

Kota Dictionary

Richard K. Wolf
Professor of Music and South Asian Studies
Harvard University

The following is a working dictionary based on field material collected by Richard K. Wolf 1990-2003 in India. Most terms have been checked against the Dravidian Etymological Dictionary and the vocabulary field notes (EVS) of the late Murray B. Emeneau (used with permission); information derived from these sources is indicated as shown below. Not all entries in these two sources have been incorporated into this dictionary yet (they are incorporated only after checking usage contexts with Kotas today). References such as “III:15b” refer to Wolf’s fieldnotes or song compilations in which a particular word appears. 1997 refers to notebook entitled Nilgiris 1997 (Nilgiri fieldwork 1997 interview logs and notes) (same as notebook III).

(#) = number in DEDR (*A Dravidian Etymological Dictionary*)

[#] = related in DEDR

[-] = checked in DEDR and no related entry appears

EVS = Emeneau’s vocabulary slips (field data)

a an- (and-) — to assent, say “a aa” when listening

-abi — [-] area (used with forest, road, etc.)

abjib— ordinary/rough/common (in this case musician); without attention/roughly (III:15b)

ac- (77) – (in DEDR, strike a ball in a game) tāḷm acgo antama, strike the tāḷm (III: 52 extension, jaychandran interview)

ac/acl/acār — (72) below (I: 69)

acgar — (72) “place beneath object, position after the first in a row” (or under skin, bark) II: 39

ackāt- (ackāc-) — [294] to shake (tr.) move slightly (see also, alkāt-)

activārm — (<astivāram, U.ustuwār) foundation

aḍ — (83) horizontal piece (in aḍel for gurykat); “oblique, slanting, at right angles, crosswise”; crossing, crossroads

aḍēr — [-] adjustment, making due in a difficult situation

aḍgaṭ- (aḍgāc-) — [-] to block (view, road, etc.)

aḍḍi — using someone else’s failure to do a job as an excuse for shirking one’s duty

aḍmūrtd — Praying with knees on ground and head on ground, or hands together, head on ground. For deity or respected elder.

aḍmug-/aḍmūv- (aḍmūrtd-) — (5123) “to bow to the ground before god or godlike person”

adn talār — (tal + ār) in addition to

aḍuyni — edge of village

adykāry — EVS: a particular Badaga subcaste; a special family that would sacrifice the kotgit av, but not eat the meat, II: 28-29

ag — [-] hatred, dislike

ag- (aṛt-) — (282) to weep, cry

agalm — (8) “width”

aj — (app. 6) “footprint”; tire track, snake track, etc.

akatar / akotar — [-] in addition to (kurgōj mānt / kolmēl mānt)
 akkatl — over there (I: 68)
 al — (308) “cave”; cavity where bones are kept for varldāv
 alapanayt — y-shaped hair pin IV: 109a
 alād — (234) ‘which is not so-and-so; bad; except; besides, not only but also’
 alāmo — [234] is it not? (equiv. in English of “you know?”)
 alk ār- / āṭ- (āc-) — (294) “to shake (tr.) wag”; move slightly, to stagger with drunkenness.
 Swaying of kuṭam (sideways when carried by woman). See also ackāt-.
 alv- (ald-) — (295) “to measure”
 alv- (ald-) — (236) “become wearied by walking or searching”
 ambgalāra — place where Kota shot Toda with arrow from several km. away for revenge (I: 70-71)
 amb kud — piece of wood carved in diamond shape and kept under bier II: 29
 amk- (amky-) — (169) “to press hard, to make keep quiet”
 amkacl — possibly some kind of chick pea, see I: 45 and botanical
 an — water channel IV: 95
 an- (and-) — [-] to pick, pluck (fruit, flowers, plants)
 anān/anōn, anōl, anōr, and (1) “such an important man, woman, etc. as that” [DEDR only]; anōr
 [1] brothers or sisters
 andēl — (EVS) “time after sunset (until about 9 p.m.)”
 ang — [3015] younger sister
 angāl — (7) bottom of foot
 anganm — [-] details, evidence
 angaram — in a little while
 angāp (mē-/kī-) — [-] throat (upper; lower)
 angāry — (35) shop [DEDR spelling, angādy]
 angāv- (angāt-) — (34) to turn head upwards
 angay — [-] inner part of hand
 anglāpm — desire (to hear a song, etc.)
 anj- (anj-) — (55) to fear
 anjank — [55] feat
 ankārm — happiness (prob related to tamil ānkāram: pride, vanity, haughtiness)
 angval — [- + pal] molars
 anm — (1) like that
 anm āyṭ — [anm +] therefore
 anmūr — (1) like that
 anna — former unit of Indian currency equally 1/16 of a rupee
 aṅtama — elder and younger brother, in ritual expressions IV: 18
 aṅtamic — III:25 man’s brothers’ wives; a man’s wives’ sisters—i.e. always in relationship of potential wife; III: 79a
 aṅtamn — III: 25 woman’s husband’s brothers III: 79a
 apuro — [-] word expressing doubt concerning some fact or statement
 ar- (aṭ-) — (76) “cook by boiling” or frying etc.; fire (a pot)
 arn — dried dung I: 148

arb — (232) good luck, “extreme happiness (at getting a good meal, finding money, escaping death, etc)”

arc- / arc- — [DEDR 77] to strike up the band, as in “tālm arcgo antama” [Jaychandran interview: 97 koin11p7, IV: 18. [see also I: 41].

arcāy| — tent or canopy under which Kotas sleep during god ceremony or dry funeral

arcn — (220) yellow color and turmeric spice I: 82 (EVS gives saffron, i.e. turmeric)

ard- / [ayd-] (ayd-/ardy-) — (4003) tell

arēr āg- (āy-/ān-) — [-] to be not bad

arg- (argy-) — (63) “to stop, be obedient”

arg- (argy-) — (221) “to be reduced (water by evaporation), (swelling) goes down, become reformed in character, be depressed (because of poverty)”

arg- (argy-) — [221] to be patient; to cry out in pain; to roar (like a tiger)

arg gī- (gic-) [- + 1957] to put out a fire (tr. or ayrgī-)

argal — hail

arguy — place for cooking; during devr mē arguy for sastrangarans and kī for others (I: 45)

ariko — firewood is arranged for burning

arkl — (3605) “fear because discovery of one’s misdeeds is expected, feeling anxiety about getting a living, sorrow because of bereavement”

arkm — (63) “act of making submit; burial” II: 16

arkōl — [-] copper

ar| — (227) “voice of god spoken through diviner” IV: 20a

arng- (aryng-) — [63] to calm down, submit (after a struggle)

art pert — [-] crazy

arv- (art-) — (83) “(door) shuts; to shut (door, hole), shut up (cattle)”; block

arv- (ard-) — [-] panic stricken (see erv-)

aryālm — [Tamil] mark, symbol emblem

ary gey- (gic-) — [prob. 72 + gey-] to diminish (intr.)

at — (101) “ditch, ravine; perpendicular cliff” (I: 89 aṅk at, the channel ditch, talan)

at- (ac-) — (97) pour, urinate (with mol); wash IV: 49

aṭṭ— (93) loft (divine spot in rafters of Kota house where god is said sometimes to reside)

aṭ — (1) “that direction” in that manner, on that side

aṭāk — (1) a little in that direction

aṭē — (1) go!

at/atte! — (-) syllable used for scolding

at- (aty-) — (4034) “to climb, fight”

-atl — [-] next to; to (attached to person who is being spoken to, like iṭam in Tamil)

atūr — that indeed

av- (avd-) — (11) “to dig hole with tool”

avc-/avc- — to become less [DEDR 2334 is closest, means to chew, but conjugated ayv- avc-]; used in phrase nār avckōtk devr eckōtk (let death decrease let god increase)

avnōnk — for each, all

ayd-/ard- (ayd-/ayrd-) (or with initial ‘p’) — [4003] tell

ayk — husked grain

ayl — male's classificatory brother-in-law (i.e. any male in the same generation as ego who is not his classificatory brother)
 ayl bāvan — brothers in law
 ayl mog — (301) twin children
 ayr- (arç-) — (77) “to strike (ball in game)”
 ayrgīpd, ayrgīko — [-] (fire) becomes reduced (intr.)
 ābat — danger (I: 66)
 āc — [-] woman
 āc — beans for stew (avr, targīn) I: 45, 91
 “āc is both the action of putting the beans and the beans themselves” (I: 91)
 ācārm — culture (III:20a) [Tamil: ācāram: performance of prescribed rites, etc. given in EVS as ājārm; see below def of ājārm]
 -ācm — [-] just, merely
 ācmār- (ācmāyr-) — [-] to enjoy
 ācvayrv — cooking pot for udk
 -ād — [future neg. adjectival participle]
 ādāry/āydēr — (3170) route, “road, path”
 āg- (āy-/ān-) — (333) to become
 ājārm — [-] rule, ritual prescription, law [see also ācārm]
 āk- (āky-) — [-] to beat, hit with force
 āk/ākke — (336) “swamp”; spring IV: 95
 ākc- (ākc-) — (333) “to make to become, prepare”
 ākērmānd — (land of dead? opposed to īkērmānd, II: 9)
 ākic minj — kind of pat that ānāṭōr also use for washing hair, IV: 37
 āl — cowshed (I:98)
 āl — ruin (from Badaga; 4110)
 āl āg- (āy-, ān-) — [4110; 333] to become ruined, spoiled (I: 64)
 ālār (obl. āṭ-) — (405) route, way (not “distance”)
 ālkal — [āl + k + elm] for/to everyone
 ālmenyc — vetl pak box
 ālvāynvaṅ — [-] type of plantain (unidentified)
 āmnj — rāgi, a type of millet (*Eleusine coracana*)
 ān- (ād-) — (5157) “possess, rule, keep, own”; raise a child; mundkānōn has to keep god, mundkānon devr āḍlkōro, i.e. keep it in the kakui
 ānām — [333 + conditional] but
 ānkōj — [2195] spider
 āny — nail
 āpnīr — mixed dung and water
 ār- (āc-) — (347) “to move, move violently, dance, play, speak, have sexual intercourse”; to argue, do actions associated with a fight (a court case); nīr ār- to wash oneself
 ār- (āry-) — (404) “to become cool (liquid or solid), (dew) dries. (wound) heals”
 ār- (āry-) — (373) “to do broad jump, jump”
 ār- (āt-) — (367) “to call”
 ārakm — black piece of cloth laid on solar plexus of corpse at funeral IV: 44

ārāt — clay pot
 ārcan — [possibly saffron, for colored cloth at badrakali puja I: 82]
 ārd — a spirit or deity to possess (III:20b) a person [DEDR 347, this particular meaning not mentioned, though contained in the general meaning of dance]; devr āṛlkōro I: 92
 ārl — [-] fever
 ārm̄barmāyṛ — (<Tamil ātamparam<Skt. ādambara) ostentatious I: 103
 āt- (āc-) — (347) “to give birth to (child)”
 āt kupāc(m) — dance costume
 ātm — dance
 ātpūyṛo — means that they are ready to begin dancing, the kols are warming up, etc.
 āv — (334) cow
 āv- (āt-) — (5149) to give (name to child); to call
 āyp — manure
 āyv — (393) “soul, steam, vapor” IV: 25
 babūr — [-] Bokkapuram
 badāyg — [-] stylish
 bamb — [-] issue leading to a quarrel (Kurgōj mānt: vampu in Tamil)
 bandūbast — watch over carefully (Tamil pantōpastu, from Urdu bandōbast: 1. Agreement, settlement 2. care, safety, safe. TL]
 baṇḍv — (3902) cattle
 baṭ — ability (like to compose a kol) [EVS feat, clever deed]
 kol katvōṛ idām entl baṭ vēko (kol katvōṛrām entl baṭ vēko). If you want to to compose a kol you need a lot of talent, ability, cleverness
 batāv īlād — [-] without knowing
 baṭbayr — [-] clothes and all
 baytel — leaf for rolling tobacco cigar II: 35
 bāgm — division, portion, part; direction (I: 94)
 bāyk — left over (<H/U)
 belm — [-] strong, sturdy
 beṇḍ — bend in the road
 bējārm — [-] hard times, extreme difficulty (climbing hill; when no money for important thing like operation; great fear of something happening)
 bēṛ — [-] terraced land
 bēyd — [-] diarrhoea
 bom elk — wooden pestle (form of god V: 243)
 bōckāy — a bitter intoxicating decoction made from the spent, dry pods of the opium poppy
 bōgm — agricultural season
 bōnk — [4452] hollow in tree
 “bore” — angry, annoyed
 bujm — [EVS] “shoulder and upper arm” (Skt. bhuja-)
 buyd — sense (I: 60)
 būvyḷ — nickname for korykēr people of Ticgar, who kept dying. meaning? II: 42
 būym — land (bhūmī)

cac- (cac-) — (2322) “to hammer with heavy blows, [pat, stroke not confirmed] kill (animal)”
[esp. Kurgōj mānt, Kolmēl mānt is tac-]; (rain) beats down heavily (I: 65)
cadm — (2352c) sound (of reed and drum ensemble, etc.)
caganm; cavanm — [-] bad omen
cakatm — [-] difficulty, hardship, weakness caused by illness
cal — (2414) “act of troubling or causing trouble”
calc- (calc-) — (2781) “to pay (dept, vow) inform”; to serve (food) I: 153 (offer ney to
munisvara)
calcād — [-] agreeably, helpfully, without saying “no, enough”; selflessly
calg — (2365) “a grain measure” [T: calakai, 1/3 poti or bullock load]
calnīr — water mixed with cow dung

calugay — [Tamil, calikai, calukai] patronage, protection I: 92
calv- (cald-) — [-] to become bored by repeated activity
cambārc- (cambārc-) — [-] collect (wages)
camn — [Skt. sama?] together, at the same time
cand — beautiful (=santānam, pasand III: 66a)
candanm — [-] neatness
candānm — [-] patience, self control
candy/candyḷ — [-] (direct/to 3rd person) one who continually asks for money etc./welcher, one
unable or unwilling to contribute, pay rent, debt
cangar — [-] helper, assistant, accompanying person; protection
cāl — furrow
capār — [Tamil *capparam* ?] ceremonial canopy; II: 32
carcarn — [-] quickly
cark — spices or country brew (Tamil: carakku)
carṛ — (2356 card) “flat neckband closely fitting”
caṭ — [2317] chaff
caṭ — dead (I: 63) [<shut?]
catkārn/kārc — [-] man/woman of foreign origin settled in India
catm — (2304) rule, tribal custom
catykōl — woman’s cooking implement (* tongs or stick for piṭ?)
catyēv — oath (EVS) (I: 65)
cavāry — running (<H/U?), EVS: cavāry viṛ- (viṭ-) “gallop”
cavn — bad omen
cayv — (2396) “taste left in mouth for food just eaten” (used metaphorically for enjoyable things
that one has a “taste” of and wants more—like fire on a cold night); burning desire;
covetousness
cayv āg- (āy-/ān-) — to taste good
ōriṛḷk cayvāyṛ oṛo — it is tasteful to hear
cāk- (cāyk-) — (2427) make grow, rear, support
cākār — [-] an untruth
cākm/cāpm — [-] curse
cāmbṛāṇy/cāmvarāṇi — gum benzoine/incense

cār- (cāry-) — (2486) “to tell news of in all places”; confirmed with D. 12/31/00. go to each house and tell of the child naming. this refers only to within the village. for all villages it would be ēyūr orvkve

cāry — (2460) “near” next to

cāvr̥m — (app. 11) the number 1,000

ceḷ — 2790 DEDR long, round stick of fairly large size (see adceḷ in funeral)

celing — in celing viydo (?): sprinkling water on ground around cooking area to purify (I: 45)
see vid-

cellam (Tamil?) — free, full of amusement

ceḷ nīr — dung water (sp?)

celpār̥n — [-] activities one shouldn’t talk about, drinking arrack, prostitution, etc. or used so 3rd party does understand what one is referring to (even if the activity is legitimate) (Kurgōj kaṇmāra mānt)

celyceḷyp — a dancing mood, more generally plentifulness or abundance, [Tamil: celippu]

ceṇḍ — [-] a ball made of cow dung, nakarg, pacāl pūdy (ash from the doḍtic at devr), gold, copper, iron, brass, and silver

cepkor̥m — copper pot (tamil, ceppukkuṭam); kind of pot used in kotanm ritual II: 25

ceṛil — [-] lightning

cerngl — (2796) “corner of cloak or piece of cloth”

ceṭ [ceṭ] — [2760] stench

cettiyār — Chettiar, a Tamil mercantile caste who used to act as intermediaries of trade between Nilgiri hill communities and peoples of the plains

cē- (cēd-) cēd-/cēdy- (cēdy-) — (2814) “to arrive, join, gather (intr.)”

