

GRAMOPHONE RECORDS
OF THE
LANGUAGES AND DIALECTS
OF THE
MADRAS PRESIDENCY

TEXT OF PASSAGES

Published by
The Commissioner of Museums,
Government Museum, Chennai - 600 008.

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MADRAS
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1927



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FOREWORD

Government Museum, Chennai brings out the research work of its Curators, other scholars and the Heads of the Museum as Bulletins, Catalogues, Monographs, Handbooks and Guidebooks. They are considered definitive works of their kind and frequently referred to all over the world.

The Anthropology Section of the Government Museum, Chennai is in possession of not only antiquities and artefacts but also a set of 'Gramophone Records' of languages and Dialects of the then Madras Presidency. The contents of these gramophone records were transcribed and later translated. And the outcome of the meticulous and painstaking efforts was published as a book entitled "Gramophone Records of Languages and Dialects of the Madras Presidency". Languages such as Tamil, Telugu, Kannada, Kui, Gondi, Savora with their available dialects form the content of this book. Many of these sounds are now extinct consequent on the mainstreaming of the speakers by

development and assimilation. This has, of course, the effect of removing the unique primeval diversity so dear to anthropologists to trace the history of the human race. This book is, therefore, irreplaceable. The Gramophone records themselves are available in the Museum Anthropological section with the Curator.

This unique book was out of print and stock for a considerable time span. Now it is reprinted with the aim of providing source materials to scholars and researchers in the fields of Linguistics, comparative study of Dravidian languages, and Linguistic Anthropology. It is hoped that the readers will immensely get benefited.



(Dr.R.Kannan,Ph.D., I.A.S.

CHENNAI-600008
15-3-2002 AD

P R E F A C E

The idea of recording by gramophone the dialects and languages of this Presidency was suggested to Government by Sir George Grierson, K.C.I.E., the officer who was in charge of the Linguistic Survey of India. The proposal found acceptance with the Government in view of its obvious scientific value. In the words of Sir George Grierson, "besides the great interest that such records would arouse by enabling the languages to be heard spoken by members of the tribe concerned, they would be useful to students of languages, and to phoneticians, who would thus be put in the possession of the actual sounds used in each language, and form valuable records of languages which are liable to change, and which in future years may be extinct." Though steps in the direction of the recording of the languages of this Presidency were first taken in 1918, the recording was not done until 1922, as the Recording Expert of the Gramophone Co. of Calcutta was not available earlier. The success which ultimately attended the work was largely due to the co-operation of the Collectors of districts, the Commissioner of Coorg, and the Translators to Government in the difficult task of training the speakers of the several dialects to do what was required for purposes of the record. The work of transliterating the passages adopting a uniform system of transliteration, conforming as far as possible to the system employed in Grierson's Linguistic Survey of India, was however a difficult one to accomplish as the persons in the districts were mostly unacquainted with the work. This

occasioned considerable but unavoidable delay. Special thanks are due to the late Diwan Bahadur L. D. Swami-kannu Pillai Avargal, C.I.E., I.S.O., who rendered valuable aid by going through the proofs and helped to effect uniformity in transliteration. It is much to be regretted that this was not completed before his death. My Personal Assistant, Mr. M.D. Raghavan, B.A., has done the compilation, which has entailed very considerable work. He also recorded and transliterated the passages in Korava, Patnūli, Marāthi and Amindivi Malayālam.

Spare records are available with the Gramophone Co., Ltd., Calcutta, at Rs. 2 per record.

MADRAS,
20th Dec. 1926.

F. H. GRAVELY,
Superintendent, Government Museum.

CONTENTS.

| Serial No. | Languages recorded. | No. assigned to the plates. | Subject. | Page. |
|------------|---|-----------------------------|------------------------------------|-------|
| 1 | Amindivi Malayalam. | 113 | Song addressed to a Maiden .. | 1 |
| 2 | Do. | 114 | The Parable of the Prodigal Son .. | 4 |
| 3 | Pévaniga | 115 | Do. | 8 |
| 4 | Pombada | 116 | Songs | 10 |
| 5 | Do. | 117 | The Parable | 13 |
| 6 | Koḷaga | 118 | Do. | 16 |
| 7 | Do. | 119 | The Coorg National Anthem | 20 |
| 8 | Badaga | 120 | The Parable | 22 |
| 9 | Tōda | 122 | Do. | 26 |
| 10 | Do. | 123 | Toda Song | 29 |
| 11 | Kōta | 124 | The Song of Mathi | 30 |
| 12 | Do. | 125 | The Parable | 32 |
| 13 | Kasava | 126 | Do. | 36 |
| 14 | Do. | 127 | Kasava Song | 39 |
| 15 | Iruja (Nilgiris) | 128 | The Parable | 42 |
| 16 | Kurumba | 129 | Do. | 46 |
| 17 | Iruja (Coimbatore). | 130 | Do. | * |
| 18 | Do. | 131 | A Story and a Song... .. | 49 |
| 19 | Tulu | 132 | The Parable | 51 |
| 20 | Do. | 133 | Songs | 54 |
| 21 | Kui | 134 | The Parable | 58 |
| 22 | Do. | 135 | Song | 61 |
| 23 | Savāga | 136 | The Parable | 64 |
| 24 | Do. | 137 | Song | 69 |
| 25 | Kui | 138 | Marriage Song | 72 |
| 26 | Gaḍāba | 139 | Do. | } † |
| 27 | Do. | 140 | Do. | |
| 28 | Gaḍāba and Kondh. | 141 | Stories | } † |
| 29 | Tamil as spoken in Tanjore. | 142 | The Parable | |
| 30 | Do. | 143 | Domestic Happiness, a Story | 80 |
| 31 | Tamil as spoken in Tinnevely. | 148 | The Parable | * |
| 32 | Do. | 149 | Story of Harichandra | 85 |
| 33 | Malayālam as spoken in Travancore. | 144 | } The Parable | 90 |
| 34 | Malayālam as spoken in Cochin. | 150 | | |
| 35 | Malayālam as spoken in N. Malabar. | 156 | | |
| 36 | Malayālam as spoken in Travancore. | 145 | | |
| 37 | Malayālam as spoken in Cochin. | 151 | | |
| 38 | Malayālam as spoken in N. Malabar. | 157 | } A Story | 94 |
| 39 | Kanarese as spoken in Mysore. | 146 | | |
| 40 | Kanarese as spoken in S. Kanara. | 152 | } The Parable | 97 |

* No written record kept. The version of the Parable in the Linguistic Survey of India has been followed.

† No written records kept, the speakers having delivered them on the spot without any previous record.

| Serial No. | Languages recorded. | No. assigned to the plates. | Subject. | Page. |
|------------|---|-----------------------------|--------------------|-------|
| 41 | Kanarese as spoken in Mysore. | 147 | A Story | 102 |
| 42 | Korava | 154 | The Parable | * |
| 43 | Telugu as spoken in the Northern Circars. | 159 | A Story | 105 |
| 44 | Painūli | 160 | The Parable | 107 |
| 45 | Do. | 161 | A Story | 110 |
| 46 | Marāthi | 162 | The Parable | 113 |
| 47 | Do. | 163 | A Story | 118 |
| 48 | Telugu as spoken in the Ceded Districts. | 164 | The Parable | 120 |
| 49 | Do. | 165 | A Story | 123 |

* No written record kept. The version of the Parable in the Linguistic Survey of India has been followed.

GRAMOPHONE RECORDS OF LANGUAGES AND DIALECTS.

[No. 113 A.K.]

AMINDIVI MALAYĀLAM.

SONG BY KILAVELIYAN MUHAMMAD KŌYA OF AMINDIVI.

| | | | | | | |
|---|------------------|-----------|-------------------|--------------|----------------|------------|
| | അയ്യ | ഗുണം | കെട്ട് | പൊഴുകിണ | മാനം | മയ്യാൽ |
| (1) | Ayya | guṇam | kette | poyyakkiṇa | mānam | mayyāl |
| | Your | virtue | bad | gone | respectability | |
| പെരുകുകൊടി രത്ന പൂമണി ശബം എന്നെ മറിയായ | | | | | | |
| | peruguteḍi, | ratna | pūmaṇi | śambam, | enne | maṛimāya |
| | is growing | gem | finest of flowers | a flower | my | wicked |
| പെറണ്ണ എന്നുള്ളം പുണ്ണായി ഉരുകുകൊടി, തുയ്യൂർ | | | | | | |
| | peṇṇē | enatuḷḷam | punṇāyi | urukuteḍi. | | (2) Tuyyūr |
| | girl | my mind | sorely | pained. | | |
| നെബിയറീൽ നിത്യം നിത്യം തുടിയ്തുകൊ തൂതർ | | | | | | |
| | nebiyāṛil | nityam | nityam | tudittukko; | | thuther |
| | prophet in | every day | every day | utter | | |
| ശ്യാത്തിൽ മത്തം ചിത്തം കൊടിയ്തുകൊ ബായി | | | | | | |
| | śaphaathil | mattum | chittam | koṭithuko. | | (3) Bayi |
| | | | | | | Month |
| കെലിമാത്തിടകം നാക്കിൽ ഇരിക്കിക്കൊ, പോശം ലാനത്തം | | | | | | |
| | kelimattiṇḍakam | nākkil | irittikko. | Pōśam | | lanattum |
| | prayer of kelima | on tongue | let be | | | satam |
| കഷ്തം തട്ടി മരിക്കിക്കൊ, തം തകന്ത മിമിടം | | | | | | |
| | kashtam | tatti | marithiko. | (4) Tam | takunda | dimidem |
| ജഗുന്ത ഫാമസാം സരി നക്രൂദത്തം കിങ്കിണി ബംഭം | | | | | | |
| | jagunda | phāmasām | sari | saṅgrudattam | kiṅgiṇi | bumbhum |
| ബിക്രൂദത്തം റിമസാരി ഗമപദ തവദരി കിജ്ജന്ത | | | | | | |
| | bikrudattam | rimasāri | gamapada | tavadari | | kidajanu |
| തകിട ഡംഡം ബിക്രൂദത്തം ദോകടി ബംഭം. | | | | | | |
| | ṭakida | ḍumḍum | bikrudattam | dōkadi | bumbhum. | |

TRANSLATION.

The song is addressed to a girl who is very beautiful. The songster says: (1) O! beautiful girl! my mind is very much pained on account of your wicked leanings. (2) Always have the name of Nebi (Muhammad) on your lips and pray for victory. (3) Let Kelima (a form of prayer) be on your tongue and do not permit satan to influence you.

The fourth line has no meaning. It is only a combination of certain musical terms to complete the verse.

II

| | | | | | | | | |
|--------------------------|--------------------|------------------------|----------------------------|-------------------|-------------------|------------|------------|-----------------|
| ആനന്ദം | മുഖം | കണ്ഠ | പിരിഞ്ഞനാളതിൽ | ശേഷം | | | | |
| (1) Ānanda | mukham | kaṇḍu | piriññanālatil | śēsham | | | | |
| <i>pleasant</i> | <i>face</i> | <i>seeing</i> | <i>since the day</i> | <i>after</i> | | | | |
| ആവനെല്ലു | വ്യസനമിലാൻ | നിന്നാൽ | ആപത്തായി | ഇരിന്നുള്ളം | | | | |
| āhanendu | vyasanamilān | ninnāl | āpattāyi | irinnuḷḷum | | | | |
| <i>Oh (my) heart</i> | <i>in sorrow</i> | <i>by you</i> | <i>in danger</i> | <i>remains</i> | | | | |
| പൊറും | ഇളളും | മൊഹിച്ചുതും | കോവിയ്തു | പുഴയിന്നു | തേനേ | | | |
| poṛam | tullum | mohabuttum | kōvittu | pugayinnu | tēnē. | | | |
| <i>outside</i> | <i>and inside</i> | — | <i>taking fire</i> | <i>burning</i> | <i>(my) honey</i> | | | |
| കൊണൊവരതാരത | ഇമ്പിടം | എന്നിൽ | ഭാവിച്ചണം | മനീവ | | | | |
| (2) Koṇovandarūnu | imbitam | ennil | bhāvippaṇam | maniva | | | | |
| <i>to result in good</i> | <i>here</i> | <i>in me</i> | <i>feel</i> | — | | | | |
| മതി | മുഖ | മനേ | കൊള്ളൂ | കൂടി | കണ്ടിടാൻ | അല്ലം | പകൽ | അല്ല |
| mati | mukha | manē; | ottu | kūṭi | kaṇḍiṭan | allum | pakal | allatu |
| <i>moon</i> | <i>face</i> | <i>darling</i> | <i>together</i> | <i>be</i> | <i>to see</i> | <i>all</i> | <i>day</i> | <i>not only</i> |
| അനുദിനം | തേടിക്കൊണ്ടു | ഇരിക്കുന്നു | ഉറനെ | പുന്നാരം | | | | |
| anudinam | tēṭikkonḍu | irikkunnu | uhane. | (3) Punnāram | | | | |
| <i>every day</i> | <i>praying</i> | <i>(I) remain</i> | — | <i>Darling</i> | | | | |
| സുമുഖിയോടു | ഇരുന്നു | ഉറക്കൊയിച്ചു | പുന്നാരം | ബദ്രു | മുനിർ | | | |
| sumukhiyōṭu | irunnu | uṛakkoyichchu; | punnāram | badru | munir | | | |
| <i>beautiful girl</i> | <i>staying</i> | <i>keep awake</i> | <i>Darling</i> | — | — | | | |
| കരി | കത്തായച്ചും | മാനിമ്പ | കിളിക്കിട്ടും | ബരാനല്ലെ | | | | |
| ori | kattāñayachchum; | mānimba | kilikistām | barānallē | | | | |
| <i>a</i> | <i>letter sent</i> | <i>heart's darling</i> | <i>bird's satisfaction</i> | <i>to produce</i> | | | | |

| | | | | | |
|--------------------|--------------------|------------------|------------------|-------------------|----------------|
| നയിച്ചു. | മലയോളം | ധനം | പൊന്നാകിലും | അഹൻ | |
| neyichchu | (4) Malayōlam | dhanam | ponnākilum | ahan | |
| <i>endeavoured</i> | <i>mountain of</i> | <i>wealth</i> | <i>gold even</i> | <i>I</i> | |
| വിട്ടൊഴിച്ചു | തന്നോടു മോഹം | രസിച്ചു | നിന്നു | ദേഹം | |
| viṭṭoyichchu; | tannōlumōham | rasichchu | ninnu | dēham | |
| <i>abandoned</i> | <i>to you love</i> | <i>enjoying</i> | <i>being</i> | <i>body</i> | |
| നശിച്ചു | നാനേ | അലഞ്ഞി | വലഞ്ഞി | നഷ്ടനായിത്തീർന്നി | മെലിഞ്ഞി |
| naśichchu | nānnē; | alaññi | valaññi | naphusaliññi | meliññi |
| <i>destroying</i> | <i>me</i> | <i>wandering</i> | <i>tired</i> | <i>despirited</i> | <i>thinned</i> |
| തീർ. | | | | | |
| tiru. | | | | | |
| <i>become</i> | | | | | |

TRANSLATION.

The song is addressed to a beautiful girl whom the songster loves. The girl is absent. (1) Ever after I saw your beautiful face on a certain day my heart is burning with love for you. (2) O! beautiful girl with face like the moon it may be God's will that we should be separated like this. I am praying God every day that I may meet you always. (3) Thinking about you I keep awake and write you this letter. Is it not to get your love that I do all these things? (4) I prefer you to a mountain of gold. On account of my love towards you my body is growing thin.

[No. 114 A.K.]

AMINDIVI MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

| | | | | | | |
|----------------------|-------------------------|-------------------|------------------------|---------------------|-------------------------|------------------------|
| ഒരാളെ | മണ്ട | മക്ക | ഉണ്ടെന്ന | എളെ | മേൻ | ബാപ്പോടു |
| Oraĵakk | landu | makka | undana. | Elē | mōn | bāppōṭu |
| <i>a certain man</i> | <i>two</i> | <i>sons</i> | <i>had</i> | <i>younger</i> | <i>son</i> | <i>to father</i> |
| പറഞ്ഞു | എന്ന | അതി | മൊതൽ | നക്ക | താ | അപ്പ |
| paraññu, | enna | ōti | motal | nakku | tā. | Appa |
| <i>said,</i> | <i>my</i> | <i>share</i> | <i>property</i> | <i>to me</i> | <i>give</i> | <i>then</i> |
| ബാപ്പ | ബാപ്പ | | | | | |
| bāppa | bāppa | | | | | |
| <i>father</i> | <i>father</i> | | | | | |
| മൊതൽ | മണ്ട | മക്കക്കും | പൊതുക്കൊടുത്തു | കൊറെ | നാൾ | |
| motal | landu | makkakkum | pauttukoṭṭu. | kore | naḷ | |
| <i>property</i> | <i>two</i> | <i>to sons</i> | <i>divided</i> | <i>gave</i> | <i>some</i> | <i>days</i> |
| കയിത്തൊപ്പം | എളെ | മേൻ | തന്ന | അതി | ഇടുത്തൊടു | |
| kayitṭappam | ele | mōn | tanna | ōti | iḍuttōṇdu | |
| <i>afterwards</i> | <i>younger</i> | <i>son</i> | <i>his</i> | <i>share</i> | <i>having taken</i> | |
| പോയി | മൊതലല്ലാം | ബെറുതെ | പൊക്കിക്കളഞ്ഞു | എല്ല | | |
| pōyi; | motalallām | berute | pōkkikkaḷaṅṅu. | Ella | | |
| <i>went away;</i> | <i>all the property</i> | <i>in vain</i> | <i>squandered</i> | <i>all</i> | | |
| മൊതലും | ചെലവാക്കി | കളഞ്ഞൊപ്പം | അന്നാഡ് | ബലിയ | | |
| motalum | chelavākki | kaḷaṅṅappam | annāt | baliya | | |
| <i>property</i> | <i>having spent</i> | <i>afterwards</i> | <i>in that country</i> | <i>severe</i> | | |
| ബാരം | ബന്ന | അൻ | കയ്യിൽ | എതുമില്ല | അൻ | അന്നാട്ടിൽ |
| bāram | bannu. | Ōn | kayyil | ētumilla. | Ōn | annāṭṭil |
| <i>famine</i> | <i>came</i> | <i>his</i> | <i>in hand</i> | <i>nothing had.</i> | <i>He</i> | <i>in that country</i> |
| കരാൾ | കൂട | പണിക്ക | കൂടി | അയാൾ | എബനെ | പന്നി |
| oraḷ | Kūṭa | paṅikku | kūṭi. | Ayaḷ | ebene | panni |
| <i>a citizen</i> | <i>with</i> | <i>for work</i> | <i>joined.</i> | <i>That man</i> | <i>him</i> | <i>swine</i> |
| പൊറുപ്പൻ | പിട്ട് | അൻ | ആരും | ഭക്ഷണം | കൊടുക്കാതെ | പന്നി |
| pōṭṭān | biṭṭu. | Ōnu | ārum | ōjeenam | koṭukkāte | panni |
| <i>to feed</i> | <i>left.</i> | <i>To him</i> | <i>none</i> | <i>food</i> | <i>not having given</i> | <i>swine</i> |
| തിന്നിന്ന | മിഞ്ച | തോട്ട | തിന്നിത്തൻ | അൻ | ഇങ്ങിനെയാപ്പം | |
| tinnunna | minjam | tauṭu | tinnintan. | Ōn | innine yapram | |
| <i>eating</i> | <i>balance</i> | <i>bran</i> | <i>ate.</i> | <i>He</i> | <i>thus afterwards</i> | |

| | | | | | |
|-----------------|----------------|-------------------|----------------|--------------------|-----------------|
| തന്ന | നെണ്ണിൽ | കരുതി | എന്ന | ബാപ്പ | കൂലിക്കാരെല്ലാം |
| tanna | manassil | karuti, | enna | bāppa | kūlikkārellam |
| his | in mind | thought | my | father's | labourers all |
| കറോട്ടി | ചെനിപ്പോലം | തിന്നിങ്ങ | ഞാൻ | ബോജിനം | കിട്ടുകെ |
| orōṭṭi | chenippōlam | tinninnēṅḍ. | Nān | bōjinam | kittāte |
| cakes | satisfy | ate. | I | food | without getting |
| പയിച്ചോണ്ടു | നടക്കണ്ടു | നാൻ | ഇപ്പത്തനെ | പോയി | ബാപ്പെപ്പ |
| payichchōṅḍu | natakkēṅḍa. | Nān | ippathanne | pōyi | bāppēḍ |
| being hungry | go about | I | immediately | having gone | to father |
| പറയും | നാൻ | നീക്കളെ | കൂടിയും | പടച്ചോന | കൂടിയും |
| parayum, | "Nān | niṅḡaḷe | kūṭiyum | Paṭachchōna | kūṭiyum |
| will say, | I | your | so | God | so |
| കറം | ചെയ്യാനായിര | നാൻ | നീക്കളെ | മോനെന | പറയാൻ |
| kuttam | cheyitōṅāyira. | Nān | niṅḡale | mōnenn | paṛayān |
| sin | committed. | I | your | as son | to be called |
| തക്കത്തൊന്നല്ല | നിന്നാ | എന്നെ | നിന്നാ | കൂലിക്കാരനെന | |
| takkathōṅalla." | Niṅḡaḷ | enne | niṅḡaḷe | kūlikkāranennu | |
| not worthy | you | me | your | as servant | |
| കരുതണം | ഇങ്ങനെ | കരുതികൊണ്ടു | ബുധിന്തരം | ബാപ്പ | |
| karuṭeṅam. | Iṅḡana | karutikkōṅḍu | bayindēram | bāppa | |
| should treat. | Thus | thinking | in the evening | father | |
| കണ്ടു | കൃപ | ഓടിക്കൊണ്ടുപോയി | കോത്തു | പിടിച്ചു | മുതി |
| kandu | krupa | ōṭikkōṅḍpōyi | kōṭhu | piṭichchu | muthi. |
| having seen | with pity | running going | embraced | kissed | |
| അപ്പ | മോൻ | പറയിച്ചു, | നാൻ | കറക്കാരനായായി | നിന്നാ |
| Appa | mōn | paṛayindu, | "nān | kuttakkāranānatāyī | niṅḡale |
| Then | son | says, | I | having sinned | your |
| മോനെൻ | പറയാൻ | തക്കത്തൊന്നല്ല | അപ്പ | ബാപ്പ | തന്നെ |
| mōnēṅḍu | paṛayān | takkathōṅlla." | Appa | bappa | tanne |
| as son | to be called | not worthy. | Then | father | his |
| പണിക്കാരനെ | ബിളിച്ചു | കൂണിയും | കൈക്ക | മോതരവും | |
| paṅikkāraṇe | biḷichchu | tūṅiyum | kaikk | mōtaravum | |
| servant | having called | clothes | to hand | ring | |
| കാലുക | ശെലിപ്പം | കൊണ്ടുവരിഞ്ഞി | മോൻ | കൊടുത്തു | അപ്പ |
| kalkku | śelippum | kōṅḍuvaruthichchu | mōnu | kōṭuthu. | Appa |
| to leg | sandals | having brought | to son | gave. | Then |

| | | | | | |
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| ബാപ്പ | പറയിൽ, | എന്ന | മേനെ | മരിച്ചി | പോയന്നാൻകൾ |
| bāppa | paṛayind, | "enna | mōnē | marichchi | pōyanānatayi |
| father | says, | my | son | dead | gone (as) |
| വിയാരിച്ചൻ | ഹായതായിനേൻ | ഇവുദേയ്യം | വിട്ടേച്ചുപോയൻ | മടയി | |
| viyārichchān | hāyatāyinen. | Ivuṭeyum | viṭṭechchupōyān | madayi | |
| I thought | became alive. | This place | who left | back | |
| ബന്നിത | അതുകൊണ്ടു | ഒരു | തടിച്ച | കടിച്ചിയെ | |
| bannitā | Atukoṇḍu | oru | taṭichcha | kaṭichchiye | |
| came | Therefore | a | fat | calf | |
| അറുത്തു | പണിയാക്കി | തിന്ന | സന്തോഷമാവാണം | | |
| aṛuttu | paṇiyākki | tinnu | sandōshamāvaṇam. | | |
| having slaughtered | prepared | ate | make merry | | |
| അപ്പളക്ക് | മൂത്തൻ | തോട്ടത്ത് | ബെനുവന | തോട്ടത്തിങ്ങ | |
| Appalakk | mūthōn | tōṭṭath | benuvana. | Tōṭṭathinḍa | |
| then | the elder brother | to the garden | had come. | In garden | |
| പെരക്കു | ബൈച്ചിത്തക്ക | പാട്ടം | കൂട്ടം | കെട്ടു, | ഒരു |
| perakku | beiyindatakku | pāṭṭum | kūṭṭum | kēṭṭu, | oru |
| home | when came | song | sound | heard, | one |
| കൂലിക്കാരനെ | ബിളിച്ചു | ഇതെന്തു | കെട്ടു | അപ്പ | കൂലിക്കാരൻ |
| kūlikkāraṇe | biḷichchu | itendu | kēṭṭ, | appa | kūlikkāraṇ |
| labourer | called, | what it was | asked, | then, | labourer |
| പറഞ്ഞു, | നിന്ന | എളയേൻ | സൊകമായി | ഇവിടെക്ക | മടയി |
| paṛaṅṅū | ninna | elayōn | sokamāyi | ivitēkk | maṭayi |
| said, | your | younger brother | safely | here | back |
| ബന്നിൻ | അതുകൊണ്ടു | ഒരു | തടിച്ച | കടിച്ചിയെ | |
| bannine | atukoṇḍu | oru | taṭichcha | kaṭichchiye | |
| has come, | therefore | a | fat | calf | |
| അറുത്തു | സന്തോഷമാവതണ്ടത | ഇതു | മേപ്പുകുളത്തു | | |
| aṛatt | sandōshamāyataṇḍat. | Itu | kēppaṅgaḷatt | | |
| having killed | are making merry. | This | on hearing | | |
| മൂത്തൻ | അരിശമ്പന്ന | പെരക്കു | പോയാലന | അപ്പ | ബാപ്പ |
| mūttōnu | ariśambannu | perakku | pōyālaṇa. | Appa | bāppa |
| elder brother | became angry, | home | went. | Then | father |
| ബന്ന | പെരക്കു | ബിളിപ്പകാലത്തു | മേൻ | ചെല്ലിന്നാൻ | കൊറെ |
| bannu | perakku | bilippaṅgaḷatt | mōn | chellindān | kore |
| came | home | when called, | son | says, | some |

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| കാലമുഴുകി kalamuṇḍu <i>years passed</i> | നീക്കം niṅga <i>you</i> | പറഞ്ഞു parañña <i>said</i> | എല്ലാ ellā <i>all</i> | പണിയും paṇiyum <i>work</i> | എടുത്തോടുകൂടി eṭuttōṇḍu <i>been doing</i> |
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| ബാക്കി bayinda <i>remained</i> | നകം nakk <i>to me</i> | ഇങ്ങനത്തെ iñnanatte <i>such</i> | കടച്ചിയും kaṭachchiyum <i>calf,</i> | മറും maṭṭum <i>or so</i> |
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| അറഞ്ഞുതന്നില്ല aṛathutannella. <i>did not slaughter.</i> | ബാനെ Bane <i>He</i> | ഇപ്പോൾ ippa <i>now</i> | കൊറെ kore <i>some</i> | കുട്ടികളെയും chūlachchiyum <i>prostitutes</i> |
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| കൊണ്ടുവന്നു koṇḍubannu <i>brought</i> | അവക്കു avakku <i>to them</i> | കടച്ചിയും kaṭachchiyum <i>calf</i> | അറുത്തു aṛattu <i>slaughterea</i> |
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| തിമ്മൻ timmān <i>to eat</i> | കുടുത്തിന koṭuttina. <i>gave</i> | അപ്പൻ Appa <i>then</i> | ബാപ്പൻ bāppa <i>father</i> | പറയാൻ paṛayāna <i>says</i> | നീ nī <i>you</i> | എപ്പോഴും eppōḷum <i>always</i> |
|-----------------------------------|--|------------------------------|----------------------------------|----------------------------------|------------------------|--------------------------------------|

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| ഇവിടെ iviṭe <i>here</i> | തന്നെ tanne <i>only</i> | ഉണ്ടു uṇḍu. <i>are,</i> | എന്നെ Enne <i>my</i> | മൊത്തം motal <i>property</i> | എല്ലാം ellām <i>all</i> | നീക്കുള്ളതായി nikkullatāndayi <i>belongs to you</i> |
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| നിന്ന ninna <i>your</i> | എളയോൻ elayōn <i>younger brother</i> | മരിച്ചു പോയിരുന്നതു് marichchipoṅyinendu <i>died as having</i> | വിചാരിച്ചിട്ടു നന്നു viyārichchināna. <i>I thought</i> | ഇപ്പോൾ Ippa <i>now</i> |
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| മടച്ചി maṭayi <i>back</i> | ബന്ന bann. <i>has come,</i> | ഇന്നി Inni <i>hence</i> | നോയെല്ലാം noṅyellām <i>we all</i> | പോയി pōyi <i>going</i> | സന്തോഷമായി santhōshamāyi <i>with pleasure</i> |
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| കാത്താളുവാൻ kātṭōluvān <i>protected (by god)</i> | നട nata. <i>walk on</i> |
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[No. 115 A.K.]

DĒVAṄGA.

THE PARABLE OF THE PRODIGAL SON.

Obbānobba manushyanige eradu jana makkaliddaru
A certain man two had sons.

Avaralli saṇa maga appanige "appa āstiyalli nānage
Of them younger son to father father in the property to me

baratakka pālannu kodu endu keḷida. Āga tande
what is due the share give asked. Then father

badukannu avarige hanchikoṭṭa. Swalpa divasada mēle ā
property to them divided a few days after that

saṇa maga ella kuḍisikondu dūra dēśakke
younger son all gathered together distant to country

payaṇamaḍida. Alli paṅṅanaḡi baduki tanna
departed. There like a prodigal lived his

āstiyannu hāḷumaḍibiṭṭa. Hiḡe avanu ella hāḷumaḍikonda
property squandered. So he all squandered

mēle ā ūrallella doḍḍadāda bara bantu.
after that throughout country mighty famine arose.

Ēṇu gati illadavanada. Āga ava hōḡi ā dēsadava
Absolutely became helpless. Then he went to a citizen of

nobbanalli śerikonda. Ā maneyav ivananna handia
that country joined. That householder him swine

meyisalikke tanna gaddege kaḷuhisida. Hiḡiruvaga
to graze his fields sent when thus engaged

ava handi tinnutidda kāyi ādarū tindu hoṭṭe
he swine used to eat nuts at least by eating belly

tumbisikoḷḷabekentā āśhe māḍida. Ādarū yārobbarū
to fill desired. But nobody

avanige koḷalilla. Āga avanige buddi bantu. Ava
to him did not give. Then to him wisdom came. He

hēḷida namma tande maneyalli esṡṡu jana kelasadavarige
said our father's in house so many men to servants

bēkādashṭū anna unṭu. Nānādare illi hoṭṭehasiṅvinalli
enough food there is. But I here out of hunger

sāyuttene. Nānu yeddu nanna appanahattara hogi
am dying I will get up my to father go

hīge hēḷuttene “appa nānu paralokakke virodavagiṇḍ
as follows say father I heaven against

ninna mundeṅyū pāpa māḍiddene nanage innu nimma
your before sin have committed to me hereafter your

maga enta annisikollālikke योग्यते illa. Nanage
son as to be called worthiness there is not. To me

nimma kelasadavaralli kūḍisiko yentā hēḷuttene. Hāge
your among servants join accordingly say.” So

hēḷikonḍu eddu tanna appa iddallige banda. Ava
saying getting up his to where father was came. He

bapaḷa dūradalliruvāga avana appanige avanannu
very was at a distance his to father him

nōḍi manasu karagitu ava oḍi bandu avana magana
seeing mind melted he running came his son's

kuttigeyannu tabbiḥiḍakonḍu baḥaḷavagi muttāḍida.
neck embracing very much kissed.

[No. 116 A K.]

POMBADA SONGS.

BY TYAMPA POMBADA, SON OF DEYI OF
SAJIP VILLAGE.

Harinārāyanā, Harinārāyanā Swāmi patho yedde yedde
God lord's song good good
 Thudāru yedde thudāru yedde Kudipu Thevere thudāru
lamp good lamp good of Kudpi God lamp
 yedde Ballanṭhu ballanṭhu paththere swāmi
good taking it for rope taking it for rope held lord
 sarpatā bēlo. Bali yedde bali yedde Kathro Thevere
of snake tail. Bali good bali good of Kadri God
 bali yedde vonāsu yedde vonāsu yedde Kōlyuru Thevere
bali good dinner good dinner good of Koliyur God
 stalothā vonāsu. yedde Pathu yedde patho yedde
of sacred place dinner good song good song good
 Ramaswāmi smarane yedde smarane yedde.
Lord Rama recitation good recitation good.

N.B.— The Kudipu God is Subramanya (snake god). Whatever the word “Lali” may mean in Sanskrit, in the Tulu language of Panchama classes, including the Pombadas, it means circumambulation of the shrine by the worshippers with the temple image on head.

TRANSLATION.

The song of Harinarayana (God) is excellent. The illumination in the temple of Kudpi is excellent. The Lord held the tail of the snake taking it for a rope. The “bali” in Kadri temple is excellent. The dinners are excellent in that sacred temple of Koliyur. That song in which the name of Lord Rama is recited is excellent. The song of Harinarayana is excellent.

POMBADA SONGS

BY VENKU, SON OF MONTU OF BONDANTHILA
VILLAGE.

Marano pattuthu pondēyā Marano pattuthu pondēyā
Death happened gone man death happened gone man
 Angāre bārothāni thare nēeru sankato kōlthunde Marano
Tuesday that day head water malady got death

| | | | |
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| pattuthu <i>happened</i> | pondêyā. <i>gone man.</i> | Kutumbasteru <i>family people</i> | nothōnpêre <i>beat themselves</i> |
| guththōnpêre. <i>beat themselves on breast</i> | Gantoda <i>of sandalwood</i> | kooto <i>heap</i> | kutathêre <i>collected</i> |
| punonu <i>body</i> | vonchā <i>once</i> | mipāthêre <i>bathed</i> | Pirānu <i>back side</i> |
| māthêre <i>made</i> | monethā <i>of the face</i> | porlu <i>beauty</i> | thoonāgā <i>when seen</i> |
| kannathā <i>of eyes</i> | porlu <i>beauty</i> | thoonāgā <i>when seen</i> | punnamethā <i>of full moon</i> |
| Gindyātu <i>in a bell metal vase</i> | nēeru <i>water</i> | paththêre, <i>held</i> | tolasithā <i>of tulsi</i> |
| kutumbasteru <i>family people</i> | sorgatha <i>of heaven</i> | nēeru <i>water</i> | budyêre <i>poured</i> |
| paththere <i>held</i> | pirāvotu <i>back side</i> | punonu <i>body</i> | thumbāthêre <i>carried</i> |
| bali baththêre, <i>coming round came</i> | petambugu <i>left side</i> | too <i>fire</i> | tiyêre <i>set</i> |
| sudusukāri <i>burnt ashes</i> | pēndêre <i>gone</i> | marona <i>death</i> | pattuthu <i>happened</i> |
| pattuthu <i>happened</i> | pondêyā. <i>gone man.</i> | pondêyā <i>gone man</i> | marano <i>death</i> |

TRANSLATION.

Alas! The man is dead and gone. On Tuesday he died of dropsy in the head (or catching a serious malady). Those near and dear to the deceased beat their foreheads and breasts. A funeral pyre was made of sandalwood. The body of the deceased was washed and was taken inside (backyard) to be decorated. What a beautiful face that looked like the moon on full moon day! What beautiful eyes that looked like the star of the morning! They then brought water in a bell metal vase and put Tulsi leaves in it and the members of the family poured the heavenly water into the mouth of the deceased. After this, the fire pot was carried in advance followed by the litter. The body was taken around the pyre three times and fire was applied to it at the left side and the body was reduced to ashes. Alas! the man is dead and gone.

POMBADA SONG.

| | | | | | |
|---------------------------|-------------------------------|------------------------------|-----------------------|---------------------|--------------|
| Denā | Dennānā | denā dennānā | yé-Chorus. | Adi | Kanchige |
| | <i>This has no meaning.</i> | | | <i>lower</i> | <i>seats</i> |
| Mēl | Kanchige | Kanchigadagunthu | Aramane | āru | |
| <i>upper</i> | <i>seats</i> | <i>called house of seats</i> | <i>palace that</i> | <i>gentleman</i> | |
| Yekkanasālère | bōntubovorugu | povōdunthu | paupère | | |
| <i>Mr. Yekkanasale</i> | <i>for hunting party</i> | <i>should go</i> | <i>they say</i> | | |
| Nāyithā | Mallodikāre. | Bōntubo vorugu | povère | | |
| <i>of dogs</i> | <i>man in charge of dogs.</i> | <i>for hunting party</i> | <i>will go.</i> | | |
| Mannupaikundethu | Malēku | povōdu | panpere, | therenā | |
| <i>called Hill of Mud</i> | <i>forest</i> | <i>should go</i> | <i>they say</i> | <i>never driven</i> | |
| Kādugu | thērōdu | Vochānā | Gundigu | Vochōdu | |
| <i>forest</i> | <i>should drive</i> | <i>never fished</i> | <i>deeps</i> | <i>spread nets</i> | |
| Bōntubovorugu | sathī | Mālthère | āru | | |
| <i>for hunting party</i> | <i>way</i> | <i>have made</i> | <i>that gentleman</i> | | |
| Yekkanasālère. | | | | | |
| <i>Mr. Yekkanasale.</i> | | | | | |

TRANSLATION.

That gentleman Mr. Yekkanasale who has built a two-storeyed palace, known as the House of Seats, has given orders to go on a hunting party. The man who has the charge of dogs will, of course, join the party. They say that we should go to that forest called Hill of Mud, a forest never as yet approached by man for hunting. They say that we should go to those deeps for fishing, where never as yet man dared to fish. They have made a way for the hunting party. That Mr. Yekkanasale does all this.

[No. 117 A.K.]

POMBADA.

THE PARABLE OF THE PRODIGAL SON.

