, -jagwatauhua, -pipopiuv**.
Tenh: agreed it could be a papoca sore but not a

bedsore. A bedsore = jipijikyjiky ji.
Uru: = and added it was a johara (itch).

-pirahokava ***(Tenh)*** //occ w i initial//. *s.* covering, sheath. **haimbe pirahokava** sharp blade covering

pirãihunuhũa *s.* black piranha fish. *See:* **pira**. *Alt:* **piranhuhũa**.
Tenh: =.

pirairyvapeuhua *s.* huge blackish fish with big head. *See:* **pira**.
Tenh: described it as like the tambaqui with no scales.

pira'iuhua ***(Tenh)*** *s.* sardine fish.

pirajikwahava *s.* place where there are lot of fish, i.e., a good fishing hole.
Tenh: =.

-pirajuka *vt.* fish. *Alt:* **-pirar**.
Tenh: =.

-pirakajuhu //occ w r-ehe//. *d.* to agonize, be nervous, perturbed. *See:* **-py'a**.
Tenh: = occurs also with -py'a: ipy'apirakajuhu ga (preoccupied, without patience), ipyandyve'ğa = jipy'apirakajuhuva'ea. **Ipirakajuhu ga ga rehe.** He can't stand him any more, gets angry or upset with him.

piraku'ia *s.* fish cooked, broken up, and stirred constantly over the fire in a pan until it is dry and fluffy; used for carrying on a trip as it keeps well and is light. *See:* **mbi'ua**.
Tenh: =.

pirakwera'ğa *s.* mermaid-type legendary creatures that are half jatuarana fish and half people, who row boats, and disappear when people come near. *See:* **yambirura**.
Tenh: no and have no name for mermaid; said this probably meant a very fat fish.

-piramokondava //occ w i initial//. *s.* fishhook. *See:* **-ahava**.
Tenh: =.
Am: no, finally gave pirapyhykava (a thing that catches fish).
Uru: didn't know this term, suggested piramboahava (fish net? holey basket?).

-piranamuhũa *s.* thick skinned.
Tenh: =.

piranhuhũa *s.* piranha fish. *See:* **pira**. *Alt:* **piraihunuhũa**.
Tenh: =.
Am: =.
Uru: =.

pirapetiğa ***(K)*** *s.* fish (gave instead of akarapetiğa).
Am: preferred pirapexiğa (gave when given jakurupe'via).
Uru: gave pirapyxiũhũa when mentioning pirauhua.

pirapytua *s.* porpoise. *See:* **pira**.
Tenh: =.
Uru: gave with aug: pirapytuhua.

-pirar *vt.* kill fish with a bow and arrow. *Alt:* **-pirajuka**.
Tenh: said it meant to pull back on bow with force (see -vag).

pirareheve'ga *s.* fisherman. *Alt:* **-pirajuka**.
Tenh: preferred pirarevae'ga.

pirauhua *s.* heavy-headed, big-toothed black traíra fish.
Tenh: =.
Uru: same as pirapyxiũhũa and that it is ika hete (very fat) (see pirapetiğa).

pirau'ndia *s.* black fish that while it swims is vertical instead of horizontal.
Tenh: =.

piraupa'via *s.* bones and pieces of leftover fish, food of vultures in fire legend. *See:* **mbi'ua, piky'ria**.
Tenh: thought of it only as food of the vultures.

piraupiara *s.* fishing arrow whose tip has one barb on it and whose hardwood insert ğwyvamatĩa is very long. *See:* **tapakwara, u'yva**.
Tenh: said it was thing with which one fished, specifically the arrow itself.
Uru: said it was a pira rupiara (thing for fish) = pandeira (basket) in which they might carry (or catch?) fish.

-piravandava ***(Am)*** //occ w i initial//. *s.* another word for womb (or afterbirth ?) since for jahupava he gave ahera'yra johopava ipiravandava. *See:* **-auhua**.

-pirerev //occ w caus: -mbopirerev//. *vt.* burn, but not well, e.g., only the top of the weeds burned. *See:* **-apeg, -kai**.
Tenh: =.

-pirian //-pirian ~ -mirian; also -virian in some comb//. *vi.* err, e.g., go on wrong path. **Ahenhi'iğa hoi; opirĩano aherovai; ahehapukai ra'uva (pirĩa)** [HP: probably ahehapukaja.] A person's talk goes erring (going) over the river; the ghost of a person's shout, i.e., when a person shouts, a person's voice echoes across the river. **Opirĩa nhanenhimby'yja; opirĩa nhandenhi'iğa.** Our incl singing is wrong; our talk is wrong, i.e., we mispronounce. *See:* **-apihir, -'aryv, -nhan**. *Alt:* **-nhi'iğapirian -pypirian, -yvirian**.
Tenh: =.
— *vt(?).* **Nopiriani ga ğwembi'ea (or o'eagwera). = Ğwembi'ea rupi katu ga imbuhuri.** He did not err in his saying. =

According to his talk, he gave it, i.e., he gave as he promised he would. **Nopiriani ĩga ĩgwembi'eagwera.** They did not err in their past talk, i.e., they came on the date they said they would.

Am: =. **Ipoi hete. Nopirani ga mbatera jukavo.** (Given in response to hearing the term kwaratã (marksman)). That's really right. He does not err killing things (game).

Uru: =. **Nopiriani ganhi'iĩga.** His talk does not err (and added: he knows a lot how to talk).

-pirig //gen redupl: -pirirg//. *vi.* slough or flake off, exude, e.g., skin flaking or peeling off due to chapping from cold or from sunburn, matter exuding from the eyes. *See:* **-'ape'og**. *Alt:* **-ovapi'rog, -tig(?), -tirirg(?)**.

Tenh: =.

Uru: =. **Opiriri ji hugwi jipira.** My skin flakes from me (indicating the skin on his ears).

Usage: //occ w caus and redupl: -mbotirirg//.

— *vt.* make clicking sounds in mouth with the tongue.

piri'ngi ***(Tenh)*** *d.* lazy (a take-off from the Portuguese term preguiça).

-pi'rog *d [HP: Probably vt]*. lose skin. *Alt:* **-'api'rog**.

Tenh: take off skin of big game animal. **Opi'ro ga tapi'ira.** He skinned the tapir.

Am: to skin animals. **api'roggʉ̃ ji ruvi.** I am being here skinning (the onça). [HP: Possibly should be under -'api'rog entry.] **Epi'rogn; ta'u.** Peel (you sg) it; I want to eat it. (or Peel it in order for me to eat it.)

Uru: used it in a reflexive sense: **Opi'ropi'ro pa karugwarapea.** The cockroach shed all its skin.

Usage: //occ w refl: -jipi'rog//.

— *vi.* peeling off of one's skin, e.g., lips peeling from eating too much salt; snake, spider or cockroach growing another skin and thus believed to live again. *See:* **-kwerav, -uv**. *Alt:* **-ajupi'rog, -ovapi'rog, -pirig, -piruera**.

Pirova'yma'ga ***(Tenh)*** *s. See:* **Pindova'yma'ga, Pyreapi'ga**.

-piro'yi ***(Tenh)*** //occ w hugwi//. *d.* free from, e.g., to be free from sins (-te'varuhua hugwi) or badness (-itetirũa hugwi), work (-poravykya hugwi), preoccupation (nhagãtarahiva'ea hugwi), debts, tobacco, keeping one's word, drinking, requirements. **Ndajipiro'yi ji.** I am not free, i.e., I have many things to do yet.

-piroytiagʉ̃ ***(Tenh)*** *Alt:* **-roytiagʉ̃**.

-piruer *d.* deflated; as skin after the swelling leaves. *Alt:* **-piruera**.

Tenh: clothes I don't want any more, also piranuhũa.

-piruera *s.* skin that a spider leaves behind as he grows another one. *Alt:* **-pi'rog, -piruer**.

-piruhua *s.* thick skin. *Alt:* **-piranamuhũa**.

Tenh: big clothes.

Uru: said a plastic bag was ipiru'iva'ea (take off from -piruhu: ipiru(hu)'iva'ea ?).

-pirun //or -piruʉ̃(?)//. *vt(?).* arrange or put in order thatch from the palm tree for the roof or for weaving baskets and mats.

Tenh: gave instead: Opirũ ga ga. (He supplied him with clothes.).

Usage: //occ w caus: -mopirun//.

— *vt.* weave a basket, mat.

Tenh: preferred -pivo'nhagʉ̃. *See:* **-'apykoka, -vyr**. *Alt:* **-pivo'nhagʉ̃**.

-pirurupa ***(Am)*** *d.* full of sores. *Alt:* **-mbiruru**.

-piryi //-piryj- prec v//. *d.* start, jerk, e.g., jump with fright or awake suddenly with a start, twitch of an eye nerve. *See:* **-ma'ẽ**.

Tenh: =. **Jireakwapirypiryjuhu ji.** My eye (lid) is fluttering.

K: =.

Uru: =. **Omongyhyji ga. Ipiryi pa ga.** He caused (him) to be afraid. or (It) caused him to be afraid. He jerked all over.

Usage: //occ w caus: -mbopiryi; also -mombiryi//.

— *vt.* startle someone, e.g., jump out from behind an object to scare another. *See:* **-myi, -por**. *Alt:* **-hyi, -pirynhe'yma, -poryi**.

Tenh: preferred -mombiryi. **Omombiryi ga opy'a.** He caused his own liver to jump, i.e., he was startled.

-piryj- *d. Alt:* **-piryi**.

-pirynhe'yma *s.* offspring. **gapirynhe'yma** male offspring *See:* **-a'yra**. *Alt:* **-piryi**.

-piryvytun //also nhapiryvytun//. *d.* brown skinned; the skin coloring the Parintintin give as theirs. *See:* **-tiʉ̃**.

Tenh: =. **Ahepiryvytunahi ga.** He is very black skinned.

-pita'i *d.* goosebumpy, hair standing on end from fear or cold. *Alt:* **-pira**.

Tenh: = goosebumpy from being cold.

Usage: //occ w caus: -mbopita'ita'i//.

— *vt.* tickle a person until they have goosebumps. *See:* **-pokyrĩ**.

Tenh: =.

Uru: =. **Jiro'y ji. Imoxaxagʉ̃ (or Imoxaxaggʉ̃). Imopita'ita'ipabm (or Ji mopita'ita'ipabm).** I am cold. Teeth are chattering(?). It causes (me) to be all goosebumpy.

-pita'ngia *s.* newly-born babe; name the old people

used to call the new babies. *See:* **-a'yra, -gwara'i**.

Tenh: preferred ipita'ngivae('ga) and said the child was about 4 days old.

Am: = and mentioned: **Ipitã…piragãhim…. Nonhi'igãtui ve. Ipitã hete ga.** A baby…red…. He doesn't speak well yet. He is very much a baby (small).

Uru: =. **Ipita'ngirame ga kiri. Ipitã hete.** When he is a baby he sleeps. (He) is very much a baby (small).

-pitehevova'ea ***(Tenh)*** //occ w i initial//. *s.* an error, an action taken against standards or rules or good sense. **ipitehevova'ea rupi** not according to the law **Ipitehevova'ea rupi ga hẽa rerekoi. …jatyviva'ea… Ẽwendyra ga gwereko.** Not according to custom or practice he married her, i.e., she is his cousin, so he shouldn't marry her. …a wrong thing… His sister he has (in marriage, one of his own moiety); could carry the meaning he didn't even ask for her nor was he told to marry her. **Ga vendei ipitehevova'ea rupi.** He sold it without good sense. **Ipitehevo ga hoi.** He went being without sense (when the snake bit him he was nuts and wandered off, not realizing where he was going). *Alt:* **-pia**.

-piti'ag *d.* body odor of pigs, tapirs, humans. *See:* **-katiğ**. *Alt:* **-pira**.

piture'ia *s.* small black fish with red stomach, looks like nhaku'ndauhua sabão bird. *See:* **pira**.

Tenh: =.

-pitymbyguhua ***(Tenh)*** *Alt:* **-ovapitymbyguhua**.

pi'ũa *s.* small flying (pium) insect that leaves blood spots where it bites. *See:* **hene'mbia**.

Tenh: = and remarked that this insect starts to appear when the Brazil nut tree flowers.

Am: preferred pi'ua.

Uru: preferred pi'ua (but he might have been referring to piu'ĩa maruim insect).

piu'ĩa *s.* tiny flying maruim insect with strong bite. *See:* **hene'mbia**.

Tenh: preferred piu'iuhũa.

Uru: (see under pi'ũa).

-piviğ *d.* repulsed, disgusted, nauseated.

Tenh: not know.

Usage: //occ w caus: -mopiviğ//.

— *vt.* give a person the creeps, make them cringe, e.g., cringe from stepping with one's bare feet on the wet muddy ground. **Oro hẽa mberua imombopori jugwi nhağwatiğa hugwi; ore mopiviği.** And she was throwing the maggots out of the dog (out of its wound); (she) caused us excl to be repulsed (or have the creeps). *See:* **-kwerai**.

Tenh: said instead it meant to cause fear.

Am: gave for -nhimbogwerai (tired of): **Anhimbopivĩahĩ ji. Amopivĩ ji hepiaga.** I caused myself to be extremely disgusted. I caused disgust seeing it.

Uru: = and commented on the food: **Ahe mbopiviuhũ…ite'varuhuva'ea.**

Ndojipokwahavi amboja rehe. It makes a person nauseated…a bad thing. (He) does not get used to the food.

-pivohir *vt.* demolish a house by tearing it down and throwing the thatch away.

Tenh: =.

-pivojar ***(Tenh)*** //occ w caus and r-ehe: -mbopivojar ojogwehe//. *vt.* put together pieces of cloth.

-pivo'nhağ *vt.* weave palm fronds into baskets, etc., but following also given: **Opivo'nha hẽa gwupava.** She wove her hammock. *See:* **-'apykokar, -vyr**. *Alt:* **-pirun**.

Tenh: = and remarked it was to make the pinotiğa mat.

pivu'ria *s.* black japim bird. *See:* **gwyra**.

Tenh: =.

piy *ono.* peep or squawk of a chicken. *See:* **inamutiğa**.

-pĩykyky *vt.* remove little potatoes that grow on the bigger ones. *See:* **-'og**.

Tenh: =.

po *ono.* hitting noise. *See:* **pu**.

po //generally occurs in second position of the clause, lending the idea of indefiniteness; also used with ti to indicate probability since the future is uncertain//. *part.* probability, doubt. *See:* **ko, mara'ngu**.

Tenh: =.

Am: =. **Avo po eapy kiro; mome po ji ruvi?** Here perhaps sit (you sg) now; where possibly will I reside (be)? **Koi'irame po xi ga i'oki (j)ityka.** Later he probably will pull up potatoes.

Uru: =. **Question: Ma'ğa nduri? Answer: Ma'ğa po?** Question: Who came? Answer: Who possibly?, i.e., who could it be? **Nandehopotari ji rupi. Peho po hamo ga rupi.** You sg do not want to go with me. You pl perhaps ought to go with him. **Marãva'ea po ikatu nde ve?** Which thing probably is pretty to you sg?, i.e., which one do you want?

poa //poa ~ pohoa ~ poro//. *dem.* sound of talking or other noise just heard or mentioned to which one is calling attention. **Poa ko ji amovahẽ nde ve.** About that I admonished you sg.

Tenh: =.

Am: =. **Ndakwahavi ji poa.** (given in answer to a term given him) I do not know that.

-poa *sh. Alt:* **-apoa**.

-poa *s.* hand. **…imombopoa jipo pe.** …throwing (the fish) into my hand. *See:* **-kwahy, -pũa**. *Alt:* **-poapya, -pohe, -ponem, -popi'va, -popuku**.
Tenh: = and added it could mean fingers as well (see -poakaĝa). **-popyryva = mbatera apohava (or mbatera pyhyhava)** right hand = thing that makes things (or thing that grabs things) **-ukoty: ojohukoty; nhandejohyakoty; ahejahukoty** left hand **Pepojate ti toho.** Only your pl hands are to go, i.e., you pl are to go empty handed. **Opoja ga ogwovo ĝa pyri.** He was with his hands together going near them, i.e., he did not take anything. **Ojipoka'mbi.** (He) broke his own hand or finger. **Ndajipoi ji.** I don't have a hand, i.e., my hands are full and not able to hold more. **A(h)epoa ja katu.** Really (or Exactly?) like a person's hands, i.e., there were ten. (Said with both hands spread palms down and thumbs together to indicate the number 10.) **Ojopopyhypyhy ĝa.** They grabbed each other's hands, i.e., they shook hands.
Am: = gave -pohã for finger. **jipo(h)angweruhu; Ndapyhygi po xi nehẽ.** my past finger, indicating a missing finger; I will not take (a good) hold (of things).
Uru: =. **Omondo ga hẽapo pe.** He gave it into her hand. **Ereho anhaĝa po pe nehẽ.** You sg will go into the hands of the spirits, i.e., the spirits will grab you.

-po'a ***(Am)*** *d.* flat, round, swirly. **Jiapytera ipo'a.** The crown of my head is swirly, i.e., has a cowlick. *Alt:* **-apo'a, -po'ajirav (or -po'ajirev?)**.

-poahaiteuhu *d.* fast, skilled, eg. a good worker. **Ipoahaiteuhu hẽa tupava rehe. Oapopapopa'viatete mbatera okovo. Kotihĩ hẽa japoi opoahaiteuhu(ro) ĝwaramo.** She has a fast hand with the hammock, i.e., she quickly made the hammock. (She) really makes and makes all things. Quickly she makes because of having a fast hand, i.e., because of working quickly. *See:* **-royrõ, -tepotar**.
Tenh: one who can quickly do things.

-poahama ***(Tenh)*** //occ w i intial//. *s.* whip.

-po'ajirav *vt.* uncoil.
Tenh: =.
Am: preferred -pyho with refl: -jipyho.

-poakaĝa ***(Tenh)*** *s.* finger. *Alt:* **-poa**.

-poakaĝareheva'ea ***(Tenh)*** *s.* ring. *See:* **-pũareheve'ea**.

-poakar 1) *d.* strong; forceful in speech or action. **Eki ga te tuvẽi reki opyhy. Ipoaka ga herogwovo.** But in the end he himself grabbed (the chicken). He was forceful, taking it. *See:* **-'arõ**. *Alt:* **-popoakar, -pytupoakar**.
Tenh: suggested -popoakar or gave the following variations: **ijipoakarahi, ojipoakarahi** misbehaved or someone disagreeing or griping
Uru: indefinite whether -poakar or -popoakar. **Onhi'ĩpopoakaruhu (or Onhi'ĩpoakaruhu) ga ore ve.** He spoke forcefully to us excl. (Said of someone who made them work.)
Usage: //occ w caus: -mbopoakar//.
— *vt.* make another to be forceful in speech.
Tenh: no, did not know this meaning of the word and suggested: -popoakar.
2)
— *vt.* //occ w caus: -momboakar// make another grow, i.e., to raise a child. *See:* **-anhan, -'arõ, -enhui, -'nhaĝ**. *Alt:* **-porakar**.
Tenh: preferred -monhimomboaka.
Uru: preferred -momomboaka. **Amomomboaka ji hẽa.** I caused her to grow, i.e., I gave her food to eat.
Usage: //occ w refl: -nhimomboakar//.
— *vi.* grow up.
Tenh: =. **Onhimomboaka ga. = Onhimomyatã ga.** He grows up.
Am: =. **Koiramehe po xi ga nhimomboakari.** A little later he will grow up. **Ipyahu hẽa. Imomboaka (or Nhimomboaka) hẽa. Xava'e hẽa kiro.** She is new (young). She grew up. She is old(er) now.
Uru: =. **Onhimomboaka ga.** He grows up.

-po'am *vi.* stand up, arise. *See:* **-vyr**.
Tenh: = and can also be said of a child just now learning to walk. **Oropo'ã ore ĝa hugwi.** We excl stood up (in order to leave) from them.
Am: = and also said of a child who now walks: **Opo'ã ga. = Oata ga ogwovo xiro.** He stands up, i.e., he can walk. = He is hard going now, i.e., he is strong and walking. **Aerame ojovai ore po'ami ka'gwyra kutukutuga.** And then from all sides (?) we excl stood up going into and going into the jungle.
Uru: =. **Jipymano ji. Napo'ami ji a'ero.** My foot died, i.e., it is asleep. I cannot stand as a result.

-poambea ***(Tenh)*** //occ w i initial//. *s.* underneath side of a turtle. *Alt:* **-pa'ambea**.

-poambekyra ***(Tenh)*** *s.* round thing at lower end of breast bone. *Alt:* **-py'ambekyra**.

-poamonhan *vt.* rub with the hand. *See:* **-hyv, -ngy**.
Tenh: =.

-poanoĝ *vi.* push with the hand. *See:* **-anhan, -hog**.
Tenh: didn't understand(?) and gave instead:

Omoanha ga ga. (He pushed him).

Am: more idea of touch. **Ma'ĝa opoanoĝi ji rehe? Heahã opoano nde rehe.** Who placed their hand on me, i.e., who touched me? She emph placed her hand on you sg.

Uru: more idea of touch. **Opoanoano ji hẽa rehe.** I placed and placed my hand on her, i.e., I touched and touched her.

-poapara *See:* **-pendava**. *Alt:* **yjipoapara**.

-poapẽa ***(Uru)*** *s.* bird claw. **Airua poapẽ…opyhy yva.** The parrot's claw…grabbed the tree (wood). *Alt:* **-pũapẽa, -pyapẽa**.

-poapya *s.* wrist. *Alt:* **-poapykaĝa**.

Tenh: back of the hand from the wrist down, not including the fingers; fingers: -poa; thumb: -pũa. **Ojopoapy.** (The man sat) all hunched up.

K: back of the hand. Gave with recipr: **Ojopoapy.** (He) cupped his hands together to whistle through them.

Am: gave ĝapoapy'a (?).

-poapyho //occ w refl: -jipoapyho//. *vi.* stretch out or reach out the hand. *Alt:* **-poerur**.

-poapykaĝa *s.* wrist bone. *Alt:* **-poakakaĝa, -poapya, -popytera**.

Tenh: = and bones in back of hand, but not fingers.

Uru: =.

-poapyku'ja *s.* bracelet worn on girls' wrists at puberty. *See:* **agwahia, mbo'yra, tapakura**.

Tenh: bracelets; when worn by men were four inches in width made of the thread inimboa painted with the red juice of the tucumã tree; when worn by the women were made of tucumã seeds.

-poapyman *vt.* grab wrists of another. *See:* **-pyhyg**.

Tenh: squeeze fingers of one hand with the other hand.

-poapyta *s.* heel of the hand.

Tenh: =.

-poarerur *vi.* pull with the hand. *Alt:* **-poerur**.

Tenh: jerk the hand back and away from something.

podo *ono.* sound of cutting with machete the brush in the yard. **"Podo, podo," imoĝatyromo.** "Whack, whack," it went causing to clean (the yard). *See:* **-kyti**.

Tenh: didn't know this.

-po'ẽ *vi.* place hand in. *See:* **-hev**.

Tenh: =.

-poerur *vi.* beckon with hand. *Alt:* **-poarerur**.

Tenh: = said it was to beckon with the fingers up and gave it with re. **Ajipoeru ji ga pe.** I beckoned to him.

-pog //-pog ~ -mbog//. *vi.* burst, pop, e.g., as popcorn.

Tenh: =.

Uru: =. **Avaxia poka.** Corn burst, i.e., popcorn.

Usage: //occ w caus: -mbopog//.

— *vt.* make burst; breaking of the virgin's membrane in the sexual act. *See:* **-'apika, pu, -pug, puĝ, pun**. *Alt:* **-povombo'og, pokh**.

Tenh: =.

-pogwar //occ w recipr: -jopogwar//. *vi.* become a mass, e.g., coagulation of soured milk, adherence of butter to bread, solid and gummy cake that is not cooked well, knotted or tangled string, hair, woven thread.

-pogwe //occ w caus: -mbopogwe//. *vt.* respond to an invitation or example; be attracted, convinced, persuaded to go along with something. **Xaho ji rupi, ei ga ji ve. Oro ji ga mbopogwe a'ero igwovo.** Let us incl go with me, i.e., come with me, he said to me. And I responded (or consented by taking him up on his invitation) then going. **Tepembopogwea'javi pejite'varuhua.** Don't (you pl) respond (or give in) to your pl badness, i.e., don't lapse again into sin.

Tenh: =. **Ombopogwehara'ga, a'ereki onhi'iĝatu.** A man who is convinced or attracted, because (someone) speaks prettily. **Ambopogwe ji hẽa. (given for courting)** I was attracted by her.

Usage: //occ w refl and caus: -nhimbopogwe// *(Tenh)*.

— *vi.* allow oneself to respond, react, follow after, go along with; allow oneself to be convinced, attracted. **Oro ti ga nhimbopogweukari nhande ve nehẽ.** And he will allow himself to be convinced by us (he will agree (negociate) with us, giving in here and there in order to come to a deal with us). **Onhimbopogweuhu ĝa ite'varuhuve'ĝa pe.** He really let himself be convinced (and led) by the bad ones.

-pogwe ***(Tenh)*** *vt.* 1) to clean, take care of. **Hẽa ipogwei onga. Nomboky'aukari hẽa.** She cleaned the house. She does not allow it to be dirty.

2)

— *d.* //occ w r-ehe// take care of. **Ipogwe ĝa tayrihẽa rehe.** They take good care of the girl (not letting her get dirty, etc.)

-pogwei //-pogwej- prec v; occ w refl: -jipogwei//. *vi.* wash the hands. *Alt:* **-hei**.

Tenh: =.

Uru: preferred: Ipovei ga. (He washed his hands.).

-pogwej- *vi. Alt:* **-pogwei**.

-pogwe'o ***(Tenh)*** *v(?).* work at first every day and then doesn't want to.

poha ***(Tenh)*** *dem.* that just mentioned. *Alt:* **poa, pohoa, poro**.

-pohaã̃ga *s.* medicine. *Alt:* **mohaã̃ga**.
Tenh: =.

-pohanoõ̃ *vt.* treat a sick person. *See:* **-gwa'rai**. *Alt:* **-pohaã̃ga, -pohanongava**.
Tenh: =.
Am: =.
Uru: =.

-pohanongava *s.* cleanser, thing used for treating or painting, e.g., paint, oil, lemon. *Alt:* **-pohanoõ̃ga**.
Tenh: =.

pohe *rr.* with, accompaniment (in something). **Ma'ã̃ga pohe po ti ore hoi nehẽ?** With whom are we going? *See:* **-'au, pavẽi, pyvõ, -upi**.
Tenh: =.
Uru: =.
Usage: 1 //occ w recipr: -jopohe//.
— *vi.* be with each other (in hammock, etc.). **Akwaimbe'ero ã̃ga jogwerekoi ojopohevo. (given in regard to homosexuals)** Being men they were with each other lying together. **ojopoheve'ã̃ga** twins *See:* **-'avyky**.
Tenh: =. **Xajopohe tupava pype.** Let us incl be together in the hammock.
Usage: 2 //occ w caus and recipr: -mbojopohe//.
— *vt.* put both into, e.g., put stones in a cup.

-pohe *d.* have a hand for cooking, i.e., be able to cook well. *Alt:* **-pohoryv, -ponem, -popuku**.
Tenh: preferred jipopegwara. **Ndahei jipopegwara.** My hand for cooking is not tasty, i.e., I cannot cook well.
Uru: not clear as to meaning…laughed.

-pohe'rog *v(?).* change name as done when marrying one's brother-in-law after spouse has died. *Alt:* **-e'rog**.

pohi ***(Tenh)*** *dem.* that (noise) exactly! (Said when someone says a word correctly or tells the truth.). **Pohi rũi ko ji ei.** Not that did I say. **Pohipohi ga imombe'ui ore ve. or Hupikatu ga imombe'ui ore ve.** That exactly he told to us excl. or Straight down the line (the very truth) he told to us excl. **Poi tuhẽ!** Really that! *Alt:* **poi**.
Am: =.
Uru: =.

-pohir *vi.* let hand fall from it; to give up something or leave one's spouse. *See:* **-povombor**.
Tenh: = for object falling from hand gave: **Ohi ji hugwi. or Ojiekyi jipoa hugwi.** It fell from me. or It removed itself from my hand. **Opohi ga hẽa hugwi.** He dropped from her, i.e., he left her (his wife).
Usage: //occ w caus: -mombohir//. *Alt:* **-hir**.
— *vt.* make stop or leave off. **Ga mombohiri kama hugwi.** (They) weaned him from the breast.
Am: gave: **Omombohi ojohugwi.** said when a paper clip was taken off a bunch of pages and they came apart

-pohiragwera //also pohiagwera//. *s.* castoffs. *See:* **-ejar, -pe'a**. *Alt:* **-apogwera**.
Tenh: gave instead -po(h)iruera.

-pohita ***(Tenh)*** *d. Alt:* **-poita**.

pohoa //emph form//. *dem. Alt:* **poha, poa**.

-pohoryv *dh.* have a green thumb for gardening. *Alt:* **-pohe**.
Tenh: =. **Oarõ hete ga avatia, banana… Nanhiarõi.** (They), the corn and bananas…, really like him, i.e., they grow well for him.(The plants) do not like me.

-pohyi //-pohyj- prec v//. *d.* heavy. *See:* **-gwahy, py'a**. *Alt:* **-pohyje'yma, -poyjar**.
Tenh: =.
Am: =.
Uru: =.
Usage: 1 //occ w neg//.
— *d.* without a sense of well being or satisfaction or clear conscience, without a sense of wholeness and confidence, not settled or stable, upset, disturbed. **Ndajipohyi ji hẽa rehe.** I am without a clear conscience in regard to her, i.e., I'm ashamed (or embarassed) because I fought with her. **Ndajipohyi ji a'ero ã̃ga jogwayvarame.** I am without satisfaction, then, when they fight, i.e., I am displeased, embarrassed when they fight. **Ndipohyi ga.** He is without excuse, i.e., guilty.
Tenh: =. **Ndajipohyi ji hẽa mondorame.** I am embarrassed when I sent her away.
Usage: 2 //occ w caus: -mombohyi//.
— *vt.* weigh, e.g., to weigh balls of latex.
Tenh: =. **imombohyihava** scales for weighing
Usage: 3 //occ w refl and caus -nhimombohyi plus neg//.
— *vi.* make one with shame. **Nonhimombohyi ã̃ga.** They cause themselves to be ashamed, e.g., one's children fighting with others **Ndipohyje'ymuhũi. Oro ã̃ga jipokwahavi o'mbero.** They are not ashamed. They are accustomed lying.

-pohyj- *d. Alt:* **-pohyi**.

-pohyjar //-pohyjar ~ -poyjar; usually reduplicated in negative: - poyjayjar//. *d.* in positive form: without guilt, confident, clear conscience,

satisfied, tranquil; in negative form: ashamed, embarrassed. **Nda'upoyjari ji.** I am ashamed to eat. **Ndajipoyjayjari jihe.** I am ashamed about myself, e.g., I did it and want to undo it but not able to do so, and everyone knows I did it… *Alt:* **-pohyi**.

Tenh: =. **Ipohyja hete ga. versus: Ndipoyjayjari.** He is without shame (or with a clear conscience) versus: He is ashamed. **Akopohyjatea'ja ji kiro.** I'm feel whole again now, i.e., I'm happy about the good news now, it revives me. **Jipohyja te ji a'ero.** I'm really o.k. then, i.e., at peace. **Ndipoyjayjare'ymi ga.** He is without shame. (double negative) **Ndorepoyjayjari.** We excl are embarrassed (because of his actions).

-pohyje'yma *s.* dead spouse. *See:* **-embireko**. *Alt:* **-pohyi**.

Tenh: = explaining that when a man's wife dies, another says of her: gapohyje'yma (his dead wife) whereas when she is alive she is garembirekohẽa. **hẽapo'ynhe'ymava'ea** her dead husband

-pohyv //occ w refl: -jipohyv//. *vi.* dry or wipe the hands. **-jipohyhava** towel *See:* **-kaĝ**. *Alt:* **-hypava, -pihyv**.

Tenh: clean hands with a cloth.

poi *dem. Alt:* **pohi**.

-poi //-poj- prec v//. *vt.* feed animals. *See:* **-porakar, -potava (or -poitava), -ukar**.

Tenh: =.

-poita ***(Tenh)*** *d.* tough, good worker, resourceful. **Ipoita hete ga a.** He's really a good person, one who hunts, etc. **Ndorepoitai.** We excl do not have any resources, are incapable

-poji'og *vt.* disrespect someone, specifically: a married person by making love to his or her spouse. **Eko katu ti ĝandapyi pe. Oro ti terepoji'oguhui ĝa egwovo.** Have good conduct (you sg) in their house. Don't (you sg) disrespect them going. (Said to children so would behave well when visiting in someone else's home.) *See:* **-apyaka, -potar**. *Alt:* **-pojy'og**.

Tenh: = agreed with the specific; but for general disrespect used: -pojy'og.

-pojirev *vt.* turn the hand.

Tenh: =.

-pojivy'rihuve'ea *s.* mão de gavião vine that has growths on it that look like claws. *See:* **yhypoa**.

Tenh: said it was rather a description of the shape of the vine and not the name of the vine; commented that it was like making a string by pushing on the cotton first to this side and then to the other.

-poju(ga) ***(Uru)*** *s. See:* **-pojy (see note there)**. *Alt:* **-popojy, ypojuga**.

-pojy //-pojy ~ -mbojy//. *d.* tingling sensation, creepy, scary, e.g., cramps when sleep is passing from a leg, fear of grown men by the spirits, fear of the shaman, thrill or fear when the opposite sex is near which is supposedly taken away from girls when a large hairy caterpillar is allowed to crawl on their arms, disgust when touching another's hands who has handled filthy things. *See:* **-kwerai, -kyhyji, -piviĝ, -pyjihyi, -pymano**. *Alt:* **-pojyhar, -pojyka**.

Tenh: = and said of women when in former times they ate their food with "shame" (embarrassment?) as their custom was, i.e., off by themselves with no one watching. **Ipojyuhu ĝa kunhagwera'ĝa hugwi.** They were afraid of (repulsed by?) the women (and didn't want to go there), i.e., the boys were embarrassed to be around the women. **Jipojyuhu ji ga hugwi.** I am afraid of him. or I'm going to be with shame (?) of him.

Am: = when spoke of warring (tavukar), he said it was ipojy (scary). **Ndo'ui ahe nanongara… ka'ia…. Ipojy…tatua, javoxi, jakare…** It is creepy…armadillos, turtles, alligators….

Uru: = explaining it was to be with much fear; but also gave the meaning of to vomit: **Ipy'apojypojy (or Ipy'apojupoju) ga. O'a ga rehe.** His liver was afraid (or gushing, running?). It fell on him, i.e., he had a fever.

Usage: //occ w refl and caus: -nhimomboj y//.

— *vi.* cause one's self to be scary to others, thus causing oneself to be honored or respected.

-pojyhar *vt.* accustom, adjust, conform, become used to. **Po ĝa ndahepojyhari te.** They really do not get used to other people. *See:* **-pokwahav**.

Tenh: =. **Ndopojyhari hẽa ga. Ndojihe'akatui ga hẽa rehe.** (Said of their marriage: he just comes at midnight, sleeps a little with her, and leaves.) She does not accustom to him. He does not mix well with her, i.e., they do not get along well.

-pojyka *vt.* take or claim as one's own, e.g., ask for girl in marriage (generally asked for by one's aunt -jaji but can be done by self when one is older). **Oro po ga, "Gaitambere'ia tapojyka pa," javo.** And he said saying, "I want to claim all his money." **Agwa i'ama ipojykai.** This one standing claimed it. *See:* **-jar, -etakwera'ja, -ko, -vag**.

Tenh: = added: claim without permission, e.g., to elope with someone. **Nde pojykapavipe netetirũa.** Your sg sickness has already totally

claimed you sg (and you will never heal from your sickness). **Jipojykaharamo ga rekoi ji rupi.** He is my claimer (going) with me, i.e., he always goes with me to protect me in the jungle. **Oroko ore ga pojykavo….** We excl are claiming him…, i.e., being his friends.

Am: =. **Opojykapabm tataxiğa tapyja.** The smoke claimed all of the house, i.e., the smoke filled the house.

Uru: =. **Opojyka ğa oregwyra pevo.** They claimed our excl land there. **Oy'u ja'gwara; opojyka yhya.** The jaguar drank the water; it claimed the water, i.e., it came there to drink scaring everything else off.

-pojy'og ***(Tenh)*** *vt.* disrespect shown by talking back to one's parents, refusing to honor them by doing what they say, going one's own way, treating others badly. *Alt:* **-poji'og, -pojy**.

-poka *vt.* squeeze or wring to extract liquid, e.g., wring clothes, squeeze juice out of sugar cane. **Heropyryryryrymi ipokavo.** (The oxen) turned (the cane squeezer) mashing the juice (from the cane). *See:* **-nhyğ, -yami**. *Alt:* **-pokahavuhua, -pokapav**.

Tenh: = but also gave -yami.

Am: thought of tired: **Ipoka ji. = Ikane'õ.** [HP: Probably jipoka.] I am tired. = Weak, tired bones.

-pokağ̃ //-pokag̃ ~ -mokağ̃; gen occ redupl: -pokapokağ̃//. *d [HP: Looks more like vi.].* sporadic, e.g., every other one, every other time, skip every other line in writing. **A'apopoka.** [HP: no doubt a'apopokã.] I do it every once in a while. *See:* **-'ağ̃, -ma'oğ̃, -pinim**. *Alt:* **-kypokağ̃uhũ**.

Tenh: =. **Nhande pokapokağ̃i.** We incl are not able to hold some things well. **Xajikopokağ̃yme ti.** Let us incl all trust (not just one or two). [HP: Meaning given by a Tenharim, but seems more likely it would be 'Let's not trust sporadically.'] **Oporavykypokã ga.** He works every other time.

Uru: = speaking of someone sick: **A'ero ga poravykypokağ̃ahi (and added in Portuguese that he was very lazy).** As a result he worked very sporadically.

-pokağ̃a *s.* knuckles. *Alt:* **-pũakağ̃a**.

Tenh: knuckles or finger bones.

-pokahavuhua //occ w i initial//. *s.* squeezer, e.g., cane squeezer. *See:* **-yamihava**.

-pokahuv *vt.* catch a young girl making love with one's husband.

Tenh: = but said it was catching anyone in illicit sex.

Usage: //occ w recipr: -jopokahuv//.

— *vi.* catch a man making love with one's wife.

Tenh: didn't know this.

-poka'mbig *vt.* crack or pop knuckles of the hand. *Alt:* **-popepyr**.

Tenh: said it was actually to break one's finger; to pop the knuckles: Ombopumbopu (or Ombupumbupu) gapoa. (He caused his fingers to pop.).

-pokapav ***(Tenh)*** *d.* tired. *See:* **-pytupava**. *Alt:* **-poka**.

Tenh: =.

Am: gave without pav: Ipoka ji. (see -poka).

Uru: did not understand.

-pokarũ ***(Tenh)*** *vt.* place poles end to end in order to cross over something; or to place upright at intervals so that a child can grab them and learn to walk. *Alt:* **-ruğ̃ (?)**.

pokh *ono.* bursting sound. *See:* **pu**. *Alt:* **-pog**.

Tenh: =.

Uru: =.

-pokig *vt.* fish or game wrapped with manioc flour, and tomatoes if available, in leaves and roasted over open fire on a frame. *See:* **-'apyg, -ehyr, ka'ẽ, mbi'ua**.

Tenh: =.

Uru: =. **Opokipoki ga pira ka'a pype.** He roasted fish in the leaves.

poko *ono.* sound of climbing. **"Poko, poko," po ihoi po jykyavo no.** "Climb, climb," it went picking fruit also. *Alt:* **kopo**.

Tenh: =.

-pokog *vi and vt.* as vi: lay hand on, take hold of; as vt: help. *See:* **-hev, -py'ru**.

Tenh: mainly thought of the help aspect. **Ndiapokohavi.** A thing one has never used, e.g., a flyswatter.

Usage: 1 //occ w refl: jipokog//.

— *vi.* trip, e.g., trip over a vine in the path.

Tenh: = also thought of vines, etc., across the path at chest height so one cannot pass.

Am: gave instead -kupymongo (see -kupyho).

Usage: 2 //occ w recipr: -jopokog//.

— *vi.* help another by carrying one side of a load.

Tenh: = and also gave meaning of two men marrying the same woman: Ojopoko ğa hẽa rehe.

-pokui //-pokuj- prec v//. *d.* slippery-fingered, all thumbs, unable to hold things without letting them fall; also said of one who doesn't know how to pick fruit well because it is believed that the fruit of that tree will later fall prematurely and spoil. *See:* **-kwahi, -povombor, teuhu**.

Tenh: didn't know.

-pokuj- *d. Alt:* **-pokui**.

-pokwahav //occ w refl: -jipokwahav and r-ehe//. *vi.* accustom, get used to, learn the ways of others. **Oro g̃a jipokwahavi o'mbero.** And they were accustomed lying, i.e., they were accustomed to lying. *See:* **-pojyhar**.
Tenh: =. **Ajipokwaha ji hẽa rehe.** I got used to her. **Ojipokwaha ga g̃a ndehe ipage'yma.** He got accustomed to them not paying, i.e., he never pays his bills.
Uru: =. **Ndojipokwahavi amboja rehe.** He does not accustom to the food, e.g., to beef
Usage: //occ w caus and refl: -mbojipokwahav//. — *vt.* make tame, civilize, make accustomed as by teaching another to do wrong things, e.g., like a child who teaches another to eat dirt = Ombo'e hẽa hẽa. (She taught her.). *See:* **-g̃atyrõ, -nhyrõ**.
Tenh: =. **Ombojipokwaha g̃a cachaça rehe.** They made them be accustomed to (drinking) liquor.

-poky'a *d.* stingy, sells things at high prices.
Tenh: =. **Hẽa poky'a ga rehe. = Akate'ỹ hẽa ga rehe.** She is stingy with him, i.e., she is jealous over him.

-pokyrĩ *vt.* tickle. *See:* **-g̃yrĩ, -kyryrĩ, -pita'i**. *Alt:* **-kyrĩ**.
Tenh: gave just -kyrĩ.
Am: =. **Epokyrikyri (Epykyrikyri). Opuka ga.** [HP: Epokyrĩkyrĩ was expected.] Tickle (you sg) (him). He laughed.
Uru: =.

-pokyti *vt.* cut thread.
Tenh: said it meant to cut someone's hand and gave: **Opokyti ga hẽa.** He cut her hand. **w refl: Ojipokyti.** (He) cut his own hand.

-poman *vt.* grab object from another's hands.
Tenh: cup one's hands together over something or someone else's hands.
Uru: when given this term, he replied: Epoekyi nehẽ. (Remove (you sg) it.).

-pombogwav *vt.* pass the hand, e.g., wave the hand goodbye, rub hand over an object, work. *Alt:* **-kwav**.
Tenh: = and remarked that it had to be repeated to mean to wave goodbye.
Uru: = and said that although this term would be good for wave goodbye (Opombogwambogwa g̃a.), they preferred Opomboyha g̃a. (they raised their hands up.).

-pomõg̃ ***(Tenh)*** *d.* sticky. *Alt:* **-mog̃**.

-pomondo ***(Am)*** *vt.* put the hand on or towards. **Nderepomondoi.** Don't (you sg) put your hand out towards something nor on it.
Uru: =. **Nderepomondoi!** Don't (you sg) shove!

-pondekwav //occ redupl: -pondekwandekwav//. *vt.* move or pass from one to another. **He ti tipondekwa.** Let us incl skip over to there, i.e., we should start here but let's go on ahead and start there. **He xanhi'ĩpondekwandekwa.** Let us incl converse, i.e., have a two-sided conversation. *See:* **-nhi'ĩkwepyg**.
Tenh: = and remarked it could mean: one comes and goes away, another comes and goes away. **w recipr: Onhonhi'ĩpondekwa.** (They) conversed well together. (see remark under -nhi'ĩkwepyg) whereas see next example: **Tonhi'ĩpondekwavyme ti ga ga.** He is not to respond to him, i.e., he is to do what he says. **Noronhi'ĩpondekwavi ore gaha.** We excl do not respond to him, i.e., we respect the chief and obey his orders.

-ponem *d.* hand not good for salting; said of a person who can't salt meat well enough to preserve it. *Alt:* **-pohe**.
Tenh: =. **Niponemi ga.** He knows well how to salt things to preserve them.

-po'o *vt.* detach, e.g., pull up weeds, pick fruit. *See:* **-a'vog, -hem, -kyti, -ndohog, -'og, -pyhyg, -yky**.
Tenh: = and added can use this term for: taking hair off corn, plucking feathers, removing palm fronds from roof and skin from manioc, picking coffee beans from plant and heads from rice stalk.
Uru: = and spoke of pulling manioc up.

-po'og //3rd person//. *vi.* stop raining. *See:* **-kyma'ẽ, -pig**. *Alt:* **-apo'og**.
Tenh: =.
Am: =. **Kwaripe kiro; Opo'o amana. or Momina amana.** It is summer now; The rain has stopped. or The rain has finished.
Uru: =.

-popapa *d.* hand shakes or tremers from nerves or malady, but not with fear.
Tenh: preferred nasalized: ipopãpã.
Uru: did not understand the explanation and gave instead: **Jiro'y ji. Ji mbovavahetei.** I am cold. It really causes me to shake.

-popegwara ***(Tenh)*** *s.* hand good for cooking, i.e., cook well. *Alt:* **-pohe (see remark there)**.

-pope'gwyra *s.* arm pit.
Tenh: =.
K: =.
Uru: =.

-popepyr //occ w refl and aug: -jipopepyruhu//. *vi.* bend the hand out of shape, e.g., have rubbery knuckles and joints. *Alt:* **-poka'mbig**.
Tenh: =.

Uru: = and gave: **Apepypepy ji ipoa.** I bend and bend my hand.

-popere'ama ***(Tenh)*** *s.* webbed feet of duck.

-popiatujuga *s.* bite of a certain wasp that becomes infected. *See:* **jagwa**.
Tenh: =.

-popiava //occ w i initial//. *s.* stinger of a wasp or bee. *See:* **taipopiuvuhua**. *Alt:* **-pipopiava**.
Tenh: =.

-popiavuhu ***(Tenh)*** *d. See:* **-kir**. *Alt:* **-pipopiuv, -popiuvuhu, taipopiuvuhua**.

-popipopa *s.* callouses, blisters on hand.

-popiuvuhu //occ w caus: -mbopopiuvuhu//. *vt.* gripe, irritate, e.g., make another jealous by making eyes at his or her spouse. *See:* **-py'a**. *Alt:* **-pipopiuvuhu, taipopiuvuhua**.
Tenh: =.

-popi'va *s.* hand crippled and curled up like a cat's so that it looks like a paw.
Tenh: =.
Uru: =.

po…po *part.* if, when…then. *See:* **po (part of indefiniteness)**.
Tenh: =.

-popoakar *d.* strong in physique. *See:* **-'ag, -hagᷠ, -kagᷠ, -poakar, -pytu'ar, -yvyr**. *Alt:* **-poakar**.
Tenh: = also in speech, etc. (see remarks under -poakar). **Anhi'īpopoaka ji ga pe. = Nanhi'imbyui ji ga pe.** I talked forcefully to him. = I did not talk softly (weakly) to him. **Ãa ndipopoakari okote'varuhua pe. = Nonhimomiranami.** They were not strong to their bad conduct, i.e., they gave in to their sinful natures. = (They) did not persevere.
K: =.
Am: = see remarks under -poakar.
Uru: = see remarks under -poakar.
Usage: //occ w caus: -mbopopoakar//.
— *vt.* make another strong by giving him medicine to revitalize him.
Tenh: =.

-popojy ***(Am)*** *d.* vomit. *See:* **-poju, -vyr**.

-popuku *d.* hand good for cutting hair; said of a person who cuts hair and it grows rapidly afterwards. *Alt:* **-pohe**.
Tenh: thought only of a long hand.

-popyg *vt.* fold hands together to make a cavity into which to blow and thus whistle.
Tenh: = and remarked that years ago the women went to the port to take a bath together and they used to blow into their hands like this.
Uru: (?) didn't seem to know.
K: = but gave ojipoapy.
Uru: (?) didn't seem to know.

-popyhyg *vt.* grab hands, i.e., shake hands. *See:* **-myi**.
Tenh: =.
Usage: //occ w recipr: -jopopyhyg//.
— *vi.* walk arm in arm.
Tenh: said it was to take someone's hand and walk together.
Uru: said at first it was to shake hands but then began to talk of wrestling….

-popypiar ***(Tenh)*** *d. Alt:* **-pypiar**.

-popytera ***(Tenh)*** *s.* palm of hand. *Alt:* **-poapya**.

por- *p. Alt:* **poro-**.

-por //-por //. *vi.* jump, go forth. *See:* **-eakwapig, -piryi, -purugᷠ**. *Alt:* **gwypor, porrrrrr, -povombor, -ypor**.
Tenh: =. **Opoopo ga'ava ipinimbavirẽ.** His hair popped out after it had been shaved off, i.e., his hair grew….
Am: =. **Opodn ga.** They jumped. **Opo'ri kwara.** The sun jumped, i.e., the sun came up.
Uru: =. **Koxihĩ ipori. - said of his plants** Quickly they came forth (out of the ground).
Usage: 1a //occ w caus: -mbopor //.
— *vt.* make jump, e.g., hit a hammock to make it bounce or a table to make the dishes bounce. **Omombopo ga ipyvõ.** He caused (the trash) to bounce out of it (the can), i.e., threw it out. *See:* **-hev**.
Tenh: = use this term for popping corn.
Uru: rather than ombopopo (bounced him in the hammock), gave ambovava ji ga (I shook him back and forth in the hammock).
Usage: 1b //occ w caus: -mombor //.
— *vt.* throw, cause to leave. **Oakamombo.** He threw his head off, i.e., he cut off another's head. *See:* **-'api**.
Tenh: =.
K: =.
Am: =. **Oro imombori jahyrame.** (We) cause to leave (the manioc) when it is hard (and didn't soften in the water).
Uru: =.
Usage: 2 //occ w recipr and caus: -nhomombor//.
— *vi.* cause each other to leave, e.g., wrestle with each other.
Tenh: =.
Uru: =.
Usage: 3 //occ w con(?): -ropor//.
— *vth.* spread, e.g., clothes in sun to dry. *See:* **-hãi**.
Tenh: =.
K: =. **Orogweropoth oropira kwarahy pe.** We excl spread our clothes in the sun's rays.