cēg- — to throw (gras on side of temple) (sp? I: 44)

cēl marm — has fruit, but no particular significance in Kolmel. The big tree in Mēnār is a cēl tree.

cēmb — [-] side

cēr — (2020) “mud”

-cētne — [2814] -also; even

cēv — EVS: appointed place (check) (Duryodana says yes: kimēr cev̥k vad̥r, come to the place called kimēr; toḍbāl, vikymarm cēvl̥ ig; where does it hurt? if it hurts in the back somewhere that one can’t point to exactly, one puts the hand behind the back and points and says, in this area “icēv”

cig/cigl — (2500) “shame, self respect” II: 9

cigv- (cigt-) — [-] to rip, tear (leaf, paper)

cik- (ciky-) — (2498) “to be cause, get in trouble, be got, obtained”; be entangled, caught up

cikāt — a ritual game (I: 97)

cikc- (cick-) — (2498) wedge, insert “make be caught, get, obtain” (i.e. after searching)

cikmuk gey- (gic) — make fire by striking iron against flint (kebgal stone) (I: 2). both his and neyjkol are done in the dodvay, but only neyjkol in the guryval.

cil — (2587) branch of tree

cingayñcīrm — (2596+1184 + 2632) Gotgarn’s pullstring bag with one panm gold in it, scepter of office

cingāyṛ bangāyṛ — beautiful woman adorned with jewelry

cinm — (2596) gold
 cirdēv — [Sri Devi?] state of flourishing, well being
 ciryavāyn — [-] 16-17 years of age
 cīl (III:18a) — breath, life, sound (think about connections between these meanings). (2680 life; air, blast of air from bellows; noise, small noise). play kol without taking a breath, i.e. circular breathing: cīl paṭṭ irpkōro
 cīm — [-] area (I: 55)
 cīpaṭ- (cīpaṭ-) — [-] to get scolded
 cīpaṭtu — experiencing difficulty or hardship (prob. related to tamil cīrketu)
 condm — (DBIA 177) “close relationship, ownership; one’s own”; <Skt. sva- one’s own.
 corv- (cord-) — (2883) “(milk) streams from udder by itself” (milk) flows freely from udders; to salivate under the tongue
 cot- (coṭy-) — (2835) to leak “fall in drops, drizzle”; to sweat (I: 54)
 cot — [TL <Skt svam] wealth, property; (cot-kār appear together I: 59)
 cot — [2838b see Tamil Lexicon *cōṭṭai* 3] bald
 cotc- (cotc-) — [2835] to cause to leak, fall in drops, etc.
 coyṛājm — [Skt svarāra] freedom, independence
 cōban — happiness, blessing, relief (in Rangan’s song, kōveke mōḷniyo), prob. śōbhana
 cōdan + iḍ- (iṭ-) — [-] the swaying back and forth motion associated with hoeing. Usually used with verb to put or plant.
 cōkm — [Skt śoka?] misfortune (= Tamil pāvam); Ta: cōkam “distress, calamity, suffering, grief” (Winslow, 522). IV: 33
 cōv- (cōt-) — (3558) “to be defeated”
 cubūrm — (EVS) “head on forearm and lower leg” (I: 72)
 cudv — pure (cf. śuddha) II: 17
 cudy — (2322) news (I: 64)
 kocakkn — (1086) onomatopoeia for suddenness (DEDR gives kocakn)
 cuḷv — easy
 curg- (curgy-) — (2687) “to stint oneself to support family”; for stomach to shrink (due to above)
 curk — (2713) “fleetness of foot, diligence, hardworking; active, strong (of chillies)”; hot (touch of fire)
 curṭ- (curṭy-) — (2684) “to coil, roll”
 cut- (cuty-) — (2715) “to wander, wrap around, twirl (sling), wrap on (waiscloth), turn (potter’s wheel)”
 cutūrm — (sp?) either the thread or the pirouette ?
 cūḷ — [-] prostitute, slut
 cūlāyt — “trident-like”; trident as symbol of god (Tamil, cūlam) II: 44
 cūlykayṇḍ — sacred place in Menār (I: 100)
 cūpl — [-] news
 daḍṛā buḍṛā ir — onomatopoeic for going quickly
 -dal — [-] (number +) a creeper tied around a bundle of firewood.
 “danger” — illness
 dapm — (3070) “stoutness, thickness”; width

darāgm — [-] appearance
 darv — (3024) ‘path, way’ II: 9
 dayn — voice quality
 dāk — kind, type; rhythmic pattern; melody
 dākl — similar to
 dānīm — [Skt. dhānya] grains (rice, millet, wheat, etc.)
 dāp — a bunch of branches held together in a bundle in the hand January 3, 2001
 dedāyn — [-] truth
 dēr man — clay collected for making pots at the god festival, Kurgoj II: 44
 dēr vadto — “god comes”; term for possession
 dērvk ēr itd — “putting the buffalo for god” in the Kurgoj seed dsowing ceremony
 dēv — scarecrow (I: 76)
 dinānm — [-] daily
 dirdirvatle — a ritual game (I: 97)
 dirp — [-] skill, ability, efficiency
 diṭic- (diṭic-) — Evs: “(god) creates by fiat” [diṭic- (diṭicy-)]; (for a person) to acquire. I:105,
 koterveykin creates 7 steps in the rock.
 doydr doydr — [-] growing up . . . growing up
 dubickay — part of stick (kōl) sticking out of central ball (kirbngūr) on gurykaṭ which has vatm
 pul tied to it.
 ductm — [Skt?] cruelty
 dū/dūv — cremation area of funeral ground
 dūkm — [-] gum benzoine burned as incense
 dūly — cremation area (same as dūv) IV: 46
 dūpm — (<tūpam<dhūpa) incense
 ec-/ec- — to increase [DEDR 4411, to increase in number]
 Duryodhana corrected the pronunciation: eyc- (eyc-)
 edirp — [795] contradiction
 edk- (edky-) — (895) “to jump high” to chant “hō kō” and perform associated men’s circle
 dance. Imperative: edkme!
 edkēt- (edkēc) — to burn the varldav bier (noun form edkēc, edkēcvd; future, always plural
 because it is done jointly, edkētkōm).(to burn dried bones II: 27)
 edmanagā — [-] a bad house—could refer to the people, the household, or the building
 physically
 edt- (edt-) — [795] to contradict
 elk — (672) pestle
 elkāl — hearth, woodfire stove in kitchen for cooking, I: 149
 elk- (elky-) — (509) “to lift slightly from position, lever out” to pry, pull lever when loading rifle
 em — (5154) our
 empayāl — Kota term for Badaga association, our house man II: 28
 enar gey- (gic-) — to interupt, disturb work or other continuous action (of someone else or of
 self), to discontinue
 engicko — [en + gī-] what’d they do?
 enkn — [5151] why

enmūr — (5151) “like what”; what kind of
 ental — (5151) excessive, many
 entav — [-] good, well
 eṛ — (449) left side
 er- (ert-) (neg: ervāype) — to cause/help/bless women with ability to give birth (I: 100)
 eṛ — food as offering (eṛ vecd: offering of grain, usually to the gods) [EVS Skt. idā, offering]
 eṛ vecd pit — food served by mundkānōḷ to mundkānōn in ēr cātram, Kurgōj
 eṛ — (448) “place or time between, interval (esp. of time)”
 erg- (ergy-) — (516) “to go down, (food) is swallowed”; (liquid) is swallowed I:62; for god to
 possess someone cōym ērygko I: 79-80
 ergat — [448 +] middle route; midway
 erk- (erky-) — (516) “to put down (load), reduce (a fine), (priest) unties (front hair knot)”
 erm — (434) (obl. ert-) place
 erpick — a small vessel, larger than a glass, that cātrangarns can drink from
 ert pay “place house”; building that used to exist in Kota villages where young married and
 unmarried men and women would meet, play games, tell stories, sing and experiment
 sexually. See “dormitories, youth”
 ertvan — [-] name of place on way to Ponik
 erv- (erḍ-) — (851a) (smoke) rises, spring up from position, fly
 erv- (erd-) — [-] be panic stricken (Ticgār mānt)
 erv- (erd-) — (811) “to shine brightly (anythings except the sun)”; to scoop in hands (liquids), to
 scoop using a erpick
 erv — [-] things that a bird eats
 ery- — see eyr-
 et — (815) bull
 et- (ety-) — (783) “to be sufficient, to be a match for”
 et- (eyt-) — (796) “to take (by picking up and carrying), take off (cloak), raise (as legs to the sky
 when one is knocked down), join (hands in salutation), open (eyes in amazement), build
 (house)”; heed (words), render (song instrumentally or vocally). Often pronounced īt- (īt-
). (kaṇ et-, to render ho ko with words)
 vākm et-, for mundkanons to utter prayers
 jōr et- to play musical instruments II: 15
 koḷ et- (don’t say koḷ irp, but give a kid a kol and say “irp irp”)
 eṭik- (eṭik-); eṭikit + nōṭ-, ōg-, etc. — to stretch the neck and peer, usually used in participial
 form with such verbs as see, go, etc.
 evvḷ — [-] where (doubled “v” contrasts with evḷ, “which woman” DEDR 5151)
 ey — (5151) where
 eyc- (eyc-) — to increase (see also ec-) I: 100 (let god increase)
 eyn- (eynd-) — EVS: made noise of assent while listening (confirmed)
 eyr- (erc-) — (859) “to cut, kill, slaughter (animal), (head) aches”; to pain from the sun beating
 down; to beat the ērdabaṭk (II: 14)
 eyrvāḷ — kind of knife with round long handle and a sort of flattened crescent knife blade
 ēcān — [yōjanā?] (troublesome) thoughts, worries
 ēd- (ēyd-) — (893) to chase; “to drive away”

ēgalv- (ēgalc-) — [879] when speaking, suddenly issuing a scolding sound “eh”;
 ēkalc- (ēkalc-) — (879) see ēkaļc-
 ēkaļc- (ēkaļc-) — (879: gives ēkalc) “to shout to someone from a distance”; according to Raman,
 it is shouting “eh” to someone without saying their name. If the name is said, it is ātūn.
 It also refers to the style of Toda shouting ho ko etc. Also refers to the way one would
 call cattle. also refers to the second sound made on kinvar, with hands spread open,
 because it is a louder sound.
 ēl- (ēt-/et-) — [-] to hurt, ache (takes dative human subject: etko, ēto, ēlkvo)
 ēlv, ēlv viṭ- — [909] word, speech; to send someone off
 ēlv — (909) “matter, affair, errand,” word
 ēlv maṅco, probably refers to kūṭm-like discussion at devr in Porgar, I: 40
 ēlv- (ēld-) — [-] (intr.) to sag (clay with too much water)
 ēng- (ēngy-) — (878) “to grieve”; to worry
 ēr — (916) big (ērdabaṭk, big drum)
 ēr — amnor, Kurgoj mant II: 45
 ēr — (917) male buffalo
 ēr/ōr — (1043) “sp. Ochlandra (thin bamboo-like plant)”; used for making baskets, etc.
 ēr- (ēry-) — (916) “(advice) is listened to”; this meaning not confirmed in general. Emeneau
 gives the example of mānt ēryīkō. This means, according to D., that whatever was said is
 fully understood. Another use: It refers to when someone listens to a story and goes “e e”
 in the manner of listening. the person telling the story might say, did you listen and make
 him recite. if he cannot, the speaker will say “ēriko?”
 ēric- (ēric) — [916] to put on top of; to play the ērdabaṭk (this is a respectful word, according to
 D.)
 ērl — iron mortar for pounding clay (I: 42)
 ērtāp — [1043] place where a certain type of bamboo is found
 ēt — [443] a hit, strike (Kurgōj mānt) (see also ēṭkotōre I: 60)
 also eyṛ, iḍ, hit on the drums (1997: 6)
 ēt-/ēṭ- (ēc-) — [916] to perform all the actions associated with preparing a clay pot
 ēṭ āg- (āy-) — (hit) hurts
 ēy — seven
 ēydēydr — [-] limpingly
 gad — (1355) “paddy field”
 gady — [T kati] lot, condition
 gaṅ/ūgaṅ — (683) “pen-bars, planks used to close cowshed door” I: 98
 gaṅān- (gaṅār-) — [-] to speak (seems irregular; not in DEDR or SDL)
 gaṅcaṭī — place in kitchen, right of stove, where men sit
 gangamn — (EVS, equated with rain goddess) goddess of water; water I: 96
 -ganm — [-] -like (used with past adjectival participial of verbs, e.g. nōcōn ganm, “like one who
 is watching); type, kind
 gard — [-] paddy
 garl — quill of a feather (usually corw’s feather for koḷ)
 garum garum in- — (1110) to thunder; imitation of rock rolling down hillside
 garv — (EVS) “arrogance; giving trouble without cause” IV: 4

garyguc — a small stick made of valāry put in hole of ear in ōl kavc ritual (Kurgoj) III: 79a
 garyk — kind of grass used to purify path where dead body is moved from during funeral I: 93
 gayr — (1109) “fixed date or time” (check)
 gav — (1328) affection, “pity; sympathy” (according to Guna, affection generally)
 gavravam — pride, vanity (Tamil, look up spelling) IV: 3-4, prob. garv in Kota (EVS)
 gard — [1355] paddy II: 46
 gāv — to want something very strongly, like water after walking in the sun for a long time and being very thirsty. spirit of the dead’s attachment to the place he/she lived in life IV:8
 [prob. kāvu³, to long for, desire, prob. <Skt kām; TL]
 gerāv — (? same as dūv? any fire area?)
 gel- (gedy-, ged); gel- (ged-) — (1972 but see corrections) “to win” IV: 2
 gēpm — [-] memory
 gerykār — clever person (I: 76)
 giri — agni (III: 42b)
 girv — plant
 gogud/godgūvn — ghostlike costume worn on kunāt nāl in Ticgār to get rid of drṣṭi I: 154
 gorl — (1818) “hollow between two sloping hills” (confirmed)
 gotgār — treasurer/headman
 gōb — (1818) “deep hole in ground”
 gōṅ/gōṅd — (2209) corner
 gōr — (2207b) wall
 gōrvay — adjoining house; when informing kuyt of an event must tell people in adjoining house first.
 grdāl — [*garuda?*] eagle
 gub/gubl/gubl/gumbl — (1741) “a division or group of people [gub]; crowd, herd [gubl]”;
 patriline (gub), II: 49
 gud — [-] stack, pile (potatoes, stones, etc.)
 gudgil — thunder
 gudr gur — [1659 not diff.] sound of thunder
 gulm — temple area where fire is kept in Porgar; (Ticgār: place where people sit around and inoke god by playing particular tunes, IV: 41); (Kurgoj dialect, place where mundkanons stay during devr; same as tērkalm in Kalāc dialect =doḍarçāyḷ in Kolmēl)
 gum — (1741) thicket, lots of plants (not just “a plant”)
 gumn — owl
 guṅdam — [1695] circular area around where fire is made? I: 154
 probably < Ta. kuṅtam<Skt. kuṅda. “a deep hole in the ground for receiving or preserving sacrificial fire” (Winslow, 320)
 guṅgal — (1695) “a huge round stone”
 guṅḍīr — [-] a person who keeps on nagging, won’t take no for an answer, a pest (Kurgōj mānt; synonym in Kolmēl, cayṅd)
 gurumāl (**Badaga?**) — dull, boring
 gury — (1655) temple
 gurykat — catafalque canopy erected above bier in Kota funerals (Duryodana gives this pronunciation, which accords with Emeneau’s)