Vommāineku raddu thiththini adda thandu. Boonthāda
To a certain man two sons existed. To father
 thattethā thiththini kalth inchā Meththandu. "Boonthā
younger son came this way said. O Father
 thiththinigu adwāi beethunenu beethla," Boonthē
to son what is due what should be given give Father
 thiththinigu pālu bēethandu. Nālu thina bokkē thattethā
to son share gave. Four days after younger
 thiththini boonthē bēethinā meniā mākanethu adwanthu
son father given wealth gathered together
 appāye kondu kalthe. Thanipo narvo menthuthu
distant place took away. Toddy arrack drink
 meniā thattimālthe. Thattiyamālthine appāye mēnthere
wealth wasted away. After wasting there for drinking
 thaniyēlu thattiyā, mēnthere mosa thattiyā sarvolā
water no for eating food no all things
 thattiyāndu. Ammāineku mosa mēnthere thattiyāndu.
vanished. To him food for eating vanished.
 Appāye vommāinedpa maniyāgu kalthe. Ammāine
There with somebody for pay joined. That man
 immāinenu panjilu korthu kandogu kolshere kalpāndu.
to this man pigs gave to field for feeding sent
 Panjilu mēnthinā thavadu immāinegu mēnthere pathakalu
Pigs eaten husk to this man for eating belly
 thattiyāndu. Vommāinela mosa bēethēji. Mosogu thattiyāi
hungered. No body food did not give. For food nothing
 bokko immāineku butthi makaneāndu. "Makane
after to this man sense revived. Great
 boonthāda yēthō boontherlu mēnthuthu mosa
with father numerous servants after eating food
 addthandu. Mosa mēnthere thattiyāpe. Ippāyide
exists. Food for eating I starve. From here

| | | | | |
|-------------------------|--------------------------|--------------------------------|-------------------------|-------------------|
| adachi | boonthākoodogu | kalpuve. | Mākani | sānaboodā |
| <i>rising</i> | <i>father's to house</i> | <i>I will go.</i> | <i>Great</i> | <i>creator</i> |
| boonthadālā | thatti | meththeneththe. | Boonthāgu | yāme |
| <i>with father also</i> | <i>evil</i> | <i>I spoke.</i> | <i>To father</i> | <i>I</i> |
| thithhini | thatti | ninā | kāru | pojankere |
| <i>son</i> | <i>not</i> | <i>yours</i> | <i>legs</i> | <i>shampooing</i> |
| Incha | meththeneththe. | Ammāye | sonaginalthu | boontha |
| <i>Thus</i> | <i>he said.</i> | <i>He</i> | <i>rising from seat</i> | <i>father</i> |
| kalthode | kalthande. | Ippāye | kalpunāga | thiththinu |
| <i>towards</i> | <i>went.</i> | <i>This side</i> | <i>while coming</i> | <i>to son</i> |
| boonthē | kolachiye. | Boonthānā | pathakalu | karagundu. |
| <i>father</i> | <i>saw.</i> | <i>Father's</i> | <i>belly</i> | <i>melt.</i> |
| Boonthē | kalthu | kotta | paththe. | Magēēpa |
| <i>Father</i> | <i>ran</i> | <i>neck</i> | <i>held.</i> | <i>to face</i> |
| Thithhini | boonthāgu | incha | meththeneththe. | "Boonthā |
| <i>Son</i> | <i>to father</i> | <i>thus</i> | <i>said</i> | <i>O Father</i> |
| thithhini | boonthāla | mākanesonaboodāla | thatti | |
| <i>son</i> | <i>with father</i> | <i>with great creator also</i> | <i>evil</i> | |
| meththeneththe. | Boonthāgu | thithhini | immāine | thatti." |
| <i>I spoke.</i> | <i>To father</i> | <i>son</i> | <i>myself</i> | <i>not.</i> |
| Boonthē | boonthērlenu | leththu | "bālāmākanetha | narko |
| <i>Father</i> | <i>to servants'</i> | <i>called</i> | <i>very valuable</i> | <i>coat</i> |
| kondukalpule, | immāinegu | bēēthle. | Ammāine | kolampugu |
| <i>bring</i> | <i>to him</i> | <i>put on.</i> | <i>His</i> | <i>to hand</i> |
| meni | adwāle. | Kolampugu | nadamo | adwāle. |
| <i>ring</i> | <i>put.</i> | <i>To legs</i> | <i>shoes</i> | <i>put.</i> |
| | | | | <i>Fat</i> |
| nadamo | kondukolpe. | Ainā | thathimālpule. | Namo |
| <i>calf</i> | <i>bring.</i> | <i>That</i> | <i>kill.</i> | <i>We</i> |
| | | | | <i>eat</i> |
| mākanemālpuko. | thāyeganthundā | thattyāthi | thithhini | |
| <i>make merry.</i> | <i>Because</i> | <i>lost</i> | <i>son</i> | |
| kondukalthundu." | Incha | meththeneththe. | Vommāinelula | |
| <i>came back.</i> | <i>Thus</i> | <i>he said.</i> | <i>Also all</i> | |
| mākanemāltheru. | Mākanetha | thithhini | kandōthu | |
| <i>made merry.</i> | <i>Elder</i> | <i>son</i> | <i>from field</i> | |
| addathundu. | Pathōnu | kēnathu | nalpunenu | thoothu |
| <i>was</i> | <i>song</i> | <i>hearing</i> | <i>dancing</i> | <i>seeing</i> |
| | | | | <i>to house</i> |

kalthe. Immāine Vommāinenu leththu intenchanthu
went. This man some body called what this means

meththeneththe. Thiththinigu ammāine pande. "Thattetha
spoke. To son that man said. Younger

thithhini sukhōtu koodagu kalthandu. Aidhāvera boonthe
son happily to house came. Therefore father

mākanenadamonu thattimālthe." Ammāine koodagu kōpodu
fat calf killed. He to house in anger

kalthe. Boonthā kalthe kalthudu. Thammaiyānthu
did not go. Towards father he came. Entreating him

meththeneththe. "Boonthā ēethinetu boontha kāru
spoke. O Father till now father's legs

pojenkuthu meththeneththinenu nadapādiye. Andāla
shampooing whatever ordered I carried out. Yet

isteregu mākanemālpere vonji nadamo thiththinigu
for friends to make merry one calf to son

bēethija. Andā vommāine vommāinelegu menthu
did not give. But to whatsoever people having fed

thathimālthi thithhini kalthishana mākane nadamonu
who wasted son as soon as he came fat calf

thattimāltha." Boonthethiththinigu incha meththeneththe.
you killed. Father to son thus said.

"Magā: Thinalā ni boonthākoodathu kalpuvā. Immāine
Son always you with father you are living. I

mākanemālthi menia sarvo ninnāvo. Immāinelu
earned wealth all yours. We all

mākanemālthina sari. Voikānthunda thathyāthi thithhini
making merry proper. Because lost son

mākaneyāthu kalthe."
revived came.

[No. 118 A.K.]

KODAGA—THE PARABLE OF THE PRODIGAL SON.

ದರಿದ್ರಾಳಿ ಮೋವಂಡ ಪಡಿಮ.

DARIDRĀLI MŌVANDA PADIMA.

Prodigal son's parable.

ಒರ್ ಅಪ್ಪಂಗ್ ದಂಡ್ ಮೋವಂಗ್ ಎಂಜತ್, ಅದಲ್ ಎಳೆಯವನ್ ಅಪ್ಪಂಡ
Or appang daṇḍ mōvanga injat. Adil eḷeyavan appaṇḍa
A to father two sons had. Of them younger father's

ಪಕ್ಕ ಪೋವಂಜಿ "ಅಪ್ಪ ನಂದ ಪಾಲ್ ಆಸ್ತಿನ ನಾಕ್ ತಂದೆರ"ಂದ್
pakka pōpanji "appa nāda pāl āstina nāk tandurind
near going "father mine share property to me give" thus

ಕೇಟತ್. ಅನ್ನನೆ ಅಪ್ಪನ್ ಆಸ್ತಿನ ಪಾಲೆಟ್. ಚೆನ್ನಂಗ್ ದಿನಾಲ್
kētat. Annane appan āstina pālittat. Chennang dinatil
asked. Accordingly father property divided. Few in days

ಎಳೆಯವನ್ ತಾಂಡ ಪಾಲೆಲ್ಲೆ ಎಡೆತಂಡ್ ದೇಶಾಂತರ ಪೋಚಿ.
eḷeyawan tāṇḍa pālnella eḍitand dēśāntara pōchi.
younger his all share took and to distant country went.

ಅಲ್ಲಿ ಅವಂಡ ಪಾಲೆಲ್ಲೆ ದರಿದ್ರಾಳಿಯಿತ್ತು ಕರ್ಚಿ ಮಾಡಿತ್.
Alli avaṇḍa pālnella daridrāliya yit karchi maḍirit.
There his all share wrecklessly wasted.

ಇಂದೆಲ್ಲೆ ತೇರಣಿ ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಬರಗಾಲ
Injadella tēraṇi ā dēśat or balya baragāla
All he had when spent that in country a mighty famine

ಬಾತ್. ಅಕ್ಕ ಅವಂಗ್ ತಿಂಬಿಲ್ಲತಿ ಆಚಿ. ಆನ್ ಪೋಯಿತ್
bāt. Akka avang timbakillate āchi. Avan pōyit
visited. Then to him nothing to eat became. He going

ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಮನ್ವಂಡ ಪಕ್ಕ ಸೇರಚಿ ಅವನ್
ā dēśat or balya manśaṇḍa pakka sērchī. Avan
that country a big man's near joined. He

ತಾಂಡ ಪಂದಿಯಕ್ ಕಂಜಿ ಬೂಕುವಕ್ ಇವನ ಪೊಲಕ್ ಆಯಚತ್.
taṇḍa pandiyak kanji būkuvak ivana polak aichat.
his to swine kanji to pour this man fields sent.

ಇವನ್ ಪಂದಿಯ ತಿಂಬ ತವುಡೆನಾಚಿಂಗಿಯೂ ತಿಂದಿತ್ ಕೆಲ
Ivan pandiya timba tavuḍēnačingiyū tindit kēla
This man swine eating husk at least eat belly

ದುಂಬಿಚಿಟ್ಟನೆಕೆಂಜತ್. ಆನಕ ಅದೊ ನಹ ಒಬ್ಬರೂ ಅವಂಗ್
 dumbichittāwakinjat. Ānaka adino saha obbarū avang
would have filled. But even that too anybody to him.
 ಕೊಡ್‌ಪವು ಇಂಜೆ. ಚೆನ್ನ ಬುದ್ಧಿ ಬಂದಿತ್ ಗೇನಮಾಡ್‌ಚಿ. “ ಏಡ
 koḍpau injile. Chenna buddi bandit gēnamāḍchi. “Eda
giver was no. Little sense coming thought. “My
 ಅಪ್ಪಂಡ ಪಕ್ಕ ಉಳ್ಳ ಎಚ್ಚಕ್ಕೂ ಚಂಗೂಲಿಯಕ್ ತಿಂದಿತ್
 appaṇḍa pakka uḷḷa echako changūliyak tindit
father's near remaining however many to hired men after eating
 ಮಿಕ್ಕುವಚ್ಚಕ್ ಉಂಡ್. ಆನಕ ನಾನೆ ಇಲ್ಲಿ ಕೆಲ ಬೈಚಂಡ್
 mikkuwachak unḍ. Ānaka nān illi kela baichand
to spare have. But I here belly feeling hungry
 ಚಾವಿಲ ಏಡ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋವಂಜಿ “ ಅಪ್ಪ, ನಾನೆ ದೇವಕೂ
 chāvila. Ēda appaṇḍa pakka pōpanji “appa, nān dēvakū
dying. My father's near going “father, I to God
 ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ್. ನಾನೆ ನೇಡ ಮೋವನಂದ್ ಎಣ್ಣೆಚವಕ್
 nīkū mininjit naḍanda. Nān nīḍa mōvanind eṇṇichavak
to thee offending acted. I thy that son to be called
 ಲಾಯಕಿಲ್ಲೆ ನನ್ನ ನೇಡ ಚಂಗೂಲಿ ಮಾಡಿಯಾಂದ್ ಎಣ್ಣುವಿ”ಂದ್
 lāyakille. Nanna nīḍa changūli māḍiyānd eṇṇuwi”nd
unworthy. Me thine hired servant make and say”thus
 ಗೇನಮಾಡಿತ್ ಪೊಟಿಪಿತ್ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋಚಿ ಮನೆಕ್
 gēnamāḍit poraṭit appaṇḍa pakka pōchi. Manek
thought starting father's near went. To house
 ಎತ್ತುವಾಂಗ್ ಮಿಂಜ್, ಅಪ್ಪನ್ ಮೋವನ ಕಂಡಿತ್ ಕರಕರಮಾಡಿಯಾಂಡ್
 ettuvāng miṇṇa, appan mōvana kaṇḍit karakaremāḍiyānd
than reaching before, father son saw took compassion
 ಓಡಿಪೋಮಿತ್ ಮೇಲೆ ಬಾವಂಜಿ ಕೊಡಿಚಂಡತ್ ಮೋವನ್ “ ಅಪ್ಪ
 ṍdipōyit mēle būwanji kodichandāt. Mōvan “appa
running upon falling kissed. Son father
 ನಾನೆ ದೇವಕೂ ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ್. ನಾನೆ ನೇಡ
 nān dēvakū nīkū mininjit naḍanda. Nān nīḍa
I to God to thee offending acted. I thine
 ಮೋವನಂದ್ ಎಣ್ಣೆಚವಕ್ ಲಾಯಕಿಲ್ಲೆ”ಂದ್ ಎಣ್ಣೆಚಿ ಆನಕ ಅಪ್ಪ
 mōvanind eṇṇichavak lāyakille”nd eṇṇichi. Ānak appa
that son to be called unworthy” thus said. But father

| | | | | | | |
|-----------------------------|----------------------|-----------------------|------------------------|-------------------------|------------------------------|----------------|
| ಅವಂಡ | ಅಲ್‌ಅಕ್ | “ ನಲ್ಲ | ಬಟ್ಟೆಬರಿ | ಎಡ್‌ತ | ಬಂದಿತ್ | ಅವಂಗ್ |
| avaṇḍa | alak | “Nalla | battebari | eḍita | bandit | avang |
| <i>to his</i> | <i>to servants</i> | “Good | clothes | take and | come | to him |
| ಇಡಿ | ಕೈಕ್ | ಒರ್ | ಮೊಯಿರ | ಇಡಿ | ಕಾಲಕ್ | ಕಾಮೊಟ್ಟ್ |
| idi. | Kaik | or | moyira | idi. | Kalik | kāmott |
| <i>dress.</i> | <i>On his hand</i> | <i>a</i> | <i>ring</i> | <i>put</i> | <i>To feet</i> | <i>shoes</i> |
| | | | | | | <i>put.</i> |
| ಚೊಕ್ಕಿತುಳ್ಳ | ಕಡಿಚಿ | ಕುಂಞಿನ | ಇಲ್ಲಿಕ್ | ಎಡ್‌ತ | ಬಂದಿತ್ | ಕತ್ತಿ |
| Chokkituḷḷa | kaḍichi | kuṇina | illik | eḍita | bandit | ketti. |
| <i>Fat</i> | <i>calf</i> | <i>here</i> | <i>take and</i> | <i>come and</i> | <i>cut.</i> | |
| ಊಂಡಿತ್ | ಸಂತೋಷಪಡಂಗ | ಈ | ವಡ | ಕಾಣ್ | ಚತ್ತಿತ್ | ಪುಟ್ಟಿಚಿ |
| Undit | santōshapaḍanga. | Ī | eḍa | kuṇi | chattit | puṭṭichi. |
| <i>Eat</i> | <i>be merry.</i> | <i>This</i> | <i>my</i> | <i>son</i> | <i>died and</i> | <i>reborn.</i> |
| ಕಾಣತಿಯವನ | ಕಂಡತ್”ಂದ್ | ಸಂತೋಷಪಟ್ಟುಂದಿಂಜತ್ | | ಅಕ್ಕಣೆಕ್ | | |
| Kāṇatinjavana | kandāt”ind | santōshapaṭṭaṇḍinjat. | | Akkaṇek | | |
| <i>Unseen</i> | <i>found</i> | <i>was merry.</i> | | <i>Then</i> | | |
| ಪೊಲತಲಿಂಜ | ಅವಂಡ | ಬೆರೈ | ಮೋವನ್ | ಬಂದಿತ್ | ಮನೆರ | |
| polatlinja | avaṇḍa | perya | mōvan | bandit | manera | |
| <i>who was in the field</i> | <i>his</i> | <i>elder</i> | <i>son</i> | <i>came</i> | <i>house</i> | |
| ಪಕ್ಕ | ಎತ್ತಣೆ, | ಮನೆಲ್ | ಅಟು | ಪಾಟು | ಕೇಟತ್, | ಅವನ್ |
| pakka | ettāṇe, | manel | ātu | paṭu | kētat. | Avan |
| <i>near</i> | <i>when reached,</i> | <i>in the house</i> | <i>dancing</i> | <i>music</i> | <i>heard.</i> | <i>He</i> |
| ಆಳಡ | ಕುಟಿಲ್ | ಒಬ್ಬನೆ | ಕಾಕಿತ್ | “ಎನ್ನತ | ಇದ”ಂದ್ | ಕೇಟತ್ |
| āḷaḍa | kūṭil | obbana | kākit | “ennata | id” ind | kētat. |
| <i>of the servants</i> | <i>among</i> | <i>one</i> | <i>called</i> | <i>“what this” thus</i> | <i>asked.</i> | |
| ದೇಶಂತರ | ಪೊಯಿತಿಂಜ | ನಿಂಗಡ | ತಮ್ಮಣ | ಬ.ತ್”ಂದ್ | | |
| Dēśāntara | pōyitinja | ningaḍa | tammaṇa | bātind | | |
| <i>To distant country</i> | <i>who had gone</i> | <i>your</i> | <i>younger brother</i> | <i>came so</i> | | |
| ಚೊಕ್ಕಿತಿಂಜ | ಕಡಿಚಿಕುಂಞಿನ | ಕತ್ತಿತ್”ಂದ್ | ಎಷ್ಟ್ಲೆಚಿ | ಆಣ್ಣ | | |
| chokkitinja | kaḍichi-kuṇina | kettit” ind | enṇiichi. | Anna | | |
| <i>fat</i> | <i>calf</i> | <i>cut”thus</i> | <i>said.</i> | <i>Elder brother</i> | | |
| ಚೊಡಿಲ್ | ಒಳ್‌ಕ್ | ಪೊಯಿಲೆ | ಅಪ್ಪನೇ | ಬಂದಿತ್ | ಒಳ್‌ಕ್ | ಕಾಕ್‌ಚಿ |
| choḍil | oḷik | pōyile. | Appanē | bandit | oḷik | kākchi. |
| <i>out of anger</i> | <i>inside</i> | <i>did not go.</i> | <i>Father alone</i> | <i>coming inside</i> | <i>called.</i> | |
| ಅಕ್ಕಣೆ | ಅವನ್ | “ಇಷ್ಟೆಕ್ | ಕಾಲ | ನೇಡ | ಎಳೆಮೂರತಿ | |
| Akkaṇe | avan | ”ichak | kāla | nēḍa | eḷemūrate | |
| <i>Then</i> | <i>he</i> | <i>“these many</i> | <i>years</i> | <i>thine</i> | <i>without transgressing</i> | |

ನಡಂದಿತ ನೇಡ ಪಣಕಜ್ಜಾಂಗ್ ಒನ್ನಾಂದೇಂಗಿ ಏಡ ಸ್ನೇಹಿತಂಗಡ
 naḍandit nīḍa paṇikajjāṅg onnāṇḍēngi ēḍa snēhitangaḍa
acted thine work did one day at least my friends

ಕೂಡ ಸಂತೋಷಪಡದಿಂದ್ ಒರ್ ಅಡ್ಕಟ್ಟಿನೋ ಸಹ ತಂದೆರಿ
 kūḍa santōṣapaḍaḍind or aḍḍkūṭṭinō saha taṇḍēri
wit to be merry one kid at least did not give.

ಅನಕಲೂ ಪುಲಿಯಾಡಿಚಿ ಪೊಮ್ಮಕ್ಕಡ ಕೂಡ ಕೂಡಿತ್ ಸಂಪಾದನೆ
 Ānakalū puliyāḍichi pommakkāḍa kūḍa kūḍit sampādane
But harlot women with joining earnings

ತ್ರೆರ ಪಾಲ್ಮಾಡಿಯಾಂಡ್ ಬಂದ ಮೋವಂಗ್ ಚೊಕ್ಕಿತ್ತಿಂಚಿ ಕಡಿಚಿ ಕುಣಿನ
 tṛēra pālmāḍiyāṇḍ bāṇḍa mōvaṅg chokkitinga kaḍichi-kuṇina
all wasted came to son fat calf

ಕತ್ತಿಯಾ"ಂದ್ ಎಣ್ಣೆಚಿ ಅದಿಂಗ್ ಅಪ್ಪನಾ "ಮೋವನೇ, ನೇನ್ ಎಕ್ಕಲೂ
 kettiya"ṇḍ eṇṇi. Ading appan "mōvanē, nēn ekkalū
cut"thus said. To that father" son, the always

ನಾಡ ಕೂಡೇ ಉಳ್ಳಿಯಾ ಏಡದೆಲ್ಲ ನೇಡದೆ ಅನಕ ನೀಡ
 naḍa kūḍē uḷḷiyā ēḍadēlla nēḍadē. Ānaka nīḍa
me with art. mine all thine. But thy.

ತಮ್ಮಣ ಚತ್ತಿತ್ ಪುಟ್ಟಿಚಿ ಕಾಣತನನ ಕಂಡತ್.
 tammaṇa chaṭṭit puṭṭi. Kaṇatavana kaṇḍit
younger brother died born. unseen found.

ಆನಂಗುಂಡ್ ಎಂಗ್ ತಮಾಶ್ ಮಾಡಿಯಾಂಡ್ ಸಂತೋಷತಿಕ್ಕು"ಂದ್
 Ānangunḍ eṅga tamaś māḍiyāṇḍ santōṣatikka"ṇḍ
So we fun make be glad" thus

ಎಣ್ಣೆಚಿ.
 eṇṇi.
said.

NOTE.—Where a word ends in a consonant, there is often a slight vowel sound like the short modified *i* in Tamil. This vowel is hardly noticeable in singing or reciting and it has therefore been omitted, e.g., the first three words should strictly be transliterated thus :—Appangii Daṇḍii.

[No. 119 A.K.]

KODAGA—COORG NATIONAL ANTHEM.

ಸ್ವದೇಶ ಪ್ರಿಯಾ ಕೀರ್ತನೆ
SWADESA PRIYA KIRTANE
National anthem

| | | | | |
|------------------|--------------------|---------------|---------------|----------------------|
| ಶ್ರೀ | ಮೂಲ | ಕನ್ನಿಯೆ | ಪೂವಷ್ಟಾತಿ | ಕೊಡುಮಾಲೆ |
| Sri | mūla | kanniyē | pommāle | koḍumāle |
| Glorious | source of creation | maid | golden string | land of Coorg |
| ಪೂವಷ್ಟಾತಿಂದ್ | ನೀ | ಚೂಡಿಯೊಳೊ | ಕಾವೇರಿಯಮ್ಮೆ | ಜೋವಷ್ಟಾತಿ |
| pommālend | nī | chūḍiyōḷo | kāvēriyamme. | Jōmale |
| as golden string | thou | wear | "Kaveriamma" | String of gold beads |
| ಎನ್ನಂಗ್ | ಫೂವಾತಿ | ಎನ್ನಂಗ್ | ಪೂವಷ್ಟಾತಿ | ಕೊಡವುನ ಮಲಿಂದ್ |
| ennāng | pūmāle | ennāng | pommāle | koḍavuna mālend |
| why | wreath of flowers | why | golden string | Coorg as string |
| ನೀ | ಚೂಡಿಯ ತಾಯೆ | ಶ್ರೀ | ಪಾರ್ವತಿ | ಮಾಯೆ |
| In | chūḍiya tāye. | Śrī | Pārvati | māye |
| thou | wear mother. | Glorious | Parvati's | incarnation |
| ನೀ | ಪಾರಾವಂಗ್ | ವೋವಳಾಯೆತ್ | ಭೂಮಿಕ್ | ಬಂದ್" |
| nī | pāruvaṅg | mōvaḷayit | bhūmik | band." |
| thou | to brahmin | as daughter | to earth | came. |
| ಪಾಪ | ತ್ರಿಪಕಿಂದ್ | ನೀ | ಪರಿಂಜಿಯಾ | ಕುಂಡಿಕೆಂಜ |
| pāpa | tṛpakind | nī | parinjiya | kundikelinji |
| sin | to wash out | thou | flowed | from kundike |
| ಕಡಲೋಳ | ಚೂಕ್ಕಿನಯಂಗಲ್ಲಾ | ಒಕ್ಕುವಳ | ನೀರೇ | ಚಿಕ್ಕನಯಂಗ್ |
| kaḍalōla. | Chokkinayangella | okkuvaḷa | nīrē | chikkanayang |
| to sea. | To the haughty | running water | only | suffering |
| ದುಃಖ | ತ್ರಿಪಳ | ಪುಣ್ಯತ್ | ನೀರ್ | ಮಕ್ಕಳಲ್ಲ ತಯೂ |
| dukha | tṛpaḷa | punyaṭ | nīr | Makkajillateya |
| redeeming | | holy | water | Without children |
| ಒಕ್ಕಾಮಿಲ್ಲತಯೂ | ಚಿಕ್ಕಿ | ಚೂತಕ್ | ನಂದ್ | ಮಾಡಿತ್ |
| okkāmillateyū | chikki | chōṭaka | nand | mādit |
| without domestic | happiness | if you | suffer | good |
| ಚಾಕಿ | ಪೊಲತವ್ವಾ. | | | |
| chāki | polatavva. | | | |
| bless | mother. | | | |

TRANSLATION.

Glorious maid! the source of creation! wear thou Kaveriamma the golden land of Coorg as a string round your neck.

Why a lace of gold beads? Why a wreath of flowers? Wear thou, Mother, the golden land of Coorg round your neck.

Thou incarnation of Parvati! Thou Lopamudre, thou camest to the world as daughter to a brahmin.

To wash the sins of the wicked thou coursed from "Kundike" down to the eastern sea.

To the haughty thy water is running water, to the suffering humanity it is the redeeming holy water.

If we suffer without children or without domestic happiness Mother, relieve us of our misery and bless us

[No. 120 A.K.]

BADAGA.

THE PARABLE OF THE PRODIGAL SON.

(BY RANGA.)

Obbaga eraḍu makka iddaru. Avakarōgaé kunnava
To one two sons were. Of these the younger
 appana nōḍi tanna bagaga séba sotta tanaga
the father seeing his share belonging to property for him
 tappadu endu kēta. Atē appa tanna sotta
give thus asked. Accordingly father his property
 avakaga bāgahachi kōṭṭa. Ōsi jinaga hinde kunna
to them divided gave. Some days after, younger
 māti tanna sottellava oṭṭu sētikunḍu dūra dēsaga
son his the whole property totally collecting for country to
 hōgi atuna keṭṭa gelasanoge salavu maḍida. Ama
going that thing bad in ways expenditure made. He
 atē bīnagi salayu maḍidadugante ādesanō-
on that account wastefully expenditure since he did so in the same
 ge ondu keṭṭa anañja uṭṭagi. Dayindra hiduttu kasṭṭa
country one bad famine arose. poverty stricken suffering
 bappaduga ādu. Adondudēsanege, handi mōsiba
seeming to come chanced. For that reason pig to feed
 holāge kēhida, handikōka hākō eraya tindu. Sandōsha
to the field sent, to the pgs give food ate. With glad
 bagi hoṭṭe talluvo endalayu, adunavu koḍuyaduga dāru
feeling belli fill if thought so, even that to give any one
 illadagi biṭru. Tanaga buddi bandamāne, yennappana
without left. To one-self sense when comes, my father's
 gelasagararu kūda hoṭṭe talli micha bīpana. Na
servants even belly satisfying remnant keep. I
 mātra illi ittē hoṭṭe hasidu sāvadēga, adugāgi odanē
only here here belly, hungry why die, therefore at once
 appasāre hogi "na davaraga amagu birōdayāgi
father to going "I to God and to you inimical

papa maḍidadu enda. Amana mati endu hēguvaduge
sinned having: His son to be called
 ōgya alla, enna amana gelasagararōge obbanāgi
deserving not, my fathers of the servants one
 nemiseli endu nenasi appasāre bandu sédu, kaḍa-
appoint thus thinking to father having come reached, having
 du appāra dūra bandamane appana kaḍa ama
started very far having come father saw he
 manasu karadu ōdi bandu amana tappi nalida.
heart melting running come him embracing was glad.
 Aduhinde appana nōdi "appa na me'lulogada ibba
Afterwards father seeing "Father I heaven is
 appaga mundāgiyu ninago mundāgiyu pāpiyāgi bitte.
father before you before sinner have become.
 Ninaga māti emba yogianappaduna biṭṭubite" endhu
your son saying a good fellow discontinued thus
 visana madi da. Ally appanādama gelasagarara kōrasi
sad felt. There father servants called
 āsti uḍuppa hottu bandu ikkivi endu yēhida, kaiga
rich dress carried came put thus said, fingers
 uṅgaravū, kāluga meṭṭu, ikkivi enna. Kobbu kārava
rings legs shoes put said. Fat calf
 koddu kambuva madi sandōshavāgi ibbo enna satta
kill cast made merrily he my dead
 māti osurōda eddu bandubette, kāne enda
son living rose came, lost my
 māti sikkibiṭṭa endēhi indu eilla sandōsha madi
son found saying all merry making
 Iddaru. Aga holanōge idda doḍḍa māti manasārē
were. Then at the field was elder son house near
 bappaniag kadeyu ātavu kiviga kēta, tanna kelasakara-
coming song dance ear heard, his of the
 rōge obbana korasi idalla ēnaga endu kēta.
servants one called all these for what thus asked.
 Aduga kelasagāra, nina annataṁma bandubiṭṭa ama
For which servant, you brother came he
 osurōda tirugi bandadugāgi nina appa kobbu kārava
with life again for coming your father fat calf

koddu habba mādisina enna imaga kōpa āgi
killed feast gave said to him anger became
 Manehōpaduge manasāpili adunda appa bandu kenjida.
To go home not willing for that father came begged
 Aduga mātinādama badilāgi, appāra tina enda na ninna
For that son in reply, many days being I your
 matuga virōda illate idde, na enna sinēkarara
word against (defiance) without was, I my friends
 kūda nalidukonḍu ibbaduga ondu ādu mariu enaga
even to make merry to make many one lamb to me
 koṭṭama alla ninna sottellava kēta kariyanōge tirisida
give not your all property bad ways spent
 māti bandamane ammagagi kobbu karuva onduna
son when having come for him fat calf one
 kotte enna appa mātina noḍi "ni ēku enna sareyē
killed my father son seeing "you always with me
 idde, enna sottella ninage sētubitta endu kaibitta
remain, my all property for you have come thus said lost
 ninna tamma osurōda tirugi sikkida habba māḍuvatu
your brother alive again found feast making
 saritane enna.
 (proper right) said.

TRANSCRIPT IN TAMIL.

ஒப்பக எரி மக்க இத்தரு. அவக்கரோகெ ருன்ன அப்பனம கோடி
 தன்ன பாகக சேப சொத்த தனகெ தப்பது எந்துகேத. அதே அப்பதன்ன
 சொத்த அவகக பாகஹச்சி கொட்ட. ஒகி ஜினகெ ஹிந்தே ருன்ன மாதி
 தன்ன சொத்தெல்லவ ஒட்டு சேதி கொண்டு தூரதேசக ஹோகி அதன
 கெட்ட கெசசதொளகெ செலவு மாடித. அம அதே பீனாகி செலவு
 மாடிசதுஹிந்தே அதேசனோகெ ஒந்து கெட்ட ஹஞ்ச ஊடகிதயிந்திரி
 ஹிதிது கஷ்ட பரபதுக ஆது. ஆதொந்து தேசனோகெ ஒப்பசாரி கெசசக
 சேத அம இமக ஹந்தி மேசிபா எந்துஹோலக கேஹித. ஹந்தி
 கோக ஹாகோ எறயதிந்து சந்தோஷபாகி ஹோட்டெ தன்னுறோ எந்
 தலைய அதனவு கொடுவதுக தாரு இல்லதாகி புட்டரு. தனக புத்தி
 பந்தமஎன என்னப்பன கெசசகாரரு கூட ஒட்டெ தன்னி மிச்ச பீபென
 நாமாத்ர இல்ல இத்தெ ஹோட்டெ ஹகிது சாவதேகா? அதகாகி ஏட
 வெ அப்பசாரெ ஒகி, "நாதேவருகு அமகு பிரோதவாகி, பாபமாடிதது
 னெந்த. அமன மாதி எந்து ஹேருவதுகெ, ஓகிய அல்ல என்ன அமன

கெலசகார ரோகி, ஒப்பநாகி நீயிசலி எந்து நெனசி அப்பசாரெ பந்து
சேத, கெட்டு அப்பாரதூர பந்தமனே அப்பன கண்ட. அம மனசு
கரது ஓடி பந்து அமன தப்பி நலித. அது ஹிந்தே அப்பன நோடி
“அப்ப! நா மேலோகத இப்ப அப்பக முந்தாகியு நினகெ முந்தாகியு
பாபியாகி புட்டே. நினக மாதி எம்ப யோகிய நாப்பதுன புட்டுபிட்டே”
எந்து வெசன மாடித. அல்லி அப்பநுதம கெலசகாரர கொரசி ஜஸ்தி
உடுப்ப ஹொத்து பந்து இக்கிவி எந்து ஏகித. கைக உக்கரவு கரலுகெ
மெட்டு இக்கவி, என்ன, கொப்பு கருவ கொத்து கம்பவ மாடி சந்தோஷ
பாகி இப்பு என்ன சத்தா எந்த மாதி உசரோடெ எத்து பந்துபிட்ட,
கரீண எந்த மாதி சிக்கிபிட்ட எந்தேகியுந்து எல்ல சந்தோஷ மாடியுந்து
இத்தரு—ஆக ஹொலநோகெ இந்த தொட்ட மாத், மனே சாரே யப்பனிக
தெயு ஆடவு கிவிகெ கேத, தன்ன கெலசகாரருகெ ஒப்பன கொரசி
இதெல்ல எனக எந்துகேத. அதுக கெலசகார “நின்ன அண்ணதம்ம
பந்துபிட்ட அம உசரோடே திரிகி பந்ததுகெ நின்ன அப்ப கொப்பு கருவ
கொத்து மப்ப மாடிசின என்ன. இமக கோப ஆகி மனிகெ ஹொபதுக
மனசாபிலே. அதுந்த அப்ப பந்துகெஞ்சித. அதுகெ மாத்தனாவ பதிலாகி”
அப்பாரதின எந்தநா நின்ன மாதுக விடராத இல்லதெகித்தே, நா என்ன
செனேக காரரகோடெ நலிது கொண்டிப்பதுக ஒந்து ஆடுமரியு எனகெ
கொட்டம அல்ல. நின்ன சொத்தெல்லவ டெட்ட காரியகோகெ திரிகித
மாதி பந்தமநே அமகாகி கொப்பு கருவு ஒந்துன கொத்தே “என்ன அப்ப
மாதின நோடி” நீ ஏரு என்ன சரேயி. இந்தே என்ன சொத்தெல்ல நின
கெல்லா சேதுபிட்ட எந்து கைபுட்ட நின்ன அண்ணதம்ம உசரோட
திருகி சிக்கித எந்து ஹப்ப மாடுவது சரிதானே என்ன.

[No. 122 A.K.]

TODA.

THE PARABLE OF THE PRODIGAL SON.

Od (alkh ed) mahk udi. Pin pētvoi mohk
One to man two sons were. After born son
 Tanġn nōt, tank pōlum tottati iđ pintsī krishk
father seeing to him money to give that asked a few
 nalkh pin tan pōlum yelum eṡsi potihī nāđk
days after his money all taking distant to a country
 pei pōlum yelām seluv kisvichi. Immohk pōlum
going money all expenditure made. This boy money
 yelum lks seluv kisipin annad ođ ađđām
all thus expenditure after making in that country a famine
 pođtchi immohk eliyaivichi. Pin ođ alkh kitk kelsk
came this boy became poor. After a to a man under for work
 seđsi ai alkh immokh potdhi Michua it katk
joined that man this boy pig to graze that to field
 pōṡsi podik kođut tōr tinkin it notink
said to go to the pig given food (I) shall take that while think-
 altōr kodupāl ođ ālum āđti tank pitti
ing that food gives even was not to him sense
 potinkh ammohk, "ennġn kith kelch kispōlam
when came that boy " my father under work who make
 ołtkis tit mġti pothsti. An ād ikkashtum
well eating remainder keep. I why this difficulty
 kispēn pin pern thannġn kith pei a'n swamikum
undergo after soon father near going I to God
 ninkum pāpum kisvishpini. Tan mohk id pottk sari
to you sin I have done. His son that to say right
 illati. An tan kelsh poikġn id osani kis
no I His work go that contemplation doing
 řannġn kitk potsi. Pin tannġn kitk potsi. Tannġn
father near came after father near came. Father
 kavvoi ođivoh partri ołđkissi. Pin tannġn notti
with love came running catching Done better. After father seeing

"Aia, melokth oðavoi swamikm nínkm pápakāran
 "Sir, heaven being to God and to you sinner
 aivishpini. Tan mohk id pishotpodikh mariyat
 became. my son that to call respect
 illavishpini" id dukkumāchi Pin tannIn kelskhii
 have lost" that felt sorrow After father work
 kispolām pishott olli kuppasm yetpõtshi. Kuppasum
 those who were doing calling good coat gave. coat
 Ittu kodutsi. Kõik pillai kõlk kervu èdu id etsi.
 wear gave. To hand ring to the leg boots Near that said
 Piyākivoi kor od pishki tinnu eðchi keðaiyvol mohk
 fat calf one killed eat said dead son
 ultoi poðshi konovoi mohk kodspini." Id sõmunelum
 safely came lost son saw (என்றார்) people all the
 tilimāchi. Atvok pārvõt mohk kõtsumu
 felt glad. Then elder son from the field
 pottinik poltshi karstum naritum kærtti. Tan kelkh—
 when came in the house song dance heard. His work—
 kispõn od al pishott igistin id pintchi
 man one person called what is matter (என்றார்) asked
 ank kelskisoni, "nin tannõn potsi nino'n sivũm
 His servant your brother came your brother body
 polch potunk ninnin piakkhivoi kor peishkiti."
 alive having come your father fat calf killed
 Edsi. Immohk pichchoi polik piðoðitk istamillayi
 said. This boy in anger to the house to go unwilling
 āsum tannin tukkamāchi, ān mohk tanninpõn nõtti
 However father grieved this boy father saw
 uppũm nāl On nin kelsk uðām kashtmelum
 many days I your to work anything after the trouble
 kispini. On en tãn kolān titpoðutk õd mari uðām
 did I; mine friends to eat goat young one have
 nt tõrvi Asnum nim polum elum sarikkisuvoi
 you did not give Even though your money all that spent
 immohk potinkh ommohk peikivoi korut pieshkishpi"
 this boy when came that boy fat one calf killed
 edhsi. Tannin mohkpõl notti, "ni eðtyon en kitz
 told. Father seeing the son, you always mine near

oldpi en kitz udaivoi polum nintiyi Kiyadaivichchi
are my near that is money yours that is dead

edvoi mohk sivym polchi potfnk olli tuvar kodotat
that son body alive for coming good food giving

o!t" edshi.
good said.