Uru: =.

-pora //-pora after v, -apora after c; -mbora after ~v, -ambora after ~c//. *sm.* indicator of. 1) source, from which something comes, originates, belongs. **-pypora** footprint **ahepora'ğa** people from here, i.e., who live here with us and have their fields planted here **tapy'yitiğapora** things that come from the white man, e.g., products such as knives **Aerẽ ğa nduri Paranapirağuhũpora'ğa.** Afterwards the people from the Madeira River came.

Tenh: =.

K: =.

Uru: =.

2) continuation. **itetirũapora'ga** invalid, one who is always sick **oka'nhymapora'ga** escapee, one who habitually runs away *See:* **-pyra, ve**.

Tenh: =.

-poraĝ //-porag̃ ~ -moraĝ//. *d.* talented, lucky, fortunate, favored, e.g., man who always brings home game, especially said of a man who has been successful in hunting for years; man will say this of a woman, who, when she goes hunting with him, always brings him good luck in killing game; said of a person encountered for the second time in one day, i.e., I'm so favored to see you again so soon. *See:* **-hama, moraĝwana, -yvan**.

Tenh: =.

Uru: =. **Iporã hete ga. Ndohotehei ga. Koxihĩ ga hepiagi.** He is very talented. He does not go for nothing, i.e., he goes with results. Quickly he finds (game).

Usage: 1 //occ w caus: -momoraĝ or moporaĝ//.

— *vt.* charm, e.g., according to belief if the first time a new bow and arrow are used game is killed it is considered to be charmed and the user has good luck in getting game with it thereafter.

Tenh: = but made remark that the hunter knows how to kill game.

Uru: remarked: **Omomarã ga ga. Ji reroho. Ehepiuka ji ve.** He causes him to be talented. (He does not kill, so says:) Take me. Show me, i.e., teach me.

Usage: 2 //occ w refl plus nga: -nhipora'nga//.

— *vi.* unable to kill game any more, luck has run out.

Tenh: remarked that the hunter was just playing around and therefore did not kill anything.

Uru: said he did not kill because he is a child.

porakangwa'ria *s.* land turtle (jabuti do mato). *See:* **javotia**.

Tenh: = same as apene'mbia (avapere'mbia) and only eats bones.

Uru: talked about javoxiaperea ypype (a flat turtle in the water) and javoxikyxigũhũa (another smaller turtle).

-porakar *vt.* provide food, e.g., feed a pet or share fish with others who didn't go fishing, support an orphan. *See:* **-potava, -ukar**.

Tenh: = and remarked it was to give food to one of whom you are not the father.

Uru: =. **Oporaka ga herekovo ja'gwara.** He fed it having it, the dog.

Usage: //occ w refl: -jiporakar//.

— *vi.* provide food for oneself, e.g., bird that finds worms and insects to eat.

Tenh: = said a hunter provides his own meat.

Uru: =. **Ajiporaka ji.** I feed myself. = I hunt.

-poranduv //-poranduv ~ -moranduv; moranduva initial s form; occ w r-ehe//. *vi.* ask for, beg, tell. **Kiroğwe ji herohoi moranduva ga jara o'a ga rehe ji ruramẽgatu.** Right now I am taking news that this man was jealous of another right when I came. *Alt:* **-'anduv, -miranam**.

Tenh: //object occ w r-ehe; person w hugwi or pe// can mean merely to ask.

Am: =. **Iporanduvahivuhu ga.** He asks intensively.

Uru: =.

Usage: 1 //occ w caus: -momorandu//.

— *vt.* advise, usually of a death or bad news, warn.

Tenh: //person told is direct object; thing about which warned occ w r-ehe// said it is used about one coming to tell what he is going to do and when; if it were to tell about a death one would use the term -mombe'u.

Uru: =. **Omomorandu ga ga.** He advised him (that his cousin died also). **Omomorandu ga hẽa.** He advised her (not to marry).

Usage: 2 //occ w -ahy: -poranduvahy//.

— *vi.* ask immediately, not waiting.

Tenh: said it meant to tell every day, like one does when inviting everyone to come to a meeting.

Usage: 3 //occ w recipr and caus: -nhomomorandu// *(Tenh)*.

— *vi.* **Oronhomomorandurandu ore.** We excl advised and advised each other to get ready **Penhombo'embo'e ti hehe penhomomorandupa.** Teach (you pl) each other repeatedly about it, advising each other, i.e., teach someone so they will know and be ready with the answer before someone asks them.

-porav //occ w refl: -jiporav//. *vi.* untie the hands.

Alt: **-rav**.
Tenh: accepted this but preferred -jikwa(ha)ra.
Am: not clear that understood term.
Uru: = when given: Ajipora ji, he replied: Ara ji. (meaning not clear).

-poravyky *vi.* work. **iporavykyve'ga** worker *Alt:* **-'avyky**.
Tenh: =.
Am: = also gave: **Avo pejikwai = kwaitava… erevovo eporavykyavo.** Work (you pl) here = work (as noun)…split (you sg) (wood, watermelon) working.
Uru: =. **Ajiko ji ga rehe. A'ereki ga oporavyky.** I rely on him. Because he works. **Ximoirũ ga…mokõi…nahã peporavyky.** Let us incl accompany him…two (by twos?)…thus work (you pl).

-porayvar *d.* bothersome, troublemaker, ringleader who leads others to pester and trouble others. **Pyry reki erenupã hẽa hẽaporayvara hugwi.** It is good in the end that you sg hit her from her pestering, i.e., it's good in the end that you punished her to stop her pestering of others. *Alt:* **-ayvar**.
Tenh: =. **Maria iporayva.** Mary is a pain.
Uru: =.

-porehyvytyg //occ w recipr or refl: -joporehyvytyg, -jiporehyvytyg//. *vi.* bewail the dead, e.g., cousins weep over their dead by putting the bow and arrow upright in the ground between them and imitating the pykahua black pigeon, the men imitating the male pigeon by crying hehẽ, hehẽ and the woman imitating the female pigeon by crying krao, krao, krao. *See:* **-jehe'o, pykahuhetea**.
Tenh: preferred -poriagwetyg or -porogwetyg and gave meaning as being merciful, i.e., to pity and help someone; it is vt and the person being helped is the direct object; whereas with the recipr and refl the word then takes on the meaning of crying for the dead during a ceremony and is a vi. The Tenharim have parties (mbotava) for the dead in which those who have dug the grave for the body or carried it to the grave or touched it in some way are dressed in clean clothes; as well, hair oil (nhandya) is applied to their hair as it is combed for them. It has been noted that these were of the opposite moiety than the deceased. If someone, e.g., the chief, does not want their hair combed, then he says so and that person steps back and is not included in the ceremony. There have been abashed expressions when a person is told he is not included. **Ga e'ymi ko ji porogwety jipi.** He all the time pities and helps me every day. **Ji poriagwety ko pe imbuhua ji ve.** You pl pitied me giving to me. **Orojiporiagwety ahe manorame.** We excl cry when someone dies.
Uru: not clear what he understood when given -porehyvytyg; but when he heard -porogwety, he said: Aporogwety ji ga. = Hẽa jehe'oi ga rehe. (When she says: I pitied him. = She cried about him.).

poremo ***(Uru)*** *s. Alt:* **nhaporemo**.

-po'ria *s.* dead father. **Oro ve po ga, "Omano jipo'ria," ɡ̃waheɡ̃wahemamo ogwovo okipe.** And he cried out going into the bedroom, "My father died." *See:* **-porehyvytyg, -uv**.
Tenh: prefer: -poria; man or woman's dead father.
Am: =.
Uru: prefer: -poria.

-po'ria *d.* fatherless; one to be pitied. **Jiporia'i katu ji ako a'ero.** I am very poor or much in need, i.e., I am really a pitiful sight, then. *See:* **-a'uv, -uv**. *Alt:* **mboria**.
Tenh: =.
Uru: not clear but possibly thought of the meaning of fatherless as he gave Iporia hete ga = pequeno a'ero ga trabalha (small therefore he works).
Usage: //occ w caus: -mbopo'ria ~ -momboria//.
— *vt.* have another's father killed; cause one to be pitied;. **Onhimomboria'i ɡ̃a ojehe'gwovo.** They caused themselves to be pitied, crying (over the dead).
Tenh: =.

-poriagwetyg ***(Tenh)*** *vt. Alt:* **-porehyvytyg**.

poro *r.* noise. **"Xo, xo, xo!" poro ka'iuhua.** "Chatter, chatter, chatter," is the noise the monkey makes when it speaks. **"Poro, poro, poro," e te gajurua.** "Chomp, chomp, chomp," his mouth said (referred to the noise he made as he ate).
Tenh: =.
Am: =. **Poro orenhi'iɡ̃a.** That sound is our excl talk. (Said when heard a tape.)
Uru: =. **(He said his name and then said:) Poropo garera.** That which I just said is his name.

poro- //poro- before c, por- before v; moro before ~c, mor- before ~v //. *p(?).* usually indicates people as the object or goal and gives idea of custom or fact; the verb it prefixes becomes a descriptive or intransitive verb. **"Nde ko ndeporohu'gwa," herua imomboa hokaja pype.** "You are a people-biter," he said as he brought and threw it into the house.
Tenh: = seems to occur as well on intransitive

verbs; indicates an every day occurrence, e.g., as every day he kills game. **Ji porepiapotaramo ɰa ndehe.** I want to see them, i.e., am homesick to go see them. **Ji poronhi'ĩpotaramo.** I want to talk with them.

-porogwetyg ***(Tenh)*** *vt. Alt:* **-porehyvytyg**.

-porogwyruv *vi.* visit from house to house. *See:* **-epiag, -ko, -myi**.
Tenh: = -porogwyruv ~ -porogwyryv. **Oporogwyry hẽa okovo garakyweri pe.** She goes visiting (from house to house) in his (her husband's) absence.
Am: =.
Uru: gave instead -porogwyryv.

-porombotagwahu *d.* do foolish things, sometimes with a bad connotation. **Ekovo ahe oporombotagwahuro.** So he acted very foolishly (cutting the ladder from underneath the man). *See:* **-nharũive, ranuhũ**. *Alt:* **-tagwa**.
Tenh: =.
Uru: = described it as one who acts drunk and is very bad.

-poromim *vt(?). Alt:* **-mim**.

-pororog *d.* holey, e.g., tree trunk perforated by bugs, metal by rust. *See:* **-kururu, -pug**.
Tenh: =.
Uru: =.

porrrrrr *ono.* sound made of something thrown through the air a long ways. **"Porrrrrr," e po hẽa imomboa.** "Purrrrrr," (the arrow) went that she threw. *See:* **nhini**. *Alt:* **-por**.

-po'ru *vt.* use, expend, get. **Mahã re po ti apo'ru nehẽ?** Which one will I use? **Kwarahyahi po ɰa opo'ru ikwehe'i.** They got the hot sun yesterday, i.e., the sun beat hotly down on them yesterday. **Opo'ru po ahe moraɰwana i'uagwera.** He got a warning, the eating (of his clothes by the rats), i.e., he died. **Apo'ru hete ji hẽanhi'iɰa.** I really got her talk, i.e., she talked badly about me. **Anhi'ĩpo'ru ji hẽa.** I used (fulfilled) her talk, i.e., I did as she said for me to do. **Ihu'ua ga opo'ru.** He caught a cough (cold). *See:* **-akuv, -gwa'rai**. *Alt:* **-y'apo'ru**.
Tenh: =. **Opo'ru ga hẽanhi'iɰagwera.** He used her past talk, i.e., it happened to him as she had said. **Ojipo'ru ga okovo.** He himself ate it all (he didn't give to others). **Kiroɰwe hẽa ipo'rui onhi'iɰa.** Right now she's using her own talk, i.e., doing what she said she would do.
Am: =. **Ndoropo'rui facão.** We excl do not use knives (if we do our small child gets sick).
Uru: =. **Y'akuipeva apo'ru.** I use a part of a gourd (to stir manioc flour).

-po'ruav *d.* kill fish or game. *See:* **-juka**.
Tenh: gave instead -poraɰ.

-poryi //-poryj- prec v; redupl: -poryryi//. *d.* start, jerk, e.g., jump when scared suddenly. *Alt:* **-hyi, -piryi**.
Tenh: when heard this word one of the Tenharim said it meant more to tremble and showed his trembling hand; another Tenharim gave: **Jiporyryryi ji ɰa hugwi.** I scooted away from them (in fear).

-poryj- *d. Alt:* **-poryi**.

-potahar- *s.* lover. **gapotaharahẽa = garemimbotarahẽa** his lover = the one liked by him *Alt:* **-potar**.
Tenh: =.

-potar *vt.* 1) want, desire. **Pearõ hete tuhẽi ti ga pejikovo garemimbotarimo.** Really like (you pl) him very much doing that which was wanted by him. *See:* **-a'ngi, -gwei, ta-, -uv, -vy'ar**. *Alt:* **-tepotar, -uvotar**.
Tenh: =.
Am: =.
Uru: =.
2) like, love. **ipotahara'ga** lover *See:* **-ahem, -'arõ, -'atyruɰ, -meno, pohe, -poji'og, -'u**.
Tenh: =. **Ndakoi ji hẽa rehe nhiremimotaratyvi.** I don't go for her as she's different from what I like. **garemipotara (or garemimbotara) = gapy'avova'ea** the one liked by him = the one of his liver
Usage: 1 //occ w recipr: -jopotar//.
— *vi.* want, like, or love each other.
Tenh: =.
K: =.
Usage: 2 //occ as aux//.
— *aux.* **Oro ga ndopyhypotari.** And he didn't want to grab it.
Tenh: =.
K: =.
Am: =.
Uru: =.

-potava //occ w i initial//. *s.* food for animals or birds. *See:* **mbi'ua**. *Alt:* **mbotava, -poi**.
Tenh: also -poitava.
Uru: didn't seem to know.

po…te *part.* strong probability. *Alt:* **-ate**.
Tenh: =.

-poti'a *s.* upper chest area. *See:* **-kambypya**. *Alt:* **-potiahava**.
Tenh: =.
K: = also -kam(b)ypy.
Am: preferred -poxi'a.
Uru: preferred -poxi'a.

poti'ã *s.* shrimp (camarão).
Tenh: =.

Am: preferred -poxi'ã.
Uru: preferred -moxi'ã.

-potiahava *s.* hair on a man's chest. *See:* **-ava**.
Tenh: =.

-poti'apyg *vt.* place hand over chest, e.g., on a child's chest when he is vomiting so it won't hurt him.
Tenh: = and suggested a man lying on a woman's breast.

poti'ngia *s.* louse. *See:* **-kyva, -kyva'yruhua**.
Tenh: = saying it was a very small louse, same as -kyva; a big louse: tavuhua.
Uru: gave expression: ka'ia poxi'ngia (or poxi'ia).

-potuka *vt.* wash, specifically clothes, also animal intestines. *See:* **-'apirei, -hei, -kyti'ngog, -nhan**. *Alt:* **-potukahava, -potukagwera**.
Tenh: = seems to be general word for wash, includes washing clothes, dishes, oneself although for one's self can use the term: -kyti'ngog.
K: = includes washing clothes and dishes.
Am: = also gave the term: -hei.
Am: = also gave the term: -hei.

-potukagwera *s.* wash or the place where clothes are washed. *See:* **yvevuhua**. *Alt:* **-potukahava**.
Tenh: =.

-potukahava *s.* thing with which to wash, e.g., bathtub, washtub, soap. *See:* **yvevuhua**. *Alt:* **-potukagwera**.
Tenh: thought of the board on which clothes are washed.

-potyr *d.* flowering, in the state of fruition. *See:* **-auhuhu'via**. *Alt:* **-potyrika, yvatyra**.
Tenh: gave: **ivoty** tree flowering **ipotyrika** when the corn flowers **ipotyryru** commencing to flower **itakware** when an ear of corn or a bunch of bananas begins to grow
Uru: =.

-potyrika *d.* corn which is bearing and has tassles and ears of corn.
Tenh: =.
Uru: gave ipotyraxiũhũ.

-potyv *d.* drawing together, doubling up; wincing; clenching as to clench the fist; recoiling. *See:* **-a'ĩ**.
Tenh: gave instead ipotyvuhu = weedy; Ojipijipia ga opoa pyvõ. = He clenched his fist.
Am: no and said it was overgrown with weeds.
Uru: no and said ipotyvuhu was weeds; for clenched fists gave ajipovatybm (or ajipovatami) ji.

-pouhũa ***(Uru)*** (~ poahũa). *s. Alt:* **-puahũa**.

-poumbirig *vt.* squeeze another's hand. *See:* **-potyv**.
Tenh: =.
Uru: gave instead: **Aumbiri ji (j)ipoa.** I squeeze my own hand.

-pova'eg̃ *vi.* point with the hand; lift hands over head or wave hands, e.g., signal to students to be quiet.
Tenh: preferred -pove'eg̃ and said it was to point with the forefinger.
Am: not clear if knew.
Uru: =.

-povag //occ redupl: -povavag//. *d.* to move the hands in idleness. **Ipovavaguhu okovo ivevugwero g̃waramo.** [HP: Should be ovevugwero.] (He) moved his hands around for nothing (pretended to work?) because he is lazy. *See:* **-vevugwe**. *Alt:* **-vag**.

-povambyg *vt.* make thread by rolling cotton into a string onto a stick. *See:* **-uvan**. *Alt:* **-povan, -pova'ndog**.
Tenh: =.
Uru: =. **Opovamby hẽa herupa.** She made thread being with it.

-povan *vt.* wrap, twist, e.g., twist thread from cotton, braid hair, twist thread to make point to thread a needle. *See:* **-pyryrym**. *Alt:* **-povambyg, -pova'ndog, -uvan**.
Tenh: = and mentioned twisting thread from cotton, braiding rope. **Epovã inihama ji ve. inihama = Tupana rupiara** Twist (you sg) thread making a cord of thread for me. cord of thread = God's thing *See:* **-enimboa, inimbotiğuhũa**.
Uru: =. **Opovãpovã hẽa amandijua.** She twisted and twisted the cotton (making thread).

-pova'ndog *vt.* take one thread from several threads as is done with embroidery thread to have the thickness of thread desired. *Alt:* **-povan**.
Tenh: =.

-povatybm ***(Uru)*** //occ w refl: -jipovatybm//. *vi. Alt:* **-potyv**.

-povohyi *vi.* handle gently as a person does an infant. **Epovohyi hẽa rehe. A'ereki ipyuhui.** Handle (you sg) her gently. Because she is soft, pliable, i.e., not able to sit on own. *See:* **-nhyrõ**.

-povombo'og *vt.* open, undo, unbutton, take apart, take from, rip out sewing to redo. *See:* **-ovatĩ**. *Alt:* **-ova'og**.
Tenh: = gave example of someone grasping the edge of the table and then someone grabs his hands and pulls them loose from the table.
Uru: gave instead -mombo (throw).
Usage: //occ w refl: -nhipovombo'og//.
— *vi.* unbutton by itself. *See:* **-ho, -pog**. *Alt:* **-akape'vog**.

-povombor *vi.* depart or leave from the hand. *See:* **-'ar, -kwahi, -pog**. *Alt:* **-pohir**.
Tenh: preferred -pomombor and said it was to throw something but it lands nearby.

-povotig *vt.* flip, snap, thump.
Tenh: and suggested snapping the fingers.
Uru: gave instead omboxi jipoa (snap fingers).
Usage: //occ w -ahiv: -povotigahiv//.
— *vt.* slap. *See:* **takh, tikh, tiri**.

-poy'a //occ w refl: -jipoy'a//. *vi.* to cup the hand. *See:* **y'a**. *Alt:* **-yha**.

-poyjar *d. Alt:* **-pohyjar**.

-po'ymanuhũa *s.* necklace, i.e., a wide necklace or several necklaces so that the entire length of the neck is covered. *Alt:* **mbo'yra**.
Tenh: called it a cordão and that is not wide.

-po'ynhe'ymava'ea *s. Alt:* **-pohyje'yma**.

-po'yra *s.* colar for the neck, e.g., necklace, dog colar. *Alt:* **mbo'yra, -po'ymanuhũa**.

-poyvoyha //occ w refl: -jipoyvoyha//. *vi.* not want or be able to take hold of a person; hold hands up; same as onhipoa'ngu.
Tenh: not know.

praĝ *ono.* twang or ringing sound. **Oro ve po ga jiupiri. "Praĝ," e po ga ohia no.** And he climbed. "Twang," is the noise he made (as his shell scraped) falling also. *See:* **pu**. *Alt:* **paraĝ**.
Tenh: = and mentioned the ringing noise that a glass makes when struck.
Uru: =. **Omoparã ĝa. = Ombopumbopu ĝa.** They caused a scraping noise. = They caused it to make a sound.

pu //also puhhh; -pu ~ -mbu//. *ono.* noise of hitting, banging. *See:* **-ndyg, -nupã, -pog, pokh, -praĝ, pug, pyu, pa, tu, -vag**. *Alt:* **-ka'mbu, -puambu, pugwiu, pupu, -pupur, pu taraĝ**.
Tenh: =.
Uru: apparently understood this term.
1) wings flapping. **"Pu, pu," e te opepoa pyvõ inupanupamo.** "Flap, flap," is the noise its wings made as it beat them
Tenh: = and also gave pa! pa! **"Puh puh puh," ti herogwovo mytũa.** "Flap, flap, flap," the curassow went, going.
Tenh: =.
2) swatting of mosquitoes. **Aerẽ po raka'e, "Pu, pu, pu," e po ojipete ga.** After that, a long time ago, "Swat, swat, swat," he went as he swatted himself (shooing the mosquitoes away).
3) bursting sound. **"Puhhh, pu!" gwye'o.** "Poppp, pop!" (his) abdomen burst.
4) splashing of water. **Ji pevo aho; "Pu, pu, pu," ĝa'ja ti nhi ami nehẽ.** I'm going there; "Splash, splash, splash," I'll go, jumping feet first like they do. *See:* **jimbua**.
Tenh: =.
5) arrows hitting their mark. **"Pu!" Ajuka ji.** "Pow!" I killed (it).
Tenh: = to hit with stick, shoot gun.
6) playing the flute. **"Pu, pu," e po ogwovo; oro po ĝa ipyipyi pevo aĝa jiru'a raka'e ogwovo.** "Toot, toot," was the sound they made; and they played this flute there a long time ago. *See:* **py**.
Tenh: =.
Usage: //occ w caus: -mbopu//.
— *vt.* make a hitting noise, e.g., shoot off a gun, ring a bell, play drums, shake a can with rocks in it. *Alt:* **-puagwera, -puhava**.
Tenh: = and also gave: **Ombopumbopu gapoa.** He popped and popped his knuckles. (see -poka'mbig)
K: = also gave omotetetete.
Uru: =. **Ambopu ji ko.** I shot (the gun) recently.

-pũa *s.* finger. *Alt:* **-puahũa, -pũapẽa, -pũa'imbojigwakava, -pũareheve'ea**.
Tenh: gave instead -po (finger); -pũa or -puahũa (thumb).
K: = and also gave this for upper lip.
Am: gave instead -pohã; later gave -puhã. **ipohãgweruhua** missing finger (or place where finger was before it was removed)

-puagwera //occ w caus and i initial: imbopuagwera//. *s.* spent bullet. *See:* **tupahũra'ynha**. *Alt:* **-puhava**.
Tenh: =.
Uru: didn't seem to know this term.

-puahũa *s.* thumb.
Tenh: gave instead -pũa.
K: =.
Uru: gave instead -pouhũa (or -poahũa).

-pũa'imbojigwakava *s.* thing used to decorate the fingers, e.g., ring, fingernail polish. *See:* **-pũareheve'ea**. *Alt:* **-gwahava**.
Tenh: fingernail polish only.

-pũakaĝa *s.* bones of the fingers. *Alt:* **-pokaĝa**.
Tenh: see -poa, -poakaĝareheva'ea.

puambu ***(Uru)*** *ono. Alt:* **-pyambu**.

pũapẽa *s.* fingernail. *Alt:* **anhapũape'ĩa, -pypẽa**.
Tenh: nail of pig: ipũapẽa.
K: =.
Am: -pũapẽa ~ -poapẽa.

-puar ***(K)*** // ~ mbuat in combinations//. *v.* tie. **onhaĝwambuath** tie hair at neck *See:* **-kwar**.

-pũareheve'ea *s.* ring. *See:* **-pũa'imbojigwakava**.
Tenh: gave instead -poakaĝareheva'ea.

pue *ono.* sound indicating a revealing or coming to

the fore e.g. flash. **"Pue, kojahua!" e po. "Pue, ypytuna!" e po no.** "Flash, (it went and it was) day!" "Flash, (it went and it was) night!" *See:* **pu, -verav**. *Alt:* **-pueko**.

Tenh: said that perhaps could be what they might say if a flash of lightning occurred, but their first impression is that of the sound of vomiting.

-pueko *vt.* grab fish in holey logs under water.

Tenh: no, said it was to walk with arms swinging loose at sides like a monkey does or when one is drunk.

-pug //-pug ~ -mbug//. *vi.* strain, sprain, dislocate, burst open, rust until holey. **Ndopugi ve jue'og.** Its throat has not opened yet. (Said of a young rooster learning to crow.) *See:* **-karau, -ova'og, -pog, -pororog, pu, pu~, pun, -pykarau**. *Alt:* **-pugagwera, -pugahava**.

Tenh: = gave -jypopo (rust). **Ndopugi peapyahava. (see -apyakwapupug)** Your pl hearing has not opened, i.e., you do not heed my instructions. **Napeakambugihu pe. (compared to Jiakwapupu ji.)** Your pl head really has not opened, i.e., it hasn't dawned on you yet how to obey. (compared to My (ear) hole has burst, i.e., I understand and obey.)

Usage: //occ w caus: -mombug//.

— *vt.* perforate, e.g., wood by termites. *Alt:* **-akamombug**.

Tenh: = suggested making holes in seeds to thread as a necklace. **Aherembikwatijaripyra nhande mbo'embo'e nhande moakãpupuga (or nhane mbojapyakavouka).** The thing written by the deceased taught and taught us incl causing our heads to be perforated (or causing us to think, obey).

K: = -mumbupu.

Am: =. **Ombogwai ga imombuka heihira.** He cut it causing the bee's (nest) to burst.

Uru: =. **Okutu ga imombuga.** He cut (the ear), piercing it. **Omombu ji kupi'a. Amondurunduru ji ikyva.** [HP: Presumably amombu.] I perforated the termites' nest. I caused to spill out the termites.

-pugagwera //occ w caus: -mbopugagwera//. *s.* thing that is sprained, dislocated or the sprain or dislocation itself. *Alt:* **-pugahava**.

Tenh: =.

-pugahava //occ w caus: -mbopugahava//. *s.* bubble. *See:* **momomo**. *Alt:* **-pugagwera**.

Tenh: no, instead said it was a round stick with a nail fixed to it that is used to drill holes in seeds for necklaces (see -puhava).

pugwiu *ono.* sound of breaking forth and spurting, e.g., ejection or ejaculation of an object, i.e., blood spurting, defecating. *See:* **-'ata, gwypo, -por**. *Alt:* **pu**.

Tenh: thought mainly of blood spurting.

pu~ *ono.* sound of breaking fruit with shells in the mouth; sound of falling and hitting. *See:* **pu, py~, -ka**. *Alt:* **nini pu~**.

Tenh: =.

-puhava //occ w caus: mbopuhava//. *s.* thing with which to make noise or the sound itself, e.g., bullets. *Alt:* **-puagwera**.

Tenh: no, same as given for -pugahava, i.e., a round stick with a nail fixed to it that is used to drill holes in seeds for necklaces.

-puka *vi.* laugh. *See:* **-jai**. *Alt:* **-pukava'ẽ**.

Tenh: =.

K: = and could be used for the term: yawn.

Am: =.

Uru: =.

Usage: //occ w refl and caus: -nhimombuka//.

— *vi.* make laugh by making fun of someone. **Onhimombuka hẽa ji rehe.** She made herself laugh (telling tall tales about me, making fun of me). **Orenhomombukambuka orojupa.** We excl caused each other to laugh and laugh (being happy and telling tall tales about our husbands).

Tenh: said it was to tell stories of each other to make people laugh.

-pukava'ẽ *vi.* smile or barely laugh.

-puku //-puku ~ -mbuku; -vuku in some comb//. *d.* long in space or time. **Nurã ti nhi mby'yipukui nehẽ.** [HP: Probably should be one word, nhimby'yipukui.] For this reason I'm going to sing a long time. **Ndahypukui po hẽa.** She did not hurt a long time (the baby came right away). **Hehemo'ĩ ipuku'i.** One was a little longer (than the other). *See:* **-atur, -ma~**. *Alt:* **Anhaãvukuhua, Anhakwaimbukua, -popuku**.

Tenh: =.

Am: =.

Uru: =. **Ipukuhu jijyrykaã. (see -yryvya)** My neck is very long. **Ipukuhu ga. = Jyvateuhu ga = Yvovouhu ga.** He is very tall. **Anhi'imbukuhu ji. = Mbaipouhu ji imombe'upavi kako tekovo.** I talked a very long time. = I took a very long time telling it all the other day being.

-pun *vt.* 1) stub, e.g., stub the toe in a rut. *See:* **-kyti, -pu~**.

Tenh: said it was to hit an old sore so that it hurts again.

2) jealous. **Opyahiva ga opũ.** He is jealous. *See:* **-py'a**.

Tenh: didn't know this meaning but when told he gave instead: Okate'ỹ hẽa rehe. (He is stingy with her.).

-pu'nga //-pu'nga ~ mu'nga//. *d.* inflated, swollen, e.g., feet that have calouses, skin with heat rash, chicken pox, pimples, blisters. *See:* **-avurara, -eve'nga, -pem**. *Alt:* **-apepu'nga**.
Tenh: = and mentioned blisters caused by fire.
Usage: //occ w caus: //-momu'nga.
— *vt.* blow up a ball.
Tenh: =.

pupu *ono.* popping sound, e.g. 1) putt-putt of motor. **Opupu'rive'e heruri: "Pupu, pupu."** The (steam) launch came with. "Putt-putt, putt-putt." *See:* **-pupur**. *Alt:* **pu**.
Tenh: =.
2) crackling of fire. **Aerẽ ikyva Anhaĝavukua kyva: "Pupupu pu."** Afterwards Anhaĝavukuhua's lice went: "Pop pop pop, pop" (as they burned). *See:* **-pupu'rive'ea**.
Tenh: =.

-pupur *vi.* boil. *See:* **pupu, -vur**. *Alt:* **-pupu'rive'ea**.
Tenh: =. **Opupu pandeira. Ombopupu nde ve imohina nhaepepoa pype.** The pot boiled. He caused it to boil for you sg putting it in the (tin) pot.
Am: =.
Uru: =.

-pupu'rive'e //occ w o initial//. *s.* 1) old-fashioned steam-powered, wood-burning launch. *See:* **itayharuhua, yhara**.
Tenh: no, a little pot, i.e., ipuipu'iva'ea.
2) //without -va'e// sound made by the launch or water boiling.
Tenh: said it could be the sound of churning water made by a motor.

-pura'ĝa *s.* elbow; mentioned that when one sees the wild pigs tajahua, one does not shout, only points with the elbow to show they are near; otherwise they attack a person: **Opuraĝa imbo(y?)hayhavo nhamburanuhũa rerua. Tavukara ĝa pe.** (He) suspends his elbows bringing on the grunting(?) of the pigs. Fighting them. *See:* **-tiririg**.
Tenh: =.
K: =.
Uru: =.

purakia ***(Tenh)*** *s.* electric eel.
K: = and gave the term: purakihya as the name of river on which the Karipuna tribe live (Mutum Paraná). *Alt:* **mburakia**.

puratiĝuhũa ***(Tenh)*** *s.* rattle made of the taboca reed found only on the banks of rivers, the end is plugged after corn is put inside (For the Satere it's a club with writing, a message from God.).

puremuti'ĩa ***(Tenh)*** *s.* black beetle that eats the leaves of the jeribaba (genipapo?) tree.

purika'ngia *s.* long thin white fish with teeth. *See:* **pira**.
Tenh: = described this fish as having two long teeth like needles, very small scales, and something the jatuarana fish.

-puru'a //-puru'a ~ -mburu'a; -vuru'a in some comb//. *d.* pregnant with child. *See:* **-auhuhu'vi, -ko'i, -meno, -pypiar, -upi'a, yvahua**. *Alt:* **-puru'anhimim, -puru'anhimive'ea, -yvuru'auhu**.
Tenh: =. **Ipuru'a tehe.** (She) is pregnant for nothing (she has no husband). **Nhakuruakaĝa hẽa. Mara'ngu po hẽa ipuru'aro? (see -akuruakaĝ)** [HP: For a descriptive it should be nhakuruakã?] She walks around lethargic and with her hair all tossled. Who knows if she is pregnant?
Uru: and gave also ipypiaruhu hẽa.
Usage: //occ w caus: -momburu'a//.
— *vt.* impregnate.
Tenh: =.

-puru'anhimim *d.* pregnancy by another than husband. *Alt:* **-puru'anhimive'ea**.
Tenh: = and added that she would not tell who the father was so the baby is a ipuru'anhimia and a person says of him: tuve'ymuhũvae'ga (one without a father), ojihu tehe ga (one born in vain).

-puru'anhimive'ea //occ w i initial//. *s.* praying mantis.
Tenh: didn't seem to know this and finally said it was the same as ipuru'anhimim.

-purug //mburu- initial(?)//. *d.* hard, crisp.
Tenh: =.
Uru: = and mentioned that the nhaepepoa tin pot breaks but not the nhaembeva cooking pot, saying the nhaepepoa was ikatu tehe, ipurugahi tehe (it is pretty in vain, it is hard in vain); and then spoke of toasting: **A'o ji pandeira pype purukipyra. Ndere'ui na'ẽ…. Oho ga tapi'ira jukavo….** I removed into the basket the thing that had been toasted. Don't (you sg) eat it yet…. He went to kill a tapir….
Usage: //occ w caus: -mbopurug//.
— *vt.* toast or make crisp and dry by putting in sun, e.g., toast manioc flour. *See:* **-pykui**.
Tenh: =.

purugweuhua *s.* big, smooth edible frog with reddish-brown back and black and white speckled underneath. *See:* **kururua, yavua**.
Tenh: =.

K: =.
Uru: = and gave also kururuhe.

-purug̃ //occ redupl: -pururug̃//. *vi.* jump, said of big fish chasing smaller ones to catch them. *See:* **-por**.
Tenh: didn't know.

puruka'yva *s.* tall tree of the parakeet bird, has white or yellow flowers (árvore do periquito).
Tenh: didn't seem to know this but immediately gave the term: kwapa'yva.

putarag̃ *ono.* hitting and cutting sound. **Pu tarag̃! heno'nhamo opope'gwyra hugwi tyapiryjui.** Pow, slash! (stabbing himself he) withdrew it from his armpit and the honey frothed out with it *See:* **-kyti, -nupã**.
Tenh: didn't know.

-py *vt.* blow, e.g., blow a flute; heal by blowing on someone. **Opy ga hẽarevega opajivo.** He blew (on) her abdomen with his occult power **Ga pyi ga rerekovo.** (The one with occult powers) blew (on) him being with him. **Opy ga'apyingwara rupi tamopo'ã javo.** Breathed life into his nose saying I'm causing him to stand. *See:* **-peju, -popyg, pu, -pug, tororõ, tu**.
Tenh: =.
Am: =.
Uru: =.

-py *vi.* dance. *See:* **-roky, yrerua, -yrerupy**. *Alt:* **-pya'nga**.
Tenh: =.
Uru: =.

-py ***(Tenh)*** //-py ~ -mby//. *d.* calm. **Ipy nhandepy'a.** Our incl livers are calm, i.e., we are calm.
Usage: //occ w caus: -momby//.
— *vt.* cause to be calm. **Omomby g̃a opy'a.** They caused their livers to be calm, i.e., they caused themselves to be calm.

-pya *s.* foot or entire leg; animal's foot or flower stem. *See:* **-a'g̃wama, -akã, -apya, -etyma, -pyryrymbava**. *Alt:* **-kupya, -pyg̃wag̃, -pypora, -pyrug̃, -pyruhua**.
Tenh: no, foot only; upper leg: -uv; lower leg: -etyma; stem of plant can also be: ikupya.
K: = and gave aepyahauhu: big toe; aepyapeuhũa: toe nail.
Am: = not clear if this term indicates only the foot; ipy'ia = plant stem.
Uru: = mentioned just the foot.

-pya //-pya ~ -mbya, mby- initial//. *s.* depth, innermost part, insides. *See:* **gwa, -pa'õ**. *Alt:* **mbytera, -py'a, -pyhun, pype, -pytera, ypya**.
Tenh: gave instead g̃waimy'amuhũa.

-py'a *s.* 1) Physical organs: liver, stomach, navel, bowels, heart; center of life; The germ (of the corn) is ruined, ugly; (the bugs) perforated the germ of the corn. **Eki ga kiro "Tamano," e'i. Opytu hete ga ruvi. Ipy'anyndy hete. Ovaova ete gapy'a.** And now he said, "I want to die." He really panted. His heart was really beating. It's really going back and forth. **Opy'akyty. = Gapy'a hahy.** (She) grated her liver. = His liver hurts, i.e., he has diarrhea. **Ipy'a te'varuhu po; opy'a mombuguhu avatia.** *See:* **ndy, -ndyg. -u'ã**. *Alt:* **-pyahu, -py'akytyg, -py'ambekyra, -pyambu, -pyambuhava, -py'aratĩa, -pyarov, -py'averav, -py'aukai**.
Tenh: = and added that animals' livers were bad sometimes, humans' livers also, which is a serious illness and could lead to death. **Ipy'arembeuhu. = Ipy'arembeuhuvae'ga.** His stomach was all caved in, i.e., he was thin and weak. **Ipy'arumby.** (His) liver was hurting.
Am: =.
Uru: = mentioned heart (-nha'aĩa), kidneys -(a)pyrykyxi'ĩa) and lungs (-avevuja).
2) seat of the emotions: fear, jealous, upset, angry, hurried, calm, peaceful, happy, unsettled, affected by, distrustful, preoccupied, sad, regretful; center of phenomena attributed to the heart. **Xu'ĩ gapy'a.** His liver is small, i.e., he's afraid. **Ipya'gwy.** (His) liver is upset, i.e., he is jealous. **Ombopyagwy.** He has jealous pity (of his dying wife) and is afraid. **Mbipeuhu jipy'a a'ero tayri'g̃a ndehe.** My liver is bad, then, about the children, i.e., I am angry with the children because of their conduct. **G̃a omombipembipeuhu gapy'a ojihe.** They caused time and again to make his liver different (bad) towards them, i.e., their bad conduct made him angry with them. **Ipytuahiahi gapy'a toporavyky tuvẽi.** His liver was intensively panting for him to really work, i.e., he was in a hurry to get his work done. **Nombo'gwyri opy'a.** He was calm, unafraid. **Onog̃atu hẽa opy'a. = Tukatu hẽapy'a.** He set her liver well. = Her liver resides well, i.e., she is at peace, things are settled. **Omondo ga opy'a mbotypa.** He commanded his liver to squeeze up, i.e., he laughed to himself. (but see Tenh example below) **Onhimbopy'a ga hehe.** He set his heart or mind, fixed his attentions on it (on his saint, on taking all precautions to kill the fish, on taking care with others so that no one talks about one). **Akwaha ipy'a pe.** I knew in my liver, i.e., I already knew this in my heart. *See:* **-kyhyji, mboria, -mby'a, -pohyi, -popiuvuhu, -pun, pyahiv, -pyg̃wag̃**.
Tenh: =. **Oko tehe hẽapy'a.** Her liver is

unsettled, i.e., she is afraid. **Ndapepyagwyrihu.** You pl do not allow your liver to be torn, i.e., you are not deeply moved, not seriously affected by. **Ipyagwy ga ga rehe.** He did not trust him. **Tandepyagwyri ti.** Don't (you sg) let your liver be torn, i.e., do not be preoccupied, be confident. **Amboju ji jipy'a pe ndehe. Ijuahi gapy'a.** I am sad about you pl, upset, shocked, overcome (because you are so sick). He was sad and affected. **gapy'avova'ea = garemipotara** the one on whom his liver is = the one liked by him, i.e., his lover **ojopy'avo ã̃ga** they are friends **Gapy'a omyi. = Ahe mombiryi.** His liver is stirred. = It causes a person to be disturbed. **Jipy'a ja nde rekoi.** Like my liver you sg are, i.e., you are very much like me, a friend to me, like my father. **Jararamo po pe gapy'a atyvi.** Some of you pl are different from his liver, i.e., some of you don't see eye to eye with him. **Jipy'a te'varuhu ji.** My liver hurts, i.e., I feel badly that I did something wrong. **Ovaova tehe ã̃gapy'a. = Oko tehe ã̃gapy'a.** Their livers are going back and forth. = Their livers are not as desired, i.e., they are stirred up, afraid, thinking about bad things. **Ahepy'a oko tehe. = Ndipoyjayjari ga.** A person's liver is not as desired. = He is ashamed. **Jipy'a hẽahemuhũji nde rehe. = Jipy'a nhimaẽkoahivuhu.** My liver really shouts over you sg, i.e., I'm upset, annoyed, do not have patience, in error (and feeling badly about it?). **Pyry hete jipy'a. = Orepy'a rukatu.** Very good is my liver. = Our excl livers live well, i.e., we are satisfied. **Jipy'a pirakajahiva'ea ga pe.** My liver's in agony to him, i.e., I can't stand him any longer (I can't resist or am without patience, frustrated). **Omombyu ã̃ga gapy'a.** They caused to soften his liver, i.e., they persuaded him. **Onhimbopy'a ga hehe.** He caused his liver to be on it, i.e., he didn't want to give his things to others. **Okwaha ga opy'a pe. = Oyvyteri pe ga ikwahavi.** He knows in his liver. = In his insides he knows, i.e., he already knows about these things but the others think he doesn't know. **Akwaha ji ã̃gapy'a. = Jireaporoĝita ji.** I know their livers, i.e., what kind of a person they are. = I comprehend. **Pemondo ti pejipy'a mbotyva.** Put (you pl) your livers, causing them to be firm, i.e., steel or brace yourselves, do not be perturbed or nervous, be unmovable (but see Parintintin example above).

Am: =. **Ombo'gwy ga gapy'a.** He caused his liver to be upset (jealous, afraid, angry) **Ombo'gwy hẽa gapy'a ojihe.** She caused his liver to be upset because of herself, i.e., she caused him to be jealous of her. **Ipy'apytuvahi. = Ndokokatui gapy'a. Tukatu gapy'a a'ero ga rekokaturame.** (His) liver intensely pants. = His liver does not have good conduct. His liver resides well, then, when he has good conduct. (He is upset. = He is not with good conduct. When he is with good conduct then he has peace.)

Uru: =. **Ipya'gwy hete ga hẽa.** [HP: rehe expected after hẽa.] He is really jealous of her. **Ombopya'gwyruka hẽa ga rehe.** She caused someone to be jealous of him.

-pya ra'uva *s.* footprint. *Alt:* **-pypora, -pyruã̃gagwera**.

Tenh: =.

-py'a rupiara ***(Tenh)*** *s.* medicine for liver.

-pya'gwyr *d.* jealous. *Alt:* **-py'a**.

Tenh: = usually: -pyagwyr; also means: distrustful, preoccupied. **Ipyagwy ga ga rehe.** He mistrusted him. **Tandepyagwyri ti.** Don't (you sg) be preoccupied or distrustful of him.

Am: =.

Uru: =.

-pyahauhua ***(K)*** *s.* big toe. *See:* **-pya**.

-pyahiv *d.* jealous. *See:* **py'a**.

Tenh: no; thought of stubbing the toe: Ojipykutu yvypykwera rehe. (He stubbed his foot on the stump.); also used it in combination with other verbs: Omombe'upyahi ga. (He told it right away, i.e., they were to meet together and say these things but he told it ahead of time. = Omombe'u jipe ga.).

Uru: = meaning not clear.

-pyahoga *s.* flea (bicho de pé, pulga) that buries itself in the skin of the feet. *See:* **-evo'ia**.

Tenh: didn't know.

Uru: didn't know.

-pyahu *d.* recent in age, e.g., young person of around 12 to 13 years of age, new thing. *See:* **-ymyan, -tuv, -voja**. *Alt:* **-py'a**.

Tenh: = and mentioned the term -voja.

Am: =. **Ipyahua tapyja. Ipyahu hẽa. Ipyahu ga. (as compared to -ymyan)** New house. She is young. He is young.

Uru: =. **Ipyahu orerapyja.** Our excl house is new (and mentioned they had just finished making it). **Ipyahu ga. Niymyani ve.** He is young. He is not yet old.

-pyakwakaã̃g ***(K)*** //~ -apyakwaã̃g//. *s.* mastoid bone.

-pyakytyg *v.* diarrhea. **Opy'akyty ti hẽa nehẽ.** She will have diarrhea (because her mother eats piranha or surubim fish, agouti).

Tenh: =.

-py'ambekyra *s.* center breast bone where all the ribs attach. *See:* **nharukaĝa**. *Alt:* **-py'aratĩa**.
Tenh: preferred to say: -poambekyra (the round thing at the lower end of the center breast bone).
Uru: =. **Jipy'ambe hahy.** My liver (?) hurts.

-pyambu *d.* pulsating, e.g., a running motor, loud radio, wind. **Ipyambu kono yvytua ua.** The wind generally makes a noise, coming. *See:* **tu**.
Tenh: =. **imopyambu(h)ara'ga** motorist

-pyambuhava *s.* engine. *Alt:* **-pyambu, -pyhymbuhava**.
Tenh: =.

-pyamondev *vi.* put foot in, e.g., put foot in water. *Alt:* **-kumondev, -pymondo**.
Tenh: =.

-pya'nga [HP: Confusion over the forms -pya'nga, -py'anga, -pyangava, -py'angava, and -pya'ngava under -gwa'rai.]. *vt.* get together for a time of dancing. *See:* **-gwa'rai, -roky**. *Alt:* **-pyangava**.
Tenh: didn't know, suggested: -puanga (to hit one's hand or foot).
Uru: gave instead Onhipya'nga ga. (He hit his knee.).

-py'angava *s.* dance, play, not a real party but just a time of fun with dancing and playing of instruments. *Alt:* **-py'anga**.
Tenh: didn't know.

-py'anyndy *d.* heart beat.
Tenh: =.
Uru: gave instead -vag. **Ahepy'a ovava.** A person's liver goes back and forth, i.e., a person's heart beats.

-pyapẽa *s.* toe nails. *Alt:* **-pyapẽuhũa, -pũapẽa**.
Tenh: = but vacillated with -pũapẽ ~ -poapẽa even for nails of toes.
K: gave instead -pyapẽuhũa.
Am: = and referred to bird claws as ipyape'ĩa.
Uru: preferred -poapẽa for people, and gave -pyapẽa for hawks' claws. **Opyhy kwanduhua ka'iuhua opyapẽa pyvõ.** The hawk grabbed the monkey with its claws.

-pyapẽuhũa ***(K)*** *s.* toe nail [HP: Probably the big toe nail.]. *Alt:* **-pya**.

-py'aratĩa *s.* roundish-shaped flat gristle on the bottom of the center breast bone. *Alt:* **-py'ambekyra**.
Tenh: gave instead -poambekyra and said that -py'aratĩa was one that sort of sticks up instead of lying flat.

-pyarov *d.* hungry, have hunger pains. *See:* **-y'ar**. *Alt:* **-pyaro'vog, -rov**.
Tenh: preferred -pyarovahiv (have a bitter mouth as one who has been hungry for a long time).
Uru: =. **Hehira ji augwei.** Honey I desire, i.e., I'm hungry for honey.

-pyaro'vog //occ w refl: -jipyaro'vog//. *vi.* eat a slight repast to make hunger pains pass. *See:* **-ehegwar**. *Alt:* **-pyarov**.
Tenh: didn't know.
Uru: =. **Ajipyaro'vo ji i'gwovo.** I snacked eating.

-py'arupira *s.* dysentery. *See:* **-kwere**.
Tenh: didn't know.

-pyarupi'ri *vt.* lift the foot up daintily, e.g., as a cat.
Tenh: said it was to step over (or aside?). **Apyarupi'ri ji ga hugwi.** I stepped over away from him.

-py'aukai //-py'aukaj- prec v//. *d.* heartburn caused by eating food that upsets the stomach or by pregnancy.
Tenh: said it was to eat something hot and commented then he was hot inside.
Uru: gave instead: **Jipy'a mbokai ji. Hakuvahi a'u mbatera. Iroyxaĝa a oro'u ore. Ndoro'ui ore hakuvahiva mbatera ipitaĝame. Ikwahy hẽa. Omano.** I burned my liver. Really hot things I eat. Actually cold (things) we excl eat. We excl do not eat hot things when (our children) are babies. She will cause a reaction. (The baby) will die.

-py'aukaj- *d. Alt:* **-py'aukai**.

-py'averava *s.* stomach ache or pain in the chest after one has walked a long ways and is weary. *See:* **-ta'nhaĝ**. *Alt:* **karugwaverava**.
Tenh: =.

-pyavova'ea ***(Tenh)*** *s.* one very much liked. **-py'avova'ea = garemipotara (or garemimbotara)** the one liked by him

-pyemon *s.* itch (frieira, from minhoca?) contracted from walking on the wet ground.
Tenh: preferred -pyemun.

-pyg //-pyg ~ -mbyg//. *vt.* cover, trap in a cage, put something over the top so as to restrain or kill, e.g., put a box over an animal to keep it from running away or to suffocate it. **Erepy nde ga inda'ja pyvõ.** You covered him with inda'ja, i.e., let the fruit fall on him and killed him.
Tenh: = and thought of a tree falling on someone and they can't get out from under it. **-ehapyg** cover the eyes
Am: =. **Jiapyakwapy ji.** I cover my ears so I can't hear
Uru: =. **Jiramonha yvatea hugwi ga hiri. Yva opẽ. Opy ga yva.** My grandfather fell from a height. The tree broke. The tree covered him, i.e., fell on him killing him.