guryvāl — protected area around Kota temples
 guṭl — stake or large peg
 gūc- (gūc-) — (1877) “to lie or fall in a mass, (rain) pours down; to put down in a mass”
 gūcl — (1877) “heap of fuel” place for putting firewood
 gūdārm — kind of gurykaṭ
 -gūl — [plural suffix]
 gūly — (1917) a bull that roams free from work [“bull belonging to a dead man that is released from work until its death”?]
 gūr — (1883) nest; shelf cut into wall; tunnel; station; train compartment (without chairs etc., box car)
 gūrḡal — place near kurgoj where they go hunting for bison, ritually, for devr II: 45
 ib — (486) iron
 ibū — [-] lazy
 icīnavdk — word used at beginning of scolding
 icv-/ict- (ict-) — (805) to shoot (arrow)
 id- (it-) — (442) “to put, fix” plant (seeds or larger items); shoot with bow and arrow or gun; light (fire) IV: 18
 id- (it-) — (443) “to beat” (Kolmēl mānt; see ēṭ- for Kurgōj); clap hands in kummi, place finger on hole of kol, pulang (verl ito, kan ito)
 id -- a beat or strike (1997: 6)
 also ēṭ, eyṛ
 ijnīk — [410] a short distance away
 ijōṛ — [410] a lot, much, excessive (ajōṛ, that much, ejōṛ, how much)
 ikōlā — [-] shouldn’t be (i.e. prohibitive conjugated with verb to be; see -kōlā)
 ilv- (ilt-) — (504) “to drag on ground (intr.); drag (tr.)”; produce fire by twirling? (I: 43)
 ilmārm — (2552 but note spelling diff.) “night, the whole night”
 im female buffalo [DEDR 816]
 imbanekāy — [-] name of unidentified vegetable or fruit
 impayt/imbayt — circular area like tōy for rituals involving buffalo and more specifically a shack for herders IV: 95; EVS: “cattle shed built on grazing grounds at distance from villages (in malār and sirūr)”
 in- (id-), -n- (-d-) — “to say (so and so), be said to be (so and so)” (i.e. quotative marker)
 ind- (indy-) — (4183 but note alveolar vs. retroflex) to squeeze
 indōṛ — [ind + oṛ] from now on
 indōṛār — next year (D says it is retroflex)
 inam — kind
 ir- (it-) — to put on (clothes, costume, etc.)
 irc- (irc-) — [432] to knock, pound (on) (door, wall, medicine, grain)
 iry- (irc-) — (432) [noun iryn] a punch, to punch, strike hard “to crush in a mortar, break, destroy in one movement (e.g. wall), be broken”
 irb — (864) ant
 irg verg — firewood of very small diameter
 irp- (irpy-) — (751) “to blow through (tube, wind instrument)”; cīl paṭṭ irpkōro, must blow kol by taking in air, i.e. circular breath. to play the pījl (Kota texts III: 103)

irl — (2552) night
 Irudayavādy — name of joint Kota/Badaga god in Melur (lit. “two gods”?)
 itarvi / [itērvī] — (410) near here; “in this neighborhood”
 itōrk — [410] (they) were there
 ī — (410) here
 īgūr- (īgūc-) — [-] to cease (crying)
 īli/ilīre — [-] is not, does not exist (subject: you)
 īnd-/in- (īnd-) [īn- (īnd-)] — [555] to give birth [“(animal) bears young”]
 īrl — [-] (n.) hit
 īrdal āṇḍdal dēr — a god in Kalāc village
 -īre — [-] plural marker
 īrunā — [-] boring time, long lazy hours of the day
 īrvāl — a large knife I: 98
 īt- (īt-) — see et- (eyt-)
 īy- (īc-)/ īc- (īc-) — (469) “to drive (cattle)”
 jakly — [-] a kind of tree (unidentified)
 jaṭi — [-] a kind of earring Kota men and women used to, but no longer, wear. Had many designs
 jaṭ — obsolete term for band of Kota musicians (possibly only used in reference to performances for Badagas); group (Duryodana and Kurgoj Kanytn used this term to refer to groups of men antiphonally chanting ol ol au.)
 javāyn — 16-25 years of age
 jākaṛd — showing care, vigilance, following the rules II: 17 [Tamil: jākkiratai, vigilance)
 jālōk gey- (gic-) — [-] give a snow job
 jālrāv — [<Skt. jha] hand cymbals
 jāṃ — time
 jāty — caste
 jāyt — a kind of evil spirit (I: 51)
 jiv — [Skt] life (EVS), soul (I: 93)
 jiv — [-] fat
 jōlyv/(jōylyv?) — [-] problem, matter, work, affair
 jōr — jewelry (pair of earrings?) II: 16
 jōr — [-] musical ensemble of double reed instruments and drums (jōr eyto, II: 15)
 jōry — pair
 kablg — [-] woolen blanket [T kampaḷi or kampaḷam]
 kabāl — tobacco
 kac — (1089) side in a dispute
 kaca muca — mixed up I: 154
 kac gey- (gic-) — [1089] to outcaste
 kacv — loin cloth (DEDR App. 20), I: 105
 kaḍaḡat-/kaḍaḡac- — placing elder people in the central position in dancing, with younger people standing to the right and left (III:24a)
 kaḍāc — younger sister
 kaḍēl kaḍēl — shouted by boys while collecting leaves in connection with rain ritual I: 97

kaḍpaṭ- (kaḍpac-) — [kaṇ + paṭ-] to make out (seeing) or figure out [T kaṇṭappiṭi]
 kaggēr kōjām — early in the morning II: 21, when karyvayk bird sings
 kaggēr valāytēlle — early in morning II: 33, exactly same as kaggēr kōjām
 kagutm — (1278a) “darkness, dark place”
 kaj — barley
 kajkārd tēl — name of forest between Kolmēl and Ticgār (lit. “Barley field’s forest”)
 kajval — brass bracelet worn only by mundkānōl, others wear silver
 kak- (kayk-) — [1079] to come outside
 kak- (kayk-) — (1079) “to cough”
 kakuy — sanctified inner chamber of mundkānōn’s house
 kal- (kaṭ-) — (1297) “to learn”
 kalacam — (Tamil) small pot (I: 82)
 Kalāc — village name (I: 61)
 kalc- (kalc-) — (1297) “to teach”
 kaḷc- (kaḷc-) — [-] to pass the time

 kalm — (1305) “clay pot in the making”
 kaḷm — (1376) threshing place; dancing place
 kaḷm — place near temple in Kurgōj, see kūt kaḷm (I: 90)
 kaḷm meṭ- — [5057] to dance
 kaḷm mecd cātrm— ritual of praying and then dancing three dances I: 154
 kalm ēcd — (1305 + [916]) pot making (Gunasekaran)
 kalmke eytd – threshing by tying cattle to a post at the threshing place (III: 30b)
 kaḷn — jaggery
 kaḷṇ — thief
 kaḷv- (kaḷd-) — (1372) to steal
 kambam — (Tamil) long sitck (mentioned in the badrakali ritual in Menar, I: 81)
 kambāv- (kambād-); kamāv- (kamānd-) — to begin to fall asleep, to sleep (Mēnār mānt; Kolmēl mānt)
 kambū — (4358) eyebrow [kambūv = kaṇ + pūv III: 66a, ūve for short]
 kan — (DBIA 85) virgin, young unmarried woman, youthfulness, virginity, state of being earliest in time
 kan pemog—virgin, young childless woman
 ka(n) nāg buffalo before it has been bred
 kan gaṛc—cow at first calving
 kanvīr—first pregnancy
 kangēv—cow’s first calf
 kanmog—woman’s first child
 kaṇ -- section of koḷ shorter than a dāk (also words as in kaṇ et-) 1996:6b
 kaṇ-/kāṇ- (kaḍ-) — (1443) to see; to consult god through diviner (tērkārṇ devr kaṇ-)
 kaṇ- (kaḍ-) — to consult god through tērkārṇ about some matter (ān devr kaṇkve)
 kaṇāṇm — (3639) “sense of shame”
 kanār — (1356) “distant place where noone lives”
 kaṇāyṇd — (3639) “to be modest, abashed, feel self-effacing”; to feel shy

kanjar — the bell/mouth of the kol
 kandāyk — [-] woman who has left her husband for another man
 kandīg — (1209) “revenue money” (I: 45)
 kaṇḍōn/ōl — (1172) one not related to one
 kaṇḍy — (1176) “small elevation of land” (I: 76)
 kaṇ et- — [796] to set words to the ho ko (III: 72b)
 kaṇīṭāv — (DBIA 85+DEDR555 + 334) cow that has given birth for first time, necessary for milking ceremony I: 98
 kaṅk — thin sticks that light easily used to transfer fire; also used to make thatched temple in old days (I: 16) DEDR 1165
 kaṅkaty — sickle
 kaṅycd — [1443] showing (jewelry) to fire to purify it
 kaṅp — [-] strong, sturdy (tree)
 kaṅv- (kaṅd-) — (1409) to bellow (not just cow for calf as in DEDR)
 kaṅṭ — (1216) butterfly, moth
 kaṅ — (1278a) black
 kaṅ — (1109) last, final
 kaṅ — freely visiting one another's houses (II: 56, kartīyūr, in pabm)
 kaṅ ayk — [-] small grains of millet which fall down to the edge of the winnowing basket nearest the body
 kaṅāl — younger brother
 kaṅg- (kaṅrg-) — (1292) “to dissolve, melt (intr.); be affected in the heart (by fear)”; (or by worries, etc.)
 kaṅgaṅ nīr — Pure water associated with funeral rituals IV: 44
 kaṅgaṅ — [-] sidelong glance
 kaṅgavāl — side of kavāl opposite house
 kaṅgoc — [EVS sp. creeper plant] (I: 2)
 kaṅk — a flammable dried plant used as dērvērg I: 16 (is this diff. from kaṅk?)
 kaṅk — (1138) earring
 kaṅk- (kaṅky-) — 1292 to melt II: 39
 kaṅling — like a snake moving, never in a straight line; in music, with elaboration. They say that a boy with curly hair, kaṅl maṅḍ, is clever, butycāly. IV: 110a
 kaṅman — black earth/clay for making pots IV: 42
 kaṅmayṅ — black beads IV: 109a
 kaṅmāntaram — (Tamil = karumāntaram) Final funeral obsequies, non Brahman, 16th day after death, “period of kēr after a death (I: 10)”
 kaṅp — (1395) demon
 kaṅpōy/kaṅpay — (4112/1385) pen and cowshed attached (or kaṅpāy?)
 kaṅt- (kaṅt-) — (1369) to wash (tr. hands, face, child); I: 157
 kaṅtāl — calfshed (songbook p 46), see 1385; (I:90)
 kaṅtl/kaṅtul — (1366) neck
 kaṅv- (kaṅd-) — (1109) “to cross (river), come out of leave (house), (years) pass; (sun, moon) rises”
 kaṅv- (kaṅd-) — (1291) “to bellow, caw” (bovine, crow)

karv- (kard-) — (1385) “to milk” or intr. to swell with liquid (like cow udder, crying eyes, etc.)
 also, changing color of tongue if one eat vetle pāk, certain fruits, etc.
 kaṭ — (1147) “knot, caste custom; case of which decision has been given”
 kaṭ- (kac-) — (1147) “to tie, build, manage (house), be equal”
 kaṭ — [-] place for putting firewood (each home has one)
 kaṭ- (kayt-) — (1207) “to burn (intr.), to light (lamp)”
 kaṭc- (katc-) — (1207) “to set fire to” to light (a stove)
 kaṭāc — place under palg where penpacols go to do their thing [EVS kaṭāc uḷ]
 katal/katalg — (1278b) darkness
 -k-aṭḷ — [-] up to
 kaṭḷ — cot, bedframe, bier
 kaṭḷ kāḷ oḷū — euphemism for funeral (lit. “it’s bier time”)
 kaṭōṛ — the thing wrapped up in a packet believed to be god which is kept in the kakuī
 kaṭṛ karpu — (Tamil) prob. karttiri karuppu “inauspicious day-famine”, bad luck, evil spirits, etc.
 I: 84
 kattuppāṭṭu — tightly knit, unified, self-restrained IV:4
 Kaṭvār — Badagas carrying Kota-Badaga god reached this place and thought they’d keep the
 god for themselves; god suddenly got heavy and they had to put it down.
 kaṭvijñ — [-] paraiyars
 kav — (1325) “forked stick, fork of branch”
 kavāl — grassless yard, area of tightly packed earth or cement in front of a house or row of
 houses
 kavāl condm — [-] members of family which share line of houses (i.e. smaller division than kēr,
 determined by space as well as kuty); non-blood relatives may become “street relations”
 by moving next door.
 kavāy — [-] valley
 kavc- (kavc-) — (1221) “to cover up with a garment”
 kavc- (kavc-) — (1333) “to unfasten, knock off (something fixed in place)”; remove jewelry in
 oḷ kavcd ceremony
 kavc- (kavc-) — (1356) “to finish (ceremony)”
 kavc koṛ- (koṛ-) — [-] to look after (children)
 kavḷ — (1343) “bulb of Ceropogia pusilla”; kind of wild tuber
 kavṛ — Kota name for Kurumba tribe
 kayj — [-] brass
 kaykōṭ — a kind of tool IV: 42, hoe, used to dig up weeds etc.
 kay koṭḍ/kāl koṭḍ — an elder blesses by putting hand on head of junior.
 kaylāgād — lazy
 kaymūvd — praying with hands together, standing up. Just one second or so, not as long as
 parcvd.
 kayñ — (1184) “yoke-rope for bullock”; pull string
 kayñcīrm — (1184 + 2632) bag with pull string
 kayñīṛ- (ñīc-?) — a type of praying: to take vakm, one hand turns over with scooping motion I:
 96
 kayr — (1278a) charcoal, soot

kayr- (karç-) — (1124) “to bite” clench in teeth (I: 72)
 kayr- (karc-) — (1392) “to laugh”
 kayrmīdkū — ritual meal served the day after a cremation
 kāc- (kāc-) — (1458) “to make hot, boil, dry before fire”; to brew country liquor
 kākaj — toe rings
 kāl — area (as in markāl, area around a tree)
 kāl — offspring
 kāl aṭ- (ac-)/ it- (ic-)/ eṭ- [4034/-] to worship/pay obeisance at feet of another
 kāl aṭ mūv — child at varldav who performs rituals (Kurgoj)
 kāler — [-] cattle
 kāl keṭōrā/keṭīkō — [-] population has decreased
 kāl puḷ mūv / kāl puḷ āḷ — boy who acts as intermediary between mundkanon and mundkanol
 during milk ceremony (Kurgoj) (I: 90; 99 Ticgar). (Kolmel kāl puḷ mog)
 kāl — leg, puḷ — in between.
 kālvāy — [-] special oven/stove used in the old days to extract iron from ore
 kān- (see kaṇ-)
 kānōr — ones without [see pāt nāl 2001, those without conveniences]
 kānyk — offering of money or precious item for a deity
 kār — (1278c) black; kār may, rain of SW monsoon
 kār — (1438) “jungle without trees, uncultivated ground, unfenced field”
 kār — [1438] (jungle or not) place without people
 kārgūc — stick used for lighting torch at devr that burns very well (spelling? karguc?)
 kār-kar — (1293) farming land I: 59
 kārōn — (1438) non-Kota [DEDR gives “man not of one’s own family”; this is the definition of
 kaṇḍōn]
 kāt — (1481) wind
 kātārm — cold
 kāṭ- (kāc-) — (1443) “to show”
 kāv- (kāt-) — (1416) “to watch, guard”; wait
 nōm kāv- — to wait out the nōm period of restrictions
 kāvily — [-] name of tree (unidentified)
 kāy- (kāc-) — (1458) “to become hot, warm oneself, bask in sun”
 kāyrkal — stone at kargaṇ nīr area just inside varldāv nār where cots are fist touched and then
 lined up in order of age during varldāv at Kolmēl IV: 44; II: 30
 kāyidm — [-] letter
 kāym — [-] cut, scratch
 kebgal — flint (special white stone used in conjunction with iron to produce fire)
 kec- (keyc-) — [?] to shave down [piece of bamboo] (or is this kej- kejy-?) III: 70a
 kej- (kejy-) — (1542) “to flay, cut open” [note in DEDR given at kej- kej-, but in notes, kej-
 kejy-. Is this same as what I recorded as kec-?]
 kelk-, kelyk- — to flirt, to cajole, to exacerbate someone’s bad mood, to tease, excite, stir up; to
 dig with the hands [not in EVS]
 kelkārnton — Toda partner of Kota in traditional exchange system
 ken/kēt — (1931) red

