

GRAMOPHONE RECORDS

OF THE

LANGUAGES AND DIALECTS

OF THE

MADRAS PRESIDENCY

TEXT OF PASSAGES

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MADRAS

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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.

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* 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.

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* 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	പൊ മരിക്കിണ	മാനം	മയ്യാൽ
(1)	Ayya	guṇam	keṭṭe	poyyakkiṇa	mānam	mayyāl
	Your	virtue	bad	gone	respectability	
പെരുതെടി	രത്ന	പൂമണി	ശബം	എന്നെ	മറിമയ	
peruguteḍi,	ratna	pūmaṇi	śambam,	enne	maṛimāya	
is growing	gem	finest of flowers	a flower	my	wicked	
പെണ്ണ	എന്നുള്ളം	പുണ്ണായി	ഉരുകടെടി.	തുയ്യൂർ		
peṇṇē	enatuḷlam	punṇāyi	urukuteḍi.	(2) Tuyyūr		
girl	my mind	sorely	pained.			
നെബിയാറിൽ	നിത്യം	നിത്യം	തുടിയൂകൊ	തുതർ		
nebiyārīl	nityam	nityam	tuḍittukko ;	thuther		
prophet in	every day	every day	utter			
ശാഫാത്തിൽ	മത്തം	ചിത്തം	കൊടിയൂകൊ	ബായി		
śaphaathil	mattum	chittam	koṭithuko.	(3) Bāyī		
				Month		
കെലിമാത്തിണ്ടകം	നാക്കിൽ	ഇരിക്കിക്കൊ.	പോശം	ലാനത്തം		
kelimāttiṇḍakam	nākkil	irittikko.	Pōśam	lānattum		
prayer of kelima	on tongue	let be		satān		
കാഷ്തം	തട്ടി	മരിത്തിക്കൊ.	തം	തകുന്ത	ദിമിദം	
kashtam	taṭṭi	marithiko.	(4) Tam	takunda	dimidem	
ജഗുന്ത	ഫാമസാം	സരി	നാക്രൂദത്തം	കിങ്കിണി	ബംഭം	
jagunda	phāmasām	sari	saṅgrudattam	kiṅgiṇi	bumbhum	
ബിക്രൂദത്തം	റിമാസാരി	ഗമപദ	തവദാരി	കിദജനു		
bikrudattam	rimasāri	gamapada	tavadari	kidajānu		
തകിദ	ഡംഡം	ബിക്രൂദത്തം	ദൊകടി	ബംഭം.		
ṭakida	dumḍum	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

ആനന്ദ	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>			
ആഹനേന്ദു	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>			
പൊറം	തുള്ളും	മൊഹബുത്തും	കോവിയ്തു	പുഗയിന്നു	തേനേ		
poram	tullum	mohabuttum	kōvittu	pugayinnu	tēnē.		
<i>outside and inside</i>	—	<i>taking fire</i>	<i>burning (my) honey</i>				
കൊണ്ടൊവാഴരുമാൻ	ഇമ്പിടം	എന്നിൽ	ഭാവിപ്പണം	മനീവ			
(2) Koṇovandarūnu	imbiṭam	ennil	bhāvippaṇam	maniva			
<i>to result in good</i>	<i>here</i>	<i>in me</i>	<i>feel</i>	—			
മതി	മുഖ	മണേ	ഒത്തു കൂടി	കണ്ടിടൻ	അല്ലം	പകൽ	അല്ലതു
mati	mukha	manē;	ottu kūṭi	kaṇḍiṭan	allum	pakal	allatu
<i>moon</i>	<i>faced</i>	<i>darling</i>	<i>together</i>	<i>be</i>	<i>to see</i>	<i>all</i>	<i>day not only</i>
അനുദിനം	തേടിക്കൊണ്ടു	ഇരിക്കുന്നു	ഉററനെ	പുന്നാരം			
anudinam	tēṭikkonḍu	irikkunnu	uhane.	(3) Punnāram			
<i>every day</i>	<i>praying</i>	(1) remain	—	<i>Darling</i>			
സുമുഖിയോടു	ഇരുന്ന	ഉറക്കൊയിച്ചു	പുന്നാരം	ബദ്രു	മുനിർ		
sumukhiyōṭu	irunnu	uṛakkoyichchu;	punnāram	badru	munir		
<i>beautiful girl</i>	<i>staying</i>	<i>keep awake</i>	<i>Darling</i>	—	—		
ഒരി	കത്തായച്ചും	മാനിമ്പ	കിളിക്കിടും	ബരാനല്ലെ			
ori	kattañnayachchum;	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	പൊന്നംകിലും	അഹൻ	
neyichchu	(4) Malayōlam	dhanam	ponnākilum	ahan	
<i>endeavoured</i>	<i>mountain of</i>	<i>wealth</i>	<i>gold even</i>	<i>I</i>	
വിട്ടൊയിച്ചു	തന്നോടു മോഹം	രസിച്ചു	നിന്നു	ദേഹം	
viṭṭoyichchu;	tannōṭumōham	rasichchu	ninnu	dēham	
<i>abandoned</i>	<i>to you love</i>	<i>enjoying</i>	<i>being</i>	<i>body</i>	
നശിച്ചു	നാനേ	അലഞ്ഞി	വലഞ്ഞി	നഹുസലിഞ്ഞി	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>
തീര.					
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.

കരാളക്കി	ലണ്ടു	മക്ക	ഉണ്ടന	എളെ	മേൻ	ചാട്ടുപ്പാടു
Oraḷakk	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	കാതി	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>
മൊതൽ	ലണ്ടു	മക്കക്കും	പെരുത്തുകൊടുത്തു	കൊറെ	നാൾ	
motal	landu	makkakkum	pauttukoṭattu.	koṛe	nāl	
<i>property</i>	<i>two</i>	<i>to sons</i>	<i>divided gave</i>	<i>some</i>	<i>days</i>	
കയിത്തപ്പം	എളെ	മേൻ	തന്ന	കാതി	ഇടുത്തൊണ്ടു	
kayiññapram	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	pōkkikkalaññu.	Ellā		
<i>went away;</i>	<i>all the property</i>	<i>in vain</i>	<i>squandered</i>	<i>all</i>		
മൊതലും	ചെലവാക്കി	കളഞ്ഞപ്പം	അന്നായ്	ബലിയ		
motalum	chelavākki	kalaññapram	annāt	baliya		
<i>property</i>	<i>having spent</i>	<i>afterwards</i>	<i>in that country</i>	<i>severe</i>		
ബാരം	ബന്ന	കാൻ	കയ്യിൽ	എതുമില്ല	കാൻ	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
orāl	Kūṭa	pañikku	kūti.	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>
പെറ്റാൻ	ചിട്ട	കാൻ	ആരും	ഭാജിനം	കൊടുക്കാതെ	പന്നി
pōttān	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	തെഴു	തിന്നിന്താൻ	കാൻ	ഇങ്ങിനെയപ്പം	
tinnunna	minjam	tauṭu	tinnintan.	Ōn	iññine yapram	
<i>eating</i>	<i>balance</i>	<i>bran</i>	<i>ate.</i>	<i>He</i>	<i>thus afterwards</i>	

തന്ന	മനസ്സിൽ	കരുതി	എന്ന	ബാപ്പ	കൂലിക്കാരെല്ലാം
tanna	manassil	karuti,	enna	bāppa	kūlikkārellām
his	in mind	thought	my	father's	labourers all
ഒരോട്ടി	ചെനിപ്പോലം	തിന്നിണ്ട	ഞാൻ	ബോജിനം	കിട്ടാതെ
orōṭṭi	chenippōlam	tinninṇeḍ.	Nān	bōjinam	kittāte
cakes	satisfy	ate.	I	food	without getting
പയിച്ചോണ്ടു	നടക്കേണ്ട	നാൻ	ഇപ്പത്തന്നെ	പോയി	ബാപ്പേഡ
payichchōndu	natakkēṇḍa.	Nān	ippathanne	pōyi	bāppēḍ
being hungry	go about	I	immediately	having gone to	father
പറയും	നാൻ	നീകളെ	കൂടിയും	പടച്ചോൻ	കൂടിയും
parayum,	"Nān	niṅgaḷe	kūṭiyum	Paṭachchōna	kūṭiyum
will say,	I	your	so	God	so
കററം	ചെയ്യാനായി	നാൻ	നീങ്ങളെ	മോനെ	പറയാൻ
kuttam	cheyitōnāyina.	Nān	niṅṅale	mōnenn	paṛayān
sin	committed.	I	your	as son	to be called
തക്കത്തോന്നല്ല	നീങ്ങാ	എന്ന	നീങ്ങളെ	കൂലിക്കാരനെ	നന്ന
takkathōnalla."	Niṅṅaḷ	enne	niṅṅaḷe	kūlikkāranennu	
not worthy	you	me	your	as servant	
കരുതേണം	ഇങ്ങനെ	കരിതീകൊണ്ടു	ബയിന്ദേരം	ബാപ്പ	
karuteṇam.	Inṅana	karutikkoṇḍu	bayindēram	bāppa	
should treat.	Thus	thinking	in the evening	father	
കണ്ടു	കൃപ	ഓടിക്കൊണ്ടുപോയി	കോത്തു	പിടിച്ചു	മുതി
kandu	krupa	ōtikkondpōyi	kōthu	piṭichchu	muthi.
having seen	with pity	running going	embraced	kissed	
അപ്പ	മോൻ	പറയിച്ചു,	നാൻ	കറകാരനാനായി	നീങ്ങളെ
Appa	mōn	paṛayindu,	"nān	kuttakkāranānatāyi	niṅṅale
Then	son	says,	I	having sinned	your
മോനെ	പറയാൻ	തക്കത്തോന്നല്ല	അപ്പ	ബാപ്പ	തന്നെ
mōnendu	paṛayān	takkathōnlla."	Appa	bappa	tanne
as son	to be called	not worthy.	Then	father	his
പണിക്കാരനെ	ബിളിച്ചു	തൂണിയും	കൈക	മോതറവും	
paṅikkāraṇe	biḷichchu	tuṇiyum	kaikk	mōtaravum	
servant	having called	clothes	to hand	ring	
കാലു	ശെലിപ്പം	കൊണ്ടുവരിത്തിച്ചു	മോൻ	കൊടുത്തു	അപ്പ
kāḷku	śelippum	koṇḍuvaruthichchu	mōnu	koṭuthu.	Appa
to leg	sandals	having brought	to son	gave.	Then

ബാപ്പ	പറയിന്ത്,	എന്ന	മോനെ	മരിച്ചി	പോയന്നതായി
bāppa	paṛayind,	"enna	mōnē	marichchi	pōyanānatayi
father	says,	my	son	dead	gone (as)

വിയാരിച്ചാൻ	ഹായതായിനേൻ	ഇവുഭയ്യം	വിട്ടേച്ചുപോയാൻ	മടയി
viyārichchān	hāyatāyinēn.	Ivuṭeyum	viṭṭēchchupōyān	madayi
I thought	became alive.	This place	who left	back

ബന്നിതാ	അതുകൊണ്ടു	ഒരു	തടിച്ച	കടച്ചിയെ
bannitā	Atukoṇḍu	oru	taṭichcha	kaṭichchiye
came	Therefore	a	fat	calf

അറുത്തു	പണിയാക്കി	തിന്ന	സന്തോഷമാവണം
aṛuttu	paṇiyākki	tinnu	sandōshamāvaṇam.
having slaughtered	prepared	ate	make merry

അപ്പളക്ക്	മൂത്തോൻ	തോട്ടത്ത്	ബെന്ദവന	തോട്ടത്തിങ്ങ
Appalakk	mūthōn	tōṭṭath	benuvana.	Tōṭṭathinḍa
then	the elder brother	to the garden	had come.	In garden

പെരക്കു	ബൈയിന്തതക്ക	പാട്ടം	കൂട്ടം	കെട്ടു,	ഒരു
perakku	beiyindatakk	pāṭṭum	kūṭṭum	kēṭṭu,	oru
home	when came	song	sound	heard,	one

കൂലിക്കാരനെ	ബിലിച്ചു	ഇതെന്തു	കെട്ടു	അപ്പ	കൂലിക്കാരൻ
kūlikkāraṇe	biḷichchu	itendu	kēṭṭ,	appa	kūlikkāran
labourer	called,	what it was	asked,	then,	labourer

പറഞ്ഞു,	നിന്ന	എളയോൻ	സൊകമായി	ഇവിടെക്ക	മടയി
paraññu	ninna	elayōn	sokamāyi	ivitēkk	maṭayi
said,	your	younger brother	safely	here	back

ബന്നിന്	അതുകൊണ്ടു	ഒരു	തടിച്ച	കടച്ചിയെ
bannine	atukoṇḍu	oru	taṭichcha	kaṭichchiye
has come,	therefore	a	fat	calf

അറുത്തു	സന്തോഷമായതങ്ങത	ഇതു	മേപ്പുകുളത്ത്
aṛatt	sandōshamāyataṇḍat.	Itu	kēppaṅgaḷatt
having killed	are making merry.	This	on hearing

മൂത്തോൻ	അരിശമ്പന്ന	പെരക്കു	പോയാലന	അപ്പ	ബാപ്പ
mūttōnu	ariśambannu	perakku	pōyālaṇa.	Appa	bāppa
elder brother	became angry,	home	went.	Then	father

ബന്ന	പെരക്കു	ബിലിച്ചുകാലത്തു	മോൻ	ചെല്ലിന്താൻ	കൊറെ
bannu	perakku	bilippaṅgaḷatt	mōn	chellindān	kore
came	home	when called,	son	says,	some

കാലമുഴുകി	നീക്ക	പറഞ്ഞു	എല്ല	പണിയും	എടുത്തോടുകൂടി
kalamuṇḍu	niṅga	parañña	ellā	paṇiyum	eṭuttōṇḍu
years passed	you	said	all	work	been doing

ബയിന്ത	നക്ക	ഇങ്ങനത്തെ	കടച്ചിയും	മററും
bayinda	nakk	iññanatte	kaṭachchiyum	maṭṭum
remained	to me	such	calf,	or so

അറഞ്ഞുതന്നെല്ല	ബനെ	ഇപ്പ	കൊറെ	ചൂളിച്ചിയും
aṛathutannella.	Bane	ippa	kore	chūlachchiyum
did not slaughter.	He	now	some	prostitutes

കൊണ്ടുവന്നു	അവകു	കടച്ചിയും	അറഞ്ഞു
koṇḍubannu	avakku	kaṭachchiyum	aṛattu
brought	to them	calf	slaughterea

തിമ്മാൻ	കടുത്തിന	അപ്പ	ബാപ്പ	പറയാന	നീ	എപ്പോഴും
timmān	koṭuttina.	Appa	bāppa	paṛayāna	nī	eppōḷum
to eat	gave	then	father	says	you	always

ഇവിടെ	തന്നെ	ഉണ്ടു	എന്നെ	മൊത്തം	എല്ലാം	നീക്കുള്ളതടങ്ങി
iviṭe	tanne	uṇḍu.	Enne	motal	ellām	nikkullatāndayi
here	only	are,	my	property	all	belongs to you

നിന്ന	എളയോൻ	മരിച്ചു പോയി	നന്നെ	വിചാരിച്ചി	നന്ന	ഇപ്പ
ninna	elayōn	marichchipōyinendu	viyārichchināna.	Ippa		
your	younger brother	died as having	I thought	now		

മടച്ചി	ബന്ന	ഇന്നി	നോയെല്ലാം	പോയി	സന്തോഷമായി
maṭayī	bann.	Inni	nōyellām	pōyi	santhōshamāyi
back	has come,	hence	we all	going	with pleasure

കാത്തോളം	നട.
kāttōluvān	nata.
protected (by god)	walk on

[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 "appā 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 kūḍisikondu dūra dēśakke
younger son all gathered together distant to country

payaṇamāḍida. Alli paṭinganāgi baduki tanna
departed. There like a prodigal lived his

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

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

Ēnū gati illadavanada. Āga ava hōgi 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. Hīgiruvaga
to graze his fields sent when thus engaged

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

tumbisikoḷlabekentā aśhe māḍida. Ādarū yārobbarū
to fill desired. But nobody

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

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

bēkādashṭū anna unṭu. Nānādare illi hoṭṭehasivinalli
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

hiḡe hēḷuttene “appa nānu paralokakke virodavagiṽ
as follows say father I heaven against

ninna mundeyū pāpa māḡiddene nanage innu nimma
your before sin have committed to me hereafter your

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

nimma kelasadavaralli kūḡisiko yentā hēḷuttene. Hāḡe
your among servants join accordingly say.” So

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

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

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

kuttigeyannu tabbihiḡakonḡu baḷaḷavagi mutṭāḡida.
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
<i>God</i>		<i>lord's</i>	<i>song</i>	<i>good</i>	<i>good</i>
Thudāru	yedde	thudāru	yedde	Kudipu	Thevere
<i>lamp</i>	<i>good</i>	<i>lamp</i>	<i>good</i>	<i>of Kudpi</i>	<i>God</i>
yedde	Ballanthu	ballanthu	paththere	swāmi	
<i>good</i>	<i>taking it for rope</i>	<i>taking it for rope</i>	<i>held</i>	<i>lord</i>	
sarpatā	bēlo.	Bali	yedde	bali	yedde
<i>of snake</i>	<i>tail.</i>	<i>Bali</i>	<i>good</i>	<i>bali</i>	<i>good</i>
bali	yedde	vonāsu	yedde	vonāsu	yedde
<i>bali</i>	<i>good</i>	<i>dinner</i>	<i>good</i>	<i>dinner</i>	<i>good</i>
stalothā	vonāsu.	yedde	Pathu	yedde	patho
<i>of sacred place</i>	<i>dinner</i>	<i>good</i>	<i>song</i>	<i>good</i>	<i>song</i>
Ramaswāmi	smarane	yedde	smarane	yedde.	*
<i>Lord Rama</i>	<i>recitation</i>	<i>good</i>	<i>recitation</i>	<i>good.</i>	

N.B.—The Kudipu God is Subramanya (snake god). Whatever the word “bali” 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
<i>Death</i>	<i>happened</i>	<i>gone man</i>	<i>death</i>	<i>happened</i>	<i>gone man</i>
Angāre	bārothāni	thare	nēeru	sankato	kōlthunde
<i>Tuesday</i>	<i>that day</i>	<i>head</i>	<i>water</i>	<i>malady</i>	<i>got</i>
					<i>death</i>

pattuthu <i>happened</i>	pondêyā. <i>gone man.</i>	Kutumbastheru <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>
mālthêre <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>	nēēru <i>water</i>	paththêre, <i>held</i>	tholasithā <i>of tulsi</i>
kutumbastheru <i>family people</i>	sorgatha <i>of heaven</i>	nēēru <i>water</i>	budiyêre <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</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 drowsy 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	ye-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	they say	
<i>Mr. Yekkanasale</i>	<i>for hunting party</i>	<i>should go</i>			
Nāyithā	Mallodikāre.	Bōntubo vorugu	povêre	will go.	
<i>of dogs</i>	<i>man in charge of dogs.</i>	<i>for hunting party</i>			
Mannupaikundethu	Malêku	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	thêrōdu	Vochānā	Gundigu	Vochōdu	
<i>forest</i>	<i>should drive</i>	<i>never fished</i>	<i>deeps</i>	<i>spread nets</i>	
Bōntubovorugu	sāthi	Mālhêre	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 bēethunenu bēethla," Boonthē
to son what is due what should be given give Father
 thiththinigu pālu bēethandu. Nālu thinā bokko thattethā
to son share gave. Four days after younger
 thiththini boonthē bēethinā meniyā mākanethu adwanthu
son father given wealth gathered together
 appāye kondu kalthe. Thanipo narvo menthuthu
distant place took away. Toddy arrack drink
 meniyā 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 bēethēēji. Mosogu thattiyāyi
hungered. No body food did not give. For food nothing
 bokko immāineku buththi mākaneāndu. "Mākane
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 <i>rising</i>	boonthākoodogu <i>father's to house</i>	kalpuve. <i>I will go.</i>	Mākani <i>Great</i>	sānaboodā <i>creator</i>
boonthādālā <i>with father also</i>	thatti <i>evil</i>	meththeneththe. <i>I spoke.</i>	Boonthāgu <i>To father</i>	yāme <i>I</i>
thithhini <i>son</i>	thatti <i>not</i>	ninā <i>yours</i>	kāru <i>legs</i>	pojankere <i>shampooing</i>
Incha <i>Thus</i>	meththeneththe. <i>he said.</i>	Ammāye <i>He</i>	sonaginalthu <i>rising from seat</i>	boonthā <i>father</i>
kalthode <i>towards</i>	kalthande. <i>went.</i>	Ippāye <i>This side</i>	kalpunāgā <i>while coming</i>	thiththininu <i>to son</i>
boonthē <i>father</i>	kolachiye. <i>saw.</i>	Boonthānā <i>Father's</i>	pathakalu <i>belly</i>	karagundu. <i>melt.</i>
Boonthē <i>Father</i>	kalthu <i>ran</i>	kotta <i>neck</i>	paththe. <i>held.</i>	Magēērpā <i>to face</i>
Thithhini <i>Son</i>	boonthāgu <i>to father</i>	incha <i>thus</i>	meththeneththe. <i>said</i>	“Boonthā <i>O Father</i>
thithhini <i>son</i>	boonthāla <i>with father</i>	mākanesonaboodāla <i>with great creator also</i>	thatti <i>evil</i>	
meththeneththe. <i>I spoke.</i>	Boonthāgu <i>To father</i>	thithhini <i>son</i>	immāine <i>myself</i>	thatti.” <i>not.</i>
Boonthē <i>Father</i>	boonthērlenu <i>to servants'</i>	leththu <i>called</i>	“bālāmākanetha <i>very valuable</i>	narko <i>coat</i>
kondukalpule, <i>bring</i>	immāinegu <i>to him</i>	bēēthle. <i>put on.</i>	Ammāine <i>His</i>	kolampugu <i>to hand</i>
meni <i>ring</i>	adwāle. <i>put.</i>	Kolampugu <i>To legs</i>	nadamo <i>shoes</i>	adwāle. <i>put.</i>
nadamo <i>calf</i>	kondukolpe. <i>bring.</i>	Ainā <i>That</i>	thathimālpule. <i>kill.</i>	Namo <i>We</i>
mākanemālpuko. <i>make merry.</i>	thāyeganthundā <i>Because</i>	thattyāthi <i>lost</i>	thithhini <i>son</i>	
kondukalthundu.” <i>came back.</i>	Incha <i>Thus</i>	meththeneththe. <i>he said.</i>	Vommāinelula <i>Also all</i>	
mākanemāltheru. <i>made merry.</i>	Mākanetha <i>Elder</i>	thithhini <i>son</i>	kandōthu <i>from field</i>	
addathundu. <i>was</i>	Pathōnu <i>song</i>	kēnathu <i>hearing</i>	nalpunenu <i>dancing</i>	thoothu <i>seeing</i>
				koodagu <i>to house</i>

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

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

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

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

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

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

pojenkuthu meththeneththinenu nadapādiye. Andālā
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

thattimālthā." 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 ninnāvoo. Immāinelu
earned wealth all yours. We all

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

mākaneyāthu kalthe."
revived came.

[No. 118 A.K.]

KODAGA—THE PARABLE OF THE PRODIGAL SON.

ದರಿದ್ರಾಳ - ಮೋವಂಡ ಪಡಿಮ.

DARIDRĀLI MŌVANĀ PADĪMA.

Prodigal son's parable.

ಒರ್ ಅಪ್ಪಂಗ್ ದಂಡ್ ಮೋವಂಗ ಒಂಜತ್. 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 ನಾಡ ಪಾಲೆ ಆಸ್ತಿನ ನಾಕ್ ತಂದರ್”ಂದ್
pakka pōpanji “appa nāḍa pāl āstina nāk tandurind
near going “father mine share property to me give” thus

ಕೇಟತ್. ಅನ್ನನೆ ಅಪ್ಪನ್ ಆಸ್ತಿನ ಪಾಲೆಟ್ಟತ್. ಚೆನ್ನಂಗ್ ದಿರತಲ್
kēṭat. Annane appan āstina pālittat. Chennang dinatil
asked. Accordingly father property divided. Few in days

ಎಳೆಯವನ್ ತಾಂಡ ಪಾಲೆಲ್ಲೆ ಎಡತಂಡ್ ದೇಶಾಂತರ ಪೋಚಿ.
eḷeyawan taṇḍa pālnella eḍitaṇḍ deśāntara pōchi.
younger his all share took and to distant country went.

ಅಲ್ಲಿ ಅವಂಡ ಪಾಲೆಲ್ಲೆ ದರಿದ್ರಾಳಿಯಿತ್ ಕರ್ಚಿ ಮಾಡಿರ್ತ್.
Alli avaṇḍa pālnella daridrāḷiyāyit karci māḍirṭ.
There his all share wrecklessly wasted.