Usage: 1 //occ w refl: -jipyg//.

— *vi.* cover, trap self. *See:* **jiki'ia**.

Tenh: =. **Ajipyguhu ji itupa.** I roll up in a blanket lying.

Usage: 2 // occ w caus: -mombyg//.

— *vt.* fasten, make fast, e.g., fish on a stick; hair with a hairpin. *See:* **-'ahov, -'amim, -'ar, -hev, -jar, -juka, -pykava, -pyryrym, -vyg**. *Alt:* **-apyakwapyg, -apyg, -jurupyg, -mby'ga, -mbykava, -my'gã, -poti'apyg**.

Tenh: =.

Am: =.

Uru: =.

-pygahy *vt.* mash down with force, sit forcefully upon someone or something. *Alt:* **-'apyg**.

Tenh: to sit forcefully on a chair.

-pygw- *d. Alt:* **-pyu**.

pygã *ono.* sound of hitting with a thud. **"Pygã!" e po jatavotia pe.** "Peck!" went the bird similar to the kingfisher (as it pecked forcefully the fish). **Hekoi po ohia hete. Pygã!** (It) was really falling. Plop! *See:* **-hir, -nupã, -piham, pu, pugã**.

Tenh: = and said it was a sound like pounding one's chest.

-pygãwagã *d.* jealous. *See:* **-py'a**. *Alt:* **mytupygãwagã**.

Tenh: didn't know.

-pyha //-pyha ~ -mbyha//. *d.* transparent. *See:* **-kojahu, mytu'ẽa**. *Alt:* **-pyha'ive'ea**.

Tenh: =.

Am: =.

Usage: 1 //occ w caus: -mombyha//.

— *vt.* crochet, knit loosely.

Usage: 2 //occ w refl and caus: -nhimombyha//.

— *vi.* cause apparitions with transparent ghostly bodies to appear, e.g., according to belief a person with occult powers can chant and cause these beings to arrive from heaven; these are not bodies of people who have died.

Tenh: didn't know.

-pyhã *s.* toes of the feet; plus rehe: walk on tiptoe. *See:* **-pũa**. *Alt:* **-pyta'am, -pytĩpy'ria**.

Tenh: =.

Uru: =.

-pyha'ive'ea *s.* thing which is transparent, e.g., cheese cloth, mantle for lantern.

Tenh: =.

pyhama *s.* cord or vine used for making foothold for climbing trees.

Tenh: = or can be: myhama.

-pyhav ***(Tenh)*** *d.* hairy foot.

-pyha'via //occ w i initial//. *s.* whistle.

Tenh: no, and said it was probably the same as -pyha'iva'ea.

-pyhei *vt.* wash dishes, etc. *Alt:* **-hei**.

Tenh: thought of foot washing: gapyheja.

-pyho *vt.* stretch, elongate. *See:* **-apyr, -hãi, -pepyr**.

Tenh: =.

Usage: //occ w refl: -jipyho//.

— *vi.* stretch one's self, e.g., stretch out the legs, spread or lengthen as a bird when it glides.

Tenh: =.

K: = and gave ajipyhopava.

Uru: gave akupyho ji (stretch legs out straight).

-pyhun *vt.* blacken a gourd by rubbing soot on the inside. *See:* **-kavur**. *Alt:* **-eapykwarun**.

Tenh: =.

Uru: =.

-pyhyg //-pyhyg ~ -mbyhyg//. *vt.* secure, e.g., take hold of, grab, catch, buy (plus tehe = buy on time); take care of. **aherembipyhyhara'ga** prisoner **ipyhyhavamo** money *See:* **-'apyreru, -aytyg, -ekyi, -epiag, -etyg, -man, -ovira'y, -pehe'ogˇ -po'o, -pueko**. *Alt:* **-'apyimbyhyg, -hambyhyg, -popyhyg, -pyhyhava, -pyhykara'ga, -pyhymbuhara'ga, -pyhymbuhava, -yvypyhyg**.

Tenh: = but didn't know ipyhyhavamo; don't use -pyhyg for taking care of someone.

Am: =.

Uru: =.

Usage: //occ w recipr: -jopyhyg//.

— *vi.* fight. *See:* **-irarõ**.

Tenh: said it was fighting done by children with force and afterwards they get sick.

Am: =.

-pyhyhava *s.* thing with which to secure, e.g., paperclip, vine used to cross the river. *See:* **-mbykava**. *Alt:* **-pyhyg**.

Tenh: didn't seem to know at first but later said it was o.k.

Am: =.

-pyhykara'ga *s.* guard, policeman; but prefer: gãndepiakatuhara'gã (those that watch over them well). *Alt:* **-pyhyg**.

Tenh: (?) said it was another to grab.

-pyhymbuhara'ga //occ w caus and i initial: imopyhymbuhara'ga//. *s.* motorist. *See:* **gwarara'ijavuhuve'ea**. *Alt:* **-pyambuhava, -pyhyg, -pyhymbuhava**.

Tenh: =.

-pyhymbuhava //can occ w caus: -mopyhymbuhava//. *s.* motor, engine. *Alt:* **-pyambuhava, -pyhymbuhara'ga**.

Tenh: =.

-pyhypẽ *vt.* put in a row, line up side by side, e.g., people sitting side by side on a bench, line up

feathers side by side to make an akanitara hat, hang clothes side by side on a line. *See:* **-apyr, -e'yiruɡ̃, -ruɡ̃, -yvõ**.

Tenh: = and gave examples of lining up pencils side by side.

Usage: //occ w refl: -nhipyhypẽ//.

— *vi.* be side by side //plus ypegamo// be in a line dancing arm in arm and going back and forth, i.e., frontwards and then backwards.

Tenh: = and gave -apyr to line up end by end. **Xanhipyapẽ jarejupa.** [HP: Likely xanhipy(h)ypẽ.] Let us incl sit lined up side by side (on bench) being together.

-pyjihyi //-pyjihyj- prec v//. *d.* tingle, e.g., foot that has gone to sleep and is heavy and tingling with pins and needles feeling. *See:* **-pojy**.

Tenh: =.

-pyjihyj- *d. Alt:* **-pyjihyi**.

-pyjogwahav *vi.* cross the legs.

Tenh: = or cross the feet.

pykahuhetea *s.* black pigeon. *See:* **-porehyvytyg**. *Alt:* **pykahu'ia**.

Tenh: =.

pykahu'ia *s.* small pigeon with black back and white front. *Alt:* **pykahuhetea, pykahujyvarava, pykahupi'via, pykahutuvyruhua**.

Tenh: =.

Uru: =.

pykahujyvarava *s.* pigeon (pomba, trocal) with brilliantly colored neck of many colors as well as the wings and back, white front. *Alt:* **pykahu'ia**.

Tenh: preferred pykahujivyvarava and described it as reddish, having red breast, speckles on neck and breast, size of a inambua tinamou, good to eat.

pykahupi'via *s.* small black pigeon. *Alt:* **pykahu'ia**.

Tenh: =.

pykahuti'ɡ̃wa *s.* pigeon with red beak or red around the beak.

Tenh: didn't know.

pykahutuvyruhua *s.* pigeon (trocal). *Alt:* **pykahu'ia, pykahujivarava**.

Tenh: = sort of white, big, good for food.

-pykai ***(Uru)*** *v.* spread legs apart. *Alt:* **-kupyjai**.

pykai'ĩa *s.* small green parrot (curica). *See:* **ajuru'ia**.

Tenh: didn't know.

-pykane'õ *dh.* tired in the legs, e.g., legs tired from walking a long distance.

Tenh: =.

Am: gave ikane'õahĩ (tired).

Uru: same as Am; but said that his legs hurt: Hahy po jiretymakaɡ̃a.

-pykaragw- *vi.* -pykarau.

-pykarau //-pykaragw- prec v//. *vi.* turn or sprain the ankle. *See:* **-pug**.

Tenh: =.

Uru: =.

-pykava *s.* covering, an object placed on top to cover. *See:* **-ahopava**. *Alt:* **-mbykava, -pyg**.

Tenh: =.

-pykava ***(Am)*** *s.* path. *See:* **-hoagwera**.

-pykopy //-pykopy ~ -mbykopy//. *d.* drawn out, extended, lengthened or prolonged in time, e.g., food that goes a long way, retarded as a child whose physical progress is impeded. *See:* **-ahyg, mbaigwe, mbaipo**.

Tenh: = and mentioned that it takes a long time to roast manioc flour (farinha).

Uru: =. **Ipykopy jimbatera a. Koxihĩxihĩ mbatera ji i'ui.** My food lasts a long time. Every day I eat food.

Usage: //occ w caus: -mombykopy//.

— *vt.* make do for a long time, e.g., eat only a little food now and then later a little so that it lasts a long time.

-pykui //pykuj- prec v//. *vt.* toast, e.g., toast manioc flour (farinha). *See:* **pinhuha'mbia, -purug**. *Alt:* **-pykujahiv, -pykuitava**.

Tenh: =.

Uru: =.

-pykuipeva *s.* arch of the foot; according to belief when a child's arch is thin, he will grow up to be a joker. *Alt:* **-pypytera**.

Tenh: no.

-pykuitava //-pykuitava ~ -pykuikava//. *s.* thing with which manioc flour (farinha) is stirred when being roasted.

-pykuj- *vt. Alt:* **-pykui**.

-pykujahiv *vt.* impatient, in a hurry, want immediately; do things on the spur of the moment, e.g., decide all of a sudden to have a party or invent something quickly. *See:* **-a'ngi, -ma'ẽkoahiv, -potar**. *Alt:* **-pykui**.

Tenh: no, it means to make a lot of manioc flour (farinha).

-pykuma'õa *s.* fork between toes of feet.

Tenh: =.

Uru: =.

-pykupea ***(K)*** *s.* top of foot.

-pykutug ***(Uru)*** //occ w refl: -jipykutug//. *vi.* puncture one's foot.

-pykyrĩ ***(Tenh)*** *v.* tickle. *Alt:* **-kyrĩ**.

pym //occ redupl: pypym//. *ono.* thumping noise made by a cripple while walking. **Pypymuhũ ga**

rekoi. Thump, thump he went.

-pymano *d.* cramp in the foot. *See:* **-pojy, -pyjihyi**.
Tenh: =.
Uru: =.

-pymeno'ngi *d. Alt:* **-meno'ngi**.

-pymi *vt.* sink, immerse.
Tenh: =.
K: =.
Am: =.
Usage: //occ w refl: -nhipymi//.
— *vi.* dive, immerse self.
Tenh: =.
K: (seemed to be w or w/o reflexive).
Am: =.
Uru: =. **Onhipymi ga ojahuga.** He dove (immersed himself) bathing.

-pymondo *vt.* put forth the foot, step. *Alt:* **-ho, -pyamondev, -pyruɡ̃**.
Tenh: =.

-pynambor *vt.* emit or eject gas out of the anus. *Alt:* **-'apyn, -por**.
Tenh: =.
Am: =. **Opynambodn ndereakwari pe.** (The mbeju'a bug) ejected gas into your eye.

-pynaraɡ̃a ***(Uru)*** *s. Alt:* **-pynhu'ã**.

-pynhan *vt.* slip or fall. *See:* **-pirian**.
Tenh: didn't know.

-pynhu'ã *s.* ankle.
Tenh: =.
Uru: gave instead -pynaraɡ̃a.

(-)pype *rr.* into, inside, in the midst. **Avo po ɡ̃a nhipymi raka'e ypype.** Here they dived into the water a long time ago. **Japea imongyi (or nhimongyi?) onga pype.** There were many peelings in the house. **Ahe mbo'apa tupava pype ahe reru gwapyi pe.** (They) brought the dead man to their house putting him into the hammock. *Alt:* **-ipe, pe**.
Tenh: =. **hẽapypeve'ɡ̃a** the ones in her abdomen, i.e., her children **tapy'ynhapypeve'ɡ̃a** those living in the midst of the Brazilians
Am: =. **Opyta ga ko tapyja pype.** He stayed recently in the house. **Omboapy ga mbiara nhaepepoa pype.** He cooked the meat in the pot.
Uru: =. **Tynyhemahim avaxi yrua pype.** It was really full of corn in the basket. **Tapyja pype ga hoi.** Into the house he went. **…imondevi y'a pype.** …put (dipped) it into the gourd.

-pypeka *vt.* open up the insides, e.g., open an animal to remove the intestines, sit on the haunches with legs apart. *See:* **-'apyg, -pe'a, -ye'og, -vivoyha**.
Tenh: = and explained that they lay the animal on its back with all legs apart and slit it down the middle to butcher it.
Uru: preferred: Ombotarara ga. (He tore it.).

-pypere *d.* webbed feet.
Tenh: no, duck's feet were: ipopere'ama; -pypere is to spread out the toes or be wide footed.

-pypereva ***(K)*** *s.* tin basin.

-pypevan ***(Am)*** *vt. Alt:* **-'apypevan**.

-pypiar *d.* filled, containing, having inside itself; be pregnant. **Ndipypiari ɡ̃a ipype.** There were no people inside it. *See:* **-puru'a**. *Alt:* **pa'akovoguhupypiara'ɡ̃a**.
Tenh: prefer to use the term -ynyhem for full and -puru'a for pregnancy; did not like to use the term -pypiar, but gave the following remarks: **Ndipypiari.** (The vessel) is half full. **Ombopopypia ga hẽa.** He made her pregnant. **Ipopypia hẽa.** She has inside her (say of woman who is pregnant with first child). **Hẽapypeva'ea (given in the context of talking about -pypiar).** The ones who were in her (when referring to her (now dead) children). **Mytu'ẽ me okovame hẽa pypiarame.** When she is out in the open when she has inside her, i.e., when she is not married and is pregnant.
Am: =. **Ndipypiari.** No one was in it, i.e., no one at home.
Uru: =. **Ndipypiari tapyja.** The house is empty, i.e., no one is there. **Ipypiaruhu hẽa. = Ipuru'a.** She has inside her. = She is pregnant.

-pypiara *s.* child. 1) //accompanied by p5// female ego's children.
2) //accompanied by p5 and -kunha or -endyrahẽa// male's sister's children.
3) //accompanied by p5 and -irũhẽa// female's sister's children. *See:* **-a'yra**.

-pypir *d.* wide. **Ndipypiri.** It is not wide, i.e., it is narrow. *Alt:* **-pypirar**.
Tenh: =.
Am: =. **Ipypiruhu pehea.** The path is wide. **Ndipypiri.** (The path) is narrow.
Uru: =.

-pypirar *vt.* augment or widen by spreading or fanning out, e.g., spread out a cloth, wag a tail, prop open the eyes. **Opovaẽ ga opoa pypira.** He lifted his hands up and spread them out. *See:* **-hãi, -ova'og, -vag**.
Tenh: = and added: He spread out full length to see it.
Am: =. **Kwarahy pe epypira.** In the sun spread out (you sg) (the clothes to dry).
Uru: =. **Ipypira ga hoi pehea. = Pepukuhua.** Extending the path he went. = A long path.

-pypirian *d.* slip, slide.
Tenh: = and added: slide with the feet.

-pypojuv *d. Alt:* **-eakwapypojuv**.

-pypora *s.* footprint. *Alt:* **-pya ra'uva, -pyruãgagwera**.
Tenh: =.
Am: = same as ahepyra'uva, gahoagwera. **Oro ore ipypora mondoi.** And we excl caused the (animal's) footprint to go, i.e., we went hunting following the animal's footprints.
Uru: =. **mbiara pypora = ipypora; ahepypora** animal's footprint = its footprint; a person's footprint

-pypyg *vt.* shake down, e.g., shake down sack's contents.
Tenh: =.

pypỹpypỹ *ono.* call of female curassow. *See:* **gwith, mytũa**.
Tenh: did not know; thought of the ju'ia frog jumping all over and a long ways.

pypypypyuhua *s.* big black owl (coruja). *See:* **anha'ngiuhua, urukurea'ia**.

-pypytera *s.* arch of the foot. *Alt:* **-pykuipeva**.
Tenh: =.

-pyr //-pyr after v, -mbyr after ~v; -ipyr after c//. *tm.* past indicating that which has had action taken on it. **japopyra** a thing that has already been made, e.g., ready-made clothes **itymipyra** that which was planted, i.e., the results of what was planted **hehyripyra** that which was fried **Aerẽ hẽa herohoi imoka'embyra.** Afterwards she brought the thing which had been roasted. **tapy'ynhapyra** one who was a white man (but was changed into something else) **tapy'ỹitiãga mbotepyra** those who were changed into white men **Kagwahiva mbotepyra** those changed into Indians **imokanhymipyra; imokanhymagwera** that which was lost but later found; that which was lost but not found *See:* **-gwer, -kwer, -ruer, -mo, -pora**.
Tenh: =. **itymipyra; i'ogipyra** the thing which had been planted; the thing that had been pulled up **hẽambo'epyrahẽa** the woman who taught her first **ahembo'epyra** that which was already taught **garembikwatijaripyra** the thing that was written by him **Ndapotari ji imbojihe'aripyra.** I do not like things that have been mixed together. **pejiavykypyra'ãga** those that fought with you pl **ikwahapyra'ãga** the knowing ones, i.e., wise people
K: =. **(h)akatĩapyra** the tips of the branches, i.e., the part that has sprouted
Uru: =. **Koro ehyripyra. Herejo i'gwovo itymipyra. Nahã ahe i'ui ityka.** Here is that which was fried. Come (you sg) eating the thing that was planted. Thus a person eats the jityga potato. **imboapygipyra** that which was cooked

-pyra //occ w i initial//. *s.* raw, uncooked, fresh, e.g., fresh unsalted meat, uncooked manioc that has been grated, or any pulp as such. *Alt:* **-pyra**.
Tenh: = anything that is raw or not cooked until done.

pyrakwata'ia *s.* black (or two-toned brown) hard-shelled bug with long crooked beak, walks very slowly and when disturbed doubles in its legs and beak; also known as jytay'va rahoga. *See:* **hene'mbia, jytay'va rahoga**.
Tenh: didn't know.

pyratete'ndia *s.* small black bird with a circle of white around its eyes going up to the top edge of the head merging into yellow; the center of the circle is red; there is a white patch on its back before its tail and a red patch on its abdomen; it has black beak, feet, tail, eyes; makes a nest in a hole in the tree; its call is a chattering screech.

Pyreapi'ga ***(Tenh)*** *s.* Name given instead of Pindova'yma'ga. He is the one who some Tenharim now refer to as Tupana'ga and/or Jesus'ga. He fought with Kaijarerana'ga (Jakareranha) and therefore left for the sky with his wife G̃waivinhu'ndi. He also took with him the good earth and plants. He is the big chief and has much occult power. Those going with him were his relative Pirova'yma'ga and also Arukama'ga (Arukahama'ga). They want to call him Tupana'ga because his skin is renewed and he revives (Ojipi'ropi'ro ga okwerava'java). The other woman in the sky is Jupyrihẽa. *See:* **Pindova'yma'ga**.

pyremua *s.* edible (gongo) grub worm that grows in the fruit of the indatauhua palm tree.
Tenh: = and said it was in the fruit of the babaçu tree which has a nut in it first and then this worm replaces the nut.
K: = remarked: it was in the indatauhua tree.
Uru: =. **Pyremuhũa…amomba ji nhandyramo inoãga.** The pyremua worm…I melt it into oil. *See:* **-evo'ia**. *Alt:* **pyremutĩa**.

pyremutĩa *s.* beetle (besouro, gongo); the grub worm of the taboca reed. *Alt:* **pyremua, pyremutihũa**.
Tenh: =.
Uru: didn't seem to know.

pyremutihũa *s.* grub worm, the pet of the pindova palm. *Alt:* **pyremua, pyremutĩa**.

pyri *rr.* next to, by, nearby, with, place of. **Ojipejipeji ti peho oki pe ji pyri.** One by one you go in the bedroom to me. **…heruri po ãga ãga**

pyri, gwe'yja'ğa pyri. And they brought (the beads) to their relatives (for the relatives to keep). *See:* **pyvõ, pavẽi**. *Alt:* **-pyrive-**.

Tenh: =.

Am: =.

Uru: =. **Aerẽ ji ruri nde pyri nehẽ.** Afterwards I will arrive at your sg. place.

-pyrive- //plus -hẽa or -ga//. *s.* spouse. *See:* **-embirekoa, -evirive-, -jar-**.

Tenh: = and added it could be a person who lives near, either in one's house or next door, and who works for one; this person can also be called: jireheve'ga (the one who is on me or works for me).

Am: = seemed to use for wife only and preferred this term to -embireko- although they knew -embireko-; used takwanha'ga and -meno- for husband.

Uru: = used for wife and husband.

-py'ro //almost always found in Construction 3//. *vt.* replace, take another's place, in place of. **Aerẽ turi i'gwovo katu ipy'rovo.** Afterwards (another) arrived, eating well in place of the other, i.e., afterwards it came and finished the food the other one had left. **Oro po jatavotia ruri ipy'rovo raka'e mbutujuhua py'rovo.** And the turtle came and replaced the horsefly (as her lover) a long time ago. **Domingo py'rovo** in place of Domingo, i.e., Monday *See:* **-ho, -py'ru**. *Alt:* **-py'rohava**.

Tenh: =. **Ipy'rovo po ti ji ikwatijari nehẽ.** After (this letter) I will write (another). **Ipy'rovo po ti ji hoi pevo nehẽ.** After (this place) I will go there. **Okwepy ga ogwovo ipykuita ga py'rovo.** He exchanged (with him) going roasting (the farinha) taking his place **A'ero ğa mbojopy'ropy'rovo ga ğa mbuhurukari ojipyri.** Then, causing them to take each others' places, he caused them to come near him.

Am: =. **Ojopy'ropy'ro…. Aerẽ ga hoi oporavykyavo ga pe.** They took each other's places…. Afterwards he went working for him.

Uru: =. **Erokwabm ji py'rovo.** Pass (?)(you sg) with (her) taking my place, i.e., you are to carry her for a while for me.

-py'rohava *s.* thing replacing another, e.g., change of clothes (although sometimes -py'ru is used for changing clothes). *See:* **-te**.

Tenh: didn't seem to know.

-py'ru *vt.* exchange, take turns, e.g., one works and then another while the first one rests. **Orojopy'rupy'ru ore hehe.** And we took turns with it (carrying it) **Pembojopy'ru pejipira.** Cause (you pl) your clothes to take turns, i.e., you are to change your clothes. **Ambojopy'ru ji ipira.** I caused my clothes to take turns, i.e., I changed my clothes *See:* **-ğita, -ho, -kwepyg, -pokog, -py'ro**. *Alt:* **-pyruhava**.

Tenh: = and made the remark: Irũa emongi. (Dress with other (clothes).). **Ombojopy'ru ğa opira.** They each changed their clothes (putting clean ones on). **Xajopy'ru ipykuita.** Let us incl take turns, roasting (the manioc flour farinha). **Orojopyrupyru ore orokia.** We excl took turns sleeping (while the other one kept watch). **Torojopy'ru ti ga pyvõ javoji.** Let us excl take turns (substituting) for him saying(?).

Am: no, said it should be -py'ro.

Uru: not checked.

-pyruğ̃ //-pyruğ̃ ~ -myruğ̃//. *vi.* step, walk. *See:* **-ho, -mo'mo**.

Tenh: = and has the meaning of to step on something. **Opyrũ ga gapya rehe.** He stepped on (the other) man's foot.

Uru: =. **Ajipykutu. Ovuvu ikwehe. Napyruğ̃i.** I punctured my foot. It swelled the other day. I cannot step.

Usage: //occ w caus: -momyruğ̃//.

— *vt.* make another to step. *Alt:* **-pymondo, -pyruğ̃agwera**.

Tenh: =.

-pyruğ̃agwera *s.* footprint. *Alt:* **-pya ra'uva, -pypora**.

Tenh: =.

-pyruhava *s.* thing to be exchanged with another already in use. *Alt:* **-py'ru**.

Tenh: didn't know.

-pyruhua *s.* shoe. *Alt:* **-pya**.

Tenh: =.

-pyrungava ***(K)*** *s.* bottom of the foot. *Alt:* **-pyruğ̃**.

-pyryğ̃wym //occ w either caus or refl or con and refl, not alone//. *Alt:* **-ğ̃wym, -pyryrym**.

1) *vt.* //occ w caus: -mopyryğ̃wym// swing a hammock with a child in it.

Tenh: gave without pyry, i.e., -moğ̃wyğ̃wym. **Emoğ̃wyğ̃wy ga.** Swing (you sg) him (in hammock to make him sleep).

2)

— *vi.* //occ w refl: -nhipyryğ̃wym// swing oneself in a hammock.

Tenh: gave without nhi, i.e., -ğ̃wyğ̃wym. **Ağ̃wyğ̃wy ji jitupa.** I swing myself in the hammock being.

3)

— *vth.* //occ w con and refl: -eronhipyryğ̃wym// swing self with a child in a hammock.

Tenh: gave without nhi, i.e., -eroğ̃wyğ̃wym. **Heroğ̃wyğ̃wy ga nhandera'yra'ga.** [HP: Would

expect gweroğwyğwy.] He swung with our incl child in the hammock.

-pyrykyti'ĩa *s.* kidneys. **Opi kono ahepyrykyti'ĩa ahe manorame.** The kidneys stop when a person dies. *Alt:* **-pyryti'ĩa**.

Tenh: =.

K: =.

Uru: gave -apyrykyxi'ĩa and remarked it was the heart beating.

pyrypyryhua ***(Tenh)*** butterfly; big night moth. *See:* **aryrya, panama, panema**.

-pyryrym *vi.* **ğanhipyryrymbava** a single vine swing *See:* **-gwara, -ğwym, -maman, -nhağ, -povambyg, -povan, -pyg, -rev**. *Alt:* **-pyryğwym, -pyryrymbava**.

Tenh: =. **Nhiakãpyryrymuhũ.** My head is spinning, i.e., I'm practically nuts, don't know what to do, nervous.

Usage: //occ w caus: -mopyryrym//.

— *vt.* make turn, e.g., pilot a canoe, drive a car, roll stick on hip to twist thread out of cotton.

Tenh: =.

Am: =. **Opyryrymahim aheakağa. = Aheakağa ahy.** A person's head intensively spins. = A person's head hurts. **Opyryrỹ ga. Ndereagwyry po xi nde nehẽ.** He is spinning. (And so we say:) You sg will be dizzy. **Opyryrỹ kwara nhande rehe.** The sun spun on us incl, i.e., it is afternoon.

Uru: =. **Opyryrỹ ğa eina.** [HP: Would expect oina.] They swing (in the hammock) sitting. **Ka'aru hete kiro. Opyryrỹ hete kiro kwara.** It is very late afternoon now. The sun really has spun.

-pyryrymbava //occ redupl: -pyryrỹryrymbava//. *s.* thing that is pushed, spun, or turned, e.g., wagon, pencil sharpener, stem of watch, spinner of a game. *Alt:* **-pyryrym, -pyryğwym**.

Tenh: =.

-pyryti'ĩa *s.* breast bone at diaphragm(?). *Alt:* **pyrykyti'ĩa**.

Tenh: didn't know.

-pyryv //irreg in that it can occ without clmi//. *d.* good in quality, character, actions, health. **"Nhande tijuka kiro a." "Pyry na."** "Let us incl kill it right now." "Good thus, i.e., that's a good idea." **Horyory ğa ore rehe. Po ğa a'i te pyry.** They are very happy with us excl. It's because they are good. *See:* **-ehe, -tirũa**.

Tenh: =. **Pyry a. = Ikatua pe ore ei.** It's really good. = About pretty things (prettiness?), we excl say. **Ndapyryvi ga. Pyry ga. Jipyry ji.** He is not good. He is good. I am good. **Mara'ngu po ga (o)pyryvamo?** Who knows if he will get well?

Am: = and also used this to indicate she had recovered from a sickness. **Ndipyryvi ga. = Imbevoruhu ga.** He is not good. = He's very bad.

Uru: =. **pyry = ikatu = okokatu** good = pretty = with good conduct **ndapyryvi = imbevodn** not good = bad **Pyry hẽa; ji rerekokatui.** She is good; takes good care of me. (Said of a nurse.)

Usage: //occ w caus: -mombyryv//.

— *vt.* cause to be good. **Tomombyry ti ga nde ve.** It's for him to cause good to you sg. (given with explanation that they use this expression when someone makes a person want to like him)

Tenh: =. **ahemombyryhara'ga** one who causes another to be good, i.e., one who civilizes another **Gaha ko onhimbopyry hete.** He emph really causes himself to be good, i.e., he brags that is very good (but he isn't).

Am: =. **Ore oroymyanamo tehe ore nhi'iği pe me pe mombyrybmmbyrybmpakatua(vo), e'i.** We exclusive being just old people we excl talked to you pl causing you all to be very good, (they) said, i.e., we, being old, gave you counsel causing all of you to be very good, they said.

Uru: =. **Omombyrybmmbyrybm ga ojipe'ğa pe imondovo mbatera ğa pe.** He repeatedly caused good to others giving things to them.

pyry'viuhua ***(Am)*** *s.* fish.

-pyta *s.* heel of foot. *See:* **-pyta, mbyta, -popytera**. *Alt:* **-poapyta, -pytakyra**.

Tenh: =.

K: =.

Uru: =.

-pyta //-pyta ~ -mbyta//. *vi.* stay, stop, remain. **Ji apyta avo.** I'm staying here. *See:* **-nhi, -pig, -pyta**. *Alt:* **mbyta**.

Tenh: =. **Pevo epyta. A'ereki ji amongi jipira.** Stay (you sg) there. Because I am putting on my clothes. (Said to someone who comes to visit, telling them to sit in the front room while one dresses in the bedroom.)

Am: =. **Oro avo ore pytai tapyja noğa.** And here we excl stayed making a house. **Omombyta'i ğa.** They caused (the fish) to stay a while (in the trap).

Uru: =. **Momi re po ti ore pytai avo nehẽ? Opytapabm.** How many of us excl will stay here? (They) all stayed.

-pyta'am *vi.* stand on tiptoe. *Alt:* **-pyhã, pytĩpy'ria**.

Tenh: =.

-pytakwar *vt.* make a ladder or platform in a tree or over the water from which to kill game. *See:* **-'apo, -upihava**. *Alt:* **mbyta, -pyterakwar**.

Tenh: =.

-pytakyra *s.* heel or the tendon leading to the heel (Achilles tendon). *See:* **-pyta**.
Tenh: =.
Uru: =.

-pytapirahopava *s.* stocking.
Tenh: =.

-pytaruĝ ***(Tenh)*** *vt.* make a tall ladder. *Alt:* **-pytakwar**.

pytema *s.* (paxiúba) palm tree whose trunk is cut lenghwise and used for floors and walls. *See:* **pati'yva**.
Tenh: = he said this term refers to the floor of pati'yva and that the shelves on which radio sits, etc., is called: pyte'mbia; but the walls they call: jipiahava or jupihava.

-pyter //-pyter ~ -mbyter//. *vt.* suck. **A'apyimbyte ji hẽa.** I sucked (the mucous out of) her (the newly-born baby's) nose. *See:* **-apytera, -erev, -ka'mbu, mbytera, shhh**.
Tenh: no, it means to kiss. **Opytepyte hẽa ga.** She kissed and kissed him.

-pytera *s. Alt:* **mbytera**.

-pyterakwar *vt. Alt:* **-pytakwar**.

-pytĩ ***(Tenh)*** *vt.* tie, e.g., tie a canoe to tree (but to dock on land: -kog), tie hair back.

-pytĩpy'ria //occ w rehe//. *s.* tiptoe. *See:* **mo'mo**. *Alt:* **-pyhã, -pyta'am**.
Tenh: gave -pũatĩpy'ria (take ahold with the tips of the fingers).

-pytotĩa ***(Tenh)*** *s.* sole of foot. *Alt:* **-pya**.

-pytu *d.* blow, breathe; be alive. **Nipytuhemi.** The air did not leave (the room as entrances all shut); or (He) didn't breathe, i.e., he held his breath. *See:* **-ko, -koji, peju**. *Alt:* **-apytua, -pytuahivahu, -pytu'ar, -pytuakwen, -pytujikog, -pytupav, -pytupoakar, -pytu'u, -pytu'umuhũa, -pytuvur**.
Tenh: = but for be alive gave -pytuvur; later gave okoji for alive.
Uru: = for breathe; other meanings not obtained.
Usage: //occ w caus: -mbopytu//.
— *vt.* make tired.
Tenh: didn't know.
Uru: preferred -pytuahiv.

-pytuahivahu *d.* very tired. *Alt:* **-pytu**.
Tenh: said it was to breathe very fast.
K: gave -pytuvahi.
Uru: = gave -pytuahiv.

-pytuahyahy *d.* impatient, in a hurry, panting and hurrying. *See:* **-ma'ẽkoahiv**.
Tenh: didn't know.
Uru: =.

-pytuakwen *d.* hold breath, e.g., swimming under water. *Alt:* **-yvyrakwen**.
Tenh: =.
Uru: =.

-pytu'ar *d.* strong, well. *See:* **-popoakar**. *Alt:* **-pytu, -pytupoakar, -pytu'are'ym**.
Tenh: instead gave the negative, saying it meant to be weak and to pant heavily.

-pytu'are'ym *d.* weak, gasping the last breath. *See:* **-e'õ, -maran, mara'ngu, -vevue'ar**. *Alt:* **-pytu'ar**.
Tenh: =.

-pytuhem *d(?).* sigh.

-pytujikog *d.* fortify oneself by eating in order to hold out for the rest of the day. *See:* **-ko, -tyv, -'u**. *Alt:* **-pytu'ar**.
Tenh: = and added: ndipytupava'javi (indicating restored his strength by eating).

-pytupav *d.* tired. *See:* **-e'õ, -kapav, -kwerai, -pokapav**. *Alt:* **-pytu, -pytuahivahu**.
Tenh: =.
Am: =. **Ipohyi ga mombytupabm.** (It) is heavy causing him to be completely tired out. **Jikwerai ji. = Ipytupa ji.** [HP: Should be jipytupa.] I am tired. = I am completely tired.
Uru: =. **Opytupa gwere ga. Jipytupa ji.** He is a bit tired. I am completely tired.

-pytupoakar *d.* recover health after an illness. *See:* **-amo, -apo, -vyr**. *Alt:* **-poakar, -pytu**.
Tenh: said it meant to be strong, to have much force.

-pytu'u *vi.* rest. *Alt:* **-pytu**.
Tenh: gave instead -pytuvur. **Oapy ga. Ipytuvu ga oina.** He sat. He rested sitting. (but see -pytu)

-pytu'umuhũa *s.* soft spongey mass, ie, brain; core of a stem, inside of an over-ripe watermelon. *Alt:* **-akupytu'uma, -apya, -apytua, -apytu'umuhũa, -pytu, -u'um**.
Tenh: said this term refers only to the inside of any watermelon; their term for brain is -akupytu'umuhũa.

-pytuve'ea //occ w i- initial//. *s.* extreme tiredness (canseira).
Tenh: didn't know.

-pytuvur *d.* pant, breathe heavily. *Alt:* **-py'a, -pytu, -pytuahivahu, -pytu'are'ym**.
Tenh: = or just breathe; to be alive: okoji. **Ombopytuvu.** (He blew on the head of a person) causing him to breathe and be alive again. **Ndipytuvura'javi.** He doesn't breathe any more, i.e., he died. **Ndajipytuvuri.** I didn't breathe any more. (Said by a boy who, after he played ball and drank some water, got dizzy, so his mother said he had died.)
Am: gave instead -pytyvydn; he also gave

ipytuvyhava for wind pipe.

-pytym *d and vt.* close, shut, e.g., choke, cough, gag; close a door. *See:* **-tyv, -vyg**. *Alt:* **-ovapytym, -tym, -ypytym**.
Tenh: =. **Opytymahĩ hẽa.** [HP: should be ipytymahĩ] She coughs a lot. **Jipytỹpytỹ ji.** I cough and cough.
K: =.
Am: **Opytym.** (She) shut (her fist up). **Ajiapyakwara pytỹ ji.** I closed my ears, i.e., covered them up so couldn't hear. **Opytỹ ga ga.** He choked him. (given in context of -'amby(g?))
Uru: =. **Opytypytybm ga.** [HP: I would expect ipytỹpytybm.] He coughs repeatedly.

pyu *ono.* sound of hitting. **"Pyu!" Onupãnupã tupaha'mbyva.** "Pow!" He hit and hit the pole on which the hammock was hung. *See:* **-nupã, pa, pu**.
Tenh: = and said it was the sound of hitting with a stick.

-pyu //-pyu ~ mbyu; prec v: -pygw- ~ -mbygw-//. *d.* soft, pliable; lazy, droopy, incapacitated. **Ipyuhu'i.** (He) is soft, pliable. (Said of an infant.) **Ga ndipygwa'javi a'ero onhimonha'ngava gã ndehe kiro.** He will not soften (in his attitude towards them) then being angry with them now. **Nhinhi'imbyu ji ga pe.** I talked softly (conversed well) with him. *See:* **-evevo, -ka'na, -kyr, -ruru, -ta'mbe, -tepotar, -u'um**. *Alt:* **-apyu**.
Tenh: = sometimes had a consonant final: -pyv. **Nanhi'imbyvi ji ga pe.** I did not talk softly to him. **Ndajipygwi ji ga pe.** I am not soft to him, i.e., for a long time I am angry with him. **Ipipyuhu ga.** He is sad. or He doesn't have any courage, is afraid. or He limps along. **Omombyu ga ga rerekovo.** I caused him to be softened being with him. (Said of squeezing a baby's legs, arms, and breasts so that they will be thick.) **Omombyu gã gapy'a.** They caused his liver to be soft, i.e., they settled his ire, apprehensions, etc.
K: =. **Amombyu ji mandi'oga ya pyvõ u'iramo.** I caused the manioc to soften with water for (farinha) manioc flour.
Am: =.
Uru: =.

pyvõ *rr.* instrumental: with; placement: pass by. **gã'apitiavo mbuahava pyvõ** killing them with a club **Okwaokwa po ga pyvõ.** (All of them) passed by him. *See:* **-kwav, pohe, -upi, -vo, ypyvo**.
Tenh: =.
K: =.
Am: =. **Onhimoakymba yhya pyvõ.** (They) all got wet with water. **Okwa gã ojopyvõ.** They passed each other, i.e., one is taller than the other. **Ojoapy gã tata pyvõ.** They sat around the fire.
Uru: =. **Tupahũa pyvõ ji jukai.** With the gun I killed. **Yhya pyvõ ore koxĩ.** With water we excl mixed it.

-pyvondyg *vi.* stamp or kick down; let your wife get fat after you die, which is done, according to belief, by your anhagã spirit who stamps on your wife. **Ipyvondyvondygi imonduruga hako yvyvo.** He kicked repeatedly causing them to fall down onto the ground a long time ago. **Anhagã opyvondy jirevira rehe.** The spirit stamped on my buttocks. (Said of the fat, ikyragweth, she had gained when her son died, saying it was for her son's wife.) *See:* **-pikwerav**.
Tenh: = but didn't know about the spirits stamping on one's wife.
Uru: didn't seem to know.

-pyvuhava *s.* canoe paddle. *See:* **ajykwaja**. *Alt:* **-pyvur**.
Tenh: =.
K: = and also gave yapyvuhava.
Am: preferred ipyvutava.
Uru: didn't seem to know.

-pyvur *vt.* row a canoe. *See:* **mbyv**. *Alt:* **-pyvuhava**.
Tenh: =.
K: =.
Am: =.
Uru: didn't seem to know.

R - r

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r- *clmh. Alt:* **h-**.

-r- *conh. Alt:* **-ro-**.

ra'e //ra'e ~ nda'e; occ in a final position in the clause//. *adv.* indicates recent happening, not witnessed by speaker (Guarani: a fact being established now. This would also jibe with the

following ra'e entry.). **"Mome ga?" "Oho ga ra'e."** "Where is he?" "He's gone, i.e., he's gone or not here, but I didn't see him go." **Erehendu katu nde nhinhi'iğa ra'e.** You sg heard well my talk in recent past unwitnessed, i.e., it seems that you heard although I didn't witness it. (Speaker made the remark that if it were yesterday the ra'e would be changed to raji'i which is used if not witnessed.) *See:* **ra'e**; **-iape**.

Tenh: =. **Ndahepiagi ji gahoa. Nurã ji ei: "Oho ga ra'e."** I did not see his going. Therefore I say: "He's gone unwitnesed by me." **A'iti hete hẽa ei ra'e.** It is true (what she said) just recently unwitnessed by speaker. **Nhinhi'iğahi po ji ra'e.** [HP: Anhi'iğahi?] I spoke too quickly, out of turn.

Am: =. **Oho ra'e. Ndopyhyki mo ra'e. Nomanoi ra'e.** (He) went not witnessed. (He) did not catch any not witnessed by speaker. (He) didn't die not witnessed by speaker.

Uru: =. **Gara ga okwaha? Ndokwahavi ra'e.** What does he know? He doesn't know not witnessed by speaker. **Ere po nde ra'e.** You sg said it unwitnessed by speaker. ra'e *(Tenh)* //or ira'e or contracted to ire//

— *part.* used as confirmation like hira is used when people are conversing with each other. *See:* **hira, ra'e**.

ra'ẽ *asp. Alt:* **na'ẽ**.

-'rağ *asp. Alt:* **-'ağ**.

-rağwana *s. Alt:* **morağwana**.

raikwa *interj.* expression of surprise. **Nahã, raikwa!** Thus it was, wow!

Tenh: didn't know.

raikwehe //occ in a final position in the clause//. *adv.* the other day, several days ago to about two months ago, not witnessed by speaker. *Alt:* **ikwehe**.

Tenh: =.

Uru: =. **Orerory ore ga rehe ikwehe orotavijara rehe raikwehe.** We excl were happy because of him the other day, witnessed by speaker, because of our chief, not witnessed by speaker, i.e., I witnessed the other day that we were happy because of our chief's help, which help I didn't witness the other day.

raji'i //occ in a final position in the clause//. *adv.* yesterday, the other day, a little while ago, not eye witnessed by the speaker. *Alt:* **oji'i**.

Tenh: =. **Oapiti ga aji'i (~ oji'i). Ndahepiagi ji raji'i. Maramomi ga ojuka raji'i?** He killed (some game) yesterday. Reply: I did not see it yesterday, not witnessed by speaker. How many did he kill yesterday, not witnessed by speaker?

raka'e //raka'e ~ ndaka'e; occ in a final position in the clause//. *adv.* long time ago, not witnessed by speaker. *See:* **rimba'e, ymya**.

Tenh: agreed it was a long time ago but speaker could be present.

rambugwe *asp.* commence, beginning, e.g., the feathers on the baby birds were beginning to come out. *See:* **a'ero, g̃werĩ**.

Tenh: =. **Igwete ahe nhi'īrambugwei ga pe.** And he commenced talking with him (but was interrupted and didn't finish (wanted to talk more)). **Aeroğwe g̃a japoi rambugwei. Opohi g̃a haygwera hugwi.** Recently they commenced making it (but they didn't finish). They left the portion (started). **Uhu rambugwe ga. Aerẽ ga ruri. = Aeroğwe ga ruri.** He began to come. Afterwards he will come. **Ojatyka g̃a doisve'g̃a rambugwe. Aerengwe g̃a jatykai.** They, two of them, gathered together first. Afterwards (all of) them gathered together.

Am: =. **U rambuvete kwara.** The sun is beginning to rise.

Uru: =. **G̃wenhu rambugwe.** (The corn) is beginning to sprout. **Ita rambugwe avaxia. Avaxia iju'vi.** The corn is beginning to be hard. The corn is a little ripe.

-rame *crsuf. Alt:* **-ame**.

ramenhumi *adv.* temporarily. **"Ndahoi ji," ei ramenhumi ga.** He temporarily said, "I'm not going" (but he changed his mind and went). *See:* **-'ağ**.

Tenh: = and gave the idea of meaning appears to be, is as if. **Pyry hete ramenhumi g̃a.** They were temporarily very good, i.e., they treated people good and seemed o.k., but in the end they weren't good. **Ahepia ramenhumi ji.** I saw it temporarily, i.e., I didn't actually see it; but others told me about it, so it is as if I were there seeing it. **A'e ramenhumi ji ga pe oji'i.** I said it temporarily to him the other day, i.e., I can't remember if I told him or not, can't remember or bring it to mind. **ramenhumiva'ea** a temporary thing, e.g., I thought it was o.k., but in the end it was not. **Oho ramenhumi ga ji ve.** He went temporarily for me, i.e., I thought he had gone, but he didn't. or It was as though he went. **gaha ramenhumi = gara'uva** he emph temporarily = his spirit, i.e., I thought he passed as I saw something pass and I thought it was he. **Ahepia ramenhumi ji ga. Gara'oa rũi.** I temporarily saw him. Not his body. (Said to indicate that it was as if it were he that he saw.) **Gwehy ga ramenhumi. "A'ero ji i'ui a'uva."** He roasted it temporarily. "Then I ate it's spirit." (Said of

someone who dreamed that he roasted the meat and that he ate it.) **Ere'e nde ra'e? A'e ramenhumi ji ko.** Did you sg say that which was unwitnessed by me? I temporarily said it recently, i.e., I don't think I said it. I've forgotten. **Nda'ei ramenhumi ji.** I did not say it temporarily. (Said when one is denying they said it.)

Uru: =. **Opejupeju ramenhumi yvytua.** The wind repeatedly blows temporarily. **Imbe ga javo. Ombuhu ramenhumi hẽa ji ve.** He lied saying. He gave her temporarily to me, i.e., he pretended (?) he would give her to me.

rametehe *crsuf. Alt:* **-ame**.

ramo *part. Alt:* **hamo**.

-rana *s.* pimple. *See:* **-pĩa**.

Tenh: =.

rangwe *asp.* almost. **Amondo rag̃we ji nde apiavo.** I put (my hand out) to touch you sg (and almost did). **Amono rangwe. (or Amondo rag̃we.)** I almost gave (the things that I wanted to give, but I didn't). **Oapiti pa rag̃we.** (He) almost killed everything (that he wanted to kill, but he didn't).

ranuhũ //ranuhũ ~ nanuhũ//. *asp.* excessive, e.g., in quantity, in age, in character (fool, idiot); swear term; very old gourd. **he'yi ranuhũ** extremely many **y'a ranuhũ y ranuhũ or yhara ranuhũ** old canoe **ga ranuhũ** Him? Gag! He's too much for me! *See:* **-ahyahiv, -e'yi, koji'i, -tagwa, -ymyan**.

Tenh: =. **y'a ranuhũ** very many gourds or very ugly gourds **ka'gwyranuhũa = potyvuhu** jungle that is all grown over and ugly **yva ranuhũa = yva te'va** fruit that one does not eat = bad fruit **ga ranuhũ** he's ugly

Am: =. **Ranuhũ hete hẽa. = Onhimonha'nga hẽa.** She is extreme. = She is angry (given in context of crying baby). **Opytuahi ranuhũ ga. = Onhi'ĩ te'varuhu.** He is panting extremely (from talking a lot). = He is talking very badly. **…hakuvy ranuhũ ji** …extremely hot

Uru: =. **yva ranuhũ** many trees **Ndojehe'otetei ranuhũ.** (He) definitely does not really cry. **I'ai ranuhũ.** It gave a lot of fruit. **Hehe ranuhũ.** It is extremely good.

-rav *vt.* untie a cord. *Alt:* **-kwaharav, -po'ajirav, -porav**.

Tenh: =.

Am: =.

Uru: =.

re *part.* indicates opinion of speaker; supposedly (?). **Opia re po ga.** Supposedly he entered.

Tenh: =. **Oho re po ga heka naerũ?** Did he go searching in the end?

Am: not clear but it is perhaps used as an intensifier [HP: Sounds like a different morpheme.]. **ipukuhureva'ea** a very long thing

Uru: also used: -rebm (?). **Akwaharebm ji.** I really (?) know. **Momi re po ti ore pytai avo nehẽ?** How many of us excl are to stay here?

-rẽ //-rẽ after v, -irẽ after c; occ after term modified//. *crsuf.* after, immediately after. **Okioki po tapy'yitig̃a raka'e yrerupypavirẽ.** The white men went to sleep right after they finished dancing a while back. *Alt:* **aerẽ**.

Tenh: =. **Nahã ti kirẽ, nahã eapo katu.** Thus it will be after that, thus make (you sg) it well. **Japorẽ ga hoi.** After he made it he went.

Uru: =.

reki //reki ~ ndeki//. *part.* clarification, expansion, correction; expressed by: actually, indeed, in actual fact, in the end, finally, when it was all said and done, when it was over. **Noyvoĩ reki g̃a ha'oa.** When it was all said and done they did not shoot the body with their arrows (the arrows went into the mat instead).

Tenh: =.

Am: =. **Gara reki nehẽ henoi na'ẽ? Gara reki g̃a omombe'u ko?** What, when it was all said and done, was mentioned first? What in the end did they just recently tell?

Uru: =. **Okwaki'o pa reki ore hugwi mbatera gweita pa.** (They) all scattered in the end from us excl wanting to eat all things (fruit, game). **Given: Ndahe'yi jikyva. Reply: He'yi reki.** Given: My lice are not many. Reply: Actually they are many.

-rekomemua *vt.* to make fun of. *See:* **-a'ag̃, -gwa'rai**. *Alt:* **-ko, -memua**.

Tenh: =. **Arekomemua ji ga. Tirekomemua tohoryoryme ti ga javo.** [HP: Probably tohoryoryyme.] I made fun of him. We incl made fun (of him) saying for him not to be happy.

-rerere'i //occ w recipr or refl and caus: -nhomborerere'i or -nhimborerere'i//. *vi.* laugh, e.g., giggle, chitter of bats, tee hee. *See:* **-jai**.

Tenh: didn't know.

-reuhu ***(Am)*** *asp.* augmentative or intensifier. **hetymakambukureuhu** very long leg **ji'avukureuhu** my very long hair **Okypukureuhu.** It rained a very long time.

-rev //occ w refl: -jirev//. *vi.* turn over. *See:* **-apar, -'avag, -gwara, -pyryrym, -te, -vag, -vyr**. *Alt:* **-erev, -ovajirev, -pojirev**.

Tenh: = or merely to turn. **Ajirejire ji.** I'm spinning in circles.

-rĩ *asp.* near, before, previous. *See:* **rimba'e, tuvẽi**.

Alt: **g̃werĩ**.