உட் ஆள்க் ஏட் மொஃ உடி, பின் பேத்வொய் மொஃ தன்னீன் நோட, தன்க் பொளும் தொத்தொதி இட் பின் த்சி. கிரிஷ்க் நான்க் பின் தன் பொளும் எனும் ஏதல் பொதி கி நாடுக் பீய் பொளும் எனும் செலவ் கிஸ்விச்சி. இம்மொஃ பொளும் எனும் இக்ஸ் செலவ் கிஸின்க்பின், அன்றாட் உட் அந்ஜும் பொத்திச்சி. இம்மொஃ ஏளியாய் ஸ்ச்சி பின் உட் ஆள்க் கிட்டிக் கெல்ச்க் சேட்சி. ஐ ஆள்க் இம்மொஃ பொத்தி மீச்வா இட் காட்க் போய்ச்சி. பொடிக்க் கொடுத்த தோர். தின்னீன் இட் கொடின்க் அத்தோர் கொடுத்பாள் உட் ஆளம் ஆட்டி. தன்க் பித்த் பொதின்க் அம்மொஃ "என்னீன் கிட் கெல்ச் கிஸ்போளாம் உல்தகிஸ் திட் மீதி பொச்சி. ஒன் ஏட் இக்கஷ்டம் கிஸ்போன். பின் பெர்ன் தன்னீன் கிட்க் பீய் ஒன் சுவாயிக்ம் நின்க்ம் பாப்ம் கிஸவிஷ்பினி தன் மொஃ இட் பொட்த்க் சரி இல்லதி. ஒன் தன் கெல்ச் போய்கின் இட் ஒசனி கிஸ் தன்னீன் கிட்க் பொத்தி. பின் தன்னீன் கிட்க் பொத்தி. தன்னீன் கவ்வாய் ஒடிவொத் பட்டி ஒன்தகிஸ்ஸி. பின் தன்னீன் ரோடி "ஐயா, மேலலோகத் உடாய்வொய் சுவாயிக்ம் நின்க்ம் பாப்ம்காரன் ஓய்விஷ்பினி. தன் மொஃ இட் பிஷோட்.பொடித்த் மரியாத் இல்லவிஷ்பினி." இட் துக்ம்மாச்சி. பின் தன்னீன் கெல்ச்க் கிஸ்போளான் பிஷோட்த் ஒன்னி குப்பாஸம் யேத்போஇட்சி. குப்பாஸம் இட்டு கொடுத்தி. கொய்க் பினி கோல்க் கெர்வ் ஏடு இட் ஏட்ஸி. பியாகிவொய் கொர் உட் பீஷ்கி தின்னு எட்சி. கேடாய்வொய் மொஃ உள்தாய் பொத்தி. கோணோவொய் மொஃ கொட்ஸ்பினி." இட் ரோணுமேலும் திளிமாச்சி, அத்வொக் பேர்வுட் மொஃ.. கோட்சுணு பொத்தின்க் பொள்சுதி காஸ்தும் சாரிதும் கேட்ஷி. தன் கெல்ஸ் கிஸ்போன் உட் ஆள் பிஷோட்த் இகிஸ்தின் இட் பின் த்சி. அன்க் கெல்ஸ் கிஸ்போன், "திசு தன்னோன் பொத்தி. நின்னோன் சீவம் பொள்ச் பொதுன்க் தின்னீன் பியாகிவொய் கொர் பீய்ஷ்க்தி" எட்ஸி இம்மொஃ பித்சொய் பொனிக் பீய்பொடுத்க் இஷ்டம்ல்லி. ஆஸ்னாம் தன்னீன் துக்குமாச்சி. அன்க் மொஃ தன்னீன் போன் ஸ்காடி, "உப்பும் நான் ஒன் நின் கெல்ஸ்க் உடாம் கஷ்டமேலும் கிஸ்பினி ஒன் என் தன் கோளான் திட்பொடுத்க் ஒட் மரி உடாம் ஶீ தோரலி. ஆஸ்னாம் நிம் பொளும் எனும் சலுங்கிஸ்வொய் இம்மொஃ பொதின்க் அம்மொஃ பியாகிவொய் கொர்வுட் பீய்ஷ் கிஷ்பி" எட்சி. தன்னீன் மொஃ போல்கோடி, "ஶீ எதவுன்ம் என் கிட்ஷ் ஒன்த்பி. என் கிட்ஷ் உடாய்வொய் பொளும் எல்ம் நின் தியீ கியாடாய்விச்சி எட்வொய்மொஃ ஶீவம் பொள்ச் பொதின்க் உன்னி துவர் கொடுத்த் ஒன்தி." எட்சி.

[No. 123 A.K.]

TŌDA.

SONG.

Narshān tuvarti. Nattriyār tuvarti
Mund with a temple is seen the hill with a temple is seen.

'Ishkitti tuvarti 'Ishpo tuvarti Kiarmupūf
mund with a temple is seen big temple is seen the hill with the temple
 tuvarti. Kiar pukish tuvarti. Nal-
is seen. the place of worship on the hill is seen. mund with
 potkar tuvarti Nalponersh
a temple (Ootacamund) is seen the place of worship (Ootacamund)
 tuvarti. Pohomeda ishkomeda.
is seen. may we go for worshipping god wait for worship.

Aratman tuvarti Arokotkum
all the temples of the Todas are seen all the places having temples
 tuvarti.
are seen.

Tannin mōhk pōl nōṭṭi 'ni eḍṭōn en kiṭz oldpi en
Pather son seeing you nine near are my
 kiṭz uḍaivoi pōlum nintiyi kiya da'ivichchi edvoi mohk
near that is money yours that is dead that son
 stvum poḷchi poti'nk olli tuvar kodotat ōḷt' edshi.
body alive for coming good food giving good said.

TRANSCRIPT IN TAMIL CHARACTER.

நார்ஷான் துவர்தி. நாட்டிரியார் துவர்தி. ஈஷ்கித்தி துவர்தி.
 ஈஷ்போ துவர்தி. கியார்முப்பூவ் துவர்தி. கியார்புக்கிஷ் துவர்தி.
 ஈல்போத்தர் துவர்தி. ஈல்போனீர்ஷ் துவர்தி. போஹொமேடர்.
 இஷ்குமேடர். அரத்மன் துவர்தி. அரோகொட்ம் துவர்தி.

TRANSLATION.

A village with a temple is seen. The hill with a temple thereon is seen. The mund with a temple is seen. The big temple is seen. The hill with the temple is seen. The place of worship on the hill is seen. The mund with a temple (Ootacamund) is seen. The place of worship (Ootacamund) is seen. We may go there and wait for worshipping. All the temples of the Todas are seen. All the places having temples are seen.

N.B.—Narshan, Nattriyār, Eeshkithee, Eeshpo, Kiarmupooof, Kiarpookeesh, Nalpothkar, Nalponirsh :—all these are the names of different places or munda.

[No. 124 A.K.]

KŌṬA.

SONG:--STORY OF MATHI

A DIALOGUE BETWEEN A BROTHER AND HIS SISTER.

Brother:—Lalale lalale ēdago
Meaning less song expressions reeds

hōkom māde pīs adaleiko
let us go *girl* *cat* *crossed*

vīdiga ōked mele māde
street *crossing* *after* *girl*

nāi adaleiko māde
dog *crossed* *girl*

karkl ōked mele māde
place *crossing* *after* *girl*

kāwk adaleiko māde
crow *crossed* *girl*

Sister:—Odllade aṇṇe mūdu
Not one *elder brother* *three*

sāvunu aiko aṇṇe
omens *occurred* *elder brother*

tirugulukōme aṇṇe.
turn back *elder brother.*

Brother:—Anumālla māde
Not so *girl*

nīyum tirugulo māde
you *go back* *girl*

ēdage māde
reeds (flute) *girl*

otridu māde
carrying *girl*

vaged Mele māde
return *after* *girl*

pēiluke māde
to house *girl*

vadduḍude māde
after coming *girl*

tattonale mädē
 died girl
 aiyo enga mädē
 alas sister girl
 ik ēnako mädē.
 thus done girl.

TRANSCRIPT IN TAMIL.

லா லா லா—ஏட்டகே
 ஒக்கோம் மாதே பீஸ் அட்டலாய்க்கோ
 வீதீக்கே ஒகேட் மேலே மாதே
 நாய் அடலாய்க்கோ மாதே.
 கார்கால் ஒகேட் மேலே மாதே
 காக் அடலாய்க்கோ மாதே
 ஒட்டலாதே அண்ணே மூடு
 சாவன் ஆய்கோ அண்ணே
 திருகுல கோமோ அண்ணே
 அஹு மேலுமல்ல மாதே
 நீகுயம் திருகுலோ மாதே
 ஏட்டகே மாதே
 ஒத்திடுமாதே வக்கட் மேலே மாதே
 பயிலுக்கே மாதே வத்திட்டுதே மாதே
 தத்தோ கானோ மாதே ஐயோ அங்கா மாதே
 ஈக் எனக்கோ மாதே.

TRANSLATION.

Two persons, brother and sister prepared to go out, when a cat crossed their path, then a dog crossed, and then a crow. Seeing this the sister remarked, "not one, but three bad omens did we come across, let us return." The brother did not agree, saying she might go if she cared. They attended to their work and returned home with the girl carrying reeds. On reaching home she died.

[No. 125 A.K.]

KŌTA.

THE PARABLE OF THE PRODIGAL SON
BY KIPPAS.

| | | | | | | | |
|------------------|--------------------------|----------------------|--------------------|---------------------|-----------------|------------------|----------------|
| Oḍ | āge | yeḍ | geṇḍ | mug | perdage. | Avar | yed |
| <i>One</i> | <i>to man</i> | <i>two</i> | <i>male</i> | <i>sons</i> | <i>born.</i> | <i>They</i> | <i>two</i> |
| ale | kunnāle | taniyan | nōsite | tanade | pālatu | | |
| <i>among men</i> | <i>younger</i> | <i>to his father</i> | <i>said</i> | <i>his</i> | <i>share</i> | | |
| koḷvadu | vadak | tanake | tadar | veinde. | Anume | | |
| <i>due</i> | <i>property</i> | <i>to him</i> | <i>give</i> | <i>asked.</i> | <i>Likewise</i> | | |
| eyana | tanadu | vadukina, | avar | yeḍ | alge | pachit | |
| <i>father</i> | <i>his</i> | <i>property</i> | <i>those</i> | <i>two</i> | <i>men</i> | <i>divided</i> | |
| kotta | Chētak | naḷk | pibale | kuṇāle | tanadu | vaduku | |
| <i>gave</i> | <i>some</i> | <i>days</i> | <i>afterwards</i> | <i>younger</i> | <i>his</i> | <i>property</i> | |
| elmē | sēttiutte | dūra | ūrku | hoite | adimē | | |
| <i>all</i> | <i>gathered together</i> | <i>distant</i> | <i>place</i> | <i>went</i> | <i>which</i> | | |
| āgada | kek | gasittū | eisittā | avane | inume | anāmīdal | |
| <i>forbidden</i> | <i>things</i> | <i>did</i> | <i>squandered</i> | <i>he</i> | <i>thus</i> | <i>in vain</i> | |
| samippadu | piblare. | Ayurke | oṭṭa | doḍḍa | pajam | | |
| <i>spent</i> | <i>afterwards.</i> | <i>To that place</i> | <i>Tone</i> | <i>big</i> | <i>famine</i> | | |
| Nattidago | evankmōr | dayindirām | padalik | āyittade. | | | |
| <i>visited</i> | <i>to him</i> | <i>poverty</i> | <i>to trouble</i> | <i>happeneā.</i> | | | |
| Alakke | ā yūrle | oḍaldila | kekkik | sēdgo. | Avre | | |
| <i>Therefore</i> | <i>in that place</i> | <i>one man under</i> | <i>for work</i> | <i>joined.</i> | <i>He</i> | | |
| ivane | panji | mesit | va | iṭṭude | kadga | kepiṭṭa. | Pajik |
| <i>him</i> | <i>pig</i> | <i>graze</i> | <i>to</i> | <i>sent</i> | <i>fields</i> | <i>sent</i> | <i>to pigs</i> |
| koḍubadu | tīne | tiṭṭude | oḷēm | pet | kaisikkom | ed | |
| <i>given</i> | <i>food</i> | <i>eat</i> | <i>joyously</i> | <i>belly</i> | <i>pass on</i> | <i>even</i> | |
| mēlo | edinke | kodakbadga | illade | osike. | Tanak | buddi | |
| <i>if said</i> | <i>these</i> | <i>gives</i> | <i>scarce</i> | <i>went.</i> | <i>To him</i> | <i>senses</i> | |
| vadp | potlega | avvune | enaiyan | kujaḷōde | pet | kaisitie | |
| <i>came</i> | <i>when</i> | <i>he</i> | <i>my father's</i> | <i>coolies even</i> | <i>belly</i> | <i>pass on</i> | |
| sadu | vāit | ekom | edmale. | Anēke | iyē | pētige | iṭṭe |
| <i>strong</i> | <i>are</i> | <i>are</i> | <i>when so.</i> | <i>I alone</i> | <i>here</i> | <i>for belly</i> | <i>suffer</i> |
| thavakbadu | enakke. | Anume | tarne | tanaint | ke | | |
| <i>and die</i> | <i>why.</i> | <i>Therefore</i> | <i>at once</i> | <i>his father</i> | <i>to</i> | | |
| kaḍḍur | hoit | ane | devarkme | enainkume | virod | gazhiṭṭe | |
| <i>journey</i> | <i>went</i> | <i>I</i> | <i>to God</i> | <i>to my father</i> | <i>against</i> | <i>died.</i> | |

| | | | | | |
|-----------------------|------------------------|----------------------|---------------------|----------------------|---------------------|
| Pāpam | gazhipodale | avan | mēyin | edḍurepad | like |
| <i>Sin</i> | <i>did (committed)</i> | <i>his</i> | <i>son</i> | <i>to say</i> | <i>so</i> |
| marjadi | uḷvon | anume | aḷḷaipe. | Enne | avardu |
| <i>status</i> | <i>possess</i> | <i>no</i> | <i>has become.</i> | <i>Me</i> | <i>his</i> |
| kekarnode | oḍḍal | settḱonge | unisite | tanaintuk | vattit |
| <i>as servant</i> | <i>one</i> | <i>entertain</i> | <i>thinking</i> | <i>to his father</i> | <i>came</i> |
| bediṭṭa. | Kadadure | valdūram | vad | piblare | tan |
| <i>reached</i> | <i>after starting</i> | <i>long distance</i> | <i>came</i> | <i>subsequent</i> | <i>his</i> |
| aine | kaḍḍa. | Avrē | manas | erigite | ōsir |
| <i>father</i> | <i>saw.</i> | <i>He</i> | <i>heart</i> | <i>melted</i> | <i>ran</i> |
| manicha. | Adan | piblare | tanaiyan | nosiṭṭe | eiya |
| <i>felt joy.</i> | <i>That</i> | <i>after</i> | <i>his father</i> | <i>seeing father</i> | <i>I</i> |
| lōgatul | vade | einuk | mindlare | tanak | mindlare |
| <i>world</i> | <i>existing</i> | <i>to father</i> | <i>before</i> | <i>your</i> | <i>presence</i> |
| papagaranaipe. | Nimēin | itture | arlike | marjadi | |
| <i>sinner became.</i> | <i>Your son</i> | <i>to say</i> | <i>to be called</i> | <i>status</i> | |
| illaipe | itture | visangiksa. | Aṅ | mele | avanaine |
| <i>has, lost.</i> | <i>saying</i> | <i>felt sorry.</i> | <i>Then</i> | <i>his father</i> | <i>servant</i> |
| hattuḍe | pāsane | uḷvadu | virad | eṭṭitva | duṭṭe |
| <i>called</i> | <i>superior</i> | <i>existing</i> | <i>dress</i> | <i>bring</i> | <i>come said</i> |
| pevu | gasitāre | kaik | modarme | kalk | metme |
| <i>dress</i> | <i>said</i> | <i>to hand</i> | <i>ring</i> | <i>to legs</i> | <i>slippers</i> |
| eddir | bayiddare | porāle | kurl | chachiṭe | pabbam |
| | <i>said</i> | <i>fat</i> | <i>calf</i> | <i>killed</i> | <i>festival</i> |
| gazhiṭe | oḷḷi | piriavaṭ | ekom | eḍare | tadikkitpadu |
| <i>did</i> | <i>good joy</i> | <i>became</i> | <i>said</i> | <i>dead</i> | <i>said to be</i> |
| usurōde | vaddita. | Kettibadu | maina | sikiko | ittuḍe |
| <i>with life</i> | <i>came.</i> | <i>Lost</i> | <i>son</i> | <i>found</i> | <i>out</i> |
| pāsānit | eddar | ajāmile | gadēlibbadu | ḍoḍ | mein |
| <i>rejoy</i> | <i>were</i> | <i>when</i> | <i>was in field</i> | <i>elder</i> | <i>son</i> |
| paisārike | vadup | podale | | kōlit | vadume |
| <i>near home</i> | <i>came</i> | <i>when</i> | | | <i>sing</i> |
| atusvadume | kēvic | kēṭte | anadu | kekkarane | od |
| <i>praying</i> | <i>car</i> | <i>fell</i> | <i>his</i> | <i>servant</i> | <i>one</i> |
| atute | edilme | yēnka | eddit | venda. | Alke |
| <i>culled</i> | <i>all these</i> | <i>why</i> | <i>for</i> | <i>asked.</i> | <i>To which</i> |
| | | | | | <i>servant your</i> |

| | | | | | | |
|--------------------------|------------------------|------------------------|------------------------------|----------------------------|-------------------------------|--------------------|
| nigral brother | vaduk edra has come | avane he | usurōde with life | tirigit again | vaduk come | |
| ēditai for having | nin your | aine father | padar fat | kurl calf | chachiē killed | pabbam festival |
| gēso doing | edda. said. | Avanku To him | kopam anger | vadute came | peik house | ōgalik to go |
| mans mind | illaiko. was not. | Ajke Therefore | avan his | aine father | vadute came | avane him |
| hāda called. | Alk To him | avan his | meyyine son | marpatte in reply | enda for long | nāl days |
| iddire remained | anai I | nimad your | madige order | mirade not transgressed | ithanalla was | anē I |
| en my | nund friends | udde with | pasaneidiḍa to enjoy | iddanike be | oḍ one | aḍ sheep |
| mēriyam young | enage even | tard to me | eddike not given | ninnad your | vaduk property | elme all |
| āgada improper | kek ways | gagite did | samadibadu spoil (wasted) | mayine to son | vaḍippodale when come | |
| avanike to him | paḍḍa fat | kurl calf | chachibi killed | edda. said. | Than His | ainin father |
| maini son | nosite seeing | nī you | ālkumare always | ennodulvi with me live | endu my | vaduk property |
| elme all | ninade. yours. | Tatik Dead | edrē having | uniche thought | kaytibadu lost (as having) | |
| nigarale your brother | usurōdu with life | sikibaite found out | pabbam festival | gasipadu doing | oḷḷidu. is right. | |

TRANSCRIPT IN TAMIL CHARACTER.

ஓட்டாள்கெ எயிட்கண்டமொக் பிர்தாரெ, அவரெயிட்டாளன்னெ குண
னெ தன்னையன் கோஸிட்டெ தனதெபாலத்துக் கொள்வது வதுக்கு தனக்கெ
தாடற்வெயிந்தா. அதுமே ஐ நேதனேத்வதுக்கினெ அவரெயிட்டாள்கெ
பத்தர்சிட் கொட்டா செடெக் காள்க் பிப்பரலெ குணனெ தனத்வதுக்கெல்மே
சேத்தியுட்டெ தூர. மூர்க் ஓயிட்டெ அதின்னெ ஆகாத் கெக்கெஸிட்டெ
அயிஸிடா. அவுனெ இணமே அணமிதல் சபீப்பது பிப்பலாரெ ஆயூர்க்கெ
ஓட்ட தொட்டபஜ்ஜம் வத்திடதே இவண்க்மேர் தயிந்திரம் படலிக் ஆயிட்
டதே. ஆலக்கெ ஆயூரிலெ ஓட்டாளத்திலெ கெக்கிச்சேதா, அவுரெ
இவண்ணெ பஜ்ஜி மேசசித்வா இட்டிலெ கத்தக் கெயிட்டா, பஜ்ஜிக்கொடு

பது தீனெ திட்டிடெ ஒளேம் பெட்கைசிக்கோம் எட்மேலோ இந்நெகெ
கொடக்போன் இலாதெ ஒஸிக்கொ, தன்க்புத்திவத்ப்போதலெ அவுனெ
எணயன் கூரோனோடெ பெட்கைசிட்டெசது வாயிட் இகோம் எட்மேலெ
ஆனெகெசுயெ பெட்டிகியிடெ தவக்பது எனக்கெ, அனுமே தந்நெ தணைந்
கெ கட்டதும்ஒயிட் ஆனெ தேவர்க்குமெ லணையனுக்குமெ விரோகம் கெஸிட்
டெ பரப்பம் கெலிப்போதலெ அவன் மேயின் எட்டுரெ பட்டலிக்கெ மாரூரி
உன்லேன்னுமே அல்லாயிபெ என்னெ அவர்து கொக்காரனோடெ ஒட்டர்ன்
இட்டுடெ சேத்தோன்கெ இட்டுடெ உன்சிடெ தணைந்ந்துக்வத்திட் சேதிடா,
கடதரெ வல்தாரம் வத்த பிப்பலாரெ தண்ணைன்னெ கட்டா, அவுரெமனல்
எரிசிடெஒசிற் வத்துடெ தொடதுடெ மணிச்சா, அதன் பிப்பலாரெ தணைந்
கோஸிட்டெ ஐயா ஆனெ மேலோகத்தினுள்வதெ அய்னுக் மிந்தலாரெ தமக்
மிந்தலாரெ பரபகாரூயிபெ நிமேயின் இட்டுரெ ஆர்லிக்கெ மாரூரி இல்லா
யிபெ இட்டுரெ விசன் கெஸ்ஸா, ஆன்மேலெ அவனெனெ கெக்காரன் லூாத்
துடெ பாசனெ உள்வது வெரூடெ எத்திட் வாத்திட்டெ அவன்கெ பேவ்
கெஸிட்டாரொகைக் மோதாமே கலக் மெட்டுமெ இடு எட்டிர் பயிதாரெ
பூதார்குறல்சச்சிட்டெ பப்பம் கெஸிடெ ஒன்னிபிரியா வாயிட் இக்கோம்மட்
டாரெ தத்திக்கிப்பது மெயினெ உஸ்ரோடெவத்திடா கெட்டபதுமெயினெ
சிக்கிக்கொ எட்டுடெ எஸ்மேர்பாசானி ஆயிட்டெ இத்தாரெ ஆரூரியிலெ கத்
விப்பது தொட்டெ யினெபயிசார்க்வத்திப்போதலெ கொள்ளேயிர்தவதுமே
ஆட்டாஸ்வதுமே கெவிக் கேட்தெ, தனுதெ கெக்காரன்னெ ஒடரன்னெ ஆது
டெ இதல்மே என்கெ எட்டுடு வெயிந்தா, அல்க்கெ கெக்காரன்னெ சிக்கி
ரூள் வத்துக் எட்டிரெ அவுனெ உசரோடெ ஓளாம் திரிகுயுட்வத்துக் எட்
டிடெ நின்னையனெ பாதார்குறல் சச்சிட்டெ பப்பம் கெகலோ எட்டா
இவன்க்மேர் கோபம்வத்திடெ பயிக் ஒகலிக்மனஸ் இல்லாயிகொ அல்கெ,
அவனெனெ வத்திடெ அவன்னெஹாதா, அலக் அவன் மெயினெ மற்பட்டெ
எனதல் நாளத்திரெ ஆனெ நிமித்தமாகெ மீராதெ பாடுபட்டென் ஆனெ
எனது கோட்டா னோடெ பாசன்யாயிடெ இத்தேனிக்கெ ஒட் ஆடு மேரி
யோமே என்கெ நாராநித்திகெ அல்கெநிமித் வதுக் கெல்மெ ஆகாதகெக்
கெஸிட்டெ சயிப்பது மெயினெ வத்திப்போதலெ அவன்கெ பாதார் குறல்
சச்சிபி எட்டா, தணெனெ மெயின்னெ தொஸிட்டெ நீ ஏல்க் மேரே என்னோ
டெ உள்வி எனத்துள்வதெ வதுக்கெமே நின்னிதெ தத்திக் கெட்டுரெ உன்செ
கெட்டபது சிக்கிராலோ உசரோட் சிக்கிபன்க் ஆயிடெ பப்பம் கெலிப்பது
ஒளதெ எட்டா.

[No. 126 A.K.]

KASAVA

THE PARABLE OF THE PRODIGAL SON.

Ōr appanku renḍu makka. Sinnamaga appanē bāga
A to father two sons. Younger son his father share
 kēṭṭa. Oṣi dina ird'hiṭṭu vaduk erdu ōr. dēsattuk
asked. Some days elapsed(he) fortune taking one to country(he)
 pōyṭṭa. Vadukē avan eḍtpōy hāl māḍivutṭa. A
went. The fortune he took squandered (did). That
 vūrlē ōr pañjā vandutṭadu. Pañjā vandu ōr
in town a famine came. Famine no coming one
 gaudanki vaduku kēykkā pōnān. Pandi mēykkatku
of a wealthy man work to ask went. Pig to rear (graze)
 vutṭa. Pandi koḍukka tavuḍāru tiṅkaṇa entarayu,
entertained Pig given bran at least can eat even granting
 adu sikkadē, pōtu. Tanku budd'hi vandappo namad
it scarce went To him senses when came our
 appan tōṭṭat irkka aḷkku sikra puṭṭu naṁakku
father garden engaged servants get food to me
 sikṭu. Nenatu appan tāṅkē pōnān. Vazhilu pōgappō
will get. Thinking father place went. On the way when going
 'namad appanku togātku nānu dirāpati seyduṭṭe.
"our to father to God I ingratitude have done.
 Avānu nanagē appa andu pōvadakkē musaḍu
He to me father saying to go face
 illa. Avānu voṭṭali irka jitaḱārā māḱē nānē ōr
no (I have none). He (him) under is paid servants like myself one
 jitaḱāranen. Nenatu appan tāḱē pōyitā. Attāldu dr
paid servant. Thinking father's place went. Some distance
 pāgattē appana kaṇḍuṭa. Appā magana tabbi koṇḍā
on going father saw. Father (his) son embraced.
 Magan sollurān "togātkum nināḱum pāpi āgiṭēn.
Son says to God and to you sinner have become.
 Nin maga engartuy enku oggē illa." Dukḱ'hā māḍidā.
your son to sa to me status have none." Sorrow felt.
 Appā tan voṭṭili irppa aḷku solli maiku baṭṭē kālku
Father his house was to servant said to body cloth to leg

kerā kaiju mōtira ikki kotuva māḍu kondu
sandals to hands (fingers) rings placed fat cow killed.
 habbā māḍitā. Satpōna maga sikkiddakkāgi kaṇāda
festival did. Dead son regained lost
 maga sikkiddakkāgi santōsha māḍna.
son regained joy did.

Appō biliya maga gaddē erda voṭṭikē vartirdā
When elder son field from home was coming
 vaṛagappā aṭṭamu saddamu katil vundadu. Nana oṭṭē
when coming play and noise in ear fell. His house
 aḷki id enna endu kēkkappō oṭṭē aḷ sonnāru
servant this what when asking house servant said.

"Nin tambi vanduṭṭa. Niyat appa māḍē art habbā
"Your brother has come your father cow killed feast
 mādukāru. Appō maga sinat konḍā. Voṭṭēki pōgamāṭṭa.
is doing. When son angry got. Home would not go

Appā pōyi voṭṭēki vā enda. Niyat tav nān iddu,
Father went home come said. You with I stopped
 Ni sonna vaduku ellā oppasi, irdavanku sangadākāru
you said work all carried-out, who stops my companions

santōsha paḍuva oṛ aḷ mari kekkāṭē tardē
joy (happiness) to feel one sheep young even without

pōyi allā? Ninna vadukina nāṣa māḍiṭṭu vandavanku
giving is it not? Your fortune spoil having made who has come

oṛ sukada kandu iṭṭē. Kaḍakka vaduku ellavu
one healthy calf killed. Existing fortune all

niyatē. Satpāna tammā usurōḷē vandadugāgi habbā
yours. Dead brother with life having come for feast

māḍōdu nija.
doing necessary.

TRANSCRIPT IN TAMIL.

ஓர் அப்பன்கு ரெண்டுமக்க. சின்னமக அப்பனே பரகா கேட்டா. ஓசு
 தின இரத்திட்டு வதுக் எர்து ஓர் தேசத்துக் போய்டா வதுகே அவன்
 எட்போய் ஹால் மாடி வுட்டா. ஆ தூரலே ஓர் பஞ்சா வந்துட்டது.
 பஞ்சா வந்து ஓர் கவுடன்கீ வதுகு கேய்க்க போனான். பந்தி மேய்க்கக்கு

வுட்டா. பந்தி கொடுக்க தவுடாரு திக்கண எந்தரபு அது சிக்கதே போத். தன்கு புத்தி வந்தப்பேர மமத் அப்பன் தோட்டத் இர்க்க ஆர்கு சிக்ர புட்டு மமக்கு சிக்த நெனது அப்பன் தாவ்கே போனான். வழிது போகப்போ “மமத் அப்பன்கு தொகாற்கு காணு திராபதி செய்துட்டே” அவனு கனகே அப்பா அந்த போவதக்கே முசுடி இல்லா. அவன் வொட்டலி இர்க ஜீதகாரா மேகே நுனே ஓர் ஜீதகாரனென் நெனது அப்பன் தாகே போய்டா. அத் தால் தாரா போகட்டே அப்பன் கண்டுட. அப்பா மஃன் தபிப் கொண்டா மகன் சொல்லுரான் “தொகாற்கும் நினகும் பாபி ஆகிடேன். நின்மக எங்கர்து என்கு ஒக்கே இல்லா” துக்கா மாடிதா. அப்பா தன் வொட்டலி இர்ப்ப ஆன்கு சொல்லி மைகு பட்டே கால்கு கொரா கெய்கு மோதிர இக்கி கொதய மாடி கொந்த ஹப்பா மாடிதா. சத்போன மக சிக்கித்தக்காகி காணுத மக சிக்கித்தக்காகி சந்தோஷ மாட்டா.

அப்போ பிலிய மக கத்தே எர்த்த வொட்டிகே வர்த்திர்த்தா. வர்கப்போ ஆட்டமு சத்தமு காநில் வந்தது. தன ஒட்டே ஆன்கி இத் என்ன எந்து கேக்கப்போ ஒட்டே ஆன் சொன்னாரு “நின் தம்பி வந்துட்டா. நியத் அப்பா மாடே அர்த் ஹப்பா மாடுகாரு. அப்போ மக சினத் கொண்டா வொட்டேகி போகமாட்டா. அப்பா போய் வொட்டேகி வா எந்தா. நியத் தாவ் காள் இத்து நீ சொன்ன வதுகு எல்லா ஒப்பசி இர்த் தவன்கு சங்கட கார்கு சந்தோஷ படுவ ஓர் ஆட் மரி கெக்கட்டே தர்தே போய் அல்லா? சின்ன வதுகின காசர் மாடிட்டு வந்த வன்கு ஓர் சுகத கந்து இட்டே. கடக்க வதுகு எல்லவு சியதே. சத்போன தம்மா உசரேடு வந்தது காசி ஹப்பா மாடோது சிஜ.

[No. 127 A.K.]

KASAVA

SONG BY BOMMAH.

1. Haṭṭili hasagikki koṭṭagili musagikki
At home drawings (with white powder) made in the room dressed
 Rāgia kalla kiviḡikki. Heṇṇinaravvē rājabitige
Ragi (grinding) stone ear put. bride's mother to public street
 yeḷatu hāki.

dragged.

2. Chapprata haṭṭili chippaḍake biddadē appukālūḍi
(In) Pandal house nut is strewn with bended knees
 ayavale. Appu kālūḍiya heṇṇinaravvē kappē mari
is picking. Bended knee with Bride's mother frog young
 endu tuḷudāra.

as was trodden.

3. Kajjāya suttu kijjurikē sikk'hāki uddadi tintu
Bun prepared to the roof inserted gladly eat
 eli Sunḍa heṇṇinaravvē kijjurge bāya biḍuttavale.
rat Bride's mother to the roof mouth opens.

4. Aḍḍarumāla oḍḍagi suttikonḍu oḍḍar bidili tiru-
Crosswise turban big tying odda (mason) street is
 guva bāvainōrgē heṇṇu koḍutāne embōvru motalilla.
roaming. to bridegroom's father bride shall give who say no one.

5. Haḷḷa niriṇ aḍuge guṇḍi niriṇa tāna tippē
Stream in water cooking pool in water bathing dunghill
 niriṇa japātāna bāvaināvāra kepre mēl hoḍadu
in water prayer bridegroom's father's check on slap
 yeḷataṇṇi.

and drag him.

6. Sōbaṇake mundē tā bandā toka tōṇi bāgal
Marriage before she came. Huge figure door
 hiḍiyadu. Mane hiḍiyadu heṇṇinaravvē bāgala
would not hold. House would not hold bride's mother door

timudu yeḷataṇṇi.
after pulling down drag (her).

7. Iruḷḷi huvāda iruḷḷi palanāda. Iruḷḷi yeraḍu
Onion flowered onion yielded fruit. Onion two
 kāyāda. Jakkalḷi ūra niṟu kaṇṇir yelathanṇi
(yielded) fruits Jakkalli village watering eye (she) drag
 hasaimēkai.
to the platform.

8. Belluḷḷi huvāda belluḷḷi palanāda belluḷḷi yeraḍu
Onion flowered onion yielded fruit onion two
 kāyāda elasatti ūra beḷu kaṇṇunir yelathanṇi
(yielded) fruits elasatti village white watering eye (tears) drag
 hasaimēkai.
to the platform.

TRANSCRIPT IN TAMIL.

பொம்மன் தகப்பன் பெயர் முண்டி, பொம்மன் மகன்.

1. ஹட்டியில் அசுக்கி கொடையில் முசிக்கி ருக்கெக்கிக்கி
 எண்ணவர் அவ்வே ராஜிகபீதநீமொதாக்கி.

2. சப்பரட்டியில் சிப்படக்கைபித்ததே அப்புக்காலகி ஆயவளே ஆய
 எண்ணவர் அவ்வவே கப்பைமரிஎந்து துளுதாரே.

3. கஜாய சுட்டு கிஜ்ஜிருகே சிக்காகி உத்தாடி நின்ற எவிசண்ட எண்ணவர்
 அவ்வர் கிஜ்ஜிர்கே பாய்பிடித்தவளே.

4. அட்டுமால் ஒட்டாயி சுத்தருண்டு ஒட்டர் பீதியில் தெரிகபாயவ்வ
 நவகே எண்ணு கொடுத்திணிப எம்மவரு முதாலிவ்வர்.

5. அள்ளீருநிகே குண்டிநீருனதான திப்பீருன கப்தான பாய்யவள
 அவருகே கப்பரைமேலே நடனா ஏழதன்னி.

6. சோபாகைமுந்தே தரபந்ததொக தோணிபாக விடியுமனை இடியலு
 பரகாலகிமது எனத்தன்னி.

7. ஈருள்ளிஆத ஈருள்ளிபலகாத ஈருள்ளி இரகொய்ஆதா ஜக்கன்னிஊர
 நீருகண்ணு கண்ணீர் எனத்தன்னி அசைமேகை.

8. பெள்ளுள்ளி ஊ ஆதபெள்ளுள்ளி பலகாத பெள்ளுள்ளி இரகொய்
 ஆதா எசாட்டிஊர பெருகண்ணுநீர் ஒருதண்ணி ஆசைமேகை.

TRANSLATION.

This is a song by which both parties to a marriage cut jokes at each other.

The house is decorated, the parties are dressed. The bride's mother is brought to the public street with the grinding stone as an ornament in her ears,

Betelnut is strewn in the pandal and the bride's mother is picking them with bended knees. The bride's mother who was picking with bended knees was trodden over.

Bun (edibles) were prepared and hidden in the roof, rats eat it and the bridegroom's mother is looking for it with open mouth to the roof.

The bride's father is roaming about the odda street in search of brides with a big turban on his head. There is none to offer bride.

The bridegroom's father prepared his meal in the water of the stream, bathed in water of a pond and offers his prayers in the water on a dung hill, drag the bridegroom's father who is offering prayers in dung hill water after slapping on his cheeks.

The bride's mother came before the marriage. She was a huge figure. The door would not hold her and the house would not hold her. Drag the bride's mother after removing the door.

The onions blossom, the onions yield and so the two eyes of the bride's mother are ripe and watering. Drag the bride's mother with watering eyes to the pandal.

[No. 128 A.K.]

IRULA (THE NILGIRIS)

THE PARABLE OF THE PRODIGAL SON.

Oru ammake renḍu siruva irukkina. Chinnamma
One father (to) two sons were. younger one
 ammanai pattu nanay bagattay pangi tandi-biḍu,
father seeing, my share divide give
 ena kattay. Amma pangittirgay. Vondu Nāligay
so said. Father divided gave. one day
 piragay yeḍuttukonḍu dūra dēsa poiḍiṭṭa. Dūra dēsa
after taking (it) far off place gone. Far off place
 poi virḍa silavoo-sayidu-bitta. Silavoo-sayidapiragay
going extravagantly spent away. wasting after
 oru bilia panja bandu-biṭṭadu. Avaney daridira
one big famine came. He poverty
 piduttu-viṭṭirukkina. Ah dēsattiley vortanuku aḷay, irukkina.
stricken with. That place in one to servant became.
 Alayi irukkatti ava panni mēga gaddayiku
Servant becoming he pig to graze field to
 poyirukkina. Panni maichakku irukkatti vayir kadittu
sent. Pig grazing while stomach hunger
 irukkina yi pannigu tanda pittu nanakku tanda, na
suffered. this pig (to) given food me to if given, I
 tinnu irukkay. Adu tar gadukku alillay. Tanakku
would eat (and) live. That to give nobody. To him
 butti varagatti ava tana ammakūda irukka cooly-aḷḷ
advice when come he his father with remaining coolies
 kūda vayiru valattatti bala irukkaṭṭi na māttira yi
even stomach living strong becoming I myself this
 iḍa yi mādiri vayiru kaḍikkina nā sāgay. Anagi
place this manner stomach suffering I dying. But
 ippodey ammake na pogay. Ammanukku sāmikku virdaga
now to father I would go. To father to god enmity
 sayidirukkay. Nā ammanukku nā magā enru sollu-gakku
made I to father I (am) (his) son so to say

| | | | | |
|---------------------------------------|-------------------------------------|--------------------------------------|--|--|
| nāchiga <i>shame</i> | varu gudu. <i>coming.</i> | Ammakooda <i>Father with</i> | cooly-all <i>coolies</i> | ganaka <i>along</i> |
| nānumirukkatti, <i>if remained</i> | ninaittu-pakka <i>thought-so</i> | ammāniḍa <i>to father</i> | vandu <i>came</i> | sērugakku <i>to join</i> |
| amma <i>father</i> | vegu dūra <i>very far</i> | padi <i>half</i> | vayikku <i>way</i> | vandirukka. Ammanai <i>coming father</i> |
| kanḍay. <i>saw</i> | Manāchu <i>Heart</i> | murintu <i>pitted</i> | vodi vandu <i>ran came</i> | nanai kanḍu tappi <i>me seeing embraced</i> |
| muttu <i>kissed</i> | sandōsha māḍi <i>glad became</i> | kūtikonḍu <i>taking along</i> | pōyina. <i>went.</i> | Aduku-piragay <i>Afterwards</i> |
| amma <i>father</i> | pāttu, <i>looking</i> | aiyyoh! <i>Alas</i> | Nanuku <i>I</i> | māla sāmiku nana <i>above God my</i> |
| ammage <i>father</i> | mundi <i>preserve</i> | virdaga <i>enmity</i> | māḍi-vittirukkay. <i>made.</i> | Tana maga <i>Your son</i> |
| enru <i>so</i> | sollugakku <i>to say</i> | seriyalla <i>right not</i> | enru <i>so</i> | viśanittirukkina. <i>regretted.</i> |
| amma <i>father</i> | kūli aḷai <i>coolies</i> | tanduvandu <i>brought</i> | bilīa <i>big</i> | seelai tanduvandu <i>cloth brought</i> |
| udutiyagakku. <i>to wear</i> | solga. <i>said.</i> | Kaikku <i>In hand</i> | mōdira <i>ring</i> | kālugu seruppu <i>on leg slippers</i> |
| ekkiya <i>to put</i> | solga. <i>said.</i> | Kommaī <i>Fat</i> | kannu <i>calf</i> | aruttu virundu māḍi <i>killed feast made</i> |
| sandōsha <i>glad</i> | Mādina. <i>became.</i> | Settu-pōna <i>Dead and gone</i> | maga <i>son</i> | kaiku vandu- <i>in hand</i> |
| sikkirukkina <i>caught</i> | Voondu-pōna <i>fallen</i> | maga <i>son</i> | kaiku <i>to hand</i> | sikkiviṭṭa enru a <i>caught so all</i> |
| ella <i>men</i> | sandōsha <i>glad</i> | māḍirukkina. <i>became.</i> | Appoh <i>Then</i> | gaddailirunda bilīa <i>field in was elder</i> |
| maga <i>son</i> | kureku <i>to house</i> | varugātti. <i>while coming.</i> | Pāttu paḍugadu, <i>Songs singing,</i> | kūttu aḍugadu <i>dance playing</i> |
| kaḍilay <i>in the ear</i> | keṭṭirukkina. <i>heard.</i> | Tana aḷay <i>His men</i> | idu yenna. <i>this what</i> | kūttadugaru <i>dancing</i> |
| enru <i>so</i> | solga. <i>asked.</i> | Adu vēlaikāra <i>That servant</i> | nina tambi <i>your brother</i> | vanduvitti rukkatti <i>having come backi</i> |
| Ni <i>your brother</i> | tambi <i>alive</i> | usirōḍu <i>having come</i> | vandirukkatti <i>your father</i> | ne amma oru komma <i>one fat</i> |
| kannu <i>calf</i> | aruttu <i>killed</i> | oru <i>a</i> | virundu <i>feast</i> | madakki enru solga. <i>making so said.</i> |
| | | | | Avanuku <i>He</i> |

kōba vandu kūreku varagillay. Adukkū piragay amma
anger got to house did not come. That after father
 vandu avanai kenjina. Adukkū bili yamma veru paichu
came him begged. To which Elder son in other words
 solray. Na ninaku virdaga illamey nina paychilay
remonstrated. I to you enmity without in your words
 irundirukka. Na sinaigidagaru yellakku sandōshamayirukka
remained. To my friends all to be glad
 oru aṭṭukuṭṭi kūda ninu taragillay. Nina sottella
one kid even you did not give Your all properties
 virday kondupoi silavu maḍinanukku irunda
extravagantly taking spent for having (spent) remaining
 kommai kannai konnu-vittirukkay enru solga. Amma
fat calf killed so said. Father
 bilia Maganai pattu nina yeppōdu nannuḍai irukkay.
elder to son looking you always me with remained
 Nane sottella nimakkuda kiḍakkudu. settupōna
my properties all yours lying. Dead and gone
 gindu ninita un tambi voondu pōna un tambi usirōdu
so thought your brother fallen gone your brother alive
 vandagayi virundu maḍataku niyāyata enru solga.
having come feast making just so said.