ಇಂಜದೆಲ್ಲ ತೇರಣೆ ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಬರಗಾಲ
Injadella tēraṇe ā deśat or balya baragāla
All he had when spent that in country a mighty famine

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

ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಮನ್ಪಂಡ ಪಕ್ಕ ನೇರಚಿ. ಅವನ್
ā deśat or balya manṣaṇḍa pakka nēraḷchi. 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 ತವುಡನ್‌ನಾಚಿಂಗಿಯೂ ತಿಂದಿತ್ ಕೆಲ
Ivan pandiya timba tavuḍanāḷchiṅgiyū tindit kēla
This man swine eating husk at least eat belly

ದುಂಬಿಚಿಟ್ಟನಕಿಂಜತ್. ಆನಕ ಅದನೊ ಸಹ ಒಬ್ಬರೂ ಅವಂಗ್
 dumbichittawakinjat. Ānaka adino saha obbarū avang
 would have filled. But even that too anybody to him
 ಕೊಡಪವು ಇಂಜಿಲೆ. ಚೆನ್ನೆ ಬುದ್ಧಿ ಬಂದಿತ್ ಗೇನವಾಡ್ಚಿ. “ ಏಡ
 kodpau injile. Chenna buddi bandit gēnamāḍchi. “Eda
 giver was no. Little sense coming thought. “My
 ಅಪ್ಪಂಡ ಪಕ್ಕ ಉಳ್ಳೆ ಎಷ್ಟುಕೊ ಚಂಗೂಲಿಯಕ್ ತಿಂದಿತ್
 appaṇḍa pakka uḷḷa echako changūliyak tindit
 father's near remaining however many to hired men after eating
 ಮಿಕ್ಕುವಚ್ಚಕ್ ಉಂಡ್. ಆನಕ ನಾನ್ ಇಲ್ಲಿ ಕೆಲ ಬೈಚಂಡ್
 mikkuwachak unḍ. Ānaka nān illi kela baichand
 to spare have. But I here belly feeling hungry
 ಚಾವಿಲ ಏಡ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋವಂಡೆ “ ಅಪ್ಪ, ನಾನ್ ದೇವಕೂ
 chāvila. Ēda appaṇḍa pakka pōpanji “appa, nān dēvakū
 dying. My father's near going “father, I to God
 ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನ್ನೇಡ ಮೋವನ್‌ಂದ್ ಎಣ್ಣಿ ಚವಕ್
 nīkū mininjṭ naḍanda. Nān nīḍa mōvanind eṇṇichavak
 to thee offending acted. I thy. that son to be called
 ಲಾಯಕಿಲ್ಲಿ ನನ್ನ ನ್ನೇಡ ಚಂಗೂಲಿ ಮಾಡಿಯಾಂದ್ ಎಣ್ಣಿ ವಿ'ಂದ್
 lāyakille. Nanna nīḍa changūli māḍiyānd eṇṇuwi'nd
 unworthy. Me thine hired servant make and say "thus
 ಗೇನವಾಡಿತ್ ಪೊಟಿಪಿತ್ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋಚಿ ಮನೆಕ್
 gēnamāḍit poratit appaṇḍa pakka pōchi. Manek
 thought starting father's near went. To house
 ಎತ್ತುವಾಂಗ್ ಮಿಂಜಾ, ಅಪ್ಪನ್ ಮೋವನ ಕಂಡಿತ್ ಕರಕರಮಾಡಿಯಾಂಡ್
 ettuvāṅg miṇa, appan mōvana kaṇḍit karakaremāḍiyānd
 than reaching before, father son saw took compassion
 ಓಡಿಪೋಯಿತ್ ಮೇಲೆ ಬೂವಂಜಿ ಕೊಡಿಚಂಡತ್ ಮೋವನ್ “ ಅಪ್ಪ
 ṍdipōyit mēle būwanji kodichandṭ. Mōvan “appa
 running upon falling kissed. Son father
 ನಾನ್ ದೇವಕೂ ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನ್ನೇಡ
 nān dēvakū nīkū mininjṭ naḍanda. Nān nīḍa
 I to God to thee offending acted. I thine
 ಮೋವನ್‌ಂದ್ ಎಣ್ಣಿ ಚವಕ್ ಲಾಯಕಿಲ್ಲಿ'ಂದ್ ಎಣ್ಣಿ ಚಿ ಆನಕ ಅಪ್ಪ
 mōvanind eṇṇichavak lāyakille'nd eṇṇichi. Ānak appa
 that son to be called unworthy" thus said. But father

ಅವಂಡ	ಅಳುಅಕ್	“ ನಲ್ಲ	ಬಟ್ಟೆಬರಿ	ಎಡತ	ಬಂದಿತ	ಅವಂಗ
avaṇḍa	ālak	“ Nalla	baṭṭebari	eḍita	bandit	avang
to his	to servants	“ Good	clothes	take and	come	to him
ಇಡಿ	ಕೈಕ್	ಒರ್	ಮೊಯಿರ	ಇಡಿ	ಕಾಲ್ಕ್	ಕಾಮೊಟ್ಟ
iḍi.	Kaik	or	moyira	iḍi.	Kālik	kāmoṭṭ
dress.	On his hand	a	ring	put	To feet	shoes
						put.
ಚೊಕ್ಕಿತುಳ್ಳ	ಕಡಿಚಿ	ಕುಂಞಿನ	ಇಲ್ಲಿಕ್	ಎಡತ	ಬಂದಿತ	ಕತ್ತಿ
Chokkituḷḷa	kaḍichi	kuñina	illik	eḍita	bandit	ketti.
Fat	calf	here	take and	come and	cut.	
ಉಂಡಿತ	ಸಂತೋಷಪಡಂಗ	ಈ	ಏಡ	ಕುಜಾ	ಚತ್ತಿತ್	ಪುಟ್ಟಿಚಿ
Undit	santōshapaḍanga.	Ī	eḍa	kuñi	chattit	puṭṭichi.
Eat	be merry.	This	my	son	died and	reborn.
ಕಾಣತಿಯವನ	ಕಂಡತ್”ಂದ	ಸಂತೋಷಪಟ್ಟುಂಡಿಂಜತ	ಅಕ್ಕಣೆಕ್			
Kāṇatinjavana	kandat”ind	santōshapaṭṭaṇḍinjat.	Akkaṇek			
Unseen	found	was merry.	Then			
ಪೊಲತಲಿಂಜ	ಅವಂಡ	ಪೆರ್ಯ	ಮೋವನ್	ಬಂದಿತ	ಮನೆರ	
polatlinja	avaṇḍa	perya	mōvan	bandit	manera	
who was in the field	his	elder	son	came	house	
ಪಕ್ಕ	ಎತ್ತಣೆ,	ಮನೆಲ್	ಆಟು	ಪಾಟು	ಕೇಟತ್,	ಅವನ್
pakka	ettane,	manel	āṭu	paṭu	kēṭat.	Avan
near	when reached,	in the house	dancing	music	heard.	He
ಆಳಡ	ಕೂಟಲ್	ಒಬ್ಬನ	ಕಾಕಿತ್	“ಎನ್ನತ	“ಎದ”ಂದ	ಕೇಟತ್
āḷaḍa	kūṭil	obbana	kākit	“ennata	id” ind	kēṭat.
of the servants	among	one	called	“what this”	thus	asked.
ದೇಶಾಂತರ	ಪೋಯಿಂಜ	ನಿಂಗಡ	ತಮ್ಮಣ	ಬ.ತ್”ಂದ		
Dēśāntara	pōyitinja	ningaḍa	tammaṇa	bātind		
To distant country	who had gone	your	younger	brother	came so	
ಚೊಕ್ಕಿತಿಂಜ	ಕಡಿಚಿಕುಂಞಿನ	ಕತ್ತಿತ್”ಂದ	ಎಣ್ಣೆಚಿ	ಆಣ್ಣೆ		
chokkitinja	kaḍichi-kuñina	kettit” ind	eṇṇichi.	Anna		
fat	calf	cut”thus	said.	Elder	brother	
ಚೊಡಿಲ್	ಒಳ್ಕ್	ಪೋಯಿಲೆ	ಅಪ್ಪನೇ	ಬಂದಿತ	ಒಳ್ಕ್	ಕಾಕ್ಚಿ
choḍil	oḷik	pōyile.	Appanē	bandit	oḷik	kākchi.
out of anger	inside	did not go.	Father	alone	coming	inside
						called.
ಅಕ್ಕಣೆ	ಅವನ್	“ಇಚ್ಚಕ್	ಕಾಲ	ನೇಡ	ಎಳೆಮೂರತಿ	
Akkaṇe	avan	”ichak	kāla	nēḍa	eḷemūrate	
Then	he	“ these many	years	thine	without transgressing	

ನಡಂದಿತ ನೇಡ ಪಣಿಕೆಜ್ಜಾಂಗ್ ಒನ್ನಾಂದೇಂಗಿ ಎಡ ಸ್ನೇಹಿತಂಗಡ
 naḍandit nēḍa paṇikajjāṅg onnāndēngi eḍa snēhitangāḍa
 acted thine work did one day at least my friends

ಕೂಡ ಸಂತೋಷವಡದ್‌ಂದ್ ಒರ್ ಆಡ್‌ಕುಬ್ಬಿನೊ ಸಹ ತಂದೆಲಿ
 kūḍa santōshapaḍaḍind or āḍkuḷḷṇino saha tandile.
 wit to be merry one kid at least did not give.

ಆನಕಲೂ ಪುಲಿಯಾಡಿಚಿ ಪೊಮ್ಮಕ್ಕಡ ಕೂಡ ಕೂಡಿತ ಸಂಪಾದನೆ
 Ānakalū puliyāḍichi pommakkaḍa kūḍa kūḍit sampādane
 But harlot women with joining earnings

ತೇರ ಪಾಲ್ಮಾಡಿಯಂಡ್ ಬಂದ ಮೋವಂಗ್ ಚೊಕ್ಕಿತ್ತಿಂಬ ಕಡಿಚಿಕುಡ್‌ನ
 tīra pālmāḍiyandḍ banda mōvang chokkitinga kaḍichi-kuṇina
 all wasted came to son fat calf

ಕೆತ್ತಿಯ"ಂದ್ ಎಣ್ಣಿಚಿ ಅದ್‌ಂಗ್ ಅಪ್ಪನ್ "ಮೋವನೇ, ನೇನ್ ಎಕ್ಕಲೂ
 kettiya"nd eṇṇichi. Aḍing appan "mōvanē, nēn ekkalū
 cut"thus said. To that father" son, the always

ನಾಡ ಕೂಡೇ ಉಳ್ಳಯ ಎಡದೆಲ್ಲ ನೇಡದೆ ಆನಕ ನೀಡ
 naḍa kūḍē uḷḷiya eḍadella nēḍade. Ānaka nēḍa
 me with art. mine all thine. But thy.

ತಮ್ಮಣ ಚತ್ತಿತ್ ಪುಟ್ಟಿಚಿ ಕಾಣತವನ ಕಂಡತ್.
 tammaṇa chattit puṭṭichi. Kāṇatavana kaṇḍit
 younger brother died born. unseen found.

ಆನಂಗುಂಡ್ ಎಂಗ ತಮಾಶ್ ಮಾಡಿಯಂಡ್ ಸಂತೋಷತಿಕ್ಕು"ಂದ್
 Ānangundḍ enga tamaś māḍiyandḍ santōshatikka"nd
 So we fun make be glad" thus

ಎಣ್ಣಿಚಿ.
 eṇṇichi.
 said.

NOTE.—Where a word ends in a consonant, there is often a slight vowel sound like the short modified ii 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
SWADĒSA PRIYA KIRTANE
National anthem

ಶ್ರೀ	ಮೂಲ	ಕನ್ನಿಯೆ	ಪೂವ್ಯಾಳಿ	ಕೊಡುಮಾಲೆ
Srī	mūla	kanniyē	pommāle	koḍumāle
Glorious	source of creation	maid	golden string	land of Coorg
ಪೂವ್ಯಾಳಿ	ನೀ	ಜೂಡಿಯೊಳೊ	ಕಾವೇರಿಯಮ್ಮೆ	ಜೋವಾಲೆ
pommālend	nī	chūḍiyōḷo	kāvēriyamme.	Jōmāle
as golden string	thou	wear	"Kaveriamma"	String of gold beads
ಎನ್ನಂಗ್	ವೂವಾಲೆ	ಎನ್ನಂಗ್	ಪೂವ್ಯಾಳಿ	ಕೊಡವುನ ವಾಲೆಂದ್
ennang	pūmāle	ennang	pommāle	koḍavuna mālend
why	wreath of flowers	why	golden string	Coorg as string
ನೀ	ಜೂಡಿಯ ತಾಯೆ	ಶ್ರೀ	ಪಾರ್ವತಿ	ಮಾಯೆ ಲೋಪಾಮುದ್ರೆಯೇ
In	chūḍiya tāye.	Srī	Pārvati	māye lōpāmudreyē
thou	wear mother.	Glorious	Parvati's	incarnation
ನೀ	ಪಾರುವಂಗ್	ಮೋವಳಾಯಿತ್	ಭೂಮಿಕ್	ಬಂದ್" ಪಾಪಿ ಜನಡಲ್ಲಾ
nī	pāruvang	mōvaḷayit	bhūmik	band." Pāpi janadella
thou	to brahmin	as daughter	to earth	came. Wicked all peoples
ಪಾಪ	ತ್ವಪಕ್‌ಂದ್	ನೀ	ಪರಿಂಜಿಯ	ಕುಂಡಿಕೆಲಿಂಜಿ ಕೇಕ್
pāpa	tipakind	nī	parinjiya	kundikelinji kēk
sin	to wash out	thou	flowed	from kundike eastern
ಕಡಲೋಳ	ಜೊಕ್ಕನಯಂಗೆಲ್ಲಾ	ಒಕ್ಕುವಳ	ನೀರೇ	ಚಿಕ್ಕನಯಂಗ್
kaḍalōla.	Chokkinayangellā	okkuvaḷa	nīrē	chikkanayang
to sea.	To the haughty	running water	only	suffering
ದುಃಖ	ತ್ವಪಳ	ಪುಣ್ಯತ್	ನೀರ್	ಮಕ್ಕಳಲ್ಲ ತೆಯೂ
dukha	tipaḷa	puṇyat	nīr	Makkaḷillateyā
redeeming		holy	water	Without children
ಒಕ್ಕಾಮಿಲ್ಲ ತೆಯೂ	ಚಿಕ್ಕಿ	ಜೋತಕ	ನಂದ್	ಮಾಡಿತ್
okkāmillateyū	chikki	chōtaka	nand	mādit
without domestic happiness	if you	suffer	good	making
ಚಾಕಿ	ಪೊಲತವ್ಯಾ.			
chāki	polatavvā.			
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 koṭṭa. 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 māḍida. Ama
going that thing bad in ways expenditure made. He
 atē bīnagi salavu maḍidadugante ādesanō-
on that account wastefully expenditure since he did so in the same
 ge ondu keṭṭa anañja uṭṭagi. Dayindra hiduttu kashṭa
country one bad famine arose. poverty stricken suffering
 bappaduga ādu. Adondudēsanēge, 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 obbanāḡi
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 biṭṭubiṭe" 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 karuva
rings legs shoes put said. Fat calf
 koddu kambuva madi sandōshavāgi ibbo enna satta
kill east made merrily be my dead
 māti osurōda eddu bandubette, kāne enda
son living rose came, lost my
 māti sikkibiṭṭa endēhi indu ella sandōsha mādi
son found saying all merry making
 Iddaru. Aga holanōge idda doḍḍa māti manasāre
were. Then at the field was elder son house near
 bappaniag kadeyu āṭavu 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 annatamma bandubiṭṭa ama
For which servant, you brother came he
 osurōda tirugi bandadugāgi nina appa kobbu karuva
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 ēnaga
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 கு ன்ன அப்பனம நோடி
 தன்ன பாகக சேப சொத்த தனகெ தப்பது எந்துகேத. அதே அப்பதன்ன
 சொத்த அவகக பாகஹச்சி கொட்ட. ஒசி ஜினகெ ஹிந்தே குன்ன மாதி
 தன்ன சொத்தெல்லவ ஓட்டு சேதி கொண்டு தூரதேசக ஹோகி அதுன
 கெட்ட கெலசதொளகெ செலவு மாடித. அம அதே பீனுகி செலவு
 மாடிசதுஹிந்தே அதேசனோகெ ஒந்து கெட்ட ஹஞ்ச ஊடகிதயிந்திரி
 ஹிடுது கஷட பாபதுக ஆது. ஆதொந்து தேசனோகெ ஒப்பசாரி கெலசக
 சேத அம இமக ஹந்தி மேசிபா எந்துஹொலக கேஹித. ஹந்தி
 கோக ஹாகோ எறயதிந்து சந்தோஷபாகி ஹொட்டெ தன்ளுவோ எந்
 தலையு அதுனவு கொடுவதுக தாரு இல்லதாகி புட்டரு. தனக புத்தி
 பந்தமனன என்னப்பன கெலசகாரரு கூட ஒட்டெ தள்ளி மிச்ச பீபனெ
 நாமாத்ர இல்ல இத்தெ ஹொட்டெ ஹசிது சாவதேகா? அதுகாகி ஏட
 நெ அப்பசாரெ ஒகி, “நாதேவருகு அமகு பிரோதவாகி, பாபமாடிதது
 நெந்த. அமன மாதி எந்து ஹேருவதுகெ, ஒகிய அல்ல என்ன அமன

கெலசகார ரோகி, ஒப்பநாகி நீமிசலி எந்து நெனசி அப்பசாரெ பந்து சேத. உடெது அப்பாரதூர பந்தமனே அப்பன கண்ட. அம மனசு கரது ஓடி பந்து அமன தப்பி நலித. அது ஹிந்தே அப்பன நோடி “அப்ப! நா மேலோகத இப்ப அப்பக முந்தாகியு நினகெ முந்தாகியு பாயியாகி புட்டே. நினக மாதி எம்ப யோகிய நாப்பதுன புட்டுபிட்டே” எந்து வெசன மாடித. அல்லி அப்பனாதம கெலசகாரரா கொரசி ஆஸ்தி உடுப்ப ஹொத்து பந்து இக்கிவி எந்து ஏகித. கைக உங்கரவு காலுகெ மெட்டு இக்கிவி, என்ன, கொப்பு கருவ கொத்து கம்பவ மாடி சந்தோஷு பாகி இப்பு என்ன சத்தா எந்த மாதி உசரோடெ எத்து பந்துபிட்ட, காணே எந்த மாதி சிக்கிபிட்ட எந்தேகியுந்து எல்ல சந்தோஷு மாடியுந்து இத்தரு—ஆக ஹொலனோகெ இத்த தொட்ட மாதி, மனே சாரே பப்பனிக தெயு ஆடவு கிவிகெ கேத, தன்ன கெலசகாரருகே ஒப்பன கொரசி இதெல்ல எனக எந்துகேத. அதுக கெலசகார “நின்ன அண்ணதம்ம பந்துபிட்ட அம உசரோடே திரிகி பந்ததுகெ நின்ன அப்ப கொப்பு கருவ கொத்து ஹப்ப மாடிசின என்ன. இமக கோப ஆகி மனிகெ ஹொபதுக மனசாபிலே. அதுந்த அப்ப பந்துகெஞ்சித. அதுகெ மாதினாதவ பதிலாகி” அப்பாரதின எந்தநா நின்ன மாதுக வி?ராத இல்லதெகித்தே, நா என்ன செனேக காரரகோடெ நலிது கொண்டிப்பதுக ஒந்து ஆடுமரியு எனகெ கொட்டம அல்ல. நின்ன சொத்தெல்லவ செட்ட காரியனோகெ தீரிசித மாதி பந்தமனே அமகாகி கொப்பு கருவு ஒந்துன கொத்தே “என்ன அப்ப மாதின நோடி” நீ ஏகு வன்ன சரேயி. இத்தே 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.

Oḍ (ākh ēd) mahk udi. Pin pētvoi mohk
One to man two sons were. After born son
 Tanīn nōt, tank pōlum tottati iḍ pintsī krishk
father seeing to him money to give that asked a few
 nalkh pin tan pōlum yelum eṣi potihi nāḍk
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 Iks seluv kisipin annad oḍ ajjām
all thus expenditure after making in that country a famine
 poḍtchi immohk eliyaivichi. Pin oḍ ākh kitk kelsk
came this boy became poor. After a to a man under for work
 seḍsi ai alkh immokh potdhi Michua it katk
joined that man this boy pig to graze that to field
 pōtsi podik koḍut tōr tinkin it notink
said to go to the pig given food (I) shall take that while think-
 altōr kodupāl oḍ ālum āḍti tank pitti
ing that food gives even was not to him sense
 potinkh ammohk, “ennīn kith kelch kispōlām
when came that boy “my father under work who make
 oḷtkis tit mīti pothsti. An ād ikkashtum
well eating remainder keep. I why this difficulty
 kispēn pin pern thannīn 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 poikīn id osani kis
no I His work go that contemplation doing
 ṭannīn kitk potsi. Pin tannīn kitk potsi. Tannīn
father near came after father near came. Father
 kavvoi oḍivoh partri oldkissi. Pin tannīn notti
with love came running catching Done better. After father seeing

"Aia, melokth oḍaivoi swamikm nīnkm pāpakāran
 'Sir, heaven being to God and to you sinner
 āivishpini. Tan mohk id pishotpodikh mariyāt
 became. my son that to call respect
 illavishpini" id dukkumāchi Pin tannīn kelskhii
 have lost" that felt sorrow After father work
 kispolām pishott olli kuppasm yetpōtshi. Kuppasum
 those who were doing calling good coat gave. coat
 Ittu koḍutsi. Kōik pillai kōlk kervu ēdu id etsi.
 wear gave. To hand ring to the leg boots Near that said
 Piyākivoi kor od pishki tinnu eḍchi keḍāiyvol mohk
 fat calf one killed eat said dead son
 ulṭoi poḍshi konovoi mohk koḍspini." Id sōmunelum
 safely came lost son saw (என்ற) people all the
 tiḷimāchi. Atvōk pārvōt mohk kōtsunu
 felt glad. Then elder son from the field
 pottinik poltshi karstum naritum kērtti. Tan kelkh—
 when came in the house song dance heard. His work—
 kispōn od āl pishott igistin id pintchi
 man one person called what is matter (என்ற) asked
 ank kelskispōni, "nin tannōn potsi nino'n sīvūm
 His servant your brother came your brother body
 poḷch potunk ninnin piakkhivoi kor peishkiti."
 alive having come your father fat calf killed
 Edsi. Immohk pichchoi polik pīpoḍitk istamillayi
 said. This boy in anger to the house to go unwilling
 āsnum tannīn tukkamāchi, ān mohk tannīnpōn nōtti
 However father grieved this boy father saw
 uppūm nāl On nin kelsk uḍām kashtmelum
 many days I your to work anything after the trouble
 kispini. On en tan kolān titpoḍutk oḍ mari uḍam
 did I mine friends to eat goat young one have
 nī tōrvi Asnum nim pōlum 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. Tannīn mohkpōl nōtti, "ni eḍtyon 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 sivvm polchi potink olli tuvar kodotat
that son body alive for coming good food giving

ot" edshi.
good said.

உட் ஆள்க் ஏட் மொஃ உடி. பின் பேத்வொய் மொஃ தன்னீன் நோடி, தன்க் பொனும் தொத்தொதி இட் பின் த்சி. கிரிஷ்க் நாள்க் பின் தன் பொனும் எனும் ஏதஸ் பொதி கி நாடுக் பீய் பொனும் எனும் செலவ் கிஸ்விச்சி. இம்மொஃ பொனும் எனும் இக்ஸ் செலவ் கிஸின்க்பின், அன்னாட் உட் அஜ்ஜும் பொத்திச்சி. இம்மொஃ ஏளியாய் விச்சி பின் உட் ஆள்க் கீட்டுக் கெல்சக் சேட்சி. ஐ ஆள்க் இம்மொஃ பொத்தி மீச்வா இட் காட்க் போய்ச்சி. பொடிக்கொடுத்த தோர் தின்கீன் இட் நோடின்க் அத்தோர் கொடுத்பாள் உட் ஆளம் ஆட்கி. தன்க் பித்தி பொதின்க் அம்மொஃ “என்னீன் கிட் கெல்சக் கிஸ்போளாம் உல்த்கிஸ் திட் மீதி பொத்தி. ஒன் ஏட் இக்கஷ்டம் கிஸ்போன். பின் பெர்ன் தன்னீன் கிட்க் பீய் ஒன் சுவாயிகம் நின்கம் பாபம் கிஸ்விஷ்பினி சன் மொஃ இட் பொட்தக் சரி இல்லதி. ஒன் தன் கெல்சக் போய்கீன் இட் ஓசனி கிஸ் தன்னீன் கிட்க் பொத்தி. பின் தன்னீன் கிட்க் பொத்தி. தன்னீன் கவ்வாய் ஒடிவொத் பட்றி ஒன் த்கிஸ்ஸி. பின் தன்னீன் நோடி “ஐயா, மேலலோகத் உடாய்வொய் சுவாயிகம் நின்கம் பாப்காரன் ஓய்விஷ்பினி. தன் மொஃ இட் பிஷோட்பொடித்தக் மரியாத் இல்லாவிஷ்பினி.” இட் துக்ம்மாச்சி. பின் தன்னீன் கெல்சக் கிஸ்போளான் பிஷோட்த் ஒன்னி குப்பாஸ்ம் யேத்தபோஇட்சி. குப்பாஸ்ம் இட்டு கொடுத்தி. கொய்க் பிளி கோல்க் கொவ் ஏடு இட் ஏட்ஸி. பியாகிவொய் கொர் உட் பீஷ்கி தின்னு எட்சி. கேடாய்வொய் மொஃ உள்தாய் பொத்தி. கோனோவொய் மொஃ கொட்ஸ்பினி.” இட் சோனாமேலும் தினிமாச்சி. அத்வொக் பேர்வுட் மொஃ.. கோட்சுனு பொத்தின்க் பொள்க்ஷி காஸ்தம் நாரிதும் கேட்ஷி. தன் கெல்சக் கிஸ்போன் உட் ஆள் பிஷோட்த் இகிஸ்கின் இட் பின் த்சி. அன்க் கெல்சக் கிஸ்போன், “நிந் தன்னோன் பொத்தி. நின்னோன் சீவம் பொள்ச் பொதுன்க் நின்னீன் பியாகிவொய் கொர் பீய்ஷ்க்தி” எட்ஸி இம்மொஃ பித்சோய் பொளிக் பீய்பொடுத்தக் இஷ்டம்ல்லயீ. ஆஸ்னாம் தன்னீன் துக்குமாச்சி. அன்க் மொஃ தன்னீன் போன் ட்நாடி, “உய்ப்பும் நான் ஒன் நின் கெல்சக் உடாம் கஷ்டமேலும் கிஸ்பினி ஒன் என் தன் கோளான் திட்பொடுத்தக் ஒட் மரி உடாம் நீ தோவி. ஆஸ்னாம் நிம் பொனும் எனும் சலுங்கிஸ்வொய் இம்மொஃ பொதின்க் அம்மொஃ பியாகிவொய் கொர்வுட் பீய்ஷ்க்ஷி” எட்சி. தன்னீன் மொஃ போல்கோடி, “நீ எத்வுன்ம் என் கிட்ஷ் ஒன்த்பி. என் கிட்ஷ் உடாய்வொய் பொனும் எலம் நின்தியீ கியாடாய்விச்சி எட்வொய்மொஃ லீவம் பொள்ச் பொதின்க் உள்ளி துவர் கொடுத்தத் ஒன்தி.” எட்சி.

[No. 123 A.K.]

TŌDA.

SONG.

Nārshān tuvarti. Natiriyār 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

sivum polchi poti'nk olli tuvar kodotat oḷt' 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.
 நல்போத்கர் துவர்தி. நல்போனீர்ஷ் துவர்தி. போஹுமேடா.
 இஷ்குமேடா. 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, Natiriyar, Eeshkithce, Eeshpo, Kiarmuppoof, Kiarpookeesh, Nalpothkar, Nalponirsh :—all these are the names of different places or munds.

[No. 124 A.K.]

KŌŢA.

SONG:—STORY OF MATHI.

A DIALOGUE BETWEEN A BROTHER AND HIS SISTER.

Brother:—Lālaſe lālaſe ēdago*Meaning less song expressions reeds*

hōkom mādē 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 múdu*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

tattonaḷe māde
 died girl
 aiyo enga māde
 alas sister girl
 ik ēnako māde.
 thus done girl?.

TRANSCRIPT IN TAMIL.