Uru: gave rĩrĩ for g̃werĩ.

rimba'e //occ in a final position in the clause and generally with po in that clause//. *adv.* state or action with lasting result, either the far past or distant future, not witnessed by speaker. *See:* **avuirama, hako, kako, ymya**.

Tenh: = and said that it indicated an incident in the past that neither he nor his father had seen, about which only their ancestors told (orerembоypya omombe'u); also said it could be in the future and could indicate always, giving the term: avuirama.

Am: =. **Nhymyanava'ea po rimba'e. A'ea pe ore ei po rimba'eva'ea pe.** An old thing long ago, not witnessed by me. That we excl say about a far-past thing, not witnessed by me.

Uru: =. **Mome po rimba'e? Comandante Ari? Nhimby pe, nhiramonha gwyra pevo ji hiri.** Where a long time ago not witnessed by me? Comandanate Ari? Downriver, my grandfather's land, there I was born. (in reply to where were you born?)

-ro *rsuf. Alt:* **-amo**.

-ro *cm3. Alt:* **-amo**.

-ro //-ro after orals, -no after nasals//. *rsuf.* with. *Alt:* **a'ero, koro, pero**.

-ro- *conh.* This is the concomitive with the prefix form -ro- in an oral environment between a vowel and a consonant, -ero- between two consonants, -er- between a consonant and a vowel, -r- elsewhere; and with the form -eno- in a nasal environment between consonants, -no- elsewhere. It is prefixed to Verbals causing the subject to be accompanied, and it transitivizes intransitive Verbals.

Tenh: =.

Am: =. **ga renonhana ga rerogwovo** (he) running with him taking him **Anohem ji yhya hugwi mandio'oka.** I took the manioc from the water.

Uru: =. **Erokwabm ji pyrovo.** Pass (you sg) with her taking my place (i.e., carry her for a while).

rõi ***(Tenh)*** *asp. Alt:* **rũi**.

Uru: =.

-roky //occ w refl: -jiroky//. *vi.* dance. *See:* **-py**.

Tenh: said it was to dance like the Brazilians do.

Uru: =. **Ojiroky avujipava. Orokwabm ore. Oyrerupy.** Our relatives (now dead) danced. We excl pass (in circles dancing). (They?) dance.

-rov //gen occ w -ahiv: -rovahiv//. *d.* bitter.

Tenh: =.

Uru: =.

Usage: //prec by glottal w caus: -mbo'rov//.

— *vt.* make bitter. *Alt:* **-pyarov, -yerova**.

-ro'y *d.* cold because of the temperature or chilled with malaria. *See:* **-a'mbyv, -apytymahi, -poryi**. *Alt:* **-o'yuhua, -ro'ypere, -roytiag̃**.

Tenh: =.

Am: =. **Iro'y ga.** He is cold. **Uhu ga pe garo'ya. Ojuka ga oro'ya.** His chills (from fever) came to him. His chills are killing him. **Ndiro'yi.** (He) is not cold (when he wraps in a blanket). **Nhande jukai ro'ya.** The cold kills us. (mentioned long summers with no rain being cold weather)

Uru: =. **Jiro'y ji. Tata emondy!** I am cold. Light (you sg) the fire! **Iro'y ga. Emondy ga pe.** He is cold. Light (you sg) (the fire) for him.

-ro'ypere *d.* shiver with cold or pain, e.g., a fish with an arrow in him.

Tenh: didn't know.

-royrõ //gen occ w refl: -nhiroyrõ//. *vi.* discontent, reluctant, dissatisfied (not like what other did or said), displeased, refuse a request. **Onhiroyrõ g̃a ga rehe. Po a'i te opojihu. Ga po a'i ndahepia'ngi ga pe.** They do not have the desire or are reluctant (to see) him. Because they are probably reticent. Because (he) probably isn't attracted to him. *See:* **-kwerai, -uv, -tepotar**. *Alt:* **-nhyrõ (?)**.

Tenh: =. **Penhiroyrõe'yma. = Ndopojihuvi mbatera hugwi.** You pl are not reluctant. = (They) are not reticent about things. **Onhiroyrõ ga.** He doesn't want to do anything (for another).

Usage: //occ w con and po (or poro contracted): -reroporoyrõ//.

— *vth.* bored, disgusted. **Oro ga g̃a neroporoyrõi a'ero.** And he was disgusted with them then.

Tenh: no, said the expression: g̃a neroporoyrõi is what one would say if he sees another messing with belongings of another and doesn't tell.

-roytiag̃ *d.* white with cold [HP: But white is tig̃.].

Tenh: =. **Iroytiag̃ahĩ gapytua.** The breath of the one with occult power was cold when he blew it (on someone's head to heal him). **Apeju ji ga ga moroytĩa.** I fanned him causing him to be cold.

K: preferred iroyxag̃ahip [HP: It might be that in these 3 dialects x is actually xi?].

Am: preferred iroyxag̃ahim ~ iroyxag̃ahibm. **iroyxag̃ahi'iva'ea** liquor

Uru: preferred iroyxag̃ahibm. **iroyxag̃uhũva'ea** ice **Iroyxag̃ahibm yhya.** The water is cold.

-roytĩahava //occ w ahe and caus: ahemoroytĩahava/. *s.* thing with which to cool a person, e.g., electric fan.

-ru ***(Uru)*** *d(?).* solidified. **Ndarui.** (The lard) is not hard, not solidified.

-rua ***(K)*** *s.* blood. *See:* **-ekoa**.
Tenh: =. or -rue.
Uru: =. **Ohẽ aherua. Gwyhy. G̃wa'ngi.** The person's blood comes out (of the veins). It bleeds. It is red.

-ruam //-ruam after v, -aruam after c//. *tm.* far future. **kunharuama** baby girl who will be a woman **nhirembirekoruama** my fiancé, fiancée, said formerly by small child of small boy who eventually will be her husband; now said by young couples **nhirembirekoruamagwera** was my fiancé but isn't now **nhirembirekoruamave'ea** my dead fiancé *See:* **-ag̃wam, -ruer**.
Tenh: =. **garekoruama** he will be in such and such a place

-ruer //-ruer after V and stem ending in the consonant r which is dropped, -aruer after other C//. *tm.* far past, indicating that which was and still is. **Oro ve g̃a ahera'yruera'g̃a kia rupi g̃a ahe rejarame xave'eve'e ka'nhyma.** The dead man's sons were about like that (small) when the old man left them becoming lost. [HP: The translation doesn't jibe with the form (although the problem might be with the text). As is, it should read 'when they left him'. The last phrase might be xave'eve'ea ka'nhymame 'when the old man was lost'?] **A'ea pavẽi ko ore'gwyruera.** All this (land) is our excl past land, i.e., all this is our former land. **nhirembirekoruera** my past to be husband, i.e., the person my parents picked out when I was a child for me to marry *See:* **-gwer, -kwer, -pyr, -ruam**.
Tenh: =.

-rug̃ //occ only as aux//. *vt(?).* line up end to end. *See:* **-pyhypẽ, -yvõ**. *Alt:* **-e'yirug̃, -okairug̃, -'yvyrug̃**.
Tenh: = and gave also -pokarũ.

rũi //rũi ~ nui//. *asp.* not. **g̃a nũi** not them *See:* **ahan, -e'ym, nd-…-i**.
Tenh: preferred rõi.
Am: preferred rõi.
Uru: preferred rõi. **Na rõi ahe japoi.** Not thusly does a person make it. **hẽa rõi** not her

-rupã *vt.* -nupã.

-ruru *d.* soak, e.g., soften by making wet, taking off impurities. *See:* **-hyv, -pupur, -pyu, -vur**. *Alt:* **tujururuhua, -turururu**.
Tenh: =.
Usage: 1 //occ w caus: -mboruru//.
— *vt.* boil food, pour off water; cook until well done.
Tenh: thought of wetting clothes down or soaking them in water.
Usage: 2 //occ w refl and caus: -nhimboruru//.
— *vi.* bathe by soaping down and then pouring water over the body. *See:* **-ahug**.
Tenh: =. **iruru pa** soaked with rain

-rypya *s. Alt:* **yvya**.

S - s

shhh *ono.* sound of sucking in the breath in pain. *See:* **khhh, yyy, -pyter**.
Tenh: no, it is the sound one makes when scaring chickens away.

sht *ono.* noise of passing quickly. **Aerẽ, sht! Onha mytũa. Oveve.** Afterwards, swish! The curassow ran. It flew. *See:* **-kwav**.
Tenh: didn't know.

T - t

t- *clmh. Alt:* **h-**.
Tenh: =.

t- *m1.* The Mode of positive desired action is a prefix with the form of t- before vowels and ta- before consonants except with second person plural and -embi- at which time it is te-. Also, xa- for first person plural inclusive on intransitive verbs and ti- on transitive verbs

remain the same, i.e., it is ambiguous as to whether they are the regular pronouns, p1 and p2, or whether they are indicating the mode of positive desired action. *See:* **nd-**.

Tenh: =.

K: =.

Am: = except no data was noticed of the use of the positive mode in 2nd person. **Eapy eina ji pyri tanhi'ĩ ji nde ve tamombe'u mbatera nde ve.** Sit (you sg) sitting near me, it's for me to talk to you sg, it's for me to tell things to you sg.

Uru: = except no data was noticed of the use of the positive mode in 2nd person. **Tajuka, ei ga.** It's for me to kill it, he said. **Tokyhyji g̃a ore hugwi.** It's for them to be afraid of us excl (given as the reason for the broad black markings made from the juice of the genipapo tree across his torso.) **Taki ji javo hẽa nhinoĝi upa.** Saying I want to sleep she laid down being.

ta- *m1. Alt:* **t-**.

-ta *cm2. Alt:* **-a**.

-ta *d.* hard. **Nditakatuivehẽa.** She is not very hard. (Said of an infant who is still soft and pliable, can't sit up well yet.) *Alt:* **-ata, itakya**.

Tenh: = and commented it was hard like a rock like some wood is; also said it is the noun for rock: ita.

Am: =.

Uru: =.

ta'akwara *s.* spear used for killing big game such as the tapir; made from the reed ta'akwatiĝuhũa with feathers tied on it in correspondence with the owner's clan, i.e., members of the hawk clan used tagwato'ia hawk feathers, members of the curassow clan used curassow feathers; the poisonous tip was wrapped in leaves for carrying so the dew wouldn't destroy its effect. **ta'akwara mombohara'ga = ikwaratahũ** spear thrower = one who is skilled with bow and arrow *See:* **u'yva, yvapi'gia**.

Tenh: = but made the comment that a person of the kwandua hawk moiety would use only mytũa gwaja (tail feathers of the curassow); whereas one of the mytũa curassow moiety would use feathers of the kanindea (macaw), mytũa (curassow), kwandua (hawk).

Am: =.

Uru: =.

ta'akwarama *s.* long black (cachimbo) fish; according to belief children were hit on the stomach with this fish to keep them from being big-stomached. *See:* **pira**.

Tenh: said it was the same as the ini'ã fish.

ta'akwarate'ia ***(Tenh)*** *s.* reed used for arrows; the reed has a small hole: nhyvynhatea. *See:* **-yvỹi**. *Alt:* **ta'akwatigũhũa**.

ta'akwa'riu'viuhua *s.* reed that has thorns.

Tenh: didn't know.

ta'akwatiĝuhũa *s.* hard tabocal reed used to make the ta'akwara spear. *Alt:* **ta'akwarate'ia**.

Tenh: said it was a very wide ta'akwara.

-tagwa //occ w caus: -mbotagwa as a vt; or occ w r-ehe as a d(?)//. *vt.* actions of bad intent: play with a child or another, wrestle around, e.g., the jaguar and anteater wrestled to see who was the strongest; play a joke with or on someone; accost sexually. **Kiro ji ruri nde mbotagwavo.** Now I come to accost you. (Said by one with occult powers to a girl who has reached puberty.) **Onhi'ĩtagwa po ga nde ve.** He joked with (or played a joke on) you sg. **g̃ambotagwahava ~ g̃ambotagwava** their nickname, i.e., the first name given to a child and a name that was considered ugly; this name was not called out because the snake temopirytya would come *See:* **-'avyky, -gwa'rai, -meno, -nharũive, ranuhũ**. *Alt:* **-porombotagwa**.

Tenh: =. **Ombotagwatagwa tayri'g̃a herekovo.** The children played badly with it having it. (Said of children that grab an animal and throw it back and forth at each other.)

tagwato'ia //tagwato'ia ~ tag̃wato'ia//. *s.* small hawk, the feathers of which were formerly worn in the ear lobes and used on the ta'akwara spear. *See:* **kwandua**. *Alt:* **tag̃watoĝwa'ngia, tag̃watohu'ndia**.

Tenh: preferred togweto'ia, saying it was a kind of hawk that sings the same as its name; information about use of feathers was not gathered.

tag̃apirurua *s.* small, almost red, bird with long red legs whose song sounds like a spring that is running down. *See:* **gwyra**.

Tenh: preferred tag̃apirerea and said it had a red head and likes the oxicuru fruit.

tag̃waranhuhũa *s.* white taoca ant with a hard bite that lives with the taiporopia ant. *See:* **yha**. *Alt:* **tagwato'ia**.

Tenh: didn't know.

tag̃watoĝwa'ngi *s.* small red hawk. *Alt:* **tagwato'ia**.

Tenh: didn't know.

tag̃watohu'ndia *s.* small black hawk. *Alt:* **tagwato'ia**.

Tenh: didn't know.

tai- morpheme on terms for ant. *Alt:* **yha**.

ta-…-i and ta-…-yme *m1…m2. Alt:* **t-…-i and t-**

…-yme.

taipogwa *s.* type of branching vine used to tie the thatch onto the house posts and, when the bark is removed and the core cut in strips, it is used to weave (yrua) baskets; similar to yhypoa.
Tenh: = said it was a type of cipó vine that has knots; the type of cipó that Tandavuhua used for a belt and is very pretty.

taipopiuvuhua *s.* small black (formiga de fogo) ant whose nest is in a small hole in the ground. *See:* **yha**. *Alt:* **-popiuvuhu, taiporomombuga**.
Tenh: =.

taiporomombuga *s.* red formiga de fogo ant that lives in the ground. *See:* **yha**. *Alt:* **taipopiuvuhua**.
Tenh: = the ant likes the Brazil nut.

taiporopia *s.* red taoca ant that lives in a hole in wood with the tagwaranhuhũa ant. *See:* **yha**.
Tenh: =.
Am: =.

tairyvuhua *s.* small black aracapuri fish that lives in holes in the ground under water. *See:* **pira**. *Alt:* **-tyv**.
Tenh: a type of piava fish.

taitetua *s.* wild pig; according to belief this pig can change people into an apparition or other animal when people run around in their midst. *Alt:* **tajahua**.
Tenh: =.
K: =.
Am: =.
Uru: =.

tajagwajuhua ***(Tenh)*** *s.* domesticated pig. *See:* **mbiarirevuhua**. *Alt:* **tajahua**.
K: preferred tajagwaja.
Am: preferred tajahua'javuhuva'ea; also gave javakaja; said the teeth of this pig are used for men's itanhangwera necklaces.

tajahua *s.* big wild queixada pigs that run in herds. *See:* **mbiarirevuhua**. *Alt:* **taitetua, tajagwajuhua**.
Tenh: =.
Am: =.
Uru: =.

tajahuka'atigã *s.* white leaf reportedly used as a medicine for fever and to help women's menstrual periods pass. *See:* **mohagã**. *Alt:* **tajahua**.
Tenh: didn't know, thought only of the katigã (strong smell) of pigs.

tajahupohagã *s.* a vine whose juice mixed with water is reportedly used as a medicine for fever, snake bites, toothaches. *See:* **mohagã, yhypoa**. *Alt:* **tajahua**.
Tenh: didn't know, suggested food pigs eat in jungle.

tajupagwera ***(Am)*** *s.* temporary small housing = tapyja xu'ĩva'ea (house small thing).

takh *ono.* hitting, snapping, or tapping sound, e.g., pigs snapping their teeth, birds landing on a branch. **"Ẽwa'gwa! Takh!" e po ua hakauhũa rehe.** "Cry, cry! Tik!" (was the sound the bird made) coming (as it landed) on the big dry branch. *See:* **-nupã, -povotig, tei**. *Alt:* **tango'ã**.
Tenh: = a sound like the seringueira fruit makes when it pops.
K: = tak.

takupera'nda *s.* pajurá fruit that looks like a mango; also called: yhyrerojivyhava and yka'gwyruhua because when it falls the rivers rise.
Tenh: = did not mention the other terms listed above, said it was a big roundish oval fruit with lots of pulp even though it has a big seed, has hard shell.

takupeva ***(Uru)*** *s.* basin; also gave takuipeva (nhaembeva basin).

takwãi ***(Am)*** *s.* vocative for calling a son, brother, nephew, BrDaSo, SiSoSo. **Herejo, takwãi.** Come here, son. *Alt:* **kwãi**.

takwanhambapira ***(Am)*** *s.* fish with puckered mouth.

-takware ***(Tenh)*** *d.* emergence of the corn cob or bunch of bananas from the plant. *See:* **-potyr**.

takwaxia ***(Am) (Uru)*** *s.* caba brabo wasp. *See:* **ka'aja'ria**.

tamandua'ia *s.* small lazy anteater, reddish in color, that lives in trees; according to belief when a person sees this animal he will die soon afterwards (preguiça sloth?). *Alt:* **tamanduapeva**.
Tenh: = commented that when it is fairly black someone will be sick; when it is reddish, the one who sees it will soon kill someone; they are very small, about a foot in length, cover their faces with their hands, have sharp nails, their nose is not long as the tamaduapeva anteater's nose.
K: =.

tamanduapeva *s.* black and white striped anteater with red hair on chest and a long beak, lives in a hole in wood. *Alt:* **tamandua'ia**.
Tenh: =.
K: =.

tambakukwara ***(Tenh)*** *s.* lizard. *See:* **tarauhua, tara'ia**.

-ta'mbe *d.* soft, pliable, springy, e.g., a bed, rotten wood, paper that bends, flesh of a fat person. *Alt:* **-pyu**.
Tenh: =.

tambiruru'ia ***(Am)*** *s.* black monkey. *See:* **a'ya**.

tamburuja'ia *s.* sweet oblong green bacuri fruit that grows on a big tree. *Alt:* **tamburupepira**.
Tenh: = like the eretatagyvauhua fruit.

tamburupepira *s.* slender tree with green fruit at the base of the leaf on the end of its red bloom which gives the appearance of the cashew; the juice of the bark of this tree is reportedly used as medicine for mouth sores when mixed with human milk. *Alt:* **tamburuja'ia**.
Tenh: didn't know.

tamburutua *s.* call of the pinhuha'mbia bat. *See:* **andyra**.
Tenh: didn't know.

tambutua ***(Tenh)*** //~ tambutuga//. *s.* plant that grows in old fields, the round and black potato of which is called ipũa, good boiled; also can make beads out of it.

Tandavuhua //also Ypiarambyra'ga//. *s.* name of a legendary character with supernatural power; the kwanduhua hawk's wings are white and these are called itandavuhua.
Tenh: = a legendary character with supernatural power also known as Ypiarymbyra'ga; Tandavuhua and Anhagapĩa are relatives and both live in trees that bulge out; those with occult powers can see them; Tandavuhua is just like people, is not an anhaga spirit; in conjunction with this name gave the names of other legendary characters: Pejogwauhua, Mbaira (Mbahira), Anhagapi'roguhua.

tangarauhua *s.* big red tangará bird something like a parakeet.
Tenh: = said it was the size of a tinamou or like a marreca do mato duck, has white eyes, red beak and legs, makes the sound prrr prrr, has occult powers.

tango'ama *s.* alighting, e.g., bird on a limb.
Tenh: preferred tango'ã (or nago'ã).

tanguru'via *s.* gravel, small pebbles.

-ta'nhagã //occ w caus and aug: -mota'nhaguhũ//. *vt.* have an acid stomach or heartburn. *See:* **-py'aukai**.
Tenh: didn't know.

tanha'yviriana *s.* black and white striped fish with flat head. *See:* **pira**.
Tenh: = and said it has two stripes on each side, fat stomach, lives in hole under water.

tanimbuga *s.* white coals of a fire. *See:* **-atapynha**.
Tenh: the coals are dead, just ashes.
Am: =.
Uru: preferred tanimbukuhua. **Hakuvahi tanimbukuhua.** The coals are hot.

-tapakura *s.* bracelets made of yvahua tucumã tree seeds or bird bones or snail shells and worn on wrists and below the knees on men when dancing, whereas two or three victims' teeth were used on necklaces for women. *See:* **agwahia, -aingwera, gwyraka'ngia, mbo'yra, nhuha'mbia, -poapyku'ja teikwarata'ĩa**. *Alt:* **tapakurakura**.
Tenh: = said it was the same as gwyraka'ngia.
Uru: = said this term referred to feather bands; tapakarava ~ topokarava are bead bands worn on the arms.

tapakurakura *s.* small green edible frog. *Alt:* **-tapakura, kururua**.
Tenh: = makes the sound: kurakura.

tapakwara *s.* fishing arrow that has a tip with two or more barbs made out of nails. *See:* **piraupiara**. *Alt:* **tapakwariovai'ia**.
Tenh: = saying they used three barbs.
Uru: = mentioned only two barbs.

tapakwariovai'ia *s.* fishing arrow with 2 barbs; blue bird with long beak. *See:* **u'yva**.
Tenh: mentioned only the fishing arrow with 2 barbs.

tapanhuhuna *s.* people who are very dark-skinned or black, including those of the black race. *Alt:* **-piryvytun, -tigã**.

tapekwa'ia *s.* macucu tinamou the size of a chicken with white front and reddish-brown spotted back. *See:* **inambua**.
Tenh: didn't know.

tapena ***(Tenh)*** *s. Alt:* **topena**.

tapera ***(Am)*** *s.* field. **Ore ruri tapera pe. Tapera, oro'e ore roça pe, tapera.** We excl came to the field. Field, we excl say about the field, field. *See:* **kohoa**.
Uru: = and referred to kohoa.

tapere'ã *s.* large lizard. *See:* **teju-**.
Tenh: gave instead the term apere'ã and said it was like an agouti without a tail.
Am: preferred tapere'amuhũ and said it was ipepova'ea (a thing with wings).

tapere'ia *s.* small black urubuzinho bird that looks like a vulture and lays its eggs in holes underground. *See:* **huruvua**.
Tenh: preferred tapera'ia and described it as above, saying as well that it has a white front, black back, and that it lived in the meadows.

tapi'a ***(Uru)*** *s.* monkey. *See:* **ka'ia**.

tapia'ia ***(Am)*** *s.* black ant. *See:* **toka'ngyra, tuka'ndyra**.

tapigwajuhua ***(Am)*** *s.* cow, bull. **Tapigwajuhua arimo ga jiupiri oina…ga renonhana ga rerogwovo.** Onto the bull he climbed sitting… (it) ran with him taking him. *See:* **yuranuhũa**.

tapihã //~ tapiahã//. *s.* boy, son (vocative). *Alt:* **-apiahama, tapihama**.

tapihama //~ tapiahama//. *s. Alt:* **-apiahama, tapihã**.

tapi'ira *s.* tapir. *Alt:* **tapi'ira pohaĝuhũa**.

Tenh: = and commented that this animal has mbiripitiuhua lice that the tapiky'gwara bird eats from off it. The tapir makes a sound like this bird and the bird hearing it, comes and eats the lice while the tapir lies down.

K: =.

Am: preferred tapira; said the jatevukuhua tick is the tapi'irareheva'ea (thing on the tapir) or tapi'ira ikyva (tapir's lice). **Oho ahe tapi'ira jukavo ua.** The person went, killing the tapir, coming.

Uru: = and called the barreiro (place where they eat) maxingava.

tapi'ira pohaĝuhua *s.* fruit that looks like the papaya and that the tapir eats when he is sick.

Tenh: said it was the type of wood the tapir eats.

tapikay'va *s.* small red bitter fruit that grows on a bush and that the monkeys eat.

Tenh: didn't know.

tapiky'gwara *s.* large black caracaraí bird with red beak that likes the tapir and eats the ticks off them; according to belief this bird has occult powers.

Tenh: = and said the ticks are called mbiripitiuhua.

tapivara *s.* capivara, a large rodent. *Alt:* **tapi'ira**.

Tenh: = commented the large variety get as big as a tapir, have feet like the tapir, they like the river, have very long hair, are very wild; the smaller variety are the size of a wild pig and look like one, have shorter hair and like the river also; said they do not eat them although the Brazilians do.

Am: = commented that women's -aingwera necklaces are made of this animal's teeth and said of her necklace: itapivarama (itapigwarama).

Uru: = and said that its teeth were red on the edges (Iĝwaĝahim (h)ahanha.) and that they use -eraitya wax for holding the teeth together (Ore imbojari heraitya.) He said the tapivara eat juahava (grass). When they are hunting and are hungry and kill a tapir the women are left far behind, not near, because their (women's?) necklaces = things for her (Irupe hẽa rejari, ira'agwe não, ĝapo'yra = hẽa rupiara.).

tapi'viuhua ***(Am)*** *s.* ant. *See:* **taiporopia**.

tapurupurũa *s.* small yellow-brown wasp whose nest is like a long termite nest in which the wasps make a noise that can be heard from afar. *See:* **kava**.

Tenh: = and said they act like they are asleep when a person passes them, then they make this noise like their name.

tapyikaĝa *s.* peixe cachorro fish, the former old name of which is ĝwetiĝa.

tapy'yitiĝa //also itapy'yive'ga//. *s.* white man, other than Indian. *Alt:* **tapy'ynha**.

Tenh: =.

tapy'ynha *s.* white man. *Alt:* **tapy'yitiĝa**.

Tenh: =.

K: =.

Am: =.

Uru: =.

tapy'ynhapira *s.* cloth. *See:* **-etovapya, -meno'ngi**.

Tenh: =.

Am: = and also gave tapy'ynhambira and tapyimbira.

Uru: =.

tapy'ynhapy'gwa *s.* oxicuru fruit.

Tenh: = commenting it was a fruit which comes out in the summer and fall.

tara'ia *s.* small gray lizard; babies are shown this and, according to belief, if the lizard sticks out its tongue as if to say, "I'm better than you," then the baby can say, "No, I'm better than you.". *See:* **teju-**. *Alt:* **tarauhua**.

Tenh: = the type of lizard that is around houses, also called tambakukwara.

Am: not clear if lizard was meant: **Oja'rojaroggã ga imohina…tara'i pe.** He repeatedly removed or ladled out (the food) setting it up…for the lizard (?).

taraka'ja *s.* tracajá river turtle.

Tenh: = and remarked: the taraka'ja ihendava (the time of the turtle's coming out) is the term used of the first rain at the end of the summer when the turtles come out and lay their eggs.

taraku'a *s.* black ant that comes into dwellings; they build their termite-type houses on a small tree called taraku'apytera. *Alt:* **taraperapemuhũa, yha**.

Tenh: =.

taraku'apytera *s.* small tree with large leaves that are reportedly used as a medicine for fevers as a bath or drink; the taraku'a ant likes to live in this tree. *See:* **yvyjupirokyra, mohaĝa**.

Tenh: = remarked that this tree grows in the middle of the ants' nest and that the leaves are medicine for the stomach.

tarapemuhũa ***(Uru)*** //also tarapenuhũa//. *s.* bird with a split tail (topena hawk?).

taraperapemuhũa *s.* ant that has thorns on its

back. *See:* **yha**. *Alt:* **taraku'a**.

Tenh: = remarked that the thorns were on the head of this ant; also said that when a gun doesn't fire well, one is to rub this ant that's been boiled in water on the end of the gun barrel and the gun will fire really well and kill a lot.

tarapua ***(K)*** *s.* type of cacau fruit (?).

tarara *ono.* dropping or skidding sound, e.g., noise made when hurriedly descending a tree. *See:* **-hir**.

Tenh: thought of the sound of tearing paper.

-tararag *vi.* split, rip apart, tear. *See:* **-aygwe'rog, -jar, -torog, -yvi'rog**.

Tenh: =.

Usage: //occ w caus: -mbotararag//.

— *vt.* cause to split, rip apart, tear. **A'ero reki erembotarara ejurua.** For this reason when it is all said and done you will cause your sg mouth to tear. **Ereki ombotarararara opũapẽa pyvõ.** Because (he) caused it to tear with his fingernails.

Tenh: =.

Am: =.

-ta'rauhu ***(Am)*** *d(?).* poorly, badly. **Omombe'uta'rauhu ga. = Omombe'u'ã ga.** He told it badly. = He told it not properly (or half-way told it?). **Akwerata'rauhu ji. = Ndakwerakatui ji. = -kweratiruahũ** I recovered partly. = I did not recover well. = recover badly **Gwereko katu hete ga ga. = Ndogwerekota'rauhui ga.** He was really with (took care of) him well. = He did not take care of him partially. *Alt:* **-te'var**.

tarauhua *s.* calango lizard. *See:* **tambakukwara, teju-**. *Alt:* **tambakukwara, tara'ia**.

Tenh: = big ugly lizard that hangs upside down on trees on the river bank; it is a big tambakukwara.

taravea *s.* large blue ararinha macaw with black beak and black-striped white face. *See:* **kary'ria**.

Tenh: = and added that this was the branch of the hawk moiety to which the Tenharim belonged; remarked that it takes the taravea a long time to become ikã (strong) while the mytũa curassow, as soon as they hatch out, right away they walk and eat their food and grow quickly. When asked if the taravea macaw was blue, he, evidently thinking that the reference was to the members of the macaw moiety, replied they were white, going on to say that his mytunagwera (members of the mytũa curassow moiety) were ipiryvytũve'gã (brown-skinned persons).

Am: preferred taraveuhua whose call is hẽhẽhẽ, see ajuru'ia.

tarema ***(Am)*** *s.* ant. *See:* **taiporopia**.

tare'yra ***(Am) (Uru)*** //~ tara'yra//. *s.* fish with many teeth.

tatĩtaperuja *s.* small black bird that, according to belief, is like people and has occult powers by which it turns into the anhagãpupuruhua and anha'ngiuhua spirits; it supposedly appears in pairs: one tall and one short; is known as the chief of the wild pig. *See:* **gwa'ia**.

Tenh: gave instead totitãperuera (?).

tatua *s.* 1) potato with bright purple pulp. *See:* **kara'ia**.

Tenh: = also gave tatu'ia.

2) armadillo.

Tenh: = also gave for small armadillo taturaru'ia.

Am: =.

Uru: = and called the shell of a tatua: japeitavuhua (see -ape).

tatukira *s.* small white maruim branco insect that has a fierce bite. *See:* **hene'mbia, i'ia**.

Tenh: said it was a mosquito; others said this was a Brazilian word (tatuquira) and that they called it arepi'ia.

tatukwauhũa *s.* large white edible fungus that grows on wood. *See:* **yvepoa**.

Tenh: didn't know.

taturaru'ia ***(Tenh)*** *s.* small armadillo. *Alt:* **tatua**.

tatutiga ***(Tenh)*** *s.* white potato. *See:* **kara'ia**.

-tav *sm. Alt:* **-av**.

tava'ria ***(Tenh)*** *s.* homemade canoe.

tavijara *s.* cobra cega snake.

Tenh: no, said it was a chief; store owner (stating he is with a lot of goods: Gaha imbate.) (see -uvihava).

Uru: no, said it was a chief.

tavuhua ***(Tenh)*** *s.* big louse. *See:* **-kyva, poti'ngia**.

-tavukar *vi.* war, fight on a big scale. **Otavuka anhagã.** The spirits war, e.g., high winds or tornado-type affair where monkeys, birds, etc. are carried off and dropped; throwing of rocks by the Jirureuhua jungle people **Gã nduri otavuka gã pe herua kotya rerupa. Ypyhajive xanhimomboa'javo xakotirũa'javo gã. Garamo pe ndekotehei ore rehe? Ore penemiaporatyvi ore.** [HP: Strange forms ending in vo; and possibly should be xanhimombora'ja.] They came warring with them bringing to the side bringing all. In the morning let us incl go out (?) again, let us fight them again. Why in the world are you pl being against us excl for no reason? We excl (are) in error by you pl (?). *See:* **-apiti, -kotirũa,**

-pyhyg, -ytav.

Tenh: = when people go to the village to kill many; big scale war like the non-Indians do. **Otavuka ẽga ojohupe. = Ojoapitipiti.** They warred with each other. = They killed repeatedly each other on a big scale.

Am: = talked of wars between humans wanting things, the wars with non-Indians. **Oro otavuka ore ve tapy'ynha'ẽga…ore moka'nhyma… onhana otavuka ore moka'nhyma… nahemboukwavi.** And the non-Indians warred against us excl…causing us excl to be finished off…running fighting causing us to be finished off…not letting people appear or exist. **tavukara'ẽga** warriors; the name by which the Amundava call the Uru-eu-wau-wau.

Uru: =.

Tavukara'ẽga *s.* name by which the Amundava call the Uru-eu-wau-wau. *See:* **Imby'ẽga, Pindotybm, Pindotyva'ẽga, Vovo'ẽga**.

Am: =. **Oro ore, Tavukara'ẽga, Pindotyva'ẽga, oro'e ore ẽga pe…Pindotybm** And we excl (Amundava say), fighting ones, ones from the place of the palm trees, we excl say about them (the Uru-eu-wau-wau)…place of the palm trees (?)

Uru: oretavukara'ẽga (the fighters of us).

-taxĩ ***(Uru)*** //occ w caus: -motaxĩ//. *vt.* smoke tobacco.

Am: =. **ẽgajurua taxingava** their mouths' smoking thing, i.e., cigarette *Alt:* **-atatiẽga**.

tay'a ***(Uru)*** *s.* small enamel bowl.

tayrapi'ok ***(Am)*** *s.* jungle fruit.

tayrema ***(Am)*** *s.* ant.

tay'via *s.* small brownish-colored ant.

tay'yta'ngia ***(K)*** *s.* ant.

-tay'yva ***(Tenh)*** //itay'yva ~ tay'uva//. *s.* fishing arrow with one nail as it's beak.

te *part.* intensifier (eagerness, willingness, determinacy). **Aerẽ xahojate te a'ero.** Afterwards let us incl just intensely go then! *See:* **-a'ngi, -a'uv, avuji, -haha**. *Alt:* **po…te, -tepotar**.

Tenh: =.

Am: =. **Avo te ga hoi.** Really here he went, i.e., this (definitely?) is the place where he went. **Ndogwerekoa'javi te ipajive'ẽga. Ahe manoi.** There are really not any more ones with occult powers. They died. **Nonhani te.** (They) really do not run. **Oro ore rekoi ẽga rehe te.** And we excl are being on them really, i.e., we like them really (especially?). **Oro ẽga ndae'yi te aẽwamo.** And they are not really many these days.

te- *m1*. *Alt:* **t-**.

-te //occ w caus: -mbote//. *vt.* make to become other than, change or turn into, e.g., change people into animals or apparitions and vice versa. **Ombotembote'ihu ga. or Ombotembote'iuhu ga onhi'iẽga.** He in a big way keeps changing his mind. or He says he's going, then not going, then going, then not going. (or He changes his talk.) *See:* **-a'aẽ, -a'a'vog, -amo, -'gwaruhuji, -jyi, -kwepyg, -pyr, -py'rohava, -rev, -uv**. *Alt:* **-tepotar, -teuhu (-te'varuhu)**.

Tenh: =. **for the expression: Ombotembote'iuhu (as above), he gave Omboatauhu ga onhi'iẽga.** He keeps changing his mind, saying I'm going there and doesn't go. **Ombotekwaha ga.** He knows how to make them change, i.e, at a mbotava party the chief knows how to make them change into good clothes, comb their hair, honoring them. **Ombote ete ẽga ga.** He really caused them (the Jahui) to be like (the Tenharim). **Ombotembote'iuhu ga japovo.** He makes in a big way a picture just like this fruit, i.e., the picture really looks like the fruit. **Ji mbote ẽgate'varuhua pyvõ.** (They) changed me (to the worse) with their badness. **Imbotepyra tajahua, ita** A rock that has been changed into a pig (by one with occult powers).

Usage: 1 //occ w caus and refl and caus: -monhimbote//.

— *vt.* create people out of things, e.g., white people from the nhumbitauhua tree, black people from kupi'ahua black termite.

Usage: 2 //occ w refl and caus and aug: -nhimbotehu//.

— *vi.* change consistency, e.g., rot. **Po a'i te onhimbotehu a'ero.** Because (the fish) will probably rot then. **nhimbotepyra** that which has changed into something else, e.g., when a woman has her period and plays in the water she becomes a porpoise, or a person goes hunting with the smell of pigs around him and the pigs throw their skin on him and he becomes a pig

Usage: 3 //occ w recipr and caus: -nhombote// *(Tenh)*.

— *vi.* cause each other to be something else. **Onhombote ẽga ojogwehe.** They cause each other (to drink and become drunk) being with each other.

tẽ *ono.* humming sound made by mosquitoes.

teapyambaipe [HP: Possibly a contraction of teapyambava + ipe 'at'.]. *s.* end of the path or the meeting of paths at an intersection where the women ran out to dance during the jirovia. *See:* **-ahyg, viara**.

Tenh: didn't know, thought of peheapyambava a path that a person goes on to meet visitors.

te'e *interj.* I do not know. (said in reply to a question). *See:* **-kwahav**.

Tenh: didn't know, preferred ma te!

tegwete ***(Tenh)*** *part. Alt:* **teuhu**.

tehe *asp.* lack of a good reason; lack of desired effect; lack of the proper or expected accompanying circumstances, e.g., in vain. **Nhiyvõ tehe ĝa. A'ereki ndoki jitehe ji pype.** They shot me in vain. Because the arrows didn't enter into me. **Japekwe tehe pemombo.** Worthless skins throw away (you pl). *See:* **novĩa**.

Tenh: =.

K: =.

Am: =. **Opyta (or Opyta'i) tehe ga. whereas: Opyta ga avuirama.** He stayed a short time. whereas: He stayed a long time. **Onhi'ĩ tehe hẽa…ndaykai.** She spoke for no good reason… I was not affected (didn't take it to heart). **Ymya ore ndorojukai jakarea. Orohepia tehe ore.** For a long time we excl do not kill alligators. We excl look at them (or see them) for nothing.

Uru: =. **Ohi ga, ika tehe ga.** He fell, he broke it for no reason. [HP: ika sounds right for 'it broke' although I don't see it listed as a d. No reason for ga unless it was ga hugwi 'from him'. For 'he broke it' I'd expect oka.] **Ndohotehei ga. Koxihĩ ga hepiagi.** He doesn't go for nothing. Quickly he sees (game and kills it). **Gaha gweru tehe ji ve.** He emph brought it for nothing to me, i.e., he did not charge me for it.

Usage: 1 //occ w caus: -mbotehe//.

— *vt(?) s(?).* cause to be in vain; an in-law. **Ambotehehu ga hugwi.** (He) is not a blood relative (and has nothing to do with him). **yvya mbotehe** land that a person does not recognize (doesn't belong to him?) *See:* **-nenhimembyra**.

Tenh: = given the expression: yvya mbotehe, he replied that it was only red clay implying it was not worth anything.

Usage: 2 //occ w caus, redupl plus -ite: -mbotehetehеite//.

— *vt.* cause to be for nothing, different (or not recognizable?). **-mbotehetehеite** Impossible! It can't be! (Said registering surprise at what it was?) **Ombotehetehеite ĝa ea. Kiro heruri imombe'gwovo ĝanhi'ingwera.** They say a lot of (different, worthless?) things. Now (they) bring it, telling their past talk (message?).

Tenh: =. **Tepenhi'iĝi ahyahi ga pe. Ombotehe ĝa a.** Don't (you pl) talk so loudly to him. They cause him to be at odds (?) (talking so loudly), i.e., it's too much noise for him.

tehe *asp.* only, alone. **Ji tehe aho jate te.** Only I'm really going. *See:* **-ate**.

Tenh: = can be jate.

Uru: =. **Ga tehe imbuhuruka ji ve.** Only he caused it to be brought to me.

tei *ono.* click, peck, tap. **Tei, tei, tei. A'ea tehe ojiapo orondu.** Tap, tap, tap. That only (the beads) were making themselves, as was said. **Kiro garu'yva gatimo. "Tei, tei, tei," e te ga imombopoa jipo pe.** Now his nose became his arrow. "Peck, peck, peck," he went, throwing (the fish) into my hand.

Tenh: remarked it was the sound of throwing rocks.

tei *s.* many.

te-…-i *m1…m2. Alt:* **t-…-i**.

teikwarata'ĩa *s.* large tree whose seeds are reportedly good for stomach aches when shaved and mixed with human milk; when drilled through the middle and strung, they are bracelets for children and for men who formerly wore them on their arms and legs when they danced. *See:* **mohaĝa, tapakura**. *Alt:* **itã**.

Tenh: remarked they were beads of small hard fruit.

Teikwaryngu'a *sh.* 1) name of Indians who, according to legend, when they see someone coming, blow their flutes and enter into the houseposts; relatives of the Parintintin. *See:* **Kagwahiva, Kyjukwera'ĝa**.

Tenh: didn't seem to know, remarked about making a hole.

2) large black fruit that grows on a tall tree. *Alt:* **yngu'a**.

teju- //teju ~ tenhu//. *pref.* morpheme prefixing terms used for lizards. *See:* **ambereva, tapere'ã, tara'ia, tarauhua**. *Alt:* **itenhuĝweti'ngia, teju'ia, tejuhua, tenhukikiuhũa, tenhupiraĝuhũa**.

tejuhua *s.* chameleon.

Tenh: =.

teju'ia *s.* small green lizard that frequents houses.

Tenh: =.

K: =.

Am: =.

Uru: =.

tejupava *s.* empty house, occupants having gone away (possibly only temporarily). *See:* **-apyja**.

Tenh: said it was a cemetery, burying grounds.

Am: said it is a temporary small shelter, tapyi pe, where the women stay while the men go hunting (mbiara jukavo ku'e pe).

tekwatea *s.* undomesticated wild animal or bird. *See:*

-enymbava.

temopirytya *s.* small harmless snake either red or black in color, also called surradeira mbojovyuhua. According to legend, this snake does not like people to call others by the name they were given when first born. If it hears that name called, it will coil around the person calling it, then leave, bite the nhumbitahy'mbyva tree and with the blood-red juice on its mouth will tell a snake that does bite that it bit an Indian, and the snake will believe it. It was this same harmless snake that tried to carry the fire of the vultures across the river and failed. *See:* **mboja, -tagwa**.

Tenh: said he didn't know and immediately said that the skin a snake leaves when shedding is ipiruera.

ten *ono.* tinny sound made when biting something hard. **Ijy mbejua. Po ahe ndohu'ui te. "Ten," e te.** The manioc cake was tough. He really couldn't bite it. "Pring," it went as he bit. *See:* **-hu'u**.

Tenh: = said it was the sound of a hammer hitting a nail.

tenagwe ***(Tenh)*** *ono(?).* vanish. *See:* **-hin**.

Tenharim *s.* Brazilian term given to the Kagwahiva group who live in the Marmelos River and Igarapé Preto areas. Members of the Kagwahiva groups are the Tenharim, Parintintin, Diarroi, Juma, Karipuna, Amundava, and Uru-eu-wau-wau. The Tenharim say that those of the Tenharim who live in the Marmelos River area are of Ariyvi's descendants for the most part. Those Tenharim who live at Igarapé Preto are Ariy'vi's brother's descendants (Esmirina's grandfather's descendants). The Tenharim consider that those at the Marmelos River and Igarapé Preto areas and the Parintintin have the same ancestors (-emboypya) but say that the Parintintin are really separate. The Tenharim say that the Diarroi are mixed with the Tenharim as well as the Karipuna (Gilberto's father's descendants) but that the Uru-eu-wau-wau and Amundava (and Juma?) are different: they sing differently and sing bad things, whereas only Antônio Tenharim at the Marmelos River area sings bad things.

tenhukikĩuhũa *s.* reportedly poisonous grey osga lizard with black square-type markings similar to that of a snake, has hand-like feet with suction cups, detachable tail. *Alt:* **teju-**.

Tenh: = said it has white eyes and is more dangerous than a snake.

tenhupirağuhũa *s.* lizard with short smooth tail that lives in the water. *Alt:* **teju-**.

Tenh: said it is red and does not live in the water.

te'oi'ĩa *s.* long pronged stick for removing fruit from trees.

Tenh: =.

teoteo'ĩa *s.* smallish gray hawk with darker gray wings, the female has bright red eyes and the male green eyes. *See:* **kwandua**.

Tenh: =.

-tepotar //occ w caus: -mbotepotar//. *d.* have the will or desire to do, not lazy; many times has an evil connotation. **Nhimbotepota ji ga rehe.** I want to be with him and be happy. **Nhimbotepota ji ga rehe garemimbotara japoa.** I want to be with him doing the thing he likes. **Nhimbotepota ji ganhi'iğa rehe.** I want to talk to him. **Nhimbotepota ji ga rehe novĩa ga jukapotavo.** I want to be with him in vain wanting to kill him. **Imbotepota ga ga rehe.** He wants to be with him (to kill him). **Nimbotepotari ga.** He doesn't want to do anything (just sleep). **Imbotepotare'ymuhũ'i.** Be with good health, e.g., when awaken one is feeling very good. [HP: Seems like it should be nimbotepotare'ymuhũi with the double negative, to have that meaning.] *See:* **-a'ngi, avuji, -royrõ, -u'um, -vevugwe**. *Alt:* **-te**.

Tenh: = sometimes: -mbatepota; and said that this generally means to kill someone. **Imbotepota (or Imbatepota) hete ga.** He is very willing to do things, i.e., he is not lazy. **Nimbotepotari ga. = Ivevugwe ga. = He'ouhũ ga.** He doesn't want to do it. = He is lazy. = He is weak, without animation.

tereviviandoguhua *s.* 1) red and white-striped jimborli [HP: jibóia?] snake that lives at the river's bottom and reportedly breaks into many pieces and swims away when disturbed. *See:* **mboja**.

2) big black bird.

Tenh: didn't know.

-tetirũa *d.* sick with a fever; according to custom the animal karugwaruhua and turtle eggs are not eaten by families with small children when they have fevers. *See:* **-'ar, karugwara**.

Tenh: =.

K: =.

Usage: 1 //occ w noun or verb plus -'iuhũ//.

— *d.* variety in kinds and sizes mixed together, in time and space. **mbatetetirũa'iuhũ** many things mixed together **Onhimongytetirũa'iuhũ.** Many people from everywhere were gathered together.

Tenh: =. **tetirũa'iuhũ** one day sick, one day not **Terenhi'ītetirũi ti ekovo.** Don't say (you sg) it incorrectly, i.e., all mixed up or add things.

Usage: 2 /occ w caus: -motetirũa//.

— *vt.* trick, tease, play with someone with bad intentions, harm or kill a person through curses. **Nahemotetirũi.** (He) does not trick a person, i.e., he is honest. *See:* **-andyi, -gwa'rai, -juka**.

Tenh: =. **Omotetirũa ga hẽa.** He tricked her (he jumped out of bushes and scared her). **Nahemotetirũi.** (The potatoes) will not make a person sick, i.e., they are good. or He's telling you the truth, i.e., that the potatoes will not make you sick.

-tetirũapora'ĝa //occ w i- initial//. *s.* invalids.

Tenh: didn't know.

teuhu *part.* unable, impossible. **Teuhu ga po'ama.** He is unable to stand up. **Teuhu po hẽa.** She is too much, impossible, i.e., talks a lot, is disgraceful, shocking. **Teuhu po ĝanhi'īhava.** Their talking was impossible (because they were guilty). **Teuhu te ahe henonha mbatera ga pe.** It was quite impossible for him to bring the matter up to him (he'd given them as a present so he couldn't ask payment for them).

Tenh: = said teuhu hete = tegwete and preferred using tegwete. **Teuhu hete ipyhykava.** It really was impossible the taking, i.e., she was unable to hold more in her hands. **Teuhī ga rekoi nahã.** It is impossible his doing thusly, i.e., it is against standards. **Tomombe'uteuhuyme ti ĝa.** It's for them not to tell lies. **Tepehi'īteuhui ĝa pe. = Tepenhi'ītagwai ĝa pe.** Don't (you pl) talk uglily to them. = Don't talk disrespectfully to them.

Usage: 1 //occ w caus: -mboteuhu//.

— *vt.* slander, defame, ruin, shame or embarass someone, e.g., waste food and then lie about it so as to make accuser ashamed, a child cries much for no reason so that it makes the parents ashamed since other people will think they are hitting it.

Tenh: =. **Ndoakwahavi hẽa. Nhande mboteuhu.** She is rude (untaught, does not follow the accepted norms). (She) embarasses us incl.

Usage: 2 //occ w refl and caus: -nhimboteuhu//. *See:* **-a'uv, -jar, -mãĝ, -tagwa**.

— *vi.* deface or disgrace oneself. **Anhimboteuhu ji.** I'm so ashamed by my actions. **Onhimboteuhu ga imimirẽ mbatera.** He ruined his reputation after he stole the things.

-teuhu *asp.* many, much. **tyapirateuhu** large amount of honey *See:* **-e'yi**.

-te'var //gen occ w aug: -te'varuhu//. *d.* ugly in appearance or character. **Koro reki ĝa oko oyrerupyte'varuhuavo.** In the end their dancing was terrible. **Oapote'varuhu.** (He) did bad, i.e., made curses. **Ga'akaĝa ite'varuhu.** His head was bad, i.e., he could not think clearly, was confused. *See:* **-gwev, -katu, -ma'ngo(g?), mbipe, -te, -tirũa**.

Tenh: =. **Oa'ãte'varuhu.** (He) imitated badly. **Hẽarova te'varuhu.** Her face is ugly. (context: She eats fish eggs and has pimples all over her face…needs to wash face with leaves of the tororoca and get rid of the pimples.) **Omote'varuhu.** (He) causes ugliness, i.e, gets spots or dirt on clothes.

Am: = but prefer: -mbevodn; also use -ta'rauhu. **Omombevodn ga pira.** He ruined the fish **Omombe'uta'rauhu. = Omombe'u'ã.** (He) told it badly. = (He) told it badly (incompletely?).