kendaṃ — [-] fire area (acc. to Duryodhana, the “authenticity” of this word is questionable)
 kenj- (kenj-) — (1939) to beg
 kepak — (1224) “frog, toad”
 ker — (1980) small stagnant pool at end of small stream (not “tank”)
 ker — (1982) “NE monsoon (Sept-Dec.)”; continuous rain with light wind, no thunder
 kertal — keeping hair long (I: 94)
 keṛ- (keṛ-) (keṛiko) — (1942) “to die, be ruined, lost”
 keṛ koḷ — tunes for toda funeral (kurgoj) (III: 72b)
 keṛ pōt — in Kurgoj: the meat of the female buffalo sacrificed at a Toda green funeral (III: 72b);
 II: 28, 34
 keṛc- (keṛc-) — [1942] to put out (fire) I: 152
 kerv- (kerc-) — (1796) for a dog to bark or whine
 kerv- (kerd-) — [1662] “to shake (tr.)” (III: 63b) (like when drying hair)
 kev — ear
 kējar — meat
 key- (kec-) — (1957) “to do, make” (Ticgār mānt)
 kēd- (kēdy-) — (2012) “to lean one’s back against support”
 kēḷ- (kēṭ-) — (2017) to hear (can be used for a tape recorder too)
 kēnār āv/[kēnōr āv?] — (1123) “cow with its calf” (kēn āv, kēn im)
 kēp- (kēyp-) — (SDL 400) to send; II: 16
 kēr — line(s) of houses corresponding to a patrilineal exogamous clan in a village
 kēr — (2020) “shallow tank, puddle” IV: 95
 kēr — (1942) “harm, danger, loss, funeral, corpse”
 kēr pōt — meat from sacrificial animals for funeral II: 28 (or is it kēr)
 kērtal — hair kept long I: 94
 kēr uyko — death pollution has entered (I: 40)
 kēr- (kēry-) — (2019) winnowing with vertical motion to make the skin of the vatm (pot) come
 off.
 kēyrvd kik — basket a woman has used for winnowing in her lifetime, put
 underneath bier at funeral. II: 18
 kērvārm — [-] name of place near Kotagiri
 kēyt vay- (vec-) — [2012] to lean something (firewood) against support
 kēv — (1123) “calf of buffalo or cow, under one year”
 kid- (kidy-) — (1546) “to sprinkly from ends of fingers” (caḷnīr kiddō, sprinkle dung water, I:
 46; note correct spelling here)
 kidarc- (ōkvo/ō/īko) — [1546] to spread to sides (pile of stones, beans, etc.) [Kolmēl mānt]
 kik — (1629) “small round basket”
 kim — [-] gourd IV: 45
 kip — same as pap, dust, garbage
 kirbngūr — part of gurykaṭ where sticks (kōl) come together and covered with cloth to make a
 ball-like structure.
 kirv-/kig- (kiṛt-) — (1581; SDL p. 407) “to pluck up, pull (teeth), seize forcibly, go away in a
 hurry”
 kiry (1590) — “a shout”

kiry- (kirc-) — (1590) to shout
 kit- (kit-/kity-) — (1581) “to tear with teeth”
 kit- (kity-) — (1606) “to rot, (wound, corpse) decays and stinks”; esp. tree rotting.
 kiṭ — (4666) “clod” (of dirt)
 kiṭkac [4666] dirty
 kiv- (kivd-) — (1581) “to become torn”
 kīc- (kīc-) — (1612) to cut by chipping (as in making puḷ for game)
 kīgotl — [-] below
 kīngel/keyngel/kīgel/kīgvanel/kēgyl/keygl/keygl el— kind of plant worn in hair of Kalāc women during devr time (Tamil: kākka karumbu, crow sugar cane); see Botanical terms V: 238-240
 kīp — [-] (Indian type of) broom (soft one, used indoors, contrast vavre)
 kīr — a type of amaranth dry roasted and offered as Kota funeral prestation
 kīr — (1616) Kota woman’s traditional dress [“loose bosom and waist of woman’s clothes when tied at waist for working”] (I: 88)
 kīrnāṇ — (1254) thick rope
 kob — (2115) “branch, horn of an animal, musical horn, tusk”; pillar I: 154
 kob — brass (orig. iron) C or S shaped horn
 kob mēr īk – special time during devr when supposed to keep certain restrictions (1997:6)
 koc — (2050) vine, creeper “binding (for firewood, etc.) made from plant”
 kocakn — (1086) suddenly
 kod- (kody-) — (2144) “to separate broken from whole grains (by winnowing with several side-to-side movements followed by sharp upward movement, the process being repeatedly done)”; two short up and down, two short side to side as vatm falls; to get sticks out.
 koḍuvkārn/c — [-] one who does what he/she thinks (negative connotation; Duryodhana knew no Tamil equivalent)
 kojgōt — hair knot at back of head
 koḷ — (1818) double reed instrument with conical bore and six finger holes (not “clarinet”); melody produced on this instrument.
 koḷ- (koḍ-) — (2146) “to be well in health” [used only in the negative, see koḷāyko]
 koḷa — ill, not feeling well
 koḷā gey- (gic-) — [-] pain/discomfort in body due to illness, childbirth, etc.
 koḷāl — [-] Cakkaliyar
 koḷāy — (1818) “tube”; tap of pipe from water channel I: 96
 koḷāyko/koḷād — [2146] health not good [koḷo — pain in back]
 koḷgal- (koḷgal-) — [1372/2151] to steal
 koḷ gal — (2151) “thief”; (word can be used euphemistically for something technical or unknown; see D’s usage, for “idea” on pāṭ nāl 2001)
 kolvāl — part of temple area in Porgār, there is a mēlkolvāl and a kīkolvāl (I: 43); the grassy area in front of the temple in Kurgoj.
 koṇ-/[koḷ-? not noted outside DEDR] (koḍ-) — (2151) “to marry (wife)” (i.e. takes male subject) [“buy (cattle), begin (funeral)” not confirmed] (I: 61)
 koṇc- (koṇc-) — (1863) to jump about (like a calf)
 kongoyṇ — [-] Tying up something in cloth or blanket for carrying, sometimes attaching to stick

koṛ- (koṛ-) — (2053) to give
 korgōṛ — damaged wall [evs defective, broken horn]
 korik — [-] instrument used to pierce ear
 korl — (1818) “tube”; throat
 korm — (1651) “waterpot with small mouth”
 korng-/korngīṛ- (korngy-/korngī- [pe, ko, etc.]) — [1851 or 1767?] to be stooped over with age;
 huddled up (shivering); shriveled up; fetal position
 koṛṇ — (1652) “small intestines”
 korv- (kord-) — “to be reduced in size or number, (voice) becomes hoarse”
 korv — deficiency
 kot- (koty-) — (2091) “to peck, bite, hook (small stick) in playing tipcat [pul]”; to chip pieces of
 stone
 kotāt — area to right of entrance in Kota house where swept dirt and dust is kept.
 koṭ — (2049) “top tuft of hair (of Kota boy, barhman), creast of bird”; also of terkarn; head
 shaved except for tuft at the back, top I: 95, 150
 koṭgīt āv — sacrificial cow
 kov — (2147) “iron point of plow” IV: 37
 koy-/ koc- — (2119) “to cut”; saw; harvest. koyl (not koyl as in DEDR) n. harvest, reaping
 koykank — kind of plant worn in hair by Kalāc women V: 238
 koyl — (2158) “burning firewood, faggot”
 koylt āl — (2158) “man who carries new fire round at ceremonies” (also man who used to
 sacrifice buffaloes) (I: 90, Kota Texts pt 4: 289)
 kō — cow
 kōb — (1822) “feverish place, grazing lands in a feverish river valley”; valley where water
 collects and grass grows well.
 kōbārm — [*<Skt. ?*] cow dung
 kōcib — *Leucas zeylamia aspera* EVS, plant with a white flower
 kōj — (2195) spider
 kōj- (kōj-) — (1287) “(leg or arm) becomes asleep”
 kōyjām — cock’s crow (I: 88)
 kōl — (2251) spreading information supposed to be kept secret
 kōl — (2237) “stick; sotry of funeral car”
 -kōlā — [-] shouldn’t do _____
 -kōtātōtk — [-] shouldn’t do _____ (a prohibition everyone knows)
 kōṛ — (2200) log [“horns (one horn is kob), half of hair on each side of parting, side in game,
 log, sections of bamboo used as fuel, line marked out”]
 kōryk — (2232) “vow paid to god” II: 44, 47
 -kōtk — let it ____ ; it may ____
 kōv — Kota name for themselves
 kōvārm dēyv — [-] cow dung heap [obsolete usage? does dēyv occur alone?]
 Kōyūr Goḍul — place near old Kotagiri (I: 49)
 kubītd — Praying generally. parcvd, admurtd, and kaymūvd are all varieties of this.
 kucil — complain (kucilagāra, in narjāyane and attā guryko)
 kuck — (1651) “small clay pot used to drink from”

kud — (1842) wooden door bolt, log
 kudāy — (1722) hoe IV: 42
 kudl — (1655) “front room of house” (I: 99)
 kul — [-] accomplishment, production, profit (= Tamil palan)
 kil — [-] memory
 kul īlā — [-] no sense
 kummi — circle dance form practiced by women of Tamilnadu and Kerala which resembles that practiced by Kotas. Involves singing, clapping the hands and stepping rhythmically.
 kun — small
 kun tic — fire near tak muḷ tree during devr (I: 15)
 kunvay/kunpay — “little house,” menstrual seclusion house
 kuṇy — (1867) bee
 kupāc(m) — dress, costume
 kur- (kut-) — (1850a) “to pound clay in preparation for a pot” (I: 42)
 kuṛjil/kuṛjūl — (1655) back room (used for bathing etc.); small room
 kurg- (kurgy-) — (1851) “to become small, diminished”
 kurk — [-] cross
 kuṛl — (1655) “hut”
 kurm — (1655) “family”
 kuryp — symbol (tamil aṭiyālam)
 kuṭakn — [-]
 kut- (kuty-) — (1719) “to pierce, prick, sew, butt with horn, gore; (belly) aches with pricking sensation” hunger etc. (1720) to place stones to build mud wall; thrust (hand into hole, pocket, water); stick (something into something); stitch
 kut oṛto — told a riddle
 kut varār — two varārs stitched together (ritually necessary in some cases, I: 97)
 kuy — (1818) “pit”; shollai forest
 kuyt — family (defined patrilineally, but the boundaries of this unit have never been satisfactorily explained to me)
 kū — cooked rice or grain
 kūj āl — (1905) “day-laborer, coolie”
 kūl — [-] small pond (perennial)
 kūmurcōr — “grain mixers”; the family responsible for mixing and serving the cooked grain during the god ceremony
 kūpayrv — pot for rice
 kūṛ — long winnowing basket (III: 63b) 1884
 kūṛ — (1924) share
 kūṛ- (kūc-) — (1882) “to join, gather, meet, assemble”
 kūṭ- (kūc-) — (1882) “to make to join, summon (a meeting), gather (tr.), shut in (cattle)”;
 enclose. lock up. block entrance
 kūṭ kal/kūṭ kalm — stone across from mundkaton’s house in Kurgoj; fire associated with it at varldav called kūṭkalm tic. (I: 90)
 kūtm — (1882) village council meeting
 kūv- (kūy-) — [-] sound of chicken, “cluck cluck”

lekm — [<lakshana?] count
 mac — (4645) “lap, lap of garment”
 macl — [4645] pouch made by folding varār to hold something I: 153; II: 32
 madl — (4689) “lintel of doorway” , where velk is kept
 madmadn — [-] twilight
 madv — (4694) “Badaga wedding ceremony”; wedding generally I: 94
 magl — (4717) “side, act of lying down to sleep, slope of hill”; place for lying down
 makałc- (malig-) – [-] intr. to shake like jasmine flowers collected in a basket
 mal ār — (4742) “high downs on western half of the Nilgiri plateau”; both forests and fields IV:
 95

man — [4776] house, as in *man tāv*
 maṅ — (4666) “earth, mud, whitewash, rust”; clay
 maṅ- (maynd-) — (4748) “to shave”
 manc — [<Skt.] heart, mind, nature, quality, personality
 mand — (4777) burning place for dry funeral
 mand — area in dry funeral ground where men and women sleep II: 32
 mand — Toda hamlet
 maṅ — (4648) “head”; hair at back of head
 maṅdār — varār over head during ritual mourning; II: 29
 maṅdīrg — (4699) sleeping mat
 mandkal — [4777 + kal] stones marking meeting place; stone at end of a ker in Kurgoj (I: 90)
 mandm — (4777) “meeting”
 maṅpaṭ — [mand + paṭ] cloth tied around head of corpse; II: 31 (?)
 maṅ paṭ- (paṭ-) [also vaṭ- (vaṭ-) — to sleep in the mand at the varldāvnār
 maṅpēr — [-] turban
 maṅdūv — hair or plant tied into hair plant. Kota women roll into hair for traditional hair bun.
Crolotoria formosa [EVS]
 maṅvet- — (to ignite funeral pyre? head + light. see equiv. in BED, *tale kolli*); probably not,
 see maṅpaṭ- above
 maṅvitr — [maṅ + vir-] hair coming loose (by itself)
 maṅēgārṅ — < Ta. maṅyakkāraṅ. maṅiyam. Office of the village headman, employed as a
 revenue subordinate of the Sirkar for which he holds a māṅiyam or receives payment;
 superintendence of temples, mutts, palaces, custom-houses, etc. TL 3044.
 mang- (mangy-) — (4750) “(light) becomes less, lose color (e.g. withering flower), (face)
 becomes ugly (through small pox, etc.)

maṅkurłk kal — “clay pounding stone” special stone in Porgar where clay is first set down in
 ritual in Porgar (I: 42)
 manj — (4630) buttermilk
 manj — (4641) cloud
 maṅy taṭ — special clay pot kept under doḍtāv’s bier at varldāv, used by ticpac mog later to
 clean dūv.
 mar — [4766] an unknown place
 mārap — (4818) “covering shoulders with cloak and holding it in front with both hands” II: 46

maṛil — [-] lap or area inside upturned varār used for carrying seeds, grain, etc.
 mark — [4722] unconsciousness, stupor [= T māyakkam]
 mark- (maṛky-) — (4645) “to fold (tr.) subdue, make to obey”
 marmcikōl — women’s wooden brush
 maṛṇ- (maṛḍ-) — (4761) to turn over and over
 mart — (4749) kind of ax (sharp end more narrow than base)
 -maṛtk — [-] - (people) all, exclusively
 marv- (maṛd-) — (4760) “to forget, be forgotten”
 marvāyd — [-] mandatory return of bride to own home after wedding and time spent at groom’s house
 maṛk/mactk/marṛtk — all
 maṛm — (4660) “all” exclusively
 mavuṇam/mauṇam — (Ta.) silence IV: 35
 may — (4753) rain
 mayim — barren, large buffalo
 mayṇ- (maṇc-) — (4671) “to talk, scold, abuse”
 mayv — one who knows no skill; Kota term for Badagas
 -mā — ending put on sentences when addressing woman of younger age
 māl — “ceremonial friend”; formally instituted type of friendship between men in which each is required to share everything with the other—including wives
 māḷ — [-] flat area without bushes (see pāt nāl texts 2001)
 māṇige kōṇige — a ritual game (I: 97)
 māṇjir — (4814) III: 16a without us knowing (??)
 mān kēr — [-] badness
 mānm — 1/4 liter dry measure (III: 73a, 74a) [½ olk?]
 mānt — (4834) “word, language”; dialect, proverb, saying
 mānt āṛ- (āc-) — [mānt + āṛ-] to speak
 māp — (EVS) ritual day of leave I: 101
 māṛ- / māry- — (4834) “to change (intr.) (sun) sets, sell”
 mārap (marp) — (4818) “covering shoulders with cloak and holding it in front with both hands”
 māṛd — [-] truthfully; definitely, surely
 māṛjavl — [-] a measure (= length between tips of fingers when both arms are extended)
 māry — [-] like, similar to
 māṛ- (māc-) — (4801) “to make (fire) burn”
 mātar — [-] only, solely, exclusively
 māṛāv — [-] loan, borrow (n.) (DEDR 4834 different meaning)
 māṛāv — (4834 but with ṭ) Kota traditional dress
 māym — (4814) disappearance
 māyr — twilight (evening)
 med — (5069) upstairs
 med iṭo — to pile up (raḡi in the verandah or outside house)
 medcer — [-] row of stones along front of house to deflect water dripping from roof II: 38
 mek-, meky — (5082) to wash with manure (III: 63b; I: 91)
 mekkob — (sp?) plant formerly used as kob I: 5