லா லா லா—ஏட்டகே
 ஒக்கோம் மாதே லீஸ் அட்டலாய்க்கோ
 வீதீக்கே ஒகேட் மேலே மாதே
 நாய் அடலாய்க்கோ மாதே.
 கார்கால் ஒகேட் மேலே மாதே
 காக் அடலாய்க்கோ மாதே
 ஒட்டலாதே அண்ணே மூடு
 சாவன் ஆய்கோ அண்ணே
 திருகுலு கோமோ அண்ணே
 அனு மேனும்ல்ல மாதே
 நீசுயம் தினுலோ மாதே
 ஏட்டகே மாதே
 ஒத்திடுமாதே வக்கட் மேலே மாதே
 பயிலுக்கே மாதே வத்திட்டுதே மாதே
 தத்தோ நாளோ 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	aļge	yed	gend	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>
aļe	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>		
koļvadu	vadak	tanake	tādar	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	yed	aļge	pachit	
<i>father</i>	<i>his</i>	<i>property</i>	<i>those</i>	<i>two</i>	<i>men</i>	<i>divided</i>	
kotta	Chētak	naļk	pibale	kuṇaļe	tanadu	vaduku	
<i>gave</i>	<i>some</i>	<i>days</i>	<i>afterwards</i>	<i>younger</i>	<i>his</i>	<i>property</i>	
elmē	sēttiuṭṭe	dūra	ūrku	hoite	adinne		
<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	anāmidal	
<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>		
Nattidagō	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	kepittā.	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	oļēm	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	kujaļōde	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	gazhipodule	avan	mēyin	eḍḍurepad	like
<i>Sin</i>	<i>did (committed)</i>	<i>his</i>	<i>son</i>	<i>to say</i>	<i>so</i>
mārjadi	uļvon	anume	aļļaipe.	Enne	avardu
<i>status</i>	<i>possess</i>	<i>no</i>	<i>has become.</i>	<i>Me</i>	<i>his</i>
kekarnode	oḍḍal	sēttkoṅge	unisite	tanaintuk	vattit
<i>as servant</i>	<i>one</i>	<i>entertain</i>	<i>thinking</i>	<i>to his father</i>	<i>came</i>
sediṭṭa.	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	kadḍa.	Avrē	manas	erigiṭe	ōsir
<i>father</i>	<i>saw.</i>	<i>He</i>	<i>heart</i>	<i>melted</i>	<i>ran</i>
				<i>came</i>	<i>embraced</i>
manicha.	Adan	piblare	tanaiyan	nositṭe	eiya
<i>felt joy.</i>	<i>That</i>	<i>after</i>	<i>his father</i>	<i>seeing father</i>	<i>I high</i>
lōgatuļ	vadē	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	iṭṭure	arlike	marjadi	
<i>sinner became.</i>	<i>Your son</i>	<i>to say</i>	<i>to be called</i>	<i>status</i>	
illaipe	iṭṭure	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	uļvadu	virad	eṭṭitva	duṭṭe
<i>called</i>	<i>superior</i>	<i>existing</i>	<i>dress</i>	<i>bring</i>	<i>come said</i>
					<i>to him</i>
pevu	gasiṭāre	kaik	modarme	kalk	metme
<i>dress</i>	<i>said</i>	<i>to hand</i>	<i>ring</i>	<i>to legs</i>	<i>slippers</i>
					<i>place</i>
eddir	bayiddare	porāle	kurl	chachiṭe	pabbam
	<i>said</i>	<i>fat</i>	<i>calf</i>	<i>killed</i>	<i>festival</i>
gazhiṭe	oļli	piriavaṭ	ekom	eḍare	tadikkiṭpadu
<i>did</i>	<i>good joy</i>	<i>became</i>	<i>said</i>	<i>dead</i>	<i>said to be</i>
					<i>son</i>
usurōde	vaddita.	Kettibadu	maina	sikiko	iṭṭuḍe
<i>with life</i>	<i>came.</i>	<i>Lost</i>	<i>son</i>	<i>found</i>	<i>out</i>
					<i>all</i>
pāsānit	eddar	ājāmile	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	kētte	anadu	kekkarane	oḍ
<i>praying</i>	<i>car</i>	<i>fell</i>	<i>his</i>	<i>servant</i>	<i>one</i>
					<i>man</i>
atute	edilme	yēnka	eddit	venda.	Alke
<i>called</i>	<i>all these</i>	<i>why</i>	<i>for</i>	<i>asked.</i>	<i>To which</i>
					<i>servant your</i>

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

TRANSCRIPT IN TAMIL CHARACTER.

ஒட்டாள்கெ எயிட்கண்டமொக் பிந்தாரெ, அவரெயிட்டாள்கெ குளெ
 னெ தண்ணையன் நோஸிட்டெ தனதெபாலத்துக் கொள்வது வதுக்கு தனக்கெ
 தாடற்பெயிந்தா. அனுமே ஐ நேதனேத்வதுக்கினெ அவரெயிட்டாள்கெ
 பத்தர்சித் கொட்டா செடெக் றாள்க் பிப்பாலெ குளெ தனத்வதுக்கெல்மே
 சேத்தியுட்டெ தூர. மூர்க் ஓயிட்டெ அதின்னெ ஆகாத கெக்கெஸிட்டெ
 அயிஸிடா. அவுனெ இனுமே அனமிதல் சபீப்பது பிப்பலாரெ ஆயூர்க்கெ
 ஒட்ட தொட்டபஜ்ஜம் வத்திடதே இவன்க்மேர் தயிந்திரம் படலிக் ஆயிட்
 டதே. ஆலக்கெ ஆயூரிலெ ஒட்டாளத்திலெ கெக்கிச்சேதா. அவுரெ
 இவன்னை பஜ்ஜி மேச்சிவா இட்டிடெ கத்தக் கேபிட்டா. பஜ்ஜிக்கொடு

பது தீனெ திட்டுடெ ஒளேம் பெட்கைசிக்கோம் எட்மேலோ இதின்கெ
கொட்க்போன் இலாதெ ஒலிக்கொ. தன்க்புத்திவத்ப்போத்லெ அவுனெ
எனையன் கூஜாளோடெ பெட்கை சிட்டெசது வாயிட் இகோம் எட்மேலெ
ஆனெகெ ஈயே பெட்முகியிடெ தவப்பது எனக்கெ. அனுமே தந்னெ தனைன்
கெ கத்துறலயிட் ஆனே தேவர்க்குமெ வணையனுக்குமெ விஶாகம் கெஸிட்
டெ பாப்பம் கெவீப்போத்லெ அவன் மேயின் எட்டுரெ பத்தலிக்கெ மார்ஜாசி
உள்வேன்னுமே அல்லாயிபெ என்னெ அவர்து கொக்காரடோடெ ஓட்டர்ள்
இட்டுடெ சேத்தோன்கெ இட்டுடெ உன்சிடெ தனைன்த்துக்வத்திட் சேதிடா,
கடதுரெ வல்தூரம் வத்த பிப்பலாரெ தன்னைன்னெ கட்டா, அவுரெமனஸ்
எரிகிடெஓசிற் வத்துடெ தொடதுடெமணிச்சா. அதன் பிப்பலாரெ தனையன்
நோஸிட்டெ ஐயா ஆனே மேலோகத்தினுள்வதே அய்னுக் மிந்தலாரெ தமக்
மிந்தலாரெ பாபகார்னாய்பெ நிமேயின் இட்டுரெ ஆர்லிக்கெ மர்ஜாதி இல்லா
யிபெ இட்டுரெ விசன் கெஸ்ஸா, ஆன்மேலெ அவனைனெ கெக்காரன் ஹாத்
துடெ பாசனெ உள்வது வெறாடெ எத்திட் வாத்திட்டெ அவன்கெ பேவ்
கெஸிட்டாரெகைக் மோதாமே சால்க் மெட்டுமெ இடு எட்டிர் பயிதாரெ
பாதார்குறல்சச்சிட்டெ பப்பம் கெஸிடெ ஒள்ளிபியா வாயிட் இக்கோமெட்
டாரெ சத்திக்கிப்பது மெயினெ உஸ்ரோடெவத்திடா கெட்டபதுமெயினெ
சிக்கிக்கொ எட்டுடெ எஸ்மேர்பாசானி ஆயிட்டெ இத்தாரெ ஆஜாமிலெ கத்
வித்தபது தொட்டெ யினெபயிசார்க்வத்திப்போத்லெ கொள்ளேயிர்தவதுமே
ஆட்டாஸ்வதுமே கெவிக் கேட்தெ, தஜுதெ கெக்காரன்னெ ஓடாள்ளெ ஆட
டெ இதல்மே என்கெ எட்டுடு வெயிங்கா, அல்க்கெ கெக்காரன்னெ நிக்கி
ரூள் வத்துக் எட்டிரெ அவுனெ உசரோடெ ஓளாம் திரிகியுட்வதுக் எட்
டிடெ நின்னையனெ பாதார்குறல் சச்சிட்டெ பப்பம் கெஸிலோ எட்டா
இவன்க்மேர் கோபம்வத்திடெ பயிக் ஓகல்க்மனஸ் இல்லாயிகொ அல்க்கெ,
அவனைனெ வத்திடெ அவன்னெஹாதா, அலக் அவன் மெயினெ மற்பட்டெ
எனதல் நாளத்திரெ ஆனெ நிமித்தமாத்தெ மீராதெ பாடுபட்டென் ஆனெ
எனது கோட்டா ளோடெ பாசன்யாயிடெ இத்தேனிக்கெ ஓட் ஆடு மேரி
யோமே என்கெ தாராதித்திகெ அல்கெநிமித் வதுக் கெல்மெ ஆகாதகெக்
கெஸிட்டெ சமித்தபது மெயினெ வத்திப்போத்லெ அவன்கெ பாதார் குறல்
சச்சிபி எட்டா, தனைனெ மெயின்னெ தொஸிட்டெ நீ ஏல்க் மேரே ஏன்னோ
டெ உள்வி எனத்துள்வதே வதுக்கெல்மே நின்னிதெ தத்தீக் கெட்டுரெ உனிசெ
கெட்டபது நிக்கிராலோ உசரோட் சிக்கிபன்க் ஆயிடெ பப்பம் கெவீப்பது
ஒனாதெ 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. Osi dina ird'hiṭṭu vaduk erdu ōr dēsattuk
asked. Some days elapsed(he) fortune taking one to country(he)
 pōyṭṭa. Vadukē avan eḍṭpōy hāl māḍivuṭṭa. A
went. The fortune he took squandered (did). That
 vūrlē ōr pañjā vanduṭṭadu. Pañjā vandu ōr
in town a famine came. Famine no coming one
 gauḍanki vaduku kēyokka pōnān. Pandi mēykkatku
of a wealthy man work to ask went. Pig to rear (graze)
 vuttā. 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 āḷkku sikra puṭṭu namakku
father garden engaged servants get food to me
 sikṭu. Nenatu appan tānkē pōnān. Vazhilu pōgappó
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.
 Avanu nanagē appa andu pōvadakkē musaḍu
He to me father saying to go face
 illa. Avan voṭṭali irka jitakārā mākē nānē ōr
no (I have none). He (him) under is paid servants like myself one
 jiṭakāranen. Nenatū appan tākē pōyitā. Attāldū dr
paid servant. Thinking father's place went. Some distance
 pāgattē appana kaṇḍuṭṭa. Appā magana tabbi koṇḍā
on going father saw. Father (his) son embraced.
 Magan sollurān "togātkum ninakum pāpi āgiṭēn.
Son says to God and to you sinner have become.
 Nin maga engartuy enku oggē illā." Dukk'hā māḍidā.
your son to sa to me status have none." Sorrow felt.
 Appā tan voṭṭili irppa āḷku solli maiku baṭṭē kālku
Father his house was to servant said to body cloth to leg

kērā kaiku mōtira ikki kotuva māḍu kondu
sandals to hands (fingers) rings placed fat cow killed.
 habbā māḍita. Satpōna maga sikkiddakkāgi kāṇāda
festival did. Dead son regained lost
 maga sikkiddakkāgi santōsha māḍna.
son regained joy did.

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

“Nin tambi vanduṭṭa. Niyat appa mādē art habbā
Your brother has come your father cow killed feast
 mādukāru. Appō maga sinat konḍā. Voṭṭēki pōgamāṭṭā.
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 sangāḍakārku
you said work all carried-out, who stops my companions

santōsha paḍuva ōr āḍ mari kekkaṭē tardē
joy (happiness) to feel one sheep young even without

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

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

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

māḍōdu nija.
doing necessary.

TRANSCRIPT IN TAMIL.

ஓர் அப்பன்கு ரெண்டுமக்க. சின்னமக அப்பனே பாசா கேட்டா. ஓசின இரத்திட்டு வதுக் எர்து ஓர் தேசத்துக் போய்டா வதுகே அவன் எட்த்போய் ஹால் மாடி வுட்டா. ஆ தூர்லே ஓர் பஞ்சா வந்துட்டத. பஞ்சா வந்து ஓர் கவுடன்கீ வதுகு கேய்க்க. போனான். பந்தி மேய்க்கக்கு

வுட்டா. பந்தி கொடுக்க தவுடாரு திங்கண எந்தரயூ அது சிக்கதே போது. தன்கு புத்தி வந்தப்போ நமத் அப்பன் தோட்டத் இர்க்க ஆங்கு சிக்ர புட்டு நமக்கு சிக்கு நெனது அப்பன் தாவ்கே போனான். வழிலு போகப்போ “நமத் அப்பன்கு தொகாக்கு நானு திராபதி செய்துட்டே.” அவனு நனகே அப்பா அந்து போவதக்கே முசுடி இல்லா. அவன் வொட்டலி இர்க ஜீதகாரா மேகே நானே ஓர் ஜீதகாரனென் நெனது அப்பன் தாகே போய்டா. அத் தால் தூரா போகட்டே அப்பன கண்டுட. அப்பா மகன் தபிப் கொண்டா மகன் சொல்லூரான் “தொகாக்கும் நினகும் பாபி ஆகிடேன். நின்மக எங்கர்து என்கு ஒக்கே இல்லா” துக்கா மாடிதா. அப்பா தன் வொட்டலி இர்ப்ப ஆங்கு சொல்லி மைகு பட்டே கால்கு கெரா கெய்கு மோதிர இக்கி கொதுவ மாடி கொந்து ஹப்பா மாடிதா. சத்போன மக சிக்கித்தக்காகி காணாத மக சிக்கித்தக்காகி சந்தோஷ மாட்டா.

அப்போ பிலிய மக கத்தே எர்த்த வொட்டிகே வர்த்திர்த்தா. வர்கப்போ ஆட்டமு சத்தமு காதில் வந்தது. நன ஒட்டே ஆங்கி இத் என்ன எந்து கேக்கப்போ ஒட்டே ஆள் சொன்னாரு “நின் தம்பி வந்துட்டா. நியத் அப்பா மாடே அர்த் ஹப்பா மாடுகாரு. அப்போ மக சினத் கொண்டா வொட்டேகி போகமாட்டா. அப்பா போய் வொட்டேகி வா எர்தா. நியத் தால் நான் இத்து நீ சொன்ன வதுகு எல்லா ஒப்பசி இர்த் தவ்ன்கு சங்கட கார்கு சந்தோஷ படுவ ஓர் ஆட் மரி கெக்கட்டே தர்தே போய் அல்லா? நின்ன வதுகின நாசா மாடிட்டு வந்த வன்கு ஓர் சுகத கந்து இட்டே. கடக்க வதுகு எல்லவு நியதே. சத்போன தம்மா உசுரோடே வந்தது சாகி ஹப்பா மாடோது நிய.

[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 kivigikki. Heṇṇinavaravvē 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
 āyavalē. Appu kālūḍiya heṇṇinavaravvē kappē mari
is picking. Bended knee with Bride's mother frog young
 endu tuḷudāra.
as was trodden.
3. Kajjāya suṭṭu kijjurikē sikk'hāki uddadi tintu
Bun prepared to the roof inserted gladly eat
 eli Sunḍa heṇṇinavaravvē kijjurge bāya biḍuṭṭavaḷē.
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 koḍuṭāne 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 japatāna bāvaiṇavara kepre mél hoḍadu
in water prayer bridegroom's father's cheek on slap
 yeḷataṇṇi.
and drag him.
6. Sōbaṇake mundē tā bandā toka tōṇi bāgal
Marriage before she came. Huge figure door
 hiḍiyadu. Mane hiḍiyadu heṇṇinavaravvē bāgala
would not hold. House would not hold bride's mother door
 timudu yeḷataṇṇi.
after pulling down drag (her).

7. Irullīi huvāda irullīi palanāda. Irullīi yeraḍu
Onion flowered onion yielded fruit. Onion two
 kāyāda. Jakkallīi ūra niṟu kaṇṇir yelathan̄ni
 (yielded) fruits Jakkallīi village watering eye (she) drag
 hasaimēkai.
 to the platform.

8. Bellullīi huvāda bellullīi palanada bellullīi yeraḍu
Onion flowered onion yielded fruit onion two
 kāyāda elasattīi ūra belu kaṇṇunir yelataṇṇi
 (yielded) fruits elasattīi village white watering eye (tears) drag
 hasaimēkai.
 to the platform.

TRANSCRIPT IN TAMIL.

பொம்மன் தகப்பன் பெயர் முண்டி, பொம்மன் மகன்.

1. ஹட்டியில் அசகிக்கி கொடகையில் முசிக்கி ருகியகக்கிவிக்கி
 எண்ணவர் அவ்வே ராஜிகபீதீழ்தாக்கி.

2. சப்பரட்டியில் சிப்படக்கைபித்ததே அப்புகாலகி ஆயவளே ஆய
 எண்ணவர் அவ்வே கப்பைமரிஎந்து துளுதாரே.

3. கஜாய சுட்டி கிஜ்ஜிருகே சிக்காகி உத்தாடி தந்த எலிசண்ட எண்ணவர்
 அவ்வர் கிஜ்ஜிர்கே பாய்பிடித்தவளே.

4. அட்ருமால் ஒட்டாயி சுத்துருண்டு ஒட்டர் பீதியில் தெரிகபாயவ்வ
 நவகே எண்ணு கொடுத்திணிப எம்மவரு முதாலில்வர்.

5. அள்ளநீருநிகே குண்டிநீருனதாள திப்பநீருன ஜப்தான பாவய்யன
 அவருகே கப்பரைமேலே நடது எழ்தன்னி.

6. சோபாகைமுந்தே தரபந்ததொக கோணிபாக விடியுமனை இடியலு
 பரகாலதிமது எளத்தன்னி.

7. ஈருள்ளிஆத ஈருள்ளிபலநாத ஈருள்ளி இரடுகாயஆதா ஜக்கன்னிஊர
 நீருகண்ணு கண்ணீர் எளதன்னி அசைமேகை.

8. பெள்ளுள்ளி ஊ ஆதபெள்ளுள்ளி பலநாத பெள்ளுள்ளி இரடுகாய
 ஆதா எலசட்டிஊர பெருகண்ணீர் எளுதண்ணி 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 kaṭṭay. Amma pangittirgay. Vondu Nāligay
so said. Father divided gave. one day

piragay yeḍuttukonḍu dūra dēsa poiviṭṭa. Dūra dēsa
after taking (it) far off place gone. Far off place

poi virda 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 aḷayi irukkina.
stricken with. That place in one to servant became.

Alayi irukkaṭṭi ava panni mēga gaddayiku
Servant becoming he pig to graze field to

poyirukkina. Panni maichakku irukkaṭṭi 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 valattaṭṭi bala irukkaṭṭi na māttira yi
even stomach living strong becoming I myself this

iḍa yi madiri 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-aļļ <i>coolies</i>	ganaka <i>along</i>			
nānumirukkatti, <i>if remained</i>	ninaittu-pākka <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. <i>coming</i>	Ammanai <i>father</i>		
kanday. <i>saw</i>	Manāchu <i>Heart</i>	murintu <i>pitied</i>	vodi <i>ran</i>	vandu <i>came</i>	nanai <i>me</i>	kandū tappi <i>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 <i>above</i>	sāmiku <i>God</i>	nana <i>my</i>	
ammage <i>father</i>	mundi <i>preserve</i>	virdaga <i>enmity</i>	maḍi-viṭṭirukkay. <i>made.</i>	Tana <i>Your</i>	maga <i>son</i>		
enru <i>so</i>	sollugakku <i>to say</i>	seriyalla <i>right not</i>	enru <i>so</i>	viśanittirukkina. <i>regretted.</i>	Ana <i>But</i>		
amma <i>father</i>	kūli aļai <i>coolies</i>	tanduvandu <i>brought</i>	bilia <i>big</i>	seelai <i>cloth</i>	tanduvandu <i>brought</i>		
udutiyagakku. <i>to wear</i>	solga. <i>said.</i>	Kaikku <i>In hand</i>	mōdira <i>ring</i>	kālugu <i>on leg</i>	seruppu <i>slippers</i>		
ekkiya <i>to put</i>	solga. <i>said.</i>	Kommai <i>Fat</i>	kannu <i>calf</i>	aruttu <i>killed</i>	virundu <i>feast</i>	māḍi <i>made</i>	
sandōsha <i>glad</i>	Māḍina. <i>became.</i>	Settu-pōna <i>Dead and gone</i>	maga <i>son</i>	kaiku <i>in hand</i>	vandu-		
sikkirukkina <i>caught</i>	Voondu-pōna <i>fallen</i>	maga <i>son</i>	kaiku <i>to hand</i>	sikkiviṭṭa <i>caught</i>	enru aļ <i>so all</i>		
ella <i>men</i>	sandōsha <i>glad</i>	māḍirukkina. <i>became.</i>	Appoh <i>Then</i>	gaddailirunda <i>field in was</i>	bilia <i>elder</i>		
maga <i>son</i>	kureku <i>to house</i>	varugātti. <i>while coming.</i>	Pāṭṭu <i>Songs</i>	paḍugadu, <i>singing, dance</i>	kūttu <i>playing</i>	aḍugadu	
kāḍilay <i>in the ear</i>	kēṭṭirukkina. <i>heard.</i>	Tana <i>His</i>	aļay <i>men</i>	idu <i>this</i>	yenna. <i>what</i>	kūttāḍugaru <i>dancing</i>	
enru <i>so</i>	solga. <i>asked.</i>	Adu vēlaikāra <i>That</i>	nina <i>servant</i>	tambi <i>your brother</i>	vanduviṭṭi <i>having come</i>	rukkatti <i>backi</i>	
Ni <i>your brother</i>	tambi <i>alive</i>	usirōḍu <i>having come</i>	vandirukkatti <i>your</i>	ne <i>father</i>	amma <i>one</i>	orkomma <i>fat</i>	
kannu <i>calf</i>	aruttu <i>killed</i>	oru <i>a</i>	virundu <i>feast</i>	madakki <i>making</i>	enru <i>so</i>	solga. <i>said.</i>	Avanuku <i>He</i>

kōba vandu kūreku varagillay. Adukku piragay amma
 anger got to house did not come. That after father
 vandu avanai kenjina. Adukku 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 sandōshamāyirukka
 remained. To my friends all to be glad
 oru āṭṭukutti 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 māḍatāku niyāyata enru solga.
 having come feast making just so said.

TRANSCRIPT IN TAMIL.

ஒரு அம்மகிரண்டுசிருவ இருக்கினு. சின்னம்ம அம்மனை பாத்து நன
 பாகத்தே பங்கி தந்திபினை கெட்டே. அம்மா பங்கி கொடித்திற்கே
 ஒள்ளி நாளுகு பிரகே எடுத்துகொண்டு தூரதேச போய்விட்டா. தூரதேச
 போய் விர்த சிலவு செய்துபிட்டா. சிலவு செய்த பிரகே ஒரு பிலிய பஞ்ச
 பந்துபிட்டது. அவனை தரிதிர பிடித்துவிட்டிருக்கின. ஆ தேசத்திலே ஓர்
 தனக்கு ஆளாயிருக்கினு. ஆளாய் இருக்காட்டி அவ பன்னி மேக கத்தைக்கு
 போயிருக்கினு. பன்னி மேய்ச்சாக்கு இருக்காட்டி வயிரு கடித்து இருக்கின.
 இ பன்னிகு தந்தபிட்டு நனக்கு தந்த நாதின்னு இருக்கே. அது தர்காதுக்கு
 ஆளில்லே. தனக்கு புத்திவரகாட்டி அவ தன அம்மகூட இருக்க கூலி ஆள்கூட
 வயிரு வளுத்தாட்டி பல இருக்காட்டி. நா மாத்திர இ இட இமாதிரி வயிரு
 கடிக்கினு நா சாகே. ஆனகி இப்போதே அம்மனுக்கு நாபோகே.
 அம்மனுக்கு சாயிக்கு விர்தக செய்திருக்கே. நா அம்மனுக்கு நாமக
 என்று சொல்லுசாக்கு நாச்சிக வருகுது. அம்மகூடகூலிஆள் கனக

நானுமிருக்காட்டி நினைத்து பாக்க அம்மனித வந்து செருகாக்கு அம்மே வெகுதூர பாதி வயிக்கு வந்திருக்க அம்மனை கண்டே. மனசு முறிந்து ஓடி வந்து நனை கண்டு தப்பி முத்து சந்தோஷ மாடி கூட்டிக்கொண்டு போயினு அதுக்கு பிறகே அம்மே பாத்து ஐயோ! நனுக்கு மேல சாயிக்கு நன அம்மாசி முந்தி விர்தக மாடிவிட்டிருக்க. தன மக என்று சொல்லு காக்கு சறியல்ல என்று விசனித்திருக்கே. ஆனா அம்ம கூலி அளே தந்து வந்து பிலிய சிலே தந்துவந்து உடுதிய காக்கே சொல்க. கைகு மோதிரா காலு கு செருப்பு எக்டய சொல்க கொம்மை கன்னு அருத்து விருந்து மாடி சந்தோஷமாடினா. செத்துபோன மக கைகுவந்து சிக்கிருக்கினு ஆந்துபோன மக கைகு சிக்கிவிட்டிருக்கினு என்று ஆளெல்லா சந்தோஷ மாடிருக்கினு அப்போ கத்தைலிருந்த பிலிய மக கூரைக்கு வருகாட்டி பாட்டு பாடு காது கூத்து ஆடுகாது காதுலே கேட்டிருக்கின தன ஆளே இது என்ன கூத்தாடு காரு என்று சொல்க அது வேலைகார நின தம்பி வந்துவிட்டிருக்க. நீ தம்பி உசிரோடு வந்திருக்காட்டி நி அம்ம ஒரு கொம்ம கன்னு அலுத்து ஒரு விருந்து மாடாக்கி என்று சொல்க அவனுக்கு கோபவந்து கூரைக்கு வருகிலே அதுக்கு பிம்பே அம்ம வந்து அவனே கெஞ்சினு அதுக்கு பிலியம்மா வேறுபேச்சு சொல்றே. நா நினகு விர்தக இல்லாமே நின பேச்சிலே இருந்திருக்கே. நா சினேகிதகாரு எல்லாக்கு சந்தோஷமாடிருக்க ஒரு ஆட்டுக்குட்டி கூட நினு தருகஇல்லே. நின சொத்தெல்லா விர்த்கொண்டுபோய் சிலவு மாடினா னக்கு இருந்த கொம்மே கன்னே கொன்னுவிட்டிருக்கே என்று சொல்க. அம்ம பிலிய மகனே பாத்து நினை எப்போது நன்னுடே இருக்கே நனே சொத்தெல்லா நிமக்குதா கிடக்குது. செத்துபோன கின்துநினித்த உன் தம்பி ஆந்துபோன உன் தம்பி உசிரோடு வந்தகாயி விருந்த மாடதா கு 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 hiṭṭu tindo. Avarukku bala irattiday. Na eisagella
all food take. Them strength have. I thus
 kashtapaṭṭu hoṭṭaga appara 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 mathiri 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

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

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

doḍḍa sēlay hottu--bandu kaṭṭina. Kai ungara 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

ākkiyattu. 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 nasamāḍi
friends you gave not your properties wasted

banda maganukku gobbu kannu nina kondubutṭa 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 ningaḍu. Sēttu-butṭa enda koosu tappi
 mine properties all yours. Dead thought so son gone
 voga tamma usurōdu bandubutṭa. Enaga virundu
 ran away brother alive returned. Therefore feast
 ākkiyaday niyāyada.
 made just is.