Uru: = prefer: -mbevodn. **Imbevopabm = ite'vapabm; Ahe mbopivĩ ite'varuhuva'ea.** All ugly (speaking of fruit spoiling on the ground); An ugly thing makes one sick, queasy.

tevirorea *s.* many-holed flute made out of a thin white reed which is hollowed out by burning with fire; water put in the flute while playing makes it sound good. *See:* **jiru'a, tororẽ**.

Tenh: = and commented it was about a foot long.

tevituarana *s.* wasp whose big house looks like a large pancake. *See:* **kava**.

Tenh: = and commented the Portugese name is caba beiju.

ti *part.* future. *See:* **-eaji'i, eako'ẽ, koiramehe**.

Tenh: =.

Am: preferred xi.

Uru: preferred xi.

ti *ono.* call of the tinamou. *See:* **kwarã**.

ti- *p2.* we inclusive. *See:* **a-, xa**.

Tenh: =.

Am: preferred xi-.

-tĩ *vt.* tie or hang a hammock unless otherwise stated. *See:* **-kwar**. *Alt:* **-'apytĩ**.

Tenh: =.

Am: preferred -xĩ.

Uru: preferred -xĩ.

t-…-i and t-…-yme *m1…m2.* The Mode of negative desired action is a prefix with the form of t- before vowels and ta- before consonants. The form te- occurs before second person plural. The forms in first person plural inclusive are the prefix ti- for transitive verbs and xa- for intransitive verbs. The suffix form for second person singular and plural is -i. The suffix form

for the other persons is -yme. *See:* **nd-**.
Tenh: =.
K: =. **Tajiapoyme ju(hu)a rehe.** It's not for me to scratch my hand on the sticker.
Am: = except 2nd person where the prefix nd- and the suffix -i are used for negative mode, not indicating whether it is the mode of negative desired action or a negative statement. **Nderepyhygi.** Don't (you sg) grab it. (or You sg did not grab it.) **Ndere'ui.** Don't (you sg) eat it. (or You sg did not eat it.) **Nderepomondoi.** Don't (you sg) put your hand (there). (or You sg did not put your hand (there).) **Ndapejovayvari ko xi, e'i.** Don't (you pl) (or You pl will not) fight with each other, (he?) said.
Uru: = except 2nd person where the prefix nd- and the suffix -i are used for negative mode, not indicating whether it is the mode of negative desired action or a negative statement.

ti'ã *s.* endearing term, e.g., deary, honey; used of spouses to one another, older women to younger women.
Tenh: didn't know.
Usage: //occ w caus: -moti'ã//.
— *vt.* nauseate, overdo, e.g., eat the same thing every day until it becomes nauseating. *Alt:* **-amati'ã**.
Tenh: no, said it was to make a mbejua pancake in the shape of a nose.

-tĩa *s.* pointed object, specifically: nose, beak, bow of canoe. *See:* **-ambapira, -apũa, -apyingwyry, -apynha, -apynhova'ĩa, -apytymahĩ**. *Alt:* **-atĩa, -ti'a'mbia, -timbevuhua**.
Tenh: =.
K: =.

tia'ia *s.* tiny black bird.

-ti'a'mbia *s.* narrow pointed nose, regarded as pretty. *Alt:* **-tĩa**.
Tenh: said the nose was not very pointed.

-tig //occ w caus: -mbotig//. *vt.* 1) snap, flip, thump, e.g., snap with a rubber band, flip with the fingers, thump with the knuckles or forefinger. *See:* **-pirig, -povotig, tikh, -tiririg, -titig**.
Tenh: didn't know.
Uru: =.
2) invitation to a woman for sexual intercourse as used by the Aheuhu Indians. *See:* **-'atyka, -kwai, -meno, -miranam, -ur**.
Tenh: didn't know.

tiĝ *s.* vocative nickname, e.g., Joe, Tom, Dick, Harry (fulano).

-tiĝ *d.* white. *See:* **-ĝwaĝ, -jukyry, -juv, -ky'a, -memeĝwaĝ, -ovy, -parav, -piryvytun, -roytiaĝ, tapanhuhuna, -umbyg, -un**. *Alt:* **-apitiĝa, -atiĝa, -kytiĝ**.
Tenh: =.
Am: preferred -xiĝ.
Uru: preferred -xiĝ.

-tihoĝa [HP: Maybe without the nasal?]. *s.* ura worm that appears in the flesh after being bitten by some type of mosquito or tick. *See:* **-evo'ia, ti'ũa**. *Alt:* **-ahoga**.
Tenh: thought of iti'utA.

-tihu'ĩve'ea *s.* small curica parakeet. *See:* **jurujuru'ia**.
Tenh: said it was a bird with a thick beak.

tihyi'ia *s.* small yellow bird. *See:* **gwyra**.
Tenh: didn't know.

ti'ia *s.* nephew (man's sister's boy), son-in-law. *See:* **kunhamembyra**.
Tenh: said that some of the Tenharim, probably from Igarapé Preto, called his father this, but he doesn't know anyone here that uses this word.

tikh *ono.* sound of stick breaking. **"Tikh!" Opepemba po hu'yva raka'e.** "Snap!" (the arrows went as) The arrows all broke a long time ago. *See:* **-ka, tiri**. *Alt:* **-tig, -povotig**.
Tenh: = and commented: Opẽ! (It broke!).

tiko *ono.* gulping, swallowing noise. **"Tiko, tiko, tiko," imondovo o'aja pype.** "Gulp, gulp, gulp," (the vultures swallowed) causing (the food) to go into their crops. *See:* **-kon**.
Tenh: didn't know.

-timbevuhua *s.* flat nose like a duck's.
Tenh: =.

timboa *s.* big poisonous vine which when crushed and put in pools kills the fish; the juice is white but upon contact with the water turns black; according to belief people with occult powers drank this juice to help them call down creatures from the heavens. *See:* **nharana, ya'ia, yhypoa**.
Tenh: =.
Uru: preferred ximbo.

timbokwe'ria *s.* old shack. *Alt:* **-kwer**.
Tenh: didn't know, thought of timbó that was smashed to put in water but left on the ground, it didn't rot, it was still there.

-timbuguhua //occ w o- or i- initial(?)//. *s.* dirt, dust. *Alt:* **itanimbukujuhua, yvatimbuguhua**.
Tenh: apparently use this word for dust; but gave otimbuguhua for manioc flour that doesn't have any lumps, just dust of the manioc.
Am: o.k. with o-, but preferred itanimbuguhua, also gave -ximborahiv.
Uru: prefered itanimbukuhua and remarked about the coals of the fire and also gave oximborahibm.

timbukure'ia *s.* very big eel-like sarapó fish with

long nose. *See:* **pira**.
Tenh: didn't know.

-tindu'ar //occ w caus and aug: -motindu'aruhu//. *vt.* regrets giving so approaches people for payment.
Tenh: =. **Omotindu'ahivuhu ga imondoagwera.** He intensely regretted his giving.

-tinga *vt.* hit the nose, e.g., of the canoe aganst the bank, another's nose. *See:* **-nupã**.
Tenh: = and suggested breaking the large Brazil nut with a club.
Usage: //occ w refl: -nhitinga//.
— *vi.* hit one's own nose.
Tenh: =.

-tinga'via //occ w refl and caus: -nhimotinga'via//. *s.* mudhole, e.g., place where pigs root and take their baths.
Tenh: gave expression: taitetua nhamotingava; and said it is a good place to kill wild pigs; but said it could be a place for domesticated pigs as well in which to root around.

tingya *s.* dead fish.
Tenh: said: when one smashes timboa in the water, then have tingya.

tini *ono.* tinkling sound. **"Tini," e po inamikwahama.** "Tinkle," went the earrings.
Tenh: =. **imotininiva'ea** bell or anything with which one can make a tinkling sound

-tiniĝ *vi.* shrink, dry up, e.g., dried nuts, wood, leaves, seeds; humans who are sick or old; ripe corn, rice, or beans. *See:* **-kaĝa, -ka'nhym, -nhyĝ, -pav**.
Tenh: =. **Otini'ngi ga. A'ereki ga kotihī nhakõi.** He (the small baby) is skinny. Because quickly he has a younger sibling, i.e., his mother is pregnant already with the next child.
K: =.
Am: =.

-tiova'īve'ea *s.* curica parakeet with flat beak. *See:* **jurujuru'ia**.
Tenh: preferred -tĩova'iva'ea and said the beak was short, not flat.

-tipymbejuhua *s.* cap with soft shade in the front only.
Tenh: =.

-tipy'ria ***(Tenh)*** *s. See:* **gwaja**. *Alt:* **-pytīpyria**.

tira'ria *s.* grasshopper. *See:* **tukura, yvynhakytigũhũa**.
Tenh: = a type of grasshopper that is bigger than yvynhakytiũhũa, looks like it has no eyes, has very pretty wings; also gave tirauhua which is a large tukura and are of two types: blue and black.

tiri *ono.* snapping or breaking sound. **Nanime po ĝa nhimombori ĝa pe. "Ho! ho! tiri!"** Without delay they threw themselves at them. "Roar! roar! crunch!" **"Tiri, tiri," ga imombopoa imondovo.** "Snap, snap," (the sticks went as he broke them), throwing them, causing them to go. *See:* **-ka, kynhohĩ, -povotig, takh, tikh, -tiririg, trỹ, tyry, -'u**.
Tenh: commented it was the sound of the agouti eating.

-tiririg //gen redupl//. *vi.* bend up, e.g., a blade on a knife. *See:* **-'apyn, -ehaite, -maran, -ndyi, -nhyĝ, -nupã, -pipopiuv**. *Alt:* **-pirig, -tig, tiri, -titig, -umbirig**.
Tenh: gave instead: **Otiriri ga ganhi'iĝa ga rehe. = Kotihitihĩ….** He rattled (?) on and on like a machine gun, his talk about him. = Everyday….
Uru: =. **Japexiripabm. (or Japexirimbabm.)** The husk was all shriveled up, crunched.
Usage: //occ w caus: -mbotiriririg//.
— *vt.* smash, crunch, bend, break a piece out, e.g., step on an object and crush it, break a piece out of a machete. **Ombotiririririri ga onhi'iĝate te avo.** He caused clackety noise (or he causes one to be all broke up), talking extremely here, i.e., his talk nearly drives one crazy, aggravated and nervous. **Ganhi'iĝa otiriri.** His talk was fast and angry. **Okatiriguhu.** (The big man) broke it to bits(?).
Tenh: =.
Am: =. **Omboxirirī ga.** He caused it to break (the arrow tip).

-tirũa //gen occ w aug: -tiruahũ//. *d.* bad in quality, character. **Ga'akaĝa tiruahũ. = Gareaporoĝita tiruahũ.** His head hurts, he's confused. or His head is bad. = His character (thoughts) are bad. *See:* **-'arõ, -pyry, -te'var**. *Alt:* **-kotirũa, -kweratiruahũ**.
Tenh: = mentioned rotten meat, bad in character. **Ga'akaĝa tiruahũ.** His head hurts all over.
Usage: //occ w caus: -motiruahũ//.
— *vt.* make someone angry.
Tenh: =. **-motiruahũ = gamonhimboahiva** cause to be angry = the causing of his flaring up in anger

-titig *vi.* acting excited, scared, upset, agitated, jittery, e.g., a herd of wild pigs or other animals stampeding after being alerted to danger. *See:* **-ahem**. *Alt:* **-tig, -tiririg**.

-ti'ũa *s.* worm that appears in the flesh after one has been bitten by some type of mosquito or tick. *See:* **-evo'ia**. *Alt:* **-tihoĝa**.

Tenh: gave instead (i)ti'ur.

tiuhũa *s.* macaw of various colors with the predominant color being red; has large head with black-striped face. *See:* **kary'ria**.
Tenh: = and remarked it was called this because of its big beak.

tiuhu'ndive'ea *s.* small grayish-black bird with black beak. *See:* **gwyra**.
Tenh: didn't know, only commented it was a black beak.

tiukwe'ndia *s.* tiny black and white-striped bird that calls its name tiukwẽ. *See:* **gwyra**.
Tenh: remarked they say this of a tassle of corn that is bent over instead of standing straight up.

-tivyr //occ w caus: -mbotivyr//. *vt.* raise up pointed object, e.g., burn out a log to make a canoe with high sides, put a stick upright, hold fingers up as horns of the deer, bird tipping head up to drink. *See:* **-yg̃wynhog̃**.
Tenh: didn't know.

tivy'ria *s.* small boy. *See:* **-apiahama**.
Tenh: didn't know.

toka'ngyra ***(Am)*** *s.* tocandira ant. *Alt:* **tuka'ndyra**.

tokojara ***(Uru)*** *s.* palm; this is the term given for kajohara (kajoharuhua?) which is a weed that makes one itch.

-tomonhi'ig̃ *vi.* whistle. *See:* **-ambekyi, -mbepy, yvatote'ndia**.
Tenh: =.
K: =.

topena *s.* big white hawk-like tesoura or gavião bird with split tail that kills chickens. *See:* **kwandua**.
Tenh: preferred tapena.
Uru: gave instead tarapemuhũa.

torerẽ *ono.* sound of the big flute made of the taboca reed and played when people are leaving or arriving. *See:* **jiru'a, tevirorea, totot̃o, tu**.
Tenh: didn't know.

-torog //occ w con: -erotorog//. *vth.* fall with, e.g., fall with a hammock whose strings give way [HP: Seems more like it ought to be 'tear with'?]. *See:* **-hav, -tararag**. *Alt:* **-ndorog**.
Tenh: = but tend to use: -tararag.
K: = and commented about torn clothes: itorogwera.
Am: = commented about tearing a fish apart.

tororõ *ono.* sound of snoring or blowing in a bottle. **Oki hete otororõ no upa. "Tororõ!"** He is really sleeping, snoring also being. "Honk!" *See:* **-kirambu, py**. *Alt:* **-tororog̃**.

-tororog̃ *vi.* snore. *See:* **-kirambu**. *Alt:* **tororõ**.
Tenh: = commented that the inambuhua tinamou's call is otororõ; for speaking of a person's snore: iki tororõ; he also said that if a gwararua crab was put on one's chest that one would never snore again.

tororo'mbia *s.* bird that has a repetitious one-note call.
Tenh: = very small and pretty, warbles at night or before daybreak.

totitãperuera ***(Tenh)*** *s.* bird. *Alt:* **tatītaperuja**.

-toty ***(Tenh)*** *Alt:* **(-)koty**.

trỹ *ono.* gnashing of teeth. **"Pu!" Nanime Tupã naraã'javate po turi. "Trỹ, trỹ," e po.** "Boom!" At that time really like Tupã's thundering it came. "Zing, zing," it (the lightning) went.
Tenh: gave instead trĩ and said it was the sound of a bottle clinking.

tu *ono.* pulsating, beating, blowing sound, e.g., toot of the flute, wild pigs blowing or stomping. **"Tu, tu, tu, tu," e po g̃a ipyavo upa.** "Toot, toot, toot, toot," they went blowing (the flutes) being. **Aerẽ po turi taitetu'ia. "Tu," e po ua.** Afterwards the pigs came. "Snort," they went coming. *See:* **ndyg, -nupã, pu, -pyambu, -pytu, -vag**.
Tenh: didn't know, thought of stomping of the feet instead of blowing.

tuhẽ ***(Tenh)*** *adv. Alt:* **tuvẽi**.

tuhuva ***(Am)*** *s.* bee and/or honey.

-tui //-tuj- prec v//. *vi.* spill over, e.g., water from a container, fat on a body as it hangs in folds. **Hevetui hẽa okyraro.** She had a stomach that spilled over being fat, i.e., the fat lay in folds on her stomach being fat. *Alt:* **-agwytujuhu, -endyvatujuhua**.
Tenh: =.
Usage: 1 //occ w caus: -mbotui//.
— *vt.* make spill. *See:* **-eko'vog**.
Tenh: =.
Usage: 2 //occ w refl and caus: -nhimbotui//.
— *vi.* spill by itself. *See:* **-kui**.
Tenh: =.

tuitig̃uhu'ĩa *s.* green curica parrot with a thick beak that reportedly can learn to talk; according to belief only old people find this bird for pets because the bird carries messages as shown in a legend by a woman whose bird notified her relatives of a massacre in her village by jaguars. *See:* **ajuru'ia**.
Tenh: didn't know; gave instead tuiti'ngia which he said was a small sabiá bird like a parakeet mocking an anta.

-tuj- *vi. Alt:* **-tui**.

-tujug *d.* rotten vegetation or meat. *Alt:* **-popiatujuga**.
Tenh: =.

Am: = and remarked it was like rotting flesh at the site of a sting ray's bite (ituju pa).
Uru: =.

-tujuga //tujuga ~ tunhu-; occ w i- initial//. *s.* clay. *See:* **nhaẽ-, nhae'uma**. *Alt:* **-tujugwava, tuju'oguhua, tujururuhua, tunhupytaĝuhũa, tunhuti'ngia**.
Tenh: = and said it was white clay that the women rubbed on cotton thread so that it wouldn't get dirty.

-tujugwava ***(Tenh)*** //occ w i- initial//. *s.* mud hole where tapir come at night. *Alt:* **tujuga**.

tuju'oguhua *s.* large house with tile roof. *See:* **-apyja**.
Tenh: =.

tujururuhua *s.* mud.
Tenh: =.
Am: =.

-tujuva *s.* spleen or gall bladder. *See:* **pere**.
Tenh: spoke only of animal organs.

tukajara *s.* tall plant that is similar in appearance to sugar cane but reportedly its juice is good taken internally or as a bath for fevers. *See:* **mohaĝa**.
Tenh: = remarked good for fevers, used for sore eyes, for head aches; it is cold.

tukana *s.* toucan bird. *See:* **gwyra**.
Tenh: =.
K: =.

tukanaype'ia *s.* black araçari bird, similar to the toucan, with red beak and blue markings on its face. *See:* **gwyra**.
Tenh: =.
K: =.

tuka'ndyra *s.* small black tocandira ant whose bite causes pain for days. *See:* **yha**.
Tenh: = tuka'ngyra; another one: tukangyruhua whose bite doesn't hurt as badly and passes quickly.
K: tuka'ngyra.
Am: toka'ngyra.

tukatiĝwa ***(Tenh)*** *s.* toucan bird with real long red beak.

tukh *s.* term used for calling chickens. *See:* **inamutiĝa**.

tukugwyva ***(Am)*** *s.* torch. *See:* **juhugwyva**.

tukujera ***(Uru)*** *s.* grasshopper.
Am: tukujira.

tuku'ma *s.* palm tree with edible fruit. *Alt:* **tukuma'ĩa**.
Tenh: =.

tukuma'ĩa *s.* tree with thorns whose edible fruit is red when ripe and grows in clumps out from the tree. *See:* **yvahua**.
Tenh: = same as tuku'ma but smaller.
Am: = also called it ju'iuhua; also gave tukumauhũa.

tukundare'ia *s.* tucunaré fish. *See:* **pira**.
Tenh: =.
Uru: preferred tukundare.

tukundareovya *s.* pescada fish.
Tenh: =.

tukura *s.* black grasshopper, chief of the grasshoppers. *See:* **akuja, yvynhakytiĝuhũa**. *Alt:* **tukuruvapa'ara, tukutyryguhua**.
Tenh: = said the tukura itymava'ea eats the tops of the manioc plants.
K: =.
Am: = also gave tukuxira, tukuxityrykua (or tukuxityryguhua), tukuruvapa'ara; also gave kyju'ia (cricket).
Uru: = also gave tukujera, tukuxera, tukuxira, tukuxi'ria.

tukuruvapa'ara *s.* big black grasshopper that chews on trees until they fall. *See:* **tukura**; **akuja**.
Tenh: =.
Am: = also kopeva'ea (thing of the field), also tyryva'ea (sound of crunching thing).

tukutyryguhua *s.* big black grasshopper that sings when the rivers begin to dry up. *See:* **akuja**. *Alt:* **tukura**.
Tenh: = remarked they stay in the tops of the trees.
Am: preferred tukuxityrykua, tukuxityryguhua.

tukuxira ***(Am)*** *s. Alt:* **tukura**.

tumahẽa ***(Am) (Uru)*** *s.* mother; vocative: tuma. *See:* **-ya**.

tunhupytaĝuhũa *s.* yellow clayish ground. *See:* **yja**. *Alt:* **-tujuga**.
Tenh: preferred tujupytaũhũa and said it was red clay.

tunhuti'ngia *s.* white clayish ground. *See:* **yja**. *Alt:* **-tujuga**.
Tenh: =.

tupã *s.* thunder, god. **tupa'ĩa** idols *See:* **Pindova'yma'ga**.
Tenh: preferred Tupana'ga or Tupana = God. *See:* **-upahama, -verav**.
Tenh: =. **Overavera tupã. Onarã tupã.** The thunder is flashing (= lightning). The thunder is thundering.

tupahũa *s.* shotgun. *Alt:* **tupahu'ĩa**.
Tenh: =.
Uru: =.

tupahu'ĩa *s.* revolver. *Alt:* **tupahũa**.

tupahũra'ynha *s.* bullet. *See:* **-puagwera, -puhava**.
Tenh: no, it is chumbo (pellets) used to fill a

shotgun shell.

tupa'ĩa *s.* idols; other name for the Diarroi. *See:* **Ynu'g̃a**.

tupãjya *s.* hatchet head.
Tenh: = but mostly repeated this as tupana jya (axe).
Am: preferred jykwa'ria.

tupana *s.* idols, saints, images. *Alt:* **tupanarangava**.
Tenh: = but preferred to call idols tupanatehea.

tupana gwyra *s.* heaven. *See:* **yvaga**.
Tenh: didn't know.

tupana rangava [HP: Probably ra'angava.]. *s.* saint. *Alt:* **-a'ag̃**.
Tenh: didn't know.

Tupana'ga ***(Tenh)*** *s.* God.
Uru: said when asked who Tupana'ga was: **Ma'g̃a po rimba'e? Jipo'ria okwaha. Tupana'ga oapoapo mbiara…ipajiro g̃waramo.… Oapo ga tapi'ira…. Ore imongyi a'ero…. Aerẽ ga tajuka avujipava, ipajiuhu. Nomanoi ga.…Ndovaka'javi ga.** Who was he long ago? My now-dead father knew. Tupana'ga made and made animals…because of having occult powers.… He made the tapir…. We excl are many then.… Afterwards he (said) I want to kill the ones (now dead), has a lot of occult power. He didn't die.… (When he was under a rock they tamped the hole so he could not come out, but he found another hole to come out of.) He didn't return.

tureigwauhua *s.* fish that has teeth on its fins and comes out only at night from its home in trees fallen under the water. *See:* **pira**.
Tenh: preferred tureivigwauhua.

turemuhũa *s.* black bee that lives underground and whose honey is inedible. *See:* **hehira**.
Tenh: = and commented that the honey will kill people, only the armadillos eat it; the bees are very fierce.
Uru: =.

turu'ria *s.* black and brown speckled tinamou (arrurina(?), suburinho(?), inhambu) with white breast; for belief re its feathers, see -kwahy. *See:* **gwyra, -kwahy**.
Tenh: didn't know.

-tururu *vi.* 1) drip; have dysentery. *See:* **-kwere, -py'arupira**. *Alt:* **-eatururu**.
Tenh: yes for drip, but for dysentery prefer to say: Okwa ga hugwi. (It passed from him.).

tutu'ria *s.* tiny bird speckled black and white or reddish-brown with a bluish head. *See:* **gwyra**.
Tenh: said it was red headed and that it sang like its name: tutututu, each note getting lower.

-tutyra *s.* man's or woman's relative, opposite moiety, first ascending generation.
Tenh: =.
Am: MoBr.
1) uncle: MoBr, FaSiHu. *See:* **-uvyra**.
Tenh: MoBr.
2) great uncle. *See:* **-amonh**.
3) wife's or husband's FaBr, MoSiHu, Fa.
Tenh: HuFaBr.

-tu'um ***(Am)*** *d.* not strong. **Itu'umahĩ hẽa. = Nikag̃i hẽa.** She is not strong (is weak). = She has no bones, i.e., is not strong. *Alt:* **-u'um**.

-tuv //occ w refl and caus: -nhimbotuv//. *vi.* more or less to be between the age of 18 to 60. **-nhimbotu = -nhimoymya** *Alt:* **-uv**.

tuvẽi *asp.* really. **Koro ore hoi tuvẽi.** Now we excl are really going. **Ga tuvẽi opyhy ahe.** It was really he that grabbed the one (now dead). **Ag̃aite tuvẽi ore oro'u orokupa.** Only this really are we excl eating being two. **Nde tuvẽi te eho herua ag̃wamo nde.** It's intensively really you sg, go bring it at this time.
Tenh: prefer: tuhẽ. **Kiro ji hoi tuhẽ.** Now I am really going. **Ga tuhẽ ombuhuruka ji ve.** It is really he that gave it to me, i.e., he, not another, gave it to me. **Herejo tuhẽ!** Really come (you sg)!
Am: =. **Ndahoi tuvẽi.** I am really not going. **Nahã tuvẽi.** Thus emph really, i.e., it is really thus.
Uru: =. **Na tuvẽi; ndokiri tuvẽi ga.** It is really thus; he really did not sleep.

-tuvyr //-tuvyr ~ -nduvyr//. *d.* dry. *See:* **-kag̃a, -pikag̃**. *Alt:* **-nduvyhava**.
Tenh: =. **Ituvy ga; xava'e hete ga.** He is dried up; he is very old. (and added: his throat is very dry and he has to drink water often)
K: =. **Ituvyn ahe'ava.** The person's hair is dry. **Oro ahe nhimonduvyri.** And a person dries themself (with towel, etc.).
Am: =. **Ituvyrahibm yvya.** The ground is intensively dry. **Nhiapekunduvydn ji.** My uvula is dry, i.e., I am thirsty. **Ituvyrahi ka'gwyra.** The jungle is extremely dry.
Uru: = and said the term they use to speak of dry clothes is -pikag̃. **Ituvyrahibm; ndokyri.** It is extremely dry; it doesn't rain.
Usage: //occ w caus: -monduvyr//.
— *vt.* dry. **Omonduvynduvy ahereakwara.** (The bugs) dried and dried his eyes, i.e., the bugs licked his eyes until they were dry.
Tenh: =.
Am: =. **Tata pyvõ epe'e imonduvya.** With the fire warm (you sg) it drying it.

tuvytiti'ngi'iuhuve'ea *s.* black bee that has a

house like a termite house in the shape of a star and has inedible honey. *See:* **hehira**.
Tenh: didn't know.
Uru: =.

tuxiĝwa ***(Am)*** *s.* honey. *See:* **hehira**.

ty *ono.* brisk motion. **Ehepia ti gwa ikytyga. "Ty, ty". "Gwou!"** Actually see (you sg) it you will, it (the firestick) being scraped. "Swish, swish," (the sound of the firestick). "Flash!" (the fire lit). *See:* **peju**. *Alt:* **tyty**.
Tenh: = thought of the sound made while rubbing (polishing) the agwa'ia seeds against a rock to make them into a necklace.

-tyarõ ***(Tenh)*** *vi.* mature, said of fruit or persons. **Otyarõ hete.** (The fruit) is really ripe. **Notyarõi ve.** It is not ripe yet. (Said of green fruit.) **Hopetyarõ. (or Opetyarõ.)** (The banana) is ripe. *Alt:* **-atyarõ, -opetyarõ**.

-tyg //occ w refl: -jityg//. *vi.* lean sideways. *See:* **-apar, -kog**. *Alt:* **-etyg**.
Tenh: = and gave example of standing with hand on hip, feet crossed, and other hand on doorway, casually leaning against it.

-tỹhava *s.* thing with which to plant, specifically a hoe. *See:* **-yvykoitava**.
Tenh: = suggested a stick with which to punch holes in ground in which to plant seed.

tyi'ĩa *s.* very small green curica parrot with red breast, black-green back, short tail, black mouth like the bird maracanazinho; also term used of the fish nhapekyti'ĩve'ea. *See:* **ajuru'ia**.
Tenh: thought only of a fish.

tyky *ono.* noise of contact. **"Tyky!" "Yhhh! Yhhh!" Okutu nhirevipirağa Ypiarambyra'ga.** "Stab!" "Ouch! Ouch!" Ypiarambyra stabbed my red buttocks. *See:* **-kutug, xukyhy**.
Tenh: didn't know.

tykyvyva ***(Am)*** *s.* wax which they rub on the ta'akwara spear and called: ta'akwara rupiara. *See:* **jytayhyga**.

-tym *vt.* cover with dirt, put under the ground, e.g., plant, bury. *See:* **-ahov, -hev, -uv**. *Alt:* **-atym, -emityma, -tỹhava**.
Tenh: =.
Am: =. **Atỹ (Atybm) ji mandi'oka (mandi'oga).** I plant manioc.
Uru: =. **Mandi'yvakã orotỹ ore.** The stem of the manioc we excl plant. **Pouquinho ore itymi.** A little bit we excl plant.

-tymava'ea ***(Tenh)*** *s.* long-legged tukura grasshopper. *See:* **tukura**.

-tymipyra *s.* things that have been planted. *Alt:* **-tym**.
Tenh: =.

typav *dh. Alt:* **-ypav**.

typopora'ĝa ***(Tenh)*** *sh.* those who do not live at the chief's location, also called okoteheve'ĝa (those that are nothing, have nothing).

-tyr *d.* have a pile of farinha of manioc. **Nditytra'javi.** (We didn't have) any more farinha. *Alt:* **-atyruhu**.
Tenh: didn't know, suggested: ju'iatyruhu ga (he has lots of farinha).

-tyr //occ redupl: -tytyr//. *vi.* roll, e.g., a pencil rolling on a slanted plane. *See:* **-ka'ru, -maman, -pyryrym**.
Tenh: =.
Am: =. **Ombotytydn ga.** He made it roll.

-tyra *d [HP: If it is a descriptive, could it be just -tyr? Or is it just a noun?]]*. coarse, rough, ribbed, e.g., cock's comb, ridge on the back of a chameleon, rough skin of a snake. *See:* **-hym**. *Alt:* **-atyra**.
Tenh: gave instead jatyrapema for head comb like the jacu bird has, atyrapemuhũa for the ridge on the back of the chameleon.

tyry *ono.* cracking or crunching sound. **"Tikyty ga hugwi gapepoa," e po. "Tyry, tyry." "Jipere," e te.** "Let's cut off his wings," (we) said. "Crunch, crunch." (sound of cutting) "I'm stubby," i.e., my wings are stubby now(?), he said. *See:* **-pupu, tiri, -tiririg**.

-tyryg //-tyryg ~ -ndyryg//. *vi.* recede, shrink, e.g., shrink as meat when cooked, dress when washed, one when lose weight. *See:* **-'apyn, -kağ, -ka'nhym, -ndurug, -nhyğ, -yryg, -ytytyg**. *Alt:* **-aimbityryg, -tyrykwera, -ytyrytyryg**.
Tenh: =. **Otyryry y(hy)a.** The water receded. **Otyryryry ga okyhyjiavo.** He recoiled (or shrunk back) being afraid. **Otyrygahyahi ga.** He shortened the paper, i.e., he aimed to cut the paper longer but instead cut it really short.
Am: not clear if same word.
Usage: //occ w caus: -mondyryg, also with caus and redupl: -mbotyryryg//.
— *vt.* diminish, e.g., push down or lower a vine holding a wall so that it and the entire wall falls down, squash lice, fry food.
Tenh: -mondyryg: thought of hitting water to scare fish (Omondyry pa ga imondovo.); -mbotyryryg: fry fish.
K: = fry fish.
Am: -mbotyry ikava (melt fat).

-tyrykwera //occ w i initial and can occ w caus: imbotyrykwera//. *s.* cracklings.
Tenh: preferred -tyryrykwera.

tyrypoa ***(Am)*** *s.* fungus, yvareheva'ea (a thing on

wood). *See:* **yvepoa**.

tyryva'ea ***(Am)*** *s. See:* **tukura, tukuruvapa'ara**.

tyty *ono.* sound of walking. **Ipohyi po mbo'yra. "Tyty, tyty, tyty," e po g̃a heruri avujipava.** The beads were heavy. "Clomp-clomp, clomp-clomp, clomp-clomp," they, our now-dead relatives, went bringing them (the beads). **Nanime po turi ja'gwara. "Tyty!"** At that time the jaguar came. "Clomp-clomp!" *See:* **mo'mo**.

tytypo'gia *s.* black saracura bird the size of a chicken with long beak and legs. *See:* **gwyra**.
Tenh: = and said its song is like its name.

tytyva ***(Am)*** *s.* fruit that the agouti eats.

-tyv *vi.* make firm or unmovable, e.g., shut, clamp, hold, catch one's foot in a hole and trip oneself. *See:* **-'apẽ, -evevotyv, -hãi, -jar, -py'a, -pytuakwen, -pytujikog, -pytym, -umbirig, -vyg**. *Alt:* **-jurutyv, -potyv**.
Tenh: =. **Otyvahi.** (The pen top) intensely stuck (to the pen), i.e., wouldn't come off.
Usage: //occ w caus: -mbotyv//.
— *vt.* shut, immobilize, e.g., button, squeeze another's hand. **imbotypava** thing for shutting, specifically a lock *Alt:* **-ovapytymbavokava**.
Tenh: =. **Pemondo ti pejipy'a mbotyva.** Put (you pl) your livers causing them to be firm, i.e., steel or brace yourselves, do not be perturbed or nervous, be unmovable.

-tyve'ym ***(Tenh)*** [HP: Possibly -tuve'ym 'not be/live'.]. *d.* die. *See:* **-mano**. *Alt:* **-tyv**.

-tyvuhu //occ w i- initial//. *d(?).* many; when suffix: a group or place of many, e.g., a grove (-ndyv). *Alt:* **-ndyv**.

tyyy ***(Tenh)*** *ono.* shout of pain. *See:* **khhh**.

U - u

u *vih. Alt:* **-uv**.

u //also ũ//. *interj.* cry of pain. **"U!" Kava nhi mbo'aipa.** "Ouch!" A wasp stung me. *See:* **-ahy, -jehe'o, yyy**.

-'u *d.* have ura sore caused by an insect bite in which worms develop. *See:* **hu'u, -jagwa, -pi, -popiatujuga, -ura**.

-'u //const 3: i'gwovo//. *vt.* eat. **A'u hepiaga.** I ate seeing, i.e., I tasted the food to see if it is good. *Alt:* **-embi'u, -'gwar, -gwa'ru, -'gwav, -gwei, -hu'u, -ovapepi'ri, poro, -pytujikog, tiri, -ukar, -ukwahav, -vyg, -ykur**.
Tenh: =. **Xajo'ujo'u mianga.** Let us incl eat together the porridge (to see who will win the contest). **i'ueỹkava** day of fasting
Am: =. **Kiro po ore hoi mbatera gwovo.** Now we excl go eating food.
Uru: =. **Oy'u ja'gwara.** The jaguar drank water. **O'u ga hupi'a.** He ate the egg. **Xi'u mbatera.** Let us incl eat the food.
Usage: //occ w refl: -ji'u//.
— *vi.* make love or have sexual relations with one's cousin of the same moiety which is believed to be improper //also -embi'uahiv//. *See:* **pohe, -ytarõ**. *Alt:* **-'upav**.
Tenh: =.
Uru: =.

ua *vih. Alt:* **-ur**.

-u'ã *sh.* //w h initial// new sprout of a stock, e.g., palm tree sprouts; //w t- initial// navel. *See:* **-enhui, -py'a**. *Alt:* **-u'ambeka, -u'ãryhea, -ukyra**.
Tenh: = and remarked the palm they use to roof the houses is hu'ã and the head of rice is u'ã; tu'ã is term for navel and also the name of his wife.

-uã ryhea //occ w t initial//. *sh.* umbilical cord.
Tenh: = ahetu'ã ryhea.

-u'ambeka *vth.* open the palm shoots and turn back the individual straws for contruction or weaving purposes. *See:* **-ova'og**. *Alt:* **-peka**.
Tenh: = (but no h-).

-uangyra *sh.* new leaves.
Tenh: = (but no h-).

-uepora ***(Tenh)*** *sh.* blood coming from body. *See:* **-gwypor**.

-uerĩ *asp. Alt:* **g̃werĩ**.

-ugwar ***(Tenh)*** //occ w recipr: -jougwar//. *vi.* equal, same as: ojo'ja.
Usage: //occ w caus: -mbojougwar//.
— *vt.* to mix (causing to be equal?).

-ugwei //-ugwej- prec v//. *vt.* hungry, want to eat. *See:* **-y'ar**. *Alt:* **-embi'ugweja, -gwei, -ygwei**.
Tenh: =.
Uru: =.

-ugwej- *vt. Alt:* **-ugwei**.

-ugwi //hugwi when object is stated, jugwi when not //. *rr.* from, away from, from within, off from, of; in combination with certain verbs. **Oveve jipe ji hugwi.** (The bird) already flew away from me. **Oro imohemi yvykwara hugwi**

imondovo yvynha pype. (He) made (it) leave the hole in the ground and made it go into the hole in the tree. **Oro ndohekyikatui reki jugwi.** In the end they did not remove (their clothes) from them well. **"Xao, xao, xao, xao, xao," e po okyhyjiavo ɡ̃a hugwi.** "Chow, chow, chow, chow, chow," (the monkey) shouted being afraid of them. **Akyhyji ji ihira hugwi.** I'm afraid of falling. *See:* **pe**.

Tenh: =.

K: preferred without h-, i.e., -ugwi.

Am: preferred without h-, i.e., -ugwi and this fluctuated with -uvi. **Oro ko ore jipe'ai ɡ̃a hugwi emo.** And we excl removed ourselves from them long ago. **Okyhyji ga mboja ugwi.** He was afraid of the snake.

Uru: preferred without h-, i.e., -ugwi and this fluctuated with -uvi. **Opiriri ji hugwi jipira.** My skin (of my ears) was flaking off from me. **Oka'ẽ ga hugwi.** It healed from him. **Ojika ahe hugwi.** It (nhaepepoa pot) broke from people.

-u'gwovo *vt. Alt:* **-hu'u**.

-uhava //occ w con: -eruhava//. *sh.* carrying vessel, e.g., bucket.

Tenh: = but no h-.

uhu *vih. Alt:* **-ur**.

-uhu *asp. Alt:* **-hu**.

-uhuva //when modified contracts to -uv: pirauva//. *sh.* fish egg. *See:* **-upi'a, -uvypytiɡ̃a**.

Tenh: =.

u'ia *s.* coarse flour made from manioc or corn. *See:* **-ku'ia, -ypyra'atya**. *Alt:* **uiɡ̃waɡ̃a, uitiɡ̃a**.

Tenh: = and remarked that when toasted well and real crisp: -mbopurugahi; if not toasted well: -aypyuhu.

K: =.

Am: = principally made from corn.

Uru: = principally made from corn.

u'iaivu'ria ***(Tenh)*** *s.* bacurau bird. *Alt:* **kujavu'ria**.

uiɡ̃waɡ̃a *s.* cornmeal. *See:* **avatia**.

Tenh: =.

u'imamana *s.* long basket in which to keep flour of manioc or corn. *See:* **yrua**.

Tenh: preferred oyvimamana, a basket made out of white palm leaves with a long neck in which leaves are put, also yruekwara ~ yrueikwara.

uitiɡ̃a *s.* white coarse farinha seca flour of manioc.

Tenh: mentioned cornmeal first.

-ukai //-ukaj- prec v//. *d.* hot and burning. *See:* **-akuv, -ta'nhaɡ̃**. *Alt:* **-py'aukai**.

Tenh: didn't know.

-ukaj- *d. Alt:* **-ukai-**.

-ukar *vt.* feed, provide for. **Euka ji ve mbatera no.** Feed me food also. *See:* **-poi**. *Alt:* **-porakar**.

Tenh: = mostly idea of provide for.

Usage: //occ w refl: -jiukar//.

— *vi.* become feed for, feed oneself to. **Ereho ejiuka jupe nehẽ.** You sg will go becoming feed for it.

Tenh: didn't know.

-ukar //occ only on transitive verbs; gen requires C of prec morpheme//. *asp.* cause, i.e., allow, let, permit, order. **Ehepiuka ejova.** Cause (you sg) (me) to see your face, i.e., show your face. **Oro ve nhaɡ̃watiɡ̃a, "Hau, hau, hau," e te. Noremongirukari ranuhũ!** And the dogs, "Bow wow, bow wow, bow wow!" they went. (They) certainly didn't let us excl sleep! **Ji rũi ko apyhyguka ahe.** It was not I who caused that person to be grabbed. *See:* **mbo-, na**.

Tenh: =.

Am: =.

Uru: =.

Ukarajuva'ga ***(Tenh)*** *s. Alt:* **Akarajuva'ga**.

-ukatu //occ w t- initial//. *vih.* have a proper father, not a bastard, not be transient. *Alt:* **-uv, u'viu'viuhara'ga [HP: Probably u'viu'vihara'ga.]**.

Tenh: said it meant to put upright and not turned over.

-ukoty //occ w recipr: -johukoty ~ -johykoty//. *rrh.* left-handed. **Ojohukoty ga ikwatijari.** He writes left-handed.

Tenh: rarely use and have variations -jahukoty, -johukoty, -johyakoty, -johykoty; usually refer to right hand -pyryva koty, mbatera pyhyhava, mbatera apohava.

-ukwahav *d.* apparent, obvious, evident, unmistakable, recognizable, not hidden, well known, appear, show. **Jiukwaha ji.** I am well-known, everyone recognizes me (connotation is that I am fairly well off and give things). **Jukwaha jikoa upa.** My field is (here) apparent, i.e., everybody knows it, it's clear that it's mine. **gaukwahavuhua** his magnitude, i.e., he is a very big chief **Amua amua po ga ndokwahavi; jukwaha'vi te po ga okwaha.** Some of the things here and there he doesn't know; the things that are a little clear or obvious he knows. **Ondurunduru pa. Ndiukwahava'javi. Ete ymyahũ ɡ̃a oho.** It had fallen down completely. It didn't appear any more. For it had been a long time ago that they went. **Oro ndiukwahavi ganambia no.** And his ears didn't show also. **Ndojimboukwahavi ga okoveveuhuro.** He did not cause himself to be apparent being sad, i.e., he was sad but didn't even show it (it was as if he were happy).

jukwahave'ea thing easily seen, path easily found **Ji ndajiky'ai. Jukwaha reki jira'oa.** I am not dirty. My body is apparent in the end, i.e., it's clear from looking at my body that I am not dirty. *See:* **-epiukar, -kojahu, -mbaragwahav, ovuhu**.

Tenh: = but did not give idea of importance as above for jiukwaha ji for which he preferred -mbaragwahav; the meaning for -ukwahav seems to be just that it is obvious or recognizable. **Ndiukwahavi g̃anhi'ig̃a. A'ereki norohendukatui.** Their talk is not recognizable. Because we excl do not hear it well, i.e., we do not know their language because when they talk we can't understand. **Jukwaha gambatera.** His things are apparent, i.e., he gives to this, to another, a lot. **jukwahapyra'g̃a** they recognize everything **Teremboukwahavi ti imondovo ga pe.** Don't (you sg) cause to be seen giving to him, i.e., don't let it be known when you give it to him. **Nditavijaukwahavi ga.** It is not apparent he is a chief. **Nonhimboukwahavi hete g̃a.** They really do not cause themselves to show, i.e., they don't reveal themselves.

Am: =. **Nahemboukwavi = -moka'nhyma.** (The anhag̃a spirits) do not let people be seen. = finishing (them) off (or making (them) lost).

-'ukwahav *vt.* eat in plain view of others, do not sneak food and eat where no one can see you and you do not share with them. *See:* **-ovaki**.

Tenh: = and said that one should call others to eat as well, if not and they are there looking, then one is bad for not giving.

-ukyra //occ w h initial//. *s.* new leaf just sprouting. *See:* **-ava, ka'a**. *Alt:* **-u'ã**.

Tenh: = and said it was the palm frond that they burn to make salt.

-umbirig *vth.* squeeze, knead, dent, or mash so as to make pliable, e.g., pinch, rest against an object so that it dents the flesh, mash beans with a fork, squeeze juice from fruit. *See:* **-'amim, -piham, -tyv, -umbyg, -unga**. *Alt:* **-piriri, -poumbirig, -tig, -tiririg**.

Tenh: = no h-; but: **G̃wumbiri ga. Aumbiri ji.** He pinched. I pinched.

-umbyg *dh.* bruised, black and blue-spotted. *Alt:* **-umbirig, -umbykara'a**.

Tenh: = but no h-; gave this using h-ugwi.

K: preferred -umbykh and said this of one's veins.

-umbykara'a *sh.* gizzard. *Alt:* **-umbyg**.

Tenh: = but no h- and said it was the abdomen of a mytũa curassow whereas that of a pig is (h)auhua.

-umbykyr //-umbykyr ~ -umykyr//. *sh.* the very end of the tail bone, sacroliliac or a very short stub tail as that of the tapir, red deer, or wild pig. *See:* **gwaja**. *Alt:* **-umykykag̃a**.

Tenh: = but no h-.

-umykykag̃a *sh.* tail bone. *See:* **gwaja**. *Alt:* **-umbykyra**.

Tenh: = but no h-.

-un *dh.* black, dark in color. **Oro nurã pe mohekohuni.** For this reason you pl have dark-colored (lips). *See:* **-ky'a, -tig̃, -ypiv**. *Alt:* **-apiryvytun, -eapykwarun, -piryvytun, ypytuna**.

Tenh: =. **Omohũ.** (He) caused it to be black, i.e., painted it.

Am: =. **Ihunahi ahe'ava.** The person's hair was intensely black. **Imohun g̃a nhandypava.** They painted it black with the fruit juice from the nhandypava tree.

Uru: = but preferred to say: Jypivahi ga'ava. (His hair is black.); said the black marks on his face are ihunahim or ihunahibm.

-unga *vth.* pinch, squeeze, e.g., pinch fruit to see if it is ripe, squeeze pus out of a pimple. *See:* **-piham**. *Alt:* **-umbirig**.

Tenh: = the h- fluctuates. **G̃wunga ga ga hugwi.** He squeezed (the sticker) from him.

-up- *vih. Alt:* **-uv**.

-upahama *sh.* thick cord //w t- initial// cord used for hanging hammock; //w h- initial// flash of lightening (thunder's cord?)(possibly: tupãhama god's hammock cord). *See:* **-verav**. *Alt:* **tupã, -upava, -upaha'mbyva**.

Tenh: gave instead garupahama for hammock cord.

Am: = tupahama for hammock cord.

Uru: = tupahama for hammock cord.

-upaha'mbyva *sh.* horizontal poles on which to tie a hammock. *Alt:* **-upahama**.

Tenh: preferred tupaa'mbyva, also gave ini'ambyva.

-upaja *sh.* sling or something loose and hanging, e.g., cloth tied over the shoulder in which children are carried; //w t plus -evira: hevi tupajuhua// buttocks on which the skin is loose and hanging due to loss of weight or from age. *See:* **-pepo'ia**.

Tenh: = sling for carrying children: tupaja.

Am: =. **hendyva tupajahua ~ hendyva pajuhua** loose skin hanging from the chin

-upatĩ *vth.* hang a hammock. *See:* **-kwar**. *Alt:* **-upav**.

Tenh: = but no h-. **G̃wupatĩ.** (He) hung the hammock. **Aupatĩ.** I hung the hammock.

upava *s.* name given by prostitutes to men friends. *See:* **mbojagwera**. *Alt:* **-'u**.

Tenh: women prostitutes. **Akwaimbae'g̃a upahara'g̃a. O'uparavuhu nhaporemo g̃a akwaimbae'g̃a okovo.** The eaters of men, i.e., prostitutes. They eat all of various men being, i.e., they have sexual relations with many men.

-upava *sh.* hammock. *See:* **-kihava, -nongava**.
Tenh: =.
Am: =. **Ndatupavi ji. Momi tupava. Oro ore jupaharavi.** I do not have a hammock. The hammock finished (not longer exists). We excl untie (?) the hammock. (see -kwaharav)

-'upava ***(Tenh)*** *s.* afterbirth, embryonic sack. *Alt:* **-ahopava**.

-upen ***(Tenh)*** *vi.* to twist and turn. **Oupeupe'ndi ogwovo jipe.** (The cave) twisted and turned going (until its end).

-upi *rrh.* via, along with, by means of, during, take after.
Tenh: =.
1) via, along, through, by way of, by means of, up to a point, i.e., filled the can to the brim. **Oro ve po g̃a ahera'oa opytīpy'ria rehe ahe rerogwovo yva rupi.** They tiptoed along the log carrying the dead body. **ya rupi** (travel) by way of water **pea rupi** (travel) by way of path **A'ea rupi ahe ikwahavi.** By means of this (because of this) a person knows their husband is cheating. **Ag̃a ypeguhua javagi oina hepiaga nhag̃watig̃a ikwa'ria rupi.** This duck craned his head sitting looking at the dog through the hole. **Ojurua rupi ji ki.** I entered through the door.
Tenh: =. **Porta rupi hẽa kwavi.** She passed through the door. **Kirupi imbuhuri ore ve.** This much, up to here (he) gave us excl (our salary).
Am: =. **"Koa rupiuhu pe heruri tapy'ynha'g̃a ore ve," oro'e ore g̃a pe.** "Through here in a big way you pl brought the non-Indians to us excl," we excl said to them. **Amongy urukua ga rupi.** I rubbed urucu on him.
Uru: =. **Oho ga pea rupi.** He went along the path. **Ipohyi hẽa pea rupi.** She was heavy along the path (when they carried her). **Yva rupi mboja onhimi.** Through the trees the snake hid. **Korupi ji ruri ko.** Through here I came just recently. **Avo rupi ikava ihoi.** Through here the fat (on the tapir's neck) goes. **Orojiupi ore yvytyra rupi.** We climbed through the hills. *See:* **-viar**.
2) with, accompaniment. **Taho pe ndupi a'ero.** I want to go with you pl then. *See:* **pavẽi**.
Tenh: =.
Uru: =. **Nandehopotari ji rupi. Peho po hamo ga rupi.** You sg do not want to go with me. It would be that you pl go with him.
3) during, in the course of, on, at. **Nurã g̃a ara rupi oapo pa a.** For this reason they finished it all during (in the course of) one day really. **Sabado rupi ko ore hoi oji'i agwa hugwi oji'i.** On or during Saturday, yesterday, we excl left here. **Oro po ti kiro ore hoi nehẽ dez horas rupi nehẽ.** We will go at ten o'clock. *See:* **-ehe, pe**.
Tenh: =.
Am: =.
Uru: =. **Aho ji nderakykwera rupi itekovo.** I went during your sg absence being.
4) take after, like, the same as. **Uva'ga rupi te mborerekwara.** Like his father a big chief, i.e., really takes after him.
Tenh: =. **Uva'ga rupi te mborerekwara ga hoi.** Just like his father he will be a big chief. **Ndohoi ga ga rupi.** He is not like him in appearance.
5) straight to the point, told it all (usually with -katu). **Oro ga ei hupihetea rupi. or Hupi katu ga imombe'ui.** He told it just as it was, i.e., he told the truth. **Hupi katu ne nhi'ig̃i.** You said it right, i.e., you talk correctly. **Ga poravykyi hupi katu.** He works correctly, i.e., works on the right day and starts and stops at the right time. **-upikatua** straight thing, e.g., a straight tree *Alt:* **-ykatu'ia**.
Tenh: =. **Hupi katu ga imombe'ui mbatera ore ve.** He told us very well the things to us excl, i.e., he told the truth to us. **Hupi katu ga rugaruri.** He brought it right, i.e., he brought it every Saturday (as arranged?)
Am: =.
Uru: =.