meḷg — (4867) chilli
 maṛṭ- (meyṛṭ-) — [-] to scold
 mec- (mec-) — (4722) “to praise”
 menerigam — cross cousin marriage (sp? I: 37)
 meṭ — (5057) footstep
 meṭ — melody [some contexts for use of term, not prompted: cinema meṭ (III:29b)]
 meṭ- (mec-/meyc-) — (5057) “to trample on, tread on”; strut, stamp; (kaḷm meṭ- to dance)
 meṭaṅ — [5057] stairs, steps
 mev-, mevd — to push grain into something [EVS to scoop up in both hands], to gather, pick up
 (grain, spilt ghee)
 meyn/mīṅ — (5073) son
 mēckār — field for grazing
 mēguryvāl — (“upper” temple area) In Ticgār, the area around the amnor temple, where women
 dance during devr IV: 43
 mēgutm — above
 mēkaṛc- (mēkaṛc-) — (1109) “to make to get up”; to celebrate dry funeral? (II: 10)
 mēkayval — bangle worn above elbow
 mēkay- (mēkaṛṭ-) — (1109) “to get up”
 mēknūl — place in Kurgōj
 mēgōṅḍ/mēkōḷ — far side of hall when one enters house. reserved for elders during sastram
 mēlōgm — “upper world”; land of dead as a sort of heaven
 mēl/mēld — [-] (adj.) different, other
 mēy- (mēc-)/mēc-/(mēc-) — (5093) to graze, to make graze
 mēy- (mēc-) — to thatch a roof (I: 46, 52)
 mēym — paternal aunt
 micm — (4838) remainder
 midal — [-] in front
 ming- (mingy-) — (4866) “to swallow”
 miṛ — (4847) throat [DEDR’s “front of neck, neck of pot” not confirmed by Duryodhana]
 mīr — (4707) “hair, feathers”
 mīr- (mīry-/mīr-) — (4884) “to be extreme in anything, (beauty) is great, refuse to heed”; to win
 mog — (4616) child
 mogāl — (4990) knee
 mol — (4985) “breast”; udder I: 102
 moḷm — (4990) “cubit” (length from elbow to top of middle finger)
 molm — (4968) hare, rabbit
 morm — (5002) winnow
 moyr — (5015) “relationship between kin”
 moyr — [5013] complaint IV: 46
 mōdārm — ring
 mōtāc — (4616) “woman with child” (up to about 5 months)
 mōḷ — (4616) daughter
 muc- (muc-) — (4915) “to cover”; close (mouth) I: 99
 mud, mudk — “old age” (DEDR 4954); mudkn, mudky “old man”/woman

mugarv- (mugard-) — [-] to bow down
 muk- (muky-) — (4896) to strain [mukiṭ muṛya in Raman.3]
 mukār — [-] cloth covering face when mourning or anxiety ridden
 mukuty — [-] place where leather crosses (also knots?) in affixing head to par (III: 71b; IV: 94)
 mukūcd — all mundkanons and terkarns sit together after praying and leave as one. Always on
 Saturday and Monday. [the whole village comes the Saturday after the mutm and the
 Monday after the mutm. But if the mutm is on sat or Sunday the sat praying is cancelled.
 muḷgōyt — [muḷ + -] porcupine
 mumbal — [mund + pal] front teeth
 mumuṛy — (4921) knot tied in front of mundkānōn's head, with hair (I: 44; 150)
 mumuṭ — women's hair knot in front of head I: 150
 mund- (mundy-) — (5020) “to go in front, act first”; volunteer for work first
 mund — waistcloth
 mundkānōḷ/mundkātōḷ — wife of mundka · no · n; leads women in god-related ritual activities
 mundkānōn/mundkātōn — leader in all village rituals relating to the god
 munday — (4936) “state of man unable to pay debt, rent, or contribution”; welcher, beggar, leech
 munēr- — (Tamil) become rich (get conjugation)
 mungay — [-] forearm and hand
 mungil — [-] bamboo
 munguṭ (EVS: mungaṭ, mungoṭ) style of hair in women's ritual; all but rim of hair is shaved I: 95
 murg- (murgy-) — (5013) “to growl”
 mury- (murc-) — (4975) “to break (stick like things, intr. tr.) indent (neck in throwing pot”);
 break up clumps of rice
 muṭ- (muc-) — (4934) to touch (generally—not just “corpse at funeral”) I: 102
 muṭāl — [-] stupid person
 muṭā muṛmuḷn — (4928) “without any reason” (word is used to talk to or about someone who
 told a lie)
 muṭgārṇ — Badaga partner of a Kota
 mutl — “maturity, ripeness, old age” (DEDR 4954)
 mutm — (4941) “day when moon is not visible”
 muyndgirc — [muynd + dative + viṛc- ?] widowed or abandoned wife
 muyndōn — one who volunteers first for any job, dangerous or otherwise. Implication is he
 doesn't get work done at home. Eager beaver.
 muyr/moyr — (5013) complaint
 mūg — (4887) “clay pot in which cows are milked by priests at milk-ceremony”; I: 144
 mūk- (muyk-) — (4993) “to submerge” [DEDR gives (mūyk-)]
 mūl — (5044) “corner, direction” (see EVS for diagram of different directions)
 mūl vīc oygd — [-] peeking or seeing one from the corner of one's eye and going on as if one
 didn't see
 mūr — (5122) shoulder
 mūv — [-] child
 mūv- (mūd-) — 4887 “to scoop up (water) with pot”
 nakarg — (1397) “sp. grass; Andropogon foulkesii”; kind of grass used with cow dung in child
 naming, funerary and buffalo salt-giving ceremonies

namb- (namby-) — (3600) “to believe, trust”
naṅg — (2921) “clear fat, lard, fat in belly of animal”
nanj/neynj — (3736) chest, heart
naṅ — [3588] groom (in sentence “naṅ vaduko” spoken by third party to announce groom has come to bride’s house)
nantn — [3588] (formerly I defined as: kinship term groom’s family uses to refer to bride’s family; more detailed below)
III:25 Nantns are always men. The nantns of woman who marries outside of her village are generally the men of her natal village. More specifically her male relatives through her father. A man’s nantns are his kēr mates (also male relatives through father)
naṅnel — cloth given by naṅtns or dear ones to deceased at funeral sometime before pērṅ sastram
nar — (3609) grey hair
nar- (naṅ-) — (3583) “to fix upright in ground, transplant”
narjām — [3584 + -] middle of night
nark — fear
nart- (nart-) — (3582) “to teach to walk, make to proceed, manage affair”
narv- (narv-) — (3582) “to walk, proceed, happen”
naṅkal — [3583] flagstones stuck upright in ground in Kolmēl as meeting place.
nayl- (nal-) — (3612) “to play”
nayr — (3606) fox, jackal
nayrvart — [-] manner of conduct
nāj — small stream
nān- (nān-) — (3630) “to become wet in rain”
nānm — [Skt. jnāpaka] memory
nār — (3638) “country, settled area (opposite to jungle), place where dead go”
nār tēr/tōr (tēr-) — (3471) lit. ‘country becomes clear’, i.e. becoming able to see who one is going; to dawn
nātuyn — woman’s brother’s wife
nāyd — [-] relatives (like all living in one kēr)
nāyro — [-] (bad odor) stinks
nec- (nec-) — (3745) “to weave”
nel — (3675) “truth”; condition (in the Kota sense), stability
nelāgōr — place in Kolmēl where corpse is kept while spouse removes jewelry at funeral (see tāv vecd vārm) [EVS: “place between village and funeralplace where ornaments of survivors are removed and a cow (and sometimes a buffalo) is killed”] IV: 44
nelm — [3676] bones; “ground”
nelmpac mog — [nelm + paṅ + mog] boy in varldāv responsible for holding (i.e. collecting?) bones
nenjulk/petulk irvo · ro — to memorize (keep in heart/stomach)
neny- (nenc-) — (3683) to think
ner — people in a line or circle working or dancing. nerl uk- to join a group of people (arranged in a line or circle) who are doing work or dancing. special usage: during the funeral dance, joining in.

nerġ-/nerġk - — (2927) to rub between hands or under feet; to twirl (as in making fire—perhaps this is how nġġkol came about, some say neyrġkol with r somewhere between r and j)
 nerġ — (3679) “shade”
 nerġerġ — (3738) lying flat on back with head bent back
 nerġ- (nerġy-) — (3673) to line up
 nerġ-/nerġy- (DEDR 3682, to bring to fruition); to do all rituals, behavior correctly
 ex. 1997:6 elm nerġytr vġm ġġ takġn (do all the rituals properly and I’ll give you a man, in this case a tġrkġrn, said by god through Pa Mathi’s voice)
 nerġ - ? I: 95
 nerġanġ — [-] nakedness, without cloths
 nerġġn — (3676) “ground”; floorrt
 nerġ — (3748) blood
 nerġġkġl — firesticks, fire by friction
 nġk — [-] memory of spatial location such that in the dark or with one’s eyes closed places can be located
 nġġ — (2907) plough (I: 101)
 nġr- (nġr-) — [3692?] to grow (intr.)
 nġrl — During the pġl cġtrġ, a bunch of nġrl, 2-3 feet long, is run from the horns of the cow along its back up to the tail. It is used to remove tġt. (info from Pucan. see also below, Mandelbaum’s info); used in new house ceremony, posts made from this
 nil-/nin- (nind-) — (3675) “to stand, stand still, stop”
 nilc- (nilc-) — (3675) “to make to stand”
 ninc- (ninc-) — (3675) “to make to stand”
 nirġpi (Tamil) — prove
 nġdy — justice, truth
 nġr — water

 nġr ġt- (ġc-) — to wash oneself
 nġr kġr — valley areas that are generally wet.
 nġr poyngd erġ — spring IV: 95
 nġt- (nġc-) — (3692) “to stretch (limbs)”
 nġm(b) — (3800) “period when cloak is covered over head of relative of dead person (three days at green funeral, eight days at dry funeral)”; ritual mourning generally
 nġ ġġt — Kurgoj mġnt? I: 156
 nġm kġv- (kġt-) — to observe the rules of nġm (i.e. to “wait” them out)
 nġt- (nġc-) — (3794) “to look at, look for, examine, be looked at” [noyd- stem in some compounds I:62]
 nġv — (3793) “disease, pain”
 nuġy- (nuġc-) — (3717) “to pinch”
 nung- (nungy-) — (3697) “to gulp down without chewing” (I: 50, nuynġmarm)
 o- (oy-; ġerund oyġ- oyt) — (4572) to go (see also ōġ-)
 o- (ot-) — (616) “to kick”
 -obi — [-] - nearby
 obġ — (990a) “together” (“same place” not confirmed)

oc — new
 ocāl — [-] “new” man, i.e. non-Kota
 ocērn — continuous (see 2001 song day tape)
 ocmūl — [-] new custom, from folk etymology of māmūl; mā probably seen as mahā, and oc is substituting meaning new or other.
 od — (616) “kick”

 od- (ot-) — “to kick” (I: 56)
 odār- (odāc-) — (616) to experience difficulty, “to struggle, try (to do find, etc.)” [“perform movements of sexual intercourse” not confirmed]
 od cuyto — (sp?) “one around” the manner of tying varār around chest during terkarn special dance
 odtalpe — [-] one time, having gone there. . .
 ok-/oyk- — (927) “to drive (cattle) round in threshing”; (n. okl) to thresh grain by tying up 4-7 bullocks and letting them stamp on it
 okkal duyn — pot belly
 okl — (927) “act of threshing one lot of grain completely” (I: 2)
 oḷ- — (697) “to exist, be in a place” (3rd person nuet. oḷō in Kolmēl, uṛē in Kurgōj mānt)
 olk — (681) a small measure, about ½ liter of dry grain (III: 73a) (1/8 pāny)
 olkāl — (651) “mortar”
 oḷy/oḷyd — (1017) good
 oḷ kuṇḍam — fire a devr time (I: 2) sp?
 oḷy- (oḷc-) — [-] to hide (oneself or another object)
 oḷyd vēcd — “good getting”; no exact equivalent in Kota for “blessing” (ācirvātam in Tamil)
 oṅg- (oṅgy-) — (601) “to become dry in heat, wither” [III: 79a unḡīpd kiḍ marm]
 op — (924) “state of being in agreement”
 opat — [-] fast [from food]
 opc- (opc-) — (924) “to hand over, entrust”
 or- (oṭ-) — (4565) “to carry, undertake, obey”; follow (tradition); to do all work/activities associated with (object of verb); I: 162 (mundal ord cātrm, this verb?)
 oṛ — (946) “small crack in wood or iron”
 oṛc- (oṛc-) — (946) “to break (kindling)”
 org- (orgy-) — (707) to sleep
 orj- (orj-) — (665) “to rub”; to wipe away, clean, rub off
 ork — (707) sleep
 orkat — (947) waist
 orknānt / orknāntl — begin to fall asleep/ sleep
 orḷ — (586) body
 ormily — [-] (adj.) (firewood) which has been split
 orp- (orpy-) — (650) “to act in overweening, desperate fashion, refuse to listen, (illness) is dangerous” (I: 66)
 orp- (orpy-) — (649) “to excel”
 ortkōl — [665 + 2237] matchstick (lit. “striking stick”)

orṭm — [-] figuring out what someone is thinking; ability to assess a situation and understand what needs to be done
 orv- (ort-) — (665) “to rub into a paste, rub with a stone in making pot”; strike a match
 orṽ- (orṽ-) — [-] to decide, pronounce (judgement)
 orṽ- (orṽ-) — [-] (tērkārṅ tēr orṽo) diviner shakes (gets possessed)
 orṽ- (orṽ-) — (946) “to break (intr.)”; split;
 orṽ- (orṽ-) — (946) “to break (tr)”
 orṽ- (orṽ-) — to prepare food for the whole village, as in the pēr ātd cātram (see 12/31/00), phrase “ūr ortte”
 oṣṭi — (<osti, vul. of uyartti, Tamil) Excellence, greatness (I: 60)
 ot — (609) “nearness, proximity” (“state of being friendly, help” not confirmed)
 otalār/otal — (990) off to the side (sidelining those polluted I: 40)
 ot- (oty-) — (973) “to precede on the way, go fast”
 ot- (oty-) — (1021) “to blow (bellows); dangerous illness) becomes very bad”
 oṭ- (oṭy) — (958) “to stick (intr.)”
 oṭkic — [-] grudging envy, jealousy; impatience
 -otl — [609] near
 oṭ-/oy- (oc-) — [958] (after maṇḍ) tie (tuft of hair)
 ov- (ovt-) — (616) “to kick”
 oy – (4534) a hit or a big strike, as with a hammer in the kolēl or with the hand on the par (1997: 6)
 oy- (oc-) — (4407) “(rain) rains”; (sun) shines
 oy- (oc-) — (4534) “to beat (percussion instrument)”; to play all instruments at once I: 148
 acc. to D. not a term used at devr time; then he said they say oybōmā? before playing;
 oy- (oc-) — [-] to be or do (like a beggar, leech, welcher)
 oyrṁ/uyrṁ — (593) “jewelry, things in a house”; a small vessel IV: 6
 ōcan — thoughts, thoughtfulness, discretion (Tamil: yōcanai)
 ōḍ- (ōḍy-) — (1052) “to read, pronounce (charms), learn”
 ōḡ- (ōy-/ōn-; some forms from ō-) — (4572) to go
 ōj — (1036) sound, echo III: 38a
 ōl — (1070) “palm leaf; ornaments worn on the body”; used for umbrella, ōlkeṛ II: 52
 ōlangm — something bad (?), see Tamil ōlam
 ōlguc- — to take god out of kakui (?) (I: 90), or to say oly oly?
 ōly — sacred sound Kota men utter during central moments of the god ceremony
 ōmayṅ — [-] sound of all musical instruments playing at once
 ōṛ — (1042) “shell, tile, potsherd, skull”; rooftile of mud
 ōṛ āṛ — (5153) one year
 ōṛcaḷ — type of bangle IV: 109a
 ōṛiḍ-/ōṛaḍ- (ōṛiḍ-/ōṛiṭ-) — (1059) to listen (some spellings variant from DEDR)
 ōṭ — (946) “hole”
 ōynār — (4572) path
 ōyr — (1060) slope (DEDR: ōry “flat ground beyond bank of stream”)
 pac — green, fresh
 pacayk/pacēk — dry roasted, puffed millet