TRANSCRIPT IN TAMIL.

ஒரு அம்மகிரண்டுசிருய இருக்கினு. சின்னம்ம அம்மனை பாத்து கன
 பாகத்தே பங்கி தந்திபினை கெட்டே. அம்மா பங்கி கொடித்திற்கே
 ஒன்னி நாளுக்கு பிரகே எடுத்துக்கொண்டு தாரதேச போய்விட்டா. தாரதேச
 போய் விரத சிலவு செய்துவிட்டா. சிலவு செய்த பிரகே ஒரு பிஸ்ய பஞ்ச
 பந்துபிட்டது. அவனே தரிதிர பிடித்துவிட்டிருக்கின. ஆ தேசத்திலே ஓர்
 தனக்கு ஆளாயிருக்கினு. ஆளாய் இருக்காட்டி அவ பன்னி மேக கத்தைக்கு
 போயிருக்கினு. பன்னி மேய்ச்சாக்கு இருக்காட்டி வயிரு கடித்த இருக்கின.
 இ பன்னிக்கு தந்தபிட்டு நனக்கு தந்த காதின்னு இருக்கே. அது தர்கா தர்கு
 ஆளில்லே. தனக்கு புத்திவரகாட்டி அவ தன அம்மகூட இருக்க கூலி ஆன்கூட
 வயிரு வளுத்தாட்டி பல இருக்காட்டி கா மாத்திர இ இட இமாதிரி வயிரு
 கடிக்கினு நா சாகே. ஆனகி இப்போதே அம்மனுக்கு காபோகே.
 அம்மனுக்கு சாயிக்கு விரதக செய்திருக்கே. கா அம்மனுக்கு காமாக
 என்று சொல்லுபாக்கு காச்சிக வருகுது. அம்மகூடகூலி ஆள் கனக

நானியிருக்காட்டி நினைந்து பாக்க அம்மணி - வந்து செருகாக்கு அம்மே
 வெகுதூர பாதி வயிக்கு வந்திருக்க அம்மனை கண்டே. மனசு முறிந்து
 ஒடி வந்து நனை கண்டு தப்பி முத்து சந்தோஷ மாடி கூட்டிக்கொண்டு
 போயினு அதுக்கு பிறகே அம்மே பாத்து ஐயோ! நனுக்கு மேல சாயிக்கு
 நன அம்மாநி முந்தி விர்தக மாடிவிட்டிருக்க. தன மக என்று சொல்லு
 காக்கு சறியல்ல என்று விசலித்திருக்கே. ஆன அம்ம கூலி அளே
 தந்த வந்து பிலிய சீலே தந்துவந்து உடுதிய காக்கே சொல்க. கைகு
 மோதிரா கானுரு செருப்பு எக்கிய சொல்க கொம்மை கன்னு அருத்து
 விருந்து மாடி சந்தோஷமாடினா. செத்துபோன மக கைகுவந்து
 சிக்கிரக்கினா ஜூந்துபோன மக கைகு சிக்கிவிட்டிருக்கினா என்று ஆனெல்லா
 சந்தோஷ மாடிருக்கினா அப்போ கத்தைலிருந்த பிலிய மக கூரைக்கு
 வருகாட்டி பாட்டு பாடு காது கூத்து ஆடுகாது காடிலே கேட்டிருக்கின
 தன ஆளே இது என்ன கூத்தாடு காரு என்று சொல்க அது வேலைகார
 நின தம்பி வந்துவிட்டிருக்க. நீ தம்பி உசிரோடு வந்திருக்காட்டி நி அம்ம
 ஒரு கொம்ம கன்னு அதுத்து ஒரு விருந்து மாடாக்கி என்று சொல்க
 அவனாரு கோபவந்து கூரைக்கு வருகிலே அதுக்கு பிம்பே அம்ம வந்து
 அவனே கெஞ்சினா அதுக்கு பிலியம்மா வேறுபேச்சு சொல்றே. நா நினகு
 விர்தக இல்லாமே நின பேச்சிலே இருந்திருக்கே. கா சினேகிதகாரு
 எல்லாக்கு சந்தோஷமாடிருக்க ஒரு ஆட்டுக்குட்டி கூட நினு தருகிலல்லே.
 நின சொத்தெல்லா விர்தகொண்டுபோய் சிலவு மாடினா னக்கு இருந்த
 கொம்மே கன்னே கொன்னுவிட்டிருக்கே என்று சொல்க. அம்ம பிலிய
 மகனே பாத்து நினை எப்போது கன்னுடே இருக்கே நனை சொத்தெல்லா
 நிமக்குதா டீடக்குது. செத்துபோன சிந்துநிலித்த உன் தம்பி ஜூந்துபோன
 உன் தம்பி உசிரோடு வந்தகாயி விருந்த மாடதாரு நியாயதா என்று சொல்க.

[No. 129 A.K.]

KURUMBA.

THE PARABLE OF THE PRODIGAL SON.

Vondu appage yeraḍu makka uttidaroo. Ah Kunna
One father two sons were. The younger

koosoo appanai noḍitoo nanoo baganey pangī ta yenta.
son to father said, my share divide give said.

Ah matiriga appa pangī koṭṭoobooṭṭa. Vosi dinaga
That manner father divided gave. One day

inthaḍu kunna koosoo tana sottella yetigunu oru dōra
after younger son his wealth taking a far off

dēsa voigibuṭṭa. Vosi dinavaga birtevey sottella kali
place went. Since then wasted wealth all empty

maḍibuṭṭa. Ava berta silavō maḍi intaḍu oru ṭoḍḍa
made. He waste spent made while a big

panja banta. Evanukku appāra daridira eḍutubuṭṭattu
famine came. Him great poverty got.

Ah desagala vobba kelsakkoo idda. Avanai handi
That place under one for work remained. Him pig

mēsi bā endu gaddaikoo buṭṭu-buṭṭa. Appāra hoṭṭai
to graze came so to field sent. great stomach

hāsittatu. Ye handi koḍa hittu enagai tandāray
hunger suffered. This pig given food to me if given

na paddikkinay enthu unita. Adu tappadoo obbaru illay
I would live so said. That to give no body.

Yenakku eiga dan butṭi bandu ennappa kooly-aḷḷ
I now only advice came my father coolies

oṭṭukku hitṭu tindo. Avarukku bala irattiday. Na eisagella
all food take. Them strength have. I thus

kashtapattu hoṭṭaga appāra āsu iḍutu settay. Agavē
suffer stomach great hunger caught dying. Therefore.

appāsāry vōnai. Nā samigu appagu virōdaga maḍibuṭṭay.
to father go I to God to father enmity made.

Enna appā magā embadukku niyaya kanēy. Seri
My father son to say just nil. Alright

na appakooḍa coolykāra mathlri enna biyali unitu
I father's coolies as I remain saying

appāsāray bandu ejjina. Aga ida dāriga bannay
to father came to join. Therefore half way came.

Appavoo eiḍa dārikku bandu-butṭa. Ava mana ventu
Father half way came. His heart melted

voḍi vantu dappikaṭṭi kanjōga maḍina. Aga maga
ran came embraced joyous became. That son

appanai nōḍi sāmiku appāku munday virōta
father looking to God (and) to father presence enmity

maḍibuttay appanukku na maga entu hōguva-tuga yogi
made to father I son thus to say justice

yalla entu na unitay. Appa vondu koolyāla butṭu vondu
nil so I said. Father a cooly called one

doḍḍa sēlay hottu--bandu kattina. Kai ungarā kāluga
big cloth bring clad. Hand ring on leg

kēra ikkida. Vondu gobbu kannu koidu viruntu mādi
slippers put. One fat calf killed feast made

sandōsha māḍina entu unita. settava maga usurōḍu
joyous became so said. Dead son alive

bandu-butṭa. Hoda maga bandu seitu-butṭa enatay yellāroo
returned. Gone son came joined so all

sandōsha agaittattu. Aga gaddayilidda doḍḍa maga
glad became. Then from the field elder son

manega bappaṭṭa alli aṭṭavoo baṭṭavoo kiviyoḡay
homeward coming there playing singing in the ear

kēppaṭṭah. Idu yānaga endu tanai gelsakkarānāy iḍutu
heard. This why so his servant called

keta ninna tamma bandu-butṭattu. Ava usurōḍu tirigi
asked your brother came back. He alive back

baṇḍa-dugiya nina appa doḍḍa dana kondhu virunthu
having come your father fat cow killed feast

akkiyattu. Avanukku appāra china bandu managu kūda
made. Him great anger got to house even.

vōga manasu illay Aga appā bandu kenji maneku
to go mind not. Then father came begged to house

bā yenna karda. Aduga kūsu ninaga. birōda illaday
come so said. For that son to you against without

appāra kāla idday. Appāra kala iddu enanagu
long time remained. Such long time remaining me

sinaygitakarkoo ni kodu illay. Nina sottella nasamaḍi
friends you gave not your properties wasted

banda maganukku gobbu kannu nina kondubutta endu
 returned to son fat calf you have killed so
 yēgina. Appa magana helutu ni yēgu dina iddaray.
 said. Father to son said I so many days remained
 yenna badukella ningadu. Settu-butta enda koosu tappi
 mine properties all yours. Dead thought so son gone
 voga . tamma usurodu bandubutta. Enaga virundu
 ran away brother alive returned. Therefore feast
 ākkiyaday niyāyada.
 made just is.

TRANSCRIPT IN TAMIL.

ஒன்று அப்பகு இரடி மச்ச உட்டிதாரு. ஆ குன்ன கூசு அப்பனை
 நோடித்து என்னை பாடுவே பங்கிதா என்பதா. ஆ மாதிரிதா அப்பா பங்கி
 கொட்டு புட்டா ஒசி தினகா இந்தாடு குன்ன கூசு தன சொத்தெல்லா
 எதிகுணு ஒரு தூர தேச யோய்கிபுட்டா. ஒசி தினவாக பிரதவே
 சொத்தல்லா காலி மாடி புட்டா. அவ பொந்த சிலவு மாடி இன்தாடு ஒரு
 தொட்ட பஞ்சு பந்தா. இவனுக்கு அப்பார தரிதிர இடுத்து புட்டாத்து.
 ஆ சேத கலா ஒப்ப கெல்சக்கு இத்தா. அவனே ஹந்தி மேசி பா என்பது
 கத்தேக்கு புட்டு புட்டா. அப்பார ஹோட்டே ஹாசத்தாத்து. இ
 ஹந்தி கொட ஹட்டி எனகே தந்தாரே நா பங்கிசின் என்பது உனிதா.
 அது தப்பது ஒப்பரு இல்ல. எனக்கு ஈகதான புத்தி பந்து என்னப்ப
 கூலி ஆள் ஓட்டுக்கு ஹட்டி தினதே. அவருக்கு பல இரத்திதே. நா
 ஈசகல்லா கஷ்டப்பட்டு ஹோட்டக. அப்பார ஆச இடுத்து சத்தே. ஆகவே
 அப்பாசார ஒனை. நா சாயிகு அப்பாகு வீரோத க மாடி புட்டே. என்ன
 அப்ப மக எம்புதக்கு நியாய ஈரணை. சதி நா அப்ப கூட கூலிகார
 மாதிரி என்ன பியலி உனித்த அப்பா சாரே பந்து எஜிணு. ஆக
 இடதாரிகா பன்னே. அப்பாவு இட தாரிக்கு பந்து புட்டா. அவமன
 வென்று ஒடி வந்து தப்பி கட்டி கஞ்சோக மாடிணு. ஆக மக அப்பனை
 நோடி சாயிகு அப்பகு முந்தே வீரோத மாடி புட்டா. அப்பனுக்கு நா
 மக என்பது ஹோகு வதுக யோகி யல்ல என்பது நா உனித்தே. அப்ப ஒன்று
 கூலி ஆள் புட்டு ஒன்று தொட்ட சிலே ஹோத்து பந்து சட்டிணு கை
 உங்கர காறுகு கொ இக்கிதா. ஒன்று கொப்பவணு கொய்து விருந்து
 மாடி சந்தோஷ மாடிணு என்பது உனித்தா. செத்தவ மக உசரோடு பந்து
 புட்டா. ஹோத மகா பந்து சேத்து புட்டா எனதே எல்லாரு சந்தோஷ
 ஆக இத்தாத்து. ஆக கத்தையிலித்த தொட்ட மக மனைக பப்பாட்ட அல்லி
 ஆட்டாவு பாட்டாவு கிலியா தே கேப்பட்டா. இது ஏனக என்பது தனே
 கெல்சாகா ரணை இடிது கேத்தா. நீன தம்ம பந்து புட்டாத்து. அவ
 உசரோடு திரிகி டந்தது காகிய நீன அப்பா தொட்ட தன கொத்து
 விருந்து ஆக்கியாத்து. அவனுக்கு அப்பார சினு பந்து மணகு கட ஒரு
 மணக இல்லே. ஆக அப்பா பந்து கெஞ்சி மனைக்கு பா என்னு கந்தா.
 அதுக கூசு தினக பிரோத இல்லாதே அப்பார கால இத்தே அப்பார கால
 தப்பது எனகு சினேகித கார்கு ஒன்று ஆட்டுக்குட்டி சந்தோஷ மாடுதாக்கு நீ
 தப்ப இல்லே நீன சொத்தெல்லா காசமாடி பந்து மகனுக்கு கொப்பு கண்ணு
 நீனகொந்து புட்டா. என்பது ஒகிணு. அப்பா மகன கொகுது நீ எகு என்ன
 இத்தனே. என்ன பதக்கெல்லா நினைதாது. செத்து புட்ட என்பதுக
 தப்பி ஒரு தம்ம உசரோடு பந்துபுட்டா எனக விருந்து ஆக்கியதே
 நியாயதா.

[No. 131 A.K.]

IRULA (CŌIMBATORE).

Ammē ondu aṭṭukkuttiyē serakke meikkakku pōgātulavē
Boy one lamb to the field to graze used to go
 pōylavē puli varugudu puli varugundulaṟu kātulavē
going tiger comes tiger comes cried
 laṟiṟakki nāma oḍugaḍu ammē lekkitandu pōy pāṭṭēmu
If cried we run used to boy is crying went looked
 pakkāṭṭi kaittaṭṭi siṟittatulavē pinggelavē laṟiṟaki imma
as we saw hands clapping laughed again if cried this boy
 vēṇuku vēṇuku diṇālu lekkutulavē achche pōgavēṇḍalavēṇṇu
for fun for fun everyday cries there go need not
 nindukonḍēmu andattē nāḷadi ammāṭṭē puli kaḍitu
stopped going that day that boy tiger bit
 tinduṭṭu tulavē.
ate.

TRANSCRIPT IN TAMIL.

அம்மே ஒந்து ஐட்டுக்குட்டியே செழக்கே மேய்க்காக்கு போகாதலவே
 போய்லவே புலி வருகுது புலிவருகுந்துலாறு காதுலிவ லாறினாக்கி
 லா.மா ஓடுகாது அம்மே லெக்கிதந்து போய் பாத்ரேமு பாக்காட்டி கைத்தட்டி
 சிவத்தாதலவே பின்னலவே லாறினாக்கி இம்மா லீனாரு லீனாரு திசுறு
 லெக்குதலவே அச்சே போக வேண்டால வென்று தீர்த கோண்டிமு
 அத்தத்தே நானதி அயமாத்தே புலிகழந்து திர்த்தட்டு துலிவ.

TRANSLATION.

A boy took a lamb to the fields to graze and used to cry "Tiger comes" "Tiger comes." Hearing his cry we ran and saw. He laughed clapping hands. When he again cried we stopped going as this boy was daily crying for fun, "Tiger comes." That day on which we did not go, tiger came and ate him.

PRAYER ON THE GODDESS KUNJIMA.

Nāṭṭusakkē Pūttutuṇu Sōlaikkuruvi nāḍē nāḍa
Country jack trees have blossomed forest birds men
 rōḍē sollāṭē Sōlaikkuruvi nāḍē
 (to) without telling forests birds.

2. Maṇipāṭṭā, malayāḷattā sōlaikkuruvi nāḍē Nammalayāḷa
Forests birds forests

sēmē sōlaikkuruvi nāḍē.
birds.

3. Kuvaippatti sōlayidi
Kuvaippatti (name of the forests) *forests there are*
 Sōlaikkuruvi nāḍē Kumundupārtta deivattē Sōlaikkuruvi nāḍē.
forests birds *forest birds.*
4. Keḷaikki pōgiti Kombēti Sōlaikkuruvināḍē.
East going *in branch* *forest birds*
- KāyImuṇḍō kaṇikaḷumuṇḍō Sōlaikkuruvi nāḍē.
fruits there are *fruits there are.*
5. Vaḍakkē pōgeti Kombēti Sōlaikkuruvi nāḍē
North going *in branch* *birds of the forest*
- pāvu muṇḍu piṇumuṇḍu Sōlaikkuruvi nāḍē.
flowers there are *fruits there are.*

 TRANSCRIPT IN TAMIL.

(1) நாட்செரகே பூத்ததுணு சோலைக்குருவிநாடே நாடாரோடே சொல்லாதே சோலைக்குருவி நாடே.

(2) மஞ்சிப்பாட்டா மலையாளத்தா சோலைக்குருவி நாடே கம்மலையாள சீமே சோலைக்குருவி நாடே.

(3) கூவைப்பட்டி சோலையிதி சோலைக்குருவி நாடே குமுந்த பார்த்த தெய்வத்தே சோலைக் குருவிநாடே.

(4) கெளைக்கி போகிதி கொம்பீதி சோலைக்குருவிநாடே காயிமுண்டோரா கனிகளுமுண்டே சோலைக்குருவி நாடே.

(5) வடக்கே போகிதி கொம்பீதி சோலைக்குருவி நாடே பூவுமுண்டு பிஞ்சுமுண்டு சோலைக் குருவி நாடே.

 TRANSLATION.

Come ye birds of the forest as all the
 Jack trees of the country have blossomed.
 Come ye birds without attracting the
 notice of men.
 Come ye birds to the forest of Malabar
 where Goddess Manjipatta and Malayalatha hold sway.
 Come ye birds to the Kuvaipatti forests,
 Stoop down and adore our God.
 Come ye birds going east as there are fruits
 in the several branches here.
 Come ye birds of the forest going north
 as there are flowers as well as fruits.

[No. 132 A.K.]

BUNT TULU.

THE PARABLE OF THE PRÖDIGAL SON.

Oriyagē raḍḍ an balelu ithēr. Ākleḍ elliāye ammag
A certain man two sons had. of them younger to father
 pande "Ammā: yenna pālg bööruna sottu yenk korla".
said, Father my to share falling property to me give

Apaga amme āyana badkn akleg pāl malthdkoriye.
then father his property amongst them divided.

Vonthe dinottu ellia mage tanna poorā sottunu oṭṭu
Not long after younger son his whole property gathered

malthd onji doora urugu podu aulu kaṇḍabatte
together a far country went there recklessly

jeevana malthd sottu halmalthe mata kharchanaga. ā
lived property squandered all when spent up, that

uruḍu malla onji baragāla batnd. Bokka āyag
in country mighty a famine arose. And to him

bōḍaina tikkande kashtand. Bokka āye ā
as his wants could not be got he felt difficulty. Then he that

uruda onji grahasthanowlu sēriye. Āye āyan panjile
of country one to a citizen joined. He him swine

sānkere kaṇḍogu kaḍapuḍiye. Ā panjilu tinpina
to feed fields sent. that swine used for eating

umiandala tindd banjī dinjavere āyag bahala
at least corn husk by eating to fill his belly to him very much

manasāndala aIn āyag ērla korjer. Apaga āya gati
desired though it to him nobody gave. Then his state

āyag terid āye pande, Yenna ammana ēt
to him being known he said, My father's so many

jana kelasadakulu tindd dakkuver' Andala yān
workmen eat throw away. Yet I

baḍavuḍu saipe kāla battend, Yān lakkd amma aḍge
out of hunger dying time has come. I will rise father to

podu panpe. "Amma ireglā Dever dumbula tappu
go and say. Father unto you and God before sin

maltē. Yan Irna mage indd paniyere
have committed. I your son to be hereafter called

yogye att. Enana Irna sambalada chakridakle lekka
is not worthy. Me your paid servants like
 malthōnula.

treat

Āye lakkt amma ādeg pōye. Amma āyan dōōrd
He rose father to went. Father him from a dist-
 toodu pāpa puṭud pārbatd kekkil arād pated
ance seeing compassion felt came running embracing by the neck

mutta koriye. Apaga mage pande " Ammā! yān' Irna
kissed. Then son said Father I your
 kannadumbudla Devere dumbula pāpa maltē. Bokka yān
before sight God before sinned. And I

Irna mage indd paniyere yogye att. Āndalā amma
your son to be called not worthy Yet father
 tānna chakridakleg lēttē 'Eddenthina dustu konbale
his servants called " Good dress bring

ain āyag pādi bokka āya berelg ungila deele bokka
it on him put and his to finger ring put and

āya karg mutṭu tikkale charbi dinjidittina kanji
his to feet sandals put fatty calf

kondubattd kerle bokka nama mata tindd kūśal
bring slaughter and we all eat merry

malpuga, dayegindōda imbe yenna mage taitnāye
let us be, because this my son once dead

raddane jeeva āt, āye potināye itte tikkiye
again has come back to life, he once lost now has been found

Anchene akulu kūśald itter. Apaga āyana malla
so they merrily were enjoying. Then his elder

mage kaṇḍoḍu itte. Āye tānna illda mutṭa bannaga
son in the field was. He his house near when coming

padatala nalipunetala gowji kēndnd. Apaga āye
singing dancing noise heard. Then he

tānna chakridakled oriyan lēttē undu matā gowji
his of servants one having called this all noise

danēndd kēnde. Apaga kelasdāye pande Irna megye
what asked. Then servant said your younger

baidēr Aik irna ammēr charbi dinjidina
brother has come. Thereupon your father fatty

kanjin keriyer dayegnda mage sukoṭṭu tikkyernd
calf slaughtered because son in health was found.

Apaga malla mage kōpodu ulayi pōyije Āineḍḍ
then elder son being angry inside did not go. Therefore

āyana amme piḍayi batd āyada paṇḍoṇḍe Apaga
his father out after coming to him explained Then

āye ammaga javabu koriye daneindnda "ō Hō yān
he to father reply gave as follows "Oh I

ireg it thinja varsha kelasa malte epāṇḍala irna
to you so many years work did ever your

pateronu mikkuji. Āṇḍala yan yenna ishtereḍa
words did not transgress. Even then I mine with friends

kusal malpulekka yenk onji eḍḍa kinnin āṇḍala Ir
merriment may make for me one kid even you

kerijar Āṇḍala Irna sottunu sooleg kordu
did not slaughter Even then your property to prostitutes gave

tind pādi mage batti peṭṭige charbida kanjin āyagad
squandered son soon after arrival fatty calf for him

Ir keriyar." Aik amme pāṇḍe "Maga! I ēpala
you slaughtered." For that father said "Son you always

yenadappa ulla, bokka yenna māta nikk. Nama kusal
with me live, and my all to you. We merry

mad santōshalt paḍeppina sariyayina. Dayegindinda
should be cheerfulness enjoy is reasonable. Because

I ninna megye saith pōyinaye Raddane
this your younger brother once dead again

jēva ate, pōyilekkadaye tikkiye."
has come back to life, who was taken as lost has been found."

[No. 133 A.K.]

BUNT TULU.

Dakshina kannada jilled Aliya santhana kutum-
 South Kanara in the district aliya santhana of family
 bada ejamane kramaprakara a kutumbada astida
 the manager in theory that of family property
 javabdari aduppuve. Naḍavalted ori parabe ejamane
 a trustee is. In practice an old man manager
 ape Ayag kutumbada astidd tanna buḍedi
 becomes to him family out of property his wife
 balelen malle malpuna manas uppunḍu. Ayinedd aye
 children to enrich a desire there is. Hence by him
 maltina paradinolen, radd malpere bokka asanarta
 made alienations to set aside and maintenance
 paḍeyare vyajjolu malpuna anchi kutumboled bahala
 to recover suits filing such among families very
 unḍu aḍalte akramogu vyajja maltḍ ayan
 is common for mismanagement suit by instituting he
 dett paḍoli. Avu aya akramoḍdu padke. Avu pagela
 can be removed. It his misdeed is worse than. It ill-feeling
 laḍayila unḍumalpunḍu bokka hechi karchida
 quarrel causes and very costly
 vyajjoḍdu kutumbada netter ajailekka
 litigation on account of family of the the blood just like sapping
 asti karaḍapunḍu aliya kattḍa doḣhoḷu ovundunda
 property is squandered aliya system evils are as follows

1. Avu svabhāvika at'l
 It natural is not
2. Aidd ori swatantrada naramāni apuḷe.
 By it one independent man does not become.
3. Avu vyāpāra vagaire kārbār malpere aḍḍiyapunḍu.
 it trade etc. business doing prevents.
4. Aidd kiri memberar daḍḍer bokka javabdari ijjandi
 by it junior members indolent and irresponsible
 mrāgatta lekka aper.
 like beasts become.

5. Malla kutumboled uppuna kalahaledd kiri
large in families existing dissension junior
 membarena gunanaḍatelu edde aye
of members character and behavior good becoming
 addi apunḍu anche kōṭumbodus baravu kālpere
prevents such in families education to receive
 eḍe ejji.
there is no scope.

6. Kuṭumboḍu pāl avere buḍunḍane I dosholu
In the family partition only by permitting these evils
 parihara avu palda krama kavarpakara avodu
remedied can be of partition principle per stirpes should be
 ellya astilu dikkapāl avandilekka prati pālg
small estates minute splitting up to avoid each share
 aiva rupayi teerveda āsti andala tikkulakkantina
fifty rupees assessment estate atleast as would give
 āstilu pāl avolindd malpoḍu
of such estates partition can be made. It should be laid down
 kuṭumbada astin pāl maltoniyere. Karakarianda
of family property to divide sentimentally objectionable
 anchi āstida varushāndhi huṭṭuvaḷlin' kavarpakara
such of property annual income per stirpes
 pāl maltonoli.
may be divided.

7. Ejamāne kuṭumbogu javabdare āyinedd āye
Manager to family responsible being he
 kuṭumbogu lekka koroḍayina neeti, ā nibandaneg
to the family accounts to render is just, to that rule
 erāndala neetida ejamāne dūriyere kārana ijji.
any one just manager to complain reason no.
 Āyag pratiphala āstida huṭṭuvaḷlid shekada
To him remuneration of property out of income per cent
 patt prakara deevoli.
ten at can be reserved.

8. Aliyakattda doshōlu bahala kālōdd
Of aliyasantana system evils long from time
 sahisere kūdandinat ittineḍḍ aitha parihara bēga
unbearable having been its remedy soon
 āvoḍu. Aik svarta manasda ejaṁānerṇa
must be made. For that selfish managers'
 ākshepa uppu. Āndala māta kiri membererla
objection might exist. Nevertheless all junior members
 eḍḍe hire membererla mitt pandiprakara
also good senior members also above in the manner stated
 pālapina eḍḍend oppuver.
effecting partition is good admit.

TRANSLATION.

The manager of an Aliyasantāna family in South Kanara is in theory a trustee of the family properties. In practice, an old man becomes manager and his inclinations are to enrich his wife and children out of Tarwad funds. Therefore suits to set aside alienations made by him and to recover maintenance are very common among the followers of this system. He can be removed by suit for his mismanagement. The remedy is worse than the evil. It causes discord and ill-feeling and the very blood of the family is sapped by ruinous and costly litigation. The evil effects of the system are:—

- (i) It is unnatural.
- (ii) It deprives one of individuality.
- (iii) It acts as a check upon enterprise and commerce.
- (iv) It makes the junior members a set of indolent and irresponsible beings.
- (v) The atmosphere of disunion in large families acts against the formation of character of the younger members.
- (vi) It retards the progress of education of the family members.

The only way for removing the evils is to allow partition of the Tarwads. The principle of partition should be per stirpes. To avoid splitting up of small holdings, the minimum share of a partible Tarwad should be assessed at not less than Rs. 50. If there

be sentimental objection to partition of property, the annual income should be allowed to be shared per stirpes. Since the manager is responsible to the family, it is just that he should render accounts to the family. No just manager can have any reason to complain against this rule. He can be allowed a remuneration at 10 per cent of the net income derived from the property. As the evils of the Aliyasantāna system have been in existence beyond endurance for a long time, they must be remedied soon. Selfish managers might object to that. Nevertheless all junior members and all good-natured senior members will agree that partition in the manne stated above is good.

[No. 134 A.K.]

KUI (OR KONDH).

THE PARABLE OF THE PRODIGAL SON.

Roani mrika riaru maseru kogāñju tāñji plateñju
Of one man sons two were small one to father he said
 " Ō aba ni mūdūli taa pahanāi nāa nāngi siāmu "
O father your possessions dividing out mine to me give
 iseñju. Īnbanē tāñji tāra mūdūli tajēriarki
he said. Having said the father his possessions to two brothers
 paha jitēñju. Esē Dinā Sasi beoti ita gātāñju
dividing gave Some days Having gone after younger one
 tāra kraḍāngā ūsanāi rō sekoni dinā tāngi sasēñju.
his shells gathering a far country two he went.
 Ēmba eāñju kakali - ajāñai tāra mudūli gule viha
There he spendthrift becoming his possessions all finish
 giteñju; gule vihane ē dinā dāḍo dēhane
did all having finished that country throughout great
 saki dite, ēngā eāñju saki rai Jūgiteñju. Jūganangāti
famine fell and he hunger from suffered. Having suffered
 ē dinā tānani bāchtangi sajanāi eānito mangā-
that country mau to going at his house he went andi
 tēñju ēngā dērañju tāra pājingāni āngā tangi eāni
stayed and the big mau his pigs mind to him
 paḍiteñju. Ēmbaive ēju siatāki eāñju pājingāni
sent. No one even food did not give because he pigs
 jutu kābāri rai tāra tūlū panjā tāngi reha atēñju.
mash food with his stomach fill to pleased became.
 Ēakive rōnisi elu vāte, " Māi ābāto dēhane kābāri
But one day thought came our father's at many work
 gātāru manēru eārn gāme tinbā pānbi manēru ēngā
people are they much food receiving are and
 ānu imbā saki rai sāi māi. Māi ābatoki
I here hunger from dying am. Our father's house to
 sajanāi eāni ihīngi vēsi. " Ō āba ānu nīndārā
going him like this I will say. " O, father I yours

engā Penu tara rōi giā māi, nī mriēnitenu otē
and God's own evil have done your son again
 āvā tāngī ānu āgēnu, nī kabāri gaṭānī dehengi
become to I am not fitting your work man like
 nāngē itajamu." iñji elu gitēñju.
me appoint saying thought he made.

Ēlu gīānāi tānu ningitēñju engā tāñjitoki salba
Thought having made he rose up and father's house to go
 dūñjiteñju. Ēakivē ēāni saji māsārā sekōti tāñji mēhānāi
started off. but his going was afar father seeing
 ēānī jēdā notēñju engā tāñji dēgānāi ēānī pōmbānāi
him love felt and father running him embracing
 gaḍāngā nōskiteñju. Ēmbā rāi mriēñju tāñji vēstēñju, "Ō
cheeks kissed. Then from son father said O
 ābā nīndārā engā Penu tara ānu rōi giā māi, engā
father yours and God's own I evil done have and
 nī mriēnitenu āvā ānu āgēnu" isēñju.
your son become I am not fit he said.

Īnbānē tāñji trāpe masāri vēstēñju "Īrū saju
Having said father his house people said you go
 mūlā nēgī sīndā tasānāi ēānī tātā gidu, vañju tāni
really good cloth bringing him clothe do finger on
 mūdi kia jidu engā kātānī sotērākā kipkā jidu
ring sleeping give and feet on shoes sleeping give
 Gandi- aja māni drāḍu tasānāi vēdu, āju ērā tinjānāi
Body having become calf bringing strike we it eating
 rēhā ānāsu. Ānāriki isēkānē nāi mriēñju sājanāi
joyful will become. For what if it is said my son having died
 nīmbiteñju mrāngānāi tōñjā ajateñju," isēñju. Ēmbā rāi
lived having been lost Evident as become he said. Then from
 ēāru rēhā gīvā tōnditēru.
they joy make began.

Ē deli tānī Sēndā gātañju nētōki saja masēñju;
That time in elder one field to gone head
 ijoki vāi masāvāni sōṛiti āvānē ēndā engā
home to coming as he was near becoming dance and
 girji āi masārā vesēñju, vēñjānāi tāpē masānī
drumming being was heard having heard house person

rōāni, "I eṇḍā anāriki ai manē?" iñji plateñju.
one this dance for what being is saying asked.

Eañju vēstēñju, "Ni ambēsa vātēñjuḍē. ērāriki nī
He said your younger brother has come for what your
 abā taṛā mriēniḥ negīnāṅgā pātāki reḥā givā
father his son well because he revived joy mak
 taṅgi gaṇḍi aja māsi ḍrāḍu vēsa mānēñju."
to body become head calf stricken has.

Ērā vēñjanāi sēṇḍā gaṭāñju sōḍāṅgā aḷanai ijōki
That having heard elder one angry becoming house to
 sōlba kūtēñju. Tāñji ōrēki vajanāi ēāni ēḷu māskā
go in refused. Father outside coming his mind change
 aṅgi dāhtēñju, ēākivē tānu tāñji vēstēñju, "Ānu isē
to sought but he father to said I so many
 dinā idē nīṅgi lōksā māñjai, nī bargi ānu eṣekāvē
days now you served have your comman I ever even
 enba kua sidajāēnu, inu tēṇḍē māiñjāṅgē
hold refused have not you on the other hand friends with
 tōrē pāgā jīva tāngi rōṇḍāvē oḍā mīḍā siā
companion struggle give to one even goat child given
 sidajāi.
have not.

Ēākivē iāñju nī mriēñju sōkēreḷi bāhtā nī
But this man your son harlots in company with your
 mudulī muhī giā mānāñju vāvā dāṇḍē inu gaṇḍi
possessions destroy done has one come quickly you body
 aja māsi ḍrāḍu vēti," isēñju. Tāñji vēñjanāi
having become calf killed he said. Father having heard
 ēāni vēstēñju "Ō āpo inu nāke rōḷnā māñjadi, nāi
him to said O son you with me always are mine
 gulē nī. Idē reḥā giātaka māṇḍi sāñjē,
all yours. Now merry if we do not make ours will not be well,
 anāriki isēkānē nī ambēsa sājanāi nimbā
what for if you say your younger brother having died lived
 mānēñju, eṅgā mrāṅganāi tōñjā aḷamāñjānēñju," iñji
has and having been lost appeared has become to us saying
 eṇḍā gaṭāniḥ tāñji vēstēñju.
elder son to father said.

[No. 135 A.K.]

KONDH.

A SONG CALLED RANGAMI GARI IN KUI (OR KONDH).

(Vrepa)

(Chorus)

Jēda gātati vāmu sāmāla Rāngam
Loving one come let us go young woman Rangoon
 dinākāla.
country to young woman.

(1) Piju Igāri vāāte kuḍi tāsa gulē
Rain this year did not come paddy cultivation all
 sate Kōpu kusāvē gāāte jūga diāte
died Leaf vegetables also did not grow suffering fell
 Gossāta masī kunāngā gulē ōtu kārsānāngā
Jungle in was roots all they took digging up
 Isīngī * pohi ānālā.
How live shall we young woman.

(2) Prāngā serō sūlo pāi sāru serō dosō pāi siṅḍā
Rice seer 16 pice salt seer 10 pice cloth
 kattā kūna gōi anā vestāi siṅḍā
palava refuse friend what shall I say to you cloth
 mulō ri dugūri ai manēlabuḍi siṅḍā
price two times becoming is young woman cloth
 isīngī pānālā.
how shall we obtain young woman.

(3) Pātekāve ḍabu pāi prānga tiki
Even if we do get it money pice rice for
 sasē goī. Kūsa anā koḍikai
has gone friend. Vegetables what shall I go and buy
 atelā bāi Ēākila
it has happened sister Therefore young woman
 vēspi māi uḷē āju sanā goī. Rāngam
I am telling you certainly us let us go friend. Rangoon
 dināki āla.
country to young woman.

(4) Rōga dāiṅḍi vēnumūlā Rāngam negi
chum friend hear young woman Rangoon good

dinala Ēse gāṇḍi sāserulā
country young woman so many bodies have gone young
woman vāinerulā Ēremba pohī āna otē
they are coming There live let us and
 imbāṅgi vāna Ēlu ike gimuālā.
here to come mind little do young woman.

- (5) Ēse gāṇḍi sajasēru ēaru vēspi masēru
so many bodies had gone they saying were
 Rāṅāmi takā negāru jēda gaṭāru Ēmba gulē
Rangoon people good loving people There all
 sastā manē mulō ikē ikē āne sinḍā euga
cheap is price little little is cloth and
 tinbā pānālā.
food we shall get, young woman.

- (6) Īra katta venjānāi ēri veste vai māi
This word having heard she said coming I am
 Īgāri dehāne jūga diāte hai Uje
This year great suffering fell sister certainly
 sanā sanā āju dāra vāna māi
let us go let us go we afterward will come to our
 nāju Pēnu iṭā duhtākañju.
village God keep us may be.

 TRANSLATION.

Retrain.

Come my dear and let us go,
 to the country of Rangoon my dear.

- I. No rain came this year
 The crops all died
 No vegetables grew
 Famine fell upon us
 The roots in the forest
 They dug them up
 And took them off
 How shall we live
 My dear.
2. Rice costs sixteen pice a seer
 Salt costs ten pice
 As for cloths my friend

Dont! what more can I say
The price my dear
Is twice what it was
How can we afford them
My dear.

3. If we do afford them
We have nothing left for rice, friend
Vegetables! What shall I buy
That is how it is, sister
And so I say to you
Let us be off, my friend
To the country of Rangoon
My dear.

4. My bosom friend hear me
Rangoon is a good country
So many come and go
Then let us live awhile
And return again here
Think over it
My dear.

5. Those that have gone
They tell us
The Rangoon people
Are good and kind
There everything is cheap
Prices are low,
We shall get
Cloth and food
My dear.

6. Hearing this, said she
I come
Great suffering this year
Has fallen upon us, sister
Let us go, yes, let us go,
We shall come again
To our village later
May God keep us safe.
-

[No. 136 A.K.]

SAVĀRA.