-upi'a *sh.* chicken egg. *See:* **-uhuva, -uvypytig̃a**. *Alt:* **-upi'apekwera, -upi'apirag̃a, -upi'atig̃a**.
Tenh: =.
Usage: //occ w caus: -mbohupi'a//.
— *vt.* fertilize a hen egg. *See:* **-puru'a**.
Tenh: =.
Am: =.
Uru: =.

-upi'apekwera *sh.* egg shell. *Alt:* **-upi'a**.
Tenh: =.

-upi'apirag̃a *sh.* egg yolk. *Alt:* **-upi'a**.
Tenh: =.

-upiara *sh.* thing for, sometimes with connotation of instrument for killing. **piraupiara** thing for killing fish **kunhano ndupiara** thing for women, e.g., thing for killing women, clothes and shoes for women, store for women, (dowry?) *See:* **-viara**.

Tenh: **mbiara rupiar = u'yva** thing for game = arrow **Nomondoi ga (h)upiara ã̃ga pe.** He didn't give them the thing (ink or paint for writing, painting)

K: =. **uruvia rupiara** big fish hook

Am: **tykyvyva = ta'akwara rupiara** wax = thing to rub on spear **Huru'gwyra (hurugwyva) ereapo nde u'ia rupiaramo.** The vine you sg made into a thing for manioc flour (a sifter).

Uru: =. **when speaking of tapivara pig teeth necklaces: ã̃gapo'yra hẽarupiara** their necklaces things for her

-upi'atiã̃ga *sh.* egg white. *Alt:* **-upi'a**.

Tenh: = didn't know, gave instead japekwera (the shell).

-upigwara *sh.* proof, evidence, sign, authority of witchcraft, strong magic, or occult powers; these could be helpers of one with occult powers: apparitions or children he causes to appear; it could be the calling on spirits and talking to them; it could be pictures drawn on wood and leaves in the jungle by one with occult powers, which pictures were avoided by others lest they die: Hendy ko ahe rehe ã̃gandupigwara! (Their pets flash on a person!); the pictures could be drawn on the bodies of those with occult powers: …rupigwara noanoã̃ga ijihe (pets placed, i.e., drawn, on themselves), on the left arm the piranha fish, on the right arm the mburaki electric eel, down the front of the body the apparition anha'ngiuhua, on both sides from the arm pits down the ja'gwara ocelot. *See:* **-a'angava, anhaã̃ga, -ham, -paji, -uvotar, -vy'are'y'mbia**.

Tenh: said the upigwara is only the spirit of the one with occult powers, but later said the kwanupytaã̃ga mytũa curassow which a person with occult powers could have could be called garupigwara; also said a jaguar, snake that kills people, even chickens and wild tamed birds could be his garupigwara but they just go and look when he sends them; said his father told him one with occult powers was known because he had hair on the face and chest like the non-Indians and made the remark that perhaps his power comes from Tupana'ga (God).

-upir *vth.* raise. *See:* **-vyr**.

Tenh: =. **jupihava** a raised thing, specifically: a wall **Ndihupihavi ga pe.** There is no one to raise this up for him.

Usage: //occ w refl: -jiupir//.

— *vi.* climb. **ojiupihava (or has to be possessed?)** ladder, stairs *See:* **poko, -pytakwara**. *Alt:* **-pyarupi'ri**.

Tenh: = and gave gajiupihava for stairs, could also be a cord for climbing pyhama ~ myhama.

Am: =. **Ojiupidn ogwovo.** (He) climbed going.

Am: =. **Oho ga ojiupia.** He went climbing.

-upitig *vth.* overtake, catch up with. *See:* **-epenhan, -ovatĩ**.

Tenh: =.

-ur //irreg: There is only third person in Const 1: u(hu) and negative form has accent on last syllable: nduri; Const 2 form is -ruri; turi signifes non-human subject; Const 3 form is ua;//. *vih.* come. *Alt:* **-apyrerur, -jor, -poarerur, -poerur**.

Tenh: =. **jiruhava** the date of my coming (but can also be the place of my living from verb -uv)

K: =.

Am: =.

Usage: 1 //occ w caus which is irreg: o of mbo- changes to u: -mbuhur//.

— *vt.* receive, cause to come. **Ombuhu'rã ga.** He borrowed it. **Ombuhuruka ga.** He caused it to come, i.e., he ordered it to be brought. *See:* **-'apyg, -ho, -kokwahav, -kwava'eg̃, -mbuhu(')raã̃g, -vag**.

Tenh: =. **Garapeva hẽa hoi ga mbuhua.** She went on his path (that he left on and waited for him, thus) causing him to come.

K: =.

Am: =.

Uru: =.

Usage: 2 //occ w con: -rur after v, -erur after c//.

— *vth.* come with, bring. **heruhava** bucket, something in which to carry *Alt:* **-uhava**.

Tenh: =. **Aruruka ji nde ve.** I caused you sg to come with it. **Gapya jirujiruri.** His foot came and came to itself, i.e., he was crippled in the feet which turned in.

K: =.

Am: =.

Uru: =.

-ura *s.* bite of tick or mosquito that develops into worms (ura). *See:* **-'u, -pi**.

Tenh: said this was a Portuguese term; their term: -ti'ũa.

uruanhaã̃guhũa ***(Tenh)*** *s.* another name for jirureanhaã̃ga; bird that sings uglily.

uruapiva ***(K)*** *s.* bird the size of a white tinamou.

Uru-eu-wau-wau ***(Tenh)*** *s.* Indians in Rondônia related to the Amundava, Tenharim, Parintintin, Karipuna, and Juma; the Tenharim said they were far-off relations to the Tenharim; they do not give the names of any of Tenharim's

ancestors as they seem to get mixed up when giving the names of their ancestors; said they could not understand their language all that well; they sing differently and shout at the end: "Iiiiii!" which is bad (calling on the spirits?) whereas the Tenharim sing "Hijah ~ Hijo" at the end. *See:* **Pindotyva'g̃a, Tavukara'g̃a, Vovo'g̃a**.

uru('i)a *s.* black and white-striped tinamou with curved beak like a corcovado parakeet. *See:* **inambua**.
Tenh: said the term uru is the Portuguese name for uru'ia.
K: =.

urukua *s.* urucu tree whose bark has red juice which when rubbed on the skin according to belief will keep the mosquitoes and anhaã spirits away; it was used for painting the body on certain dancing occasions and for making a thick paste for covering the face of the corpse so that, according to belief, if he returns as an apparition he will be unable to see people.
Tenh: =.
K: =.
Uru: =.

urukua'ia *s.* bird, the male of which is greyish-black with greenish coloring just above the tail feathers and yellow just under the tail, breast is white and black, it has a black beak; the female has no green above the tail but has a blue tuft on head and whitish beak.
Tenh: small bird.

urukurea'ia *s.* large brownish owl to which, according to belief, is attributed the making of day and night. *See:* **huruta'ia, hurutahuna, mbatekwajuhua, pypypypyuhua, ypiaruhua**.
Tenh: = said it was a night bird called coruja in Portuguese.
Am: said the urukure'avuhua bird lived in the sky (yvagi pe) with the bats and other birds and pigs.

urukwa'via ***(Tenh)*** *s.* bird with red chest.

Urumytũa *s.* name of place on Ipixuna River. *See:* **G̃wetingya, Kaikoa, Kaimbekoa, Moyryg̃a, Yambokoa, Yunuhũa**.
Tenh: said this was the term in Portuguese and said they call it: gwyra'yrerua (possibly thinking it referred to the bird Urumutum).

uruvia ***(Uru)*** *s.* fish surubim. *Alt:* **huru'via**.

utejuva ***(Uru)*** *s.* oil with giblets (spleen?) fried in it; he said it was something his wife ate, but he didn't since it was irovahibm (bitter).

-utig̃ *dh.* burnt until white. *See:* **-kai**.
Tenh: =.

u'u na'ẽ ***(Tenh)*** *interj.* = na rõi (not that!), i.e., no, wait! (indicating there must be a better solution) = po na'ẽ (Parintintin). *Alt:* **na'ẽ**.

-u'um //occ w t- initial// [HP: Should be -tu'um if it's not an h class.]. *d.* 1) have soft flesh. *See:* **-a'oa**.
Tenh: didn't know.
Am: = ripe (fruit or corn that is soft) = -apyu. **Nikaĝi hẽa. = Itu'umahi hẽa.** She is weak. = She is soft. **itu'umahiva'ea** said in reference to the ape'yva tree whose fruit has a casket of seeds 2) lazy. *See:* **-tepotar**.
Tenh: didn't know.

-u'uma //occ w h- initial//. *sh.* pulp of the manioc made from the manioc which has not been soaked in water, but peeled, grated, and washed. *See:* **-agwa, -a'oa, mandi'oga, -pyu**. *Alt:* **-akupytu'uma**.
Tenh: at first gave clay, mud; but later said it could be manioc pulp.

-uv *sh. Alt:* **-uhuv**.

-uv //irreg// Const 1 affirmative is rather rare: -ju; 3rd per is u; 3rd per negative is signified by accent on last syllable: nduvi; Const 2: -ruvi; Const 3: -jupa except 3rd per which is upa; -kuv in oral combinations and -nguv in nasal combinations signifies two persons involved; tuv- refers to non-human subject; imperative: eju (2nd per sg), peju (2nd per pl). *vih.* live, reside, be. **jiruhava; tuhava (or tuvagwera)** the place where I live; place where rice, etc. could be kept **Eju katu.** Be (you sg) well, i.e., sit quietly. (Said to child who was wiggly). **Oro po ti ga rukatui nehẽ; ndoavykyi mbatera.** And he will be well; (he) will not mess around (in others') things. **Nduvi po gapira.** His skin does not reside, i.e., he is afraid. *See:* **-koji, -pi'rog, -py'a, -'yvyrug̃**. *Alt:* **-ukatu, -uvihava, -uvotar, u'viu'viuhara'ga [HP: probably u'viu'vihara'ga]**.
Tenh: =. **U ve pa peapoa.** All your pl things are still there. **Xajuvehu nhande nhanenhi'ig̃a ga pe.** We incl in a big way stayed a long time talking to him. **Nduvi ga.** Not residing he, i.e., he is either not living there or currently not there. **Given: Nduvi po gapira.** Gave the meaning as: He is afraid.
Am: =. **Avo po g̃a nduvi.** Here they live. **o'ama ga upa** he standing being **Hupi'a ituvi.** The egg is (here). **Avo peju na'ẽ.** Live (you pl) here at first. **Avo orejubm.** Here we excl live. **Anhino ji ijupa. compare with Oro ji hoi jijupa nhironga pype.** I lie down being. compare with And I'm going being in my house.
Uru: =. **Ahi ji itupa.** I fell. **Erehi nde ejupa.** You sg fell. **Ohi ga u'upa (upa).** He fell. **Xahi**

nhande jarejupa. We incl fell. **Orehi ore orojupa. [HP: Should be orohi.]** We fell. **Pehi pe pejijupa.** You pl fell.

Usage: 1 //occ w ji: -jihuv//.

— *vi.* be born; plus tehe: born a bastard; but used this expression for two children whose parents had died; conceive. *See:* **-'ar**.

Tenh: =. **Ojihu tehe ga.** He was born for nothing, i.e., he is a bastard. Also used the expression: kyjukwera'ğa **Ojihu avatia nhande ve.** The corn was born for us incl, i.e., the corn crop produced well for us.

Am: =.

Uru: =.

Usage: 2 //occ w po: -pojihuv.

— *vi.* be reticent, reluctant. **Ndopojihuvi mbatera hugwi.** (They) are not reticent about things.

Usage: 3 //occ w caus: -mbojihuv//.

— *vt.* make live, create, invent, e.g., bear a child or take care of a plant that produces; term used of Ğwaiviğa in creating or inventing plants. **"Kiroğwe nde imbojihuvi mbea avo ji ypyvo," ei ga.** "Right now you sg caused to be created (invented) a lie here next to me," he said.

Tenh: = can be with or without caus. **Kiroğwe nde imbojihuvi mbehea.** Right now you sg have caused to be born (invented) a lie. **Ombojihu ga moroğitapyahua (or moroğitapyryva).** He invented a new teaching (or a good teaching). **Ombojihuvuka ga ğwaiviğa pype.** He caused (him) to be created in the old lady, i.e., he allowed the conception.

Usage: 4 //occ w refl and caus: -nhimbotuv//.

— *vi.* to be older than -pyahu, i.e., perhaps 20 plus. *Alt:* **-tuv**.

-uva //also uva when unpossessed//. *sh.* father, grandfather. *See:* **-amonha, apĩa, apina'ga, -po'ria**.

Tenh: referred to father only.

K: referred to father only.

Am: seemed to refer to father only.

Uru: seemed to be father only.

-'uva *s.* thigh, lap. **ji'uva arimo** on my lap *See:* **-pya**.

Tenh: = sometimes is -'yva; refers to upper leg. **Ga'uva rehe hẽa nhimboapygi.** On his lap she caused herself to sit.

K: preferred -'yva, but later said -'uva. **jiyva(a)rimo** on my lap

-uvan *vt.* wrap. *See:* **-'ahov**. *Alt:* **-anhuvan, -'apevan, -'apypevan, -uva'ndog**.

Tenh: = wrap in leaves to keep dry.

Am: =.

Uru: =.

-uva'ndog *vt.* unwrap, remove cover, e.g., remove a cloth from around an object.

Tenh: = as leaves from roasted fish.

Am: gave instead epiravo'ndog (epiravo'ndokh) (unwrap (you sg) a rolled-up object).

-uvĩ *vt. Alt:* **-anhuvĩ**.

-u'via //oc w t initial//. *s.* black bee whose honey is called yvahua. *See:* **hehira**.

Tenh: also called tuhava, yvahuaruva.

-uvihav *dh.* big in size, importance.

Tenh: =.

Am: =. **paranaruvihavatea** a really big river

Uru: = huvihavete = -ehõi (big).

-uvihava'ga *sh.* big chief, governor. *See:* **-ekwara'ga, -erekohara'ga, -kokwahav, -mborerekwara'ga**.

Tenh: =. **Nanderuvihapigangavi.** You sg never will stop having a chief (or you will never stop being a chief). **huvihakwera'ga** chief…ancient or current

u'viu'viuhara'ga [HP: Probably u'viu'vihara'ga.]. *sh.* wanderer, homeless transient. *See:* **-apyja, -ko, -ukatu**.

Tenh: =. **U'viu'viuhu ga okovo. Ndopytakatui ga okovo.** He stays here and there being. He does not stay well being. (Said of a bum he had seen on the road.)

-uvotar //occ w refl: -jihuvotar//. *vi.* want to enter a woman to be born; according to belief one with occult powers in his dreams sees these children and asks what woman they want to enter in order to be born; when he sends the children into the women the term: -mbojihuvotar is used. *See:* **-upigwara**.

Tenh: = and remarked that when a woman is pregnant, then they say: **Ojihuvota ko kunumia hẽa pype ağwamo.** The baby boy wants to be born (formed) in her these days.

-uvuhua *sh.* adult lice. *See:* **-ayrenupuga**.

Tenh: =.

-uvypytiğa *sh.* fish eggs. *See:* **-upi'a**. *Alt:* **-uhuva**.

Tenh: =.

-uvyra *sh.* man's or woman's relative, same moiety first ascending generation. 1) uncle: FaBr, MoSiHu. *See:* **-tutyra**.

Tenh: = FaBr, MoSiHu.

Am: = FaBr.

2) great uncle: FaFaBr, etc. *See:* **-amonha**.

Tenh: = FaFaBr (or FaBrFa).

3) wife's or husband's MoBr, FaSiHu.

Tenh: not obtained.

Am: WiMoBr (huvydn'ga).

4) *(Tenh)* immediate younger brother: tuvy, jiruvyra'ga, both parents are the same (?) (term

that Luis calls Alex, Alex calls Jorge, Manoel João calls Cláudio).

u'yva //when possessed the initial u changes to y: -y'yva//. *sh.* 1) general term used for arrow used for killing fish. *See:* **gwy'va, g̃wyvamatĩa, g̃wyve'yma, g̃wyve'y'mbia, -'aja, piraupiara, ta'akwara, tapakwara**. *Alt:* **kunhay'yvahẽa, -y'ypakwara**.

Tenh: =.

K: = but also for other game.

Am: =.

Uru: =.

2) specifically the hindermost part of the arrow, the reed rod itself.

Tenh: gave instead -'aja or itaju'i'aja for the point.

V - v

-va *sh. Alt:* **-ova**.

-vag *vi.* move in a back and forth movement, e.g., move from one house to another, beat as the heart does, wag as loose skin. **Ovava ga.** He worked hard. **-nhakambavavag** shake the head **-jue'ovavag** wag loose throat skin **-rovag** turn over; give in marriage as the uncles used to do **-jirovag** turn the head (or face) from side to side *See:* **-'avyky, -embireko, -hev, -ko, -myi, -ndyg-, -nupã, pu, -py'a, -rev, tu**.

Tenh: =. **Oko hete g̃a nde rehe ovavagahiva nde rehe.** They are really on you arousing themselves because of you, i.e., they like you, being animated and all out for you, standing up for you, taking your side when others talk bad about you, being your advocate. **Ovavagahi ga tavyky ji g̃a javo.** [HP: Probably taavyky.] He was extremely aroused, saying I want to fight them. **-jirovag** turn the head to look at someone; in the negative it can mean: didn't even glance at him. **Ovaova tehe g̃apy'a.** Their livers wagged and wagged for nothing, i.e., they were nervous, afraid, thinking about bad things, things they never heard before, preoccupied, undecided, mixed up. **Ovaova hete gapy'a. = Oko tehe gapy'a.** His liver really wagged and wagged. = His liver was for nothing, i.e., he didn't like the other fellow.

Am: =. **Avavakahibm ji.** I really shake. (given for -hyi) **Koxihĩ ji vaki avo nehẽ.** Quickly I will return here. **Erevovo (or Erevava?) eporavykyavo.** Work (you sg) working. **Aerovarova.** A person turns and turns the head.

Usage: 1 //occ w caus: -mbovavag//.

— *vt.* order to work; shake, e.g., shake a tin can with rocks in it to still a baby's crying. **"Ma'g̃a ndy'yva jyvyita?" imbovavaga.** "Whose arrow is stiff?" he said as he whipped each of the arrows back and forth to see whether they bent or not.

Tenh: =.

Am: =. **Terembovavaki ga. Oki ga upa.** Don't (you sg) shake him. He is sleeping being.

Uru: =. **Ambovava ji ga.** I shook him (in his hammock). **Jiro'y ji. Ji mbovavahetei.** I am cold. It causes me to really shake.

Usage: 2 //occ w recipr: -jogwerovag//.

— *vi.* marry each other.

Tenh: no, and said they do not use -rovag for someone giving another person in marrage; they merely say: **Amondo ji hẽa ga pe. Ojogwereko g̃a.** I gave her to him. They are with each other.

Usage: 3 //occ w con: -rovag// *(Tenh)*.

— *vth.* move something from one place to another.

-vahem *vi.* arrive, finish a trip, e.g., arrive at the port and get out of the canoe at end of trip; finish. **-nhimby'yivahem** sing until finish all the songs **-'apovahem** finish all the work at one time, do until finished *See:* **-ahem, -'ẽ, -hem, -pav, -ur**.

Tenh: =.

Am: =.

Uru: =.

Usage: //occ w caus: -movahem//.

— *vt.* admonish, warn, tell much sufficiently. **Poa ko ji amovahẽ nde ve.** With that (talk) I warned or advised you. *See:* **-ako'i, -nhi'ig̃, -mbe'u**.

Tenh: preferred as follows: Amomo(v)ahẽg̃atug̃atu ji g̃a pe nhinhi'ig̃a. (I explained well to them my talk.).

vahevi *asp.* even. **Hẽara'yra'ga ga vahevi onhimbohova'ja.** Her son, even he, wants to kill. **Oro ji vahevi namombe'ui ti ji akoja'ga pe me nehẽ.** Even I will not tell about that man to you pl. *See:* **-eheve**.

Tenh: variations hevi, vahevi, vehevi, vevi, vevihi. **Gara'yra'ga vahevi onhimbo'e.** Even

his son taught himself. **Pe'ava vahevi ti ga hepiakatui.** Even of your pl hair he will take good care.

-vahĩ ***(Tenh)*** //occ w caus: -movahĩ//. *vt.* confront, oppose, stand up to, object, question, cast doubt on, resist, balk, expulsar, perturbar, provocar. **Timovahĩvahĩ anhaĝa.** Let's resist the bad spirits.

-vak ***(Am) (Uru)*** *vi. Alt:* **-vag**.

-van *vt. Alt:* **-uvan**.

ve *adv.* counter expectation; on verbs: still, yet, continue on in time, simultaneous action while; on nouns and pronouns: even (this). **Oro ga ei: "Iiii! Nahã ĝa japoi!" hepiaga ve.** And he said: "Wow! So that's the way they do!" (he said) as (while) he was looking. **Nderejiupiri ve nde?** Haven't you sg climbed (the tree) yet? **Tiroho pa yvya ve nehẽ.** Let us incl take everything, even the ground. *See:* **jitehe, na'ẽ, vahevi, vĩa**.

Tenh: =. **egwovo ve** while you sg go **U ve pa.** It is all there yet. **oji'i veuhu** hours have passed **Oji'i veuhu ko kwara ipori ko.** It has been quite a while since the sun came up recently. **Xaju veuhu nhandenhi'iĝa ga pe.** Let us incl take a long time talking to him. **Xaju ve te ga ra('a)romo.** Let us really be here yet, waiting for him, i.e., let's wait for him a longer time. **Gaha ve onhimbo'e.** Even he emph taught himself.

Am: =. **Ndojukai ve ga gwyra'ia.** He did not kill the bird yet.

Uru: =. **Niymyani ve. = Ipyahu.** It is not yet old. = It is new. **Ndohoi ve kwara.** The sun did not go yet, i.e., did not set.

ve *rr. Alt:* **pe**.

-ve (possibly a contraction of -ve'ea plus p5 forms 3rd per sg and pl). *sm.* suffixes to other morphemes indicating: state of existence, occupation, place, or action in which one finds himself. **Pixunipeve'ĝa ĝaha oho.** The people from the Ipixuna (River) they emph were the ones who went. **Heveguhuvehẽa.** She has a big abdomen. **Onhi'ĩ ranuhũ xave'ga japejuvuhuve'ga.** The old man, the bald-headed man, talked too much. **Kiro ahe onhimondy'ave'ĝa jahugi ko'emahyahiva.** Then people, the ones who reached the age of puberty, took a bath very early in the morning. *See:* **-gwe, -har, -por, -ve'ea**.

Tenh: = said that ahera'yrypyve'ĝa is used in a general way: the people's first born, whereas if want to be specific: ahera'yrypy'ga = he is the first born of him (now dead).

Am: =. **pevove'ĝa** the ones from there

-ve'e //-ve'e after v, -ave'e after c; -mbe'e after ~v//. *sm.* suffixes to other morphemes indicating that it's existence is something inanimate or dead. **Ji ndakwahavi ymyave'ea.** I do not know anything of the old-time things (stories). **Ka'aru po ĝa nduri ĝwaiviĝave'ea rapyvo raka'e.** Later they came burning the old lady's body a long time ago (or came to see the body which they had burned - the translation of the Parintintin). **Po pevo pavẽi te yvagi pe ikatuve'ea.** There's a strong possibility that really all there in the sky is a pretty thing. **Oro andyra'ia hako ĝwembirekove'ea pe…** And a long time ago the bat (said) to his wife who is now dead… *See:* **apoa, avujipava, mbatera, ve**.

Tenh: preferred -va'ea. **jiveva'ea** the thing that happened to me

Am: seemed to prefer -va'ea. **Avujipava, oro'e ore nhymyava'ea pe, nhymyanava'ea po rimba'e. A'ea pe ore ei po rimba'eva'ea pe.** Dead relatives, we excl say about the old now-dead ones, the old now-dead ones a long time ago. That we excl say about the long time ago ones (now dead). **nhirembirekova'ea** my spouse (now dead)

Uru: seemed to prefer: -va'ea. **ypeva'ea** a thing of the water **tyjujuhuva'ea** soap

vehevi ***(Tenh)*** *asp. Alt:* **vahevi**.

-vepoa *s. Alt:* **-pepoa**.

-verav *vi.* sudden flash, e.g., shots of pain; lightning (usually reduplicated). *Alt:* **-py'averava, -vera'vi**.

Tenh: =. **Overavera tupã.** Tupã is flashing and flashing. (lightning)

Am: =. **Overavera hẽa…avo hahyrame.** She flashes and flashes…here when it hurts, i.e., the pain, when it comes, flashes here. **Overaveravuhu amana.** The rain really flashes and flashes, i.e., a lot of lightning.

-vera'vi *vi.* shine. *Alt:* **vera'vive'ea**.

Tenh: thought of lightning when heard term.

-vera'vive'ea //occ w o initial//. *s.* mirror. *See:* **-a'angava hepiakava**. *Alt:* **-verav**.

Tenh: didn't know this; gave a(h)e'aĝa repiaka'ria (a thing to see one's shadow) (or a thing to see one's spirit?).

veuhũ *asp.* go beyond the conventional or norm. **Hẽa veuhũ na oko. = Onhimyrõ ji hẽa rehe.** She is "way out there" thus she is. = I am jealous of her, i.e., she really goes off the deep end (in bad conduct?) and I am jealous of her. *See:* **na, ranuhũ**.

-veve *vi.* fly. *Alt:* **-veveuhuve'ea, -veveve'ea**.

Tenh: =. **Ohova oveve.** The leaf flew, i.e., floated, falling down from the tree. **Gweroveveveve mbatera.** (The wind) blew the fruit and leaves back and forth (on the tree).
K: =.
Am: =. **Oveve gwyra'ia ore arimo.** The bird flew over us excl.
Uru: =.

-veveuhuve'ea //occ w o- initial//. *s.* hoe. *See:* **-yvykoitava**.
Tenh: no, thought of the curassow mytũa.

-veve(v) //generally: -koveveuhu; but occurs on verbs sometimes as -veve(v)//. *d(?).* sad. **Ohoveve g̃a.** They went (to the party) sad (and he died on the way back). **Oporavykyveve te ga okovo.** He worked sadly being. *Alt:* **-koveveuhu**.
Tenh: no, only -koveveuhu (very sad).

-veveve'ea //occ w o- initial//. *s.* airplane. *See:* **g̃wanhahymuhũve'ea**.
Tenh: =.
Am: no, call an airplane: ndararagũhũa (or nararag̃uhũa).
Uru: no, call airplane: mburevua.

-vevue'ar *d.* thin, weak which according to belief is caused by pregnancy or sores. *See:* **-pytu'ar**. *Alt:* **-vevugwe**.
Tenh: = and added that one aches all over and is very sick.
Am: =. **Karugwara, ivevue'a ga. Ivevu hete nde.** Sickness, he is weak. You sg are very lazy.
Usage: //occ w caus: -mbovevue'ar//.
— *vt.* make wife thin as it is believed that husbands do when their wives have many children at which time the husband makes payment in goods to his wife's family. *Alt:* **-vevuji**.
Tenh: didn't ask.

-vevugwe *d.* lazy.
Tenh: =. **Ndohoi ga ivevugwero. Jyvuakaruhu tehe ga.** [HP: Should be ovevugwero.] He did not go being lazy. He is a grown-up man for nothing.
Am: =.
Uru: =.
Usage: //occ w caus: -mbovevugwe//.
— *vt.* make a child lazy according to belief by giving them the karugwaruhua animal or agouti to eat since these animals are lazy refusing to come out in the rain. *See:* **-tepotar**.
Tenh: =.

-vevui //occ w caus: -mbovevui//. *vt.* make light, e.g., make float, be strong so that something is light for one to lift. *Alt:* **-vevuji**.
Tenh: preferred the meaning of being strong so that something is light to lift.
Uru: = mentioning a leaf floating in the water.

-vevuji [HP: Probably fluctuates with -vevui as stress is on vu.]. *vi.* light, i.e., not heavy. *See:* **-pohyi**. *Alt:* **-'avevuja, -yvevui**.
Tenh: =.
K: =. **Anhamomba ji. A'ero ji avevui.** I am thin because of eating taboo foods. For that reason I am light.

vĩa *asp.* indicates contra expectation with some sort of negative connotation. **Ag̃a vĩa ji ndapyhypavi.** I'm not going to grab even all this. **Okwera vĩa ga.** He is better even, i.e., a little bit better. *See:* **ve**.
Tenh: =. **Tavijara'g̃a vĩa nde'i a.** Even the chiefs did not actually say, i.e., neither did the chiefs say. **G̃a viamo po oho ra'e. compare with Cachorro ve g̃a gweroho.** Even they went the other day (not witnessed) (indicating they should not have gone). compare with They took even the dogs. **G̃a vĩa oho.** Even they went (with idea that as a result we have to go as well). **Ga vĩa oho. Ga po ndohoi hamo.** Even he went. It would be that he hadn't gone.

viara //viara or piara occ if closely connected with the preceding oral thing to which it is related, mbiara when preceding is nasal, and perhaps miara in a nasal environment; and ipiara when not closely connected to the preceding inanimate thing to which it is related//. *s.* way to, e.g., connection between two points, entrance, wake, means, shortcut, thoroughfare, secondary path. **Aerẽ po ahe rerohoi tapy'yitig̃a seringueira ipiara rupi, yvyhyviara rupi.** And (he) took the dead person along the way or path that leads to them, the whiteman's seringueira (rubber) trees, the path that leads to the rubber trees. **Opia re po g̃a apoa yvyhyga piara rupi.** They entered onto the thingamajig…the way (path) to the rubber trees. **Ji viaramo g̃a nduri.** They came after me (to kill me). **Manga viara g̃a hoi.** They went along the path of the mangoes, i.e., to get mangoes. *See:* **-akwa, -ovahog, pehea, -upi**. *Alt:* **nhimbiara, nhimbypiara**.
Tenh: =. **Nhahã piara rupi ga hoi.** He went along the path to the nuts (tree).
K: gave for -py(a)mbava: ipiapohava = jirapea.
Uru: =. **Aho ji ikahupa ki rupi…jivyra viara.** I go hunting through here…the path of my return. **Nderehoi gapiara.** Don't (you sg) go on his path (or after him to kill him).
Usage: 1 //occ w con: -roviar//.
— *vth.* believe. **gweroviahava** things they believe, their beliefs

Tenh: =. **Heroviaheteva'ea jate ga omombe'u. (or Heroviaripyra ga omombe'u.)** Only the truth did he tell.

K: =.

Uru: =. **I'mbe ga javo. Ndereroviari!** He's lying saying. Don't (you sg) believe (him)!

Usage: 2 //occ w con, refl and con: -rojiroviar; sometimes refl and con: -jiroviar//.

— *vth, vi.* celebrate, shout triumphantly, e.g., children when they blow the flute and go out to meet their fathers bringing home food; grown men in an attack during battle dressed in the akanitara head band of red macaw feathers and painted across the arms, chests, and legs. **Gwerojirovia g̃a ga ta'akwara pyvõ ga vahemame.** They greeted him with happiness with spears when he arrived.

Usage: 3 //occ w caus and refl: -mbojiroviar//. *See:* **-hapukai, -kog, yrerua**.

— *vt.* greet someone with happiness, celebrate by shouting, shooting off guns and arrows; seemingly same as -rojiroviar and -jiroviar.

Tenh: =. **Nhande mbojirovia ga.** He greeted us with happiness, i.e., he likes us incl.

Uru: = given the words ahemiarakag̃a and jaka'via he gave the following: **Nahã avujipava…imondohogi; jaka'via opy, aheapina. Ombojirerovia g̃a herekovo. Onhimby'yi g̃a. Ojirerovia g̃a okovo.** Thus our deceased relatives…chopped (the head of a person); covered (?) (or fastened to a pole?) the dried head of the victim, the skull. They celebrated having (the skull). They sang. They celebrated being.

viririuhua ***(Am)*** *s.* some kind of thorn palm like the pupunha palm. *See:* **hyry'va, ju'iuhua, tukuma'yva**.

-viro'aro'a ***(Uru)*** //occ w refl: -jiviro'aro'a//. *vi.* go in circles (given in place of onhikotĩ). *See:* **-kotĩ**.

-vi'viuhu ***(Tenh)*** *asp.* do things off and on. **Oporavykyvi'viuhu ga.** He works off and on (because he is playing around while working). *Alt:* **u'viu'viuhara'ga [HP: probably u'viu'vihara'ga]**.

-vivoyha //occ w refl: -jivivoyha//. *vi.* squat, not on haunches, but as though sitting on chair that isn't there. *See:* **-pypeka**. *Alt:* **-yha**.

Tenh: =.

-vivyr //occ w refl: -jivivyr or -jirevivyr//. *vi.* bend over to do headstand.

Tenh: not clear if same.

-vo *cm2. See:* **-a**.

-vo //-vo after V, -mo after Ṽ, -imo after C//. *rsuf.* 1) instrumental: with, by. **Nahã g̃a inupanupãi opovo.** That is the way they hit repeatedly (the drums) with their hands. **-povo** made by hand, e.g., hand-made items *See:* **pavẽi**.

Tenh: =. **Opyvo ga hoi.** He went by foot.

2) locational: on, in, into. **Oro ga nhova'apyni ikwatija yvyvo opumo.** And he bent over, lowered his face, and wrote on the ground with his finger. **Oro po g̃a okioki jate ka'gwytehevo.** And they only entered repeatedly into the jungle. *See:* **a'evo, avo, -ehe, pe, pevo**.

Tenh: =. **garovavo** (he fell) on his face (on the ground)

Am: =. **Yvyvo tuvi.** On the ground it is.

3) diffusion: by, through, during. **ypytunimo, arimo** during the night, during the day **Oro po ti ga hovapytymi ypytunimo nehẽ.** He will shut (the door) at night.

Tenh: =. **Gway'ro ga hẽa opajivo.** He took away her ability to have children through his occult power, i.e., he gave her medicine so she wouldn't have any more children. **Orepopoakarimo rũi ore oromombe'u.** [HP: Possibly should be oropopoakarimo.] Not through our excl strength we excl told it, i.e., it wasn't through our own strength that we told it. **garemimbotarimo** via the thing wanted by him, e.g., he did as he wanted, in his own will **ymyagwerimo** via the past old time, i.e., since olden times **garembiapoagwerimo or garembiapoypyagwerimo** via the thing in the past made by him, since his past making it or since his first making it, e.g., since creation

-vog //occ redupl: -vovog//. *vi.* split, crack.

Tenh: =.

Usage: //occ w caus: -mbovog//.

— *vt.* cut or split open, e.g., cut open a watermelon. *Alt:* **-'og**.

Tenh: = and mentioned sawing wood or splitting fire wood.

-'vog *vt. Alt:* **-'og**.

-vohyi //-vohyj- prec V//. *vi.* carry load on the back. *See:* **-ho**. *Alt:* **-pohyi, -povohyi**.

Tenh: =. **Oando ga hugwi gavohyitapA.** The cord broke of the thing with which he carries a load, i.e., his heavy basket.

-vohyj- *vi. Alt:* **-vohyi**.

-voja //-voja in comb, mboja initial//. *d.* young; term generally used to designate teenage to mid life but can be used to menopause for women. **Hẽavoja opi.** Her youth stopped, i.e., her menstrual periods stopped, she's past the time of life. **Imboja hẽa; ndevoja.** She is young; you sg are young *See:* **-eko, yvya, -yvyr, -ymyan**. *Alt:*

mbojagwera, mbojaruera.

Tenh: = also term (ivoja'i) used in contrast to jyvuakaruhu if the man is small and not really old enough to be called -ymyan.

Am: =.

Uru: =. **Jyvoja (or Jivoja) ga. = Niymyani ve. = Ipyahu.** He is young. = (He) is not old yet. = (He) is new. **Jiyvoja (or Jivoja) ji aho g̃a pyri hako.** I was young, I went near them a long time ago.

-votyr *d. Alt:* **-potyr, yvotyra**.

Vovo'g̃a ***(Am)*** *s.* Amundava name for the Uru-eu-wau-wau. **Koro Vovo'g̃a rekoi…. G̃a omombamombabm xeringueira'g̃a.** Here the Uru-eu-wau-wau were…. They killed off the ones working in the latex trees. *Alt:* **Yvovo'g̃a**.

-vuar //occ in Const 3 only//. *d [HP: Appears to take an object like a vt but it probably isn't a verb at all.]]*. visit. **Herejo ore vuaramo.** Come visiting us excl. **ahevuarave'g̃a** visitors *See:* **-anhan, -epiag, -gwyruv**.

Tenh: no; prefer, but rarely use, the term: gwaremo. **Herejo ore gwaremo.** Come visit us excl.

K: = and remarked one can say: nhande vuaramo, nhande repiakA, nhande pyri, nhande mbovua.

-vur *vi.* elevate, rise, come to the top, boil, bubble, enlarge. **Ovuvu pa gapya ga hugwi.** His foot all swelled up from him. **pão'ĩa mbovuhava** the thing that causes bread to rise, i.e., yeast

Tenh: =. **Pão ndovuriva'ea.** Bread, that which has not risen.

Am: = -vuvudn.

Uru: =. **Ajipykutu. Ovuvu ikwehe.** I punctured my foot. It swelled up the other day. **Mboja ji hu'ui ikwehe. Ovuvu pa ikwehe.** A snake bit me the other day. It (where I was bitten) all swelled the other day.

Usage: //occ w caus: -mbovur//.

— *vt.* make rise, e.g., boil a liquid, bail water out of a canoe, produce sufficient food for many people. *See:* **-avujikwera, -pupur, -vyr**. *Alt:* **-ayvur, -kujavur, -ovavur, -ovivur**.

Tenh: preferred -pupur for boil. **Pão mbovuhava** the thing that causes bread to rise, i.e., yeast

Am: =. **Ombovuvujahi hẽa mbatera herogwovo.** She mounded up(?) things taking them, i.e., she gathered things together in a heap, taking them.

Uru: =.

-vuru'a *d. Alt:* **-puru'a**.

vuvuvuwh //also whwhwhu//. *ono.* sound of burning. **Yvarue'ria g̃a omondy. Aerẽ, "Vuvuvuwh whwhwhu! Ahhh!"** They set the fallen old trees on fire. "Whoooo, whooo! Ou!"

Tenh: didn't know.

K: thought of blood spurting.

vya *ono.* sound of small animal walking. **"Nani po akutia ruri," te te. "Vya, vya, vya," e po.** "This is the way the agouti comes," he said. "Shuffle, shuffle, shuffle," it said, i.e., was the noise it made as it came. *See:* **mo'mo, xu**.

Tenh: didn't know.

-vy'ar //occ w r-ehe//. *vi.* content, happy or pleased with, cling to, like so as not to care to leave; said of husband and wife, attitude of animal towards its owner; whereas neg indicates sadness, aloneness, displeasure. **Hembirekovy'a ranuhũ ko hẽa.** She really clings to her husband. **Teuhu gavy'ara nhande rehe.** Impossible his liking us incl. *See:* **-ahy, -angypyhy, mboria, -mog̃, -oryv, -potar**. *Alt:* **vy'are'y'mbia**.

Tenh: =. **Ndovy'ari ga.** He is sad, lonely. **Jivy'are'yma ji jukapotari.** My sadness wants to kill me, i.e, I'm about to die due to sadness.

Am: =. **Ovy'adn ga oyhẽa rehe. Ojehe'o ga.** He is very attached to his mother. or He is clinging to his mother. He is crying. **Oxivy'a hete ga.** He really sleeps happily (and consequently a lot).

Uru: =. **Ndovy'ari ko ga okovo.** He is sad being (and indicated he was lonely).

Usage: 1 //occ w caus: -mbovy'ar// *(Tenh)*.

— *vt.* cause another to be happy. **Embovy'ara'ja ti jipy'a.** Cause (you sg) my liver to be happy again.

Usage: 2 //occ w refl and caus: -nhimbovy'ar// *(Tenh)*.

— *vi.* cause oneself to be happy. **Onhimbovy'a hete ga g̃a ndepiaga.** He caused himself to be very happy seeing them, i.e., he was very happy to see them.

vy'are'y'mbia *s.* according to belief an animal that looks like a motherless child or its apparition, who wears a necklace, sadly walks in the jungle alone, and will enter women when they take their very young children to the jungle to defecate. *See:* **gwa'ia, -upigwara**. *Alt:* **-vy'ar**.

Tenh: rather spoke of gavy'are'yma = ndovy'ari ga okovo and said it was like he was when his child died. A'ereki kotihĩtihĩ omano gara'yra. (Because every day (it is as if) his child died).

-vyg *vi.* close, cut off, shut, lean against; taste food to see if good. **Tavy hehe.** I want to taste it. **Kirog̃we ga jykwa'ria imbovyga hehe yva rehe.** Right now he put the axe against the tree

(ready to cut it down). *See:* **-pyg, -pytym, -tyv**. *Alt:* **-'apyakwavyg, -emovyg, -juruvyg, -juvyg, , -'u, -ykur, -ypyvyg**.

Tenh: did not seem to agree with the shut, lean against meanings of -vyg, but he instead related that when a man comes to a woman and says quietly when no one is looking that he'd like to eat some of the food she's fixing (i.e., hẽapopegwara), and she'll say: Ndahei tehe jipopegwara. Mara'ngu po ti nde i'gwovo nehẽ? (The food I am fixing is not tasty for no reason. Who knows if you sg will eat it?).

-vyhava //occ w refl: -jivyhava//. *s.* date of return. *See:* **gwa'upava**. *Alt:* **-vyr**.

Tenh: said instead it was a pole with which a person lifts himself up.

-vyho ***(Uru)*** //occ w caus plus -katu: -mbovyhokatu//. *vt.* to make straight lines; also gave hupi katu, aho katu hete.

-vyr *vi.* arise, move to an upright position, e.g., get up after lying down, return from the grave, learn to sit up as a baby does. *Alt:* **-evivyra**.

Tenh: =.

Usage: 1 //occ w refl: -jivyr// [HP: Not normally on a vi.].

— *vi.* return. **Orenhi'iğa hoi ojivya.** Our excl talk went and returned (as an echo see kwari'o) **ahejivyhava** the date of a person's return (or the place to which a person returns) *Alt:* **-vyhava**.

Tenh: =. **Ojivy amana.** The rain (rainy season) returned. **yvytujivyruhua** wind that returns, i.e., the season when the wind storms with rain occur

Am: = but also use -vag for return.

Uru: = but also use -vag for return. **jivyraviara** the path of my return, i.e., the way I generally return

Usage: 2 //occ w caus: -mbovyr//.

— *vt.* raise up or put in upright position, e.g., lift up an object and put it upright, make several men out of a group stand upright (-mbovyvy'riuhu). *See:* **-'apyg, -'apyn, -'am, -hev, -po'am, -upir, -rev, -vur**.

Tenh: =.

Am: **Jara'ğa yvyra rehe oho…herueruri imbovyavya…. Aerẽ ga yvya ovykoi…** Some of them went after sticks…bringing and bringing them causing them to stand up. Afterwards they dug the ground.

Usage: 3 //occ w caus and recipr: -mbojovyr// *(Uru)*.

— *vt.* **Ombojovyvydn. compare with Ombojoapydn.** (He) put it side by side. compare with (He) put it end to end.

Usage: 4 //occ w caus and refl: -mbojivyr//.

— *vt.* cause to return, vomit. **Ambojivy ji ga pe jitehe imondovo.** I caused it to return to the same man. *See:* **gwe, -kurav, -piahyr, -pivig̃**.

Tenh: =.

Am: for vomit preferred -popojy.

Uru: for vomit preferred -poju (or -pojy). **Ipy'apojupoju ga; o'a ga rehe.** His liver vomited; it fell on him, i.e., he had a fever.

Usage: 5 //occ w con and refl: -rojivyr//.

— *vth.* weave a basket sparsely and then return and fill in spaces to make a tighter weave. *See:* **-pirun**.

Tenh: = also return with something in hands.

-vytyka ***(Tenh)*** //occ w caus: -mbovytyka//. *vt.* set up a tent.

Vy'via ***(Am)*** *s.* term they used for the Mura Pirahã Indians instead of Gwy'via.

-vyvyg ***(Tenh)*** //not clear if final consonant is g or r; occ w caus: -mbovyvyg(r?)//. *vt.* cause to have proper conduct. **Nhande ko gambovyvyharamo (or gambovyvyhavamo) xako.** We incl are the ones to cause him to have proper conduct, i.e., to straighten him out. **"Pehe po ti peapy nehẽ," xa'e ti g̃a pe g̃andekoa rehe or g̃a mbovyvya.** "You pl will sit," we excl will say to them about their conduct or causing them to be proper.

Usage: //occ w refl and caus: -nhimbovyvyg(r?)//. *See:* **-akwahav, -ehaite, -yvuakar**. *Alt:* **-vyg(?)**.

— *vi.* calm, controlled, proper, e.g., after one gets married one doesn't chase other women any more, one does not act silly any more (ndahaitei). **Nonhimbovyvygi.** He is not mature, does not have good conduct, not self controlled.

W - w

whst *ono.* quick swishing motion. **Aerẽ ihoi. Aerẽ turi mytũa. "Whst, whst!"** Afterwards it (the curassow) went. Afterwards the curassow came. "Swish, swish!" *See:* **peju**.

Tenh: did not know, remarking that their term to indicate a curassow taking off was as follows: "Puhpuhpuh!" ti herogwovo mytũa. ("Poof, poof, poof!" the curassow will go with it.).

whwhwhu *ono. Alt:* **vuvuvuwh**.

X - x

xa *p1.* we inclusive. *See:* **a-, nhande-, opo-, ore, oro-, ti-**.
Tenh: =.
Am: =.
Uru: =.

xã //also xa'ã//. *interj.* stop, that's enough, e.g., stop, that's enough food to put on the plate; sometimes used as agreement, e.g., yes, o.k. *See:* **ha'ã, hykava, -pig**.
Tenh: =.

xa'ã *interj. Alt:* **xã**.

xao *ono.* chatter of frightened monkeys. **"Xao, xao, xao," e po okyhyjiavo ĝa hugwi.** "(sound of wildly chattering monkeys)", (the monkeys) said being frightened of them. *Alt:* **xo**.
Tenh: thought of rocks shaking in a can or in an yru'ia container.

Xapymbuhua ***(K)*** *s.* the river Jaci Paraná; the river of the Karipuna is Mutum Paraná or Purakihya.

xare- ~ jare- ***(Am)*** *p3.* we incl. *Alt:* **nhande-**.

-xave'e *d.* aging man. *See:* **akwaimbe'e, -ĝwaivĩ, -mbo, -ymyan**.
Tenh: preferred -xava'e and gave xava'eki for one who is very old.
Am: = but can also be said of a small child who can now walk.
Uru: = and can be used of women; can also be used of an old thing. **Xava'ekaturame po ti ga jukai nehẽ.** When he is well aged, he will kill (game). **Ikyrate penemityma, ndixava'ei ve.** Your pl plants are really unripe, they are not old yet. **Xava'e hẽa kiro.** She is old(er?) now. **Xava'e hete.** It is very old (indicating that it is not good any more).

xave'e'ga *s.* old man. *See:* **ĝwaivĩhẽa**. *Alt:* **-xave'e**.
Tenh: preferred xava'e'ga.
Am: =.
Uru: = said mainly of men but could be of women.

xavua *ono.* sound of big splash in water. *See:* **xybuhhh**.
Tenh: preferred xambu ~ xapu.
K: =.

xi- ***(Am)*** *p2. Alt:* **ti-**.

xi ***(Am) (Uru)*** *part. Alt:* **ti**.

-xĩ ***(Am) (Uru)*** *vt. Alt:* **-tĩ**.

-xig ***(Uru)*** *vt. Alt:* **-tig**.

-xiĝ ***(Am) (Uru)*** *d. Alt:* **-tiĝ**.

ximboa ***(Uru)*** *s. Alt:* **timboa**.

-ximborahiva ***(Am)*** *s. Alt:* **-timbuguhua**.

ximby'yvuhua ***(Uru)*** *s.* big tree where the kwanduhua hawk lives.

-xinĩĝ ***(Am)*** *vi. Alt:* **-tinĩĝ**.

-xir ***(Am)*** *vi. Alt:* **-kir**.

-xiririg ***(Am) (Uru)*** *vi. Alt:* **-tiririg**.

xivĩa ***(Am)*** *s. Alt:* **ĝwaivĩa**.

xo *ono.* chatter of the monkey ka'iuhua. **"Xo, xo, xo," poro ka'iuhua.** "Chatter, chatter, chatter," the noise of the monkeys. *Alt:* **xao**.

xu *ono.* a swishing sound, e.g., the sound of leaves rustling or someone spitting. **"Xu xu xu," e po kiro ua; kiro turi taitetua.** "Rustle, rustle, rustle," it went now coming; now the pig came. **Oro tata rehe indyvuri. "Xu!" "Gwou!" "Xu!" "Gwou!"** And (the vultures) spat on the fire, i.e., they spat to make the fire. "Spit!" "Burn!" "Spit!" "Burn!" *See:* **-ndyvur**.