TRANSCRIPT IN TAMIL.

ஒன்று அப்பகு இரடி மக்க உட்டிதாரு. ஆ குன்ன கூசு அப்பனை
 நோடித்து என்னை பாசனை பங்கிதா என் தா. ஆ மாதிரிகா அப்பா பங்கி
 கொட்டு புட்டா ஓசி தினகா இந்தாடி குன்ன கூசு தன சொத்தெல்லா
 எதிருனு ஒரு தூர தேச வோய்கிபுட்டா. ஓசி தினவாக பிரதவே
 சொத்தெல்லா காலி மாடி புட்டா. அவ பெர்த சிலவு மாடி இன்தாடி ஒரு
 தொட்ட பஞ்ச பந்தா. இவனுக்கு அப்பார தரிதிர இடுத்து புட்டாத்து.
 ஆ சேத கலா ஒப்ப கெல்சுக்கு இத்தா. அவனை ஹந்தி மேசி பா என் து
 கத்தேக்கு புட்டு புட்டா. அப்பார ஹோட்டே ஹாசுத்தாத்து. இ
 ஹந்தி கொட ஹிட்டு எனகே தந்தாரே நா பதிக்கினை என் து உனிதா.
 அது தப்பது ஒப்பரு இல்லை. எனக்கு ஈகதான புத்தி பந்து என்னப்ப
 கூலி ஆள் ஒட்டுக்கு ஹிட்டு தின்தோ. அவருக்கு பல இரத்திதே. நா
 ஈசகல்லா கஷ்டப்பட்டு ஹோட்டக. அப்பார ஆசு இடுத்து சத்தே. ஆகவே
 அப்பாசார ஒனே, நா சாமிகு அப்பாரு விரோத க மாடி புட்டே. என்ன
 அப்ப மக எம்பதக்கு நியாய காணே. சறி நா அப்ப கூட கூலிகார
 மாதிரி என்ன பியலி உனித்து அப்பா சாரே பந்து எஜ்ஜினா. ஆக
 இடதாரிகா பன்னே. அப்பாவு இட தாரிக்கு பந்து புட்டா. அவமன
 வென்று ஒடி வந்து தப்பி கட்டி கஞ்சோக மாடினா. ஆக மக அப்பனை
 நோடி சாமிகு அப்பகு முந்தே விரோத மாடி புட்டா. அப்பனுக்கு நா
 மக என் து ஹோசு வதுக யோகி யல்ல என் து நா உனித்தே. அப்ப ஒன் து
 கூலி ஆள் புட்டு ஒன் து தொட்ட சீலே ஹோத்து பந்து சுட்டினா கை
 உங்கரா காலுசு கெரா இக்கிதா. ஒன் து கொப்பகன்னு கொய்து விருந்து
 மாடி சந்தோஷ மாடினா என் து உனித்தா. செத்துவ மக உசரோடு பந்து
 புட்டா. ஹோத மகா பந்து சேத்து புட்டா எனதே எல்லாரு சந்தோஷ
 ஆக இத்தாத்து. ஆக கத்தையிலித்த தொட்ட மக மனைக பப்பாட்ட அல்லி
 ஆட்டாவு பாட்டாவு கிலியோ தே கேப்பட்டா. இது ஏனக என் து தனே
 கெலசாகா ரனே இடிது கேத்தா. நீன தம்ம பந்து புட்டாத்து. அவ
 உசரோடு திரிகி பந்தது காகிய நீன அப்பா தொட்ட தன கொத்து
 விருந்து ஆக்கியாத்து. அவனுக்கு அப்பார சினா பந்து மனகு கூட ஒரு
 மனசு இல்லே. ஆக அப்பா பந்து கெஞ்சி மனைக்கு பா என்னு கர்தா.
 அதுக கூசு மனைக பிரோத இல்லாதே அப்பார கால இத்தே அப்பார கால
 இத்து எனகு சினேகித கார்டு ஒன் து ஆட்டுக்குட்டி சந்தோஷ மாடிதாக்கு நீ
 தப்ப இல்லே நீன சொத்தெல்லா ஈசமாடி பந்து மகனுக்கு கொப்பு கன்னு
 நீனகொந்து புட்டா. என் து ஏகினா. அப்பா மகன கொருது நீ ஏகு என்ன
 இத்தனே. என்ன பதுக்கெல்லா நீன்னதாது. செத்து புட்ட என் தகூசு
 தப்பி ஒரு தம்ம உசரோடு பந்துபுட்டா எனக விருந்து ஆக்கியதே
 நியாயதா.

[No. 131 A.K.]

IRULA (CŌIMBATORE).

Ammē ondu aṭṭukkuttiyē seṟakkē mēikkāku pōgātulavē
Boy one lamb to the field to graze used to go
 pōylavē puli varugudu puli varugundulāru kātulavē
going tiger comes tiger comes cried
 lāriṇākki nāmā oḍugādu ammē lekkitandu pōy. pāttēmu
If cried we run used to boy is crying went looked
 pākkāṭṭi kaittaṭṭi siṟittātulavē pinṇēlavē lāriṟāki immā
as we saw hands clapping laughed again if cried this boy
 vēṇuku vēṇuku diṇālu lekcutulavē achchē pōgavēṇḍālavēnu
for fun for fun every day cries there go need not
 nindukoṇḍēmu andattē nālaḍi ammāttē puli kaḍitu
stopped going that day that boy tiger bit
 tinduṭṭu tulavē.
ate.

TRANSCRIPT IN TAMIL.

அம்மே ஒந்து ஆட்டுக்குட்டியே செழக்கே மேய்க்காக்கு போகாதுவே
 போய்லவே புலி வருகுது புலிவருகுந்துலாறு காதுலீவ லாறினாக்கி
 நாமா ஓடுகாது அம்மே லெக்கித்து போய் பாத்தேழு பாக்காட்டி கைத்தட்டி
 சிறுத்தாதலவே பின்னேலவே லாறினாகி இம்மா வீணுக வீணுக தினாறு
 லெக்குதுலவே அச்சே போக வேண்டால வென்னு நிந்து கோண்டமு
 அந்தத்தே நாளதி அம்மாத்தே புலிகழந்து திந்துட்டு துலீவ.

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.

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

2. Maṇipāṭṭā, malayaḷattā sōlaikkuruvi nāḍē Nammalayaḷa
Forests birds forests

sēmē sōlaikkuruvi nāḍē.
birds.

3. Kūvaippatti sōlayidi
Kuvaipatti (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 pōgēti Kombēti Sōlaikkuruvi nāḍē
North going in branch birds of the forest
 pūvu muṇḍu piṇumuṇḍu Sōlaikkuruvi nāḍē.
flowers there are fruits there are.

TRANSCRIPT IN TAMIL.

(1) நாட்டுசக்கே பூத்துதுணு சோலைக்குருவிநாடே நாடாரோடே
 சொல்லாதே சோலைக்குருவி நாடே.

(2) மஞ்சிப்பாட்டர மலையாளத்தா சோலைக்குருவி நாடே நம்மலையாள
 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.]

BUNṬ TULU.

THE PĀRABLE OF THE PRŌDIGAL SON.

Oriyagē radḍ aṇ bālelu ithēr Ākleḍ elliāye ammag
A certain man two sons had. of them younger to father

panḍe "Ammā : yenna pālg bōōruna sottu yenk korla".
said, Father my to share falling property to me give

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

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

malthd onji doora ūrugu 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

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

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

ūruda 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

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

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

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

jana kelasadakulu tidd dakkuver' Aṇḍala 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 īrna mage indd paniyere
have committed. I your son to be hereafter called

yōgye att. Enana irna sambalada chakridakle lekka
is not worthy. Me your paid servants like
 malthōnula.
treat
 Āye lakkt amma ādeg pōye. Amma āyan dōōrdḍ
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 mālṭē. 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 lettḍ '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 muṭṭu 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, dayegindḍa 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 ākulu kuśald itter. Apaga āyana malla
so they merrily were enjoying. Then his elder
 mage kandoḍu itte. Āye tanna illda muṭṭa bannaga
son in the field was. He his house near when coming
 padatala nalipunetala gowji kēndnd. Apaga āye
singing dancing noise heard. Then he
 tanna chakridakled oriyan lettḍ undu matā gowji
his of servants one having called this all noise
 danendd kēnde. Apaga kelasdāye pande irna megye
what asked. Then servant said your younger
 baider Aik irna ammēr charbi dinjidina
brother has come. Thereupon your father fatty

kanjin keriyer dayegnda mage sukottu 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 ammag 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 Aṇḍala irna sottunu sooleleg 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 pande "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. Dāyegindinda
should be cheerfulness enjoy is reasonable. Because

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

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

[No. 133 A.K.]

BUNT TULU.

Dakshiṇa kannāḍa jilled Aliya sānthāna kuṭum-
 South Kanara in the district aliya santhana of family
 bada ejaṁāne kramaprakara ā kuṭumbada āstida
 the manager in theory that of family property
 javābdari aduppuve. Naḍavalted ori parabe ejaṁāne
 a trustee is. In practice an old man manager
 āpe Āyag kuṭumbada āstidd tanna buḍedi
 becomes to him family out of property his wife
 bālelen malle malpuna manas uppunḍu. Āyinedḍ āye
 children to enrich a desire there is. Hence by him
 maltina paradinolen, radd malpere bokka asanarta
 made alienations to set aside and maintenance
 paḍeyare vyājjolu malpuna anchi kuṭumboled baḥaḷa
 to recover suits fling such among families very
 unḍu āḍaḷte akramogu vyajja maltḍ āyan
 is common for mismanagement suit by instituting he
 dett pāḍoli. Avu āya akramoḍḍu padke. Avu pagelā
 can be removed. It his misdeed is worse than. It ill-feeling
 laḍāyila unḍumalpunḍu bokka hechi karchida
 quarrel causes and very costly
 vyājjoḍḍu kuṭumbada netter ajāilekka
 litigation on account of family of the the blood just like sapping
 āsti karaḍapunḍu aliya kaṭṭa dōshōlu ovundunḍa
 property is squandered aliya system evils are as follows

1. Avu svabhāvika at'!
 It natural is not
2. Aidd ori swatantrada naramāni āpuje.
 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 javābdari ijjandi
 by it junior members indolent and irresponsible
 mragatta lekka āper.
 like beasts become.

5. Malla kutumboleḍ uppuna kalahaleḍḍ kiri
large in families existing dissension junior
 membarena gunanaḍatelu edde āyere
of members character and behavior good becoming
 aḍḍi āpundu anchē kūṭumbodus baravu kālpere
prevents such in families education to receive
 ēde ejji.
there is no scope.

6. Kuṭumboḍu pāl āvere buḍuḍane i dosholu
In the family partition only by permitting these evils
 parihara āvu palda krama kavarpakara āvodu
remedied can be of partition principle per stirpes should be
 ellyā āstilu dikkapāl āvandilekka prati pālg
small estates minute splitting up to avoid each share
 aiva rupayi teerveda āsti āḍala tikkulakkantina
fifty rupees assessment estate atleast as would give
 āstilu pāl āvolindd malpoḍu
of such estates partition can be made. It should be laid down
 kuṭumbada āstin pāl maltoniyere. Karakarianda
of family property to divide sentimentally objectionable
 anchi āstida varushāndhi huṭṭuvallin' kavarpakāra
such of property annual income per stirpes
 pāl maltonoli.
may be divided.

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

8.	Aliyakatt̄da	doshōlu	bahala	kāloḍḍ
	<i>Of aliyasantana system</i>	<i>evils</i>	<i>long</i>	<i>from time</i>
	sahisere kūḍandinat	ittineḍḍ	aitha parihara	bēga
	<i>unbearable</i>	<i>having been</i>	<i>its</i>	<i>remedy soon</i>
	āvoḍu.	Aik	svarta manasda	ejamānerna
	<i>must be made.</i>	<i>For that</i>	<i>selfish</i>	<i>managers'</i>
	ākshepa uppu.	Āndala	mātā	kiri membarerla
	<i>objection might exist.</i>	<i>Nevertheless</i>	<i>all</i>	<i>junior members</i>
	eḍḍe hire	membarerla	miṭṭ	pandiprakara
	<i>also good senior</i>	<i>members also</i>	<i>above</i>	<i>in the manner stated</i>
	pālapina	eḍḍend	oppuver.	
	<i>effecting partition</i>	<i>is good</i>	<i>admit.</i>	

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.

Rōāni mrikā riāru māseru kogāñju tāñjiī platēñju
Of one man sons two were small one to father he said
 " Ō ābā nī mūdūlī tāā pāhanāi nāā nāngī siāmu "
O father your possessions dividing out mine to me give
 isēñju. Īnbānē tāñjiī tāṛā mūdūlī tājēriārīkī
he said. Having said the father his possessions to two brothers
 pāhā jītēñju. Esē Dinā Sasī bēotī iṭā gāṭāñjū
dividing gave Some days Having gone after younger one
 tāṛā krāḍāṅgā ūsānāi rō sēkōnī dinā tāṅgi sasēñju.
his shells gathering a far country two he went.
 Ēmbā eāñju kākāli ājāñai tāṛā mudūlī gulē vīhā
There he spendthrift becoming his possessions all finish
 gitēñju; gulē vihānē ē dinā ḍandō dēhānē
did all having finished that country throughout great
 sakī dite, ēngā eāñjū sakī ṛāi Jūgitēñju. Jūgānangāṭī
famine fell and he hunger from suffered. Having suffered
 ē dinā tānani bāchtangī sajanāi ēānitō mangā-
that country man to going at his house he went and
 tēñjū ēngā dērāñju tāṛā pajīngānī āngā tangī eāni
stayed and the big man his pigs mind to him
 pañḍitēñju. Ēmbāivē ēju siātāki eāñju pajīngāni
sent. No one even food did not give because he pigs
 jātu kābāri ṛāi tāṛā ṭūlū panjā tāngī rēhā ātēñju.
mash food with his stomach fill to pleased became.
 Ēākivē rōnisi ēlu vāte, "Māi ābāto dēhāne kābāri
But one day thought came our father's at many work
 gāṭāru manēru eārn gāme tinbā pānbi manēru engā
people are they much food receiving are and
 ānu imbā sakī ṛāi sāi māi. Māi ābātōki
I here hunger from dying am. Our father's house to
 sajanāi eāniī ihīngi vēsī. " Ō ābā ānu nīndārā
going him like this I will say. " O, father I yours

engā Penu tāra rōi giā māi, nī mriēnitenu otē
and God's own evil have done your son again
 āvā tāngī ānu āgēnu, nī kabāri gātanī dēhēngi
become to I am not fitting your work man like
 nāngē itājamu." iñjī ēlu gitēñju.
me appoint saying thought he made.

Ēlu giānāi tānu ningitēñju engā tāñjitoki salbā
Thought having made he rose up and father's house to go
 duñjiteñju. Ēakivē ēāni saji māsārā sekōti tāñji mēhanāi
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. Ēmbārai mriēñju tāñji vēstēñju, "Ō
cheeks kissed. Then from son father said O
 ābā nīndārā engā Penu tāra 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 masārī vēstēñju "Īrū saju
Having said father his house people said you go
 mūlā nēgī sīñḍā tasānāi ēānī tāta gidu, vañju tāni
really good cloth bringing him clothe do finger on
 mūdi kiā jidu engā kātkāni sotērakā kipkā jidu
ring sleeping give and feet on shoes sleeping give
 Gandī aja māni ḍrāḍu tāsanāi vēdu, aju ēra tinjānāi
Body having become calf bringing strike we it eating
 rēhā anāsu. Ānāriki isekānē nāi mriēñju sājanāi
joyful will become. For what if it is said my son having died
 nīmbiteñju mrāngānāi tōnjā ajateñju," isēñju. Ēmbārai
lived having been lost Evident as become he said. Then from
 ēāru rēhā gīvā tōnditēru.
they joy make began.

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

rōāniī, "ī ēndā ānāriki āī manē?" iñji plātēñju.
one this dance for what being is saying asked.

Eāñju vēstēñju, "Ni ambēsā vātēñjuḍē, ērāriki nī
He said your younger brother has come for what your
 ābā taṛā mriēniī negīnāngā pātāki rehā givā
father his son well because he revived joy makē
 taṅgi gaṅḍi ājā masī ḍrāḍu vēsā mānēñju."
to body become head calf stricken has.

Ērā vēñjānāi sēṅḍā gaṭāñju sōḍāngā ājānai ijōki
That having heard elder one angry becoming house to
 solbā kūtēñju. Tāñji ḍrēki vājanāi ēāni ēlu māskā
go in refused. Father outside coming his mind change
 āngi dāhtēñju, ēākivē tānu tāñjiī vēstēñju, "Ānu isē
to sought but he father to said I so many
 dinā idē niṅgi lōksā mañjāi, nī bārgī ānu ēsēkāvē
days now you served have your comman I ever even
 ēnbā kuā sidājāēnu, īnu tēṅḍē māiñjāngē
hold refused have not you on the other hand friends with
 tōrē pāgā jivā tāngi rōndāvē ḍḍā mīḍā siā
companion struggle give to one even goat child given
 sidājāi.
have not.

Ēākivē iāñja nī mriēñju sōkērēri bāhtā nī
Bnt this man your son harlots in company with your
 muḍulī muhī giā manāñju vāvā dāṅḍē īnu gaṅḍi
possessions destroy done has one come quickly you body
 āja māsi ḍrāḍu vēti," isēñju. Tāñji vēñjānāi
having become calf killed he said. Father having heard
 ēāniī vēstēñju "Ō āpo īnu nāke rōhṅā mañjādi, nāi
him to said O son you with me always are mine
 gulē niī. Idē rehā giātākā māṅḍi sānjeē,
all yours. Now merry if we do not make ours will not be well,
 anāriki isēkānē nī āmbēsā sājānāi nimbā
what for if you say your younger brother having died lived
 mānēñju, ēngā mrāṅgānāi tōñjā ājamāñjānēñju," iñji
has and having been lost appeared has become to us saying
 ēṅḍā gaṭāniī tāñji vēstēñju.
elder son to father said.

[No. 135 A.K.]

KONDH.

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

(Vrepa)

(Chorus)

Jēdā gātati vāmu sānāmālā Rāngām
 Loving one come let us go young woman Rangoon
 dinākālā.

country to young woman.

- (1) Piju īgāri 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
 Gossātā masī kunāngā gulē ōtu kārsānāngā
 Jungle in was roots all they took digging up
 Isīngī pohi anālā.
 How live shall we young woman.

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

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

- (4) Rōga dāinḍi vēnumūlā Rāngam negī
 chum friend hear young woman Rangoon good

- dinālā Ēse gāṇḍi sāserulā
country young woman so many bodies have gone young
 woman vāinērulā Ērembā pohī āna otē
they are coming There live let us and
 imbāṅgi vāna Ēlu ikē gimuālā.
here to come mind little do young woman.
- (5) Ēse gāṇḍi sajāsēru ēāru vēspi masēru
so many bodies had gone they saying were
 Rāṅgāmi takā negāru jēḍa gaṭāru Ēmbā gulē
Rangoon people good loving people There all
 sastā manē mulō ikē ikē āne sinḍā engā
cheap is price little little is cloth and
 tinbā pānālā.
food we shall get, young woman.
- (6) Īra kattā venjānāi ēri vestē vāi māi
This word having heard she said coming I am
 Īgāri dehāne jūga diāte bai Ujē
This year great suffering fell sister certainly
 sanā sanā āju ḍāṛa vāna māi
let us go let us go we afterward will come to our
 nāju Pēnu iṭa duhtākāñju.
village God keep us may be.

 TRANSLATION.

Retrain.

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

1. 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	daēśā	lōng	aboyi	gamāng	mar
<i>Aforetime</i>	<i>a</i>	<i>country</i>	<i>in</i>	<i>a</i>	<i>rich</i>	<i>man</i>
దకొలా.	అనిన్	అవనన్ జి	బాగుజి	వంగేరోన్	దకొలాజి	ఒత్తెలొంజ్
ḍakola	anin	avananji	bāguji	vaṅgēron	ḍakolōji	ottelonñ
<i>was</i>	<i>him</i>	<i>children</i>	<i>two</i>	<i>males</i>	<i>were</i>	<i>them in</i>
సన్నామర్	అవుహన్	బాత్తె	వుహంజ్	అస్తిలాంబనమ్	ఇన్ జెన్	
sannāmar	avuhan	bātte	vuhanū	astilonūnam	injñen	
<i>the younger</i>	<i>father</i>	<i>with</i>	<i>father</i>	<i>property in thine</i>	<i>to me</i>	
అదొతాన్	అతనబ్	తియిన్	గాన్లె	అప్పంగ్	అనిన్,	అనిన్ జి
aḍotānen	atanab	tiyin	gānle	appaṅgle.	Anin	aninji
<i>accruing</i>	<i>share</i>	<i>give</i>	<i>saying</i>	<i>he spoke.</i>	<i>He</i>	<i>to them</i>
అస్తిన్	కుడ్బన్	బాంకెరె	తిల్లెజి	చోచాయి	దిన్న	
āstin	kuḍḍaban	bānleletilleji	chochoyi	chochoyi	dinna	
<i>property</i>	<i>all</i>	<i>divided (and) gave</i>	<i>a few</i>	<i>a few</i>	<i>days</i>	
అయరెన్	అత్తిక్కి	తా	సన్నామర్	కుడ్బన్	రుక్కురె	
ayerren	atnikki	tā	sannāmar	kuḍḍaban	rukkule	
<i>having passed</i>	<i>afterward</i>	<i>the younger one</i>	<i>all</i>	<i>all</i>	<i>having</i>	
రుండాయిలె	సానాయిడమ్	అదేశా	లోంబ	అజ్జెంకెరె		
ruṅḍāyile	saṅāyidam	aḍēśā	lōn	ajjenle		
<i>gathered (and) packed</i>	<i>distant</i>	<i>land</i>	<i>to</i>	<i>going</i>		
యరైస్తిన్	కుడ్బన్	అంబసత్ డన్	అబారాలంజ్	అచ్చెదాయిలె.		
yerreastin	kuḍḍban	ambasatḍan	abāralonu	achchedāyile.		
<i>by reason of</i>	<i>all</i>	<i>immoral</i>	<i>deeds in</i>	<i>wasted.</i>		
కుడ్బన్	అరజిలన్	అత్తిక్కి	తాదేశాలంబ	అబాయి	చోదా	
Kuḍḍaban	arajhlan	atnikki	tāḍēśalonu	aboyi	chodā	
<i>All</i>	<i>gone</i>	<i>aft ward</i>	<i>that land in</i>	<i>a</i>	<i>big</i>	
అకాన్ తార	అదొలాయి.	చరెత్తె	అనిన్	బోయిబోయి	కల్ కల్	
akānttāra	aḍolāyi.	Chalette	anin	boyiboyi	kalkal	
<i>famine</i>	<i>arose</i>	<i>Then</i>	<i>to him</i>	<i>much</i>	<i>affliction</i>	
దొలజన్	దెలె.	అనిన్	ఇల్లె	తాదేశాలంజ్	అదాకొలన్	
ḍolajan	dēle	anin	Ille	tāḍēśalonu	adakolan	
<i>and having</i>	<i>occurred</i>	<i>he</i>	<i>went</i>	<i>(and) that land in</i>	<i>dwelling</i>	

అమండ్రాబాట్టె	మాయిలన్.	ఇరత్తె	అనిన్	కంబోనంజి		
amanḍrābātte	māyilan.	Chalette	anin	kambōnanji		
man	joined.	Then	he	pigs		
అగొబ్బన్	అసన్	అచరాబాలంజన్	అనిన్	అప్పాయిలె.	అనిన్	
agobban	asan	acharabāloṃin	anin	appāyile.	Anin	
to tend		field to	him	sent.	He	
కంబోనంజి	అజంలెన్జి	అజంవం	చాట్టె	అకంపాజన్	అబ్బెనబన్	
Kambōnanji	ajomlennji	ajanōm	bātte	akampōnn	abbenaban	
the pigs	eating	food	with	stomach	to fill	
ఆశపడెర.	బండో	అనిజ్జ	అనిన్	అత్తిలంజి.	తిక్కి	బుద్ధిన్
āśapadele.	Baṇḍo	anijja	anin	attilahji.	Tikki	buddhin
misted.	But	no one	to him	gave.	Afterward	sense
అడొలాయిన్	అయొక్క	అనిన్	వుహాన్	అమంజ్	డియంగాన్	
aḍolāyin	ayoṅ	anin	vuhānyen	amanṅ	diyaṅgān	
having	come	he	father mine	by	now many	
అమండ్రాజి	బదిమరంజి	అసన్	కుడున్	అసంగెన్	డకో.	ఇన్జెన్
amanḍrāji	badimaranji	asan	kūḍun	asaṅgen	ḍako.	Injñen
men	coolies	for	food	much	is.	I
డొలాజన్	అచ్చెర	తెన్నె	కజితెన్,	ఇన్జెన్	తెన్నెచితల	
ḍolājan	achchele	tenne	kañitten	Injñen	tennechitala	
hunger	by	here	am dying	I	here from	
డుంగ్లాన్	వుహజెన్	అమంబా ఇల్లె.	వుహంజ్	ఇన్జెన్	రుహంజన్	
ḍuṅglaṅ	vuhānen	amanṅba ille	vuhānu	Injñe	ruhāṅṅan	
starting	father my	to going	father	I	heaven	
విరోధమ్మె	మంజ్ నమ్	పాపమన్	తట్లాయి.	నమిచితలన్		
virōdhamle	maṅṅam	pāpaman	taḷlāyi.	Namichitalan		
against	(and) before you	sin	have done.	Now from		
ఓన్ నమ్	అ గాండమ్ నబన్	ఇన్జెన్	అ-బసెమర్త్	ఇన్జెన్		
onnam	agāṅḍamṅaban	Injñen	ambasemart.	Injñen		
son thine	to be called	I	good man not	I		
బదిమరొంపమ్	బొమండ్ర	అంబడి	నచ్చాడెన్ గాలె			
badimarlonṅṅam	bomaṅdra	ambaḍi	nachhādaingālle			
coolies among thine	one man	like	make me saying			
అనినాట్లా	అప్పంత్తాయిగాన్ ర	యియ్యెమ్మె	డేలన్			
aninatullā	appaṅṅtāyigānle	yiyyemle	ḍēlan			
him to	I will speak thus	having determined	he arose			