THE PARABLE OF THE PRODIGAL SON (IN
TELUGU CHARACTER).

| | | | | | | |
|-----------------------|-----------|--------------------|--------------|--------------------|--------------|------------|
| పూర్వార్థం | అబాయి | దేశం | లోంగ్ | అబాయి | గమాంగ్ | మర్ |
| pūrbān | aboyi | deśā | lōng | aboyi | gamāng | mar |
| Aforetime | a | country | in | a | rich | man |
| దకలా. | అనిన్ | అవనన్ | బాగుజి | వంగేరొన్ | దకలాజి | ఒత్తెలాంజ్ |
| ḍakola. | anin | avananji | bāguji | vaṅgēron | ḍakolōji | ottelonṅ |
| was | him | children | two | males | were | them in |
| సన్నామర్ | అవుహన్ | బాత్తె | వుహన్ | అస్తిలాంజనమ్ | ఇన్జెన్ | |
| sannāmar | avuhan | bātte | vuhan | astilonūnam | injnen | |
| the younger | father | with | father | property in thine | to me | |
| అదొతాన్ | అతనబ్ | తియిన్ | గాన్లె | అప్పంగ్ | అనిన్, | అనిన్ |
| aḍotān | atanab | tiyin | gānle | appaṅg | Anin | aninji |
| accruing | share | give | saying | he spoke. | He | to them |
| అస్తిన్ | కుడ్బన్ | బాంకెరె | తిల్లెజి | చోచాయి | దిన్న | |
| āstin | kudḍaban | bānkettilleji | chochoyi | chochoyi | dinna | |
| property | all | divided (and) gave | a few | days | | |
| అయరెన్ | అత్తిక్కి | తా సన్నామర్ | కుడ్బన్ | రుక్కులె | | |
| ayerren | atnikki | tāsannāmar | kudḍaban | rukkule | | |
| having passed | afterward | the younger one | all | having | | |
| రుండాయిలె | సానాయిడమ్ | అదేశం | లోంబ | అజ్జెంకె | రె | |
| ruṇḍāyile | sanāyidam | aḍeśā | lōn | ajjenke | re | |
| gathered (and) packed | distant | land | to | going | | |
| యర్రెస్తిన్ | కుడ్బన్ | అంబాసత్ | దన్ | అబారాలంజి | అచ్చెదాయిలె. | |
| yerreastin | kudḍban | ambasatḍan | abārālonu | achchedāyile. | | |
| by reason of | all | immoral | deeds in | wasted. | | |
| కుడ్బన్ | అరజిలన్ | అత్తిక్కి | తా దేశం | అబాయి | చోదా | |
| Kudḍaban | arajhlan | atnikki | tādeśālonu | aboyi | chodā | |
| All | gone | aft ward | that land in | a | big | |
| అకాన్ | తార | అదొలాయి. | చరెత్తె | అనిన్ | బాయిబాయి | కాకల్ |
| akānttāra | aḍolāyi. | Chalette | anin | boyiboyi | kalkal | |
| famine | arose | Then | to him | much | affliction | |
| దొలజన్ | దెలె. | అనిన్ | ఇల్లె | తా దేశం | అదాకొలన్ | |
| ḍolajan | dēle | anin | ille | tādeśālonu | adakoḷan | |
| and having | occurred | he | went | (and) that land in | dwelling | |

| | | | | |
|---------------------|-------------------|-------------------|------------------|--------------|
| అమంద్రాబాతై | మాయిలన్. | కరతై | అనిన్ | కంబోనంజి |
| amanđrābatte | māyilan. | Chalette | anin | kambōnanji |
| man | joined. | Then | he | pigs |
| అగొబ్బన్ | ఆసన్ | అచరాబాలాంజన్ | అనిన్ | అప్పాయిర. |
| agobban | asan | acharabāloṃin | anin | appāyile. |
| to tend | | field to | him | sent. |
| అనిన్ | అజోమ్ | వాతై | అకంపాంజన్ | అబ్బెనబన్ |
| Kambōnanji | ajomlennji | ajāṃm | batte | akampōṃn |
| the pigs | cating | food | with | stomach |
| అశపడెర. | బంబొ | అనిజ్జ | అనిన్ | అత్తిలజి. |
| aśapadele. | Baṅḍo | anijja | anin | attilahji. |
| misted. | But | no one | to him | gave. |
| అదొలాయన్ | అయిన్ | అనిన్ | వుహాన్ | అమంజ్ |
| adolayin | ayōṅ | anin | vuhānyen | amanṅ |
| having | come | he | father mine | by |
| అమంద్రాజి | బదిమరంజి | అసన్ | కూడున్ | అసంగెన్ |
| amanđrāji | badimaranji | asan | kūḍun | asaṅgen |
| men | coolies | for | food | much |
| దొలాజన్ | అచ్చెర | తెన్నె | కణితెన్, | ఇన్ జైన్ |
| ḍōlājan | achchele | tenne | kaṇitten | Injñen |
| hunger | by | here | am dying | I |
| డుంగ్లాన్ | వుహాన్ | అమంబా ఇల్లె. | వుహాన్ | ఇన్ జై |
| ḍunḡlan | vuhānen | amanṅba ille | vuhānu | Injñe |
| starting | father my | to going | father | I |
| విరోధామ్మె | మంజ్ నమ్ | పాపమన్ | తబ్లాయి. | నమిచితలన్ |
| virōḍhamle | maṅnam | pāpaman | tablāyi. | Namichitalan |
| against | (and) before you | sin | have done. | Now from |
| అన్ నమ్ | అగంజ్ నబన్ | ఇన్ జైన్ | అ. బనెమర్ త్ | ఇన్ జైన్ |
| onnam | agāṅḍamnaban | Injñen | ambasemart. | Injñen |
| son thine | to be called | I | good man not | I |
| బదిమరంజమ్ | బామండ్ | అంబడి | నచ్చాదైన్ గార్లె | |
| badimarlonṅnam | bomaṅdra | ambadi | nach.hadaingalle | |
| coolies among thine | one man | like | make me saying | |
| అనిన్ అతుల్లా | అప్పంత్తాయిగాన్ ర | యియ్యెమ్మె | దేలన్ | |
| aninatulla | appaṅṅtāyigāṅle | yiyyemle | dēlan | |
| in: to | I will speak thus | having determined | he arose | |

| | | | | | |
|-------------------|--------------|---------------------|-------------|-------------------|---------------|
| అవుహనన్ అనుంకి | కల్లాయి. | అనిన్ | ఒక్కియి | సానాయదమ్ | |
| avuhanaman | illayi. | Anin | okkiyi | sanāyidam | |
| (and) father to | came. | He | yet | afar | |
| అదాకొలనయన్ | అనిన్ | అవుహన్ | అనింగిల్లె | కనికారమ్దేల | |
| adakōlanayonn | anin | avuhan | aningille | kanikāramdēle | |
| being | his | father | him seeing | pity having | |
| అర్రె | అనిన్ | అసాంకాన్ | న్యమ్లె | లాన్దొమ్లె | |
| arre | anin | asankān | nyamle | lanḍomle | |
| ran (and) | his | neck | having held | he embraced (and) | |
| సాంబాలె. | చరత్తె | అవనన్ | అనిన్ | బాట్టె | వుహన్ |
| sombāle | chalette | avanan | anin | bātte | vuhann |
| kissed (him). | Then | the son | him | to | father |
| ఇహన్ | విరొధమ్ | గ్గాన్లె | మాన్నమ్ | పాపమాన్ | తబ్లాయి. |
| ruhannan | virōdham | gānle | mannam | pāpaman | tablayi |
| heaven | against | saying (and) | before you | sin | I did. |
| నమిచితల | అన్ నమ్ | అగాండ్లమ్ | నన్ | జ్జెన్ | అంబాసాత్ |
| Namichitala | on nam | agāṇḍamnaban | jnen | ambasatat | |
| Now from | son thine | to be called | I | good not. | |
| అమాండ్రాగల్లె | అప్పాన్లె | చరత్తె | అవుహన్ | అకాంబారిజిల్లె | |
| amaṇḍragalle | appaṅgle | chalette | avuhan | akambārijigille | |
| man thus | he said | then | the father | servant, seeing | |
| అంబాసె | అజాంకబ్ | చార్రిపాన్లె | తెన్ | అనిన్ | అజ్జిజిల్లె |
| ambase | ajāṅkab | charripāngle | ten | anin | ajjijile |
| a good | robe | quickly bring (and) | this | man | dress |
| అచిన్ | అప్పూర | అజెన్నుజి | చెప్పలన్ | రోబా | జెల్జెల్ |
| enchin | appūre | ajēnnuji | chēppulun | rōba | jeljel |
| a ring | put | his feet to | shoes | put | a fleshy calf |
| పాంగ్లన్ | పాంగ్లన్ | కాహ్బబా | ఇన్లెగాలె | అసార్దానాబా | |
| pāṅglon | pāṅglon | kahābba | inlengāle | asardhānabā | |
| having brought | | kill (and) | we will eat | and rejoice | |
| తెన్ | అవనన్ | కాహ్లె | యర్రె | మెహెంగ్లె, | |
| ten | avannen | kahāle | yarre | mehenglo | |
| his son (of) mine | having died | again | [has lived | was lost | |
| ఒక్కియి | న్యాంగ్లాయి, | గాన్లె | అప్పాన్లె. | చరత్తె | అనిన్జి |
| okkiyi | nyāṅglayi | gānle | appaṅgle. | Chalette | aninṅji |
| (but again) | is found | thus | he spoke. | Then | they |

| | | | | |
|--------------------|-----------------|-----------------|-------------------|---------------------|
| కుడ్డబాయి | సరదాదేలూజి. | చారెత్తె | అనిన్ | అచోదావనన్ |
| kuḍḍabayi | sardhadēloji. | Chalette | anin | achodāvan |
| all | rejoiced. | Then | his | big son |
| చరోబలా జన్ | దకోలా. | అనిన్ | అయ్యెర్నానా | చిహింజన్ |
| charōbalonn | dakōlo. | Amin | ayeyyernāna | chihinnān |
| field in | was. | He | coming | the house |
| అతుయాలన్ | అయింజే | దెబ్దహిన్ | టంచెన్ | అండంగ్లె |
| atuyālan | ayonn | ḍebdhinnān | tonchēnnān | andangle |
| near to | when (he came) | music | dancing | hearing |
| అకంబారిలొంజన్ | బొమండ్రా | గులె. | తెన్ ఇనాజాత్తి | గారె |
| akambāriiloṅṅan | bomandra | gule, | ten Inājatti | gāle, |
| the servants among | one man | called, | this what | saying |
| అప్పంగ్లె. | తాఅకంబారి | అనిన్ బాత్తె | అబ్బానామ్ | యెర్రాయి. |
| appaṅgle. | Taakambāri | anin batte | obbānam | yerrayi. |
| he spoke. | The servant | him to | younger brother | they has come. |
| ఉహనమ్ | అనిన్ | అమాంగన్ | బాంబాగన్ | అయిర్రానెన్ |
| Uhanam | anin | amaṅgan | baunbāganle | ayerrānen |
| Father thine | him | to | well | returning |
| because | | | | |
| జెల్ జెల్ | అవంతాన్ | కాన్లె | బొజిన్ తిల్లె | గన్ |
| jeljel | avantān | kānle | bōjintille | gānle |
| fleshy | calf | killed (and) | feast gave | thus |
| | | | | he said. |
| చారెత్తె | చోదామర్ | బారాబ్లె | అలొంజన్ | అనిలయి. |
| Chalette | Chodāmar | barāble | alōṅṅan | ahnilayi. |
| Then | the older one | was angry (and) | within | went not. |
| | | | | So |
| అవుహన్ | బాయిరాన్ | యిల్లయి | అనిన్ | బతిమాలె. |
| avuhan | bāyirān | yillāyi | anin | batimālele. |
| he father | outside | came | (and) him | besought. |
| | | | | Then |
| అనిన్ | అవుహన్ | బాత్తె | తేరో | జన్మెమిన్నామ్ చితాల |
| nina avuhan | batte | tērō | janne minnam | chitala |
| the father | to | behold | these many years | from |
| | | | | thee |
| నమ్మెలమ్ | బెర్నెనామ్ | ఇన్ జెన్ | అంగిజ్జా | అత్తె కలాయి. |
| nammelam | bernenam | injñen | aṅgijja | attaphelāyi. |
| obeying | word (of) thine | I | never | transgressed. |
| ఇన్ జెన్ | సన్నెహమ్మ | నెన్ జియి | సర్దా అచెనాబన్ | అసన్ |
| Inñen | sannēhammar | nenjiatulla | sarda achchenaban | asan |
| I | friends | of mine with | {rejoicing, | for |

| | | | | | |
|-----------------------|----------------------------|--------------------|--------------------------|-------------------|---------------------|
| ఇన్ జైన్ | అంగిజ్జయిన | అమన్ | అబాయి | కమ్మె | అతిలైన్. |
| injnen | angijjayina | aman | aboyi | kanimme | ahtilain. |
| <i>to me</i> | <i>at any time</i> | <i>thou</i> | <i>one</i> | <i>goat</i> | <i>never gave.</i> |
| అస్తినమ్ | కుద్దబన్ | సానిబొజింజి | అతుల్ల | అంపరజొమ్లె | |
| Astinam | kuḍḍaban | sānibōjinji | attulla | amparajomle | |
| <i>Property thine</i> | <i>all</i> | <i>harlots</i> | <i>with</i> | <i>devouring</i> | |
| అచ్చెదాయిలన్ | తెన్ అవున్ నమ్ | అయ్యర్రాజ్జెన్ | అయింజే | తెన్ అనిన్ | |
| achchedāyilan | ten avun nam | ayerrājñen | ayonn | ten amin | |
| <i>and wasteful</i> | <i>this son (of) thine</i> | <i>coming</i> | <i>when</i> | <i>this one</i> | |
| అసన్ జెజెల్ | అవంతాన్ | కాన్ నిలె | గాన్ లె | అప్పంగ్లె. | తచ్చెల్ |
| asan | jeljel | avantān | kahnile | gānle | appangle. Tachchele |
| <i>for a fleshy</i> | <i>calf</i> | <i>you killed</i> | <i>thus</i> | <i>he said.</i> | <i>Then</i> |
| అనిన్ | ఠిహన్ | అమన్ | దీతాన్ | ఇన్ జైన్ | అతుల్ల |
| anin | ṭhon | aman | dītān | injñen | atulla |
| <i>he</i> | <i>son</i> | <i>thou</i> | <i>ever</i> | <i>with</i> | <i>me</i> |
| | | | | | <i>art</i> |
| మాన్ జెన్ కుద్దబన్ | | అమాన్ నామా. | ఇన్ లెన్ | సర్దాలెబాన్ దాన్ | |
| mañnen | kuḍḍaban | amañnamna. | Inlen | sardālebānñ | |
| <i>my all</i> | | <i>(is) yours.</i> | <i>We</i> | <i>if rejoice</i> | |
| అంబసె | ఠిబ్బానమ్ | కాన్ నిలె | యెర్రమెంగ్లె | చెచెల్ | |
| ambase | obbānam | kahnile | yerramenglo | chehele | |
| <i>it is well</i> | <i>brother thine</i> | <i>died</i> | <i>(but) again lives</i> | <i>was lost</i> | |
| నాంగ్లబొ | గాన్ లె | అనిబాట్టె | అప్పంగ్లె | తెన్ అబొయికనయ్యె | |
| nānglabo | gānle | anibātte | appangle | ten aboyikanayyē | |
| <i>(but) is found</i> | <i>saying</i> | <i>with him</i> | <i>he spoke.</i> | | |

[No. 137 A.K.]

SĀVARA.

A SONG (IN TELUGU CHARACTER).

1. ఓ మంద్రాజి జాబ్బు జాబ్బు కన్ ఆకనెన్ అండంగాబ్బు
Oh men come come this song listen to
 Ō mandrāji jābba jābba kan akanen aṇḍaṅgābba

కేతుంగన్ కేతుంగన్ బంగాబ్బు బేర్నె అంబెన్ నమి అపాంగ్తబెన్ కున్
I God's good world to you now I will speak that
 jñēn kētuṅgan baṅgā bērne amben nami apaṅgtaben kun

కేతుంగ్ డిజంగ్ సూదామర్ గిబ్బు గిబ్బు మంద్రాజి.
God now greatman see see men.
 kētuṅg ḍijaṅg sūdāmar gibba gibba mandrāji.

కుడ్డబాయి అనిన్ను పురె బంగాబ్బు తంగోర్ లోంగ్
all (men) him having worshipped good way in
 Kuḍḍabāyi aninna parre baṅgā taṅgōr lōṅg

అంజెంగాబ్బు కేతుంగన్ లబోన్ సబ్బాల.
must walk god (the) earth made.
 aṅjēṅgābba kētuṅgan labōn sabbāla.

2. కన్ లబోలోంగ్ కుడ్డబన్. ఒంక దేశాలోంగ్ డకోలన్
this earth in everything. Upper country in remaining
 kan labōlōṅg kuḍḍaban. laṅka dēśālōṅg ḍakōlan

బేర్నె బాట్టె గడ్డెల లబోలోంగ్.
word with (he) created earth in.
 bērne bāṭṭe gaḍḍele labōlōṅg.

3. బరున్జి నెబజి రుఆంగ్ లోంగ్ తప్పడి అంగాయి
mountains trees heaven in clouds moon
 baruṅji nebaji ruāṅg lōṅg tarubdaji aṅgāyi

ఓయింగ్ తుతుజుంజి పూర్బాన్ అనిన్ డకోల.
sun stars aforeside he made.
 oyōṅg tutujanji pūrbān anin ḍakōle.

4. పూర్బాన్ దేశా లోంగ్ కేతుంగన్ బాగు మంద్రా
Aforeside world in God two people
 Pūrbān dēśa lōṅg kētuṅgan bāgu maṅdra

గడ్డెల కన్ ఓంగోర్ అంచలాన్ ఇసల కడ్డబ్.
made this male female from all.
 gaḍḍele kan oṅgōr aṅchalōn isala kuḍḍab.

5. మంద్రాడు దుంగ్లనాయి. కేతుంగన్ మంద్రాడు బాటె ఉబన్
men originated. God men with father
 mandra duṅḡlanāyi. Kētungan mandrāji bātte uan
 అంబడి డకొన్. బంగ్సా బారా తుబ్బా గాన్లె అనిన్ చరతె
like was. Good deeds do saying he then
 ambadi ḍakolan. baṅṅsa bārā tubbā gāṅle anin chālete
 అప్పంగ్లె. అనిన్
ordered. He
 appaṅgle. anin

6. గాన్లె జ్ఞెన్ అ బర బ్యోకంగంజి అప్పరదొంగ్
said me leaving demons worship not
 gāṅle jñen ambarre nyōṅaṅṅānji appardōṅṅ
 బాండడ కరిజ్జి * జంబర్ చోప్చోప్ బారా అత్తబదొంగ్.
adultery murder theiving lying deeds do not.
 jōṅḍaḍa karijñe jaṅbar chop chop bārā attabḍōṅṅ.

* This word is doubtful.

7. బందా మంద్రాడు తెడెర కేతుంగన్ అంబరజి. అనిన్ జి
But men being corrupted God left. They
 Bando mandrāji eḍele kētungan ambarraji. Aninji
 పాపం అచ్చెర లోంకాల్ లోంగ్ గలొలె.
sin by darkness into fell.
 pāpam achchele lōṅkat lōṅ galōlaji.

8. పాపమన్ అచ్చెర కాడున్ కష్టం కుడ్డబ్ గడ్డెర.
sin by blindness trouble all occurred.
 pāpaman achchele kaḍun kaṣṭam kuḍḍab gaḍḍele.

తిక్కి తోగో సుంగన్ యెరె గొగొయి.
Afterwards fiery place to having gone much.
 Tikki tōgō suṅṅān yerre gōgoyi.

9. సుజెర న్యాంగ్తజి. బందా కేతుంగన్ అవొనన్ కన్
pain obtain. But God's son this
 sujele nyaṅgtaji. Bando kētungan avōnan kan
 లోబ్ లోంగ్ యెరాయితె అన్ కుడ్డబ్ మంద్రాన్.
world into come. He all men.
 labō lōṅ yerāyite anin kuḍḍab mandrān.

10. ఆసన్ ప్రాదాన్ తిల్లె కన్యిలొ తచెర డజాంగ్
for life gave (and) died therefore such
 āsan prāḍān tillē kanyilō tachele ḍajāṅṅ

| | | | | | | |
|-------------|-------------|----------------|-------------------|---------------------|-----------|----------------|
| మాండ్రాజి | కన్ | అబేర్నె | అండ్ | జేసు క్రీస్తు | లోంగ్ | నామేలె |
| <i>men</i> | <i>this</i> | <i>word</i> | <i>near (and)</i> | <i>Jesus Christ</i> | <i>in</i> | <i>believe</i> |
| maṅḍrāji | ank | abērne | aṅḍāngle | ēsu krīstu | lōng | namēle |
| బంగ్సా | సాయం | స్యాంగ్తజి. | | | | |
| <i>good</i> | <i>help</i> | <i>obtain.</i> | | | | |
| bangsā | sāyam | syāngtaji. | | | | |

 TRANSLATION.

1. Oh men come, come, and listen to this song.
I now will speak to you of God's good word.
- chorus.
- See and consider, men, how great God is.
All men should worship him and walk in the good way.
 2. God created the world and all that is therein.
From his place on high, he, with a word, made all things.
 3. The mountains of the earth, the trees; the clouds in the sky.
The moon, the sun and the stars, he made of old.
 4. In ancient time God placed two humans in the land.
And from these male and female came all men.
 5. God was to men like as a father,
He also instinced them to do good deeds.
 6. He commanded: Do not leave me and worship demons.
Do not commit the evil works of adultery, murder, theft and lying.
 7. But mankind being corrupted forsook God.
And through sin fell into darkness.
 8. Through sin came blindness and all trouble to the world.
And in the end a greater torment in abode of fire.
 9. But God's son came into the world,
and dying, gave his life for all mankind.
 10. Therefore, whosoever will hearken to this word
And believe in Jesus Christ will gain great benefit.
-

[No. 138 A.K.]

VIZAGAPATAM KÖNDH.

MARRIAGE SONG

[Ade-de-de-de-de—Sangade-de-de-de.]

you I associates

- i. Nindipurti tādā - Nīndi dinna tādā
your village land your country land
- ii. Nīnda yengu Tenjayi - Nīnda bādi Venjayi
your word hear your word hear
- iii. Sangu anā sāde - tūka anā sāde
company you I equal you I
- iv. Ekla tōda riyāsu - ekla sango riyāsu
At one place both At one place company both
- v. Nā karadapangā Nā tāja pangā
my village my street
- vi. Nā yekkam pāda-Nā pāpam pāda
my village east my village west
- vii. Jāl inganjūdi - Jāti jan Jūdē
oh get up see Oh eat see
- viii. Settagūda gāsīda - Bōrmagūda gāsīda
Settaguda ghasi Bormaguda ghasi
- ix. Kejja Bāgavate - Bikku bāgavate
Rice have come Alms have come
- x. Kurri ve hā hiyāmu - Dokka vehā hiyāmu
Pot rice give gourd shell rice give.

TRANSLATION.

You and I are associates. This village and this country are yours. I shall do your bidding. We are of the same age. We shall live in company. Get up, eat and see my village and my street. I am the ghasi of Settaguda and Barmaguda villages. I have come to beg of you. Give me rice.

TRANSCRIPT IN TELUGU.

వెళ్ళి చాటు.

- i [అదిదెదెదెదె - నీందిదిదెదెదె] నీందిపురి-నీందిన్న తాదాతా
ii నీంద యాగువంజయి - నీందచాడి వంజయి

- iii సంగు అనాసాడె - తూక అనాసాడె.
 iv ఎక్కతోడిరీయాను - ఎక్కసంగోరీయాను.
 v నాకరడపంగా - నాతాజపంగా.
 vi నా యొక్కంపాడె - నాబాపంపాడె.
 vii బాలింకజాడి - జాలిజంజాడి.
 viii నెత్తనూడగానీడ - బోర్తనూడగానీడ.
 ix కెజ్జలగవతె - చిక్కుబొగవతె.
 x కురివెహాపియాము - చొక్కవెహాపియాము.

LOVE SONG IN VIZAGAPATAM KONDH.

[Aderidē - adē - Dellorēde Deilo.]
youthful woman oh youthful woman oh

- i Niñu Nānū Sāri - Niñu Nānū Jōdi.
you I equal you I match.
- ii Niñu Nānū tūka - Niñu Nānū pādi
you I equal you I match
- iii Ni yengu Venjayi - Ni bādi Venjāyi
your word hear your word hear
- iv Ni dinnā tāda Ni purti tāda
your village laud your country land
- v Ninjūti āsākiyā - Ninjūti Elukiyā
To-day from leave hope To-day from Don't recollect
- vi Ninjūti Budjan Duhumu Ninjūti Pihan
To day from forget To-day from give
 Duhumu
up
- vii Ni lōko ollā - Ni bako ollā
your people forget your relatives forget
- viii Ni yippi mrānu - Ni mahā mrānu
your mohwa tree your mango tree
- ix Tēru madi ollā - Kuchāmādi ollā
bombao pulp forget Bodāmdam forget
- x Ni Horto mrānu Ni Gajju mrānu
your sago tree you date tree
- xi Ni Hingā ollā Ni Nejju ollā.
your saffron forget your oil forget.

TRANSLATION.

Oh! youthful woman. We are of equal age and therefore a match to each other. I shall do your bidding. From this day forward, give up all thought of your native land and forget your people and relations. Forget your mohwa, mango, sago and date trees, bamboo pulp and Bodandam leaf vegetable. Also forget your saffron and oil.

TRANSCRIPT IN TELUGU.

[అదరిడే - ఆడే - డెలొరడె డెలొ].

- i నీనూ నానూపారి - నీనూ నానూ జోడి
- ii నీనూ నానూ తూతూ - నీనూ నానూ పాడి
- iii నీ యోగువెలై - నీపాడి వెలై
- iv నీ దిన్నా తాచా - నీ పురి తాచా
- v నింజూటి అసాకియా - నింజూటి ఎలూకియా
- vi నింజూటి బుక్కా దో దో ముము - నింజూటి పిహ్లా దులూము
- vii నీలూళా ఒల్లా - నీతాళా ఒల్లా
- viii నీ యిప్పి మాను - నీ మహా మాను
- ix తేరు మడి ఒల్లా - తుచ్చా మడి ఒల్లా
- x నీ పొల రొమాను - నీ కజ్జి మాను
- xi నీ పొంగా ఒల్లా - నీ నెల్ల ఒల్లా

[No. 142 A.K.]

TAMIL AS SPOKEN IN TANJORE.

THE PARABLE OF THE PRODIGAL SON.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள். அவர்களில்
Oru manushanukku irandu kumarar irundargal. Avargalil
One man-to two sons were. Them-in

இளையவன் தகப்பனை நோக்கி, 'தகப்பனே, ஆஸ்தியில் எனக்கு
Ileyavan tagappanei nokki, 'tagappan-e, astiyil enakku
younger-th the-father addressing, 'father-O, property-in me-to
வரும் பங்கை எனக்குத்தரவேண்டும்,' என்றான். அந்தப்படி அவன்
varum pangei enakku-ttara-venḍum,' enṇan. Andappaḍi avan
coming shar eme-to-to-give-is-wanted,' said. Accordingly he

அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான். சில நாளைக்குப்
avargalukku-ttan astiyei-ppanḡittu-kkoḍuttan. Sila naleikku-
them-to-his property-having-divided-gave. Few days-

பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு தூர
ppinbu, ileiya magan ellavarreyiyum ōrttu kkoḍu dūra
after, younger son all having-gathered distant

தேசத்தைக்குப்புறப்பட்டுப்போய் அங்கே தன்மார்க்கமாய்
deśattukku-ppurappattu-ppōy aṅḡe dunmārkamāy
country-to-having-started-having-gone there evil-way-having-become

ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான். எல்லா
jivanam-panṇi, tan astiyei aṟittu-ppōṭṭan. Ella
life-having-made his property wasted. All

வற்றையும் அவன் செலவழித்த பின்பு, அந்த தேசத்திலே கொடிய
varreyiyum avan ōlavaritta pinbu, anda deśattile koḍiya
he spending after, that country-in severe

பஞ்சம் உண்டாயிற்று. அப்பொழுது அவன் குறைவு படத்
pañjam unḍayirru. Apporudu avan kuṟeivu paḍa-
famine arose. Then he want to-suffer-

தொடங்கி, அந்த தேசத்துக்குடிகளில் ஒருவனிடத்தில்
ttoḍaṅgi, anda deśattu-kkuḍigalil oruvan-iḍattil
having-begun that of-country-inhabitants-among one-with

போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன்
pōy oṭti-kkoḍan. Anda-kkuḍiyānavan avanei-ttan
having-gone joined-himself. That-husbandman him-his

வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான். அப்பொழுது
vayalkal-il paṅṅigaḷei mēykkumbaḍi aṅṅuppiṅān. Appoṟuḍu
fields-in pigs to-feed sent. Then

பன்றிகள் தின்கிற தவிட்டினாலே தன் வயிற்றை நிரப்ப ஆசை
paṅṅigaḷ tiṅṅiṅa tavittinaḷe taṅ vayiṅṅṅei niraṅṅa āṅṅei-
pigs eating husk-with-even his belly to-fill wish-
யாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை.
yāy-irundān, oṟuvaṅ-um adei avaṅṅukku-kkoḍukkavillei.
having-become-was, one-even that him-to-gave-not.

அவனுக்குப்புத்தி தெளிந்தபோது, அவன் 'என் தகப்பனுடைய
Avaṅṅukku-pputti telinda-pōḍu, avaṅ 'eṅ tagappaṅṅuḍeiya
Him-to-sense clear-become-time-at, he 'my father's

கூலிக்காரர் எத்தனையோ பேருக்குப்பூர்த்தியான சாப்பாடு இருக்கிறது,
kūlikkāraṅṅar ettaneiyō pērukkup-pūṛṅṅti-yāṅṅa śāppāḍu irukkiraḍu,
servants how-many men-to-full food is,

நானோ பசியினால் சாகிறேன். நான் எழுந்த, என்
nāṅṅo paṅṅiyiṅṅāl śāḅiṅṅeṅ. Nāṅ eṅṅuḍu, eṅ
I-on-the-other-hand hunger-with die. I having-arisen my

தகப்பனிடத்திற்குப்போய், "தகப்பனை பரத்துக்கு விரோதமாகவும்
tagappaṅṅ-iḍattirku-ppōy, "tagappaṅṅē parattukku virōḍam-āḅavum
father-to-having-gone, "father-O heaven-to contrarily-also

உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய
umakku munb-āḅavum pāvaṅṅ-ḅeydēṅ; iṅṅimēḷ ummuḍeiya
you-to before-also sin-I-did; hereafter your

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாதிரனல்ல;
kumāraṅṅ eṅṅṅu śolla-ppāḍuvadaṅṅku nāṅ pāṅṅṅiraṅṅalla;
son having-said to-be-called I fit-man-am-not;

உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும்"
ummuḍeiya kūlikkāraṅṅil oṟuvaṅṅāḅa eṅṅṅei veittu-kkoḷḷum"
your servants-among one-to-become me keep-for-yourself"

என்பேன்' என்று சொல்லி, எழுந்த புறப்பட்டு,
eṅṅṅēṅ ' eṅṅṅu śolli, eṅṅṅu puṅṅa-ppāṅṅṅu,
will-say' having-said having-uttered, having-arisen having-started,

தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும் போதே
taṅ tagappaṅṅ-iḍattil vandāṅṅ. Avaṅ dūraṅṅṅil varum pōḍē
his father-to came. He distance at coming when

அவனுடைய தகப்பன் அவனைக்கண்டு மனதுருகி ஓடி அவன்
avaṅṅuḍeiya tagappaṅṅ avaṅṅei-kkaṅṅḍu maṅṅadurugi oḍi avaṅṅ
his father him-seeing heart-melting running his

கழுத்தைக்கட்டிக்கொண்டு அவனை முத்தஞ்செய்தான். குமாரன்
 karuttei-kkatti-kkoṇḍu avanei muttañ-jeydān. Kumāraṇ
neck-embracing him kiss-made. The-son

தகப்பனை நோக்கி, 'தகப்பனே, பரத்துக்கு விரோதமாகவும்
 tagappanei nōkki, 'tagappanē, parattukku virōdam-āgavum
the-father addressing, 'father-O, heaven-to against-also

உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய
 umakku muṅb-āgavum pāvañ-jeydēn; inimeḷ ummuḍeiya
you-to before-also sin-I-did; hereafter your

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாதிரி அல்ல' என்று
 kumāraṇ enṇu ṣolla-ppaduvadaṛku nān pāttiraṇ-alla' enṇu
son having-said to-be-called I fit-man-am-not' saying

சொன்னான். அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி,
 ṣoṇṇaṇ. Appoṛudu tagappaṇ taṇ ūriyakkāraṇ nōkki,
said. Then the-father his servants addressing,

'நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து இவனுக்கு உடுத்தி,
 'nīṅgaḷ uyarnda vastirattei-kkoṇḍuvandu ivanukku uḍutti,
'you costly robe-having-brought him-to having-dressed,

இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரசைகளையும்
 ivan keikku mōdirattei-yum kālgaḷukku-ppādaratṣeigalei-yum
his hand-to ring-also legs-to-shoes-also

போடுங்கள். கொழுத்தக்கன்றைக்கொண்டுவந்து அடியுங்கள். நாம்
 pōḍuṅgaḷ. Koṛutta-kkaṅṇēi-kkoṇḍuvandu aḍiyuṅgaḷ. Nām
put. Fat calf having-brought kill. We

புசித்து சந்தோஷமாய் இருப்போம். என் குமாரனாகிய இவன்
 puṣittu, ṣandōsham-āy iruppōm. Eṇ kumāraṇ-āgiya ivan
having-eaten merry-having-become shall-be. My son-being this

மரித்தான் திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும்
 marittān, tirumbavum uyirttān; kāṇāmaṛ-pōṇān, tirumbavum
died, again became-alive; lost-went, again

காணப்பட்டான்' என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்
 kāṇa-ppattān' enṇān. Appaḍiyē avargaḷ ṣandōsha-ppāḍa-
was-found' said. So they merry-to-be-

தொடங்கினார்கள்.
 ttoḍaṅginārgaḷ.
began.

அவனுடைய மூத்த குமாரன் வயலில் இருந்தான். அவன் திரும்பி
 Avandeiya mūtta kumāraṇ vayalil irundān. Avan tirumbi
His elder son field-in was. He again

வீட்டுக்குச் சமீபமாய் வருகிறபோது தேவாந்நியத்தையும்
 viṭṭukku-chchamīpam-āy varugīra-pōdu gīta-vāṭṭiyattei-yum
 house-to-near-having-become coming-time-at music-also

நடனக்களிப்பையும் கேட்டு, ஊழியக்காரரில் ஒருவனை அழைத்து,
 naḍana-kkaḷippeiyum kēṭṭu, ūriyakkārāril oruvaṇei aṟeittu,
 dancing-merriment-also hearing, servants-among one calling,

‘இதென்ன?’ என்று விசாரித்தான். அதற்கு அவன், ‘உம்முடைய
 ‘idenna?’ enṇu viśārittān. Adaṟku avaṇ, ‘ummuḍeiya
 ‘this-what?’ saying asked. That-to he, ‘your

சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய
 śaḡōḍaran vandār, avar maṟubāḍiyum śuḡattudaṇē ummuḍeiya
 brother came, he again safe your

தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக
 tagappan-idattil vandu śērnda-pāḍiyināle avarukk-āḡa
 father-to having-come reached-because him-for

கொழுத்த கன்றை அடிப்பித்தார்’ என்றான். அப்பொழுது அவன்
 koṟutta kanṇēi aḍippittār’ enṇān. Appoṟudu avaṇ
 fat calf he-killed-had’ said. Then he

கோபம் அடைந்து உள்ளே போக மனதில்லாதிருந்தான். தகப்பனோ
 kōpam aḍeindu ullē pōḡa maṇadillaḍ-irundān. Tagappanō
 anger having-got in to-go mind-without-was. The-father-but

வெளியே வந்து அவனை வருந்தியழைத்தான். அவன் தகப்பனுக்குப்
 vēḷiyē vandu avāṇēi varuḍḍiy-āreittān. Avaṇ tagappanukku-
 out having-come him having-entreated-invited. He the-father-to-

பிரதியுத்திரமாக, ‘இதோ இத்தனை வருஷகாலமாய் நான்
 ppirāḍiy-uttaram-āḡa, ‘idō, ittāṇēi varuṣha-kālam-āy nān
 reply-as, ‘lo, so-many years-time-being I

உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை
 umakku ūriyāṇ-jeydu, orukkāl-um ummuḍeiya kaṟpaneiyēi
 you-to service-did, one-time-even your command

மீறாதிருந்தும், என் சிநேகிதரோடே நான் சந்தோஷமாய்
 mīṟādirundum, en śinēgitar-ōḍē nān śandōsham-āy
 not-transgressing-being-though, my friends-with I merry

இருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது
 irukkumbaḍi nīr orukkālum enakku oru āṭṭukkuṭṭiyēiy-āvadu
 to-be you one-time-even me-to one kid-even

கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்
 koḍukkav-illei. Vēśiḡaḷ-idattil ummuḍeiya āṣṭiyēi aṟittu-
 gave-not. Harlots-with your property having-

போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே
 ppōtta ummuḍeiya kumāra-nāgiya ivan vandav-uḍaṇē
 wasted your son-being this coming-immediately
 கொழுத்த கன்றை இவனுக்காக அடிப்பித்தீரே' என்றான். அதற்குத்
 koḻutta kanrei ivanukk-aga aḍippittirē' eṇṇān. Adarku-
 fat calf him-for killed-had' said. That-to-
 தகப்பன், 'மகனே, நீ எப்போதும் என்னோடுருக்கிராய், எனக்குள்ள
 ttagappan, 'magan-ē, nī eppōdum eṇṇōḍ-irukkirāy, eṇakk-uḷḷad-
 the-father, 'son-O, thou always me-with-art, me-to-being-
 தெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய
 ellām unṇuḍeiyad-āy-irukkiraḍu. Uṇ ṣagōdaran-āgiya
 all thine-having-become-is. Thy brother-being
 இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான்,
 ivan-o marittān, tirumbavum uyirttān; kaṇāmaṭ-pōṇān,
 this-but died, again became-alive; lost-went,
 திரும்பவும் காணப்பட்டான்; ஆடுபடியினாலே நாம் சந்தோஷப்பட்டு
 tirumbavum kāṇa-ppattān; Āṇa-paḍiyi-nālē nām śandōsha-ppattu
 again was-found; so we merry-being
 மகிழ்ச்சியாயிருக்கவேண்டுமே' என்று சொன்னான் என்றார்.
 magiṛchchiy-āy-irukka-vēṇḍum-ē' eṇṇu ṣōṇṇān eṇṇār.
 glad-having-become-to-be-is-wanted' saying spoke said.

[No. 143 A.K.]

TAMIL AS SPOKEN IN TANJORE: SPOKEN BY
KRISHNAMACHARYA RANGA NATH.

DOMESTIC HAPPINESS.