-xug //occ w caus: -mboxug//. *vt.* kiss.
Tenh: thought it was the noise made when the one to two feet long jiki'a trap, which is similar to a tipiti squeezer of manioc, is put in the water with the mouth to the bottom through which the fish enter.

xu'ĩa *s.* little. *See:* **-'i**.
Tenh: preferred xui'ĩ or xunhi.
Am: =. **xu'ĩva'ea** a little thing **Xu'ĩ ga i'ui.** He ate a little. **Xu'ĩ ga rekoi pevo.** Little he was there, i.e., when he was there he was young.
Uru: =. **Xu'ĩa orerapyja.** Our excl house is small.

xukh ***(Uru)*** *ono.* expression used to indicate a horsefly biting someone. *Alt:* **xukyhy**.
Tenh: =.

xukyhy //also xyky//. *ono.* stabbing sound. **Okutu hevipirağa. "Xukyhy!"** It stabbed its red hips. "Stab!" *See:* **-kutug, tyky, xyky**.
Tenh: only gave xukh to indicate a horsefly biting him. **Ji mombiryi mutuca ji kutuga.** The

horsefly startled me, stabbing (biting) me.

xurug *ono.* sound of walking on dry crackly leaves. *See:* **mo'o**.

xybuhhh *ono.* big splash. **"Xybuhhh!" "Kurũ, kurũ, kurũ."** "Kerplunk!" (he dove into the water). "Splash, splash, splash," (he swam away.) *See:* **jimbua, xavua**.
Tenh: gave instead xambu (see xavua).

xyky *ono. Alt:* **xukyhy**.

Y - y

y'a *s.* 1) gourd. *See:* **-ekyihava, -jarahava, mbaira'yvuhua, yagwaepytigũhũa, y'akuipeva, yova**. *Alt:* **yati'ĩa**.
Tenh: = prefer ya'ia.
Am: =. **Omongavu ga y'a.** He blackened the gourd.
Uru: =. **Opyhũ ga y'a.** He blackened the gourd. **Y'a xu'ĩa jurua = kambapua.** (If the) gourd has a small mouth = it is a kambapua.
2) kinkajou (?) (macaco da noite); described as having light-colored smooth and fluffy but short hair, big eyes, flat mouth like a dog, flat head, hairy face, slim body, belt line, tail as long as body which is smooth on underside, hands and feet hairy on upper side. *See:* **ka'ia**.
Tenh: =.
Am: = said it was like the monkey: ka'ia'java'ea and related to another, a porcupine: iru'ĩa kwi'ĩa, makes the sound: uh uh uh.

-ya //alone: ayhẽa; possessed by pronominal: -yhẽa, possessed by substantive: hya//. *s.* mother. **gayhẽa** his mother **Ndihyi.** (He) does not have a mother. **Tupana hya** mother of God *Alt:* **-yembora**.
Tenh: =. **ihya** its (animal's) mother
Am: knew this term but tumahẽa.
Uru: knew this term but preferred tumahẽa.

-ya //unpossessed: yhya; possessed: -yhya; y- in comb = water; w t- initial: tyhya, -ty- and possessed: -rya = water plus something. *sh.* liquid, i.e., water; with t- initial: juice, meat broth, wine, milk, urine; neg form: ndatyi = dry up, e.g., river of water in dry season, breasts of milk, inability to urinate. **Po ahe typytĩ te nha'ĩa gwovo.** There's a strong possibility that a person's urine is white (because of) eating Brazil nuts. **y pe** in the port, at the water *See:* **-kurug, nhimbiara, nhimbypiara, viara**. *Alt:* **mandi'ogarya, -yahava, -yami, ya'nha, yavojahava, -ypy, ypya**.
Tenh: =. **Tyhy hẽakama.** She has milk in her breast.
K: =. **Ya rupi gã hoi.** They went by means of the water.
Am: = and gave y pe: the place where they bathe. **Jypivahi jipya. Kiro ji hoi y pe ikyxihoga tahei jipya.** My feet are very dirty. Now I am going to the port (or to the water) washing off, it's for me to wash my feet (or in order to wash my feet).
Uru: =. **y pe** place in the river or stream that they use to bathe or get water **Oy'u ja'gwara; opojyka yhya.** The jaguar ate water, i.e., drank; he (the jaguar) took over the water, i.e., he didn't allow others to come(?).

-y'a *d.* hooked beak like the parakeet has, so-called because it looks like a gourd upside down.
Tenh: thought it was the handle of an axe.

-y'aga //occ w t- initial//. *sh.* clothes that didn't dry well or that have a strong urine odor.
Tenh: =.
K: = and said jiry'aguhu (I smell sweaty)(?).

yagwaepytigũhũa *s.* white gourd.
Tenh: = and remarked it does not have paint.

-'yahav *vi.* cross a river.
Tenh: =. **Ji reroyaha aherovai.** (The boat) took me across the river.
Am: =. **Oyahabm ga.** He crossed the river.

yahyga *sh.* lake. *Alt:* **-yakuru'a**.
Tenh: = and described it as a small lake.

yahyryryga *sh.* season when water in river is receding. *Alt:* **yarypa'vagã**.
Tenh: gave instead oyry and said the igarapés (offshoots of the river) were drying up.

-y'ai //-y'aj- prec V//. *dh.* perspire, hot from the weather. *See:* **-avy'ag, -'ayka**. *Alt:* **-y'aga, -y'ajyguhua**.
Tenh: =. **Jiry'ajuhu ji. Y'ajuhu ga.** I am perspiring a lot. He is perspiring a lot.
K: =.
Am: =. **Jiry'ajuhu ji. Hakuvy ranuhũ ji.** I am perspiring a lot. I am hot in a big way.

ya'ia *s.* poisonous gourd which when crushed and swished in the water kills fish. *See:* **timboa**.

Tenh: said it was a small gourd.

-y'aj- *dh. Alt:* **-y'ai**.

-y'ajyguhu *dh.* perspire profusely. *Alt:* **-y'ai**.
Tenh: =.
Am: = and stated: y'ajahi.

y'akuipeva ***(Uru)*** *s.* gourd with holes. **Y'akuipeva apo'ru.** I use a gourd with holes.

-yakuru'a //occ w t- initial//. *sh.* whirlpool, backwater. *Alt:* **-yahyga, -ypojuga**.
Tenh: said it was a big lake; whirlpool = onhatimatima yhya (the water goes in circles); also gave tyvutyvuruhua (boil like the water does in the river) and typo'gia (fast stream).

yakwa'via //also yakwavi'ia//. *sh.* stream. *Alt:* **yambya, yunuhũa**.
Tenh: =.
Uru: gave oko'via, okwa'via.

yakwavi'ia *sh. Alt:* **yakwa'via**.

yambirura'ĝa *sh(?). Alt:* **pirakwera'ĝa**.
Tenh: said they were not like the pirakwera'ĝa, but were like non-Indians in appearance and have occult powers; when given a description of a mermaid he said that was anhağavukuhua.

yambiryuhua *sh.* water left in low places in the jungle when the rivers begin to dry.
Tenh: preferred nhumbiryuhua.

Yambokoa *sh(?).* name of place on Ipixuna River. *See:* **Urumytũa**.
Tenh: said it was the name of a place on the Maici River.

-yambora *s.* dead mother. *Alt:* **-y**.
Tenh: prefer: -yembora; man or woman's dead mother. **A(h)yembo ga. Omano gayembora.** He has a dead mother, i.e., he is without a mother. His mother (now dead) died. This expression was given for ndihyi (does not have a mother).
Am: = not clearly marked if -yambora or -yembora.
Uru: = not clearly marked if -yambora or -yembora.

yambya *sh.* creek, spring. *Alt:* **yakwa'via**.
Tenh: not know.

-yami //occ w t- initial//. *vth.* squeeze water from, e.g., milk a cow, squeeze water out of manioc pulp. *See:* **-poka**. *Alt:* **-'amim, -yamihava**.
Tenh: =. **Yuranuhũa kambya ĝotyami ĝa upa.** [HP: Possibly ĝa otyami, but then the following ĝa is redundant.] The cows milk they squeeezed (out) being. **Etyami yhya jugwi.** Squeeze out (you sg) the water from it.
Am: =. **Otyami ĝa.** They squeezed it.

-yamihava //occ w i- plus -t- initial//. *sh.* aparatus woven of vine for squeezing water out of manioc pulp. *See:* **-pokahavuhua**.
Tenh: = also ityamihara.

yamunuhũa *s.* samaumeira tree with thorns that has a long white inedible fruit, pod having only seeds inside.
Tenh: =.
Am: =.

yanguru'ia *s.* caterpillar that makes its cocoon out of leaves; according to belief it is put around babies' necks so they won't catch disease. *See:* **yhoga**.
Tenh: said they made necklaces of it (of the cocoon?) as it has holes in both ends.

ya'nha //also ya'nha me//. *sh.* up river. *See:* **nhimbya, -ete**.
Tenh: gave instead tyapyra.
Am: no glottal: yanha.
Uru: no glottal, gave yanha ĝoty for tyapyri pe.

-yape *vth.* illuminate. *See:* **-kojahu**. *Alt:* **-yapehava**.

-yapehava //occ w h- initial//. *sh.* wick, kerosene lamp. *See:* **kaipurutu'ia**.
Tenh: = and included a flashlight, said they used yhyga (torches) at first as they didn't have flashlights.

-yapehavuhua //occ w h- initial//. *sh.* lantern, flashlight.
Tenh: = wanted to have it possessed: a(h)eryapehavuhua.

yapeva *sh(?).* bridge of wood or cord.
Tenh: =.

-yapira //occ w t- initally//. *sh.* 1) honey of whatever kind. *See:* **hehir**.
Tenh: = and gave the expression: ndatyapiri (not have honey).
Uru: =.
2) bird that shows where honey is, calling out yapith, yapith.
Tenh: didn't know.
Uru: did not give this meaning for this term.

yapoa *sh.* 1) winter, high water season. *Alt:* **yapopytera, yapopy'ia, yarypa'vağa, yka'gwyruhua, -ypav, -ypa'vağa, -ypopeva, -ypope'vaguhua, -ytyrytyry, -yvura**.
Tenh: =.
2) year.
Tenh: =.

yapopytera *sh.* middle of winter, high water season. *Alt:* **yapoa**.
Tenh: = and mentioned the holy week season.

-y'apo'ru //occ w t- initial//. *vth.* without food, hungry over a period of days. *See:* **-y'ar**.
Tenh: and mentioned it is when one does not even have manioc flour.

yaporuamuhũa *sh.* flooded-over jungle, no land

or trees showing.
Tenh: didn't know.

yapoypy'ia *sh.* beginning of winter. *Alt:* **yapoa, yapopytera**.
Tenh: =.

yapo'yra ***(Tenh)*** *sh(?).* tree bark out of which canoes can be made.

yapya *sh.* dew. *See:* **kwarendya**. *Alt:* **yapytutua**.
Tenh: =.

-yapyi //occ w t- initial; -yapyj- prec V//. *vth.* disperse or agitate water, e.g., bail water out of canoe, splash water as done by hand or wind, sprinkle with water. *See:* **-pig, -vur**. *Alt:* **-ypyi**.
Tenh: =. **Otyapyi ga yhya imomboa.** He sprinkled the water throwing it.
Uru: =. **Otyapyi jugwi.** (He) splashed the water (or bailed the water) from it.

-yapyj- *vth. Alt:* **-yapyi**.

-yapyra ***(Tenh)*** //occ w t- initial//. *sh.* up river, probably indicates the headwaters. *Alt:* **-ya'nha**.
Uru: immediately said ya'nha g̃oty.

yapytuhava *sh.* shower in bathroom.
Tenh: didn't know.

yapytutua *sh.* dew (sereno) or light rain during both winter (yapoa) and summer (kwaripe). *See:* **-atati'ngiuhua, kwarendya**.
Tenh: = but some didn't know and gave instead amandyuhua, hayvikujuhuva'ea.

-y'ar //occ w t- initial//. *sh.* hunger, e.g., mouth watering with hunger, indicating that one has not eaten for a long time, described as follows: **Po a'i te ipy'arembeiahi po ahe, ahekupekandyra rehe, oro po ihoi oja hehe.** [HP: Probably ipy'arembeahi.] Because the edge of a person's stomach caves in, on a person's backbone, and it goes sticking on it. *See:* **-pyarov, -ugwei**. *Alt:* **-y'apo'ru**.
Tenh: =. **ity'ave'g̃a** hungry people, described as people who eat
Am: =. **Ty'ara ji jukai.** My hunger is killing me, i.e., I'm dying of hunger.
Uru: =. **Ojuka ty'ara.** The hunger is killing (and made the remark that when really hungry they have eaten tapivara which they do not consider otherwise).
Usage: //occ w caus: -mboty'ar//.
— *vt.* cause to be hungry. **Ahe mboty'a ahera'yra.** A person's child makes a person hungry. The remark was made that when a person's child dies, that person should not look at the dead body (or at his child when he is dying) nor eat a lot for at least ten days or it will cause him to eat a lot thereafter; gave the expression: ity'arahi
Tenh: =. **Omboty'a ga uva'ga. Ojigwarai ga ga rehe.** He causes his father to be hungry. He mistreats him.

Yari'yvuhua *s.* name of the Uruapiara River.

yaryepyra *sh.* headwaters.
Tenh: didn't know; yhyarekihava was given for headwaters but this term unknown by others; finally: yhyaryepyruhua was agreed upon.

yarypa'vag̃a *sh.* summer, the season when the rivers dry up. *Alt:* **-o'yuhua, yahyryryga, ypa'vag̃a, yapoa**.
Tenh: didn't know.

yaryva *s.* tree formerly used for making canoes. *See:* **yhara**.
Tenh: =.

y'ati'ĩa *s.* roundish gourd with a narrowing at one end so as to make a spout. *Alt:* **yati'ĩa'javuhuve'ea**.
Tenh: =.

yati'ĩa'javuhuve'ea *s.* long avocado that looks like a gourd. *Alt:* **yati'ĩa**.
Tenh: didn't know.

yatingyuhũa ***(Tenh)*** *s.* name of the Marmelos River.

-yatykupea ***(K)*** *s.* back. *Alt:* **-kupea**.

yavojahava *sh.* far entrance to a place, e.g., the mouth of a shortcut in the waterways, port connected by a long path to the housing area. *See:* **-juru, viara**.
Tenh: said it was the port into which the canoes come; if one hears a canoe docking, one says its in the yavojahava, i.e., yhara vojahava.

yavua *s.* small smooth edible frog of various colors one of which is reddish-brown; sings kutau, kutau; according to legend this frog told the purugweuhua frog that he would sing until the water was so deep his foot wouldn't reach the bottom of the river (high water season) and after that the purugweuhua frog could sing. *See:* **ju'euhua, kururua**.
Tenh: = also called: kutakutagwa or kutakutagwajukyrya.

-yembe'yva *sh.* water's edge. **yembe yvyri** along the bank of the river
Tenh: =. **yhya rembe yvyri (or mbeyvyri)** (going on land) along the edge of the river **yembe'yi pe** at the edge of the river (or at the port) **Oho ga opyvo yhya rembyrimo.** He went by foot along the edge of the river. **Yva o'ã paranauhũa rembeyvyrimo.** The tree stood at the edge of the big river.

-ye'og *vth.* remove the intestines as in butchering. *See:* **-pypeka**.
Tenh: =.

-yepohuna *sh.* large intestine. *See:* **-auhua**. *Alt:* **-yhea, yhyaryepyruhua**.
Tenh: no, made the remark that if one cleans the -yepohuna out then have -yepojuva.
K: =.

-yepojuva *sh.* small intestine. *See:* **-auhua**. *Alt:* **-yepohuna, -yhea**.
Tenh: no, intestine after cleaned out.
K: =.

-yerova *sh.* intestines reportedly that are bitter such as the agouti and tinamou which women eat in order not to have children. *Alt:* **-yhea, -yhyaryepyruhua**.
Tenh: =.

y'gwava *sh.* container or vessel for water, e.g., drinking glass, basin, bucket. *See:* **yrua**. *Alt:* **-ygwei**.
Tenh: gave instead aygwava which is a gourd used to dip water.

-ygwei //-ygwej- prec v//. *dh.* thirsty. *See:* **-'apekukaã**. *Alt:* **-gwei, -ugwei**.
Tenh: =.
Am: =.
Uru: =.

-ygwej- *dh. Alt:* **-ygwei**.

-ygwy'nhoã *vth.* remove the center or insides, e.g., drill a hole in a reed to place the arrow head in it, remove the center of a log to make a canoe. *Alt:* **-tivyr**.
Tenh: =.

yha *s.* saúva leafcutter ant. *See:* **arara'a, ja'gwa'ria, mborotiga, mbota'gwaruhua, monarõa, tagwaranuhũa, taipopiuvuhua, taiporomombuga, taiporopia, taraku'a, taraperapemuhũa, tay'via, tuka'ndyra, ypupu'gyva**.
Tenh: =.

-yha //occ w caus: -mboyha//. *vt.* raise up, suspend, e.g., hold a child over one's head and play with him, tossing him in the air. **Apomboyha ji.** I spread out (the fingers of) my hands and held them up. *See:* **-gwa'rai, y'a**.
Tenh: =.
Uru: said it meant to wave to someone.
Usage: //occ w refl and caus: -nhimboyha//.
— *vi.* hold oneself aloof, in mid air, or away from others. *See:* **-haeko**. *Alt:* **-vivoyha**.
Tenh: = added that it also meant to keep a distance from an angry person. **Ma gara rehe nde nhimboy(h)ahui ekovo ore hugwi?** Why are you sg very far from us excl, i.e., so aloof?

-yha //occ w j- initial//. *s.* knife handle. **parati'ia yha, itakyhea yha** handle of a small paring knife, handle of a machete
Tenh: said it could be an axe handle.

yha ***(Tenh)*** *s.* sorva latex. *See:* **jua'yva**.

yhagwa *s.* moss.
Tenh: =.

yhara *s.* canoe. *See:* **mbutu'gia, kwary'viyhara, -pupu'rive'ea**. *Alt:* **itayharuhua, yaryva, yharaji, yranuhũa**.
Tenh: =.
Am: =.
Uru: = but he mentioned that they don't make or have any. **Ndahepiagi yhara jihe.** I emph have not seen a canoe.
Usage: //occ w caus: -mboyhar//.
— *vt.* make something wet, e.g., put water on manioc flour to make it swell. *See:* **-akym**.
Tenh: =.

yharaji *r.* canoe travel.
Tenh: =.

-yhe //occ w aug: -yheuhu//. *dh.* tasteless, without salt.
Tenh: thought of intestines and finally said nay'ei amboja (food that is tasteless).

-yhea //-ye- in comb//. *sh.* intestines. *Alt:* **-yepohuna, -yepojuva, -yerova, yaryepyra**.
Tenh: =.
K: =.
Am: =.
Uru: =.

yhhh *interj.* shout of pain. **"Tyky!" "Yhhh, yhhh!" Okutu nhirevipiragã, Ypiarambyra'ga.** "Stab!" "Ouch, ouch!" Ypiarambyra punctured my red buttocks. *See:* **-ahy, yyy**.

yhoga *s.* caterpillar that, according to belief, can be turned into an apparition. *See:* **yanguru'ia**. *Alt:* **-ahoga, yvytahoga**.
Tenh: =.
K: =.
Am: =. **O'u ka('a)pyra upa.** It eats leaves being (referring to a yhoga).
Uru: preferred yhoka and said it was the hairy type that makes one itch (johara) and burn (ji rapy).

Yhu'gã ***(Tenh)*** *s. Alt:* **Ynu'gã**.

yhu'ndia *s.* veadinho deer. *See:* **akanakana'ia, nhararaka'na**. *Alt:* **yhupytagã, yuhua**.
Tenh: =.
Am: preferred yu'ia.
Uru: preferred yu'ndia and said they do not eat it (ojikwaku) as it is taboo.

yhupytagã *s.* veado roxo large deer of the meadows. *Alt:* **yhu'ndia**.
Tenh: = calling it a veado grande (big deer).

yhya *sh. Alt:* **-ya**.
Tenh: =.

Am: =.
Uru: =.

yhyapora *sh.* all fish or animals that live in the water.

yhyarekihava ***(Tenh)*** *sh.* headwaters.

yhyaryepyruhua ***(Tenh)*** *sh. Alt:* **yaryepyra, yepohuna**.

yhyga *s.* shoots of the palm tree used for torches. *See:* **juhugwyva**.
Tenh: = said they used rotten thatch for the torches and yhy'gia for smaller lamps.

-yhyga //occ w j- initial//. *s.* sap obtained from trees. *See:* **-hyhyka, -kambya**. *Alt:* **jytayhyga**.
Tenh: = but also gave yha for the sorva latex sap, jua'yva for the tree itself, jugwa for the fruit, and jua'ia for the smaller sorvinha latex tree.

-yhymahĩ ***(Uru)*** *d.* smooth or slippery. **jyhymahĩ yvypea** slippery tree bark *Alt:* **-hym**.

yhypoa *s.* branching vine similar to taipogwa. *See:* **g̃waikag̃wa'yva, hurugwykuruvuhua, hurugwyva, hurugwyvape'iuhua, huru'gwyvypy'ia, mbota'ia, namikwahyma, namikwyhy'mbia, -pojivy'riuhuve'ea, -pyhyhava, taipogwa, tajahupohag̃a, timboa**. *Alt:* **-apoyva'ive'ea, yhypokatiğa, yhypokuruva, yhypokyty'giuhua, yhypoy'va**.
Tenh: =. **yhypoa'java'ea** thing like a vine, i.e., a whip
Uru: preferred ypoa and called a g̃wakag̃wa'yva by this term.

yhypokatiğa *s.* long smooth vine that does not branch. *Alt:* **yhypoa**.
Tenh: = and said they were used for tying roofs on houses.

yhypokytyga *s.* cipó-titica small vine that is sharp and causes itch. *Alt:* **yhypoa**.
Tenh: said this was not the cipó-titica vine but another instead.
Am: made the comment that cipó-titica is the material used in making the cipó belt (-ku'ayvir).

yhypoy'va *s.* oblong green edible gongó fruit. *Alt:* **yhypoa**.
Tenh: didn't know.

yhyra ***(Tenh)*** *s.* stick with sharp point to dig up potatoes. *See:* **-akamombug**. *Alt:* **hyra**.

yhyrerojivyhava *s.* pajurá fruit that looks like a mango, also called takupera'nda and yka'gwyruhua because it falls when the river rises; in April it has a scarlet-orchid fluffy bloom up and down its limbs which indicates that summer is near. *See:* **takupera'nda**.
Tenh: thought of a whirlpool.

yhyreruhava *s.* bucket for carrying water. *See:* **yova, yrua**.
Tenh: thought of a kerosene can for carrying water.

-yhyvõ *vth. Alt:* **-yvõ**.

yja *s.* ground, soil. **yja arimo** on the ground *See:* **-apoahiv, tujuga, tunhupytag̃uhũa, tunhuti'ngia, yvya**.
Tenh: =.
Am: preferred for soil: yhyja.
Uru: =. **Itahibm yja; ituvyrahibm; ndokyri.** The ground is really hard; it is very dry; it does not rain.

yjapea *s.* ground's surface.

yjatimbuguhua *s.* dust. *Alt:* **-timbuguhua**.

yjatuvyra ***(Tenh)*** *s.* dry dust.

yjipoapara *sh.* winding river. *See:* **-pendava**.
Tenh: =.

-yjui //occ i t- initial; -yjuj- prec V//. *dh.* sudsy, foamy. *Alt:* **-endyjuipora**.
Tenh: =.
Uru: =. **tyjuva'ea (or tyjyva'ea)** soap
Usage: //occ w caus: -mbotyjui//.
— *vt.* soap down clothes or hit the water to make foam.
Tenh: =. **Ombotyjui typojuga.** The current of the river made foam (as it went by).

-yjuj- *dh.* sudsy, foamy. *See:* **-yjui**.

yka'gwyruhua *sh.* flood, the season the water floods the banks and covers lowland jungle area. *See:* **takupera'nda**. *Alt:* **ka'gwyra, yapoa**.
Tenh: =.

-ykatu'i *d.* straight smooth, e.g., pole. *See:* **-upi**.
Tenh: thought of a small axe.

-ykia *s.* side, e.g., the side of the body, position to the side of the body. **Jiykivo ga ami.** He stood by my side. **Ijiheykivo ga repiagi.** To my side I see him, i.e., out of the corner of my eye I see him. **Ijiheykivo ji rekoi.** To my side I am, i.e., I walk sideways. *See:* **-a'mbyi, ovai**.
Tenh: =. **ndeykia koty** to your sg side **Emongy yvyhyga jykia rehe no g̃wovapytyma ikwaikwa'ria, i'ara rehe no.** [HP: Should be hovapytyma.] Rub (you sg) rubber sap (or latex sap) on its sides also closing the small holes, on the top of it also.

-ykia //gen occ w dim: -yki'ia//. *s.* term applied by female ego to female of the opposite moiety, same generation, covering the same area as -nenhimembyra, but is specifically a sister-in-law term invariably applied to BrWi, and when applicable to HuSi, FaBrDa, FaSiSoWi, etc.
Tenh: =.

-ykoty *rrh. Alt:* **-ukoty**.

-ykur //occ w t- initial//. *vth.* taste, e.g., taste food

while it is cooking to see if seasoned properly. *See:* **-'ag, -epiag, -'u, -vyg**. *Alt:* **-kurav**.
Tenh: = and also use this term for drink = -y'u.

-ykwa *dh(?).* pain in the stomach from drinking too much water. *See:* **-ahy**.
Tenh: didn't know.

-ykwa'emuhũ ***(Tenh)*** //occ w j- initial//. *d.* weedy, all grown up with weeds. *See:* **ypotyvuhu**. *Alt:* **-akwae'ym**.

-ykwakaĝuhũ //occ w t- initial//. *dh.* mature, well-developed in bone structure, specifically the pelvic bone. *See:* **-atyarõ, -kyr**. *Alt:* **-ykwapyuhu, -ypyhym**.
Tenh: didn't know.

-ykwapyuhu //occ w t- initial//. *dh.* immature, not developed in bone structure specifically the pelvic bone. *Alt:* **-ykwakaĝuhũ**.

-ykwara //occ w t- initial//. *sh.* urinary or vagina opening. *See:* **-ehegwara**.
Tenh: didn't ask.

ykwara ***(Tenh)*** *sh.* water hole, well.

-ykwaramati'ĩa // occ w i- and t- initial//. *sh.* corn just beginning to have the ear appear. *Alt:* **-amati'ã**.
Tenh: didn't know, but spoke of the part of the arrow he was making which was ĝwyvamatĩa.

ykwavapy'ria ***(Am)*** *sh.* beginning of a stream. *Alt:* **yakwa'via**.

-yky *vt.* break loose, e.g., shake fruit tree to cause fruit to fall, break corn off cob, remove scales from fish. **Oro ga jykyi arro'ia yngu'a pype hopepi'roga.** And he broke loose the rice from the stems in the pounding trough, removing the skin (from the rice), i.e., he hulled the rice. *See:* **-ay'nhoĝ, -jahog, -ka'mbi, -po'o**. *Alt:* **-peyky**.
Tenh: =.
Am: = used this term for shelling corn.

-ymbitava ***(Uru)*** *s.* bottle (given for nhumbi'a).

ymbura ***(Am)*** *s.* stick for pounding grains in yngu'a. *See:* **-'ihava**.

ymbyuhua ***(Am)*** *sh.* downriver. *Alt:* **nhimbya**.

-yme *m2.* This is the mode of negative desired action with 1st and 3rd persons, requiring the consonant of what precedes. **Xanhombotagwayme tete a'ero.** Let us incl really not wrestle each other then. **Xajoryme.** Let us incl not come. *See:* **-e'ym, t-…-i and t-…-yme**.
Tenh: =.
K: =.
Uru: =. **He xahoyme okoxiarõ ĝa.** Let us incl not (go to war with them?).

-ymiarirõa *sh.* term formerly used by female speaker but now being replaced by -ymyminoa.
1) grandchildren.
Tenh: when use, prefer: -emiarirõ (sh).
2) Br and Si children's children.
Tenh: when use, prefer: -emiarirõ (sh) BrDaDa, BrDaSo.
3) cousin's children's children.

-y'moĝ //occ w t- initial//. *dh.* rippling water, waves. *See:* **-ypem**.
Tenh: = mentioned big waves as compared to -ymyi.
Usage: //occ w caus: -moty'moĝ//.
— *vt.* make ripples in water. *See:* **-ymyi**.
Tenh: = or splash water.

ymya *adv.* a long time, long time ago.
Tenh: =. **Ymyahũ hete ĝa nduvi pevo.** They have lived there for a very long time. *See:* **hako, kako, mbaigwe, mbaipo, o'javi, raji'i, raka'e, rimba'e, -ymyan**.
Tenh: =.
K: =.
Am: =.
Uru: =.

ymyagwerimo *r.* in olden times, customarily. **Kono ahe hoi y pe ymyagwerimo.** Generally a person went to the port in olden times. *Alt:* **-gwer**.

ymyahũve'ea *s.* story, old-time legend. *See:* **-jaipyrave'ea**. *Alt:* **-ymyan**.
Tenh: = and any other old thing.

ymyahũve'ĝa *s.* old persons. *See:* **-ĝwaivĩ, ranuhũ, -xave'e**. *Alt:* **-ymyan**.
Tenh: =.
Am: gave instead nhymyana'ga; nhymyanuhũ ga.

-ymyan *dh.* old in contrast to -voja, long ago. *See:* **-gwaivĩ, -xave'e, ymya**. *Alt:* **ymyahũve'ĝa**.
Tenh: =. **Niymyani kotyi ve.** It is not to the side of being very old yet, i.e., it has not become very old yet.
Uru: =. **niymyani ve = ipyahu** not old yet = new **Nhymyanuhũ ga.** He is very old.
Usage: //occ w refl and caus: -nhimoymya//.
— *vi.* grow up (but not old, i.e., ndixave'ei ga). **Onhimoymya ga. = Onhimbotu ga.** He is getting older.
Tenh: =. **Nonhimoymyani.** (He) does not get old. **Nonhimoymyani ve.** (My clothes) are not really old yet.

-ymyana *s.* old, oldness. **Nomondoi ĝa hẽaymyana pe.** They do not give to her in her old age.
Am: =. **Oho ga tapyi pe opytavo tapya nhymyana pe (or nhymana pe).** [HP: Probably tapyja.] He went to the house staying in the old house.

-ymyi //occ w t initial; -ymynh- prec v//. *vi.* ripples in the water. *Alt:* **-y'moɡ̃**.
Tenh: = and remarked the ripples were small compared to -y'moɡ̃.

-ymymbava ***(Uru)*** *sh.* pet. *Alt:* **-enymbava**.

-ymyminoa *sh.* term formerly used by male speakers but now being used by female speakers. 1) grandchildren.
Tenh: = and greatgrandchild.
Am: no, but gave this term for great grandchildren: SoDaSo.
2) Br and Si children's children.
Tenh: BrSoDa, BrSoSo.
Am: preferred -embiara'ga (sh) BrDaSo, SiSoSo.
3) cousin's children's children.

-ynahem ***(Tenh)*** *dh. Alt:* **-ynyhem**.

ynga'ia *s.* tall ingá tree with white sweet fuzzy fruit in long pods.
Tenh: =.

yngaki'ria *s.* fruit the same as the ynga'ia but smaller.
Tenh: didn't know.

-ynge *dh.* particular, superior, fastidious, condescending attitude, e.g., only like the best, annoyed at another's faults. **Ga hynge ranuhũ.** He is extremely offish (does not conform, superior). (Said of a person who buys things and hides them and then says he doesn't have anything.) *See:* **-akate'ym, akoiro, -akwahav**.
Tenh: when heard this term at first gave onhi'ĩ tiruahũ (talk badly, joke around) but then said it had to do with gareaporoɡ̃ita (his thoughts) and that someone who knows a lot should tell him the way to do things; made the comment it does not mean stingy (-akate'ym).

yngu'a *s.* upright pounding trough made from the tree yngu'ayva. *See:* **yva'mbauhua, ymbura**. *Alt:* **yngu'apehava**.
Tenh: =.
K: =.
Uru: =.

yngu'apehava *s.* part of a tree trunk that is hollowed out sideways in which food is pounded. *See:* **yva'mbauhua**. *Alt:* **yngu'a**.
Tenh: mentioned that it was a hole in the middle of wood.

yngu'ayva *s.* tree from which troughs are made for pounding food; has red oblong sweet fruit. *Alt:* **yngu'a**.
Tenh: =.

-ynhatimanuhũa //occ w t- initial//. *sh.* whirlpool.
Tenh: = and said it was a small whirlpool.

ynhe'ẽ ***(Tenh)*** *s.* salt. *See:* **jukyra**.

Ynu'ɡ̃a ***(Tenh)*** (or possibly Yhu'ɡ̃a). *s.* name of the Parintintin; also said the term Parintintin is the Brazilian name for them; Pykahua is the name of the Parintintin on the Maici River; Tenharim is the name for the Tenharim at the Marmelos; Jahui'ɡ̃a or Tupa'ĩa is the name for the Diarroi.

-ynyhem //occ w t- initial; frequently occ w -ahiv: -ynyhemahiv//. *dh.* full. **Tynyhẽ ɡ̃a hẽarapyja.** [HP: Probably lacks a postpositional with ɡ̃a or hẽarapyja.] They filled her house, i.e., her house was filled with people. *See:* **-'ytarõ**.
Tenh: preferred -ynahem.
Am: preferred -ynahem and use pavẽi. **Nhaepepoa tynahẽ ikava pavẽi.** The tin pot was filled with fat.
Uru: preferred -ynahem and use pype. **Tynahemahim avaxi yrua pype.** The corn filled into the container.
Usage: //occ w caus: -motynyhem//.
— *vt.* to fill. **Amotynyhenyhẽ avatia yviruhua pype.** I caused the corn to fill the gunny sack, i.e., I caused the gunny sack to be full of corn.
Tenh: preferred -ynahem and use -pyvõ. **Omotynyhẽ ga yrua avatia pyvõ. (can also be Tynahẽ yrua avatia inhaɡ̃ame.)** He filled the container with corn. (or He caused the container to be full with corn). (can also be The container was full when the corn was put into it.)
Am: preferred -ynahem. **Omotynahemuhũ ɡ̃a ipype.** They caused it to be full in it, i.e., they filled it.

yova *s.* bucket or large kind of gourd used for carrying water. *Alt:* **y'a, yhyreruhava**.
Tenh:
Am: when given kambapua, said: Yova pe ore ei. (We excl say that about a gourd or a small enamel bowl.).

ypa'õa *s.* isle.

-ypav //occ w t- initial//. *dh.* drying of the rivers during the dry season. *See:* **yapoa**.
Tenh: =.
Am: =.
Uru: =.
Usage: //occ w caus: -mbotypav//.
— *vt.* cause to be dry, e.g., boil until dry.
Tenh: =. **Ombotypa ga panelapypeva'ea.** He caused the thing (food) in the pot to dry up, i.e., he boiled it dry.

ypa'vaɡ̃a *sh.* season when the rivers are drying up. *Alt:* **yapoa, yarypa'vaɡ̃a**.
Tenh: didn't know.

-ype *asp.* every day. **Ko ahe uype mboja.** The snake bit people every day. **-jigwa'rajype** play every day *See:* **jipi**.
Tenh: preferred jipi and gave jype'iuhu as the

term to use when saying one is writing on every line (see -pokaĝ).

-ypea //occ w j- initial//. *s.* tree bark. *See:* **-pea, yvaypea, yvypea**.
Tenh: =.

ypeguhua *s.* duck. *See:* **gwyra'vikwerejuhua, yrei'ĩa, yreivikwa'ria**.
Tenh: = and gave ype'gia for small duck.

-ypehỹ ***(Tenh)*** //occ w caus: -moypehỹ//. *vt.* make level or smooth. *Alt:* **-hym**.

ype'ia *s.* wooden fish decoy painted generally as a piavuhua fish attached to a stick and held in the water to attract fish for shooting with arrow.
Tenh: =.

-ypeki'ĩ ***(Tenh)*** *vi (?).* house falling on side.

ypeku'ĩa *s.* red-headed woodpecker with black and white front. *Alt:* **ypekupiraĝuhũa**.
Tenh: =.

ypekupiraĝuhũa *s.* woodpecker with red tuft on top of the head. *Alt:* **ypeku'ĩa**.
Tenh: = and remarked it was a big woodpecker.

ypema //occ redupl and with aug: ypeypemuhũa//. *sh(?).* wave, e.g., those ripples made by a canoe passing or the wind. *See:* **-y'moĝ**.
Tenh: occ w t- initial.

-ypenhan *vih(?).* swirl, girate, e.g., water that is stirred, dead fish on top of the water, axe as it sinks, leaf as it falls from the tree. *Alt:* **-openhan**.
Tenh: didn't know.

-ypepun ***(Tenh)*** //occ w caus: -moypepun//. *vt.* to level out, e.g., to level out a road so as not to have holes or bumps.

-ypere *vih(?).* float, e.g., a swimmer or fish that comes to the surface. *See:* **-puruĝ**. *Alt:* **-apere, -pere, yvevu**.
Tenh: didn't know.

-yperupã //occ w t- initial//. *vth.* hit water with a stick as is done to frighten porpoises.
Tenh: didn't know.

-ypetĩa ***(Tenh)*** *s.* wild marreca duck. *Alt:* **yrei'ĩa**.

y'peuhua *s.* board.
Tenh: same as ype'ia.

ypiahua *sh.* lake. *Alt:* **ypia'ia**.
Tenh: =.
Am: preferred yhypiahua.
Uru: preferred yapiahua.

ypia'ia *sh.* lake. *Alt:* **ypiahua**.
Tenh: =.

Ypiarambyra'ga //also Tandavuhua//. *s.* name of legendary character to whom is attributed many acts of magic, daring, mischief. *See:* **Akarajuva'ga, Anhaĝapia, Anhaĝapiravevujuhua, Anhaĝapiroguhua, Anhaĝapupuruhua, Anhaĝavukuhua, Anhakwaimbukua, Apyterendy'ga, Arukakatui'ga, Ĝwaiviĝa, Mbahira, Mbajuhua, Mbarupa'ia, Pindova'yma'ga**.
Tenh: preferred Ipiarambyra'ga and also called him Tandavuhua; said Ipiarambyra'ga lived in a hole in a big tree which was just like a house; only those with occult powers saw him; he is not related to Mbahira who lives in rocks; Mbahira is another tribe.
Am: seemed to prefer: Ipiarambyra'ga which name he gave when he was given Apyterendy'ga which he changed to Apytereri'ĝa.
Uru: when given this term he commented on Mbahira pinching childrens' ears.

ypia'ria *s.* big black wasp with whitish wings with long white nest. *See:* **kava**. *Alt:* **ypiaruhua**.
Tenh: gave instead ypiari(u)hua.

ypiaruhua *s.* large black owl with big eyes that, according to belief has occult powers, calls out pupupu. *See:* **urukurea'ia**.
Tenh: =.

-ypiv *d.* dirty, black. **ypivagahi** bad tasting *See:* **-ky'a, -un, -ytya**.
Tenh: =. **imboypihava = imohũhava** black paint
K: preferred -ypiph, -ypip.
Am: gave meaning only as black: jypivahim, jypivuhu.
Uru: gave meaning only as black; if want to say dirty: -ky'a. **Jypivahi (or Jypivuhu) ga'ava. = Ihunuhũ ga'ava.** His hair is very black.

-ypojuga //occ w t- initial//. *sh.* running water, strong current. **Typojuga ĝa gweroho.** The current carried them.
Tenh: =.
Am: didn't know, gave only: Onhanahim etea. (The water really ran.).
Uru: =. **Ipoju. = Onha parana; (H)ehãi hete. Ikatu ore rohoi.** [HP: probably rerohoi.] Strong current. = The river ran. It was very big (or pretty), it took us excl. well.

-ypopeva //occ w t- initial//. *sh.* high water season. *Alt:* **yapoa**.
Tenh: said it was a low spot into which the river flowed in high water season.

-ypopevaguhua //occ w t- initial//. *sh.* season when the water is drying up and is stinky. *Alt:* **yapoa**.
Tenh: =.

-ypopora'ĝa //occ w t- initial//. *sh. Alt:* **typopora'ĝa**.

-ypor //occ w t- initial//. *dh.* menstrual period; bleeding throughout the body. *See:* **yvyvo**. *Alt:*

gwypor.
Tenh: =.

-ypora ***(Uru)*** *sh. Alt:* **-jypora**.

yporokweruhua ***(Tenh)*** *sh.* high water when everything is covered with water including mountains; otherwise the term nhatymba is used to indicate the submerging of trees along the river during high water season.

ypotyvuhu ***(Tenh)*** *d.* weedy, grown over. *See:* **-ykwa'emuhũ**. *Alt:* **-potyv**.
Am: =.

ypukua *sh.* river that is long and straight. *See:* **-etea, -ykatu'i**.
Tenh: =.

ypupu'gyva *s.* small red ant that has a severe bite and lives in trees. *See:* **yha**.
Tenh: didn't know.

-ypy *asp.* first; has implication of not so later. **Jirutiypya uhu hako.** First it was the jirutia bird that came a long time ago. **Okwa ypy.** (He) passed first. **jypya** the beginning *See:* **-ahyg, -enonde, na'ẽ**.
Tenh: =. **jypya** beginning, roots, stump, base **yvypykwera** tree root or stump that remains in the ground **jypy'iuhu** an inverted pyramid (see -ovir) ** G̃ahã jypy vevi oko katu.** They emph even in the beginning had good conduct. **Okwavypy** (He) passed first. **A'ero ti pe ndekoi pendekoypyva'ea (or pendekoypyagwera) rehe nehẽ.** Then you pl will be like you were at the first or previously. **A'ereki ji ymyahũ anhimbo'e ypy ga rehe.** Because I a long time ago taught myself first about him.
Am: =. **Tata'yva gwereko ypy.** There were trees at first, i.e., there was this type of trees in the beginning. **Comandante Ari pe ore rekoypyi namia.** At Comandante Ari we excl were at first intensifier.
Uru: =. **Pevove'ga g̃wenduvypy.** The one from there heard it first.

-ypy ***(Tenh)*** //occ redupl//. *vth.* sprinkle. **Ga hypyypyi. Gwypygwypy ga.** (He) sprinkled. He sprinkled. *See:* **-amo**. *Alt:* **-ypyi**.

-ypya //occ w t- initial//. *sh.* bottom, e.g., of the river or lake but also of other things. **Oro jara inambia ypy pe ohoho raka'e.** And this other one (bug) went and went deep into his ear the other day not witnessesed. *See:* **gwa, yhya**. *Alt:* **g̃waimbya, ypy'gwyruhua**.
Tenh: =. **ypya koty; ypytera koty** almost to the bottom (of the river); in the middle of the river, i.e., halfway across
K: =.
Am: =. **Oho typy pe.** It went to the bottom of the river.
Uru: =. **jireveka typya** inside my stomach

-ypy'aga //occ w t- initial//. *sh.* water from the washing of the manioc or tapioca or from sugar cane. *Alt:* **-ypya'ynh**.
Tenh: thick juice.

-ypya'ynha //occ w t- initial//. *sh.* tapioca toasted.
Tenh: no, said the correct term is typyminuhũa.

-ypygwajuhua //occ w t- initial//. *sh.* real deep water. *Alt:* **ypya, ypy'gwyruhua**.
Tenh: preferred -ypykwajuhua.

ypy'gwyruhua [HP: Odd this wouldn't be (like the others) -ypy'gwyruhua //occ w t- initial// and sh.]. *s.* at the very bottom of the river or lake. *Alt:* **-ypygwajuhua**.
Tenh: =.

ypyhaji *adv.* just before daybreak. **ypyhajive** as the sun comes up **ypyhaji'i** midnight, middle of the night
Tenh: = generally add: ve. **ypyhaji katu** middle of night
Am: =. **Ypyhajive te ga hoi.** Very early in the morning he went. **Ypyhaji katu ji ma'ẽi.** After the sun came up I awakened.(?)
Uru: = and gave ypyhajive te.

-ypyhunuhũa //occ w t- initial//. *sh.* Amazonas River.
Tenh: said term referred to a huge depth.

-ypyhyma //occ w t- initial; also -ypytihymuhũa//. *sh.* sperm. *See:* **-a'ynha**. *Alt:* **-ykwakagũhũ**.
Tenh: didn't know.

-ypyi //-ypyj- prec v//. *vth.* splash, e.g., throw water or splash someone, wind-blown rain. *See:* **jimbua**. *Alt:* **-yapyi, -ypy**.
Tenh: gave also -ytapyi. **Garypyrypyja ga gwepia.** He saw the sprinkling of him, i.e., he saw when it was sprinkled on him (another).

-ypyj- *vth. Alt:* **-ypyi**.

ypyjuva *s.* sandbank.

-ypykarun //occ w t- initial; occ w refl: -jitypykarun// [HP: Others of this type (t- initial) are nouns and h class. Probably should be listed as -typykarun.]. *vi.* tie vine on wrists or ankles in order to dive under the water and be pulled up by the vine.
Tenh: didn't know.

-ypyka'veuhũa //occ w t- initial//. *sh.* water with scum on the top, e.g., dirty water, soup with fat floating on top.
Tenh: =.

-ypymina ***(Tenh)*** //occ w t- initial and aug: typyminuhũa// [HP: If it's not an h class, probably should be listed as typymina.]. *s.* tapioca. *Alt:* **-ypya'ynha**.

-ypyovy //occ w t- inital//. *dh.* 1) water that is green-colored.
Tenh: = and mentioned that when one cooks tinamous the juice is blue.
2) said of a person who marries his close cousin because, according to belief, he will not rot in his grave but remain hard, which is believed not to be good.
Tenh: didn't ask.

-ypypiruhua ***(Tenh)*** //occ w t- initial//. *sh.* a wide river (as at Humaitá).

-ypyra ***(Tenh)*** //also -yapyra; occ w t- initial//. *sh.* up river. **tyapyra koty (also tyapyri pe)** towards the beginning of the river

-ypyra'atya //occ w t- initial//. *sh.* quality of manioc flour (farinha seca). *See:* **u'ia**.
Tenh: = said this is the type of manioc flour they make now; whereas u'ia is what Luis makes when it is pounded.

ypytera *sh.* middle of the river. *See:* **-etea**. *Alt:* **mbytera, -yvytera**.
Tenh: =.

-ypytiğuhũa ***(Tenh)*** //occ w t- initial//. *sh.* colored water like the Madeira river (see Paranapirağuhũa).
Am: =. **Typytiũhũ yhya.** The water is white.
Uru: =. **typyxiğuhũa** dirty water **Milho'java'ea okotĩ ğa imondovo yhya ipype typyxiğamo.** A thing like corn they mix causing water to go into it causing it to be colored white.

-ypytihymuhũa *sh.* sperm. *Alt:* **-ypyhyma**.

ypytuna *s.* night, dark. *Alt:* **nhaypytuna**.
Tenh: =. **ypytunapukua; ypytunahi; Niypytuni.** midnight; very dark; It is not dark.
K: =.
Am: =. **Ypytunimo ga kiri.** At night he sleeps. **ypytunuhũva'ea; Ipyha hete.** closely woven thing; it is very transparent (loosely woven).
Uru: =. **Ahe ndohepiagi ypytunimo.** A person does not see at night. **ypytunahim** very dark (there is no moon)
Usage: //occ w caus: -moymytũ or -moypytũ//.
— *vt.* cause to be dark.

-ypytym *vt.* pile dirt in mound, e.g., put dirt up around plant, pile dirt up on grave.
Tenh: =.

-'ypyvan *vt.* wrap completely around, e.g., wrap a vine around a stick placed in ground.
Tenh: = added: gather cane and tie it together in a bundle.
Usage: //occ w refl: -nhiypyvan//. *See:* **-pen**. *Alt:* **-uvan**.
— *vi.* wrap around, e.g., plant that winds around a stick as it grows. *See:* **-a'ĩ**.

ypyvo //ypyvo when prec by head; jypyvo when not//. *rr.* alongside. **Agwa'ğa ombohaekoeko ojiypyvo; iheihei te upa.** These men hung (the juta) alongside themselves; (they) really washed it, i.e., they hung it after it had been washed. **Avo xajoypyi.** [HP: A strange form with -i.] Let's (sleep) together here. **Oro mboikaga reki oĩ jypyvo.** And in the end the snake was sitting near it. *See:* **-ataypya**.
Tenh: =. **Oapỹ ga tata ypyvo.** He bent over alongside the fire.

-ypyvondokh ***(K)*** *vt(?).* cut with machete. *See:* **-apo'og**.

-ypyvyg //occ w t- initial//. *dh.* drown. *See:* **-a'mby, -a'mbyha, -juvyg**.
Tenh: =. **Kotihĩtihĩ typyvygamo yhara.** Every day the canoe drowned, i.e., went to the bottom.

yranuhũa *sh(?).* very old canoe.
Tenh: preferred yaranuhũa.

-yrapahama ***(Uru)*** *sh. Alt:* **-yvyrapahama**.

yrei'ĩa *s.* small black marreca duck with red beak. *See:* **ypeguhua**.
Tenh: gave instead ypetĩa.

yreivikwa'ria *s.* small basket made out of palm fronds which have been heated before being woven; used for keeping small items.
Tenh: gave instead yrueikwa'via.

yrerua *s.* party involving the playing of the reed flute. This was formerly a big dancing party to celebrate the killing of a human. During this party the akanitara with the ğwyramaimana was worn by the men as well as red, white, and black horizontal paint stripes across the chest from the red juice of the urukua fruit, white mud, and juice of the green fruit of the nhandipava tree (nhandipava juice turns black). The men also wore soot across their faces in the eye area and agwahia seed bracelets on the legs just below the knees. The women spot-painted their abdomens and made black vertical stripes up and down their legs with the green fruit of the nhandipava and wore yvahua seed bracelets on their arms from the wrists to the elbows. A big feast was put on, the men meeting the women in an open former field, which encounter is called jirovia. The women and children returned with the men; and those closely related to the ones giving the party cooked fish, meat, and made manioc cakes while the others not so closely related looked on. A large portion of the food was placed in the middle of the clearing and all the men rushed upon it, tearing it up and ruining it. This food is called mbotava. If a white man had been killed, it was called tapy'ynha mbotava. The portion of

the food that was held back was passed out to the people then to eat. A dance was held. Some played the big yrerua reed flute, others played on the small yreru'ia reed flutes, others sang (-mbaraka) with the head of the victim--one head under each armpit, or sometimes the heads were put on a pole and held high in the center of the dancing ring. Others shook the jiru'a reed filled with corn. The men held their spears in the left hand and around the woman dancing companion. She sometimes held the spear also with her left hand and with her right hand encircled his waist, holding onto his braided vine belt (-eteno'ngi). With his right hand he played his yreru'ia flute. In this manner a circle was formed and the dancers swung in and out and in circles in time to the beat. *See:* **jaka'via**. *Alt:* **-py, -yrerupy, yrerupyhavuhua**.