pacāl pūdy — (ash from the doḍṭic at devr)
 pacdāv — “green death”; funerary rituals and cremation following shortly after a death
 pact — first
 pad — (3977) kite (eagle, hawk?)
 padn — (3913) “Celtis tetrandā”
 pak — (4007) act of lying down
 -pakār — [from pakkam, side] according to wish of (pronoun) [Duryodana’s eymology: act of lying down + fields. Going out and resting or making love in the fields is a desirable thing. Compound work came to stand for anything desirable]
 pakkuvam — Ta. competency, ability, cleverness (i.e. in music) IV: 19
 palc- (palc-) — [-] to grab, catch (dative subject like piti in Tamil)
 palc- (pałc-) — (4002) “to abuse”
 palg — long plank stretched across on wall of the kuḍl, opposite the kitchen
 palkm — (4000) experience; “being on intimate terms”
 palūv — gums (pal + pūv, III: 66a)
 paly — (4002) “retribution”
 pandy/pandykū — row of leaves for selected people at ceremonies (I: 47). EVS: “row of leaves with food at the burning place of the dry funeral. A row of men sit on one side and of women on the other—usually husband and wife opposite one another, sometimes isiting man opposite an unmarried or unattached woman—each leaf (or plate of several leaves) is eaten from by a man and his opposite mate. Proverb: pandyk mund saṅk pind (for meal go in front, to fight go behind).
 pangāly — (Ta: pankāli) partners, traditional relationship of Todas and Kotas II: 47
 paṅkal — anvil in kolēl
 paṅm — (EVS) coins, especially in munpaṅm, unit of three four-anna coins as offering to gods (I: 16); one paṅm equals four annas (I: 96)
 paṅnīr — (Tamil) “rosewater or other fragrant extract, used in perfumery” (discussed by Sivan in varldav, I: 11; probably sprinkling of water on bier, bones, etc.)
 pap — dust and other matter swept up from the floor of a Kota house and kept in the kotāt. R. Mathi said once is not supposed to eat when there is pap.
 par — [3860] manpower, strength (in former name of Kurgōj, Paṅkuḷ Kōkāl, Kōkāl which possesses manpower) I: 157-58
 par- (paṭ-) — (3852) “to lie down, sleep” [commonly used in form paṭ!- (paṭ-)]
 parāvay — cure (EVS) [in prayer: parāyr, see questions for Duryodhana]; (DBIA 255) “a cure, cured” <Skt. parāmṛś- to lay hold of, touch, consider, deliberate
 parc- (parc-) — (3951) “to pray”; worship
 parcvd — A group praying with hands together while standing up, or as in aḍmurṭd. Longer period of time than kaymūvd.
 pard- (payd-/paṛd-) — (4003) to tell (esp. Kurgōj mānt)
 paṛdac — long pole for umbrellas and purifying houses at dry funeral; contributed by Kurumbas
 parv — (EVS) “big feast in payment of a vow or to avert the ill-consequences of transgression in on being readmitted to caste” (I: 77)
 parvkū — party, feast II: 38
 paryd- (ōkvo/ō/īko) — [-] to spread to sides (pile of stones, beans, etc.) [Kurgōj mānt]

parykm — offering to the gods
 pat — clay eating plate (EVS); vessel from which mundkanon drinks milk during the milk ritual (I: 99)
 paṭ — [4034] (n.) like, desire, wish
 paṭ- (pac-) — [4034] to plough, make furrows (special usage)
 paṭ- (pac-) (4034) catch, seize, hold
 pat — (3871) “side (left or right)”
 paṭ — (3873) “scar, esp. made by burning”
 paṭ — (3878) “flatness (of piece of iron, of head)”
 pat — (4559) time [paṭk, paṭkn, time in sense of number of times]
 paṭ — [EVS, =3878?] piece of cloth I: 148
 paṭīm — [-] restrictions for pregnant woman (concerning eating, walking, etc.); diet (= T. pattiyaṃ)
 paṭīn (paṭūny) — (3872) “hunger”
 paṭīr- (patrc-) — (3808) “to divide” (“pat-ayr-, pat-arc-, or pat-tayr, pat-tarc”)
 paṭk/paṭkn — [4559] time (i.e. # of times)
 paṭ!- (paṭ-) — [3852] to lie down, sleep (see paṭr-)
 pay — (3984) house
 payenmēym — [pay enm ēy m?] in the manner of each and every house (i.e. going to each house)
 paykm — (4003) story
 paykvēj pul — (not in M or E) grass in Menār formerly used to thatch houses (for house, fence, grass)
 payl/paly/paly — [=bali] EVS: animal sacrifice to god
 pay! — (3939) “young grain plant, child (not paddy)”; any plant (rice not grown in Nilgiris); crops IV: 10
 pay! āk- (āyk-) — [- + 333] to not be able to do
 pay māṛ — [3948 +] house and all things in it
 payṛ — (3849) quantity of food one person can eat
 payrv — (3961) “big storage pot for grain” also for cooking
 payṭ — (3868) Badaga village
 payṭēv — [-] area for building a house
 payvāl — verandah (see also tinvāl)
 pā — (4110) “(before consonant) empty, abandoned (house, village-site, tortoise shell, hand, pot)”
 pācaṇ — beautiful (EVS confirmed)
 pācānm — [-] poison II: 38
 pāl — (4096) milk
 pālm — (4097) part, share (I: 69)
 pāl — place, area as in toḍpāl (not sure of derivation, maybe related to Tamil pālam(1), earth etc.)
 pālm — (4099) bridge
 pāl marm — used in foundation of new house and in new house ceremony

pāl pūjm — an annual set of Kota rituals in which the power of the Kota gods is affirmed through a spontaneous overflowing of milk. The *mundkānōn* milks a special cow and keeps the milk in a special vessel in the sacredmost back-room (*kakui*) of the house. “May milk overflow,” or “*pa·l pongum*” is a redolent image in many Kota prayers; it means “let our population increase” and instantiates community vitality. For an account of the milk ceremony, see Emeneau (1944, IV: 300-9).

pālm — (4099) bridge

pālm — (4097) “portion, division”

pāny — (4124) “a measure (= 8 olk)”; a large metal vessel; (4 kilo dry measure, III: 73a)

pāpān — Iyer man

pāpāyt — Iyer girl

pār — [-] furrow

pār — (4093) crowbar

pārc- — [4065] to ring

pārm — (4062) “level ground”; grassland where buffaloes are grazing—according to Raman, it is flat, but always down in a valley. IV: 95

-pāṭl — [-] (personal pronoun +) according to the wish of

pāt- (pāty-) — (4088) “to spread (cloth, mat)”

pāym — (3945) “slowly, silently, doing nothing”

pe- — (4395) female

pe- — (4411) big

pebi/pebī — (4205) following behind

pebt — [-] thumb

pecil — special

pekob — [4411 + 2115 “big pillar”] stone pillar of templea t Ticgar

pektrik — factory (I: 76)

pelv- (pelt-) — [-] (intr.) to increase in number

pemaṇḍvayk — a type of bird with a song valued as happy (EVS: flat-head bird)

pemogaṭil — [-] place in kitchen, left of stove, where women sit

pemuṣ — bell used at varldāv (female + crest?)

peṇ — bamboo milk pot

pendēr — goddess II: 41

peṇm — (4157) corpse

per — (4422) new moon

perc — (4430) to be distracted looking at something else when someone is talking to you, “to give irrelevant answers, talk nonsense, talk with impropriety in presence of a holy man”

pergūcd kurm . . . III: 80a; I: 39 (pergaycd)

pernīr — water collected after the per? I: 97

perp — (4422) “birth, personal appearance”

perv- (perd-) — (4422) “to be born”

perykōl — ērdbaṭk sticks (check spelling?)

peṭ — “opportunity, fitting time, place, or state” (EVS, not confirmed)

peṭ — prob. stomach, from Hindi? commonly used in form peṭk, for the stomach, or peṭk īgīkō, (one is) hungry (I: 54)

pet — [-] easy life/experience. Happy, fun
 petēn — [3739] “directly (of motion or of communication)” [Kurgōj mānt for netēn (Kolmēl mānt)]
 petīr — [-] name of tree whose thorns were once used as points of spears
 petk — town (Ooty), in Ticgār mānt I: 96
 peto — [-] misfortune (as in pāvam in Tamil)
 pevāy — “mouth of water channel (an) where water falls or spring water was drawn beffore channel was built” (?pey-vāy) (EVS)
 pevul/peyl — [4172] shoulder
 peydēr/pedāry — (44111) “period of full-grown youth (16-30 years)”
 pey/peyvēr (obl. peyvēt-) — (4318) river
 pēk — (time, as in all at one time?) I: 147
 pēlyg — wallet (?)
 Pēmēr ākr — (well in place where kanatrayn is in Ticgar, sp?) I: 96
 pēnpacōl — female medium of spirits of the dead
 pēr — (4448) steep slope
 pēr — (4410) name
 pēr — (EVS) “4 annas given to father of a girl below marrying age to reserve her for oneself; pēr et- (eyt-) pay 4 annas.” (confirmed by Duryodhana; this is not ped veytd; this is pēr eytt veykve. “I have done this money giving ritual”
 pēr — ritual exchange of valāry leaves during milk sastram in Ticgār I: 98
 pēr — ritual exchange generally? II: 19
 pērn — ritual of circumambulating and offering rice to corpse at funeral (EVS: bullock load); not exactly, see below.
 pēr- (pēyr-) — the action of carrying bags of rice and playing the kol for those rice carriers offering ritual gifts to the deceased. pērn is used in the phrase pērn kol; can also say pēyrd kol
 pēv- (pēt-) — (4408) to throw cloth over shoulder (varār etc.); to wear (clothes); put on (clothes on self or someone else) [Duryodhana does not use pēc for this latter)
 pēynjan — money (kaṇamara mānt)
 pic- (pic-) — [4135 or 4171] to draw apart
 picāc — demon, malevolent spirit
 pick- (picky-) — (4135) to squeeze (clothes, people)
 pigār/pigātār — behind, later
 piḷy — (4181) “Toda witchcraft put on buffaloes; Kurumba witchcraft”; Toda magic generally I: 160
 piṛc- (piṛc-) — (4148) “to clench (hand)”; to pull apart (arcāy!) IV: 46
 piṛil — [4148] grasping of hand; handful
 piṭār — (EVS) “fried cake of wheat flour and jaggery water, about 3 inches across, fried in _____ with hole in centre where implement was stuck in removing the cake” I: 92
 piṭivātam — Ta: “stubbornness, contumacy, pertinacity, perverseness; firm determination—as of an enthusiast who tortures himself till the god complies with his request; persistence, strenuousness; unyieldingness, spitefulness”; used by Angarn to translate penpacōl as piṭivātam pacōl IV: 7

pitl/pitēl — (4205) “the back”
 pitlātm — (4166) “failure to keep promise”
 pitm ācvd — giving of navdanyam . . . I: 97
 pījl/pīnjl — bamboo jews harp (irp- Kota texts III: 103)
 pīr- (pīr-/pīry-) — (4230) “to cut (animal’s belly), press way through obstruction”; tear apart
 (bird’s nest).
 pobīt nārī — plant fiber once extracted and used by Kotas for cloth; now used memorially in dry
 funerals. [EVS: pobūty — sp. tree; bark string is used for toy|cend]
 pog — (4240) tobacco
 pog gey- (gic-) — [4469] to make boil
 pogl — [4469] boil/boiling
 po| — bran/chaff (of ragi)
 pong- (pongy-) — (4469) “to increase (intr.) magically in number, (water) springs forth
 magically, anger increases” to ferment and bubble over I: 98
 ponīc — sacred site to south of and elevated in height from Kolme
 por kay — (4333) “the right shoulder bare (e.g. at ceremonies)
 varār por kay ito — they tie the varār with right shoulder bare at ceremony generally
 poranj — (4333) outside (also euphemistically refers to menstrual “pollution” or seclusion hut)
 pormand — area “outside” where visitors who have had deaths but no varldav sit to eat II: 35
 pot- (porty-) — (4541) “to pollute”
 portat — taṭ for milking ritual kept outside kakuy (I: 99)
 port — (4559) “time, sun”
 porv- (porḍ-) — (4556) to increase in number (intransitive, plural subject)
 porv- (poyrt-) — [4541?] to change
 porv- (porḍ-), porḍ- (porḍy-) — (4541) “to be polluted (in eating by man from another village
 where ceremonies have not been finished” IV: 6
 porvād uyṛm (= oyṛm) — vessel which has not been polluted by use of those who might not have
 finished ceremonies in their own villages IV: 6
 pot — (4509) “bush”
 pot — (4491) “husks of grain, outside bark of tree”; thin skin of plants
 pot- (poty-) — (4541) “to touch, dip (food into liquid)”
 potīn/poteyn — EVS: earlier than the appointed time; II: 33; can mean morning, or use in phrase
 come quickly.
 pot kuy — pit where babies who are not cremated are buried. probably related to potīn, i.e.
 children who die very young. Emeneau gives the etymology as pot, for bush, in EVS but
 not DEDR.
 pov murcd — tobacco breaking/sharing ritual in Kalac V: 235-236
 pōgiry — [T. porukki] carefree, irresponsible person
 pōr āṛ- (āc-) — (4540) “to fight”; quarrel
 pōtti — competition (Tamil, re: buffalo wrestling IV: 13)
 prp — proof (I: 54)
 puk- (puyk-) — [-] to boil, cook grain
 pul — grass, reed

pulāṅg/pīk — (Tamil: pullāṅkuḷal, i.e. bamboo tubular inst., pīkkai, that which is delicate or thin?) [4097] Kota bamboo idioglottal clarinet with downcut reed
 pul — (4317) “crevice, crack, lane between houses”; kāl pul mog, boy who sleeps in the gap between the legs of the mundkanon and mundkanol during the pal catram
 pul — a ritual game played during pabm
 puldāp — tall grass IV: 95
 pulg- (pulyg-) — (4324) to lie
 punnīm — (Tamil: punniyam) blessings, religious merit
 pū — bug
 pū ā- (āy-) — to flower, blossom
 pūdy — (4316) ashes (or sacred ash from devr)
 pūguḍu — juice of this leaf used to stop bleeding (diss. p.470 n.7)
 pūkoc — colored piece of cloth laid on corpse and on belly of sacrificial cow at Kota funeral, IV: 44
 pūyṛo — to be ready to do something, used for dance and lighting fires (tic pūyṛo — at devr when all the firewood is there and they are ready to light to flame)
 rāc — grain which falls to the ground after winnowing
 rāc murcd — ritual at varldāv IV: 1
 rēk — hoe with smaller iron piece that kaykōt; see Duryodhana’s drawing.
 “risk” — taking pains to do something
 tabaṭk — Kota frame drum
 tac — (3030) “stick, walking stick, hitting stick in tipcat”; stick used for guiding cattle; stick used for closing off cattle pen
 taḍ — (3056) “stem of plant” (trunk of tree not confirmed); tubular part of kol
 tagalār — (see TL and BED tagarār) quarrel
 tagarm — (3001) tin
 tagl — [-] returning (item, action)
 tak — (3116) “lap, act of sitting on lap under cloak”; commonly used as takul, ‘in lap’
 tak — (3096) a purple ellipsoidal berry that grows on a thorny stem (Berberis tinctoria)
 takad — [-] correctly
 takc- (takc-) — (3116) “to carry in arms under cloak”; to put on lap and pet
 tal — (3103) “head, top, above, superior”
 talagāl — [-] name of place near Kotagiri
 talaṅ — ½ mile west of Kolmēl, the “head” of the channel; also Kurgoj (I: 89)
 tal ayk — [-] larger grains of millet which come to the top (far end) of the winnow when winnowing
 talār — [tal + ār] area above
 talāyṛ — (place in Gudalur) . . . I: 62
 talēl — ritually most important spot on the hearth, to the right of the area used for cooking. Divine offerings are placed here.
 talm — [-] palm
 tal moyr — [Ta: talaimurāi] generation/lineal descent (I: 64)
 talp — (3103) tip “end (of stick, branch, rope, etc.)
 talvāl — EVS: razor (check)

talvāl — leaf used in childbirth ceremony (I: 94), not in M or Em.(but see talvāl, razor)

tand- (tandy-) — (3054) “(debt) is paid; pay off (debt)”; to give over a long period of time, like continuing to take care of a person, feeding him etc.

tandil — base for pot

tap- (tapy-) — (3071) escape (other meanings not confirmed)

tapc- (tapc-) — (3071) escape (not causative as in DEDR, see tap -gey-)

tap gey- (gic-) — [3071] to make escape

tarbaṭ- (tarbac-) — 1) to feel superior to others 2) to ignore someone for whom one has affection.
I heard this in the context of the following: the cow came early for grass, Raman had gone to collect it and had not returned. The cow was sticking its head into the house asking for grass. Duryodana’s mom went to it and say “go go, get out.” It ignored her. Duryodana, who is never around and doesn’t know the cow as well came by and quietly made a motion for the cow to leave. Then it left. D’s mom said the cow “tarbacko”; it ignored her despite its affection, while responding to a relative stranger.

targīṇ — black eyed peas

tar tarr alāmō? — onomatopoeic for twilight, only used for sunrise.

tark- (tarky-) — (3025) “to search for”

tarmār- (tarmāyr-) — [-] to be confused; feet to waver when dancing, to stagger (i.e. when drunk)

taṭ — (3027) special clay pot used by mundkānōn for milking at milk ceremony

tat — (3062) “inauspicious time” (not confirmed)

taṭ- (tac-) — (3039) “to pat, strike, kill [buffalo], curse affects, disregard (words)” [“sharpen” not confirmed]; to put coins on the temple pillars with dung I: 154

tav- (tat-) — (3068) to die

tavāry — (3101) “orphan”

tavc pato — (ritual leave taking?) (I: 100)

tavīr — (3068) (<tavayr-; tavrc- <tavarc-) “to kill”