ஒரே ஒரு ஊரிலே ஒரு குடியானவன் இருந்தான். அவன் ரொம்ப
Orē oru ūrilē oru kuḍiyāṇavan irundān. Avan romba
Certain a village-in a farmer was. He very

நல்லவனாயும் பரிசுமாய் பேசுவனாயும் பசிமயமடையிருக்கிற
nallavanāyum priyamāy pēsaravanāyum paṣiyōḍē yirukkira-
good-and kindly talking-and hunger-with those-who-

வாளைப்பார்த்து ஸஹிக்காதவனாயும் இருந்தான். ஆனால் அவன்
vaḷei-ppārttu sahikkāḍavanāyum irundān. Āṇakke avan
are-seeing to-endure-unable-and was. But his

பொண்டாட்டி இதுக்கு கேர் விரோதம். பரிசுமான வார்த்தையே
ponḍāṭṭi idukku nēr virōdam. Priyamāna vārtteiyē
wife this-to quite opposed. Kind word-at-all

அவளுக்குப்பேசாதேரியாது. பசிச்சிருக்கிறவாளைத்
avalukku-ppēsa-tteriyādu. Paśichchirukkiraḷei-
her-to-to-speak-knew-not. Hungry-those-who-are

தொரத்தவொ. ஒத்தருக்கும் ஒரு உபகாரம் பண்ணமாட்டா. இப்படி
ttorattuvō. Ottarukkum oru upakāram paṇṇamāṭṭā. Ippaḍi-
she-drive-away-will. Anyone-to a help she-render-will-not. Such

யிருக்கச்சே, ஒரு நாள் அந்தக்குடியானவன் தன்க வீட்டை
yirukkachchē, oru-nāḷ anda-kkuḍiyāṇavan taṅga viṭṭe-
being-the-case, one-day that-farmer his house-

விட்டு வெளியே பொறப்படச்சே வாசப்படிக்கிட்டே. ஒரு கெழவி
viṭṭu veḷiyē porappāḍachchē vāṣappāḍi-kkitte oru keḷavi
leaving out starting-while threshold-near an old-woman

படுத்திண்டுந்தா. அவ கண்ணெல்லாம் குழிஞ்சிருந்துது. தலை
paḍuttinrundā. Avakaṇṇellām kuḷiñjirundudu. Talei-
lying-was. Her-eyes-all sunken-were. Head-

யெல்லாம் கெரச்சிருந்துது. ஒரு கந்தையெத்தான் கட்டிண்டுந்தா.
yellām nerachchirundudu. Oru kandeyettān kaṭṭinrundā
all grey-was. A rag-only she-wearing-was.

இவளைப்பார்த்ததும் குடியானவனுக்கு ரொம்ப ஏரக்கம்
Ivaḷe-ppāttadum kuḍiyāṇavanukku romba erakkam
This-woman-seeing-on farmer-to great pity

வந்தாட்டுது. கீழே குனிஞ்சு அவனொப்பாத்து, “ அம்மா, நீங்க
 vandūtūdu. Kīṟē kuṇiñju avale-ppattu, “ amma, niṅga
 came. Low bending her-looking-at, “ mother-O, you

என் இப்படி படுத்திண்டுக்கே? ஒங்களுக்கு என்ன வேணும்”
 eṅ ippaḍi paḍuttinrukkeha? Oṅgaḷukku enna vēnum”
 why thus lying-down-are? you-to what is-wanted”

என்று கேட்டான். இவ யார் தெரியுமா? இவதான்
 ennu kēṭṭān. Iva yār teriyumā? Ivaḍān
 so he-asked. This-woman who do-know? This-woman-only

ஒளவையார். நன்னு கவிதைகளெல்லாம் பாடத்தெரியும் இவளுக்கு.
 Auveiyār. Nannā kavigaḷ-ellam pāḍa-tteriyum ivaḷukku.
 Auvaiyar. Well poems-all to-compose-knows her-to.

இதுமாதிரி ப்ரியமான கொரலெக்கேட்டதும் ஒளவையார்
 Idu-mādiri priyamāna korale-kkēṭṭadum Auveiyār
 This-like kind voice hearing-on Auvaiyar

கண்ணைத்தார்த்து பார்த்து, “ அப்பா, ரொம்ப நாளை சாப்படலெ
 kaṅṅe-ttarandu pāttu, “ appā, romba nāḷa śāppaḍale
 eyes-having-opened having-seen, “ son-O, many days-for ate-not

ரான். சட்டுனு கொஞ்சம் காஞ்சி கொடுத்தயானு ரொம்ப நல்லது”
 nāṅ. Śaṭṭunu koñjam kañji koḍuttayāṅa romba nalladu”
 I. Soon some gruel give-if very good”

என்னு சொன்னு. அதைக்கேட்டதும் வேலமா உள்ளே போயி,
 ennu soṅṅā. Adei-kkēṭṭadum vēhamā uḷḷē pōyi,
 so she-said. That-hearing-on quickly in having-gone

உள்வாசப்படிக்கிட்டே போனதும் மெதுவா நடந்துண்டு தன்
 uḷ-vāśappadi-kkittē pōṇadum meḍuvā naḍanduṅḍu tan
 inner-threshold-near having-reached slowly walking his

பொண்டாட்டி என்ன பண்ணிண்டுக்காணனு டாத்தான். அவர்
 poṇḍāṭṭi enna paṇṇinrukkaṅṅu pāṭṭān. Avo
 wife what doing-was he-saw. She

மாவதைச்சின்றுந்தா. தானும் புன்சிரிப்போடே போயி, தானும்
 māva-ṟeichchiruṅṅā. Tānum puṅ-śirippōḍē pōyi, tānum
 flour-grinding-was. He-also smile-with having-gone, he-also

சேந்து மாவதைச்சின்று, “ ஒளக்கு தீபாவளிக்கு என்ன
 śēndu māva-ṟeichchirūḍē, “ oṅakku Dīpāvaliḷḷu enna
 having-joined flour-grinding while, “ you-to Dipavali-for what

பொடவெ வேணும்? இப்பொ ரெல் நன்னு வெளஞ்சிருக்கு” என்னு
 poḍave vēnum? Ippo nel nanna vēlañjirukku” ennu
 cloth is-wanted? now paddy well grown-has” so

கேட்டான். அவள் அலட்சியமாக பதில் சொல்லிப்பிட்டு வாயெ
 kēṭṭān. Avo alaṭchiya-mā badil śollippiṭṭu vāye
 he-asked. She slightingly reply having-given mouth

முடினாட்டா. அப்பறம் இதுதான் சமயம்னு பாத்து
 mūḍinūṭṭā. Apparam itu-tān śamayam-nu pāttu
 shut. Then this-only opportunity-to-be finding

நடுநடுங்கிண்டு காதுக்கிட்டே போயி, “என் கண்ணே,
 naḍunaḍuṅgiṇḍu kāduṅgiṭṭe pōyi, “eṅ kaṇṇē,
 trembling ear-close-to having-gone, “my dear-O,

வாசலிலே ஒரு கெழலி பசியினாலே சாரா, கொஞ்சக்கஞ்சி குடுடன்”
 vāsalilē oru keḻali paṣiyiṅāle śārā, koṅjaṅ-kaṅjikuḍēn”
 gate-at an old-woman hunger-of dying-is a-little-gruel give-please”

என்னு சொன்னான். ஓடனே, அவளுக்கு மஹா கோபம் வந்தூட்டுது
 ennu ṣoṅṅān. Oḍaṇē, avalukku mahā kōpam vandūṭṭudu
 so he-said. At once, her-to great anger came.

“அடே மடையா, ஒசக்குத்தான் வீண்சோறு போடறேன்.
 Aḍē maḍeiyā, oṅakku-ttān viṅ-ṣoru pōḍarēn.
 You fool-O, you-for-as in-vain-food I-am-giving.

தெருவிலே போரா பிச்சக்காரனுக்கெல்லாம் யார் போடாது?”
 Teruvile pōra picchakkāraṅu-kkellām yār pōḍarādu?”
 Street-in going beggars-to-all who to-feed-is?”

என்னு கத்தினா. அவன் அவளை போட்ட பலத்த கத்தலெக்கெட்டு
 ennu kaṭṭiṅā. Avan avo pōṭṭa balatta kaṭṭale-kkēṭṭu
 so she-cried-out. He she raised loud cry-hearing-on

அப்பொ நடுநடுங்கினாலும் அடுத்த கணத்திலே அவகிட்டே போயி
 appo naḍunaḍuṅgiṅālum aḍutta kṣaṇattile ava-kiṭṭa pōyi
 then trembled-though next moment-in her-near having-gone

மறுபடியும் கேக்க ஆரம்பிச்சான். ஓடனே அவ முன்னையலிட
 maṇupaḍiyum kēkka ārambichchān. Oḍaṇē ava muṅṅaya-vida
 again ask-to began. At once she before-more-than

பத்துமடங்கு ஆத்திரப்பட்டுண்டு கிட்டெயிருந்த மொழம் சலடை
 pattu-maḍaṅgu ātirappattunḍu kiṭṭe-yirunda moḻam śalade
 ten-times having-grown-angry near-lying winnow sieve

இதை எடுத்துண்டு அவளை அடிச்சுக்கிண்டு வீடுமுழுதும்
 ide eḍuttunḍu avai aḍichchukkiṇḍu vīḍu-murudum
 this having-taken him beating house-throughout

கூட ஓடித்தொரத்தினா. இந்த சத்தத்தினாலே கண்
 kūḍa oḍi-ttorattiṅā. Inda śattattiṅāle kaṅ-
 with running-chased. This noise-by eyes

| | | | | |
|---------------------|-----------------|----------------------|--------------------|------------|
| முழிச்சிண்ட | ஔகையார் | நடந்த | சங்கதிகளெ | ஒரு |
| <i>murichchiṇḍa</i> | <i>Auveiyār</i> | <i>naḍanda</i> | <i>śaṅgatihale</i> | <i>oru</i> |
| <i>opened-that</i> | <i>Auvaiyar</i> | <i>that occurred</i> | <i>events</i> | <i>one</i> |

| | | | | | |
|-----------------|--------------------|-------------|--------------------|---------------|-------------------|
| பாட்டால் | வர்ணிச்சா. | இது | சூமயானவன் | காதில் | விழுந்ததும் |
| <i>pāṭṭāl</i> | <i>varṇichchā.</i> | <i>Idu</i> | <i>kuḍiyāṇavan</i> | <i>kādil</i> | <i>viṇḍadum</i> |
| <i>verse-in</i> | <i>described.</i> | <i>This</i> | <i>farmer</i> | <i>ear-in</i> | <i>falling-on</i> |

| | | | | |
|--------------------|--------------------------|------------------------|---------------------|-----------------|
| யாரென்னு | தெரிஞ்சீண்டு | பொண்டரட்டியிடம் | சொல்ல, | அவளும் |
| <i>yāreṅṅu</i> | <i>teriñṇiṇḍu</i> | <i>-ponḍaṭṭi-yiḍam</i> | <i>śolla,</i> | <i>avalum</i> |
| <i>who-she-was</i> | <i>having-understood</i> | <i>wife-to</i> | <i>having-told,</i> | <i>she-also</i> |

| | | | |
|------------------------|---------------------|--------------|---------------|
| பயந்து | ஔகையாருக்கு | சாதம் | பேரட்டா. |
| <i>bayandu</i> | <i>Auveiyārukku</i> | <i>śādam</i> | <i>pōṭṭā.</i> |
| <i>becoming-afraid</i> | <i>Auvaiyar-to</i> | <i>food</i> | <i>gave.</i> |

TRANSLATION.

In a certain village, there lived a farmer who was very good, who spoke kind words to all and who was unable to endure the sight of hungry people. But his wife was quite his opposite; kind words she knew not, hungry people she would drive out and she would not render any help to any one. One day when the farmer started out of his house, he saw an old woman lying down near the threshold. Her eyes were sunken, her hair was all grey and she wore only a rag and, at sight of her, he grew very compassionate. Bending low, he looked at her and said "Mother! Why are you thus lying down? What do you want?" Now, do you know who this woman was? She was Auvaiyar, the great poetess. As soon as she heard his kind voice, Auvaiyar opened her eyes and said "My son, I have been starving for many days past and I shall be much obliged if you will give me some gruel." No sooner did he hear this than he ran fast into the house, slackened his pace when he reached the inner threshold and looked in to see what his wife was doing. She was grinding corn. He went in with a smile on his face and joined in the grinding. While being engaged in this act, he said to her "What clothes do you wish to have for the Dipavali? We shall have a good harvest of paddy now." But she replied to him carelessly and ceased speaking. Then, thinking that that was the best opportunity for him, he approached her ears, all in a tremble, and said "O apple of mine eye! An old woman is dying of hunger outside; please give her some gruel." As soon as she heard these words, she flew into a towering passion and cried "O thou fool! Already I am feeding you for nothing and who is to

feed all the beggars in the street?" Though he then trembled at hearing her loud outcry, he approached her the next moment and began asking her again. She grew ten times more enraged at this, snatched the winnow and sieve that lay handy, struck him with them and chased him round and round the house. Now, Auvaiyar, who woke up at this uproar, described all these events in a verse. As soon as this fell on the ears of the farmer, he understood who she was and informed his wife also of the matter. Thereupon she grew afraid and gave food to the poetess.

[No. 149 A.K.]

Tamil as spoken in Tinnevely : spoken by M. E. Virabalu Pillai.

STORY OF HARICHANDRA.

நமது இந்தியா தேசத்திலே வடக்கே அயோத்திண்ணு ஒரு
 Namadu Indiyā deśattilē vadakkē Ayōddinṇu oru
 Our India country-in the-north-in Ayodhi-named a
 நாடிருக்கு. அதை அரிச்சந்திரண்ணு ஒரு அரசன் ஆண்டுவந்தான்.
 nāḍ-irukku. Adei Arichchandiraṇṇu oru araṣaṇ āṇḍu-vandāṇ.
 kingdom-is. It Harichandra-named a king ruling-was.
 அவனுக்கு சந்திரமதிண்ணு ஒரு பெண்சாதி, தேவதாசண்ணு
 Avagukku Chandiramatiṇṇu oru peṇchāti, Dēvadāsaṇṇu
 Him-to Chandramati-named a wife, Devadasan-named
 ஒரு மகன். அவன் தேசத்தில் எல்லாரும் சொன்கியமாயிருந்தா.
 oru mahag. Avag deśattil ellārum śaukkiyam-āy-irundā.
 a son. His kingdom-in all happy-were.
 அவங்கிட்ட ஒரு சிலாக்கியமான குணம். என்னுண்டு பொய்யே
 Avāṅ-giṭṭa oru śilākkiyamāṇa guṇam. Eṇṇāṇṇā poyyē
 Him-with an excellent quality. That-is lie
 சொல்லமாட்டான். அவன் பொய்யே சொல்லவில்லை என்று ஒரு
 śolla-māṭṭāṇ. Avāṇ poyyē śoḷradillei eṇṇu oru
 utter he will not. He lie utter would not that a
 பிரதமாக சச்சிருக்காண்ணு உலகமெங்கும் எட்டிந்து.
 viratamāga vachchirukkāṇṇu ulakameṅgum eṭṭirru.
 vaw as had considered the world throughout spread.
 தேவர்களும் முனிவர்களுக்கிட இந்தச்சங்கதி தெரிஞ்சு
 Dēvarhaḷum muṇivarhaḷuṅ-kōḍa inda chchanṅati teriṅju
 The devas and munis even this news coming to know
 அரிச்சந்திரனைச் சோதிக்கணும்மெண்ணு நினைச்சா, உடனே
 Arichchandiraṇēi chchōḍikkaṇum eṇṇu nigeichcha. Uḍaṅē
 Harichandra tested should be thought. Immediately
 விசுவாமித்திரமுனிவன் அரிச்சந்திரங்கிட்ட வந்து தனக்கு ஒரு
 Viśuvāmittira muṇivaṇ Arichchandiraṅ kiṭṭa vandu taṇakku oru
 Viśvamitramuni Harichandra to having come him to a
 வரங்கொடுக்கணும்மெண்ணு கேட்டான். அதற்கு அவன் அப்படியே
 varaṅ kōḍukkaṇum eṇṇu kēṭṭāṇ. Adukku avag appaḍiyē
 boon should be-granted-that asked. That to he accordingly

தான் கொடுக்கேண்ணு வரக்குச்சொன்னான். பின்பு வரங்கேட்டான்.
tān koḍukkēṇṇu vāḱku chchonnān. Pignbu varankēttān.
he would grant promised. Afterwards boon he asked.

வரம் என்னுண்ணு தனக்கு ஒரு ஆனை உயரத்தக்கு பொன்னு
Varam eṇṇāṇṇā taṇakku ōru ānei uyarattukku ponnu
The-boon what-is him-to an elephant height-to gold

கொடுக்கணுமிண்ணு கேட்டான். அரிச்சந்திரன் தனது
koḍukkāṇum iṇṇu kēttān. Arichchandiran taṇadu
give-should-that he-asked. Harichandra his

வார்த்தையைக்காப்பாத்தணுமில்லா? அதற்காக நாடு நகரம்
vārtteiyēi kkāppāttāṇum illā? Adarkāga nāḍu nagaram
word to keep should not? That for kingdom city

சொத்து கித்து எல்லாவற்றையும் வித்து கொடுத்தான். ஆனால்
śottu kittu ellavārreiyum vittu koḍuttān. Āṅal
property and everything having-sold gave. But

பூராதொகையும் கொடுக்க முடியவில்லை. வேறே தனக்கு
pūra togeiyum koḍukka muḍiyavillei. Verē taṇakku
whole amount to give could not. Other him to

விக்கறதற்கு ஒன்றுமில்லாமல் தன் பெண்சாதி சந்திர
vikkaṛadaṛku onṇumillāma taṇ peṇchāti Chandira-
selling-for anythingwithout his wife Chandramati-

மதியையும் தன் பையன் தேவதாசனையும் வித்தான்.
matiyeyum taṇ paiyaṇ Dēvadāśaneyum vittān.
and his son Devadasan-and sold.

பின்னையும் பணம் போதாமல் தன்னையும் ஒரு சுடுகாடு
Pinneyum paṇam pōḍāmal tanneyyum oru ṣuḍu-kāḍu
Still money sufficient-not-being him-also a burning-ground

காக்கும் கீரவாகு என்னும் பறையனுக்கு அடையாக்கிக்கிட்டீர்
kākkum Viravāhu eṇṇum paṛeiyāṇukku aḍimeiyākki-kkiṭṭu
watching Viravahu named paraiya-to having enslaved

வித்து ஒருமட்டுக்கும் விசுவாமித் திரனுக்குக்கொடுக்கவேண்டிய
vittu oru-maṭṭukkum Viśuvāmittiraṇukku-kkoḍukka vēṇḍiya
having sold a-certain-extent-to to Visvāmitra to pay

பொன்னைக் கொடுத்துத்தீர்த்தான். இப்படியெல்லாம் கஷ்டப்பட்டுக்
ponṇaikōḍuttu-ttīrttān. Ippaḍiyellān kaṣṭa-ppattūṇ-
the-gold-having-given-cleared-off. In these ways all having-suffered-

கட தான் பொய் சொல்வதில்லையென்று ஒரே வைராக்கியமாயிருந்
 guda taṅ poy śolvadilleiyinṅu orē veirākkīyam-āy-irun
 even he lie utter-never-would-that sole determination

தான். ஒரு நாள் அவன் மகன் பாம்பு கடித்துச் செத்தான்.
 dāṅ. Oru-nāḷ avan mahan pāmbu kaḍittu-chchettāṅ.
 remained. One-day his son snake having bit died.

அவனை யெடுத்துக்கிட்டுச் சந்திரமதி சுடுகாட்டுக்கு வந்தான்.
 Avāṅei yeḍuttu-kkittuch Chandiramati śudu-kāṭṭukku vandāḷ.
 Him carrying Chandramati the burning ground came.

அங்க சுடுகாட்டைக் கரத்துக்கொண்டிருந்தான் அரிச்சந்திரன்.
 Aṅga śudu-kāṭṭei-kkāṭṭu-kkonḍirundāṅ Arichchandiraṅ.
 There the-burning-ground watching-was Harichandra.

பையனைக்கட்டையில வச்ச எரிக்கதற்கு வரிகொடுக்கணு
 Peiyaṅei-kkāṭṭeyiḷ vachchu erikkadaṅku vari-koḍuukkanṁ-
 The-boy the-pile-on laying burning-for tax should give

பின்னு சொல்லான், அவட்டப்பணமிக்கி, யாரட்டையாவது போய்
 inṅu kōḷḷāṅ. Avatta-pṇam-illei. Yāṛṭṭe-yāvadu pōy
 then he-said. He with money there was not. Person to-any going

வாங்கிவருவாள் என்று அவளை அனுப்பினான். அவள் போய்
 vāṅgi-kkittu-vāṅṅu avāḷei aṅuppiṅāṅ. Avāḷ-pōm-
 getting come her he-sent. She-going-

வழியிலே ஒரு பிள்ளையைக்கொண்டுட்டான்னு அநியாயமாய்ச்
 variyilē oru piḷḷeyei-kkonṅuttāṅṅu aniyāyamāy
 on the way a child have killed unjustly

சொல்லி காசிராசன் புடிச்சுக்கிட்டான். புடிச்ச அவளை
 chcholli Kāsi-rāśan puḍichchu-kkittāṅ. Puḍichchu avāḷei
 alleged Benares-king arrested. Having-arrested her

வீரவாகு என்னும் பறையங்கிட்ட அனுப்பினான். வீரவாகு
 Viravāhu eṅṅum paṛeiyāṅ gitta aṅuppiṅāṅ. Viravāhu
 Viravahu named paṛaiya to he sent. Viravahu

அரிச்சந்திரங்கிட்டச்சொல்லி, கொல்கிற இடத்தில் கொண்டுபோய்
 Arichchandiraṅ-kittā-chcholli, kolgiṛa iḍattil koṅḍu-pōy
 Harichandra to having told, of execution the place in taking

அவளை வெட்டும்படி சொன்னான். அரிச்சந்திரன் என்ன பண்ணு
 avāḷei veṭṭum-paḍi sōṅṅāṅ. Arichchandiraṅ enna paṅṅu-
 her execute-to asked, Harichandra what do

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|----------------------|-------------------------|----------------------------|-----------------------|---------|------|
| வான் ? பறையன் | சொன்னதைத்தானே | செய்யணும். | வாளெடுத்த | | |
| vāṅ? Pareiyan | ṣonnadei-ttāṅē | ṣeyyaṇum. | Vāleduttu | | |
| can? The-paraiya | had told only | should do. | Sword taking | | |
| வெட்டப்போனான். | அந்தச் சமயத்தில் | விசுவாமித்திர முனிவன் | | | |
| vetta-ppōṅāṅ. | Anda-chchamayattil | Viśuvāmittira muṇivaṅ | | | |
| to execute he began. | That moment at | Visvamitra sage | | | |
| ஓடியாந்து நிறுத்து | நிறுத்துண்ணு சொல்லி | நீயே சத்தியவான் | | | |
| ōḍiyāndu | niruttu | niruttunṇu-ṣolli | nīyē śattiyavāṅ | | |
| running came stop | stop that saying | you-indeed truthful person | | | |
| எண்ணு அவனை | மெச்சிப்பேசி | அவன் | ராஜ்ஜியத்தைத் திரும்ப | | |
| eṅṅu | avaneī mechchi ppēsi | avaṅ | rājjiyattei-ttirumba | | |
| that | him having praised said | his | kingdom back | | |
| அவனிடம் | ஒப்படைத்தான். | ஆகையால் | இதனால் | நமக்கு | என்ன |
| avan idam | oppaḍaittāṅ. | Āgeiyāl | idanāl | namakku | eṅṅa |
| him-to | entrusted. | Hence | this-from | us-to | what |
| தெரியிது. | சத்தியந்தான் | ஜயங்கொடுக்கும். | நாம் | பொய்யே | |
| teriyidu. | Śattiyān dāṅ | jayaṅ koḍukkum. | Nām | poyyē | |
| evident-is. | Truth alone | victory bring will. | We | lie | |
| சொல்லக்கூடாது. | உண்மையே | சொல்லணும். | | | |
| ṣolla kkūḍādu. | Unmeiyē | ṣollaṅum. | | | |
| utter should not. | Truth only | speak should. | | | |

TRANSLATION.

There is a kingdom by name, Ayodhya, in the north of our country, India. It was noted by a king by name Harichandra. He had a wife by name Chandramati and a son by name Devadasan. In his kingdom, all were happy. He possessed a special virtue, he would never utter a lie. The whole world came to know that he had taken a vow of never uttering a lie. Even the Devas and Munis heard this and thought of testing Harichandra. Immediately, Visvamitra Muni approached Harichandra and asked him to grant him a boon; and accordingly he promised to grant it. Afterwards he mentioned the boon; it was that he should give him gold to the height of an elephant. Was not Harichandra to keep his word? So, he paid it by selling away his kingdom, city, property and everything. But he could not pay the whole amount. As he had nothing left to sell, he sold his wife Chandramati and his boy Devadasan. Even then the amount was not made up; therefore,

he sold himself as a slave to a Pariah by name Viravahu, the watchman of a burning ground, and thereby cleared up at last the dues of gold he had to pay Visvamitra. In spite of all the sufferings that he had to undergo, he was determined never to utter a lie. One day his son died of snake-bite and Chandramati carried him to the burning ground. There Harichandra was the watchman. He asked her to pay the tax due for burning the boy on the pile. She had no money. He sent her to get it from somebody. On her way, she was alleged unjustly to have committed infanticide and arrested by the king of Benares. Arresting her, he handed her over to the Pariah Viravahu and Viravahu asked Harichandra to execute her at the place. What could Harichandra do? He could only obey the order of the Pariah. He raised the sword to execute her. At that moment Visvamitra Muni ran to him, cried "stop, stop," praised him as a truthful person and gave him back his kingdom. Hence, what we learn from this is that truth alone will succeed. We should never utter a lie and we should always speak the truth.

[No. 144, 150, and 156 A.K.]

MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

| | | | | | |
|------------------------------|-------------|--------------------------|------------------|---------------------|----------------|
| ഒരു | മനുഷ്യന്നു | രണ്ടു | പുത്രന്മാർ | ഉണ്ടായിരുന്നു. | |
| Oru | manushyannu | raṇḍu | putranmār | uṇḍ-āy-irunnu. | |
| One | man-to | two | sons | having-become-were. | |
| അവരിൽ | ഇളയവൻ | അപ്പനോടു ; | അപ്പാ, | വസ്തുവിൽ | എനിക്കു |
| Avaril | iḷayavan | appanōḍu ; | appā, | vastuvil | enikku |
| They-in | the younger | the-father-to ; | father, | goods-in | me-to |
| വരേണ്ടുന്ന | പങ്കു | തരേണമേ | എന്നു | പറഞ്ഞു ; | അവൻ |
| var-ēṇḍunna | paṅgu | tar-ēṇam-ē | ennu | paraññu ; | avan |
| coming | share | give-should | so | said ; | he |
| അവർക്കു | മുതൽ | പകരത്തുകൊടുത്തു. | നൂറുനൊമ്പതു | കഴിയുമുമ്പെ | |
| avarkku | mutal | pakuttu koḍuttu. | Eṇṇe nāḷ | kaṇṇiyummumbe | |
| them-to | property | divided-gave. | Many days | passing before | |
| ഇളയ | മകൻ | സകലവും | സ്വപത്രവിച്ചു | ദൂര | ദേശത്തേക്കു |
| iḷaya | makan | sakalavum | svaptraṇṇiḷḷu | dūra | dēśattēkku |
| younger | son | all | having-collected | far | country-to |
| യാത്രയായി | അവിടെ | ദുർന്നടപ്പുകാരനായി | ജീവിച്ചു | വസ്തു | |
| yātra-yāyi | aviḍe | durnnaḍappukāranāyi | jīviḷḷu | vastu | |
| journey-made | there | bad-conduct-man-becoming | lived | property | |
| നാനാവിധമാക്കിക്കളഞ്ഞു | എല്ലാം | ചെലവഴിച്ചശേഷം | ആ | | |
| nānāvīdha-mākkikkalaññu. | Ellām | chelavarichchaśēsham | ā | | |
| in-various-ways-made-wasted. | All | spent-after | that | | |
| ദേശത്തു | കഠിന | ക്ഷാമം | ഉണ്ടായിട്ടു | അവന്നു | മുട്ട |
| dēśattu | kathina | kshāmam | uṇḍāy-ittu | avannu | muttu |
| country-in | severe | famine | having-become | him-to | want |
| വന്നു | തുടങ്ങി. | അവൻ | ആ | ദേശത്തിലെ | പൌരന്മാരിൽ |
| vannu | tudaññi. | Avan | ā | dēśattile | pauranmāril |
| coming | began. | He | that | country-in-of | citizens-among |
| ഒരുത്തനെ | ചെന്നു | ആശ്രയിച്ചു ; | അവൻ | അവനെ | തന്റെ |
| oruttane | chennu | āśrayichchu ; | avan | avane | tanre |
| one-man | came-near | depended ; | he | him | his |
| വയലിൽ | പന്നികളെ | മേല്പാൻ | അയച്ചു. | പന്നി | തിന്നുന്ന |
| vayalil | pannikale | mēypān | ayachchu. | Panni | tinnunna |
| field-in | pigs | feed-to | sent. | Pig | eating |

| | | | | | | |
|--|--|---|--|---|---|---------------------------------------|
| വാളവരകൊണ്ടു vaḷavarakonḍu <i>peas-with</i> | വയറു vayaṛu <i>belly</i> | നിറെപ്പാൻ nireppān <i>fill-to</i> | അവൻ avan <i>he</i> | ആഗ്രഹിച്ചു āgrahichchu <i>wished</i> | | |
| എങ്കിലും eṅgilum <i>though</i> | ആരും ārum <i>any-one</i> | അവന്നു avannu <i>him-to</i> | കൊടുത്തില്ല. koḍuttilla. <i>gave-not.</i> | അപ്പോൾ Appōḷ <i>Then</i> | സുബോധം subōdham <i>sense</i> | |
| വന്നിട്ടു vanniṭṭu <i>having-come</i> | അവൻ ; avan ; <i>he ;</i> | എന്റെ eṅṅe <i>my</i> | അപ്പന്റെ appanṅe <i>father-of</i> | എത്ര etra <i>how many</i> | കൂലിക്കാർ kūlikkāṛ <i>servants</i> | |
| ഭക്ഷണം bhakṣhaṇam <i>food</i> | കഴിച്ചു kaṛichchu <i>having-eaten</i> | ശേഷിച്ചിരിക്കുന്നു ; śēshipikkunnu ; <i>remainder-leaving-are ;</i> | ഞാനെ ñānō <i>I-but</i> | വിശപ്പു viṣappu- <i>hunger</i> | | |
| കൊണ്ടു konḍu <i>with</i> | നശിച്ചു പോകുന്നു. naśichchupōkunnu. <i>perishing-go.</i> | ഞാൻ Nān <i>I</i> | എഴുന്നേറ്റു eṛunneṛru <i>having-arisen</i> | അപ്പന്റെ appanṅe <i>father's</i> | അടുക്കൽ aḍukkal <i>side</i> | |
| ചെന്നു chennu <i>gone</i> | അവനോടു ; avanōḍu : <i>him-to :</i> | അപ്പാ, appā, <i>father,</i> | ഞാൻ ñān <i>I</i> | സ്വർഗ്ഗത്തോടും svarggattōḍum <i>heaven-to-and</i> | നിന്നോടും ninnōḍum <i>thee-to-and</i> | |
| പാപം pāpam <i>sin</i> | ചെയ്തിരിക്കുന്നു. cheytirikkunnu. <i>done-have.</i> | ഇനി Ini <i>Hereafter</i> | നിന്റെ niṅṅe <i>thy</i> | മകൻ makan <i>son</i> | എന്ന enna <i>as</i> | വേരിന്നു vērinnu <i>name-to</i> |
| ഞാൻ ñān <i>I</i> | യോഗ്യനല്ല ; yōgyanalla ; <i>fit-man-am-not ;</i> | നിന്റെ niṅṅe <i>thy</i> | കൂലിക്കാരിൽ kūlikkāril <i>servants-among</i> | ഒരുത്തനെപ്പോലെ oruttaneppeḷe <i>one-man-like</i> | | |
| എന്നെ enne <i>me</i> | ആക്കേണമേ ākkeṅame <i>make-should</i> | എന്നു ennu <i>so</i> | പറയും paṛayum <i>say-shall</i> | എന്നു ennu <i>so</i> | പറഞ്ഞു. paṛāññu. <i>said.</i> | അങ്ങിനെ Anñine <i>Thus</i> |
| അവൻ avan <i>he</i> | എഴുന്നേറ്റു eṛunneṛru <i>having-arisen</i> | അപ്പന്റെ appanṅe <i>father's</i> | അടുക്കൽ aḍukkal <i>side</i> | പോയി. pōyi. <i>went.</i> | ദൂരത്തുനിന്നു Dūratu ninnu <i>Far from</i> | |
| തന്നെ tannē <i>indeed</i> | അപ്പൻ appan <i>father</i> | അവനെ avane <i>him</i> | കണ്ടു kaṅḍu <i>seeing</i> | മനസ്സുലിഞ്ഞു manassaliññu <i>heart-melting</i> | ഓടിച്ചെന്നു ōḍichchennu. <i>running-going</i> | |
| അവന്റെ avanṅe <i>his</i> | കഴുത്തു kaṛuttu <i>neck</i> | കെട്ടിപ്പിടിച്ചു kettippidichchu <i>having-embraced</i> | അവനെ avane <i>him</i> | ചുംബിച്ചു. chumbichchu. <i>kissed.</i> | | |
| മകൻ Makan <i>Son</i> | അവനോടു ; avanōḍu : <i>him-to :</i> | അപ്പാ, appā, <i>father,</i> | ഞാൻ ñān <i>I</i> | സ്വർഗ്ഗത്തോടും svarggattōḍum <i>heaven-to-and</i> | നിന്നോടും ninnōḍum <i>thee-to-and</i> | |

| | | | | | |
|--------------------------|----------------------------------|-------------------------|-------------------|---------------------|--------------------|
| പാപം | ചെയ്തിരിക്കുന്നു ; | ഇനി | നിന്റെ | മകൻ | എൻ്റെ |
| pāpam | cheytirikkunnu ; | ini | ninṅe | makan | ennu |
| <i>sin</i> | <i>done have ;</i> | <i>hereafter</i> | <i>thy</i> | <i>son</i> | <i>so</i> |
| വിളിക്കപ്പെടുവാൻ | യോഗ്യനല്ല | എന്നു | പക്ഷെ. | അപ്പൻ | തന്റെ |
| viḷikkapēḍuvān | yōgyanalla | ennu | paṅṅa. | Appan | tanṅe |
| <i>to-be-called</i> | <i>fit-man-am-not</i> | <i>so</i> | <i>said.</i> | <i>Father</i> | <i>his</i> |
| ദാസന്മാരോടു : | വേഗം | മേന്മയായ | അങ്കി | കൊണ്ടു | |
| dāsanmāroḍu : | vēgam | mettaramāya | aṅgi | koṅḍu | |
| <i>servants-to :</i> | <i>quickly</i> | <i>high-class-being</i> | <i>robe</i> | <i>having-taken</i> | |
| വന്നു | ഇവനെ | ധരിപ്പിച്ചിൻ്റെ ; | ഇവന്റെ | കൈകൾ | മോക്കിയെ |
| vannu | ivane | dharippippin ; | ivanṅe | kaikku | mōdiravum |
| <i>having-come</i> | <i>him</i> | <i>dress-ye ;</i> | <i>this man's</i> | <i>hand-on</i> | <i>ring-and</i> |
| കാലിനു | ചെരിപ്പും | ഇടുവിപ്പിൻ്റെ. | തടിപ്പിച്ചു | കാലക്കട്ടിയെ | |
| kālinnu | cherippum | iḍuvippin. | ṭaṭippichcha | kālakkuṭṭiye | |
| <i>foot-on</i> | <i>shoe-and</i> | <i>put-ye.</i> | <i>Fatted</i> | <i>calf</i> | |
| കൊണ്ടുവന്നു | അറുപ്പിൻ്റെ ; | നാം | തിന്നു | ആനടിക്ക. | ഈ |
| koṅḍuvannu | aruḍippin ; | nām | tinnu | ānandikka. | I |
| <i>having brought</i> | <i>kill-ye ;</i> | <i>we</i> | <i>eating</i> | <i>shall-feast.</i> | <i>This</i> |
| മകൻ | മരിച്ചവനായിരുന്നു ; | വീണ്ടും | ജീവിച്ചു ; | അങ്ങനെ | |
| makan | marichchavanāyirunnu ; | viṅḍum | jīvichchu ; | kāṅṅate | |
| <i>son</i> | <i>dead-man-had-been ;</i> | <i>again</i> | <i>revived ;</i> | <i>not-seeing</i> | |
| പോയിരുന്നു ; | കണ്ടുകിട്ടിയിരിക്കുന്നു | എന്നു | പറഞ്ഞു ; | അങ്ങിനെ | |
| pōyirunnu ; | kaṅḍukittiyirikkunnu | ennu | paraṅṅu ; | āṅṅine | |
| <i>gone-was ;</i> | <i>seeing-getting-has-become</i> | <i>so</i> | <i>said :</i> | <i>thus</i> | |
| അവർ | ആനടിച്ചു | തുടങ്ങി. | അവന്റെ | മൂത്ത | മകൻ |
| avaṅ | ānandichchu | tuṭaṅṅi. | avanṅe | mūṭṭa | makan |
| <i>they</i> | <i>feasting</i> | <i>began.</i> | <i>His</i> | <i>elder</i> | <i>son</i> |
| ആയിരുന്നു ; | അവൻ | വന്നു | വീട്ടിനോടു | അടുത്തപ്പോൾ | വാദ്യവും |
| āyirunnu ; | avan | vannu | viṭṭinōṭu | aṭuttappōḷ | vādyavum |
| <i>had-been ;</i> | <i>he</i> | <i>came</i> | <i>house-to</i> | <i>nearing-when</i> | <i>music-and</i> |
| നൃത്തശബ്ദവും | കേട്ടു. | ബാല്യക്കാരിൽ | ഒരാളെ | വിളിച്ചു ; | |
| nṛṭṭa-ghōshavum | keṭṭu, | bālyakkāril | oruttane | viḷichchu ; | |
| <i>dancing sound-and</i> | <i>hearing,</i> | <i>servants-among</i> | <i>one-man</i> | <i>calling :</i> | |
| ഇതൊന്നു | എന്നു | ചോദിച്ചു. | അവൻ | അവനോടു ; | നിന്റെ |
| itendu | ennu | chōḍichchu. | Avan | avanōṭu ; | ninṅe |
| <i>this what</i> | <i>so</i> | <i>asked.</i> | <i>He</i> | <i>him-to ;</i> | <i>thy</i> |
| വന്നു ; | നിന്റെ | അപ്പൻ | അവനെ | സൗഖ്യത്തോടെ | കിട്ടിയതു |
| vannu ; | ninṅe | appan | avane | saukhyattōṭe | kittiyatu |
| <i>came ;</i> | <i>thy</i> | <i>father</i> | <i>him</i> | <i>healthy</i> | <i>finding-on-</i> |
| കൊണ്ടു | തടിപ്പിച്ചു | കാലക്കട്ടിയെ | അറുത്തു | എന്നു | പറഞ്ഞു. |
| koṅḍu | ṭaṭippichcha | kālakkuṭṭiye | aruṭṭu | ennu | paraṅṅu |
| <i>account-of</i> | <i>fatted</i> | <i>calf</i> | <i>killed</i> | <i>so</i> | <i>said.</i> |

അപ്പോൾ അവൻ കോപിച്ചു. അകത്തു കടപ്പാൻ മനസ്സില്ലാതെ
 Appöl avan köpichchu. Akattu kaṭappān manassillāte
Then he angry-got. In to-enter mind-having-not
 നിന്നു; അപ്പൻ പുറത്തു വന്നു അവനോടു അവേക്ഷിച്ചു. അവൻ
 ninnu; appan puṛattu vannu avanōṭu apēkshichchu. Avan
stood; father out came him-to entreated. He
 അവനോടു: ഇത്ര കാലമായി ഞാൻ നിന്നെ സേവിക്കുന്നു; നിന്റെ
 avanōṭu: itra kalamāyi ṅān ninne sēvikkunnu: ninṅe
him-to: so-long time-being I thee serving; thy
 കല്പന കരിക്കലും ലംഘിച്ചിട്ടില്ല; എന്നാൽ എന്റെ പത്നികി
 kalpana orikkalum laṅghichchittilla; ennal enṅe channāti-
order once-even transgressing-had-not; but my friends-
 കളമായി ആനന്ദിക്കേണ്ടതിന്നു നീ കരിക്കലും എനിക്കു ഒരു
 kalumāyi ānandikkēṅḍatinnu nī orikkalum enikku oru
with to-feast-wanted-for thou once-even me-to one
 ആട്ടിൻകട്ടിയെ തന്നിട്ടില്ല. വേശ്യമാരോടു കൂടി നിന്റെ മുക്കൻ
 āṭṭinkuṭṭiye tannittilla. Vēśyamārōṭu kūṭi ninṅe mutal
kid gavest-not. Harlots-with joining thy property
 തിന്നു കളഞ്ഞു ഈ നിന്റെ മുക്കൻ പന്നപ്പോറ്റേക്കോ
 tinnu kaḷañña I ninṅe makan vannappōṭṅēkkō
eating having-wasted this thy son coming when
 തടിപ്പിച്ച കളക്കട്ടിയെ അവന്നു വേണ്ടി അറുത്തുവല്ലോ എന്നു
 taṭippichcha kaḷakkuṭṭiye avannu vēṅḍi aṛuttuvallō ennu
fatted calf him-to for killed-indeed so
 ഉത്തരം പറഞ്ഞു. അതിന്നു അവൻ അവനോടു: മകനേ, നീ
 uttaram paraññu. Atinnu avan avanōṭu: makanē, nī
reply said. It-to he him-to; son-O, thou
 എപ്പോഴും എന്നോടു കൂടെ ഇരിക്കണമല്ലോ; എനിക്കുള്ളതു
 eppōṛum ennoṭu kūṭe irikkunnallō; enikkullatu
always me-with together remainest-is-it-not; me-to-having-that
 എല്ലാം നിന്റെതന്നെ ആകുന്നു. നിന്റെ ഈ സഹോദരനോ മരിച്ചവ
 ellām ninṅētu akunnu. Ninṅe I sahoḍaranō marichcha-
all thine is. Thy this brother dead-man-
 നായിരുന്നു; വീണ്ടും ജീവിച്ചു; കാണാതെ പോയിരുന്നു; കണ്ടു
 vanāyirunnu; viṅḍum jīvichchu; kāṅāte pōyirunnu; kaṅḍu
had-been; again revived; not-seeing gone-was; seeing
 കിട്ടിയിരിക്കുന്നു. ആകയാൽ ആനന്ദിച്ചു സന്തോഷിക്കേണ്ട
 kiṭṭiyirikkunnu. Ākayal ānandichchu sandōshikkēṅḍat
getting-has-become. Therefore merry-becoming to-feast-
 അവശ്യമായിരുന്നു എന്നു പറഞ്ഞു.
 āvaśyamāyirunnu ennu paraññu.
necessity-had-become so said.