అవుహన్ అవుంక్ల	కల్లాయి.	అనిన్	ఒక్కియి	సజాయిడమ్		
avuhanamañ	illāyi.	Anin	okkiyi	sañāyidam		
(and) father to	came.	He	yet	afar		
అడగోలన్ అయింజ్	అనిన్	అవుహన్	అనింగిల్లె	కనికారమ్డేర		
adakoḷanayonñ	anin	avuhan	aningillē	kanikāramḍēle		
being	his	father	him seeing	pity having		
అర్రె	అనిన్	అసంకాన్	జ్యమ్లె	లన్ డొమ్లె		
arre	anin	asaṅkāñ	ñyamle	lanḍomle		
ran (and)	his	neck	having held	he embraced (and)		
సొంబాలె.	చరల్లె	అవన్	అనిన్	బాట్టె.	వుహన్	ఇన్జెన్
sombāle	chalette	avanan	anin	bātte	vuhann	injñen
kissed (him).	Then	the son	him	to	father	I
రుహన్	విరోధమ్	గాన్లె	మన్నమ్	పాపమ్	తబ్లయి.	
ruhanñan	virōdham	gāñlle	mannam	pāpaman	tablāyi	
heaven	against	saying (and)	before you	sin	I did.	
నమిచితల	అన్ నమ్	అగాంఢమ్ నాన్	జ్ఞెన్	అంబాసత్		
Namichitala	on nam	agāṅḍamnaban	jñen	ambasatat		
Now from	son thine	to be called	I	good not		
అమండ్రాగల్లె	అప్పంగ్లె	చరల్లె	అవుహన్	అకంబారి జిగిల్లె		
amaṅḍragalle	appaṅgle	chalētte	avuhan	akambārijigille		
man thus	he said	then	the father	servant, seeing		
అంబాసె	అజాంకబ్	చర్రపాంక్లె	తెన్	అనిన్	అజ్జిజిల్లె	అచిన్
ambase	ajāṅkab	charripāṅgle	ten	anin	ajjiḷle	achin
a good	robe	quickly bring (and)	this	man	dress	his finger
ఎంచిన	అప్పలె	అజెంజిన్ జి	చెప్పులన్	రోబ	జెల్ జెల్	అవంతాన్
enchin	aṅḷule	ajēññuji	cheppulun	rōba	jeljel	avantāññ
a ring	put	his feet to	shoes	put	a fleshy	calf
పాంగ్లన్ పాంగ్లన్		కఠిబ్బకన్	లెన్ గారె	అసర్దాబా		
pāṅglon pāṅglon		kahñibba	inlengāle	asardhānabā		
having brought		kill (and)	we will eat	and rejoice		
తెన్ అవన్ జెన్	కఠిలె	యరె	మెహెంగ్లె,	చెహెలె		
ten avanñen	kahñile	yarre	mehenglo	chehele		
his son (of) mine	having died	again	has lived	was lost		
ఒక్కియి	న్యాంగ్లయి,	గాన్లె	అప్పంగ్లె.	చరల్లె	అనిన్జి	
okkiyi	ñyaṅglāyi	gāñle	appaṅgle.	Chalette	aninñji	
(but again)	is found	thus	he spoke.	Then	they	

కుడ్డబాయి	సరాడేలాజి.	చాలెత్తై	అనిన్	అచాదావన్
kuḍḍabāyi	sardhādēloji.	Chalette	anin	achodāvan
all	rejoiced.	Then	his	big son
చరోబలాంబన్	దకోలా.	అనిన్	అయ్యెర్నాన	చిహింబన్
charōbalān	dakōlo.	Amin	ayeyvernāna	chihinnān
field in	was.	He	coming	the house
అతుయాలన్	అయింజ్	డెబ్బింబన్	తోంచేంబన్	అండంబ్
atuyālan	ayonn	ḍebdhinnān	tonchēnnān	andangle
near to	when (he came)	music	dancing	hearing
అకంబారిలాంబన్	బొమండ్ర	గుల.	తెన్ ఇనాజాత్తి	గాల
akambāriḷān	bomandra	gule,	ten Inājatti	gāle,
the servants among	one man	called,	this what	saying
అప్పంబ్.	తాఅకంబారి	అనిన్ బాత్తై	ఓబ్బానమ్	యెరాయి.
appaṅgle.	Taakambāri	anin bātte	obbānam	yerrayi.
he spoke.	The servant	him to	younger brother they	has come.
ఉహనమ్	అనిన్	అమాంగన్	బాంబాగన్ ల	అయ్యెర్నానెన్
Uhanam	anin	amaṅgan	baunbāgānle	ayerrānen
Father thine	him	to	well	returning
because				
జెల్ జెల్	అవంతాంబ్	కానిలె	బొజ్జింతిల్లె	గాన్ ల
jeljel	avantāun	kahnile	bōjjintille	gānle
fleshy	calf	killed (and)	feast gave	thus
				he said.
చాలెత్తై	చోదామర్	బరబ్బై	అలొంబన్	అనిలయి.
Chalette	Chodāmar	barāble	alōnnān	ahnilayi.
Then	the older one	was angry (and)	within	went not.
				So
అవుహన్	బాయిరాన్	యిల్లయి	అనిన్	బతిమాలెల.
avuhan	bāyirān	yillayi	anin	batimālele.
he father	outside	came (and)	him	besought.
				Then
అనిన్	అవుహన్	బాత్తై	తేరో	జన్మెమిన్నమ్ చితల
nina	avuhan	bātte	tēro	janne minnam
the father	to	behold	these many years from	chitala
				aman
నమ్మెలమ్	బెర్నెనమ్	ఇన్ జ్జెన్	అంగిజ్జ	అత్తఱ్ఱెలాయి.
nammelam	bernenam	injñen	aṅgijja	attaphelāyi.
obeying	word (of) thine	I	never	transgressed.
ఇన్ జ్జెన్	సన్నేహమ్మ	నెన్ జియిత్తల్ల	సర్దా అచ్చెనబన్	అసన్
Inñen	sannēhammar	nenjiatulla	sarda achchenaban	asan
I	friends	of mine with	rejoicing	for

ఇన్ జైన్	అంగిజయిన	అమన్	అబాయి	కంమ్మె	అతిలేన్.
injñen	aṅgijjayina	aman	aboyi	kanimme	ahtilain.
to me	at any time	thou	one	goat	never gave.
అస్తినమ్	కుడ్డబన్	సానిబోజింజి	అతుల్ల	అంపరజొమ్మె	
Astinam	kuḍḍaban	sānibōjinji	attulla	amparajomle	
Property thine	all	harlots	with	devouring	
అచ్చెదాయిలన్	తెన్ అవున్ నమ్	అయ్యెరాజ్జెన్	అయ్యెంజ్	తెన్ అనిన్	
achchedāyilan	ten avun nam	ayerrājñen	ayonni	ten amin	
and wasteful	this son (of) thine	coming	when	this one	
అసన్ జెల్ జెల్	అవంతాజ్	కానిలే	గాన్ లే	అప్పాంగ్లె.	తచ్చెర
asan	jeljel	avantān	kahnile	gānle	appaṅgle. Tachchele
for a fleshy	calf	you killed	thus	he said.	Then
అనిన్ ఓహన్	అమన్	డితాన్	ఇన్ జైన్	అతుల్ల	అంపరడకోలన్
anin	ōhon	aman	ḍitān	injñen	atulla
he son	thou	ever	with	me	art
మంజెన్ కుడ్డబన్	అయ్యెంజ్ నమ్న.	ఇన్ లేన్	సర్దాలెబన్ జెంజ్		
mannen kuḍḍaban	amayyēnjamna.	Inlen	sardālebandnñ		
my all	(is) yours.	We	if rejoice		
అంబసె	ఒబ్బానమ్	కానిలే	యెర్రామెంగ్లె	చహాలె	
ambase	obbānam	kahnile	yerrameṅglo	chehele	
it is well	brother thine	died	(but) again lives	was lost	
జొంగ్లబొ	గాన్ లే	అనిన్ బాత్తె	అప్పాంగ్లె	తెన్ అబాయికనయ్యె.	
nānglabo	gānle	aninbātte	appaṅgle	ten aboyikanayyē.	
(but) is found	saying	with him	he spoke.		

[No. 137 A.K.]

SĀVARA.

A SONG (IN TELUGU CHARACTER).

1. ఓ మండ్రాజి జాబ్బ జాబ్బ, కన్ ఆకనన్ ఆండంగాబ్బ
Oh men come come this song listen to
 Ō mandrāji jābba jābba kan akanen aṇḍaṅgbā
- కేతున్ కేతున్ బాగ్నా బేర్నె అంబెన్ నమి అపంగ్తబెన్ కున్
I God's good word to you now I will speak that
 jñen kētuṅgan baṅgsā bērne amben nami apaṅgtaben kun
- కేతుంగ్ డిజంగ్ సూదామర్ గిబ్బా గిబ్బా మండ్రాజి.
God now greatman see see men.
 kētuṅg ḍijaṅg sūdāmar gibbā gibbā maṇḍrāji.
- కుడ్డబాయి అనిన్ను పర బాగ్నా తంగోర్ లోంగ్
all (men) him having worshipped good way in
 Kuḍḍabāyi aninna parre baṅgsā taṅgōr lōṅg
- అంజెంగాబ్బ కేతుంగ్ లబోన్ సజ్జాల.
must walk god (the) earth made.
 anjēṅgbā kētuṅgan labōn sabjāla.
2. కన్ లబోలోంగ్ కుడ్డబన్. లంక దేశాలోంగ్ డాకోలన్
this earth in everything. Upper country in remaining
 kan lobōlōṅg kuḍḍaban. laṅka deśālōṅg ḍakōlan
- బేర్నె బాత్తె గడ్డెల లబోలోంగ్.
word with (he) created earth in.
 bērne bātte gaḍḍele labōlōṅg.
3. బరున్జి నెబజి రుఆంగ్ లోంగ్ తప్పజి ఆంగాయి
mountains trees heaven in clouds moon
 barunji nebaji ruāṅg lōṅg tarubdaji aṅgāyi
- ఓయింగ్ తుతుజంజి పూర్బాన్ అనిన్ డాకోల.
sun stars aforeside he made.
 oyoṅg tutujanji pūrbān anin ḍakōle.
4. పూర్బాన్ దేశా లోంగ్ కేతుంగ్ బాగు మండ్రా
Aforeside world in God two people
 Pūrbān deśā lōṅg kētuṅgan bāgu maṇḍra
- గడ్డెల కన్ ఓంగేర్ అంచలన్ ఇసల కడ్డబ్.
made this male female from all.
 gaḍḍele kan oṅgēr aṅchalōn isala kuḍḍab.

5. మంద్రా దుంగ్లనాయి. కేతుంగన్ మంద్రాజి చాత్తె ఉఅన్
men originated. God men with father
 maṅdra ḍuṅglanāyi. Kētūṅgan maṅdrāji bātte uan
 అంబడి డాన్. బంగా బారా తుబ్బా గాన్లె అన్ చరతె
like was. Good deeds do saying he then
 ambaḍi ḍakolan. baṅgsa bārā tubbā gānle anin chaḷete
 అప్పంలె. అన్
ordered. He
 appaṅgle. anin

6. గాన్లె జేన్ అ బరె జ్యోకంజి అప్పరణాంగ్
said me leaving demons worship not
 gānle jñen ambarre nyōṅaṅgaṅji appaḍoṅg
 జాండడ కరిజ్జి * జంబర్ చాపచాప బారా అత్తబ్ డాంగ్.
adultery murder theiving lying deeds do not.
 joṅḍaḍa karijñe jaṅbar chop chop bārā attabḍoṅg.

* This word is doubtful.

7 బందా మంద్రాజి చెడెర కేతుంగన్ అంబరజి. అన్
But men being corrupted God left. They
 Bando maṅdrāji cheḍele kētūṅgan ambarraji. Aninji
 పాపం అచ్చెర లోంగల్ లోంగ్ గలోలజి.
sin by darkness into fell.
 pāpam achchele lōṅgat lōṅ galōlaji.

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

తిక్కి తోగ్ సుంగన్ యెరె గొగొయి.
Afterwards fiery place to having gone much.
 Tikki tōgṛ suṅgan yerre gogoyi.

9. సుజెర న్యాంగ్తజి. బందా కేతుంగన్ అవోనన్ కన్
pain obtain. But God's son this
 sujele nyaṅtaji. Bando kētūṅgān avōnan kan
 లబో లోంగ్ యెరాయితె అన్ కుడ్డబ్ మంద్రాన్.
world into come. He all men.
 labō lōṅg yerāyite anin kuḍḍab maṅdrān.

10. ఆసన్ ప్రాడాన్ తిలై కన్యిలొ తచెర డజంగ్
for life gave (and) died therefore such
 āsan prādān tillē kanyilō tachele ḍajang

మంద్రాజి	కన్	అబేర్నె	అంజాన్లె	విసు క్రీస్తు	లోంగ్	నమేరె
<i>men</i>	<i>this</i>	<i>word</i>	<i>near (and)</i>	<i>Jesus Christ</i>	<i>in</i>	<i>believe</i>
mandrāji	ank	abērne	aṅḍāngle	ēsu krīstu	lōng	namēle
బంస్పా	సాయం	సాఙ్గజి.				
<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-dē—Sangade-de-de-de.]

you I associates

- i. Nīndipur̥ti tāda - Nīndi dinna tāda
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 rīyāsu - ekla sango rīyāsu
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 hīyāmu - Dokka vehā hīyāmu
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.

వెళ్లి పాటు.

- i [అడదెదెదె - సంకెదెదె] నీందిపురి-నీందిన్న తాదాతా
- ii నీంద యాగువెంజయి - నీందబాడి వెంజయి

- iii సంగు ఆనాసాడె - తూక ఆనాసాడె.
 iv ఎక్కతోడరీయాను - ఎక్కసంగారీయాను.
 v నాకరడపంగా - నాతాజపంగా.
 vi నా యొక్క పాడ - నాబాపంపాడ.
 vii జాలింకజూడి - జాలీజంజూడి.
 viii నెత్తగూడగానీడ - బోర్తగూడగానీడ.
 ix కెజ్జిబాగవతె - చిక్కుల * గవతె.
 x కురివెహాపియాము - చొక్క వెహాపియాము.

LOVE SONG IN VIZAGAPATAM KÖNDH.

[Aderidē - ādē - Dellorede Dellō.]
youthful woman oh youthful woman oh

- i Ninū Nānū Sāri - Ninū Nānū Jōdi.
you I equal you I match.
- ii Ninū Nānū tūka - Ninū Nānū pādi
you I equal you I match
- iii Nī yengu Venjayi - Nī bādi Venjāyi
*your word hear your word * hear*
- iv Nī dinnā tāda Nī purti tāda
your village land your country land
- v Ninjūti āsākiyā - Ninjūti Elukiyā
To-day from leave hope To-day from Don't recollect
- vi Ninjūti Budjān Duhumu Ninjūti Pihan
To day from forget To-day from give
 Duhumu
up
- vii Nī lōko ollā - Nī bāko ollā
your people forget your relatives forget
- viii Nī yippi mrānu - Nī mahā mrānu
your mohwa tree your mango tree
- ix Tēru madi ollā - Kuchāmādi ollā
bamboo pulp forget Bodamdādam forget
- x Nī Horto mrānu Nī Gajju mrānu
your sago tree you date tree
- xi Nī Hingā ollā Nī 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 - డెలొరెడె డెల్లొ].

- i నీనూ నానూసారి - నీనూ నానూ జోడి
- ii నీనూ నానూ తూకా - నీనూ నానూ పాడి
- iii నీ యోగువెంజై - నీవాడి వెంజై
- iv నీ దిన్నా తాదా - నీ పుత్తి తాదా
- v నింజూటి ఆసాకియా - నింజూటి ఎలూకియా
- vi నింజూటి బుజ్జెకో దుహము - నింజూటి పిహకో దుహము
- vii నీలొకొ ఒల్లా - నీవొకొ ఒల్లా
- viii నీ యిప్పి మాను - నీ మహా మాను
- ix లేరు మడి ఒల్లా - కుచ్చా మడి ఒల్లా
- x నీ పొల ర్మామాను - నీ కజ్జి మాను
- xi నీ హింగా ఒల్లా - నీ నెల్లొ ఒల్లా

[No. 142 A.K.]

TAMIL AS SPOKEN IN TANJORE.

THE PARABLE OF THE PRODIGAL SON.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள். அவர்களில்
 Oru manushanukku iranḍu kumārar irundārgal. Avargaḷil
 One man-to two sons were. Them-in
 இளையவன் தகப்பனை நோக்கி, 'தகப்பனே, ஆஸ்தியில் எனக்கு
 ḷeyavan tagappanei nōkki, 'tagappan-ē, āstiyil enakku
 younger-th the-father addressing, 'father-O, property-in me-to
 வரும் பங்கை எனக்குத்தரவேண்டும்,' என்றான். அந்தப்படி அவன்
 varum paṅgei enakku-ttara-vēṇḍum,' eṇṇān. Andappaḍi avan
 coming shar eme-to-to-give-is-wanted,' said. Accordingly he
 அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான். சில நாளைக்குப்
 avargaḷukku-ttan āstiyēi-ppaṅgiṭṭu-kkoḍuttān. Śila nāḷeikku-
 them-to-his property-having-divided-gave. Few days-
 பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு தூர
 ppiṅbu, ḷeyya magan ellavarreiyum śerttu-kkoṇḍu dūra
 after, younger son all having-gathered distant
 தேசத்துக்குப்பறம்பட்டுப்போய் அங்கே தன்மாரக்கமாய்
 dēśattukku-ppuṇappaṭṭu-ppōy aṅgē duṇmārkkamāy
 country-to-having-started-having-gone there evil-way-having-become
 ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான். எல்லா
 jīvanam-paṅṇi, tan āstiyēi aṇittu-ppōṭṭān. Ella
 life-having-made his property wasted. All
 வற்றையும் அவன் செலவழித்த பின்பு, அந்த தேசத்திலே கொடிய
 varreiyum avan śelavaritta piṅbu, anda dēśattilē koḍiya
 he spending after, that country-in severe
 பஞ்சம் உண்டாயிற்று. அப்பொழுது அவன் குறைவு படத்
 paṅjam uṇḍāyirru. Appoṇḍu avan kuṇeivu paḍa-
 famine arose. Then he want to-suffer-
 தொடங்கி, அந்த தேசத்துக்குடிகளில் ஒருவனிடத்தில்
 ttoḍaṅgi, anda dēśattu-kkuḍigalil oruvan-iḍattil
 having-begun that of-country-inhabitants-among one-with
 போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன்
 pōy oṭṭi-kkoṇḍān. Anda-kkuḍiyānavan avanei-ttan
 having-gone joined-himself. That-husbandman him-his

வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான். அப்பொழுது
 vayalkal-il panrigalei mēykkumbaḍi anuppinaṅ. Apporuḍu
 fields-in pigs to-feed sent. Then

பன்றிகள் தின்கிற தவிட்டினாலே தன் வயிற்றை நிறப்ப ஆசை
 panrigal tingira tavittinālē tan vayirrei nirappa āsei-
 pigs eating husk-with-even his belly to-fill wish-
 யாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை.
 yāy-irundān, oruavan-um adei avanukku-kkoḍukkavillei.
 having-become-was, one-even that him-to-gave-not.

அவனுக்குப்புத்தி தெளிந்தபோது, அவன் 'என் தகப்பனுடைய
 Avanukku-pputti telinda-pōdu, avan 'en tagappanuḍeiya
 Him-to-sense clear-become-time-at, he 'my father's

கூலிக்காரர் எத்தனையோ பேருக்குப்பூர்த்தியான சாப்பாடு இருக்கிறது,
 kūlikkārār ettaneyō pērukkupūrtti-yāna śāppāḍu irukkiraḍu,
 servants how-many men-to-full food is,

நானோ பசியினால் சாகிறேன். நான் எழுந்து, என்
 nānō paṣiyināl śāgiren. Nān eṟundu, en
 I-on-the-other-hand hunger-with die. I having-arisen my

தகப்பனிடத்திற்குப்போய், "தகப்பனே பரத்துக்கு விரோதமாகவும்
 tagappan-idattirku-ppōy, "tagappanē parattukku virōdam-āgavum
 father-to-having-gone, "father-O heaven-to contrarily-also

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

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல;
 kumāran enru śolla-ppaḍuvadaṟku nān pāttiranalla;
 son having-said to-be-called I fit-man-am-not;

உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும்"
 ummuḍeiya kūlikkārāril oruvanāga ennei veittu-kkoḷḷum"
 your servants-among one-to-become me keep-for-yourself"

என்பேன்' என்று சொல்லி, எழுந்து புறப்பட்டு,
 enbēn' enru śolli, eṟundu pura-ppattu,
 will-say' having-said having-uttered, having-arisen having-started,

தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும் போதே
 taṅ tagappan-idattil vandān. Avan dūrattil varum pōḍē
 his father-to came. He distance at coming when

அவனுடைய தகப்பன் அவனைக்கண்டு மனதுருகி ஓடி அவன்
 avanūḍeiya tagappan avaenei-kkaṅḍu maṇadurugi ōḍi avan
 his father him-seeing heart-melting running his

கழுத்தைக்கட்டிக்கொண்டு அவனை முத்தஞ்செய்தான். குமாரன்
 kaṟuttei-kkaṭṭi-kkoṇḍu avaneṭi 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 munb-āgavum pāvañ-jeydēn; inimeḷ ummuḍeiya
 you-to before-also sin-I-did; hereafter your

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன் அல்ல' என்று
 kumāraṇ enṟu ṣolla-ppaḍuvadaṟku nāṇ pāttiraṇ-alla' enṟu
 son having-said to-be-called I fit-man-am-not' saying

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

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

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

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

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

மரித்தான் திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும்
 marittāṇ, tirumbavum uyirttāṇ; kāṇāmaṟ-pōṇāṇ, tirumbavum
 died, again became-alive; lost-went, again

காணப்பட்டான்' என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்
 kāṇa-ppattāṇ' enṟāṇ. Appaḍiyē avargaḷ ṣandōsha-ppaḍa-
 was-found' said. So they merry-to-be-

தொடங்கினார்கள்.
 ttoḍaṅginārgaḷ.
 began.

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

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

நடனக்களிப்பையும் கேட்டு, ஊழியக்காரரில் ஒருவனை அழைத்து,
 naḍana-kkalippeiyum kēṭṭu, ūriyakkārāril oruvānei aṛittu,
 dancing-merriment-also hearing, servants-among one calling,

‘இதென்ன?’ என்று விசாரித்தான். அதற்கு அவன், ‘உம்முடைய
 ‘idenna?’ enṛu viśārittān. Adar̥ku avan, ‘ummuḍeiya
 ‘this-what?’ saying asked. That-to he, ‘your

சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய
 śagōdaran vandār, avar maṛubadiyum śugattuḍanē ummuḍeiya
 brother came, he again safe your

தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக
 tagappan-iḍattil vandu śērnda-padiyinālē avarukk-āga
 father-to having-come reached-because him-for

கொழுத்த கன்றை அடிப்பித்தார்’ என்றான். அப்பொழுது அவன்
 koṛutta kanrei aḍippittār’ enṛān. Appor̥udu avan
 fat calf he-killed-had’ said. Then he

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

வெளியே வந்து அவனை வருந்தியழைத்தான். அவன் தகப்பனுக்குப்
 veliyē vandu avānei varuṇḍiy-aṛittān. Avan tagappanukku-
 out having-come him having-entreated-invited. He the-father-to

பிரதியுத்திரமாக, ‘இதோ இத்தனை வருஷகாலமாய் நான்
 ppiradiy-uttaram-āga, ‘idō, ittānei varusha-kālam-āy nān
 reply-as, ‘lo, so-many years-time-being I

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

மீறாதிருந்தும், என் சிநேகிதரோடே நான் சந்தோஷமாய்
 mīṛādirundum, 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. Vēsigal-iḍattil ummuḍeiya āstiyēi aṛittu-
 gave-not. Harlots-with your property having-

போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே
 ppōṭṭa ummuḍeiya kumāra-nāgiya ivan vandav-uḍanē
 wasted your son-being this coming-immediately
 கொழுத்த கன்றை இவனுக்காக அடிப்பித்திரே' என்றான். அதற்குத்
 koṟutta kanrei ivanukk-āga aḍippittirē' enṟān. Adaṟku-
 fat calf him-for killed-had' said. That-to-
 தகப்பன், 'மகனே, நீ எப்போதும் என்னோடுருக்கிரும், எனக்குள்ள
 ttagappan, 'magan-ē, nī eppōdum ennōḍ-irukkiṟay, enakk-uḷlad-
 the-father, 'son-O, thou always me-with-art, me-to-being-
 தெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய
 ellām unnuḍeiyad-āy-irukkiṟadu. Un śagōdaran-āgiya
 all thine-having-become-is. Thy brother-being
 இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான்,
 ivan-o marittān, tirumbavum uyirttān; kāṇāmar-pōṇān,
 this-but died, again became-alive; lost-went,
 திரும்பவும்* காணப்பட்டான்; ஆபபடியினாலே நாம் சந்தோஷப்பட்டு
 tirumbavum kāṇa-ppattān; Āna-paḍiyi-nālē nām śandōsha-ppattu
 again was-found; so we merry-being
 மகிழ்ச்சியாயிருக்கவேண்டுமே' என்று சொன்னான் என்றார்.
 magiṟchchiy-āy-irukka-vēṇḍum-ē' enṟu śonṟān enṟār.
 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 ப்ரியமாய் பேசுவனாயும் பசியோடே யிருக்கிற
nallavanāyum priyamāy pēsaravanāyum paṣiyōḍē yirukkira-
good-and kindly talking-and hunger-with those-who-

வானைப்பாத்து ஸஹிக்காதவனாயும் இருந்தான். ஆனக்கே அவன்
vālei-ppāttu sahikkādavanāyum irundān. Āṅakke avan
are-seeing to-endure-unable-and was. But his

பொண்டாட்டி இதுக்கு நேர் விரோதம். ப்ரியமான வார்த்தையே
poṇḍāṭṭi idukku nēr virōdam. Priyamāṇa vārteiyē
wife this-to quite opposed. Kind word-at-all

அவளுக்குப்பேசாதேரியாது. பசிச்சிருக்கிறவானைத்
avaḷukku-ppēsa-tteriyādu. Paśichchirukkira-vālei-
her-to-to-speak-knew-not. Hungry-those-who-are

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

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

விட்டு வெளியே பொறப்படச்சே வாசப்படிக்கிட்டெ. ஒரு கெழவி
viṭṭu veliyē porappadachchē vāśappaḍi-kkiṭṭe oru keḻavi
leaving out starting-while threshold-near an old-woman

படுத்திணருந்தா. அவ கண்ணெல்லாம் சூழிஞ்சிருந்துது. தலை
paḍuttiṇrundā. Avakaṇṇellām kuṟiñjirundudu. Talei-
lying-was. Her-eyes-all sunken-were. Head-

யெல்லாம் நெரச்சிருந்துது. ஒரு கந்தெயெத்தான் கட்டிணருந்தா.
yellām nerachchirundudu. Oru kandeyettāṇ kaṭṭiṇrundā
all grey-was. A rag-only she-wearing-was.