ṭavn — town (I: 62)

tavṭ marm — tawṭ is used to make a wall around the cow pen so that the milking in the pāl cātrm cannot be seen by anyone; used for posts in foundation of new house

tayl-/tal- (tayl-/taylr-) — [3135] “to push, outcaste”

tay per — the waning moon, considered bad luck (01/Kota/in1)

tayrgōr — (3140) “wattle-and-daub house wall”

tāl — (3185) foot of tree or mountain; body

tāl- (tāyl-) — (3188) “to stop and wait”; to bear, endure

tālic – ? I: 91

tār- (ta-, tā, tad-) — (3098) “to give to 1st or 2nd person”; shorter term giving than implied by tan d

tāv — death, funeral, corpse

tāvnār — funeral/cremation ground (pactāvnār and varldāvnār)

tāv vecd vārm — “Corpse keeping place” place where corpse is kept while spouse removes jewelry at funeral.

tāy — [-] door

tāymayk — husked millet

tāyrgand/tāyrgamb — [-] [tāy + kab?] door frame, threshold
teb — [-] copper
tebgon — copper bracelet worn on right wrist IV: 109a
tegy — (3408) coconut shell (sometimes as ladle)
telac — ceremonial gift (see Badaga *tellāti*; Tamil *moy*)
telk- (telky-) — (3519) “to divide (hair, cloak, bushes) so as to examine or go through”
tembu — (Tamil) energy
terkēn — whatever matter you say, I am ready to do, take care of [not in EVS]
terv- (terd-) — (3259) “to open (door etc.), release (buffaloes), from enclosure or shed”
teṭulkēn — same as terkēn, but in ritual context, what you say to god
teyḷ-/telc- (telc-) — (3433) “to make cease (make state of unconsciousness)”; to clear mud, etc.
from water; to become clear.
teyḷ-/telc- (telc-) — (3435) to sprinkle, tr.; II: 30
tēl — (2891) “forest, menstrual blood”
tēl ul/ tēl ūl pay — (2891) menstrual house
tērā — [-] whore
tēr kalm — god’s place in Kurgoj where fire is made. (sp?) I: 90; II: 48 (Kalac dialect, for place
in which the mundkanon stay during devr, same as gulm)
tēr kalm tic — in Kurgoj, fire associated with devr
tēr kārṇ — diviner
tēr kārċ — wife of diviner
tēy- (tēc-) [in past neg. tēc- also acceptable] “to become worn down, lean; rub, wear down”
tēyr — [3419] dawn (just that moment)
tib — (3328) beetle
tic — (1514) fire
tic id- (iṭ-) — [1514 + 442-3] to burn, set on fire
tic mincd — lightning
tic pac mog “fire-holding-boy”; child who symbolically lights funeral pyre and acts as ritual
officiant at funeral
tinvāl — verandah (see also payvāl)
tirim / tirēr — [917] wild buffalo
tirk- (tirky-) — (3246) “to turn (tr.) utter a sound”; to change course of (stream) [also with or
without aux. vay-: to arrange for, provide, prepare, etc.]
tirunīru — (Tamil) “Sacred ashes used for Saivite marking”; word Sivan used in reference to
varldav, probably referring to nelm (I: 11)
tirndk- (tirynd-) — [3246] to change one’s habits
tirykiṭ vay- (vac-) — [-] to arrange for, provide, prepare (see tirk-)
tiṭ — (3221) slightly raised ground, cliff; step? I: 105
tit-/tity- — doing all duties assoc. with ritual [have you finished all the devr stuff? yes, devr
tityve · m] or ritual work, or work on the house in general. not used for farming etc.
Used for a number of related work, on the ker, in the house, in the village, for a sastram
etc. Not used for a specific job. [earlier vocab list gave tit- (tit-); another list gave tiṭ- in
phrase below as meaning “to rule”]
nārtitōṇ ūr tiṭōṇ

tiṭvāl — [3221] menstrual hut [Kurgōj mānt] (maybe originally built on raised ground?)
 tī caṭṭi — (Tamil) fire pot (used in badrakali amman puja) I: 81
 tīn — [3263] the taste of food, usually with adjective denoting “good.” Denotes well prepared food. (DEDR “food in general, the food of all except Muslims and Europeans” not confirmed)

tīrc- (tīrc-) — (3278) “to finish, bring to an end, settle, decide”
 tīr marm — In the new house opening ceremony, the leaves of this tree are stitched together and hung in the doorway (Puccan). purifying tree in association with varldav and pabm IV: 9
 tīrp — (3278) “settlement, decision”
 tīṭ- (tīc-) — (3263) “to feed by hand”; also means to plaster walls with mud, as in devr time
 tīvīram — fury, rage (Tamil) IV: 4
 toḍ — [-] bison
 toḍ — (3498) throat
 toḍbāl — sacred tree area (“bison place”) in Kolmēl and other villages
 Todm — place name (I: 100)
 tolg- (tolyg-) — (3361) “to wash one’s hands with tears”; to wipe away tears with hands?
 ton — Kota term for Toda tribe
 tonḍiṭ — raised circular areas surrounded by stones in Kolme · l village where first fire is placed at the commencement of the god ceremony.
 tonkuḍ — large stick or club used as a weapon by Todas II: 6
 tor — [-] thigh
 torng- (torng-) — to begin something [e.g. a song] (Tamilized version of 3350)
 torp — bee hive
 tort- (torty-) — [3340] to chase away (spelling not confirmed)
 torv- (torḍ-) — (3480) “to put arms around”; for something to wind around something
 tor[v]- (tor[d]-) — [3480] to put on jewelry
 tovk- (tovky-) — (3350) “to begin”
 toyd-/tovd-/[tod-] (toyd-) — [3315 tod- is less common] “to cook (grain or flour [usually rice and millet]) into a solid mass by compressing it with a stick
 toyr- (torc-) — (2883) “to pour out liquid or grains”
 toyr/toyrv — (2865) plant causing itching; DEDR gives *Urtica heterophylla*, but EVS gives *Girardinia heterophylla*, var. *palmata*. Thread made from this for clothes in old days (I: 6).
 toyr nūl – thready from toyr
 tōmandram (EVS: tōmindrm) [< Tamil, tōmtarā, mosquito curtain, <T. dōmaterā] — canopy, less elaborate than gurykat, for funeral (I: 93). EVS: “canopy over god in temple; canopy of bed”
 tōr- (tōry-) — (3566) “to be visible” (can take human as well as inanimate subjects)
 tōy — (3526) buffalo pen
 tōyvāl — place in the varldāv nār in Kolmēl IV: 44
 tub- (tuyb-) — (3331) to fill (tr.)
 tucūdo — (maybe related to Tamil tu- DEDR 3282, food, experience; tuyppu, enjoyment, etc.) taste; equivalent to Tamil cuvai. IV: 37 (see conjugation below)

tucūn- (tucūd-) — to taste good
 kevk tucūdko — it “tasted” good to the ears
 tuly — [-] (rain) drop
 tumn — (3331) full
 tuny — (3307) “priests cloak (worn only at the milk-placing ceremony); Toda priest’s garment”
 tuninj- (tuninj-) — (prob. borrowed from Tamil tunivu) to be definite or confident
 tuṛ- (tuṛ-) — (2654) “to roast, bake (pots), burn (corpses)”; to deep fry
 tūc — sewing needle
 tūk- (tūyk-) — (3376) to life or carry
 tūkn — [3376] a lift
 tūn — “pillar, post, column” (<Ta<Skt sthūna)
 tūṇḍ- (tūṇḍy-) — (3380) “to force to an action”; to remove II: 21
 tūr — (3401) branch with leaves
 uc-/uṭ- (uc-) — (4264) “to be born, (plant, hair) sprouts (<Badaga)”
 ucr — (645) life (“male genitals”?)
 ud- (udy-) — (625) to push person, animal, large or small object (with hand or shoulder or
 whatever) [note slight difference from DEDR]
 udk — stew of beans and potatoes typical of Kota diet
 udm — (621) “length” (usually refers to height)
 uḍvāyṇ — boskay or alcohol, bidi, cigarette
 ug-/uk- (uky-) — (4238) [uk- is root for p/pr neg.] to enter (into small place, cave, shady area)
 [note conjugation difference from that in DEDR, uk- (ug-)]
 ugandm — (<Tamil uka-) that which is appropriate (I: 94) [melody for particular ritual]
 ulōgangaḷ — (Tamil) 5 types of metal, gold, silver, copper, iron, lead, or tin (I: 82)
 ul/ulḡul — (698) inside
 ulk/olk/ulāk — (698) “within the time before (something happens)”
 ulmand — place in varldav where those who have not had deaths in village sit to eat II: 35
 ulpaṭa — [698] within
 ultat — taṭ for milking ritual kept inside kakuy (I: 99)
 uṇ- (uḍ-) — to start, to set out to do something (I: 61); to think about (committing some violent
 act—used with verbs like “to hit” etc.)
 uṇ- (uḍ-) — (600) “to drink, suck”; to smoke (EVS baty uḍō)
 unḍyucuyb — lit. “eating Subbi,” uṇḍ is Tamil. Refers to people sitting around like they are full
 of food. A recent expression in Kota. Like cāppātrāman
 uny-/unc- (unc-) — (727) to think (I: 66)
 up — salt
 upudk — “salt stew,” a kind of spiceless bean stew consumed during the god ceremony
 “urgent” — in a hurry
 urv- (urṭ-) — [-] to plow, dig up earth
 urv — (657) body (not just trunk)
 ury — (708) rope sling for pots
 ury — EVS: “sweat; heat” (I: 54)
 uryvayrv — brass pot with two handles (I: 47)
 ut- (uyt-) — [617] to symbolically take back or undo (words, ritual)

ut- (uyt-) — (617) “to draw out from a bundle, draw from socket or hole”; remove (ceṇḍnār from hair); (rice) grows
 utc- (utc-) — (4264) “to create, bear, beget”
 utn mūl — side of sun rise/east (III: 63b)
 ūc- / ūc- — (562) “to be spilt; spill (tr.), pour (water, grain), pour off (water from grain)”; may also appear as ‘decrease’ in nār ūckōtk devr eckōtk (let death decrease let god increase)
 ūṅ- (ūṅy-) — [-] to drop (Kurgōj mānt only)
 ūṅk — (EVS) “morning from 6 to 9 o’clock” I: 156; morning from early till about 10, according to Duryodana
 ūr — village, town, city
 ūr- (ūry-) — [-] aux. verb indicating definiteness (is this what DEDR means by “act violently or thoroughly?”);
 ūr- (ūry) — (5463) to throw light or heavy things (I:60); also in DEDR to act violently or thoroughly. used for coming of age cātram: mindal ūyrd. used to imply worship in prayer “mogāl mogay ūrkēn” IV: 10
 ūrg- (uryg-) — [-] to melt, dissolve, lose weight (due to worries, etc.)
 ūric — [-] woman who has left her husband for another man
 ūrl — [-] ball (of various substances) *mundkānōn* wears around his neck
 ūtm — (600) “meal paid to god at god ceremony”
 ūv — eyebrow (see kambū)
 ūym — (637) flour
 vadk- (vydk-) — (5372) “to prosper, live”
 vag- (vart-) — (5372) “(woman) is married”
 vayrēkm — (<Ta vayirākam/vairākam, zeal, enthusiasm<Skt. vairaga) IV: 17a
 vakc- (vakc-) — (5370) “to make to come”
 vakc- (vakc-) — (5372) “to make woman marry”
 val — (5276) “powerful, very, right; val kay, right hand; val(n) man who is clever at cheating; fem valy, valc
 val — (5313) bangle
 valāk —
 valāytēl — [-] morning (EVS: valatāl)
 valc- (valc-) — (5276) “(man) becomes stout, (heart) becomes bold, (grain) becomes solid lump when boiled”
 valcārym/valcērm — (5313) “all around”
 valm — (5315) “round grain storage basket”
 val paṭ — (5276) “excessive”
 valv — [-] line for drying, hanging clothes
 vaṅm — [EVS] “sari; large redc loth put over dead person” IV: 44
 var — (5261) “appointed time for event; time appointed for death” II: 8; fate
 varanm — glittering
 varār — white striped shawl
 -varcm — [-] like, in manner of
 vardn/vardy — (5320) “man who has no children”/“barren woman”
 varj- (varj-) — (5264) “to wrap, wind”

varm — [-] boon, dry season
 vart — [-] eating time (or regularly scheduled time for other kinds of ingestion, medicine, etc.)
 [EVS: “one time of cooking anything”]
 varv — (5270) “contribution”
 varv- (vard-) — [5270] to collect or distribute (rice) (I: 42); to calculate how much (rice) is
 needed (I: 43)
 vatkuṅ — hole for safe grain storage II: 6
 vatm *Panicum miliare*, a type of millet
 vavre — stiff broom used for kavāl (Tamil, cimār)
 vay-/vey- (vac-/vec-/[veyc-?]) — (5549) “to keep, place; beget, bear (child)”; lay (eggs) (note
 variants)
 vayr — [-] firmness, resolve
 vayr — (5264) roof
 vācēry — kind of thorny plant II: 48
 vād āṭ- (āc-) — [-] to argue
 vāg- (vāgy-) — (5335) “make (pot) bulge (in throwing it on the wheel)”; to slant, (clouds) to
 descend, lie low (attā guryko song)
 vāgr — [5335] slanting
 vākm — “prayer, promise, god’s words” (EVS)
 vākm et- — for mundkanons to utter prayers
 vākn — iron implement that holds the coals for the dūpm (incense)
 vāl — (5354) door
 vāl — (5365) “long and narrow (of leaves, shape of head, etc.)”; tail (III: 80a)
 vālk kardvād — without having crossed the threshold, used idiomatically to mean a person is
 extremely lazy
 vāln — (5372) “extremely fatty meat”
 vān kōy — [prob. “sky chicken”] ostrich
 vānm — (5381) sky
 vāntār — [5381 + 405] in the sky, skyward, sky area
 vār- (vāry-) — (5342) “to wither, (face) becomes haggard from hunger or sorrow” (or from
 heavy drinking)
 vāraṅm — “tuft which priest ties in hair to catch god there”; “stout” (I: 43); removing of hair
 knot? I: 153
 vāṭṭam cāṭṭam (Tamil) — appearance
 vāyṛīr- (vāṛīp-) — [5342] for a person to become weak, withered, from lack of food
 vāyīc — kind of tool
 vāykn — [-] goods
 vāyk nōṭ- (nōc-) — [= vīk nōṭ-?] to passively witness
 vāy vaṅ — (5373) — plantain
 vedyr — bamboo
 vel — (5421) “price, cost”
 veḷ — (5437) “crop”; veḷ eytd cātram I: 92, millet sprouts put in udk I: 91
 veḷ — (5496) “white, true”
 veḷāk/valāk — a kind of bangle (see IV: 109a) taken on and off for both tāvs

velāym — [5437] plantation, agriculture
 velg- (velyg-) — [5423] to keep away from
 velk — oil lamp
 velman — white clay for making pots IV: 42
 velyd pōt — meat obtained on ordinary occasions II: 28
 vent- (veynt-) — (5516) “to ask, investigate, give ear to, listen, hear” (I: 66)
 ventat- (ventac-) — [-] to pet
 velp — (5496) “lightness, whiteness”
 ver — (5513) merely, only, ordinary
 verāl/āc — (5513) ordinary man or woman; “man without wife or children”
 verēm — [5513] merely, just, for no particular reason
 verg — firewood
 vergīm — naked (5513), not wearing varar at dance for dance during terkarns possession
 (III:23a)
 verk- (verky-) — (5444) finish, finish off (kill)
 verv- (vert-) — (5439) “to become numb from exposure, insensate”; dumbstruck
 vet — cane
 vetm — (5474) mountain
 vey- (vedy-) — (5517) “to be burned, be burned up, (broth) boils”
 veyl — (5496) silver
 veylval — bangle worn by ordinary women, not ritual
 veyr — (5473) gun
 vēcīg — (5517) “hot, rainless season (Feb-June?)”
 vēdm — [Skt. bheda] difference
 vēj — (5538) fence
 vēj pul — (probably “fence grass”, see paykvējpul)
 vēk (vēyk) — (5450) winnowing with left to right motion; starting higher on the left side. then
 short swish horizontally away from the body to let vatm fall to the ground. This gets the
 stones out, the stones stay on the morm and the vatm falls to the ground.
 vēl — (4444) “badly ground coarse flour”
 vēr- (vēc-) — (5528) “to accept, collect, get”
 vēr — (5548) “state of being other, another’s, different, separate, outcasted”
 vēr — (5535) root
 vērāl — ordinary person II: 32
 vērgoṇ- (vērgoḍ-) — [-] to hide
 vētḷ — “stake in middle of threshing ground” (I: 2)
 vicm — [-] poison
 vid — [Skt. vidhi] fate
 vidāl — (5415) guests from other villages
 vidḍi — [-] exclamation used when pushing someone away who is grabbing one, roughly “let
 go!”
 vig- (virt-) — (5430) “to fall”
 vigar — [-] hatred