[No. 145, 151, and 157 A.K.]

MALAYĀLAM.

A STORY.

| | | | |
|-------------------------------|--------------|--------------------|------------------|
| ഒരു ഗ്രാമത്തിന്റെ | ഒരു ഭാഗത്തു | ചാലിയർ | മാത്രം |
| Oru grāmattinte | oru bhāgattu | chāliyaṛ | māṭṛam |
| Of a village | in a part | weavers | alone |
| വാർത്തിരുന്നു. | ഒരു ദിവസം | ഒരു ചെറിയ | ചാലിയവെൺകുട്ടി |
| pārttirunnu. | Oru divasam | oru cheriya | chāliya penkutti |
| lived. | One day | a small | weaver girl |
| വീടു അടിച്ചുകൊണ്ടിരിക്കുമ്പോൾ | ഇങ്ങിനെ | വിചാരിച്ചു : | “എന്റെ |
| veetu aṭichchukonḍirikkumpōl | innine | vichārichchu : | “ente |
| house while sweeping | thus | thought : | “My |
| അച്ഛനും അമ്മയും | എന്റെ | ചാച്ചുക്കാരും | എല്ലാം |
| achchanum ammayum | ente | chārchchakkārum | ellām |
| father and mother and | my | relations and | all |
| ഈ നാട്ടുകാരാണ്. | എന്നെയും | ഇവിടെ | തന്നെ |
| I nāṭṭukarāṇē. | Enneyum | ivite | tanne |
| this country people are. | Me also | here only | in marriage |
| കഴിച്ചുകൊടുത്തു | ഞങ്ങളെല്ലാം | എപ്പോഴും | ഒന്നിച്ചുതന്നെ |
| karichchu koṭuttu | ñāññaḷellām | eppōṟum | onnichchu tanne |
| given (and) | all of us | always | together |
| താമസിക്കുന്നതായാൽ | വളരെ | നന്നായിരുന്ന.” | “എന്നാലും, എന്റെ |
| tāmasikkunnatāyāl | vaḷare | nannāyirunnu” | “ennālum, enne |
| living if | very | good (it) will be” | “But, me |
| ഇവിടെ | തന്നെ | വിവാഹം | കഴിച്ചുകൊടുത്തു |
| ivite tanne | vivāham | karichchu koṭuttu | enikku oru |
| here alone | married | given (and) | for me a |
| മകനും ഉണ്ടായി | അവൻ | ഭീനം | വിടിപെട്ടു |
| makanum unḍāyi | avan | dīnam | piṭipettu |
| son born | (and) he | disease | caught |
| മരിച്ചുവെന്നാൽ, | | | മരിച്ചുവെന്നാൽ, |
| marichchuvēnnāl | | | died if |
| എങ്ങിനെ | എന്റെ | അമ്മയമ്മരും | പെങ്ങളരും, |
| ennine | ente | ammāyimārum | peñṇanmārum |
| how | my | aunts and | sisters and |
| എങ്ങിനെ | എന്റെ | അമ്മയമ്മരും | പെങ്ങളരും, |
| ivite | varum ; | endāyirikkum | ente |
| here will come | what will be | my | son about |

അലമുറ " എന്നു അവർ പിന്നെയും വിചാരിച്ചു. ഇതേക്കേറ്റുകൊണ്ടു
 alamura " ennu aval pinneyum vichārichchu. Itōrttukonḍu
 lamentation " thus she again thought. This thinking

ചൂൽ ചുമരോടു ചാരിവെച്ചു അവർ കരഞ്ഞുതുടങ്ങി.
 chūl chumarōṭu chārivechchu aval karaññutuṭanni
 broom to the wall slanting put she to weep began.

അപ്പോഴൊക്കെ അവളുടെ അമ്മായിമാരും ചങ്ങാതികളും അവിടെ
 Appōrekkū avaluṭe ammayimārum chaññāṭikalum aviṭe
 By that time her aunts and friends and there

കാടിയെത്തി, അവളുടെ സങ്കടം കണ്ടു അവരെല്ലാം കൂടി
 ṭiyetti avaluṭe saṅgāṭam kaṇḍu avarellām kūṭi
 ran-reached, her sorrow seen they all together

എങ്ങിക്കരയുവാൻ തുടങ്ങി. അതിന്നു ശേഷം അവിടെ എത്തിയ
 eñnikkarayuvān tuṭanni. Atinnu śesham aviṭe ettiya
 to sigh and weep began. That after there that reached

അവളുടെ അച്ഛനും അവളുടെ കാരണവന്മാരും അവളുടെ
 avaluṭe achchanum avaluṭe kāraṇavanmārum avaluṭe
 her father and her uncles and her

സഹോദരന്മാരും കൂടി ഉച്ചത്തിൽ നിലവിളിപ്പാൻ തുടങ്ങി.
 sōdaranmārum kūṭi uchchattil nilaviḷippān tuṭanni.
 brothers and together loudly to weep began.

എന്നാൽ " ഇതിനെന്തു സംഗതി " എന്നും " ആരെപ്പറ്റിയൊണ് "
 Ennāl " itinendu saṅgati " ennum " āreppattiyāṅṅ
 But " For this, what cause ? " or " whom about is

ഇങ്ങിനെ സങ്കടപ്പെടുന്നതു " എന്നും ചോദിപ്പാൻ അവരിൽ
 iñṇine saṅgāṭappēṭunnatē " ennum chōdippān avaril
 such sorrowing ? " to ask, among them

ആകും തന്നെ ആലോചനയുണ്ടായില്ല. അപ്പോഴൊക്കെ ആ
 ārkkuṁ tanne ālōchanayunḍāyilla. Appōrekkū ā
 no one thought. By that time, that

രാജ്യത്തിലെ പ്രധാനി അവിടെ വന്നു വിവരം അന്വേഷിച്ചു
 rājyattile pradhāni aviṭe vannu vivaram anvēshichchu-
 country of chief there arrived particulars inquired

വെങ്കിലും, കഥയാണോ മനസ്സിലായില്ല. പിന്നെ
 veṅgilum, kathayonnum manassilāyilla. pinne
 though, real matter at all understood not. After that

| | | | |
|------------------------|-----------------|-------------------|--------------------|
| പെൺകുട്ടിയോടുകൂടെ | വിവരം | ചോദിച്ചപ്പോൾ | അവളുടെ |
| penkuttiyōṭutanne | vivaram | chōdichchappōl | avaluṭe |
| <i>to girl herself</i> | <i>inquiry</i> | <i>made then,</i> | <i>(that) her</i> |
| കുമാരഭയാലാണ് | അവൾ | കരഞ്ഞതെന്നു | അറിഞ്ഞു. ഇതു |
| manōrājyattālāṅṅē | aval | karaññatennu | ariññu. itu |
| <i>imagination by</i> | <i>she</i> | <i>cried was</i> | <i>known. This</i> |
| കേട്ടപ്പോൾ അവരെല്ലാം | കൂടി | ചിരിക്കുക | മാത്രമായിരുന്നു |
| kēttappōl avarellām | kūṭi | chirikkuka | mātramāyirunnu |
| <i>when heard</i> | <i>they all</i> | <i>together</i> | <i>laughing</i> |
| ചെയ്തു. | | | മാത്രമായിരുന്നു |
| cheytatu. | | | alone was |
| done. | | | |

THE SILLY WEAVER GIRL.

Weavers alone lived in a part of a village. One day a small weaver girl while sweeping the house thought thus: "My father and mother and all my relations belong to this place. Very good indeed it will be, if I were also married in this place and all of us always lived together here—But if I were married here,"—she continued to think,—“and a son was born for me and he sickened and died—Oh how my aunts and sisters and friends will come here and what a lamentation will there be about my son!” Thinking thus, she put the broom against the wall and began to weep. Thereupon her aunts and friends ran to that place and seeing her sorrow, they all began to groan and weep. Her father and her uncles and her brothers who reached there shortly after also began to weep. But none among them had the wit to inquire, “What is the cause of this?” or “about whom is this bewailing?” By that time the chief of that place arrived there and though he made inquiries, he did not understand anything at all of the real matter. After that, when the girl herself was asked, it was known that she cried on account of her imagination. When they heard this, they all burst out laughing.

[Nos. 146, 152 A.K.]

KANARESE.

THE PARABLE OF THE PRODIGAL SON.

ಒಬ್ಬನೊಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಒಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು. ಅವರಿಗೆ
 Obbanobba manuṣyanige ibbaru makkaḷiddaru. Avaralli
A certain man-to two sons-were. Them-in
 ಕಿರಿಯವನು ತಂದೆಗೆ — ಅಪ್ಪಾ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ
 kiriyavanu tandege appā, āstiyalli nanage baratakka
the-younger father-to father-O, property-in me-to to-come-fit
 ಪಾಲನ್ನು ಕೊಡು ಎಂದು ಕೇಳಿಕೊಳ್ಳಲು ತಂದೆಯು ಒಡಕನ್ನು
 pālannu koḍu endu kēḷikōḷḷalu tandeyu badukannu
share give saying asked-when the father living
 ಅವರಿಗೆ ಹಂಚಿಕೊಟ್ಟನು. ಸ್ವಲ್ಪ ದಿವಸದ ಮೇಲೆ ಆ ಕಿರೀ
 avarige hañcikōṭṭanu. Svalpa divasada mēle a kiri
them-to distributing-gave. A few of-days after the younger
 ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟುಹೋಗಿ, ಅಲ್ಲಿ
 maganu ella kūḍisikōṇḍu, dūradēśakke horatuhōgi, alli
son all having gathered, for-country-to having gone. there
 ವಹಂಗನಾಗಿ ಬದುಕಿ ತನ್ನ ಆಸ್ತಿಯನ್ನು
 paṭiṅganāgi baduki tanna āstiyannu
of riotous living-having become having-lived his property
 ಸಾರವೆತ್ತಿಬಿಟ್ಟನು. ಹೀಗೆ ಅವನು ಎಲ್ಲಾ ಹಾಳುಮಾಡಿಕೊಂಡ
 sūremāḍibittanu. Hige avanu ella haḷumāḍikōṇḍa
squandered-having-made-left. Thus he all waste-mad
 ಮೇಲೆ, ಆ ದೇಶದಲ್ಲೆಲ್ಲಾ ಘೋರವಾದ ಒರ ಬಂದು
 mēle ā dēśadallellā ghōravāda bara bandu
after, that land-in-all-over severe famine having come
 ಎನೂ ಗತಿಮಿಲ್ಲದವನಾದನು. ಆಗ ಅವನು ಹೋಗಿ ಆ
 eṇū gatiyilladavanādanu. Āga avanu hōgi ā
whatever means without-became. Then he having-gone that
 ದೇಶದ ನಿವಾಸಿಗಳೊಳಗೆ ಒಬ್ಬನಲ್ಲಿ ಸೇರಿಕೊಂಡನು ; ಆ
 dēśada nivāsigaḷōḷage obbanalli sērikōṇḍanu ; ā
country-of inhabitants-among one-in joined ; that
 ಮನುಷ್ಯನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವುದಕ್ಕೆ ಅವನನ್ನು ತನ್ನ
 manuṣyanu handigaḷannu mēyisuvudakke avanannu tanna
man swine to feed him his

| | | | | | |
|----------------------------|-------------------------|----------------------|--------------------------|-------------------|----------|
| ಹೊಲಗಳಿಗೆ | ಕಳುಹಿಸಿದನು. | ಹೀಗಿರಲಾಗಿ | ಅವನು | ಹಂದಿ | |
| holagalige | kaḷuhisidanu. | Higiralāgi | avanu | handi | |
| fields-to | sent. | Thus-becoming | he | pigs | |
| ತಿನ್ನುತ್ತಿದ್ದ | ಕಾಯಿಗಳನ್ನಾದರೂ | ತಿಂದು | | ಹಸಿವನ್ನು | |
| tinnuttidda | kāyigaḷannādarū | tindu | | hasivannu | |
| eating-were | fruit (unripe) at least | eating | | hunger | |
| ತೀರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು | ಆಕಾಂಕ್ಷಿಸು ; | ಆದರೂ | ಯಾರೂ | ಅವನಿಗೆ | |
| tirisikoḷlabekendu | āsepattānu ; | ādarū | yārū | avanige | |
| satisfy wanting to | desired ; | but | any one | him-to | |
| ಕೊಡಲಿಲ್ಲ. | ಆಗ | ಅವನಿಗೆ | ಬುದ್ಧಿಬಂದು, | ಅವನು | ನನ್ನ |
| kodalilla. | Āga | avanige | buddhibandu | avanu | nanna |
| gave-not. | Then | him to | senses having come | he | my |
| ತಂದೆಯ | ಬಳಿಯಲ್ಲಿ | ಎಷ್ಟೋ | ಮಂದಿ | ಕೂಲಿಯಾಳುಗಳಿಗೆ | |
| tandeya | baḷiyalli | eṣṭo | mandi | kūliyaḷugalige | |
| of-father | near | how many | persons | hired servants-to | |
| ಬೇಕಾದಷ್ಟು | ಆಹಾರವದೆ ; | ನಾನಾದರೂ | ಇಲ್ಲಿ | ಹಸಿವಿನಿಂದ | |
| bekādaṣṭu | āhāravade ; | nānādarō | illi | hasivininda | |
| wanted-so much | food is | I-but | here | hunger-from | |
| ನಾಯಾತ್ತೀನೆ. | ನಾನು | ಎದ್ದು | ನನ್ನ | ತಂದೆಯ | ಬಳಿಗೆ |
| sāyuttēne. | Nānu | eddu | nanna | tandeya | balige |
| die. | I | having-arisen | my | of-father | near |
| ಹೋಗಿ | ಅವನಿಗೆ—ಅಪ್ಪಾ, | ಪರಲೋಕಕ್ಕೆ | ವಿರೋಧವಾಗಿಯೂ | | |
| hōgi | avanige—appā, | paraḷōkakke | virōdhavāgiyū | | |
| having-gone | him-to—father-O, | Heaven-to | contrary-having-come-and | | |
| ನಿನ್ನ | ಮುಂದೆಯೂ | ವಿಂಪವಾದಿದ್ದೇನೆ ; | ಇನ್ನೂ | ನಾನು | ನಿನ್ನ |
| ninna | mundeyū | pāpamāḍiddhēne ; | innu | nānu | ninna |
| of-thee | before-and | sin-having-done-am : | still | I | thy |
| ಮಗನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ | | ಯೋಗ್ಯನಲ್ಲ ; | ನನ್ನನ್ನು | ನಿನ್ನ | |
| maganenisikoḷḷuvadakke | | yōgyanalla ; | nannannu | ninna | |
| son-called-to be | | fit-man-am-not ; | me | thy | |
| ಕೂಲಿಯಾಳುಗಳಲ್ಲಿ | ಒಬ್ಬನಂತೆ | ಮಾಡು | ಎಂದು | ಹೇಳುವೆನು | |
| kūliyaḷugaḷalli | obbanante | māḍu | endu | hēḷuvēnu | |
| hireḍ servants among | one-like | make | so | I-will-say | |
| ಅಂದುಕೊಂಡು, | ಎದ್ದು | ತನ್ನ | ತಂದೆಯ | ಕಡೆಗೆ | ಬಂದನು. |
| andukonḍu, | eddu | tanna | tandeya | kaḍege | bandānu. |
| having-said, having arisen | his | of-father | towards | came. | |

| | |
|--|--|
| ಅವನು ಇನ್ನೂ ದೂರದಲ್ಲಿರುವಾಗ ಅವನ ತಂದೆಯು ಅವನನ್ನು | Avanu innū dūradalliruvāga avana tandeyu avanannu |
| He yet distance-at-was-then his father him | |
| ಕಂಡು, ಕನಿಕರಪಟ್ಟು ಓಡಿಬಂದು ಅವನ ಕೊರಳನ್ನು | kaṇḍu, kanikarapaṭṭu ṛḍibandu avana koraḷannu |
| having-seen having-pitied having run-having-come his neck | |
| ಅಪ್ಪಿಕೊಂಡು ಅವನಿಗೆ ಬಹಳವಾಗಿ ಮುದ್ದಿಟ್ಟನು. ಆದರೂ | appikoṇḍu avanige bahalavāgi muddiṭṭanu. Adarū |
| having embraced him-to profusely kissed. Still | |
| ಮಗನು ಅವನಿಗೆ—ಅಪ್ಪಾ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ | maganu avanige—appā, paralōkake virōdhavāgiyū |
| the-son him-to father-O, Heaven-to contrary-having-become also | |
| ನಿನ್ನ ಮುಂದೆಯೂ ಕಾಪವಡಿದ್ದೇನೆ; ಇನ್ನು ನಾನು ನಿನ್ನ | ninna mundeyū pāpamaḍiddhēne; innu nā nu ninna |
| of the before-also sin-having-done-I-am; still I thy | |
| ಮಗನೇನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಯೋಗ್ಯರಲ್ಲ ಎಂದು ಹೇಳಲು, | maganenisikolluvadakke yōgyanalla endu hēḷalu |
| son-called-to-be fit-man-am-not so said-when | |
| ತಂದೆಯು ತನ್ನ ಆಳುಗಳಿಗೆ—ಶ್ರೇಷ್ಠವಾದ ನಿಲುವಂಗಿಯನ್ನು ತಟ್ಟನೆ | tandeyu tanna āḷugalige—śrēṣṭhavāda niluvaṅgiyannu taṭṭane |
| the-father his servants-to—best-being robe at once | |
| ತಂದು ಅವನಿಗೆ ತೊಡಿಸಿ; ಅವನ ಕೈಗೆ ಊಂಗರವನ್ನು | tandu ivanige toḍisiri; ivana kaige uṅguravannu |
| having-brought him-to put-on; his hand-to ring | |
| ಇಡಿದಿ; ಕಾಲಿಗೆ ಜೋಡು ಮೆಟ್ಟಿಸಿ; ಕೊಬ್ಬಿಸಿದ ಆ ಕರುವನ್ನು | iḍiri; kalige jōḍu meṭṭisiri; kobbisida ā karuvannu |
| put; feet-to shoes put on; fattened that calf | |
| ತಂದು ಕೊಯ್ಯಿರಿ; ಹಬ್ಬವಾಡೋಣ, ಉಲ್ಲಾಸಪಡೆಯೋಣ. ಈ ನನ್ನ | tandu kōyyiri; habbamāḍōṇa, ullāsapadeyōṇa. Ī nanna |
| having-brought cut; feast-et-us merry-let-us be. This my | |
| ಮಗನು ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು; | maganu sattavanāgiddanu, tirigi baduki bandanu |
| son dead-man-was. again alive-become came | |
| ಪೊಲಿಯಾಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು. ಆಗ ಅವರು | pōliyaḡiddanu, sikkidanu endu hēḷidanu. Aga avaru |
| astry-having-become-was is-found so said. Then they | |

| | | | | |
|---|---|---|---|---|
| ಉಲ್ಲಾಸಪಡುವುದಕ್ಕೆ ullāsapaduvudakke <i>merry-to-become</i> | ತೊಡಗಿದರು. toḍagidaru. <i>they-began.</i> | ಆದರೆ Ādare <i>But</i> | ಅವನ avana <i>his</i> | ಹಿರೀಮಗನು hirimaganu <i>elder-son</i> |
| ಹೊಲದಲ್ಲಿದ್ದನು. holadalliddanu. <i>field-in-was.</i> | ಅವನು Avanu <i>He</i> | ಮನೆಯ maneya <i>of-house</i> | ಹತ್ತಹತ್ತರಕ್ಕೆ hattahattarakke <i>near-near-to</i> | ಬರುತ್ತಿರು- baruttiru- <i>coming-was-</i> |
| ವಾಗ vāga <i>when</i> | ವಾದ್ಯನರ್ತನಗಳನ್ನು vādyanartanagaḷannu <i>singing-dancing</i> | ಕೇಳಿ, kēḷi, <i>having-heard</i> | ಅಳುಗಳಲ್ಲಿ aḷugaḷalli <i>servants-in</i> | ಒಬ್ಬನನ್ನು obbanannu <i>one</i> |
| ತನ್ನ tanna <i>his</i> | ಬಳಿಗೆ baḷige <i>near-to</i> | ಕರೆದು—ಇದೇನು karedu—idēnu <i>having-called this-what</i> | ಎಂದು endū <i>having-said</i> | ವಿಚಾರಿಸಿದನು. vichārisidanu <i>enquired.</i> |
| ಅಳು Āḷu <i>The-servant</i> | ಅವನಿಗೆ—ನಿನ್ನ avanige-ninna <i>him-to—thy</i> | ತಮ್ಮ tamma <i>younger-brother</i> | ಬಂದಿದ್ದಾನೆ ; bandiddhāne ; <i>having-come-is ;</i> | ಅವನು avanu <i>he</i> |
| ಸುರಕ್ಷಿತವಾಗಿ surakṣitavāgi <i>safe-having-become</i> | ಬಂದದ್ದರಿಂದ bandaddarinda <i>having-come-therefore</i> | ನಿನ್ನ ninna <i>thy</i> | ತಂದೆಯು tandeyu <i>father</i> | ಅ a <i>that</i> |
| ಕೊಬ್ಬಿಸಿದ kobbisida <i>fatted</i> | ಕರಾವನ್ನು karavannu <i>calf</i> | ಕೊಯ್ದಿದ್ದಾನೆ koyśiddhāne <i>having-caused-to-cut-is</i> | ಎಂದು endū <i>so</i> | ಹೇಳಿದನು. hēḷidanu. <i>said.</i> |
| ಇದನ್ನು Idannu <i>This</i> | ಕೇಳಿ kēḷi <i>having-heard</i> | ಅವನಿಗೆ avanige <i>him-to</i> | ಸಿಟ್ಟುಬಂದು siṭṭubāndu <i>anger-having-come</i> | ಒಳಕ್ಕೆ oḷakke <i>inside</i> |
| ಹೋಗಲಿಲ್ಲದೆ hōgalollade <i>to-go-not-willing</i> | ಇದ್ದನು. iddanu. <i>was.</i> | ಆಗ Āga <i>Then</i> | ಅವನ avana <i>his</i> | ತಂದೆಯು tandeyu <i>father</i> |
| ಬಂದು bandu <i>having-come</i> | ಅವನನ್ನು avanannu <i>him</i> | ಬೇಡಿಕೊಂಡನು. bēḍikonḍanu. <i>entreated.</i> | ಆದರೆ Ādare <i>But</i> | ಅವನು avanu <i>he</i> |
| ತಂದಿಗೆ—ಕೊಡು, tandēge—koḷu, <i>father-to—took, so-many</i> | ಇಷ್ಟು iṣṭu <i>year</i> | ವರಾಜ varuṣa <i>thee-to</i> | ನಿನ್ನ ninage <i>service</i> | ಸೇವೆ sēve <i>having-made-am</i> |
| ಮತ್ತು mattu <i>and</i> | ನಾನು nānu <i>I</i> | ನಿನ್ನ ninna <i>thy</i> | ಒಂದಪ್ಪಣೆಯನ್ನಾದರೂ ondappaṇeyannādarū <i>one-order-even</i> | ಎಂದೂ endū <i>at-any-time</i> |

ವಿೂರಲಿಲ್ಲ ; ಆದಾಗ್ಯೂ ನ.ಫು ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ
 mīralilla ādāgyū nānu nanna snēhitara saṅgaḍa
transgressed not ; yet I my of-friends with
 ಉಲ್ಲಾಸಪಡುವುದಕ್ಕಾಗಿ ನೀನು ಎಂದೂ ನನಗೆ ಒಂದೂ ಇದನ್ನ
 ullāsapaḍuvudakkāgi nīnu endū nanage ondu ādannā
merry-to-become then at any-time me-to one-ever goot-
 ದರೂ ಕೊಡಲಿಲ್ಲ. ಆದರೆ ಸೂಳೆಯರನ್ನು ಕಟ್ಟಿಕೊಂಡು ನಿನ್ನ
 darū kōḍalilla. Ādare sūleyarannu kattikoṇḍu ninna
even givest-not. But harlots attached-having-become thy
 ಬದುಕನ್ನು ನಂಗಿಬಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಕೊಬ್ಬಿಸಿದ
 badukkannu nuṅgiḇiṭṭa ī ninna maganu bandāga, kobbisida
living having-swallowed-up this thy son come-when fatted
 ಕರುವನ್ನು ಇವನಿಗೆ ಕೊಯ್ಯದಿ ಎಂದು ಉತ್ತರಕೊಟ್ಟನು. ಅದಕ್ಕೆ
 karuvannu ivanige koysidi endu uttarakoṭṭānu. Adakke
calf him-to cut-caused-to-be so answer-gave. That-to
 ತಂದೆಯು—ಕಂದಾ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದಿರಿ,
 tandeyu—kandā, nīnu yāvāgalū nanna saṅgaḍa iddhi
the-father—child-O, thou always of-me with art,
 ಮತ್ತು ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ. ಆದರೆ ಉಲ್ಲಾಸಪಡುವುದೂ ಸಂತೋಷ
 mattu nannadellā ninnadē. Ādare ullāsapaḍuvadū santōṣa-
and mine-all thine-only. But merriment-to-feel-and joy-to-
 ಗೊಳುವುದೂ ನ್ಯಾಯವಾದದ್ದೇ ; ಯಾಕಂದರೆ ಈ ನಿನ್ನ ತಮ್ಮ
 golluvadū nyāyavādaddē ; yākandare ī ninna tamma
feel-and just-was-only ; why-if-you-say this thy younger-brother
 ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು ; ಪೋಲಿಯೂ
 sattavanāgiddānu, tirigi baduki bandānu ; pōliya-
dead-man-was, again alive-become came astray-having-
 ಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು.
 giddānu sikkidānu endu hēḷidānu.
become-was, found-is so said.

[No. 147 A.K.]

KANARESE AS SPOKEN IN MYSORE—VICE JUSTLY PUNISHED.

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|---------------------------|-----------------------|----------------------|-------------------------------|--------------------------------|
| ಒಂ ಪೂರಲ್ಲಿ | ಸುಬುದ್ಧಿ | ದುರ್ಬುದ್ಧಿ | ಅಂತ | ಇಬ್ಬರಾ |
| Ondūralli | Subuddhi | Durbuddhi | anta | ibbaru |
| <i>In a country</i> | <i>Subuddhi</i> | <i>Durbuddhi</i> | <i>known as</i> | <i>two</i> |
| ಸ್ನೇಹಿತರಿದ್ದರು. | ಇವರಿಬ್ಬರಾ | ಪಂದೂರ | ದೇಶಕ್ಕೆ | ಹೋಗಿ |
| snēhitariddaru. | Ivaribbaru | vandūra | deśakke | hōgi |
| <i>friends lived.</i> | <i>These two</i> | <i>a far off</i> | <i>to country</i> | <i>having gone</i> |
| ವ್ಯಾಪಾರ ಮಾಡಿ | ತಂಬ | ದುಡ್ಡು | ಸಂಪಾದಿಸಿ | ತಮ್ಮೂರಿಗೆ |
| vyāpāra mādi | tumba | duḍḍu | sampādisi | tammūrige |
| <i>traded</i> | <i>much</i> | <i>wealth</i> | <i>amassing</i> | <i>to their native country</i> |
| ಹಿಂತಿರುಗಿದರು. | ಊರು | ಹತ್ತಿರ | ಸಿಕ್ಕಿದಾಗ | ದುರ್ಬುದ್ಧಿ |
| hintirigidaru. | Ūru | hattira | sikkidāga | Durbuddhi |
| <i>returned</i> | <i>Native country</i> | <i>near when</i> | <i>approached</i> | <i>Durbuddhi</i> |
| ಹೇಳಿದಾ ನೋಡು | ಸುಬುದ್ಧಿ | ನಾವು | ಸಂಪಾದಿಸಿರೊಡ್ಡುಲ್ಲಾ ಈ | |
| hēlida nōḍu, | Subuddhi, | nāvu | sampādisirōḍḍella | 1 |
| <i>said</i> | <i>Subuddhi</i> | <i>we</i> | <i>all the amassed wealth</i> | <i>this</i> |
| ದೊಡ್ಡ ಅರದ | ಮರದ | ಕೆಳಗೆ | ಹೂತು ಬಿಡೋಣ. | ಬೇಕಾದಾಗ |
| doḍḍa ālada | marada | keḷage | hūtu biḍōṇa. | Bekādaga |
| <i>big banian</i> | <i>tree under the</i> | <i>bury</i> | <i>let us.</i> | <i>Whenever necessary</i> |
| ಇಬ್ಬರೂ ಬಂದು | ನಮ್ಮ | ನಮ್ಮ | ಭಾಗ ತೋಗೊಳ್ಳೋಣ | ಸುಬುದ್ಧಿ |
| ibbaru bandu | namma | namma | bhāga togollōṇa. | Subuddhi |
| <i>both come</i> | <i>our</i> | <i>respective</i> | <i>share</i> | <i>let us take, Subuddhi</i> |
| ಇದಕ್ಕೂಪ್ಪಿದ. | ಇಬ್ಬರೂ | ಹಳ್ಳತೋಡಿ | ಗಂಟನ್ನು | ಹೂತಿಟ್ಟರು. |
| idakkoppida. | Ibbaru | hallatōḍi | ganṭanna | hūtiṭṭaru. |
| <i>agreed to this.</i> | <i>Both of them</i> | <i>dug a pit</i> | <i>treasure</i> | <i>buried.</i> |
| ದುರ್ಬುದ್ಧಿ | ರಾತ್ರಿ | ಎದ್ದು | ಬಂದು, | ಗಂಟನ್ನು |
| Durbuddhi | rātre | eddu | bandu, | ganṭanna |
| <i>Durbuddhi</i> | <i>in the night</i> | <i>having got up</i> | <i>having come</i> | <i>the treasure</i> |
| ತೋಗೊಂಡು | ಹೊರಟುಹೋಗಿ, | ಮಾರನೇದಿವನ | “ ಗಂಟನ್ನು | |
| togonḍu | horatuhōgi, | māranēdivasa | ganṭannu | |
| <i>having taken (and)</i> | <i>gone away,</i> | <i>next day</i> | <i>the treasure</i> | |
| ಸುಬುದ್ಧಿಯೇ | ಕದ್ದುಗೊಂಡು | ಹೋಗಿದಾನೆ ” | ಅಂತ | ಊರಲ್ಲಾ |
| Sudbuddhiyē | kaddugonḍu | hōgidāne ” | anta | ūrēlla |
| <i>subuddhi himself</i> | <i>having stolen</i> | <i>gone away</i> | <i>thus</i> | <i>throughout the country</i> |

ಪ್ರಕಾರ ಹುಟ್ಟಿಸಿದ. ಮತ್ತು ತನ್ನ ಮುದಿ ತಂದೆಗೆ ಹೀಗೆ
 pukāra huttisida. Mattu tanna mudi tandege hige
 rumour spread. And his old to father thus

ಹೇಳಿಕೊಟ್ಟು “ ನೀನು ಮರದ ಪೊಟರೇಲಿ ಹೊಕ್ಕೊಂಡಿರು
 hēlukōṭṭa, “ Nīnu marada poṭarēli hokkoṇḍiru.
 instructed “ You of the tree in the hollow be hiding.

ನ್ಯಾಯಾಧಿಪತಿಯು ಯಾರು ಗಂಟು ಕದ್ದರು ಅಂತ ಕೇಳಿದಾಗ
 Nyāyādhipatiyu yāru gaṇṭu kaddaru anta kēḷidāga
 The Judge who the treasure stole thus when asked

ಸುಬುದ್ಧಿಯೇ ಸುಬುದ್ಧಿಯೇ ಕದ್ದುಗೊಂಡು ಹೋದ ಅಂತ
 Subuddhiyē Subuddhiyē kaddugōṇḍu hōda anta
 subuddhi himself subuddhi himself having stolen gone thus

ಕೂಕೊಕ್ಕು. ನ್ಯಾಯಾಧಿಪತಿ ದಂಡು ದಾಳು ಸ.ಬುದ್ಧಿ ದುರ್ಬುದ್ಧಿ
 kūkko. Nyāyādhipati, daṇḍu, dālu, Subuddhi, Durbuddhi
 cry out The Judge army retinue Subuddhi Durbuddhi

ಎಲ್ಲರೂ ಮರದ ಹತ್ತಿರ ಬಂದರು. ದುರ್ಬುದ್ಧಿಯು “ ಬೇಕಾದರೆ
 ellarū marada hattira bandarū. Durbuddhiyu, “ Bēkāḍare
 all tree near the arrived. Durbuddhi “ If necessary

ಮರನ್ನೇ ಸಾಕ್ಷಿಯಾಗಿ ಕೇಳಿ ಯಾರು ಕದ್ದರಲ್ಲ ಅಂತ ಅಂತ
 marannē sāksiyāgi kēḷi, yāru kaddaru anta” anta
 tree itself as a witness ask who stole? thus thus

ನ್ಯಾಯಾಧಿಪತಿಗೆ ಹೇಳಿದ. ಹೇಗೆಯೇ ಅವನು ಕೇಳಿದಾಗ ಮರದ
 Nyāyādhipatige hēḷida. Hāgeyē avanu kēḷidāga marada
 to the judge told. So he when asked of the tree

ಪೊಟರೆ ವೊಳಗಿಂದ “ ಸುಬುದ್ಧಿಯೇ” ಸುಬುದ್ಧಿಯೇ ಅಂತ
 poṭare voḷaginda “ Subuddhiyē” Subuddhiyē anta
 hollow from inside Subuddhi himself Subuddhi himself thus

ಧ್ವನಿ ಬಂತು ಎಲ್ಲರೂ ಆಶ್ಚರ್ಯದಿಂದ ಮೂಗಿನಮೇಲೆ
 dhvani bantu ellarū āścharyadinda mūginamēle
 voice came all with surprise on the nose

ಕೈಇಟ್ಟುಕೊಂಡು ಸುಬುದ್ಧಿ ಮಖನೇ ನೋಡತಾ ಇದ್ದರು. ಆದರೆ
 kaiittukōṇḍu, Subuddhi makhane nōḍatā iddarū. Āḍare
 having put the hand Subuddhi's face observing were. But

ನ್ಯಾಯಾಧಿಪತಿಯು ಒಂದು ಸ್ವಲ್ಪ ವೊಣ ಹುಲ್ಲಿಗೆ ಬೆಂಕಿ
 Nyāyādhipatiyu ondu svalpa voṇa hullige beṅki
 the Judge a little dry to straw fire

| | | | | |
|-------------|--------------|---------------|---------------------|------------------------|
| ಹಚ್ಚಿ | ಮರದ | ಫೊಟರೆಲಿ | ಇಟ್ಟ. | ಒಳಗಿದ್ದ |
| hachchi | marada | potareli | itta. | Olagidda |
| having set | of the tree | in the hollow | placed | who was insiae |
| ಮುದುಕನಾದ | ದುರ್ಬುದ್ಧಿಯಾ | ತಂದೆಯು | ಹೊಗೆಯನ್ನು | ತಡೆಯಲಾರದ |
| mudukanāda | Durbuddhiya | tandeyu | hogeyannu | tadeyalārade |
| who was old | Durbuddhi's | father | the smoke | being not able to bear |
| “ ಸತ್ತೆ, | ಸತ್ತೆ ” | ಅಂತ | ಹೊರಗೆ | ಬಂದನು. |
| “ Satte | satte ” | anta | horage | bandanu. |
| I am dead | I am dead | thus | out | came |
| ಕೆಟ್ಟ | ನಡತೆಯು | ಎಲ್ಲರಿಗೂ | ಗೊತ್ತಾಯಿತು. | ನ್ಯಾಯಾಧಿಪತಿಯು |
| ketta | nađateyu | ellarigū | gottāyitu. | Nyāyadhīpatiyua |
| wicked | character | to all | was known. | The judge |
| ಸುಬುದ್ಧಿಗೆ | ಅವನ | ಹಣವನ್ನು | ಕೊಡಿಸಿದನು. | |
| Subuddhige | avana | haṇavannu | kođisidanu. | |
| to subuddhi | his | money | caused to be given. | |

TRANSLATION.

There lived in a town two friends by name Subuddhi and Durbuddhi. Both of them went to a far off country for trading and after amassing much wealth, returned to their native town. As they approached their town Durbuddhi said, “Lo, Subuddhi, let us bury all our wealth under this big banian tree. Whenever necessary, let us come here and take our respective shares”. Subuddhi agreed to this and both of them dug a pit and buried the wealth.

Durbuddhi came in the night, and made away with the treasure. Next morning, he spread a rumour in the town, “Subuddhi himself has stolen the treasure,” and said to his father, “Be hiding in the hollow of the tree. When the Judge enquires as to who stole the wealth, cry aloud that it was Subuddhi that stole the wealth.”

The Judge, army, retinue, Subuddhi and Durbuddhi came near the tree. Durbuddhi said to the Judge, “If necessary, you may ask this tree as a witness as to who stole the wealth.” When the Judge did so, a voice “It is Subuddhi” was heard from the tree. All were surprised and gazed at Subuddhi. But the Judge put some hay into the hollow of the tree and set fire to it. Durbuddhi's old father, unable to bear the smoke, came out crying “I am dying, I am dying.” Durbuddhi's wickedness became public. The Judge had Subuddhi's wealth restored to him.

[No. 159 A.K.]

TELUGU AS SPOKEN IN THE NORTHERN CIRCARS.