இவளெப்பாத்ததும் குடியானவனுக்கு ரொம்ப எரக்கம்
Ivāle-ppāttadum kuḍiyāṇavanukku romba erakkam
This-woman-seeing-on farmer-to great pity

வந்துட்டுது. கீழே குனிஞ்சு அவளெப்பாத்து, “அம்மா, நீங்க
 vandūttudu. Kīṟē kuṇiñju avale-ppāttu, “ammā, nīṅga
 came. Low bending her-looking-at, “mother-O, you
 ஏன் இப்படி படுத்திண்டுக்கெக? ஒங்களுக்கு என்ன வேணும்”
 ēn ippaḍi paḍuttiṅrukkeha? Oṅgaḷukku enna vēṇum”
 why thus lying-down-are? you-to what is-wanted”
 என்று கேட்டான். இவ யார் தெரியுமா? இவதான்
 ennu kēṭṭān. Iva yār teriyumā? Ivadān
 so he-asked. This-woman who do-know? This-woman-only
 ஓளையயார். நன்னு கவிசெளல்லாம் பாடத்தெரியும் இவளுக்கு.
 Auveiyār. Nannā kavigaḷ-ellām pāḍa-tteriyum ivaḷukku.
 Auvaiyar. Well poems-all to-compose-knows her-to.
 இதுமாதிரி ப்ரியமான கொரலெக்கேட்டதும் ஓளையயார்
 Idu-mādiri priyamāṇa korale-kkēṭṭadum Auveiyār
 This-like kind voice hearing-on Auvaiyar
 கண்ணைத் தர்த்து பாஞ்சு, “அப்பா, ரொம்ப நாளை சாப்படவே
 kaṇṇe-ttarandu pāttu, “appā, romba nālā śāppaḍale
 eyes-having-opened having-seen, “son-O, many days-for ate-not
 னான். சட்டுனு கொஞ்சம் கஞ்சி கொடுத்தயானு ரொம்ப நல்லது”
 nān. Śaṭṭuṇu koñjam kañji koḍuttayāṇā romba nalladu”
 I. Soon some gruel give-if very good”
 என்று சொன்னா. அதைக்கேட்டதும் வேசமா உள்ளே பேரயி,
 ennu soṇṇā. Adei-kkēṭṭadum vēhamā ullē pōyi,
 so she-said. That-hearing-on quickly in having-gone
 உள்ளவாசப்படிக்கிட்டே போனதும் மெதுவா நடந்துண்டு தன்
 uḷ-vāśappadi-kkiṭṭe pōṇadum medūvā naḍanduṇḍu taṇ
 inner-threshold-near having-reached slowly walking his
 பொண்டாட்டி என்ன பண்ணிண்டுக்காணனு டாத்தான். உவொ
 poṇḍāṭṭi enna paṇṇiṅrukkāṇṇu pāṭṭāṇ. Avo
 wife what doing-was he-saw. She
 மாவதைச்சிண்டுந்தா. தானும் புன்சிரிப்போடே பேரயி, தானும்
 māva-areichchiṅṇundā. Tānum puṅ-śirippōḍe pōyi, tānum
 flour-grinding-was. He-also smile-with having-gone, he-also
 சேந்து மாவதைச்சிண்டு, “ஒனக்கு தீபாவளிக்கு என்ன
 śēṇḍu māva-areichchiṅṇē, “oṅakku tīpāvaliḷukku enna
 having-joined flour-grinding while, “you-to Dipavali-for what
 பொடவே வேணும்? இப்பொ கெல் நன்னு வெளஞ்சிருக்கு” என்று
 poḍave vēṇum? Ippo nel nanna veḷaṅjirukku” ennu
 cloth is-wanted? now paddy well grown-has” so

- கேட்டான். அவ்வா அலட்சியமா பதில் சொல்லிப்பிட்டு வாயெ
 kēṭṭān. Avo alaṭchiya-mā badil śollippittu vāye
 he-asked. She slightingly reply having-given mouth
- முடிநூட்டா. அப்பறம் இதுதான் சமயம்னு பாத்து
 mūḍinūṭṭā. Apparam itu-tān śamayam-nu pāttu
 shut. Then this-only opportunity-to-be finding
 நடுநடுக்கிண்டு காதுநகிட்டுட போயி, “என் கண்ணே,
 naḍunaḍuṅgiṇḍu kāduṅgiṭṭe pōyi, “en kaṅṅē,
 trembling ear-close-to having-gone, “my dear-O,
 வாசலிலே ஒரு கெழவி பசியினாலே சாரா, கொஞ்சங்கஞ்சி குடேன்’
 vāsalilē oru keḻavi 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 ṣonnān. Oḍanē, avalukku mahā kōpam vandūṭṭudu
 so he-said. At once, her-to great anger came.
- “அடே மடையா, ஒன்சுக்குத்தான் வீண்சோறு போடறேன்.
 Aḍē maḍaiyā, oṅakku-ttān vīṅ-ṣoru pōḍarēn.
 You fool-O, you-for-as in-vain-food I-am-giving.
- தெருவிலே போர பிச்சக்காரனுக்கெல்லாம் யார் போடறது?”
 Teruvile pōra picchakkāraṅu-kkellām yār pōḍaradu?”
 Street-in going beggars-to-all who to-feed-is?”
- என்னு கத்தினா. அவன் அவ்வா போட்ட பலத்த கத்தலெக்கேட்டு
 ennu kattiṅā. Avan avo pōṭṭa balatta kattale-kkēṭṭu
 so she-cried-out. He she raised loud cry-hearing-on
- அப்பொ நடுநடுக்கினாலும் அடுத்த கூணத்திலே அவசிட்ட போயி
 appo naḍunaḍuṅgiṅālum aḍutta kṣhaṇattile ava-kiṭṭa pōyi
 then trembled-though next moment-in her-near having-gone
- மறுபடியும் கேக்க ஆரம்பிச்சான். ஓடனே அவ முன்னையலிட
 maṟupaḍiyum kēkka ārambichchān. Oḍanē ava munṅaya-vida
 again ask-to began. At once she before-more-than
- பத்துமடங்கு ஆத்திரப்பட்டுண்டு கிட்டெயிருந்த மொழம் சலடெ
 pattu-maḍaṅgu āttirappattūṅdu kiṭṭe-yirunda moṟam śalade
 ten-times having-grown-angry near-lying winnow sieve
- இதெ எடுத்துண்டு அவனை அடிச்சுக்கிண்டு வீடுமுழுதும்
 ide eḍuttūṅdu avanei aḍichchukkiṅdu vīḍu-muḟudum
 this having-taken him beating house-throughout
- கூட ஓடித்தொரத்தினா. இந்த சத்தத்தினாலெ கண்
 kūḍa ḍi-ttorattiṅā. Inda śattattiṅāle kaṅ-
 with running-chased, This noise-by eyes

முழிச்சிண்ட	ஒளவையார்	நடந்த	சங்கதிகளெ	ஒரு
<i>muřichchiṇḍa</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	சூடியானவன்	காதில்	விழுந்ததும்
<i>pāṭṭāl varṇichchā.</i>	<i>Idu</i>	<i>kuḍiyāṇavan</i>	<i>kādil</i>	<i>viṇḍadum</i>
<i>verse-in described.</i>	<i>This</i>	<i>farmer</i>	<i>ear-in</i>	<i>falling-on</i>
யாரென்று	தெரிஞ்சிண்டு	பொண்டாட்டியிடம்	சொல்ல,	அவளும்
<i>yārennu</i>	<i>teriñṇiṇḍu</i>	<i>poṇḍāṭṭi-yiḍam</i>	<i>śolla,</i>	<i>avaḷum</i>
<i>who-she-was</i>	<i>having-understood</i>	<i>wife-to</i>	<i>having-told,</i>	<i>she-also</i>
பயந்து	ஒளவையாருக்கு	சாதம்	போட்டா.	
<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. Virabahu Pillai.

STORY OF HARICHANDRA.

நமது இந்தியா தேசத்திலே வடக்கே அயோத்திண்ணு ஒரு
 Namadu Indiyā deśattilē vaḍakkē Ayōddiṇṇu oru
 Our India country-in the-north-in Ayodhi-named a
 நாடிருக்கு. அதை அரிச்சந்திரண்ணு ஒரு அரசன் ஆண்டுவந்தான்.
 nāḍ-irukku. Adei Arichchandiraṇṇu oru araśan āṇḍu-vandān.
 kingdom-is. It Harichandra-named a king ruling-was.
 அவனுக்கு சந்திரமதிண்ணு ஒரு பெண்சாதி, தேவதாசண்ணு
 Avaṇukku Chandiramatiṇṇu oru peṇṇṇā, Dēvadāśaṇṇu
 Him-to Chandramati-named a wife, Devadasan-named
 ஒரு மகன். அவன் சேசத்தில் எல்லாரும் செளக்கியமாயிருந்தா.
 oru mahan. Avan deśattil ellārum śaukkiam-āy-irundā.
 a son. His kingdom-in all happy-were.
 அவங்கிட்ட ஒரு சிலாக்கியமான குணம். என்னுண்டு பொய்யே
 Avan-giṭṭa oru śilakkiyamāṇa guṇam. Enṇāṇṇā poyyē
 Him-with an excellent quality. That-is lie
 சொல்லமாட்டான். அவன் பொய்யே சொல்லவில்லை என்று ஒரு
 śolla-māṭṭān. Avan poyyē solṭadillei enṇu oru
 utter he will not. He lie utter would not that a
 விரதமாக வச்சிருக்காண்ணு உலகமெங்கும் எட்டிற்று.
 viratamāga vachchirukkāṇṇu ulakameṅgum eṭṭirru.
 vow as had considered the world throughout spread.
 தேவர்களும் முனிவர்களுக்கூட இந்தச்சங்கதி தெரிஞ்சு
 Dēvarhaḷum muṇivarhaḷuṅ-kūḍa inda chchanḡati teriṇṇu
 The devas and munis even this news coming to know
 அரிச்சந்திரனைச் சோதிக்கணுமெண்ணு நினைச்சா. உடனே
 Arichchandiraṇē chchōdikkaṇum eṇṇu niṇēichchā. Uḍaṇē
 Harichandra tested should be thought. Immediately
 விசுவாமித்திரமுனிவன் அரிச்சந்திரங்கிட்ட வந்து தனக்கு ஒரு
 Viśuvāmittira muṇivan Arichchandiraṅ kiṭṭa vandu taṇakku oru
 Viśvamitramuni Harichandra to having come him to a
 வரங்கொடுக்கணுமெண்ணு கேட்டான். அதுக்கு அவன் அப்படியே
 varaṅ koḍukkaṇum eṇṇu kēṭṭān. Adukkū avan appaḍiyē
 boon should be-granted-that asked. That to he accordingly

தான் கொடுக்கேண்ணு வாக்குச்சொன்னான். பின்பு வரங்கேட்டான்.
 tān koḍukkēṇṇu vāku chchonnān. Piṇbu varaṅkēṭṭān.
 he would grant promised. Afterwards boon he asked.

வரம் என்னென்ன தனக்கு ஒரு ஆனை உயரத்தக்கு பொன்னு
 Varam enṇāṇṇā tanakku oru ānei uyarattukku ponnu
 The-boon what-is him-to an elephant height-to gold

கொடுக்கணுமிண்ணு கேட்டான். அரிச்சந்திரன் தனது
 koḍukkayum iṇṇu kēṭṭān. Arichchandiran tanadu
 give-should-that he-asked. Harichandra his

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

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

பூராதொகையும் கொடுக்க முடியவில்லை. வேறே தனக்கு
 pūrātoḷeyum koḍukka muḍiyavillei. Vēṛē tanakku
 whole amount to give could not. Other him to

விக்கறதற்கு ஒன்றுமில்லாமல் தன் பெண்சாதி சந்திர
 vikkaradaṛku oṇṇumillāma tan peṇchāti Chandira-
 selling-for anythingwithout his wife Chandramati-

மதியையும் தன் பையன் தேவதாசனையும் வித்தான்.
 matiyeiyum tan paiyan Dēvadāśaneyum vittān.
 and his son Devadasan-and sold.

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

காக்கும் வீரவாகு என்னும் பறையனுக்கு அடியைக்கிட்டு
 kākkum Vīravāhu ennum pareiyanukku aḍimeiyākki-kkiṭṭu
 watching Vīravāhu named paraiya-to having enslaved

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

பொன்னைக் கொடுத்துத்தீர்த்தான். இப்படியெல்லாவ் கஷ்டப்பட்டுங்
 ponneikoḍuttu-ttīrttān. Ippaḍi-yellān kaṣṭa-ppaṭṭuṇ-
 the-gold-having-given-cleared-off. In these ways all having-suffered-

கூட தான் பொய் சொல்வதில்லையென்று ஒரே வைராக்கியமாயிருந்
 gūda tān poy solvadilleiyinṇu orē veirākkīyam-āy-irun
 even he lie utter-never-would-that sole determination

தான். ஒரு நாள் அவன் மகன் பாம்பு கடித்துச்செத்தான்.
 dān. Oru-nāḷ avan maḥan pāmbu kaḍittu-chchettān.
 remained. One-day his son snake having bit died.

அவளை யெடுத்துக்கிட்டுச் சந்திரமதி சுடுகாட்டுக்கு வந்தான்.
 Avaneī yeḍuttu-kkiṭṭuch Chandiramati ṣuḍu-kāṭṭukku vandān.
 Him carrying Chandramati the burning ground came.

அங்க சுடுகாட்டைக்காத்துக்கொண்டிருந்தான் அரிச்சந்திரன்.
 Aṅga ṣuḍu-kāṭṭei-kkāṭṭu-kkoṇḍirundān Arichchandiran.
 There the-burning-ground watching-was Harichandra.

பையனைக்கட்டையில் வச்ச எரிக்கதற்கு வரிகொடுக்கணு
 Peiyaneī-kkaṭṭeiyil vachchu erikkadaṟku vari-koḍuukkaṇṇu
 The-boy the-pile-on laying burning-for tax should give

மின்னு கேட்டான். அவட்டப்பணமில்லை. யார்த்தையாவது போய்
 inṇu kēṭṭān. Avatta-ppaṇam-ilī. Yāṟṟet-yāvadu pōy
 that he-asked. Her with-money-there was not, Person to-any going

வாங்கிக்கிட்டுவாண்ணு அவளை அனுப்பினான். அவன்போம்
 vāṅgi-kkiṭṭu-vāṇṇu avaḷei aṇuppinān. Aval-pōm-
 getting come her he-sent. She-going-

வழியிலே ஒரு பிள்ளையைக்கொண்ணுட்டாண்ணு அநியாயமாய்ச்
 variyilē oru piṇṇēyēi-kkoṇṇuṭṭāṇṇu aniyāyamāy
 on the way a child have killed unjustly

சொல்லி காசிராசன் புடிச்சுக்கிட்டான். புடிச்சு அவளை
 chcholli Kāsi-rāśan puḍichchu-kkiṭṭān. Puḍichchu avaḷei
 alleged Benares-king arrested. Having-arrested her

வீரவாகு என்னும் பறையங்கிட்ட அனுப்புனான். வீரவாகு
 Vīravāhu ennum paṟēiyaṅ giṭṭa aṇuppunān. Vīravāhu
 Viravahu named paṟaiya to he sent. Viravahu

அரிச்சந்திரங்கிட்டச்சொல்லி, கொல்கிற இடத்தில் கொண்டுவர
 Arichchandiraṅ-kiṭṭa-chcholli, kolgiṟa iḍattil koṇḍu-pōy
 Harichandra to having told, of execution the place in taking

அவளை வெட்டும்படி சொன்னான். அரிச்சந்திரன் என்ன பண்ணு
 avaḷei veṭṭum-paḍi ṣoṇṇān. Arichchandiraṅ enna paṇṇu-
 her execute-to asked. Harichandra what do

வான் ? பறையன்	சொன்னதைத்தானே	செய்யணும்.	வாளெடுத்து
vān? Pareiyan	ṣonnadei-ttānē	ṣeyyaṇum.	Vāḷeduttu
can? The-paraiya	had told only	should do.	Sword taking
வெட்டப்போனான்.	அந்தச்சமயத்தில்	விசுவாமித்திர முனிவன்	
veṭṭa-ppōṇān.	Anda-chchamayattil	Viśuvāmittira munivan	
to execute he began.	That moment at	Visvāmītra sage	
ஓடியாந்து நிறுத்து	நிறுத்துண்ணு சொல்லி	கீயே சத்தியவான்	
ōḍiyāndu nīruttu	nīruttuṇṇu-ṣolli	nīyē ṣattiyavān	
running came stop	stop that saying	you-indeed truthful person	
எண்ணு அவனை	மெச்சிப்பேசி	அவன்	ராஜ்ஜியத்தைத்திரும்ப
eṇṇu avaneī	mechchi ppēṣi	avan	rājjiyattei-ttirumba
that him	having praised said	his	kingdom back
அவனிடம் ஒப்படைத்தான்.	ஆகையால்	இதனால்	நமக்கு என்ன
avan idam oppadaittān.	Āgeiyāl	idaṇāl	namakku enna
him-to entrusted.	Hence	this-from	us-to what
தெரியிது. சத்தியந்தான்	ஜயங்கொடுக்கும்.	நாம்	பொய்யே
teriyidu. Ṣattiyān dān	jayaṅ koḍukkum.	Nām	poyyē
evident-is. Truth alone	victory bring will.	We	lie
சொல்லக்கூடாது. உண்மையே	சொல்லணும்.		
ṣolla kkūḍādu. Uṇmeiyē	ṣollaṇum.		
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, Visvāmītra 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	മനുഷ്യനു	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	പകരുന്നുകൊടുത്തു.	ഏറെനാൾ	കഴിയുമുമ്പെ	
avarkku	mutal	pakuttu koḍuttu.	Ere nāl	kaṟiyummumbe	
them-to	property	divided-gave.	Many days	passing before	
ഇളയ	മകൻ	സകലവും	സമാഗ്രവിച്ചു	ദൂര	ദേശത്തേക്കു
iḷaya	makan	sakalavum	svarūpichchu	dūra	dēśattēkku
younger	son	all	having-collected	far	country-to
യാത്രയായി	അവിടെ	ഒന്നടപ്പുകാരനായി	ജീവിച്ചു	വസ്തു	
yātra-yāyi	aviḍe	durnnaḍappukāranāyi	jīvichchu	vastu	
journey-made	there	bad-conduct-man-becoming	lived	property	
നാനാവിധമാക്കിക്കളഞ്ഞു.	എപ്പോ	ചെലവഴിച്ചശേഷം	ആ		
nānāvidha-mākkikkalaññu.	Ellām	chelavarichchaśēsham	ā		
in-various-ways-made-wasted.	All	spent-after	that		
ദേശത്തു	കഠിന	ക്ഷാമം	ഉണ്ടായിട്ടു	അവന്നു	മുട്ടു
dēśattu	kaṭhina	kshāmam	uṇḍāy-iṭṭu	avannu	muṭṭu
country-in	severe	famine	having-become	him-to	want
വന്നു	തുടങ്ങി.	അവൻ	ആ	ദേശത്തിലെ	പൗരന്മാരിൽ
vannu	tuḍaṅṅi.	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	മേയ്യാൻ	അയച്ചു.	പന്നി	തിന്നുന്ന
vayalil	pannikale	mēypān	ayachchu.	Panni	tinnunna
field-in	pigs	feed-to	sent.	Pig	eating

വാളവരകൊണ്ടു	വയറു	നിറെപ്പാൻ	അവൻ	ആഗ്രഹിച്ചു
vāḷavarakoṅḍu	vayaṟu	nireppān	avan	āgrahichchu
peas-with	belly	fill-to	he	wished
എങ്കിലും	ആരും	അവന്നു	കൊടുത്തില്ല.	അപ്പോൾ
eṅgilum	ārum	avannu	koḍuttilla.	Appōḷ
though	any-one	him-to	gave-not.	Then
എന്നിട്ടു	അവൻ ;	എന്റെ	അപ്പന്റെ	എത്ര
vanniṭṭu	avan ;	enṟe	appanṟe	etra
having-come	he ;	my	father-of	how many
ഭക്ഷണം	കഴിച്ചു	ശേഷിച്ചിരിക്കുന്നു ;	ഞാനെ	വിശപ്പു
bhakshaṇam	kaṟichchu	śēshipikkunnu ;	ñānō	viśappu-
food	having-eaten	remainder-leaving-are ;	I-but	hunger
കൊണ്ടു	നശിച്ചു പോകുന്നു.	ഞാൻ	എഴുന്നേറ്റു	അപ്പന്റെ
koṅḍu	naśichchupōkunnu.	Nān	eṟunnerṟu	appanṟe
with	perishing-go.	I	having-arisen	father's
ചെന്നു	അവനോടു :	അപ്പാ,	ഞാൻ	സ്വർഗ്ഗത്തോടും
chennu	avanōḍu :	appā,	ñān	svarggattōḍum
gone	him-to :	father,	I	heaven-to-and
പാപം	ചെയ്തിരിക്കുന്നു.	ഇനി	നിന്റെ	മകൻ
pāpam	cheytirikkunnu.	Ini	ninṟe	makan
sin	done-have.	Hereafter	thy	son
ഞാൻ	യോഗ്യനല്ല ;	നിന്റെ	കുലിക്കാരിൽ	ഒരുത്തനെപ്പോലെ
ñān	yōgyanalla ;	ninṟe	kūlikkaril	oruttaneppōle
I	fit-man-am-not ;	thy	servants-among	one-man-like
എന്നെ	ആക്കേണമേ	എന്നു	പറയും	എന്നു
enne	ākkēṇamē	ennu	paṟayum	ennu
me	make-should	so	say-shall	so
അവൻ	എഴുന്നേറ്റു	അപ്പന്റെ	അടുക്കൽ	പോയി.
avan	eṟunnēṟu	appanṟe	aḍukkal	pōyi.
he	having-arisen	father's	side	went.
തന്നെ	അപ്പൻ	അവനെ	കണ്ടു	മനസ്സുലിഞ്ഞു
tannē	appan	avane	kaṅḍu	manassaliññu
indeed	father	him	seeing	heart-melting
അവന്റെ	കഴുത്തു	കെട്ടിപ്പിടിച്ചു	അവനെ	ചുംബിച്ചു.
avanṟe	kaṟuttu	keṭṭippiḍichchu	avane	chumbichchu.
his	neck	having-embraced	him	kissed.
മകൻ	അവനോടു ;	അപ്പാ,	ഞാൻ	സ്വർഗ്ഗത്തോടും
Makan	avanōḍu :	appā,	ñān	svarggattōḍum
Son	him-to :	father,	I	heaven-to-and
				thee-to-and

പാപം ചെയ്തിരിക്കുന്നു ; ഇനി നിന്റെ മകൻ എൻ്റെ
 pāpam cheyirikunnu ; ini ninṅe makañ ennu
 sin done have ; hereafter thy son so

വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല എന്നു പറഞ്ഞു. അപ്പൻ തന്റെ
 viḷikkappeḍuvān yōgyanalla ennu paraññu. Appan tanṅe
 to-be-called fit-man-am-not so said. Father his

ദാസന്മാരോടു : വേഗം മേത്തരമായ അങ്കി കൊണ്ടു
 dāsanmārōḍu : vēgam mettaramāya aṅgi koṇḍu
 servants-to : quickly high-class-being robe having-taken

വന്നു ഇവനെ ധരിപ്പിച്ചിൻ ; ഇവന്റെ കൈക്കു മോതിരവും
 vannu ivane dharippippin ; ivanṅe kaikku mōdiravum
 having-come him dress-ye ; this man's hand-on ring-and

കാലിന്നു ചെരിപ്പും ഇടുവിച്ചിൻ. തടിപ്പിച്ച കാളക്കുട്ടിയെ
 kālinnu cherippum iḍuvippin. Taṭippichcha kālakkuṭṭiye
 foot-on shoe-and put-ye. Fatted calf

കൊണ്ടുവന്നു അറപ്പിൻ ; നാം തിന്നു ആനന്ദിക്ക. ഈ എന്റെ
 koṇḍuvannu aṟuppin ; nām tinnu ānandikka. I enṅe
 having brought kill-ye ; we eating shall-feast. This my

മകൻ മരിച്ചവനായിരുന്നു ; വീണ്ടും ജീവിച്ചു ; മരണത്തെ
 makan marichchavanāyirunnu ; viṇḍum jīvichchu ; kaṇāte
 son dead-man-had-been ; again revived ; not-seeing

പോയിരുന്നു ; കണ്ടുകിട്ടിയിരിക്കുന്നു എന്നു പറഞ്ഞു ; അങ്ങിനെ
 pōyirunnu ; kaṇḍukittiyirikunnu ennu paraññu ; aṅṅine
 gone-was ; seeing-getting-has-become so said : thus

അവർ ആനന്ദിച്ചു തുടങ്ങി. അവന്റെ മൂത്ത മകൻ വയലിൽ
 avar ānandichchu tuṭaṅṅi. Avanṅe mūtta makan vayalil
 they feasting began. His elder son field-in

ആയിരുന്നു ; അവൻ വന്നു വീട്ടിനോടു അടുത്തുപോൾ വാദ്യവും
 āyirunnu ; avan vannu vīṭṭinōṭu aṭuttappōḷ vādyavum
 had-been ; he came house-to nearing-when music-and

നൃത്തശബ്ദവും കേട്ടു, ബാല്യക്കാരിൽ ഒരുത്തനെ വിളിച്ചു ;
 nṛutta-ghōshavum kēṭṭu, bālyakkāril oruttane viḷichchu ;
 dancing sound-and hearing, servants-among one-man calling :

ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു ; നിന്റെ സഹോദരൻ
 itendu ennu chōdichchu. Avan avanōṭu ; ninṅe sahōdaran
 this what so asked. He him-to ; thy brother

വന്നു ; നിന്റെ അപ്പൻ അവനെ സൗഖ്യത്തോടെ കിട്ടിയതു
 vannu ; ninṅe appan avane saukhyattōṭe kittiyatu
 came ; thy father him healthy finding-on-

കൊണ്ടു തടിപ്പിച്ച കാളക്കുട്ടിയെ അറയ്ക്കു എന്നു പറഞ്ഞു.
 koṇḍu taṭippichcha kālakkuṭṭiye aṟuttu ennu paraññu
 account-of fatted calf killed so said.