Tenh: = and made the comment that the yrerua is the big taboca reed flute whereas the jiru'a is the small flute.

Am: = mentioned the taboca reed flute, the dancing, the party (mbotava); details not obtained. **Yrerua ore ipyi.** The flute we excl blew. **Jirerua opy ga imonhi'iğa.** The flute he blew causing it to talk, i.e., to sound. **Yrerua onhatima. Okwa ga hẽa rehe. A'ero hẽa hoi ga rupi.** The dance circled. He passed by her. Then she went with him.

Uru: = details not obtained. **Ore yreru'ia… orojirokyi ore tapyja pype.** We excl (used the) small flute(?) partied(?)…we excl danced in the house.

-yrerua //occ w j- initial//. *s.* tajahua pig's snout, so called because there are many of these pigs like there are many people at a party; it is believed that when a person dreams of them (or a party?), there will be a party (or them?).

Tenh: remarked that it is the same as -apũ.

Yreru'ğa *s.* name of Indians, relatives of the Parintintin. *See:* **Kagwahiva, Teikwaryngu'a**.

Tenh: said the term Yreruajara'ğa was used for the Diarroi (Jahui) as they used to dance morning, noon, and night.

yreru'ia *s.* three short different-sized reeds tied together and used as a flute. *See:* **jiru'a, yrerua**.

Tenh: = and made the comment that it was two-foot long.

yrerujipyhua *s.* big taboca reed flute. *See:* **jiru'a, yrerua**.

Tenh: didn't know.

Yrerujipyhu'ğa *s.* Indians who reportedly hide in their flutes when people come to see them. *See:* **Kagwahiva**.

Tenh: didn't know.

-yrerupy *vi.* dance.

Tenh: = but see -yrupy.

Uru: =. **Ojiroky avujipava. Orokwabm ore. Oyrerupy.** The ones (now dead) danced. We excl pass (in circles dancing). (They?) dance.

yrerupyhavuhua *s.* playing instrument. *See:* **jiru'a**. *Alt:* **yrerua**.

Tenh: only made the following remark: **Ore py yrerua pyvõ.** [HP: Probably not ore py but oropy 'dance', 'blow' is vt.] We excl dance with the big reed flute.

yrua *s.* paneiro basket woven out of the split core of the taipogwa vine. *See:* **-e'ẽhava, -mbukuhava, u'imamana, y'gwava**. *Alt:* **-enimboyrua, -epyrua, -epyrupema, yhyreruhava, yrukambovoga, yrupema, yrypipehava, yryporovokağa, yvyhypopemuhũa**.

Tenh: =.

K: =.

Am: =.

Uru: =.

-yrua //also gwyrua//. *sh.* container, e.g., box, bedroom, church, amnion, departments in heaven. *See:* **jahupava, yvaga**.

Tenh: = suggested: baskets, purse for carrying bullets.

yruekwara ***(Tenh)*** //~ yrueikwara//. *s.* round basket. *See:* **-ambakugwera, u'imamana**.

yrukambovoga *s.* paneiro basket that looks like a huge purse with a handle made on the spot out of palm tree fronds for carrying home fruit or small game. *Alt:* **yrua**.

Tenh: = and added that it is made like the yrupitiğa but is spread open and a stick put in it. Ariy'viva'ea (Alexandre's father) made these for his pet kanindea macaw as a shelter where it could sit on the stick.

yrupehava ***(Am)*** *s.* smallish basket made of the type of palm fronds used to make a roof.

yrupema *s.* paneiro basket used for carrying manioc from the fields. *Alt:* **-epyrupema, yrua**.

Tenh: =.

K: =.

Am: =.

Uru: =.

yrupenana *s.* red beiju-caba wasp that makes its house similar to a pancake in trees; when disturbed the wasps all fall together downward and then spread out to find the culprit. *See:* **kava**.

Tenh: preferred yruperana, also called japi'ĩjaryja or japi'ĩamia because the japĩa birds build their nests near them and even sit right on

the nest and don't get stung.

yruperana ***(Tenh)*** *s. Alt:* **yrupenana**.

yrupitiğa ***(Tenh)*** *s.* type of basket. *Alt:* **yrukambovoga**.

-yrupy ***(Tenh)*** *vt.* to dance. *Alt:* **-yrerupy**.

-yruxiğa ***(Am)*** *s.* small basket used to carry game animals. *See:* **panagwera**.

-yrykağa ***(Am)*** *s.* neck. **nhyrykağa; jiryrykağaypya** neck; the back of my neck *Alt:* **-jura**.

Uru: = as follows: **jijyrykağa** my neck

yrypipehava *s.* paneiro basket that is woven horizontally across and made out of the ğwarana'yva palm tree. *Alt:* **yrua**.

Tenh: said it was a basket, but not made of the ğwarana'yva palm tree.

yryporopoa ***(Tenh)*** *s. Alt:* **yryporovokağa**.

yryporovokağa *s.* paneiro basket loosely woven, lined with leaves and used to carry coarse flour of the manioc. *Alt:* **yrua**.

Tenh: = and also said there is a basket called yryporopoa which has large holes in the weaving.

-yryvika'ngi *d.* slim and tall, e.g., tall slim man or tree. *See:* **yvovo**.

Tenh: didn't know.

yryvikwara ***(Am)*** *s.* basket in which leaves are placed to hold the manioc flour placed in it.

-yryvya *s.* neck. *See:* **-jura**. *Alt:* **-yryvyvirağa, -yryvyvirian**.

Tenh: didn't know, suggested: aejurypya, but see -apem.

-yryvyviragᷝ *d.* bare neck, e.g., type of chicken that does not have feathers on its neck.

Tenh: didn't know.

Uru: suggested: jirupypirağuhũa ~ jyrypypirağuhũa.

-yryvyvirian *d.* striped, e.g., cloth that is striped. *Alt:* **-yvirian**.

Tenh: didn't know; suggested: jyryvuhua (a pretty headed bird with stripes down each side of the neck).

-yta *s. Alt:* **-ka'ẽyta, mbyta**.

ytaja *s.* hard wood that has been cut ready for making bows. *See:* **u'yva**.

Tenh: = and made the remark that it was good wood that never rots.

ytaja'ia *sh(?).* little black fish. *See:* **pira**.

Tenh: =.

ytakuva *sh.* hot water.

Tenh: =.

ytanha *s.* small bluish edible frog. *See:* **kururua**.

Tenh: = and made remark that it looks like thorns are near its eyes; can bite a person as its lips are like razors; edible.

-'ytarõ //occ w caus: -mo'ytarõ//. *vt.* eat sufficiently to fill the stomach. *See:* **-evevoty, -ovepepi'ri, -'u**.

Tenh: =.

Usage: //occ w caus and -uka: -mo'ytarõuka//.

— *vt.* feed to satisfy.

Tenh: =.

-ytav *vi.* swim. *See:* **-ypere**.

Tenh: =.

Am: preferred -ata.

Uru: preferred -ata. **Oata pira.** The fish swam. **Oata ga ype gwerohorame.** He swam in the port (water) when he took it.

ytayvu'ia ***(Tenh)*** *s. Alt:* **yvytyra**.

-yti'mboruhu //occ w caus: -moyti'mboruhu//. *vt.* make dust. *See:* **itanimbukujuhua**.

Tenh: = and remarked it was like dust of the manioc flour when toasting it; said that oyti'mboruhu occurred in the ypyhaji ve (fog?).

ytingururua ***(Tenh)*** *s.* fly that lays eggs in a row that look like fish eggs and soon they break and mberua (flies or maggots) appear. *Alt:* **nhitiğarurua**.

yto'via *sh(?).* small black fish with small mouth like an eel. *See:* **harapoa, pira**.

Tenh: = and said it was the same as harapope'mbia.

y'tua *sh.* waterfall.

Tenh: = also gave y'tuha; said it was like the rapids. *Alt:* **yvytyvyruhua**.

ytya *s.* trash, e.g., sticks, garbage, ashes, dirt. *See:* **-ypiv**.

Tenh: =.

ytyjugwava ***(Tenh)*** *sh(?).* waterhole where the animals go because of the saltiness.

-ytykupeuhua //occ w o- initial//. *s.* long oars used in rowing with rower sitting with his back to the direction in which headed. *See:* **ajykwaja**.

Tenh: preferred gwatykupeuhua.

ytypehihava //occ w o- initial//. *s.* broom. *Alt:* **-pehihava**.

Tenh: =.

-ytypehir *vi.* scratch, e.g., hen scratching the ground for food or arranging her nest. *See:* **-e'yĩ**.

Tenh: said it was to sweep the house of debris; for hen scratching they use the term: -e'ỹi which term they also use of the turtle taraka'ia (taraka'ja'ia?) that is digging to lay its eggs.

ytypindava *s.* hoe. *See:* **-yvykoitava**.

Tenh: =.

-ytyrytyryg //occ w t- initial//. *dh.* describes the season when the river is slowly drying up and consequently getting smaller. *See:* **-tyryg**. *Alt:*

-yapoa.

Tenh: gave the following: **Otyryry y(h)a.** The water is receding.

-ytytyg //occ w term for leaf: -ka'aytytyg//. *vt.* put leaf over the pubis. *See:* **-'ahov, -akwav**.

Tenh: didn't ask.

yu *interj.* shout of pain. *See:* **-ahy, yyy**.

y'u *vi.* drink.

Tenh: =.

Am: =. **Oy'u ga mbiara tya. Tay'u.** He drank the meat juice. I want to drink.

Uru: =. **Oy'u ja'gwara.** The wild cat drank.

yuhua *s.* big deer similar to yhupytaã; yuhua - male deer; yhu'ndia female deer; preferred to call a horse or donkey by the term yuhua rather than the term yuranuhũa. *Alt:* **yhu'ndia, yuranuhũa**.

Tenh: = and said it was the same as the veado capoeira deer.

K: =.

Am: = but gave also yvua; and gave yu'ia for yhu'ndia; said the children were now eating these deer.

Uru: =.

yuhuarana *s.* large reddish-brown wild cat (onça vermelha or suçuarana). *See:* **nha'g̃warunuhũa**. *Alt:* **yuhua**.

Tenh: = and also gave yuarana.

yu'ia ***(Am)*** *s.* deer. *Alt:* **yuhua, yhu'ndia**.

yukatiã *s.* galheiro deer.

Tenh: = there are many of these in the meadow; they have horns; the male is very smelly and needs to be washed four times before it is cooked for eating; the female is good meat; said they have a body like a sheep and run very fast; for a pastime the Tenharim try to outrun them but it is impossible.

yunuhũa *s.* large stream; name of Igarapé Grande on the Ipixuna River. *See:* **Urumytũa**. *Alt:* **yakwa'via**.

Tenh: didn't know.

yuranuhũa *s.* ox, cattle. *Alt:* **yuhua**.

Tenh: =.

Am: preferred tapigwajuhua, tapi'iravajuhua (or tapi'iragwajuhua).

yuranuhũra'oa *s.* canned meat. *See:* **mbiara**.

Tenh: = and also call fresh cow meat.

-'yv //occ w refl and caus: -nhimbo'yv, has some very unusual forms (see examples below)//. *vi.* big, i.e., big in size, popularity, riches. **Nhinhimbo'y ga.** I'm bigger than he is. **Nduvi nhimbo'yvi ga.** He does not live well, i.e., he is a transient, doesn't have a home.

Usage: //occ w caus: -monhimbo'yv//.

— *vt.* cause to be big, i.e., give many things to someone so they can have a lot and become rich. *See:* **-hu**.

Tenh: = at first said it did not describe size but gave onganhimbo'yva (place where one works, i.e., a big place? important place?); he also said that onhimbo'y ga meant he was happy to kill people (and thus become important or highly esteemed? or well known?). **Omo'emo'ẽ ga g̃a ojive; onhimbo'yvuhu.** He chooses (picks out) them for himself (to work for him?); he is chief, i.e., boss and tells them what to do. **Onhimbo'y ga mbatera rehe ag̃wamo.** He causes himself to be big on (because of) things these days, i.e., he got himself a job working for non-Indians to get money. **Ndehe erekonhimbo'y.** You sg emph are being rich (and have lots of things).

Am: =. **Okyri mbo'yvuhu amana.** The rain rained in a big way, i.e., in a way that attracted comment. **E'yi mbo'yvuhu ga gwereko.** He has a lot in a big way, i.e., a huge amount.

yva *s.* tree. *Alt:* **-'yva**.

y'va *s.* fruit in general; yvauhua is big fruit like oranges, pineapple, watermelon. *Alt:* **-'yva, yva'ia**.

Tenh: no.

-'yva //i'yva, yva//. *s.* tree, wood in general.

Tenh: = and gave yva'ia for the fruit of a tree. **manga'yva, ynga'yva, tukuma'yva** mango tree, ingá tree, tucumã tree

K: agreed on yva.

Am: agreed on i'yva and yva.

Uru: agreed on yva and gave yvuhua, yvauhua.

-yva ***(Uru)*** *s.* thigh. *See:* **-'uva**.

yvaga //yvaga ~ yvag̃a//. *s.* sky; heaven. *See:* **jaytataveravuhua, -ova, tupana'gwyra, -yrua**. *Alt:* **yvagahunuhũa, yvagatiã, yvagipeve'g̃a, yvag̃apirag̃uhua**.

Tenh: = and also said that yvagovya was a blue sky; that yvaga would apply to the layers of heaven and could also apply to earth.

K: =.

Am: preferred yvaka; and gave list of creatures in the sky (yvagi pe) such as bats, birds, pigs.

Uru: preferred yvaka and said that it was pojyvahibm.

yvagahavuhua *s.* rainbow; the local custom is not to point at the rainbow with the finger because it will cause the neck to hurt. *Alt:* **yvaga**.

Tenh: =.

yvagahunuhũa *s.* clear blue sky. *Alt:* **yvaga**.

Tenh: = and said when it was black in the middle it was ypytunahi (meaning deep dark blue?).

yvagapora ***(Tenh)*** *s.* animals and birds that have

their source in the sky, i.e., vultures, wild cats, tapena and kakauhũa birds.

yvagatiğa *s.* white cloudy sky or just the clouds themselves. *Alt:* **yvaga**.
Tenh: = and remarked it was smoke as he had been in a plane and has seen it (the clouds).
K: =.
Am: preferred yvakaxiğa.
Uru: preferred yvakaxiğuhũa.

yvagipeve'ğa *s.* people who live in the sky. *Alt:* **yvaga**.
Tenh: = and named Pyreapi'ga, Pirova'yma'ga (Pindova'yma'ga), Arukama'ga, Ğwaiviuhu'ndia, Jupyrihẽa (Nossa Senhora Fátima).

-yvagwajuhua ***(Tenh)*** //occ w j- initial//. *s.* waterfall (or high hill from which y'tua falls?).

yvağapirağuhua *s.* red sky as at sunset or sunrise.
Tenh: =.

-yvahu //occ w j- initial// [HP: In 3rd person only presumably.]. *d.* big strong man.

yvahua *s.* tucumã palm with yellow nutty fruit with large pit; palm that houses sweet uruçu honey of the tu'via bee. **Yvahua hẽa gwereko.** She has the abdomen of the uruçu (yvahua) palm, i.e., she is pregnant. *See:* **-puru'a, -tapakura**.
Tenh: = and added yvahua is the name of the honey as well and that the yva(u)hua palm is known as arapoa by Brazilians (?).
K: said it was the pupunha hyry'va palm.
Am: =.
Uru: and thought of the honey from that palm.

yvahuaruva *s.* slightly acid honey from a small black bee. *See:* **hehira**.
Tenh: honey from the tuhuva bee.

yvahugwava *s.* short tree whose crushed leaves mixed with water are reportedly a medicinal bath for feverish children, however an overdosage reportedly causes the recipient to be yellow, weak, and without appetite; as a headwash it supposedly relieves headaches or if taken orally it relieves dysentery. *See:* **mohağa**.
Tenh: preferred yvauvygwava and said it was the leaf or root of the tucumã palm, which, when scraped, is good for cuts, and looks frothy like soap.

yvahupo'ama *s.* sweet honey from a bee that makes its nest in the lowland areas. *See:* **hehira**.
Tenh: said it is another yvauhua (honey), the nest stands up on the branches.

yvahyga *s.* piece of wood generally used to kill fish or animals. *Alt:* **-atapyahyga**.
Tenh: said it was a piece of wood that is heavy and is used to make sticks used to pound manioc; not used for firewood.

yvahygatyjuja *s.* tree whose juice obtained by heating its wood, reportedly a cure for the white splotchy skin disease -jagwatauhua.
Tenh: didn't know.

yva'ia *s.* fruit, including beans. *Alt:* **yva**.
Tenh: =.

yva'ikotimbyra *s.* fruit juice. *Alt:* **y'va**.
Tenh: =.

yvajygwyva ***(Am)*** *s.* jungle fruit.

yvakã *s.* dried wood.
Tenh: limbs of dried tree.

yvaka'ĩa *s.* dry firewood. *See:* **-ata**.
Tenh: small limbs of dried tree.

yvakaruhua ***(Am)*** *s.* marreca duck.

yvakatindyvuhua *s.* dead bare tree.
Tenh: lots of limbs on tree whether dead or alive.

yvaku'ia *s.* sawdust. *See:* **-a'ya, itanimbukujuhua**. *Alt:* **yvatimbuguhua**.
Tenh: =.

yvakyxiuhũa ***(Am)*** *s.* saw. *Alt:* **yvykyxiuhũa**.

yvambaja'ria *s.* tiny grey monkey with white nose. *See:* **ka'ia**.
Tenh: didn't know.

yva'mbauhua *s.* horizontally carved-out log used as a drum or for mashing the manioc. *See:* **yngu'a, yngu'apehava**. *Alt:* **yvay'auhua**.
Tenh: no, not a trough for mashing manioc.
Am: made the comment they did not make these.

yvambuga *s.* bee that makes its nest in the trees; the honey is inedible. *See:* **hehira**.
Tenh: = and said this bee is like the mama'ngauhua bee, called by the Brazilians jandaíra and use it for medicine; honey is good to eat.
Uru: yvambukua.

-yvan *vt.* heal by occult powers, e.g., call on spirits by dreaming, casting a spell, bewitching, chanting, blessing, then making the sickness come out by sucking or by use of herbs; said local Brazilians who reportedly have occult powers make the sign of the cross on the patient's body. **Opajia pyvõ ga ğa yvani.** With his occult powers he treated (healed) them. **Peyvã ga ga mboxugame.** Heal (you pl) him when kissing him, i.e., blessing. **Gara'uva ojy itetirũave'ğa yvana.** His (Igwaka's) spirit descended treating (healing) the sick ones. **Ombuhu kokoky ahe yvana. "Napetetirũi po ti nehẽ," e po ga.** (God) causes a person to come here to treat him. "You pl will not be sick," he says. (Said when speaking of praying to God for healing.) *See:* **-ka'ẽ, kwaitava, -paji**.

Tenh: = and use the same term when medicine is used to treat sick people. **Oyvã ga ĝa opajivo (or opajiavo).** He treated (healed) them with his occult powers.

-yvangungujuhua //occ w j- initial//. *s.* hills, mountains (?).

-yvapa'ar ***(Tenh)*** *vt.* mark trail by breaking branches. *Alt:* **-yvapa'aragwera, yvyrapa'ara**.

-yvapa'aragwera *s.* trail marked by breaking twigs, e.g., twigs broken by tapirs as they pass or by persons marking their trail. *Alt:* **-yvyrapa'ara**.

Tenh: replied by verb form: -yvapa'ar.

yvape'iara'ỹi ***(Tenh)*** *s.* coffee. *See:* **kaĝwia**.

yvapepira *s.* tree whose bark juice is reportedly a medicine for thrush. *See:* **mohaĝa**.

Tenh: acted as though it was the bark of any tree.

-yvapi *vi.* rebound, reflect, bounce, bump, e.g., an echo or a ball when bouncing back. *See:* **kwari'o**.

Tenh: didn't know, thought of shoulder being hit.

yvapi'gia *s.* tree whose ripe fruit breaking open in the hot sun resembles tapioca and is a favorite food of the piavuhua fish; the blood-red sticky juice from the bark of this tree was used on the ta'akwara spear as a poison. *See:* **mohaĝa, nharana, timboa**.

Tenh: said it was a big thick tree and that the Brazilians call this taquari and that is is not poison; the poison is jytykygwyva and only if it goes in deep is it poison, otherwise it just hurts.

yvapijuga ***(Tenh)*** *s.* firewood.

yvapi'ngia *s.* beans.

Tenh: didn't know.

yvapituju'gia *s.* pama palm tree with yellow round sweet fruit.

Tenh: = and said the fruit was very sweet and makes sores.

yvapoa *s.* tree root. *Alt:* **-apoa**.

Tenh: =.

yvapopema *s.* large sapopema or quina tree that has big flange-like roots at the base.

Tenh: =.

Am: = made the remark that anhaĝa (spirits) live in this, also gave yvyapopemuhũa.

Uru: (?).

yvapora ***(Tenh)*** *s.* where the bees live, i.e., in the tucumã yvauhua (yvahua) palm.

yvaporana *s.* inedible brown fungus with white ribs underneath. *Alt:* **yvepoa**.

yvapua *s.* ship.

Tenh: didn't know.

yvapypiaruhua *s.* small reddish-colored caba tatu wasp that lives in holes in trees. *See:* **kava**.

Tenh: didn't know.

-yvar ***(Am)*** //~-eyvar(?)//. *dh.* tasty. *See:* **-ehe**.

yvareheva'ea ***(Am)*** *s.* fungus. *See:* **yvepoa**.

yvaruvarueruhua *s.* trees uprooted or blown down by the wind.

Tenh: =.

yvatanga'via *s.* cross, i.e., like the ones put on graves or used on necklaces, cross of Christ, doll.

Tenh: didn't know.

yvatatã *s.* rotten log. *See:* **yvevuhua**.

Tenh: =.

yvate *adv.* height, high up, top, e.g., highest point of an object, generally said of the tree tops. **Oro ga jiupiri yvate ogwovo oina ĝwahegwahemamo.** And he climbed to the top going sitting crying. **Nanime ga heruri oveveve'ea yvate.** Quickly he came in the plane high up. **Yvateuhu po ĝandapyja.** They have a tall house. *See:* **-ar -ehe**.

Tenh: =.

K: =.

Am: =. **Jyvatehu ga.** He is a tall (and big) man. (see also -yvuakar) **yvate = yvovo** tall

Uru: =. **Ipukuhu ga. = Jyvateuhu ga. = Yvovouhu ga.** He is long, i.e., tall **Jiramonha yvatea hugwi ga hiri; yva opẽ.** My grandfather fell from a height; the tree (limb?) broke.

yvatepora ***(Tenh)*** *s.* birds like the kanindea macaw that has nests in holes in trees or the kwandua hawk that makes its nest in the tree tops. *Alt:* **yvate**.

yvatimbuguhua *s.* sawdust. *Alt:* **yvaku'ia**.

Tenh: =.

yvatote'ndia *s.* accordian. *See:* **-tomonhi'ig̃**.

Tenh: mouth harp.

-yvaty'rag //also -yvyty'rag; occ w j- initial//. *d.* smell of flowers.

Tenh: does not have j- initial.

Yvatyra'ga *s.* legendary character who turned into a jaguar and killed his wife and her lover. *See:* **Ypiarambyra'ga**.

Tenh: didn't know; gave yvatyruhua (lots of wood piled up).

yvaty'ria *s.* flower. *See:* **-eakwen**. *Alt:* **-potyr, -yvaty'rag, yvytyra**.

Tenh: preferred yvotyra.

yvaty'ryva *s.* vine that has a flower.

Tenh: vine, but no flower.

-yvaxuruguhua *s.* tundra, leaves and roots that make a mat on the jungle floor. *See:* **yvymbejua**.

Tenh: no, this is just wood; tundra is -yvyxuruguhua.

yvay'auhua *s.* trough for mashing the manioc. *Alt:* **yva'mbauhua**.
Tenh: didn't know.

yvaypea //also yvypea, pea//. *s.* tree bark.
Tenh: =.

yvayvapiuhua ***(Tenh)*** *s.* fruit of the pajurarana(?) tree which is inedible. *Alt:* **yvy'yvapiuhua**.

-yvehẽ //occ w dim: -yvehe'ĩ; occ w j- initial//. *dh.* narrow. *See:* **-anam, -pypiruhu**.
Tenh: = and said with diminuative it was very narrow.

yvepoa *s.* fungus. *See:* **ai'ia, akutinambia, anhağarakwanha, gwaipeva, nambipuku'ive'ea, -namitai'ive'ea, nharambitai'ive'ea, nhararatiğa, tatukwauhũa**. *Alt:* **yvaporana, yvepoğwa'ngia**.
Tenh: = and added that the Brazilians call this urupé; it is edible and when no food in house the women go pick this off dead wood for food.
K: =.
Am: = added that they call this tyrypoa and yvareheva'ea.

yvepoğwa'ngia *s.* small red edible fungus that grows on wood. *Alt:* **yvepoa**.
Tenh: = and added that it was good to eat.

yvetea *s.* wood used to make bows and the hard-wood part (ğwyvamatĩa) of the arrows. *See:* **ytaja**. *Alt:* **-yvyteruna**.
Tenh: = and added it was pau d'arco.

yvevuhua *s.* floating log upon which clothes are washed in the river. *See:* **-potukagwera, -potukahava**. *Alt:* **yvatatã**.
Tenh: thought of a log that floats but not necessarily used for washing clothes.

yvevui //occ w caus: -mboyvevui //. *vt.* make float. **Hehanha'ja yhya imbo'yvevuita yhara.** The water was big again causing the canoe to float, i.e., when the water had risen it buoyed up the canoe. *Alt:* **-vevui**.
Tenh: no caus: -yvevui.

-yvĩ ***(K)*** *vt(?).* peel (gave instead of -'ape'og).

yviakapeğwağuhua ***(Tenh)*** *s.* hill, bank where the side has slid off and left a wall of red dirt. *See:* **yvyapyna, yvynhakapeğwağuhũa**.

-yvimopen *vt.* bend over, e.g., break wood, braid hair.
Tenh: thought only of breaking something, not braiding.

yvira *s.* cord obtained from under the bark of certain trees. *See:* **-ete(no'ngi), -hama, yvaty'ryva**. *Alt:* **-yvi'rog**.
Tenh: =.
Uru: =.

-yvirian *d.* striped vertically. *See:* **-ahav**. *Alt:* **-pirian, -yryvyvirian**.
Tenh: =.
K: =.

-yvi'rog *vth.* remove by ripping or tearing off, e.g., to tear the substance used for tying from beneath the bark of a tree. *See:* **-tararag**.
Tenh: =.

yviru'ara *s.* tree as it leans out over the river.
Tenh: =.
Usage: 1 //occ w caus: -mboyviru'ar//.
— *vt.* made it bend or lean. **Omboyviru'aru'a mandi'yva.** (The wind) caused the stems of the manioc to bend (as it blew against them).
Tenh: =.
Usage: 2 //occ w refl: -jiyviru'ar//.
— *vi.* it of itself is about to fall or bend.
Tenh: =.

yviruhua *s.* gunny sack. *See:* **arakurivahyga**.
Tenh: said it was the vine itself and not a sack.

yvirundy'va ***(Tenh)*** //~ yvirundyvagwara//. *s.* fruit that bears in winter and eaten by the nhararakana'ngia deer.

-yvõ *vt.* shoot with an arrow. *See:* **-'avy**.
Tenh: =.
Am: = sometimes -yvon. **Ndayvoni.** I did not shoot the arrow. **Aerame aiperamo ahe jyvõi tapi'ira.** At that point a person waiting (from Portuguese esperar?) shoots the tapir.

-yvõ // ~ -yhyvõ//. *vth.* line up something one behind another facing front to back, e.g., thread beads, visit one place after another. *See:* **-e'yirug̃**. *Alt:* **hyhy'ive'ea, -pyhypẽ**.
Tenh: =.
Am: =.
Usage: //occ w refl: -nhihyvõ//.
— *vi.* follow another in single file.
Tenh: =.

-yvohava ***(Uru)*** *s.* place in the jungle where time is spent hunting, etc. **jiyvohava = Aho ji ikahupa ki rupi.** my hunting grounds = I go hunting through here. *See:* **ka'gwyrahuhava**.

-'yvondyi //-'yvondyj- prec v//. *vi.* jab with the elbow.
Tenh: no it means to hit the upper leg; Opura'ğa mondyi is to hit with the elbow.

-'yvondyj- *vi. Alt:* **-'yvondyi**.

yvotyra ***(Tenh)*** *s.* flower. *Alt:* **yvaty'ria**.
Am: =.
Uru: =.

-yvovo *d.* tall. *See:* **-yryvika'ngi, yvate, -yvuakar, -yvyive**.

Tenh: preferred yvovo.
K: = used it as alternate of yvatea.
Am: =.
Uru: = also used -yvate and -puku.

Yvovo'ğa ***(Am)*** *s.* Amundava name for the Uru-eu-wau-wau. *Alt:* **Vovo'ğa**.

yvua ***(Am)*** *s.* deer. *Alt:* **yu'ia**.
Uru: =.

-yvuakar //gen occ w aug: -yvuakaruhu//. *d.* large, e.g., big tall man or tree, grown man. *Alt:* **-voja, -ymyan, -yvovo, -yvuru'auhu**.
Tenh: = seem in some cases to relegate this term to indicate only someone who is big in stature, e.g., the chief did not consider himself by this term, saying he was not big of stature, that he was -voja'i, but gave the below example of the use of the term; and one of the women described herself and other women by this term saying they were women that properly conducted themselves. **Ndohoi ga ivevugwero. Jyvuakaruhu tehe ga. Ndokwahavi ga moroğita.** He did not go being lazy. He is a big man for nothing. He does not know the teachings.

yvuete ***(Tenh)*** *adv.* near. *Alt:* **ayvu**.

-yvur //occ w t- initial//. *sh.* season when there is high water. *Alt:* **yapoa, -ytyrytyryg**.
Tenh: =.

-yvuru'auhu *d.* thick through, e.g., man with large body, drum, clothes that are too big around. *See:* **-anam**. *Alt:* **-puru'a, -yvuakar**.
Tenh: thought of a big lake.
Usage: //occ w caus: -mboyvuru'auhu//.
— *vt.* make in the shape of a pyramid with the bottom big and the top narrow. *See:* **-ovir**.

-yvutyvuruhua ***(Tenh)*** //occ w t- initial//. *sh.* water boiling in the river. *Alt:* **-yakuru'a**.

yvya *sh.* when possessed or not and without h-: ground, land, occ w yvyvo: menstruation; when possessed with h-: burial place. **yvyvo** low, on the ground **Yvyvo hẽa rekoi.** She is on the ground, i.e., during her menstruation a woman used to sit on sand covered with leaves in her hammock. **Opi hẽa yvya hugwi.** She stopped from the ground, i.e., she no longer has her menstruation periods, i.e., has reached menopause. **yvyakwara** hole in the ground **aheryvya** the ground of the one(s) (now dead), i.e., burial place *See:* **-eko, yja, -ypor**.
Tenh: = said when occ w/out h- it is a piece of land, ground is yja. **yvyvotaruhua koty** under the ground where the dead are buried **ğandyvyağwama rupiara** their future burying place **yvyvo tete = yvyivete** not very high off ground **Ndokoa'javi hẽa yvyvo.** She does not have her menstruation any more, i.e., her period for the month has ended.
K: ground, other meanings not obtained.
Am: ground, other meanings not obtained.
Uru: ground, other meanings not obtained.

-yvyahiv *d.* thin, dried up, e.g., a person who loses weight. *See:* **-andi'i -kağ, -ka'nhym, -kwakuv**.
Tenh: = and commented that when a young person eats taboo food like curassow (mytũa) which is called mytũa yvyahiva it causes them to be thin; these taboo foods are called ikwahyva'ea. **Omboyvyahi ga mytũa.** The curassow caused him to be thin.
Uru: =.

yvyakotyve'ğa ***(Tenh)*** *s.* earth people.

yvy'ama //also nhyvy'ama//. *s.* bank, hill. *Alt:* **yvyapyna**.
Tenh: = and said it was the steep river bank.

-yvyambea ***(Tenh)*** //occ w t- initial// [HP: Odd, as the other yvy 'bank' words don't start with t-, and it's not listed as h class.]. *s.* slanting bank, not too steep. *Alt:* **yvytyrapinuhũa**.

yvya'mbura *s.* hole in the ground. *See:* **yvynha**.
Tenh: hole in bank of river where fish enter.

yvyambykwajuhua *s. Alt:* **(-)yvyimbeva**.

-yvyapi *vi.* quiet, inert, e.g., said of a person who is sick and sleeps much, e.g., when delirious or in a coma; not work but stay in the house; visit another but remain sitting and not leave after a while. *See:* **-nhyrõ**.
Tenh: =.

yvyapora *s.* a thing of the earth, e.g., potatoes (cará, jityga, tatua) manioc, ground worms, spirits (anhağa), pigs (tajahua), rodent paca.
Tenh: =.

yvyapyna //also nhyvyapyna//. *s.* large sloping hill or bank, point of ground higher than the surrounding area. **nhyvyapỹapy'ndiuhua** hilly country *Alt:* **yvy'ama, (-)yvyimbeva, -yvy'gwa, yvynhakapeğwağuhũa, yvyty'ramuhũa**.
Tenh: =.

-yvy'ar //occ w caus: -mboyvy'a//. *vt.* cause to be happy, content, consoled, e.g., some boy comes to live with me to take the place of my dead son, so I am comforted by that. **Nahemboyvy'ari.** Not cause to be happy or discontent, e.g., have too many children or too much noise so that nearly go nuts with it all; have too many things to do and it all never finishes
Tenh: =.

-yvy'gwa //occ w j- initial and redupl: jyvy'gway'gwajuhua//. *s.* rolling hills. *Alt:* **yvyapyna**.

-'yvyho //occ w refl: ji'yvyho//. *vi.* stretch, e.g., lengthen neck to swallow as a chicken, put feet out straight. *See:* **-kon, -pepyr**.
Tenh: =.
Am: replied: Omboyvy'o hete ĝa imondovo (they made a long line?).

yvyhyga *s.* rubber. **yvyhyviara'ĝa** rubber workers *Alt:* **arakurivahyga**.
Tenh: = included seringa latex.
K: =.

yvyhyguhua *s.* rubber sack. *Alt:* **arakurivahyga**.
Tenh: no, just the word for latex with augmentative.

yvyhypopemuhũa *s.* empty tin kerosene can. *See:* **nhaetiĝa, yrua**.
Tenh: wondered if it was the milk of the tree yvapopema.

-yvỹi ***(Tenh)*** *d.* to have a hole as is made in the reed ta'akwarate'ia. **Niyvỹi.** (The reed) doesn't have a hole. **Nhyvynhate.** (The reed) has a hole. *Alt:* **yvynha**.

(-)yvyimbeva //also nhyvyembeva//. *s.* low plateau or level place on top of a river bank; no hills. *Alt:* **yvyambykwajuhua, -yvy'gwa, yvytyrapinuhũa**.
Tenh: didn't give this, instead said one should say: Uhu katu yvya. (The land comes well (is straight.).

-yvyive *d.* short in height. *See:* **-atur, -avunhihĩ**. *Alt:* **-yvovo, -yvyvo**.
Tenh: =.
K: =.
Am: =.
Uru: = and added: jatu'ri.

yvyja'gwa ***(Tenh)*** *s.* bacurau(?) kuraivyvy'ria bird.

yvyja'gwara ***(Tenh)*** //occ sometimes with aug: yvyja'gwaruhua//. *s.* wasp that digs holes in the ground.

yvyja'ia *s.* small flat-headed pucker-mouthed, white and black-speckled jaraqui fish. *See:* **pira**.
Tenh: said it looks like a snake or a big caterpillar that can live in the water or in the ground and is the same as yvyjara.

yvyjapiro'gia [HP: Probably should be yvyjapiro'ngia.]. *s.* guava fruit. *Alt:* **yvyjapiro'ngiti'ngive'ea, yvyjupiro'gia**.
Tenh: didn't know.

yvyjapiro'ngiti'ngive'ea *s.* white araçá guava fruit.
Tenh: didn't know.

yvyjara *s.* black and white-ringed snake; according to belief when this snake is seen a death is imminent. *See:* **mboja, yvyja'ia**.
Tenh: made the remark that it is like a caterpillar and is ugly.

yvyjupea *s.* large ingá tree whose bark is reportedly good for putting finishing touch on gourds blackened for dishes; the soapy juice is bitter and is reportedly used for healing burns and cuts. *See:* **mohaĝa**.
Tenh: =.

yvyjupiro'gia *s.* tree bark. *See:* **-pe**. *Alt:* **yvyjapiro'gia**.
Tenh: said it was guava fruit.

yvyjupirokyra *s.* tall tree, the bark of which is white, soft, and sweet like sugar cane; crushed and mixed with taraku'apytera it is reportedly good for mouth sores and fever. *See:* **mohaĝa**.
Tenh: thought of a big wasp that is fierce and builds a big house (in this tree?).

-yvykaĝa //occ w h- initial//. *sh.* small stiff strip or backing, e.g., the stringy core of the manioc, rib that runs along the back of each piece of palm frond. **havyvyka'ngia** feathers as they begin to come out on a new chick
Tenh: = gave mandi'oga ryvykaĝa (strings of the manioc).
Am: = and suggested gristle (?) in meat (ha'oa yvykaĝa).

-yvykoi //-yvykoj- prec V//. *vth.* dig. *See:* **-etyg**.
Tenh: =.
K: gw changes to v: vyvykoi.
Am: =. **Oyvykoi ga.** He dug.
Uru: =. **Mome ĝa oyvykoi nehẽ? Oyvykoi ga yvya.** Where will they dig? He dug the ground. **Hyvykoi ga mandi'oga i'oga.** He dug the manioc pulling it up.

yvykoipyra *s.* well.

-yvykoitava *sh.* thing with which to dig, e.g., shovel, hoe. *See:* **-tỹhava, -veveuhuve'ea, ytypindava**.

-yvykoj- *vth. Alt:* **-yvykoi**.

yvykwara *s.* hole in the ground. *Alt:* **-kwara, yvynha**.
Tenh: =. **jyvykwarukwaruhu yja.** The ground has many holes (like the road).
Am: = well or just a hole in the ground.

yvykyxiuhũa ***(Am)*** //yvakyxivã ~ yvykyxiĝwa//. *s.* saw. *See:* **itakyheky'gwava**.

yvymbejua *s.* tundra, e.g., roots that run along the jungle floor and are spongy to walk upon. *Alt:* **yvaxuruguhua**.
Tenh: preferred yvymbejuvyruhua.

yvymbejuvyruhua ***(Tenh)*** *s.* tundra. *Alt:* **yvymbejua**.

yvymu'mbuga *s.* dust, soft powdery dirt. *Alt:* **itanimbukujuhua**.
Tenh: =.

yvynha *s.* cavity, unpossessed: hole in a tree, e.g., felled tree with hole the length of it in which animals such as the agouti live; possessed: rib cage. *See:* **-kwara, -yvỹi, yvykwara**. *Alt:* **-kaĝyvynha**.
Tenh: =.
K: = and said that nhyvỹi refers to the sore (hole) that the wasp takwaitĩa makes when it stings a person.

yvynhakapeĝwaĝuhũa *s.* hill or bank where the side has slid off and left a wall of red dirt. *See:* **yvyapyna**.
Tenh: gave instead yviakapeĝwaũhũa.

yvynhakytiĝuhũa *s.* iron-clad looking insect that has saw-like teeth and cuts trees down, black with red designs with some green; large one: tira'ria. *See:* **hene'mbia, tira'ria**.

yvypea *s.* tree bark. *Alt:* **yvaypea, ypea, yvyjupiro'gia**.
Tenh: =.
Uru: = also gave ipira.

-yvypyhyg *vt.* brace or steady with the feet, root well. *See:* **-hog**.
Tenh: said it was to put hands out and catch self when falling so not fall clear down.
K: said it was the same as yva rapoa (tree root).

yvypykwera *s.* tree root or stump that remains in the ground. *See:* **-apo**. *Alt:* **-ypya**.

yvypynamboruhua ***(Am)*** *s.* jungle fruit.

-yvyr *d.* young and strong, e.g., green wood, person either because of age or integrity who has not had sexual intercourse; other meanings given: alive, unsalted meat. *See:* **jukyrya, -popoakar, -voja**. *Alt:* **yvyruhua**.
Tenh: thought of raw unsalted meat.

-yvyr //occ w recipr: -joyvyr//. *vi.* unequal although close in space or likeness, e.g., sit side by side or near another; //plus pe: -joyvyri pe// nearly alike in meaning, in tone or harmony in music.
Tenh: =.
Usage: //occ w caus and recipr: -mbojoyvyr//.
— *vt.* cause to be different. **Ombojoyvy ga onhi'iĝa.** He causes inequality telling, i.e., he tells one thing here and another there (tells conflicting stories). **Ombojoyvyruhu ga ĝa pe.** He really causes inequality to them, i.e., he does things differently to them, i.e., he does right to some and not to others. **Terembojoyvyyvyri imombe'gwovo ĝa pe.** Don't (you sg) cause differences, i.e., don't you tell different things to different people lying. **Nderembojoyvyri ahe aromo.** You sg do not cause inequality liking people, i.e., you like one as much as the other. *See:* **-a'jav, -'avy**. *Alt:* **-yvyri**.

yvyra *s.* stick. *See:* **'ihava**.
Tenh: =.
Am: =.
Uru: =.

-yvyrakwen *d.* hard and stiff, e.g., corpse, stiffness in the body, wood that will not break. *See:* **-atã, avujipava, -pytuakwen**.
Tenh: =.
Usage: //occ w caus: -moyvyrakwen//.
— *vt.* tighten a bow so is is stiff or hard to pull.
Tenh: =.

yvyrambopiga ***(Tenh)*** *s.* switch with which they hit disobedient children, generally thin stems they hold together, can leave welts.

-yvyrapa'ar *vi.* mark a trail by breaking branches. *Alt:* **yvapa'aragwera**.
Tenh: preferred -yvapa'ar.

yvyrapahama *s.* bowstring. *Alt:* **yvyrapara**.
Tenh: =.
Uru: preferred ĝwyrapahama.

Yvyrapaperehuve'ĝa *s.* black Indians that lived on the Marmelos River and also on the Ipixuna River below the city of Humaitá and that used two to three-inch wide bows and jagged arrows. *See:* **Kagwahiva**.
Tenh: = said it was another tribe, the bows are very wide.

Yvyrapapuku'ĝa *s.* Pirahã Indians. *See:* **Gwy'via, Kagwahiva**.
Tenh: said that the Pirahã Indians could be called by this term.

yvyrapara *s.* bow. *See:* **u'yva**.
Tenh: =.
K: =.
Uru: =.

yvyrati'ngia *s.* jute.
Tenh: a type of vine that grows at the water's edge, the wood can be used for a paddle when one is without a paddle; could be used as a walking stick.

-yvyri //no -a on preceding noun//. *rr.* along, alongside, around. **Ahe rerogwovo Mati yvyri.** (He) carried the one (now dead) (her) along the Maici River. **Otomonhi'iĝa jyvyri.** Whistling (he walked) around it. *See:* **-'atiman, -ovayvyri**. *Alt:* **-yvyr**.
Tenh: = remarked: can use terms: rembey'yva [HP: probably rembe'yva] rupi or rembe yvyri but not rembeyvyra rupi as meaning along the (river) bank.
Am: =. **Oapỹ ga tata jyvyri pe.** He lowered (squatted?) alongside the fire.

yvyriandy'va *s.* purple fruit the size of an orange.
Tenh: = said people and agouti eat it.

-'yvyruã̃ //occ w refl: -nhi'yvyruã̃//. *vi.* live, reside in one place long enough to have plants and possessions there, settle down. *See:* **-uv**.
Tenh: = used mbaipo and rimba'e in describing this term.

yvyruhua *s.* windstorm with or without rain. *Alt:* **yvytua**.
Tenh: just wind, no rain during the wind, perhaps afterwards.

yvyruhurapea *s.* 1) fruit like the juta'ia but inedible, has big, round seeds out of which they make necklaces.
Tenh: preferred yvyruope, said it looked like a sickle.
2) direction from which the wind comes. *Alt:* **yvytua**.
Tenh: no remark.

-yvyrupã //occ w caus: -moyvyrupã//. *vt.* beat against the ground in order to kill. **"Embuhu tajuka," herojaytyga jukavo imoyvyrupamo inoğa.** "Give (you sg) (him) [HP: inanimate being apparently] to me I want (or in order for me) to kill," he said as he tugged at (his son) killing him beating him against the ground laying him down.
Tenh: =.

yvytahoga *s.* big white worm or caterpillar that lives in rotten wood. *See:* **-evo'ia**. *Alt:* **yhoga**.
Tenh: didn't know, thought of yha ants.

-yvytera *s.* in the middle, insides, core. **aheyvyteri pe** inside a person **Oyvytera ga onoğatu.** He sets his insides well, i.e., he has good conduct, doesn't steal. **Gayvytera ite'varuhu. Ga omonarõ okovo.** His insides are bad. He steals being, i.e., since a child he has stolen. **Mbipeuhu jiyvytera.** Terrible my insides, i.e., I am sick, hurt all over. *Alt:* **mbytera, -yvyteruna**.
Tenh: =. **Okwaha pa oyvyteri pe onhi'iğa. Nomohemi ga.** He knows everything in his insides talking (or his talk). He does not cause it to come out, i.e., he does not make it known that he knows so much.
Am: =.

-yvyterun *d.* hard, e.g., core of some trees such as the yvetea, akamba'jyva. *Alt:* **mbytera, yvytera**.
Tenh: =.

yvytimbuguhua *s.* dust. *Alt:* **itanimbuguhua**.

yvytingujuhua ***(K)*** *s.* mist in the morning, comes from the paraná rivers.

yvytua *s.* wind. *Alt:* **yvyruhua, yvytujivyruhua, yvytunhatimatimana, yvytupo'ãpo'amuhũa**.
Tenh: =.
K: =.
Am: =.
Uru: =.

yvytujivyruhua *s.* strong wind that passes but returns again and whips the trees. *Alt:* **yvytua**.
Tenh: said this term describes the smoke (clouds) that are really high up where the airplanes go and it blows really hard; said that yvytua and yvyturuhua are the type of wind we have near the ground near us; at another time said it was a light rain, mentioned the anhağa (spirits) whistling.

-yvytunhatimatimana //occ w nh- initial//. *s.* whirlwind. *Alt:* **yvytupo'ãpo'amuhũa**.
Tenh: = and acted as though it were a horizontal whirlwind.

-yvytupo'ãpo'amuhũa //occ w nh- initial//. *s.* same as -yvytunhatimatimana.
Tenh: = and acted as though it were a vertical whirlwind.

yvytyra ***(Tenh)*** *s.* high piles of rocks like up river Marmelos. *See:* **ytayvu'ia, yvytyrapinuhũa**.
Uru: =.

-yvyty'rag *d. Alt:* **-yvaty'rag**.

yvyty'ramuhũa *s.* high bank or hill but smaller than yvytyruhua. *Alt:* **-yvyapyna, yvytyra**.

yvytyrapinuhũa ***(Tenh)*** *s.* steep bank. *Alt:* **yvyambe, yvytyra**.

yvytyruhua *s.* high bank or hill. *Alt:* **-yvyapyna, yvyty'ramuhũa**.
Tenh: = hills, mountains.
Am: = also gave itavaxigũhũa, itakapevağuhũa.
Uru: gave yvytyra.

yvytyryvana ***(K)*** *s.* one of the divisions within the kwandua moiety. *Alt:* **-erahiva**.

-yvytyvyruhua //occ w t- initial//. *sh.* waterfall.
Tenh: gave jyvagwajuhua (high waterfall), y'tua, y'tuha.

-yvyxuruguhua ***(Tenh)*** //occ w nh- initial//. *s.* tundra. *Alt:* **-yvaxuruguhua**.

yvy'yvapiuhua *s.* large tree with yellow inedible fruit the size of a grapefruit.
Tenh: gave instead yvayvapiuhua and said it was a pajurarana, the fruit of which is inedible.

yyivyyy *interj.* shout of pain. **Aaa…aerẽ turi ojipe'ia kava pe. "Yyivyyy hyyhyyhyhyhy!" "Piiii!"** Ummm…afterwards one wasp came there. "Ouch, ouch!" "Ping!" it stung him. *See:* **-ahy, -kwahem, yyy**.

y'yja *s.* otter larger than mbyku'ria (lontra, ariranha).
Tenh: =.
Uru: said it was ja'gwara ranha jitehe (the same jaguar's teeth?).

y'yma ***(Uru)*** *s.* cylinder with which thread is made. *See:* **amandijua**. *Alt:* **-e'yma**.

-y'ypakwara //only in the possessed form, otherwise: u'yva//. *sh.* arrow. *Alt:* **kunhay'yvahẽa**.
Tenh: didn't know.

y'ytiĝa *s.* sand, beach.
Tenh: preferred ytiĝuhũa.
Am: yxiĝa.
Uru: y'yxiĝa.

-y'yva *sh. Alt:* **u'yva, -y'ypakwara**.

yyy *interj.* shout of pain. **"Yyy, yyy!" Anhaĝapi'roguhua hoi. Hahẽhahẽ ojehe'gwovo.** "Ouch, ouch." Anhaĝapi'roguhua went. (He) shouted and shouted crying. *See:* **-ahy, hegy, hm, hyyhy, hyyhyyhyhyhy, khh, -kwahem, 'mhhh, mmm, shh, u, yhh, yu, yyivyyy**.