THE KING AND THE MARGOSA SEED.

| | | | | | |
|-------------------|----------------|------------------|---------------|----------------------|---------------|
| అనగా, | అనగా | ఒక రాజు | రాజులకు | పని | తక్కువ |
| Anagā, | anagā | oka rāju. | Rājulaku | pani | takkuva |
| Having said, | having said | one king. | For kings | work | less |
| చలచిత్తము | ఎక్కువ | కాదాదీ? | ఆయనకి | ఒకనాడు | |
| chalachittamu | ekkuva | kādaṇḍi? | Ayaniki | okanaḍu | |
| fickle mindedness | more | is it not, sir? | To him | one day | |
| తియ్యటి | వేప | కాయలను | కాపించాలని | బుద్ధి | పుట్టింది. |
| tiyyaṭi | vēpa | kāyalanu | kāpinchālani | budhdi | puṭṭiṇdi. |
| sweet | margosa | nuts | to produce | thought | arose. |
| రాజుగారు | తలుచుకుంటే | తక్కువమిటి | కనుక. | ఒక | వేప |
| Rajugaru | taluchukuṇṭē | takkuvēmiṭi, | kanuka. | Oka | vēpa |
| Rajugaru | if thinks | what is wanting, | therefore. | One | margosa |
| విత్తనాన్ని | తెప్పించారు. | దానికి | తమ | అంతఃపురములో | |
| vittanānni | teppiṇchāru. | Dāniki | tama | amtahpuramulō | |
| seed | brought. | For it | his | in the inner chamber | |
| ప్రత్యేకముగా | చక్కెరతో | ఒక | పాదు | చేయించి | అందులో |
| pratyekamugā | chakkeratō | oka | padu | chēyiṇchi, | andulō |
| especially | with sugar | one | bed | having made, | therein |
| నాటారు. | ప్రతిరోజు | దానికి | పాలు | పోసి | పెంచేవారు. |
| naṭāru. | Pratirōju | dāniki | pālu | pōsi | penchevāru. |
| planted. | Every day | to it | milk | poured | used to rear. |
| కొన్నాళ్లు | అయ్యటిప్పటికి | అది | తనము | పెద్ద | చెట్టయి, |
| Konnāllu | ayyēṭappaṭiki | a | vittanamu | pedda | cheṭṭayi, |
| Some days | after | that | seed | big | tree became, |
| పువ్వులు, | పిండెలు, | కాయలు | తోటి | నిండి | ఉంది. |
| puvvulu, | pindelū, | kāyalu | tōṭi | ninḍi | uṇḍi. |
| flowers, | tender fruit, | nuts | with | full | is. |
| అ చెట్టు | కాయలు | బహు | తియ్యగా | ఉండును | అనుకొని, |
| a | cheṭṭu | kāyalu | bahu | tiyyagā | uṇḍunu |
| that | tree | nuts | very | sweet | will be |
| కాయ | తెప్పించి | నోళ్లో | వేసుకొన్నారు. | తీసి | తమ, |
| kāya | teppiṇchi | noṭḷo | vesukonnāru. | Tipi | lēdu, |
| nut | having brought | in the | put. | Sweetness | no, |
| విమిలేడు | సరేకదా, | రామ! | రామ! | నోరు | అంతా |
| emi | lēdu | sarekāḍā, | Rāma! | Rāma! | nōru |
| anything | no | not only, | Rāma! | Rāma! | mouth |
| | | | | | all |
| | | | | | bitter |

| | | | | |
|-----------------------|--------------------|----------------------|------------------|---------------|
| విషం | అయిపోయిందండి. | కనుక, | దుర్జనులు | సజ్జనుల |
| visham | ayipōyindāṇḍi. | Kanuka, | durjanulu | sajjanula |
| poison | became, sir. | Therefore, | wicked persons | good persons' |
| సహవాసము | ఎంతచేసినా | వారి | దుర్గుణాలు | |
| sahavāsamu | ēntachēsina, | vāri | durguṇalu | |
| company | how much may make, | their | wicked qualities | |
| దుర్గుణాల్లాగే | ఉంటాయి, కాని | మారవు, | వాబూ! | అందుకే, |
| durguṇallāgē | untayī, | kāni māravu, | bābū! | Andukē, |
| like wicked qualities | will remain, | but will not change, | sir! | Therefore, |
| “కనకపు | సింహాసమున | కునకము | గూర్చుండబెట్టి | |
| kanakapu | simhāsanamuna | śunakamu | gūrchundabēṭṭi. | |
| golden | throne upon | dog | having seated. | |
| శుభలగ్నమునందు | ఒనరగా | పట్టుము | గట్టిన, | వెనుకటి |
| Śubhalagnamunaṇḍu | onaraga | paṭṭamu | gaṭṭina, | venukaṭi |
| auspicious time | nicely | crowned | though, | past |
| గుణమేల | మాను | వివారా | “సుమతీ!” | అని |
| guṇamēla | mānu | vinarā | sumatī | ani |
| quality why | will give up? | hear, | good-minded one! | so, |
| గారు | చెప్పినాడు, | అంతే! | | vemanna |
| garu | cheppināḍu. | antē! | | |
| garu | said. | That's all! | | |

GODAVARI TELUGU.

THE KING AND THE MARGOSA SEED.

Once upon a time, there was a king. As kings have little work to do, they will be very fickle-minded. Such being the case, one day the king took it into his head to produce a sweet margosa fruit. Everything would be forthcoming, if the king wills it. He, therefore, took a margosa seed, made for it a special bed of sugar in his palace, planted it therein, and fed it with milk every day. After some time, the seed grew into a tree and was full of flowers and fruit. Hoping that its fruit would be sweet, the king took it and put it into his mouth. The fruit was not sweet at all, but was as bitter as poison. The moral, therefore, is that wicked people will never give up their wickedness, however much they may associate with good persons. It is why poet Vemana has said, “Hear! O good-minded man! Though crowned and seated on a golden throne on an auspicious occasion, how can a dog give up its former nature?”

[No. 160 A.K.]

PAṬNŪLI

THE PARABLE OF THE PRODIGAL SON.

| | | | | | | | |
|---------------------------------|----------------------|--------------------------|------------------------|---------------------|------------------------|------------------|------------|
| Onṭya | gāmu | uṇṭa | mhoṭṭa | prabhu | hodes. | Teka | di |
| <i>A</i> | <i>village</i> | <i>a</i> | <i>big</i> | <i>lord</i> | <i>there was.</i> | <i>He</i> | <i>two</i> |
| betan | hodias. | Nanha | bada | ayogudu. | Mhotta | | |
| <i>sons</i> | <i>had</i> | <i>younger</i> | <i>son</i> | <i>bad</i> | <i>Elder</i> | | |
| bada | yoguḍu. | uṇṭaḍi | dinnām | nanha | bada | | |
| <i>son</i> | <i>good</i> | <i>one</i> | <i>day</i> | <i>younger</i> | <i>boy</i> | | |
| bapjoval | je | moka dena | sēttu | āsti | vatakaddida | | |
| <i>father</i> | <i>going</i> | <i>me</i> | <i>to be given</i> | <i>property</i> | <i>distribute</i> | | |
| menus. | Teka | bāp | manastāntana | sottu | | | |
| <i>give.</i> | <i>To that</i> | <i>father</i> | <i>(honorific)</i> | <i>property</i> | | | |
| vatakeddidas. | Ti | sottu | khalli | dudūr | gāmak | | |
| <i>accordingly distributed.</i> | <i>That</i> | <i>property</i> | <i>taking</i> | <i>distant</i> | <i>village</i> | | |
| jēḍas. | Jēgan | ti | sottu | durvishayamkam | vaiskeri | | |
| <i>departed.</i> | <i>Going</i> | <i>that</i> | <i>property</i> | <i>on evil ways</i> | <i>spent</i> | | |
| sottaski | javattugas. | Isarhata | tigāmu | pancham | | | |
| <i>all wealth</i> | <i>squandered.</i> | <i>In this condition</i> | <i>that village</i> | <i>famine</i> | | | |
| audas. | Eka | hātak | bhātik | mella | keshtam | | |
| <i>stricken.</i> | <i>He</i> | <i>for food</i> | <i>food</i> | <i>very much</i> | <i>difficulty</i> | | |
| hoiyya. | Onṭaḍi | dinnām | onṭya | mhoṭṭa | duddu | kerijauval | |
| <i>became.</i> | <i>One</i> | <i>day</i> | <i>a</i> | <i>big</i> | <i>lord</i> | <i>going</i> | |
| jī kāmukh | taule | menus. | Tena | eka | dukhar | chauratak | |
| <i>work</i> | <i>engaged</i> | <i>for.</i> | <i>He</i> | <i>him</i> | <i>pigs</i> | <i>graze</i> | |
| taulas. | Onṭaḍi | dukhar | chaurata | velu | teka | takatta | |
| <i>engaged.</i> | <i>One</i> | <i>pig</i> | <i>while</i> | <i>grazing</i> | <i>to it</i> | <i>given</i> | |
| koṇḍati | havāyi | meni | hantadi. | Teka | malla | keshtam | |
| <i>bran</i> | <i>eat</i> | <i>thought.</i> | <i>Even</i> | <i>that</i> | <i>eat</i> | <i>difficult</i> | |
| hoiyya. | Isarhata | tena | handullarasi | kayi | menati | "ha | |
| <i>became.</i> | <i>At this stage</i> | <i>he</i> | <i>thought himself</i> | <i>thus.</i> | <i>He</i> | | |
| mora | bap | jauval | ikkaki | kamkettan | rāyi | sugōmkan | |
| <i>my father</i> | <i>to</i> | <i>any number</i> | <i>workmen</i> | <i>how</i> | <i>comfortable</i> | | |
| bhātjaumarias. | Mi | eṭṭ | ikka | keshtam | kan | bhāt jamna | |
| <i>living.</i> | <i>I</i> | <i>here</i> | <i>so much</i> | <i>troubles</i> | <i>maintain myself</i> | | |

höres. Mi attati more bapjauai je mi dēvuku
have to. I at least now my to father going I to God

pāp ketiya, ṭoka malla pāpketiya, aṭṭangut ṭora
have sinned, to you sinned, hereafter your

bada mellatak pātra naha. Ṭekahālim moku oṅṅya
son to say deserve not. Therefore me a

kāmketṭagan ṭṭaule kabanna. settameni mannip
labourer consider protect, thus pardon

mailānllameni haudalli nikili bāpjaual avas.
to beseech thus thought without knowing to father came

Ēṭ. bāp-manastāntana beḍa dudūram avariya sēdi
Here father son at a distance coming seeing

dhamiji betak konjalli mātir bisallas. Ṭeval
running son embracing in lap made sit. Then

beta "bā mi ṭollo pāpketiya dēvuku pāpketiya
son jather I to you sinned God sinned.

Tekahāli tora beṭa mellatak yōgyta naha
So your son consider deserve not.

Ṭekhālim moke oṅṅya kāmketṭakan handalli moko
Therefore me a labourer take me

kapatantayaya, Meṇathaking bāp oṅṅya kamketṭak
protect when (this) said father a cooly

bovi betak hātauk muddi payñrik chepuni tayili
called son fingers rings legs anklets put

bolli aumanas.
bring.

Tentus dinnām beṭa autes meni oṅṅya dutāk
That day son come thus a calf

morati jaman ghalas. Iserhata mhoṭṭa bheta
killed feast prepared. Thus elder boy

potgyaṭuk jili avattavēl. ghomma sētta aḍāmbāram
field gone returning home in preparations

seiti kāyi vishesh meni pusas. Ṭeka tenu
seeing what special thus asked. To that they

bā tore bhāi autryahālum jomanghalariya meni
appa your brother has come feasting thus

menasen. Tiya aiyikidigiū 'ghomma jānātuk viturum
said. That after hearing home going without in street

hibbirihiḍas, telliya eiginipōṭṭi bap dhāmi avi beṭak
remained, that hearing father running coming son
 banuvāsu. Teka beṭa bā mi ikkake takan reḥē.
called. To that son father I many a day your remained.
 Moka oṅṭya bhentupilla malla diyani, gāmuje sottu
Me a lamb even not given, village going wealth
 aske javatti avattake auska mhoṭṭa duḍāk morāṭi.
all squandered him a big calf killed
 joman dholarus. Teka bap, "beṭa kayigi sottu javatti
feasted. To that father, son, somehow wealth squandered
 autiya. Aṭṭa ami kapaṅṅattak meki kōn kapuḍan
came. Hereafter we protect them who will protect
 Tekahālim amis kapanna sētte, meni teka mella
Therefor we protect must, thus him said
 samatānkeri bheṭak bolli jiyas.
explanation son taking went.

[No. 161 A.K.]

PATNŪLI—A STORY.

Oṅṭya gāmu oṅṭya mhoṭṭa mudurali hodeas. Tella
A village a big merchant there-was. He
 di beḍān hodeas. Tevām mhoṭṭa beḍa āsti aski
two sons had. of the two big son wealth all
 veyas kerathanagan se. Oṅṭya dinnām nanha beḍa
squander spend thrift was. One day younger son
 māijōvalje, Ambā gehairnu jeljarus meni menus. Teval
mother-going, mother house burning thus said. At-that
 mhoṭṭa beḍa ghommu seṭṭu sottu aski halli dhamijadus.
big son house in wealth all taking ran-away.
 Nanha beḍa maihollo seṭṭu prēvuku maik tukalli
Younger son mother-on remaining affection mother carrying
 dhamijas. Mhoṭṭa beḍa sottu halli oṅṭya rānūvāt
went. Big son wealth taking a forest-way
 jāthavēl vāṭum choḍḍān avi tēka joval seṭṭe sottu
going on-the-way thieves came him with wealth
 aski khalli ghahāmtaki dhaḍḍuḍasun. Tella vāṭum
all taking beating (him) drove-away. The same way
 nanha beḍa maik tukalli bolli avariya choḍḍān seṭṭi
younger son mother carrying coming thieves seeing
 ena kōṅkei oṅṭya mhoṭṭa daurik tukalli bolli
this-man some a big old-woman-taking
 avaras ena kōṅ daviki kalāni. Meni tibaḍka javalje
coming this-man what god not known. Thus that boy going to,
 bā iya vāṭum rovvati-mutul tora sōnnus oṅṭya beḍka
appa this way short-while-ago you like a boy
 sommun khalli aviyas ami telliya aski khalli teka
wealth taking came we that all taking he
 dauḍitya. Tu kōn meni puśāssun. Teka ti beḍka, ba
drove-away. You who thus asked. To-that the boy, appa
 auriya gāmū ghehārnū jeljeya mi auriya ambaku
our village house was-burnt I my mother
 tukalli bolli avariya lekutha gāmuk jātak kōn vāt
taking coming neighbouring village going what way

meni pussas. Teka choḍḍān sottu aski halli bedka
thus asked. To that thieves wealth all taking boy
 jaulji ba dheher elluja sottu aski khalli lekutha
going-to, appa here this wealth all taking neighbouring
 gāmu je jeevu, meni sangathi tautus dinnam ontiya
village going remain, thus saying that day a
 mhoṭṭa joman ghalasun. Joman jounti lekutha
big feast prepared. Feast after-feasting neighbouring
 gāmuk je-jivar-hāsan. Isarhata mhoṭṭa bedka
village going-remaining. Thus-being elder son
 ghāmpoṭṭi āspatrinumje bara-kalli sontam gāmu je
bruised going-to-hospital treating own village going,
 mai kōśa meni ussas. Teka tēt settanu ba
mother where thus enquired. To-that there people-living appa
 tura beḍka tura amba isan gāmu ji-jevāriyas,
your brother your mother certain village gone-residing,
 meni menusun. Uḍēena ti badkā māi setta gāmu
thus said. At-once that boy mother living village
 jāś. Tēka māi beḍa pirinja-hāl bhelli vichārkaṇ
went. There mother son separated-from very-much anxious
 rahās. Teval beta dhami avas. "Mai" bedak uḍēna
remained. Then son running came. mother son at once
 bolli avi taulasan-teval. Nanha beda data
crying coming entertained. Younger son elder-brother
 jaulje sottu aski kōśe mani pussas. Teka beḍka,
coming wealth all where thus asked. To-that boy,
 ba sottu aski choḍḍān vātum hani khalliṭya
appa wealth all thieves on-the-way beaten robbed-away
 meni menus. Tella manha bedka data atangut
thus said. On-this younger son brother at least-hereafter
 ontiya teka mos-kenna meni hanta-honamēni-menus. Teka
nobody deceiving thus do-not-think. There
 palcha aski sugōnkan jivasun.
lafter all comfortably lived.

TRANSLATION.

In a village there lived a rich merchant who had two sons. The elder son was a spendthrift. One day the house caught fire when the younger son, out of affection for his mother, saved her from the fire, and left the village carrying the mother on his shoulders. Meanwhile the elder son had fled taking all the wealth of the house. On the way thieves waylaid him and carried away all the money after inflicting severe injuries. The younger son passed the same way and the thieves seeing him carrying an old woman took him for some god, and out of reverence placed in his hands all their booty. He soon reached a neighbouring village. The elder son after his encounter with the thieves returned to his native village and, on enquiring after his mother and brother, was directed to the village where they had gone. The younger boy asked his brother what had become of all their wealth, to which he replied that the thieves robbed him on the way. He was thereupon warned that thereafter he should not think of deceiving anybody, and all lived happily.

[No. 162 A.K.]

MARĀTHĪ

THE PARABLE OF THE PRODIGAL SON.

एक मणुश्याला दोगजनी लियाक होयात. त्यांत धकला
 ek manushyala dōgejani liyak hotiyate. Tiyantē dhakala
 A man two sons had. Of the two younger
 ल्होक म्हणणारा अपल बापाला देकून, बापा मला
 leōke mhaṇṇāra appale bappāle dēkhūne, bāppa malā
 son (called) his father seeing, father my
 आसता दी पोचांवते वाटा अरद भाग करून देवांव
 āstim di pōtsāmvate vātā arede bhāge karūne dēvāmvu
 property in belonging to share half portion divide give
 म्हणून सांगितला. त्याला बापान तसच अरद भाग
 mhaṇūne sāngitala. Tyāla bāppāne tassētse arede bhāge
 thus said . To that father accordingly half portion
 करून दिला. ते घेवून थोडरोजा मगूट येक दूर
 karūne dilā. Tē ghēvūne thōde rōzā makūṭe ēke dūre
 divided gave. That taking some days after a distant.
 देशला जावून आस्ती सर्वत्र खर्च करून सोडला.
 dēshālā jāvūne āsti sarvatre kharatse karune sōḍala.
 place going property all squandered away
 तंम्हा त्यान लैबि गरीब होवु न गेला. थोड रोज
 Tamhā tyāne laibi garība hōvū ne gēlā. Thōde rōzā
 Then he very much poor became . Some days
 मगूट ते देशांदि येक कुळुंब्याकड जावून पोचला.
 makūṭe tē dēshāndi ēke kulumbhyakeḍ jāvūne pōtselā
 after that country a cultivator going joined.
 ते कुळुंबा त्याला अपल सेतामंदी डुकर चारवाला
 Te kulumbi tyālā appala sētāmanḍi ḍukkare charavāla
 That cultivator for him his herd sheep work
 सोडला. तंम्हा ते डुकर खायाच कोंडातरबी खावून पोट
 sōḍala. Tamhā tē dukkare khayāch kōṇḍātarabī khayūne pōṭa
 left. Then that sheep eating husk eating belly.

अकून घेयाचे म्हणून चिंतून होता. तंम्हा ते देशादी
 bartūna gēyāche mhaṇūna chintūna hōta. Tamha te dēśādī
full took thus thinking remained. Then that country

लेवी दुकल येवुनगेल. तंम्हा त्याला ते कोंडाबी मिळाले
 laibi dukkala ēvunagēla. Tamha tyala tē kōṇḍābī milālē
big famine visited Then him that husk got

नाही. तंम्हा हमी असल मुकान परतोंकी, हमच
 nāhi. Tamha hamī asala mukāna maratōmki, hamacha
not. Then I in this manner hunger dying, my

बापाकड केवडकी कामवाले आहेत. त्यात हमीबी एक
 bāpākada kevadakī kāmavālē ahēta. Tyata hamībī ēke
with father any number servants there are. He me also one

कामवाल्या सरक राहून जीवण कराचे म्हणून चिंतून
 kāmavālyā saraka rāhūna jīvaṇa karāchē mhaṇūna chintūna
servant remaining livelihood maintain saying thinking

अपल बापाकड येत होता. तंम्हा बाप म्हणणारा
 apala bāpākada yēta hōta. Tamha bāpa mhaṇānāra
his father to went towards. Then father

आपल ल्योक येयाच देकून सामूर पळत येवून त्याज
 apala lyōka ēyacha dēkūne sāmūra paḷata ēvuna, tyaja
his son coming seeing advanced ran came, his

गळा भेटून मिट्टीमारून मुक्कुदिला. तंम्हा ल्योक
 gaḷa bētūna mittimarūna mukkuḍīla. Tamha lyōka
neck embracing kissing kissed. Then son

म्हणणारा बापाला देकून बापा मीकी तुमच्याकडबी
 mhaṇānāra bāpāla dēkūne, bāpa mīkī tumachyākadabī
father looking at, father, I you to

भगवंता कडबी केवडकी पापकरलोहै. त्याज पायान
 bagavamta kadabī kevadakī pāpakaralōhai. Tyaja pāyāna
God to very much sinned. That ignoring

मी तुमच ल्योक म्हणून सांगाला होयिना म्हणून,
 mī tumacha lyōka mhaṇūna sāngāla hoyīnā mhaṇūna
I your son as to say cannot thus

सांगिटला. ते ऐयिकून बाप म्हणणारा आपल येक
 angitala. Te aikūna bāpa mhaṇaṇāra āpala eke
 said. That hearing father his one

कामवास्त्याला बलावून माज ल्योक दिसनावनीगेला दिसून
 kāmavāstyāla balāvūna māja lyōka disanāvanigēla disūna
 servant called my son lost came

आला मरूनगेला वाचून आला. अत्ता हयाला घेवून
 āla, marūnagēla, vachūna āla. Athā hayāla gēvūna
 back, died, came to life. Now him taking

जावून स्नान करून चक्रीट कापड नेसून हाताला
 jāvūna snāna karūna. chakkōṭa kāpada nēsūna, hātāla
 bath giving good clothes wearing, fingers

अंगोटी घालून, पायाला जोडालावून, येक गायीच
 angōṭī galūna, pāyāla jōḍālāvūna, eke gayīchā
 ring wearing, feet shoes, one sheep

वासराला मारून जेवण करून, गाण बजाना करून
 vāsārāla mārūna jēvaṇa karūna, gāna bajānā karūna
 young one killing feast holding, songs music giving

संतोश पडावे म्हणून सांगिटला त्याला कामवाले
 santōśa padamvē mhaṇūna sāngitala. Tyāla kāmavālē
 rejoice make thus said. Thereupon servant

तसच करून संतोश पडल्यात. तम्हा थोरला ल्योक
 taśacha karūne santōśa padalyātha. Tamhā torāla lyōka
 thus did rejoicing enjoyed. Then elder son

म्हणणारा बायिर सेताला जावून घराला येत होता
 mhaṇaṇāra bāyira śētāla jāvūna garāla eta hotā.
 (called) outside walked went towards home coming.

तम्हा आपल घरांदि गाण बजाना होयाच ऐयिकून येक
 Tamhā āpala garāndi gāna bajānā hōyācha aikūna eka
 Then his in house music drum proceeding hearing one

कामावास्त्याला बलावून विचारण केला. तम्हा ते
 kāmavāstyāla balāvūna vichāraṇa kēla. Tamhā te
 servant calling enquiry made. Then that

कामवाले सांगितलेकी, तुज भावु दिसनावनीगेला, दिसून
 kāmavāle sāngitalēki, tuja Bavu disanāvanigēla, disūna
 servant said, your brother lost, came

आला, मरून गेला वाचून आला म्हणुन तुज बापान त्याला
 āla, marūnagēla vācūna āla mhaṇūna tuja bāpāna tyala
 back, died, came back thus your father him

स्नान करून चक्रेट कापड नेसून हाताला अंगोटी घालून
 snāna karūna chakkōṭa kāpada nēsūna hātāla angōṭī galūna
 bath giving good clothes wearing fingers ring wearing

पायाला जोडा लावून एक गायीच वासराला मारून जेवण
 pāyāla jōḍa lāvūna ēke gāyīcha vāsarāla marūna jevana
 feet shoes wearing one sheep young one killed feast

करून गाण बजाना करून संतोश पडत है म्हणून
 karūna gāna bajāna karūna santōśa padata hai mhaṇūna
 made songs music gave rejoicings making are thus

सांगितला. ते अयिकून थोरला ल्योक म्हणणारा घराच आंत
 sāngitalā. Tē aikūna thōralā lyōka mhaṇaṇārā garācha ānta
 said. That hearing elder son (called) in house inside

जाना वनी भायीर होता. तंम्हा बापान आंत ये म्हणून
 jānā vanī bayīra hōta. Tamhā bāpāna ānta ē mhaṇūna
 enter not outside stayed. Then father inside come thus

बलावला. तंम्हा ल्यो ल्योक म्हणणारा बापाला देकून
 balāvalā. Tamhā tyō lyōka mhaṇaṇārā bāpālā dēkūna
 called Then that son called father looking at

कुटकी पळून गेल हात्याला, त्याला असल गाण बजाना
 kuttaki paḷūna gēla hōtyalā, tyalā asala gāna bajāna
 somewhere ran went away for him, him thus songs music

करून जेवण करून चक्रेट कापड नेसून संतोश
 karūna jevana karūna chakōṭa kāpada nēsūna santōśa
 made feast hold good clothes wearing rejoicing

पडतोचकी मी कितीकी रोजान तुमच कडच हैकी मला
 padatochaki mī kitīkī rōjana tumacha kadacha haiki malā
 enjoying I long while days with you living for me

येक रोजबी अस सर्व करून संतोश पडला नाहीच,
 eke rōjabi asa sarva karūna santōsa padalā nahīcha.
one day like this made rejoicing made not,

म्हणून सांगितला. तंम्हा बापान लेकाला देकून
 mhaṇūna sāngitalā. Tamha bāpāna lekālā dēkūna
thus said. Then father son seeing

सांगितलाकी तूकी केम्हाबी माज कडच हैच. राह्याच
 sāngitalāki tūki kemhabī māja kadacha haicha. Rahyācha
said you always with me living. Remaining

माज आस्ती सर्व तुजच, त्यान तरी दिसनावनी गेला
 māja astī sarva tujacha, tyāna tarī disanāvānī gēla
my property all yours, he disappeared lost

दिसून आला, मरून गेला वाचून आला. त्याज पायान
 disūna ālā, marūna gēla vāchūna ālā. Tyāja pāyāna
returned came, dead was to life came. Him seeing

हमी संतोश पडावे म्हणून सांगितला.
 hamī santōsa padāvē mhaṇūna sāngitalā.
we rejoicing should make thus said.

[No. 163 A.K.]

MARĀTHĪ—A STORY.

येक दुकान गल्लीदी येक सेट्टीवार वड्याच दुकान
 eke dukāna galimḍī eke settvāra vadyācha dukāna
 One bazaar street one chetty cake bazaar

ठेवुन होता. तंम्हा ते येक कावला देकुन सेट्टीवार येमाराला
 tevūna hōta. Tamhā te eke kavala dekūna settivāra emārāla
 keeping was. Then that a crow seeing chetty inattentive

देकुन त्याला मोस करून वड्याला घेवुन जावांव म्हणून
 dekūna tyāla mōsa karūna vadyāla gevūna jāvamva mhaṇūna
 seeing him duping made a cake taking to go thus

चितून. ते सेट्टीवार येमारल्याल देकुन येक वड्याला
 chitūna. Te settivāra emārālyāla dekūna eke vadyāla
 thought. That chetty careless seeing a cake

घेवुन पळत जावुन येक झाडावर बसल होत. तंम्हा
 gēvuna palata javūna eke jhādāvāra basala hōta. Tamhā
 taking flew to a tree sitting was. Then

त्याला येक कोल. देकुन हमी हे कावल्याला कस तरबी
 tyāla eke kōla dekūna, hamī he kavalyāla kasa tarābī
 him a fox seeing, I that crow (somehow)

मास करून ते वडा घेवुन जावांव म्हणुन चितुन.
 mōsa karūna te vadā gēvuna jāvamva mhaṇuna chituna.
 to dupe make that cake taking should go thus thought.

ते कावल्याला देकुन वो कावल्या तू केवडकी रूपान हैच.
 Te kavalyāla dekūna vō kavalyā tū kēvadakī rūpāna aich.
 He crow seeing ho! crow you very beautiful are.

तुज रूपाला दोल्यान देकाला होयिना. तस राते वेली
 Tuja rūpāla dolyāna dekāla hoyīnā. Tasa rate velī
 Your beauty for eyes to see cannot. Thus being

तुज तोंडान येक गीत मैयीकांव म्हणून केवडकी
 tuja tōṇḍāna eka gīta aiyīkāmvā mhaṇūna kēvadakī
 your mouth a song should hear thus very great

अपेट्छान आलोहै म्हणुन सांगिटल. ते कावळा अयीकून
 apetchāna ālohai mhaṇuna sāngiṭala. Tē kāvalā aiyīkūna
desire came thus said. That crow hearing

अपल तोंड वुघडून का का म्हणुन अरडाला शुरुकरल.
 apala tōṇḍa vughadūna kā kā mhaṇūna arḍāla surukarāla
his mouth opening caw caw thus to crow began.

तंम्हा तोंडांदि होत्याल वडा खाली पडुन गेल. तंम्हा
 Tamhā tōṇḍāṇḍi hōtyāla vaḍa khālī paḍuna gēla. Tamhā
Then in mouth was cake down falling lost. Then

ते कोल वड्याला घेवुन पळुनगेल. तंम्हा ते कावळा
 tē kōla vadyāla ghēvuna paḷunagēla. Tamhā tē kāvalā
that fox cake taking ran. Then that crow

देकून हमीकी सेट्टीवाराला मोस करलोम. हमालाको मोस
 dēkūna hamīkī sēṭṭivārāla mōsa karalōma. Hamālakō mōsa
seeing I chetti dupe made. Me fox duped

करून घेवुन गेल. हमीकी येकला मोस करल तर
 karūna ghēvuna gēla. Hamīkī yēkala mōsa karāla tara
taking went away. We one deceived then

हमाला येकला मोसकरील, म्हणुन चितुन घेटल.
 hamālā yēkala mōsa karīla, mhaṇuna chitūna ghēṭala.
us one deceive will, thus thought.

TRANSLATION.

A Chetti was keeping a stall of cakes in a street. One day a crow seeing the Chetti inattentive stole a cake and flew away and was sitting on a tree, when a fox approached the crow from under the tree. Making up his mind to dupe the crow, the fox addressed the latter thus: "Oh, you are very beautiful, and I am yearning to hear your beautiful voice." The crow was very much flattered and opening its beak, crowed "Caw, caw," when down fell the cake. The fox snapped at it and ran away. The moral is if you deceive one, you will be deceived in turn.

[No. 164 A.K.]

TELUGU AS SPOKEN IN THE CEDED DISTRICTS.

THE PARABLE OF THE PRODIGAL SON.

ఒకనికి ఇద్దరు కొడుకులు ఉండి వారిద్దరిలో చిన్న
 Okaniki iddaru koḍukulu unḍiri. Variddarilo chinna
 To one man two sons were. Of those two the younger

కొడుకు తండ్రిని "నాయనా! మా ఆస్తిని మాకు
 koḍuku thanḍrini "Nāyanā! mā āstini māku
 son father "Father! our property to us

పంచెట్టమని" అడిగెను. చిన్నవాడు తనకు వచ్చిన
 panchipettumani" a ḍigenu. Chinnavaḍu thanaku vachchina
 divide" asked. The younger to him that came

భాగమును తిసికొని వాడు ఒక దూర దేశమునకు వెళ్లెను.
 bhāgamunu tisikoni, vāḍu okadūradēśamunaku veḷḷenu.
 share took, he to one distant country had gone.

అప్పుడు వాడు తన ఆస్తినితయు వాడు చేసికొనెను.
 Achchaṭa vāḍu tana āstinaṅtayu pāḍuchēśikonenu.
 There he his whole property spoiled.

కొన్నాళ్లకు వాడు ఒకని వద్ద సరికొరకును కుదిరెను.
 Konnāḷaku vāḍu okani vadda sambālamunaku kudirenu.
 After some days he one man near for wages was entertained.

వాడు తనకి పండులను కాచుకొని పంపబడెను. వాడు
 Vāḍu chēniki paṅḍulanu kāchupaniki paṅpabaḍenu. Vāḍu
 He to field pigs for protection work was sent. He

ఆ పండులు తిన పొత్తైనను తినటకీష్టపడెను కాని
 ā pamdulu tinu poṭṭāinanu tinuṭakisṭapaḍenu. Kāni
 those pigs eat chaff liked to eat. But

వానికి ఎవ్వరును విమయ ఇయ్యలేదు. అప్పుడు వాని దుస్థితిని
 vāniki evvarunu ēmiyu iyyalēdu. Appuḍu vāni duṣṭhīṭini
 to him anybody anything did not give. Then his bad lot

తలచుకొని "అహ! మా తండ్రి వద్దగ నుండు
 thalachukoni, "Ah! māthanḍri daggara nuṅḍu
 having thought of, Ah! our father near who are

కూలివాండ్రకు సైతము తినుటకు అన్నము దంపిగా ఉన్నది.
 kūlivaṅḍraku saitamu tinuṭaku annamu daṁḍigā unnadi.
 to workmen even to eat food plenty was.

ఇక్కడ నేనిట్లా అవస్థ పడుతున్నాను. మాతండ్రి
 Ikkada nēniṭlā avastha paḍutunnānu. Mātāṅḍri
 Here I like this trouble undergoing. Our father

దగ్గరకు పోయి దేవునికిని నీకును అపరాధము చేసితిని.
 daggaraku pōyi dēvunikini nīkunu aparādhamu chēsitini.
 near having gone to God to you offence (I) made.

నన్ను క్షమించుమని వేడికొనెదను." అనుకొని తన
 Nannu kshamiṁpumani vēḍikonedanu." Anukoni tana
 Me (to) pardon. will pray." So saying to

తండ్రివద్దకు వెళ్లి అట్లే వేడికొనెను. తండ్రి
 tāṅḍrivaddaku vellī aṭṭē vēḍikonenu. Tāṅḍri
 his father having gone in that way prayed. Father

తప్పిపోయిన కొడుకు చిక్కెనని ఆలింగనము చేసికొని
 tappipōyina koḍuku chikkenani ālinganamu chēsikoni
 lost son restored embrace having made

ఇంటిలో ఒక పెద్ద పండుగ చేయించెను. ఇదివరకు
 iṅṭilo oka pedda paṇḍuga chēyinchenu. Idivaraku
 in the house one great feast held. Hitherto

పొలమునకు పోయియుండిన పెద్దకొడుకు వచ్చి ఒక
 polamunaku pōyi yuṅḍina peddakōḍuku vachchi oka
 to field had been eldest son having returned one

సంబలాగానిని చూచి ఇంటిలో జరుగుచున్న తాళాలకు
 sambalāgānini chūchi iṅṭilō jaruguchunna tālāaku
 servant having seen in the house going on for clappings

కారణమేమనె అడుగ వాడు అతని తమ్ముడు
 kāraṇamēmani aḍuga vāḍu atani tammudu
 reason (when he) asked he his brother

వచ్చినాడనియు అందుకుగాను వాండ్ల తండ్రి పండుగ
 vachchināḍaniyu aṅḍukugānu vāṅḍla tāṅḍri paṇḍaga
 came back therefore their father feast

చేయించినాడనియు చెప్పెను. అప్పుడు వాడు అలిగి ఇంటిలోనికి
 chēyinchināḍaniyu cheppenu. Appuḍu vaḍu aligi intiloniki
held said. Then he becoming angry

పోకుండా అక్కడనే నిలిచికొనియుండెను. తండ్రి
 pōkuṇḍa akkaḍane nilichikoni yuṇḍenu. Taṅḍri
without going into the house there only was standing. Father

వచ్చి ఇంటిలోనికి పిలుచుకొని పోయెను. అప్పుడు అగ్రదక్షిణాదుకు
 vachchi intiloniki piluchukonipōyenu. Appuḍu a peddakōḍuku
came into the house took him. Then the eldest son

“నాయనా నేను ఇన్ని దినాలనుండి నీమాట జవదాటలేదే.
 “Nayanā nēnu innidinālanunḍi nīmāṭa javadāṭalēḍē.
 “Father I for so many days your word never disobeyed.

నాకు ఒకనాడైన ఒక మేకపిల్లనా ఇవ్వలేదే? నీ
 Naku okanāḍaina okamekapillainā ivvalēḍē? Nī
To me even one day even one kid (you) did not give? your

అస్తియంతయు బోగమువాండ్రతో పాడుచేసిన నీకొడుకు
 āstiyantayū bōgamuvāṅḍlātō pādūchēsina nīkōḍuku
all your property with dancing girls (who) spoiled your son

వచ్చినతోడనే ఒక బలసిన గొర్రెను కోయించితే”
 vachchinatōḍanē oka balasina Gorṟenu kōyinchitivē”
as soon as came one fat sheep made cut.”

అని అనెను. అందుకు తండ్రి “నిజము నా అస్తిఅంతా
 ani anenu. Anḍuku taṅḍri “Nijamu nā āstiantā
so said. To that father true all my property

నీదే. మనము ఇప్పుడు సుకొంపడవలసినది సహజము.
 nīḍē. Manamu ipuḍu santōshapāḍvalasinadi sahajamē.
yours only. We now should feel joy is also natural.

నీతమ్ముడు తప్పిపోయి మరల చిక్కెను. వచ్చిపోయి
 Nītammuḍu tappipōyi marala chikkenu. Chachchipōyi
your younger brother having been lost again found. Having died

మరల బ్రతికెను.” అనెను.
 marala bratikenu” anenu.
again came to life” said.

[No. 165 A.K.]

TELUGU AS SPOKEN IN THE CEDED DISTRICTS.
(SPOKEN BY K. DIVAKARA RAO.)

THE STORY OF THE KING AND THE MARGOSA SEED.

ఒకానొక రాజు ఒక వేప విత్తనము తెప్పించి తన
Okānoka rāju oka vēpa vittanamu teppinchi tana
One king one margosa seed having brought in his
నగరిలో చక్కెరతో పాది చేయించి దానిని నాటెను. అది
nagarilō chakkeratō pādi chēyinchi, dānini nātenu. Adi
palace with sugar bed having made, it planted. It
మొలక అయి దినదినము పెరుగుతూవచ్చెను. కొంత
molaka ayi, dinadinamu perugutūvachchenu. Kōnta
plant having become, day by day was growing. Within
కాలములో పెద్ద చెట్టై పండెలు కాయలతో
kālamulō pedda chettai pindelu kāyalatō
some time big tree having become with tender and ordinary berries
నిండి యుండెను. అప్పుడు రాజు దానికాయలు ఎంత తియ్యగా
niṇḍi yuṇḍenu. Appuḍu rāju dānikāyalu enta tiyyagā
is full. Then king its berries how sweet
నుండునో అని దాని కాయ నొకటి తెప్పించి రుచి
nuṇḍunō ani dānikāya nokaṭi teppinchi ruchi
will be so thinking its berry one having brought tasted
చూచెను. అది తియ్యగా నుండక పాపిష్టి చేదుగానుండెను.
chūchenu. Adi tiyyagā nuṇḍaka pāpishṭi chēdugānuṇḍenu.
It sweet not being damned bitter was.
కనుక దుర్జనులు సజ్జనుల సహవాసము ఎంత చేసినను
Kanuka durjanulu sajjanula sahavāsamu enta chēsinanu
Therefore wicked persons good persons' company however may make
తమ దుర్గుణమును మాత్రము మానరు.
thama durguṇamunu mātramū mānaru.
their bad quality only will not give up.

TRANSLATION.

A certain king sent for a margosa seed, and preparing a bed of sugar in his palace, placed it in it, From the time it sprang

up, till it became big, the king nourished it by moistening it with milk. As soon as it grew up, there were plenty of blossoms, buds, and young fruits upon it. He, imagining that its fruit would be very sweet, sent for one of them, and put it in his mouth ; but on the contrary, he found it very bitter. Thus, though bad people may associate with good men from their earliest age, they will never abandon their bad habits.