അപ്പോൾ അവൻ കോപിച്ചു. അകത്തു കടപ്പാൻ മനസ്സില്ലാതെ
 Appōl avan kōpichchu. Akattu kaṭappān manassillāte
Then he angry-got. In to-enter mind-having-not
 നിന്നു; അപ്പൻ പുറത്തു വന്നു അവനോടു അപേക്ഷിച്ചു. 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 kālamāyi ṅān ninne sēvikkunnu: ninṅe
him-to: so-long time-being I thee serving; thy
 കല്പന ഒരിക്കലും ലംഘിച്ചിട്ടില്ല; എന്നാൽ എന്റെ ചങ്ങാതി
 kalpana orikkalum laṅghichchittilla; ennal enṅe chaṅṅāti-
order once-even transgressing-had-not; but my friends-
 കളുമായി ആനന്ദിക്കേണ്ടതിന്നു നീ ഒരിക്കലും എനിക്കു ഒരു
 kaḷumāyi ānandikkēṅḍatinnu nī orikkalum enikku oru
with to-feast-wanted-for thou once-even me-to one
 ആട്ടിൻകട്ടിയെ തന്നിട്ടില്ല. വേശ്യമാരോടു കൂടി നിന്റെ മുതൽ
 āṭṭinkuṭṭiye tanniṭṭilla. Vēśyamārōṭu kūṭi ninṅe mutal
kid gavest-not, Harlots-with joining thy property
 തിന്നു കളഞ്ഞു ഈ നിന്റെ മകൻ വന്നപ്പോഴേക്കോ
 tinnu kaḷañña ī ninṅe makan vannappōṛēkkō
eating having-wasted this thy son coming when
 തടിപ്പിച്ച കളക്കുട്ടിയെ അവന്നു വേണ്ടി അറുത്തുവെച്ചു എന്നു
 taṭippichcha kālakkuṭṭiye avannu vēṅḍi aṛuttuvallō ennu
fatted calf him-to for killed-indeed so
 ഉത്തരം പറഞ്ഞു. അതിന്നു അവൻ അവനോടു: മകനേ, നീ
 uttaram paraṅṅū. Atinnu avan avanōṭu: makanē, nī
reply said. It-to he him-to; son-O, thou
 എപ്പോഴും എന്നോടു കൂടെ ഇരിക്കണമല്ലോ; എന്നിങ്ങല്ലതു
 eppōṛum ennoṭu kūṭe irikkunnallō; enikkullatu
always me-with together remainest-is-it-not; me-to-having-that
 എല്ലാം നിന്റേതു ആകുന്നു. നിന്റെ ഈ സഹോദരനോ മരിച്ചവ
 ellām ninṅētu ākunnu. Ninṅe ī sahoḍaranō marichcha-
all thine : is. Thy this brother dead-man-
 നായിരുന്നു; വീണ്ടും ജീവിച്ചു; കാണാതെ ചോയിരുന്നു; കണ്ടു
 vanāyirunnu; viṅḍum jivichchu; kāṅāte pōyirunnu; kaṅḍu
had-been; again revived; not-seeing gone-was; seeing
 കിട്ടിയിരിക്കുന്നു. ആകയാൽ ആനന്ദിച്ചു സന്തോഷിക്കേണ്ട
 kiṭṭiyirikkunnu. Ākāyāl ānandichchu sandōshikkēṅḍat
getting-has-become. Therefore merry-becoming to-feast-
 അവശ്യമായിരുന്നു എന്നു പറഞ്ഞു.
 āvaśyamāyirunṅū ennu paraṅṅū.
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	mātram
Of a	village	in a	part	weavers	alone
പാത്തിരുന്നു.	ഒരു	ദിവസം	ഒരു	ചെറിയ	ചാലിയപെൺകുട്ടി
pāttirunnu.	Oru	divasam	oru	cheriya	chāliya peṅkuṭṭi
lived.	One	day	a	small	weaver girl
വീടു	അടിച്ചുകൊണ്ടിരിക്കുമ്പോൾ	ഇങ്ങിനെ	വിചാരിച്ചു :	“എന്റെ	
veetu	aṭichchukoṇḍirikkumpōl	innine	vichārichchu :	“ente	
house	while sweeping	thus	thought :	“My	
അച്ഛനും	അമ്മയും	എന്റെ	ചാർച്ചകാരും	എല്ലാം	
achchanum	ammayum	ente	chārchchakkārum	ellām	
father and	mother and	my	relations and	all	
ഈ	നാട്ടുകാരാണ്.	എന്നെയും	ഇവിടെ	തന്നെ	വിവാഹം
i	nāṭṭukārāṅ.	Enneyum	iviṭe	tanne	vivāham
this	country people are.	Me also	here	only	in marriage
കഴിച്ചുകൊടുത്തു	ഞങ്ങളെല്ലാം	എപ്പോഴും	ഒന്നിച്ചുതന്നെ		
kaṛichchu koṭuttu	ñāṅṅaḷellām	eppōṛum	onnichchu tanne		
given (and)	all of us	always	together		
താമസിക്കുന്നതായാൽ	വളരെ	നന്നായിരുന്നേ.”	“എന്നാലും,	എന്നെ	
tāmasikkunnatāyāl	vālare	nannāyirunnu”	“ennālum,	enne	
living if	very	good (it) will be”	“But,	me	
ഇവിടെ	തന്നെ	വിവാഹം	കഴിച്ചുകൊടുത്തു	എനിക്കു	ഒരു
iviṭe	tanne	vivāham	kaṛichchu koṭuttu	enikku	oru
here	alone	married	given (and)	for me	a
മകനും	ഉണ്ടായി	അവൻ	ദീനം	പിടിപെട്ടു	മരിച്ചുവെന്നാൽ,
makanum	uṅḍāyi	avan	dīnam	piṭipetṭu	marichchuvannāl
son	born	(and) he	disease	caught	died if
എങ്ങിനെ	എന്റെ	അമ്മായിമാരും	പെണ്ണന്മാരും,	ചങ്ങാതികളും	
eṅṅine	ente	ammāyimārum	peṅṅannmārum	chanṅāṭikaḷum	
how	my	aunts and	sisters and	friends and	
ഇവിടെ	വരും ;	എന്തായിരിക്കും	എന്റെ	മകനെപ്പറ്റിയുള്ള	
iviṭe	varum ;	endāyirikkum	ente	makanepattiyullā	
here	will come	what will be	my	son about	

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

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

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

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

ഏങ്ങിക്കരയുവാൻ തുടങ്ങി. അതിന്നു ശേഷം അവിടെ എത്തിയ
 ēñnikkarayuvān tuṭaṅṅi. 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

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

എന്നാൽ " ഇതിനെന്തു സംഗതി " എന്നും " ആരെപ്പറ്റിയാണു് "
 Ennāl " itinendu samgati " ennum " āreppattiyāṅṅē
 But " For this, what cause ? " or " whom about is

ഇങ്ങിനെ " സങ്കടപ്പെടുന്നതു് " എന്നും ചോദിപ്പാൻ അവരിൽ
 iñṅine saṅgaṭappēṭunnatē " ennum chōdippān avaril
 such sorrowing ? " to ask, among them

ആകും തന്നെ ആലോചനയുണ്ടായില്ല. അപ്പോഴൊക്കെ ആ
 ārkhum tanne ālōchanayunḍāyilla. Appōṛekku 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, കഥയൊന്നും മനസ്സിലായില്ല. പിന്നെ
 veṅgilum, kathayonnum manassilāyilla. pinne
 though, real matter at all understood not. After that

വെൺകുട്ടിയോടുകൂടെ	വിവരം	ചോദിച്ചപ്പോൾ	അവളുടെ	
peṅkuṭṭiyōṭutanne	viyaram	chōdichchappōl	avaluṭe	
<i>to girl herself</i>	<i>inquiry</i>	<i>made then,</i>	<i>(that) her</i>	
മനോരാജ്യതലാലാണം	അവൾ	കരഞ്ഞതെന്നു	അറിഞ്ഞു.	ഇതു
manōrājyattālāṅṅe	avaḷ	karaññatennu	ariññu.	Itu
<i>imagination by</i>	<i>she</i>	<i>cried was</i>	<i>known.</i>	<i>This</i>
കേട്ടപ്പോൾ	അവരെല്ലാം	കൂടി	ചിരിക്കുക	മാത്രമായിരുന്നു
kēṭṭappōl	avarellām	kūṭi	chirikkuka	mātramāyirunnu
<i>when heard</i>	<i>they all</i>	<i>together</i>	<i>laughing</i>	<i>alone was</i>
ചെയ്തു.				
cheytatu.				
<i>done.</i>				

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 ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು. ಅವರಲ್ಲಿ
 Obbānobba manuṣyanige ibbaru makkaliddaru. Avaralli
A certain man-to two sons-were. Them-in
 ಕಿರಿಯವನು ತಂದೆಗೆ — ಅವನು, 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 ದುಃಕನ್ನು
 pālannu koḍu endu kēḷikōḷḷalu tandeyu badukannu
share give saying asked-when the father living
 ಅವರಿಗೆ ಹಂಚಿಕೊಟ್ಟನು. ಸ್ವಲ್ಪ ದಿವಸದ ಮೇಲೆ ಆ ಕೀಳೆ
 avarige hañcikoṭṭānu. Svalpa divasada mēle ā kirī
them-to distributing-gave. A few of-days after the younger
 ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟುಹೋಗಿ, ಅಲ್ಲಿ
 maganu ellā kūḍisikoṇḍu, dūrādēśakke horaṭuhōgi, 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
 ಸೂರೆವಾಡಿಬಿಟ್ಟನು. ಹೀಗೆ ಅವನು ಎಲ್ಲಾ ಹಾಳುಮಾಡಿಕೊಂಡ
 sūremāḍibittānu. Hige avanu ellā hāḷumāḍikoṇḍa
squandered-having-made-left. Thus he all waste-mad
 ಮೇಲೆ, ಆ ದೇಶದಲ್ಲೆಲ್ಲಾ ಘೋರವಾದ ಬರ ಬಂದು
 mēle ā dēśadallellā ghōravāda bara bandu
after, that land-in-all-over severe famine having come
 ವಿನೂ ಗತಿಯಿಲ್ಲದವನಾದನು. ಆಗ ಅವನು ಹೋಗಿ ಆ
 ēnū gatiyilladavanādanu. Āga avanu hōgi ā
whatever means without-became. Then he having-gone that
 ದೇಶದ ನಿವಾಸಿಗಳೊಳಗೆ ಒಬ್ಬನಲ್ಲಿ ನೆರೀಕೊಂಡನು ; ಆ
 dēśada nivāsigalōlage obbanalli sērikoṇḍānu ; ā
country-of inhabitants-among one-in joined ; that
 ಮನುಷ್ಯನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವುದಕ್ಕೆ ಅವನನ್ನು ತನ್ನ
 manuṣyanu handigalānnu mēyisuvudakke avanannu tanna
man swine to feed him his

ಹೊಲಗಳಿಗೆ	ಕಳುಹಿಸಿದನು.	ಹೀಗಾಗಿರಲಾಗಿ	ಅವನು	ಹಂದಿ
holagaḷige	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	ಆಶೆವಹಿಸು ;	ಆದರೂ	ಯಾರೂ	ಅವನಿಗೆ
tīrisikollabēkendu	āsepattānu ;	ādarū	yārū	avanige
satisfy wanting to	desired ;	but	any one	him-to
ಕೊಡಲಿಲ್ಲ.	ಆಗ	ಅವನಿಗೆ	ಬುದ್ಧಿ ಬಂದು,	ಅವನು
koḷalilla.	Āga	avanige	buddhibandu	avanu
gave-not.	Then	him to	senses having come	he
ತಂದೆಯ	ಬಳಿಯಲ್ಲಿ	ಎಷ್ಟೋ	ಮಂದಿ	ಕೂಲಿಯಾಳುಗಳಿಗೆ
tandeya	baliyalli	eṣṭō	mandi	kūliyāḷugaḷige
of-father	near	how many	persons	hired servants-to
ಬೇಕಾದಷ್ಟು	ಆಹಾರವದೆ ;	ನಾನಾದರೂ	ಇಲ್ಲಿ	ಹಸಿವಿನಿಂದ
bēkādaṣṭu	āhāravade ;	nānādarō	illi	hasivininda
wanted-so much	food is	I-but	here	hunger-from
ನಾಯಾತ್ತೀನೆ.	ನಾನು	ಎದ್ದು	ನನ್ನ	ತಂದೆಯ
sāyuttēne.	Nānu	eddu	nanna	tandeya
die.	I	having-arisen	my	of-father
ಹೋಗಿ	ಅವನಿಗೆ—ಅಪ್ಪಾ	ಪರಲೋಕಕ್ಕೆ	ವಿರೋಧವಾಗಿಯೂ	
hōgi	avanige—appā,	paralōkakke	virōdhavāgiyū	
having-gone	him-to—father-O,	Heaven-to	contrary-having-come-and	
ನಿನ್ನ	ಮುಂದೆಯೂ	ಪಾಪಮಾಡಿದ್ದೀನೆ ;	ಇನ್ನು	ನಾನು
ninna	mundeyū	pāpamāḍiddhēne ;	innu	nānu
of-thee	before-and	sin-having-done-am :	still	I
ಮಗನನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ	ಯೋಗ್ಯನಲ್ಲ ;	ನನ್ನನ್ನು	ನಿನ್ನ	
maganenisikolluvadakke	yōgyanalla ;	nannannu	ninna	
son-called-to be	fit-man-am-not ;	me	thy	
ಕೂಲಿಯಾಳುಗಳಲ್ಲಿ	ಒಬ್ಬನಂತೆ	ಮಾಡು	ಎಂದು	ಹೇಳುವೆನು
kūliyāḷugaḷalli	obbanante	māḍu	endu	hēḷuvēnu
hired servants among	one-like	make	so	I-will-say
ಅಂದುಕೊಂಡು,	ಎದ್ದು	ತನ್ನ	ತಂದೆಯ	ಕಡೆಗೆ
andukonḍu,	eddu	tanna	tandeya	kaḍēge
having-said,	having arisen	his	of-father	towards
				came.

ಅವನು ಇನ್ನೂ ದೂರದಲ್ಲಿದ್ದರಾಗ 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 oḍibandu 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, paralōkakke virōdhavāgiyū
the-son him-to father-O, Heaven-to contrary-having-become also

ನಿನ್ನ ಮುಂದೆಯೂ ನಿಪವಾದಿದ್ದೇನೆ; 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,
 maganenisisikoḷḷuvadakke 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 ಇವನಿಗೆ ತೊಡಿಸಿ; ಇವನ ಕೈಗೆ ಉಂಗುರವನ್ನು
 tandu ivanige toḍisiri; ivana kaige unḡuravannu
having-brought him-to put-on; his hand-to ring

ಇಡಿದು; ಕಾಲಿಗೆ ಜೋಡು ಮೆಟ್ಟಿಸಿ; ಕೊಬ್ಬಿಸಿದ ಆ ಕರುವನ್ನು
 iḍiri; kālige jōḍu mettisiri; kobbisida ā karuvannu
put; feet-to shoes put on; fattened that calf

ತಂದು ಕೊಯ್ತು; ಹಬ್ಬನಾಡೋಣ, ಉಲ್ಲಾಸಪಡೆಯೋಣ. ಈ ನನ್ನ
 tandu koyyiri; 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
 pōliyāgiddanu, sikkidanu endu hēḷidanu. Aga avaru
astray-having-become-was is-found so said. Then they

ಉಲ್ಲಾಸಪಡುವುದಕ್ಕೆ ullāsapaḍuvudakke merry-to-become	ತೊಡಗಿದರು. toḍagidaru. they-began.	ಆದರೆ Ādare But	ಅವನ avana his	ಹಿರಿಯನು hirīmaganu elder-son
ಹೊಲದಲ್ಲಿದ್ದನು. holadalliddanu. field-in-was.	ಅವನು Avanu He	ಮನೆಯ maneya of-house	ಹತ್ತಹತ್ತರಕ್ಕೆ hattahattarakke near-near-to	ಬರುತ್ತಿರು- baruttiru- coming-was-
ವಾಗ vāga when	ವಾದ್ಯನರ್ತನಗಳನ್ನು vādyanartanagaḷannu singing-dancing	ಕೇಳಿ, kēḷi, having-heard	ಆಳುಗಳಲ್ಲಿ āḷugaḷalli servants-in	ಒಬ್ಬನನ್ನು obbanannu one
ತನ್ನ tanna his	ಬಳಿಗೆ balige near-to	ಕರೆದು—ಇದೇನು karedu—idēnu having-called this-what	ಎಂದು endu having-said	ವಿಚಾರಿಸಿದನು. vichārisidanu enquired.
ಆಳು Āḷu The-servant	ಅವನಿಗೆ—ನಿನ್ನ avanige-ninna him-to—thy	ತಮ್ಮ tamma younger-brother	ಬಂದಿದ್ದಾನೆ; bandiddhāne; having-come-is;	ಅವನು avanu he
ಸುರಕ್ಷಿತವಾಗಿ surakṣitavāgi safe-having-become	ಬಂದದ್ದರಿಂದ bandaddarinda having-come-therefore	ನಿನ್ನ ninna thy	ತಂದೆಯು tandeyu father	ಆ ā that
ಕೊಬ್ಬಿಸಿದ kobbisida fatted	ಕರಾವನ್ನು karavannu calf	ಕೊಯ್ದಿದ್ದಾನೆ koysiddhāne having-caused-to-cut-is	ಎಂದು endu so	ಹೇಳಿದನು. hēḷidanu. said.
ಇದನ್ನು Idannu This	ಕೇಳಿ kēḷi having-heard	ಅವನಿಗೆ avanige him-to	ಸಿಟ್ಟುಬಂದು siṭṭubandu anger-having-came	ಒಳಕ್ಕೆ oḷakke inside
ಹೋಗಲಿಲ್ಲದೆ hōgalollade to-go-not-willing	ಇದ್ದನು. iddanu. was.	ಆಗ Āga Then	ಅವನ avana his	ತಂದೆಯು tandeyu father
ಬಂದು bandu having-come	ಅವನನ್ನು avanannu him	ಬೇಡಿಕೊಂಡನು. bēḍikoṇḍanu. entreated.	ಆದರೆ Ādare But	ಅವನು avanu he
ತಂದೆಗೆ—ನೋಡು, tandegē—nōḍu father-to—took,	ಇಷ್ಟು iṣṭu so-many	ವರುಷ varuṣa year	ನಿನಗೆ ninage thee-to	ಸೇವೆ sēve service
ಮತ್ತು mattu and	ನಾನು nānu I	ನಿನ್ನ ninna thy	ಒಂದಪ್ಪಣೆಯನ್ನಾದರೂ ondappañeyannādarū one-order-even	ಎಂದೂ endū at-any-time

ಮೀರಲಿಲ್ಲ; ಆದಾಗ್ಯೂ ನನು ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ
 mīralilla ādāgyū nānu nanna snēhitara saṅgaḍa
transgressed not; yet I my of-friends with
 ಉಲ್ಲಾಸವಡುವದಕ್ಕಾಗಿ ನೀನು ಎಂದೂ ನನಗೆ ಒಂದೂ ಆಡನ್ನ
 ullāsapaḍuvudakkāgi nīnu endū nanage ondu āḍannā
merry-to-become then at any-time me-to one-ever goat-
 ದರೂ ಕೊಡಲಿಲ್ಲ. ಆದರೆ ಸೂಳಿಯರನ್ನು ಕಟ್ಟಿಕೊಂಡು ನಿನ್ನ
 darū kōḍalilla. Ādare sūḷeyarannu kaṭṭikoṇḍu ninna
even givest-not. But harlots attached-having-become thy
 ಬದುಕನ್ನು ನುಂಗಿಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಕೊಬ್ಬಿಸಿದ
 badukkannu nuṅgibitta i ninna maganu bandāga, kobbisida
living having-swallowed-up this thy son come-when fatted
 ಕರುವನ್ನು ಇವನಿಗೆ ಕೊಯ್ಯಿ ದಿ ಎಂದು ಉತ್ತರಕೊಟ್ಟನು. ಅದಕ್ಕೆ
 karuvannu ivanige koysidi endu uttarakoṭṭanu. Adakke
calf him-to cut-caused-to-be so answer-gave. That-to
 ತಂದೆಯು—ಕಂದಾ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದಿಲ್ಲ,
 tandeyu—kandā, nīnu yāvāgalū nanna saṅgaḍa iddhī
the-father—child-O, thou always of-me with art,
 ಮತ್ತು ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ. ಆದರೆ ಉಲ್ಲಾಸವಡುವದೂ ಸಂತೋಷ
 mattu nannadellā ninnadē. Ādare ullāsapaḍuvadū santōṣa-
and mine-all thine-only. But merriment-to-feel-and joy-to-
 ಗೊಳಿಸದೂ ಸ್ವಾಯನಾದದ್ದೇ; ಯಾಕಂದರೆ ಈ ನಿನ್ನ ತಮ್ಮ
 goḷḷuvadū nyāyavadaddē; yākandare i ninna tamma
feel-and just-was-only; why-if-you-say this thy younger-brother
 ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು; ಪೊಲಿಯಾ
 sattavanāgiddanu, tirigi baduki bandanu; pōliyā-
dead-man-was, again alive-become came astray-having-
 ಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು.
 giddanu sikkidanu endu hēḷidanu.
become-was, found-is so said.

[No. 147 A.K.]

KANARESE AS SPOKEN IN MYSORE—VICE JUSTLY
PUNISHED.

ಒಂ ಮೂರಲ್ಲಿ	ಸುಬುದ್ಧಿ	ದುರ್ಬುದ್ಧಿ	ಅಂತ	ಇಬ್ಬರು			
Ondūralli	Subuddhi	Durbuddhi	anta	ibbaru			
In a country	Subuddhi	Durbuddhi	known as	two			
ಸ್ನೇಹಿತರಿದ್ದರು.	ಇವರಿಬ್ಬರು	ವಂದೂರ	ದೇಶಕ್ಕೆ	ಹೋಗಿ			
snēhitariddaru.	Ivaribbaru	vandūra	dēśakke	hōgi			
friends lived.	These two	a far off	to country	having gone			
ವ್ಯಾಪಾರ ಮಾಡಿ	ತಂಬ	ದುಡ್ಡು	ಸಂಪಾದಿಸಿ	ತಮ್ಮೂರಿಗೆ			
vyāpāra mādi	tumba	duḍḍu	sampādisi	tammūrige			
traded	much	wealth	amassing	to their native country			
ಹಿಂತಿರಿದರು.	ಊರು	ಹತ್ತಿರ	ಸಿಕ್ಕಿದಾಗ	ದುರ್ಬುದ್ಧಿ			
hintirigidaru.	Ūru	hattira	sikkidāga	Durbuddhi			
returned	Native country	near when	approached	Durbuddhi			
ಹೇಳಿದಾ	ನೋಡು	ಸುಬುದ್ಧಿ	ನಾವು	ಸಂಪಾದಿಸಿರೋದುಡ್ಡೆಲ್ಲಾ ಈ			
hēḷidā	nōḍu,	Subuddhi,	nāvu	sampādisirōduḍḍellā ī			
said	look	Subuddhi	we	all the amassed wealth this			
ದೊಡ್ಡ	ಆಲದ	ಮರದ	ಕೆಳಗೆ	ಹೂತು	ಬಿಡೋಣ.	ಬೇಕಾದಾಗ	
dōḍḍa	ālada	marada	keḷage	hūtu	biḍōṇa.	Bēkādāga	
big	banian	tree	under the	bury	let us.	Whenever necessary	
ಇಬ್ಬರೂ	ಬಂದು	ನಮ್ಮ	ನಮ್ಮ	ಭಾಗ	ತೋಗೇ	ಫೋಣ	ಸುಬುದ್ಧಿ
ibbarū	bandu	namma	namma	bhāga	togōḷḷōṇa.	Subuddhi	
both	come	our	respective	share	let us take,	Subuddhi	
ಇದಕ್ಕೊಪ್ಪಿದ.	ಇಬ್ಬರೂ	ಹಳ್ಳತೋಡಿ	ಗಂಟನ್ನು	ಹೂತಿಟ್ಟರು.			
idakkoppida.	Ibbarū	hallatōḍi	gaṇṭanna	hūtiṭṭaru.			
agreed to this.	Both of them	dug a pit	treasure	buried.			
ದುರ್ಬುದ್ಧಿ	ತಾತ್ರೆ	ಎದ್ದು	ಬಂದು,	ಗಂಟನ್ನು			
Durbuddhi	rātre	eddu	bandu,	gaṇṭanna			
Durbuddhi	in the night	having got up	having come	the treasure			
ತೋಗೊಂಡು	ಹೊರಬಿಡೋಗಿ,	ಮಾರನೇದಿವನ	“	ಗಂಟನ್ನು			
togōṇḍu	horatuhōgi,	māranēdivasa	gaṇṭannu				
having taken (and)	gone away,	next day	the treasure				
ಸುಬುದ್ಧಿಯೇ	ಕದ್ದು	ಗೊಂಡು	ಹೋಗಿದಾನೆ”	ಅಂತ	ಊರಲ್ಲಾ		
Sudbuddhiyē	kaddugōṇḍu	hōgidāne	anta	ūrellā			
subuddhi hiṃself	having stolen	gone away	thus	throughout the country			

ವೃಕಾರ	ಹುಟ್ಟಿಸಿದ.	ಮತ್ತು	ತನ್ನ	ಮಾಡಿ	ತಂದೆಗೆ	ಹೀಗೆ
pukāra	huṭṭisida.	Mattu	tanna	mudi	tandega	hīge
rumour	spread.	And	his	old	to father	thus
ಹೇಳುಕೊಟ್ಟ	“ ನೀನು	ಮರದ	ವೊಟರೇಲಿ	ಹೊಕ್ಕೊಂಡಿರು		
hēlukotta,	“ Nīnu	marada	poṭarēli	hokkoṇḍiru.		
instructed	“ You	of the tree	in the hollow	be hiding.		
ನ್ಯಾಯಾಧಿಪತಿಯು	ಯಾರು	ಗಂಟು	ಕದ್ದರು	ಅಂತ	ಕೇಳಿದಾಗ	
Nyāyādhipatiyu	yāru	ganṭu	kaddaru	anta	kēḷidāga	
The Judge	who the treasure	stole	thus	when asked		
ಸುಬುದ್ಧಿಯೇ	ಸುಬುದ್ಧಿಯೇ	ಕದ್ದುಗೊಂಡು	ಹೋದ	ಅಂತ		
Subuddhiyē	Subuddhiyē	kaddugonḍu	hōda	anta		
subuddhi himself	subuddhi himself	having stolen	gone	thus		
ಕೂಕ್ಕೊ.	ನ್ಯಾಯಾಧಿಪತಿ	ದಂಡು	ದಾಳು	ಸುಬುದ್ಧಿ	ದುರ್ಬುದ್ಧಿ	
kūkkō.	Nyāyādhipati,	daṇḍu,	dāḷu,	Subuddhi,	Durbuddhi	
cry out	The Judge	army	retinue	Subuddhi	Durbuddhi	
ಎಲ್ಲರೂ	ಮರದ	ಹತ್ತಿರ	ಬಂದರು.	ದುರ್ಬುದ್ಧಿಯು	“ ಬೇಕಾದರೆ	
ellarū	marada	hattira	bandaru.	Durbuddhiyu,	“ Bēkādare	
all	tree	near the	arrived.	Durbuddhi	“ If necessary	
ಮರನ್ನೇ	ಸಾಕ್ಷಿಯಾಗಿ	ಕೇಳಿ	ಯಾರು	ಕದ್ದರಾ	ಅಂತ	ಅಂತ
marannē	sākṣiyāgi	kēḷi,	yāru	kaddaru	anta”	anta
tree itself	as a witness	ask	who	stole?	thus	thus
ನ್ಯಾಯಾಧಿಪತಿಗೆ	ಹೇಳಿದ	ಹಾಗೆಯೇ	ಅವನು	ಕೇಳಿದಾಗ	ಮರದ	
Nyāyādhipatige	hēḷida.	Hāgeyē	avanu	kēḷidāga	marada	
to the judge	told.	So	he	when asked	of the tree	
ಪೊಳರೆ	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		
ಕೈಹಿಟ್ಟುಕೊಂಡು	ಸುಬುದ್ಧಿ	ಮುಖವೇ	ನೋಡತಾ	ಇದ್ದರು.	ಆದರೆ	
kaiittukonḍu,	Subuddhi	makhane	nōḍatā	iddaru.	Ādare	
having put the hand	Subuddhi's	face	observing	were.	But	
ನ್ಯಾಯಾಧಿಪತಿಯು	ಒಂದು	ಸ್ವಲ್ಪ	ವೊಣ	ಹುಲ್ಲಿಗೆ	ಬೆಂಕಿ	
Nyāyādhipatiyu	ondu	svalpa	voṇa	hullige	benki	
the Judge	a	little	dry to	straw	fire	