vīc-/ukc- (vīc-)/(ukc-) — [5430] to make fall, drop (ukc- is Kurgōj mānt); another meaning has to do with making fire, possibly by twirling sticks? (see vīk-) (I: 43) (I: 154, tic vīc gundam) II: 47

vīlv- (vīlt-) — (5461) “to whistle”

vīlavēt — [5422] hunting bow

vīr- (vīt-) — (5393) to leave, get rid of, “abandon, release, untie, open (mouth)”

vīrc- (vīrc-) — (5393) “to make let go or leave, divorce (woman [or man]), skin (plantain), shell (beans)”

vīrcavvāyr — [-] without saying a word he ran away

vīrydm — (<Tamil, viratam <Skt., virata) “Stopping, desisting”; refraining from sex, alcohol, etc., for ritual purposes (I: 101)

vītarc- (vītarc-) — [-] to go away quickly

vīt — (5401) seed

vīt- (vity-) — (5401) to sow

vītaṅ — (5401) act of sowing “time of sowing”

vīc- (vīc-) — (5450) to grind (with grinding stone) “to exercise violence, throw violently, make a sweeping blow. . . wind blows” [didn’t check these]

vīckal/bīckal — [5450] grinding stone

vīd — [-] open area at the end of a line of houses, (or at edge of village? I: 157)

vid- (vidy-) — (5400) “to throw water in a handful” (sprinkling on ground to purify, as in celing viydo, I: 45)

vīdpuḷ — [vīd + 4317] path between houses

vīg- (vīk-) — to make fire, by twirling sticks, I: 43, 148 (tic vīk-, ticvirto)

vīk nōt- (nōc-) — [-] to passively witness; to look after (protect), oversee

vīl — (5517) “sunshine, heat of sun”

vīr — (5259) “belly, pregnancy”; womb

vīrāny vanm — (5457) “small gold coin put in mouth of dead man and burned with body (panm coin)”; folk etymology, Victoria Rani panm IV: 44

vōl — (1070) see ōl

Prayers and sayings

?

otlkōm katlkōm
otlkēn tetulkēn

“devrīlle īrkay vēcr vakōro varume” [it is necessary to get a boon from god with two hands]

nār avckōtk devr eckōtk — let death decrease let god increase (avc-/avc- — to become less [DEDR 2334 is closest, means to chew, but conjugated ayv- avc-])

nārtitōn ūr titōn II: 10

nār titt, ūr tit dēvr aydo IV: 111

vākm et- — for mundkanons to utter prayers (I: 43)

From Sivan, I: 100 (get this straight)

aynōr amnōr

otlkēn — katlkēm 1) we pray 2) if we have done anything wrong, we confess

en erkēm — ganđ arkēm 1) ladies confess 2) men confess

pac tađī — payłtađī you give “green” something and (animal for sacrifice?)

vit tađī — veł tađī you give seeds and crops

dēvāyṛ kāpātr vakvōro god must come to protect

nār vayckvōro devr eckvōro death should be less, god should give us goodness

nār vōycāmn ām devr eckot country becomes good, our god becomes good

nār tirtī devrn tirkēm, finish the death ceremonies and then do the god ceremonies (I: 100)

valbuj nār erbuđ devr II: 10 (right shoulder deat ceremony right shoulder god ceremony)

What the gods say/ God related

gāv — to want something very strongly, like water after walking in the sun for a long time and being very thirsty. spirit of the dead’s attachment to the place he/she lived in life IV:8

“em moggulđ ācđ pācđ ām vadđ nōcē” [our children’s dancing and singing we (gods) having come watch]

kađōṛ — the thing wrapped up in a packet believed to be god which is kept in the kakuī

orv- (orṛ-) — [-] (tērkārñ tēr orṛo) diviner shakes (gets possessed) [check whether tēr or devr]

dēr vadto — “god comes”; term for possession

erg- (ergy-) — (516) “to go down, (food) is swallowed”; (liquid) is swallowed I:62; for god to possess someone cōym ērygko I: 79-80

kaṇ- (kađ-) — to consult god through tērkārñ about some matter (ān devr kankve)

tērkārñ vāk kađēm — we make the terkan find the god’s words? I: 148

both are same, devr kađēm and this. means both watching the terkan when he is possessed, and contacting him about a specific matter

ūr- (ūry) — (5463) to throw light or heavy things (I:60); also in DEDR to act violently or thoroughly. used for coming of age cātram: mindal ūyrd. used to imply worship in prayer “mogāl mogay ūrkēn” IV: 10

agriculture

caṭ — [2317] chaff

ok-/oyk- — “to drive (cattle) round in threshing” (DEDR 927)

kalmke eytd – threshing by tying cattle to a post at the threshing place (III: 30b)

valm — (5315) “round grain storage basket”

vit — (5401) seed
vit- (vity-) — (5401) to sow
vitan — (5401) act of sowing “time of sowing”
vatm preparation: III: 69a
vatm meyco
vatm kerdo (shaking bundles of vatm so grains fall out)
rāc ceyto (bunching vatm together in pile)
rāc kūco
oḍ oḍ vatm pul āco
kāṭ viṭo (winnowing grain)
vīco (fanning grain to get last bits out)

vēk (vēyk) — (5450) winnowing with left to right motion; starting higher on the left side. then short swish horizontally away from the body to let vatm fall to the ground. This gets the stones out, the stones stay on the morm and the vatm falls to the ground. (III: 69a)
kēr- (kēry-) — (2019) winnowing with vertical motion to make the skin of the vatm (poṭ) come off (III: 69a)
kod- (kody-) — (2144) “to separate broken from whole grains (by winnowing with several side-to-side movements followed by sharp upward movement, the process being repeatedly done)”; two short up and down, two short side to side as vatm falls; to get sticks out.

Musical and other aesthetic related terms

aṅglāpm — desire (to hear a song, etc.)
arc- / arc- — [DEDR 77] to strike up the band, as in “tālm arçgo antama” [Jaychandran interview: 97 koin1 1p7, IV: 18. [see also I: 41].
baṭ — ability (like to compose a koḷ) [EVS feat, clever deed]
koḷ katvōr idām entl baṭ vēko (koḷ katvōrrām entl baṭ vēko). If you want to to compose a koḷ you need a lot of talent, ability, cleverness
cadm — (2352c) sound (of reed and drum ensemble, etc.)
cayv — (2396) “taste left in mouth for food just eaten” (used metaphorically for enjoyable things that one has a “taste” of and wants more—like fire on a cold night); burning desire; covetousness
cayv āg- (āy-/ān-) — to taste good
ōriṛḷk cayvāyṛ oṛo — it is tasteful to hear
celycelyp — a dancing mood, more generally plentifulness or abundance, [Tamil: celippu]
cīl (III:18a) — breath, life, sound (think about connections between these meanings)
(2680 life; air, blast of air from bellows; noise, small noise)
cīl paçṭ irpkōro, must take in air and blow. irp- is word for blowing the kol, pulang, kob, bugīr
dayṇ — voice quality
dāk — kind, type; rhythmic pattern; melody
section or “step” in a koḷ (1997: 6)
ēṭ — [443] a hit, strike (Kurgōj mānt) (see also ēṭkoṭōre I: 60)

eyr- (erc-) — (859) “to cut, kill, slaughter (animal), (head) aches”; to pain from the sun beating down; to beat the ērdabat̄k
ērdabat̄k erckēnā? (sp?) shall I beat the erdabat̄k?

id- (it-) — (443) “to beat” (Kolmēl mānt; see ēṭ- for Kurgōj); clap hands in kummi, place finger on hole of koḷ, pulang (verl ito, kaṇ ito)

id -- a beat or strike (1997: 6)
also ēṭ, eyr

jaṭ — obsolete term for band of Kota musicians (possibly only used in reference to performances for Badagas)

jōṛ — the pars and tabat̄k [is something missing?]

kaḷm meṭ- to dance

kaḷm mecd cātrm— ritual of praying and then dancing three dances I: 154

kaḍagaṭ-/kaḍagac- — placing elder people in the central position in dancing, with younger people standing to the right and left.

koḷ arcd — warming up the koḷ, getting in tune, etc. [01 Kota In1-2]

ner — people in a line or circle working or dancing. nerl uk- to join a group of people (arranged in a line or circle) who are doing work or dancing. special usage: during the funeral dance, joining in.

od cuyṭo — (sp?) “one around” the manner of tying varār around chest during terkarn special dance

oy- (oc-) — (4534) “to beat (percussion instrument)”; to play all instruments at once I: 148
acc. to D. not a term used at devr time (then contradicts self)

[jaychandran: 97-ko-in.11 p7 tāḷm acgo antama using verb ac- dedr 77 to strike a ball in a game]

ōj — (1036) sound, echo

tamāc pāt, gēly gico — playful song, not called god song in Kurgoj acc to Cindamani (III: 67a); sung on pāt nāl; gives ex. women teasing men.

mukuty — [-] place where leather crosses (also knots?) in affixing head to par (III: 71b)

cōgat̄kāyṛ, duk̄tkāyṛ — tāv koḷs are played for the sake of these things (sadness)

perykōl — ērdabat̄k sticks (check spelling?)

circular breathing like goldsmith (I: 6) get term

kaṇ – note, not only eye, but also joint of bamboo (1160); perhaps words and holes are different?

karling — like a snake moving, never in a straight line; in music, with elaboration. They say that a boy with curly hair, karl mand, is clever, butycāly. IV: 110a

ēkaḷc- (ēkaḷc-) — (879: gives ēkalc) “to shout to someone from a distance”; according to Raman, it is shouting “eh” to someone without saying their name. If the name is said, it is ātūn. It also refers to the style of Toda shouting ho ko etc. Also refers to the way one would call cattle. also refers to the second sound made on kinvar, with hands spread open, because it is a louder sound.

āṭpūyṛo — means that they are ready to begin dancing, the koḷs are warming up, etc.

tucūdo — (maybe related to Tamil tu- DEDR 3282, food, experience; tuyppu, enjoyment, etc.)
taste; equivalent to Tamil cuvai. IV: 37 (see conjugation below)

tucūn- (tucūd-) — to taste good
kevk tucūdko — it “tasted” good to the ears

Emotion terms

peṭ — [-] easy life/experience. Happy, fun

Musical references (misc)

doḍāṭ and kunāṭ — koynat and kalgucat vs. sada at (small) III:23a

dāk vs. tālm — dāk just means type; tālm is more specific . . . III: 64a

kālgūcāṭ tālm ide! . . . III: 64a

tagār koḷ — cada dak kol that I thought of as 6 beat variety that Badagas of tagar hatti like

keṛ koḷ — tunes for toda funeral (kurgoj) (III: 72b)

kaṇ -- section of koḷ shorter than a dāk (also words as in kaṇ et-) 1996:6b

kaṇ et- — [796] to set words to the ho ko (III: 72b)

tālm mēl aḍcbēmā? I: 41 (see below)

mundkanon tells musicians to stop, “tāl tāl”, before praying and taking vakm I: 153

arç- / arç- — [DEDR 77] to strike up the band, as in “tālm arçgo antama” [Jaychandran interview: 97 koin1 1p7, IV: 18. [see also I: 41].

partabaṭkoḷ odē pēk . . . oybōdo — instruments to all play at once I: 148 (4534)

jōṛ et- to play musical instruments II: 15

koḷvar gaṛum gaṛum gaṛum ir koḷvar iṭo II: 26 (musicians play thunderingly as the kotanm is poured)

ēric- (ēric) — [916] to put on top of; to play the ērdabaṭk (this is a respectful word, according to D.)

oy- (oc-) — (4534) “to beat (percussion instrument)”; to play all instruments at once I: 148

acc. to D. not a term used at devr time; then he said they say oybōmā? before playing

cīl (III:18a) — breath, life, sound (think about connections between these meanings). (2680 life; air, blast of air from bellows; noise, small noise). play kol without taking a breath, i.e.

circular breathing: cīl paṭṭ irpkōro

irp- (irpy-) — (751) “to blow through (tube, wind instrument)”; cīl paṭṭ irpkōro, must blow kol by taking in air, i.e. circular breath.

ēric- (ēric) — [916] to put on top of; to play the ērdabaṭk (this is a respectful word, according to D.)

Terms for reprimand for musical mistake (III:22a-b):

kaṇ viṭvī – you have left out one section (of a kol)

meṭ viṭvī

dāk māṛīko (he changed the da.k)

dāk vārā nōṭ (the da.k isn't coming, look)

dāk viṭvī

meṭ viṭṭ pācī nōṭ (eyti ·) – he's singing/playing having left one step

cēydlārā — when talam doesn't join with the kol (Duryodana, III: 65b)

Wedding, parts of (III: 66a)

ped veyntd

vāy gicd

pacr oybd

Days of week:Monday: *tōvārm*Tuesday: *angļvārm*Wed: *pudvārm*Thurs: *tukļvārm (tuklārm)*Fri: *veyļ*Sat: *tayn (tayņ)*Sun: *ācvārm***Weekly activities and terms**

mukūcd — all mundkanons and terkarns sit together after praying and leave as one. Always on Saturday and Monday. [the whole village comes the Saturday after the mutm and the Monday after the mutm. But if the mutm is on sat or Sunday the sat praying is cancelled.]

Spatial terms

bāgm — direction

talār — above

māļ — [-] area

nēk — [-] memory of spatial location such that in the dark or with one's eyes closed places can be located

otalār/otal — (990) off to the side (sidelining those polluted I: 40)

poranj — (4333) outside (also euphemistically refers to menstrual “pollution” or seclusion hut)

mūl — (5044) “corner, direction” (see EVS for diagram of different directions)

cot — [TL <Skt svam] wealth, property; (cot-kār appear together I: 59)

mēgutm — above

akkatl — over there (I: 68)

ac/acl/acār — (72) below (I: 69)

acgar — (72) “place beneath object, position after the first in a row” (or under skin, bark)

kāl — area (as in markāl, area around a tree)

utn mūl — east

darv — (3024) ‘path, way’

cēv — EVS: appointed place (check) (Duryodana says yes: kimēr cev̄k vad̄r, come to the place called kimēr; toḍbāl, vikymarm cēvl̄ ig; where does it hurt? if it hurts in the back somewhere that one can't point to exactly, one puts the hand behind the back and points and says, in this area “icēv”

gāv — to want something very strongly, like water after walking in the sun for a long time and being very thirsty. spirit of the dead's attachment to the place he/she lived in life IV:8

Temporal terms

er — (448) “place or time between, interval (esp. of time)”

port — (4559) “time, sun”

vart — [-] eating time (or regularly scheduled time for other kinds of ingestion, medicine, etc.)
 [EVS: “one time of cooking anything”]
 gayr — (1109) “fixed date or time” (check) (interesting, related to karv)
 gēv — [EVS] space of time
 tat – (3062) inauspicious time
 pat — (4559) time [patk, patkn, time in sense of number of times]
 vart — [-] eating time (or regularly scheduled time for other kinds of ingestion, medicine, etc.)
 [EVS: “one time of cooking anything”]
 peṭ — “opportunity, fitting time, place, or state” (EVS, not confirmed)
 pigār/pigātār — behind, later
 jāṃ — time (look up full in EVS)
 var — (5261) “appointed time for event; time appointed for death” II: 8; fate
 potīn/poteyn — EVS: earlier than the appointed time; II: 33
 tar tarr alāmō? — onomatopoeic for twilight, only used for sunrise.
 tay per — the waning moon, considered bad luck (01/Kota/in1)
 ayv—day after full moon (EVS)
 unāv — full moon (EVS: also tumn anāv, absolutely full moon); unāv nāl, full moon day

Seasons

varm — dry season
 vēcīg — (5517) “hot, rainless season (Feb-June?)”
 kār — (1278c) black; kār may, rain of SW monsoon (EVS: good for cultivation, April-Sept.)
 karmay (EVS) — uncertain rainfall from September to December (N. E. Monsoon)
 (D says this is the may that comes in karbōgm, but that this is different from kīmay)
 kīmay (EVS) — N.E. monsoon (gives same as karṃay and kongmay, D doesn’t know latter)
 kēṛ may (EVS) — SW monsoon