ಹಚ್ಚಿ	ಮರದ	ಪೊಟರೆಲಿ	ಇಟ್ಟು.	ಒಳಗಿದ್ದ	
hachchi	marada	potareli	itta.	Olagidda	
having set	of the tree	in the hollow	placed	who was insiae	
ಮುದ್ರಕನಾದ	ದುರ್ಬುದ್ಧಿಯ	ತಂದೆಯು	ಹೊಗೆಯನ್ನು	ತಡೆಯಲಾರದೆ	
mudukanāda	Durbuddhiya	tandeyu	hogeयannu	taḍeyalārade	
who was old	Durbuddhi's	father	the smoke	being not able to bear	
“ ಸತ್ತೆ,	ಸತ್ತೆ ”	ಅಂತ	ಹೊರಗೆ	ಬಂದನು.	ದುರ್ಬುದ್ಧಿಯ
“ Satte	satte ”	anta	horage	bandanu.	Durbuddhiya
I am dead	I am dead	thus	out	came	Durbuddhi's
ಕೆಟ್ಟ	ನಡತೆಯು	ಎಲ್ಲರಿಗೂ	ಗೊತ್ತಾಯಿತು.	ನ್ಯಾಯಾಧಿಪತಿಯು	
ketṭa	naḍateyu	ellarigū	gottāyitu.	Nyāyādhipatiyua	
wicked	character	to all	was known.	The judge	
ಸುಬುದ್ಧಿಗೆ	ಅವನ	ಹಣವನ್ನು	ಕೊಡಿಸಿದನು.		
Subuddhige	avana	haṇavannu	koḍisidānu.		
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, ఆనగా ఒకరాజు రాజులకు పని తక్కువ
 Anagā, anagā oka rāju. Rājulaku pani takkuva
Having said, having said one king. For kings work less
 చలచి త్తము ఎక్కువ కాదండీ? ఆయనికి ఒకనాడు
 chalachittamu ekkuva kādaṇḍi? Ayaniki okanāḍu
fickle mindedness more is it not, sir? To him one day
 తియ్యటి వేప కాయలను కాపించాలని బుద్ధి పుట్టింది.
 tiyyaṭi vēpa kāyalanu kāpinchālani budhdi puṭṭindi.
sweet margosa nuts to produce thought arose.
 రాజుగారు తలుచుకుంటే తక్కువ కనుక ఒక వేప
 Rājugāru taluchukuṇṭē takkuvēmiṭi, kanuka. Oka vēpa
Rajugaru if thinks what is wanting, therefore. One margosa
 విత్తనాన్ని తెప్పించారు. దానికి తమ అంతఃపురములో
 vittanānni teppinchāru. Dāniki tama amtahpuramulō
seed brought. For it his in the inner chamber
 ప్రత్యేకముగా చక్కెరతో ఒక పాదు చేయించి అందులో దాన్ని
 pratyēkamugā chakkeratō oka padu chēyiṅchi, andulō dānni
pecially with sugar one bed having made, therein it
 నాటారు. ప్రతిరోజు దానికి పాలు పోసి పెంచేవారు.
 nāṭāru. Pratiroju dāniki pālu pōsi penchēvāru.
planted. Every day to it milk poured used to rear.
 కొన్నాళ్లు అయ్యేటప్పటికి అవి త్తము పెద్ద చెట్టుయి,
 Konnāḷlu ayyēṭappaṭiki ā vittanamu pedda cheṭṭayi,
Some days after that seed big tree became,
 పువ్వులు, పిండలు, కాయలు ఈటి నిండి ఉంది. రాజుగారు
 puvvulu, pindelu, kāyalu tōṭi nindi unḍi. Rājugāru
flowers, tender fruit, nuts with full is. Rajugaru
 ఆ చెట్టు కాయలు బహు తియ్యగా ఉండును అనుకొని, ఒక
 ā cheṭṭu kāyalu bahu tiyyagā unḍunu anukoni, oka
that tree nuts very sweet will be having thought one
 కాయ తెప్పించి వోట్లో వేసుకొన్నారు. తీసి తేడు,
 kāya teppinchi noṭḷo vesukonnāru. Tipi lēdu,
nut having brought in the mouth put. Sweetness no,
 విమిలేడు సరేకదా, రామ! రామ! వోరు అంతా చేడు
 ēmi lēdu sarēkadā, Rāma! Rāma! nōru aṅṭā chēdu
anything no not only, Rama! Rama! mouth all bitter

విషం అయిపోయిందంటి. కనుక, దుర్జనులు సజ్జనుల
visham ayipōyindaṇḍi. Kanuka, durjanulu sajjanula
poison became, sir. Therefore, wicked persons good persons'
 సహవాసము ఎంతచేసినా వారి దుర్గుణాలు
sahavāsamu eṅtachēsina, vāri durguṇālu
company how much may make, their wicked qualities
 దుర్గుణాల్లాగే ఉంటాయి, కాని మారవు, వాబూ! అందుకే,
durguṇallāgē unṭayi, kāni māravu, bābū! Andukē,
like wicked qualities will remain, but will not change, sir! Therefore,
 “కనకపు సింహాసమున శునకము గూర్చుండబెట్టి
kanakapu simhāsanamuna śunakamu gūrchuṇḍabēṭṭi.
golden throne upon dog having seated.
 శుభలగ్నమునందు ఒసరిగ పట్టుము గట్టిన, వెనుకటి
Śubhalagnamunaṇḍu onaraga paṭṭamu gaṭṭina, venukaṭi
auspicious time nicely crowned though, past
 గుణమేల మాను వివరగా సుచిత్రీ!” అని వేమన్న
guṇamēla mānu vinarā sumatī ani Vēmanṇa
quality why will give up? hear, good-minded one! so, vemanna
 గారు చెప్పినాడు. అంతే!
gāru cheppinaḍu. aṅṭē!
 gāru cheppināḍu. aṅṭē!
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.

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

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

pāp ketiya, toka malla pāpketiya, aṭṭangut toṛa
have sinned, to you sinned, hereafter your

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

kāmkeṭṭagan 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 tolo papketiya dēvuku papketiya
son father I to you sinned God sinned.

Tekahāli toṛa beṭā mellatak yōgyta naha
So your son consider deserve not.

Ṭekhālim moke oṅṭya kāmkeṭṭakan handalli moko
Therefore me a labourer take me

kapatantayaya. Meṇathaking bāp oṅṭya kamkeṭṭak
protect when (this) said father a cooly

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

bolli aumanas.
bring.

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

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

potgyaṭuk jili avattavēl ghomma sēṭta aḍāmbāram
field gone returning home in preparations

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

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

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

hibbirihiḍas, telliya eiginipōṭṭi bāp dhāmi avi beṭak
remained, that hearing father running coming son

banuvasu. Teka beṭa bā mi ikkake takan rehē.
called. To that son father I many a day your remained.

Moka oṅṅya bhentupilla malla diyani, gāmuje sottu
Me a lamb even not given, village going wealth

aske javatti avattake auska mhoṭṭa duḍak morati.
all squandered him a big calf killed

jōman dholarus. Teka bap, "beṭa kayigi sottu javatti
feasted. To that father, son, somehow wealth squandered

autiya. Aṭṭa ami kapannattak 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.]

PAṬNŪLI—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 sēttu sottu aski halli dhamijaḍus.
big son house in wealth all taking ran-away.
 Nanha beḍa maihollo sēttu prēvuku maik tukalli
Younger son mother-on remaining affection mother carrying
 dhamijas. Mhoṭṭa beḍa sottu halli oṅṭya rānuvāt
went. Big son wealth taking a forest-way
 jāthavēl vātum choḍḍān avi tēka joval sētte 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 sētti
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 vātum rovvati-mutul tora sōnnus oṅṭya beḍka
appa this way short-while-ago you like a boy
 sommun khalli aviya ami telliya aski khalli teka
wealth taking came we that all taking he
 daḍḍitya. Tu kōn meni puśāsun. Teka tī beḍka, ba
drove-away. You who thus asked. To-that the boy, appa
 auriya gāmu 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
 jaualji 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
 mhotta joman ghalasun. Joman jounti lekutha
big feast prepared. Feast after-feasting neighbouring
 gāmuk je-jivar-hāsan. Isarhata mhotta bedka
village going-remaining. Thus-being elder son
 ghāmpoṭṭi āspatrinumje bara-kalli sontam gāmu je
bruised going-to-hospital treating own village going,
 mai kōṣa meni ussas. Teka tēt sēttanu ba
mother where thus enquired. To-that there people-living appa
 tura beḍka tura amba isan gāmu ji-jevaryas,
your brother your mother certain village gone-residing,
 meni menusun. Uḍeena ti badka māi sētta gāmu
thus said. At-once that boy mother living village
 jās. Tēka māi beḍa pirinja-hāl bhelli vichārkaṇ
went. There mother son separated-from very-much anxious
 rahās. Teval beta dhama avas. "Mai" bedak uḍena
remained. Then son running came. mother son at once
 bolli avi taulasan-teval. Nanha beda datā
crying coming entertained. Younger son elder-brother
 jaualje sottu aski kōse mani pussas. Teka beḍka,
coming wealth all where thus asked. To-that boy,
 ba sottu aski choḍḍān vātum hani khallitya
appa wealth all thieves on-the-way beaten robbed-away
 meni menus. Tella manha bedka datā atangut
thus said. On-this younger son brother at least-hereafter
 ontiya teka mos-kenna meni hanta-honameni-menus. Teka
nobody deceiving thus do-not-think. There
 palcha aski sugōnkan jivasun.
after 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.

येक मणुश्याला दोगजनी लियाक होत्यात. त्यांत धकला
 ek manushyāla dōgejani liyāk hotiyate. Tiyānte dhakala
 A man two sons had. Of the two younger

ल्योक 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 tassēse arēde bhāge
 thus said . To that father accordingly half portion

करून दिला. ते घेवून थोडरोजा मगूठ येक दूर
 karūne dilā. Tē ghēvūne thōde rōzā makūṭe ēke dūre
 divided gave. That taking some days after a distant.

देशाला 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 रोजा
 Tamhā tyāne laibi garība hōvū ne gēlā. Thōde rōzā
 Then he very much poor became . Some days

मगूठ ते देशांदि येक कुळुब्याकड जावून पोचला.
 makūṭe tē dēshāndi ēke kulumbyaakeḍe jāvūne pōtselī
 after that country a cultivator going joined.

ते कुळुंबा त्याला अपल सेतामंदी डुकर चारवाला
 Te kulumbi tyālā appala sētāmaṇḍī ḍukkare charavālā
 That cultivator for him his herd sheep work

सोडला. तंम्हा ते डुकर खायाच कोंडातरबी खावून पोट
 sōḍala. Tamhā tē dukkare kāyācha koṇḍātarabī kavūne pōta
 left. Then that sheep eating husk eating belly.

भरून घेयाचे म्हणून चिंतून होता. तंम्हा ते देशांदी
 barūna gēyāchē mhaṇūna chintuna hōtā. Tamha tē dēśāndī
full took thus thinking remained. Then that country

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

नाही. तंम्हा हमी असल बुकान मरतोकी, हमच
 nāhi. Tamha hami asala bukāna maratōmki, hamacha
not. Then I in this manner hunger dying, my

बापाकड केवडकी कामवाले आहेत. त्यात हमीबी एक
 bāpākada kēvadakī kāmavālē ahēta. Tyata hamībi 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 hōtā. Tamha bāpa mhaṇānāra
his father to went towards. Then father

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

गळा भेटून मिट्टीमारून मुक्कुदिला. तंम्हा ल्योक
 gaḷā bētūna mittimarūna mukkūdīlā. Tamhā lyōka
neck embracing kissing kissed. Then son

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

भगवंता कडबी केवडकी पापकरलोहै. त्याज पायान
 bagavamta kadābi kevaḍakī pāpakaralōhai. Tyāja pāyāna
God to very much sinned. That ignoring

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

सांगितला. ते ऐयिकून बाप म्हणणारा आपल येक
 āngitalā. Tē aikūna bāpa mhaṇaṇāra āpalā ēke
 said. That hearing father his one

कामवाल्याला बलावून माज ल्योक दिसनावनीगेला दिसून
 kāmavālyāla balāvūna māja lyōka disanāvanigēlā disūna
 servant called my son lost came

आला मरूनगेला वाचून आला. अत्ता हयाला घेवून
 ālā, marūnagēlā, vachūna ālā. Athā hayālā ghēvūna
 back, died, came to life. Now him taking

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

अंगोटी घालून, पायाला जोडालावून, येक गायीच
 amgōṭī gālūna, pāyālā jōḍālāvūna, ēke gayīchā
 ring wearing, feet shoes, one sheep

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

संतोश पडावे म्हणून सांगितला त्याला कामवाले
 santōśa padamvē mhaṇūna sāngitalā. Tyālā kāmavālē
 rejoice make thus said. Thereupon servant

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

म्हणणारा बायिर सेताला जावून घराला येत होता
 mhaṇaṇāra bāyira śētālā jāvūna garālā ēta hōtā.
 (called) outside walked went towards home coming.

तंम्हा आपल घरांदि गाण बजाना होयाच ऐयिकून येक
 Tamhā āpala garāndi gāna bajānā hōyācha aiyīkūna ēka
 Then his in house music drum proceeding hearing one

कामावाल्याला बलावून विचारण केला. तंम्हा ते
 kāmāvālyāla balāvūna vichāraṇa kēlā. Tamhā te
 servant calling enquiry made. Then that

कामवाले सांगितलेकी, तुज भावु दिसनावनीगेला, दिसून
 kāmavālē sāngitalēki, tuja bavu disanāvanigēlā, disūna
 servant said, your brother lost, came

आला, मरून गेला वाचून आला म्हणुन तुज बापान त्याला
 ālā, marūnagēlā vāsūna ālā mhaṇūna tuja bāpāna tyalā
 back, died, came back thus your father him

स्नान करून चक्रीट कापड नेसून हाताला अंगोटी घालून
 snāna karūna chakkōṭa kāpada nēsūna hātālā angōṭī gālūna
 bath giving good clothes wearing fingers ring wearing

पायाला जोडा लावून एक गायीच वासराला मारून जेवण
 pāyālā jōḍā lāvūna ēke gāyīcha vāsarālā marūna jevana
 feet shoes wearing one sheep young one killed feast

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

सांगितला. ते अयिकून थोरला ल्योक म्हणणारा घराच आंत
 sāngitalā. Tē aikūna tōralā 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. Tamha tyō lyōka mhaṇaṇārā bāpālā dēkūna
 called Then that son called father looking at

कुट्टकी पळून गेला हात्याला, त्याला असल गाण बजाना
 kuttaki paḷūna gēla hōtyalā, tyālā asala gāna bajānā
 somewhere ran went away for him, him thus songs music

करून जेवण करून चक्रीट कापड नेसून संतोश
 karūna jevana karūna chakōṭa kāpada nesūna santōsa
 made feast hold good clothes wearing rejoicing

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

येक रोजबी अस सर्व करून संतोश पडला नाहीच,
 ēke rōjabī asa sarva karūna santōsa padalā nāhīcha,
 one day like this made rejoicing made not,

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

सांगिटलाकी तूकी केम्हाबी माज कडच हैच. राह्याच
 sāngitalākī tūkī kemhabī māja kadacha haicha. Rahyācha
 said you always with me living. Remaining

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

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

हमी संतोश पडावे म्हणून सांगिटला.
 hamī santōsa padamvē mhaṇūna sāngitalā.
 we rejoicing should make thus said.

[No. 163 A.K.]

MARĀṬHĪ—A STORY.

येक दुकान गळींदि येक सेट्टीवार वड्याच दुकान
 ēke dukāna galimḍī ēke seṭṭvāra vadyācha dukāna
 One bazaar street one chetty cake bazaar

ठेवुन होता. तंम्हा ते येक कावला देकून सेट्टीवार येमाराला
 tevūna hōtā. Tamhā tē ēke kāvalā dēkūna seṭṭivāra ēmārālā
 keeping was. Then that a crow seeing chetty inattentive

देकून त्याला मोस करून वड्याला घेवुन जावांव म्हणून
 dēkūna tyālā mōsa karūna vadyālā gevūna jāvāmva mhaṇūna
 seeing him duping made a cake taking to go thus

चितून. ते सेट्टीवार येमारल्याल देकून येक वड्याला
 chitūna. Tē seṭṭivāra ēmāralyāla dēkūna ēke vadyālā
 thought. That chetty careless seeing a cake

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

त्याला येक कोल देकून हमी हे कावळ्याला कस तरबी
 tyālā ēke kōla dēkūna, hamī hē kāvalyālā kasa tarabī
 him a fox seeing, I that crow (somehow)

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

ते कावळ्याला देकून वो कावळ्या तू केवडकी रूपान हैच.
 Tē kāvalyālā dēkuna vō kāvalyā tū kēvadakī rūpana aich.
 He crow seeing ho! crow you very beautiful are.

तुज रूपाला दोल्यान देकाला होयीना. तस राते वेली
 Tuja rūpālā dōlyāna dēkālā hōyīnā. Tasa ratē vēlī
 Your beauty for eyes to see cannot. Thus being

तुज तोंडान येक गीत अयीकांव म्हणून केवडकी
 tuja tōṇḍāna ēka gīta aiyīkāmvā mahṇūna kēvadakī
 your mouth a song should hear thus very great

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

अपल तोंड वुवडून का का म्हणून अरडाला शुरुकरल.
 apala tonda vughadūna kā kā mhaṇūna ardāla surukaralā
his mouth opening caw caw thus to crow began.

तंम्हा तोंडांदि होत्याल वडा खाली पडुन गेल. तंम्हा
 Tamhā tondadhi hōtyāla vaḍa kālī paduna gēla. Tamhā
Then in mouth was cake down falling lost. Then

ते कोल वड्याला घेवुन पळुनगेल. तंम्हा ते कावळा
 tē kōla vadyālā gevūna paḷūnagēla. Tamhā tē kāvalā
that fox cake taking ran. Then that crow

देकून हमीकी सेट्टीवाराला मोस करलोम. हमालाको मोस
 dēkūna hamīkī settīvārālā mōsa karalōma. Hamālā kōla mōsa
seeing I chetti dupe made. Me fox duped

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

हमाला येकला मोसकरील, म्हणुन चितुन घेटल.
 hamālā ēkalā mōsa karīla, mhaṇuna chitūna gētala.
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	ఉండిరి	వారిద్దరిలో	చిన్న
Okaniki	iddaru	koḍukulu	uṅḍiri.	Vāriddarilō	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
పంచిపెట్టుమని”	అడిగెను.	చిన్నవాడు	తనకు	వచ్చిన	
panchipeṭṭumani”	a ḍigenu.	Chinnavādu	thanaku	vachchina	
divide”	asked.	The younger	to him	that came	
భాగమును	తీసికొని	వాడు	ఒక దూర దేశమునకు	వెళ్లెను.	
bhāgamunu	tīsikoni,	vāḍu	okadūradēśamunaku	veḷḷenu.	
share	took,	he	to one distant country	had gone.	
అచ్చట	వాడు	తన	ఆస్తిసంతయు	వాడు చేసికొనెను.	
Achchāṭa	vāḍu	tana	āstinantayu	pāḍuchēśikonenu.	
There	he	his	whole property	spoiled.	
కొన్నాళ్లకు	వాడు	ఒకని	వద్ద	సంబరమునకు	కుదిరెను.
Konnāḷḷaku	vāḍu	okani	vadda sambaramunaku	kudirenu.	
After some days	he	one	man near	for wages	was entertained.
వాడు	చేనికి	పండులను	కాచుకనికి	పంపబడెను.	వాడు
Vāḍu	chēniki	paṅḍulanu	kāchupaniki	paṅpabaḍenu.	Vāḍu
He	to field	pigs	for protection work	was sent.	He
ఆపండులు	తిన	పోతైనను	తినటకష్టపడెను	కాని	
ā pamdulū	tinu	poṭṭāinanu	tinuṭakisṭapaḍenu.	Kāni	
those pigs	eat	chaff	liked to eat.	But	
వానికి	ఎవ్వరును	విమియ	ఇయ్యలేదు.	అప్పుడు	వాని దుస్థితిని
vāniki	evvarunu	ēmiyu	iyyalēdu.	Appuḍu	vāni dusthitini
to him	anybody	anything	did not give.	Then	his bad lot
తలచుకొని	“ ఆహా	మా తండ్రి	దగ్గర	నుండు	
thalachukoni,	“Ahā!	māthanḍri	daggara	nuṅḍu	
having thought of,	Ah!	our father	near	who are	

కూలివాండ్రకు kūlivāṅdraku to workmen	నైతము saitamu even	తినుటకు tinutaku to eat	అన్నము annamu food	దండిగా daṁḍigā plenty	ఉన్నది. unnadi. was.
ఇక్కడ Ikkāḍa Here	నేనిట్లా nēniṭlā I like this	అవస్థ avastha trouble	పడుతున్నాను. paḍutunnānu. undergoing.	మాతండ్రి Mātaṅḍri Our father	
దగ్గరకు daggaraku near	పోయి pōyi having gone	దేవునికిని dēvunikini to God	నీకును nīkunu to you	అపరాధము aparādhamu offence	చేసితిని. chēsitini. (I) made.
నన్ను Nannu Me	క్షమించుమని kshaminṅpumanī (to) pardon.	వేడికొనెదను." vēḍikonedanu." will pray."	అనకొని Anukoni So saying	తన tana to	
తండ్రివద్దకు taṅḍrivaddaku his father	వెళ్లి veḷli having gone	అట్లే aṭḷē in that way	వేడికొనెను. vēḍikonenu. prayed.	తండ్రి Taṅḍri Father	
తప్పిపోయిన tappipōyina lost	కొడుకు koḍuku son	చిక్కెనని chikkenani restored	అలింకము ālinganamu embrace	చేసికొని chēsikoni having made	
ఇంటిలో inṅṅilo in the house	ఒక పెద్ద oka pedda one great	పండుగ paṅḍuga feast	చేయించెను. chēyinchenu. held.	ఇదివరకు Idivaraku Hitherto	
పొలమునకు polamunaku to field	పోయియుండిన pōyi yuṅḍina had been	పెద్దకొడుకు peddakōḍuku eldest son	వచ్చి ఒక vachchi oka having returned one		
సంబరగానిని sambaḷagānini servant	చూచి chūchi having seen	ఇంటిలో inṅṅilo in the house	జరుగుచున్న jaruguchunna going on	తాళాలకు taḷāḷaku for clappings	
కారణమేమిట kāraṅamēmani reason	అడుగ aḍuga (when he) asked	వాడు vāḍu he	అతని atani his	తమ్ముడు tammuḍu brother	
వచ్చినాడనియు vachchināḍaniyu came back	అందుకుగాను aṅḍukugānu therefore	వాండ్ల vāṅḍla their	తండ్రి taṅḍri father	పండుగ paṅḍuga feast	

చేయించినాడనియు చెప్పెను. అప్పుడు వాడు అలిగి ఇంటిలోనికి
 cheyinchināḍaniyu cheppenu. Appuḍu vāḍu aligi inṭilōniki
held said. Then he becoming angry

పోకుండ అక్కడనే నిలిచికొనియుండెను. తండ్రి
 pōkūṅḍā akkaḍanē nilichikoni yuṅḍenu. Taṅḍri
without going into the house there only was standing. Father

వచ్చి ఇంటిలోనికి పిలుచుకొని పోయెను. అప్పుడు అష్టకొడుకు
 vachchi inṭilōniki piluchukonipōyenu. Appuḍu ā peddakōḍuku
came into the house took him. Then the eldest son

“నాయనా నేను ఇన్ని దినాలనుండి నీమాట జవదాలలేనే.

“Nāyanā nēnu innidinālanuṅḍi nīmāṭa javadāḷalēḍē.
 “Father I for so many days your word never disobeyed.

నాకు ఒకనా డైన ఒక మేకపిల్లనా ఇవ్వలేదే? నీ

Nāku okanāḍaina okamēkapillainā ivvalēḍē? Nī
 To me even one day even one kid (you) did not give? your

స్త్రీయంతయు బోగమువాండలతో పాడుచేసిన నీకొడుకు
 āstriyāntayū bōgamuvāṅḍlatō pāḍuchēsina nīkōḍuku
all your property with dancing girls (who) spoiled your son

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

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

నీదే. మనము ఇప్పుడు సంతోషపడవలసినది సహజమే.
 nīḍē. Manamu ipuḍu santōshapaḍvalasinadi sahajamē.
yours only. We now should feel joy is also natural.

నీతమ్ముడు తప్పిపోయి మరల చిక్కెను. చచ్చిపోయి
 Nītammuḍu tappipōyi marala chikkenu. Chachchipoḍi
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.

ఒకానుక 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 nāṭenu. Adi
palace with sugar bed having made, it planted. It

మొలక అయి దినదినము పెరుగుతూచచ్చెను. కొంత
molaka ayi, dinadinamu perugutūvachchenu. Kōnta
plant having become, day by day was growing. Within

కాలములో పెద్ద చెట్టై పిండలు కాయలతో
kālamulō pedda chēṭṭai 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
nunḍunō 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 sahvāsamu ēnta chēsinanu
Therefore wicked persons good persons' company however may make

తమ దుర్గుణమును మాత్రము మానరు.
thama durguṇamunu mātramumu 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.

TRANSLATION

A certain fowler, in his morning walk, and preparing a bed of sugar in his garden, placed it in the time of spring