GRAMOPHONE RECORDS
OF THE
LANGUAGES AND DIALECTS
OF THE
MADRAS PRESIDENCY

TEXT OF PASSAGES

MADRAS
H. B. M. PRESIDENCY, GOVERNMENT PRESS
1927
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MADRAS
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS
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. Swamikannu 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, Patnuli, Marathi and Amindivi Malayalam.

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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GRAMOPHONE RECORDS OF LANGUAGES AND DIALECTS.

[No. 113 A.K.]

AMINDIVI MALAYĀLAM.

SONG BY KILAVELIYAN MUHAMMAD KŌYA OF AMINDIVI.

(1) Ayya gunam ketṭe poyyakkina manam mayyāl
Your virtue bad gone respectability

perugutedi, ratna pūmani sambam, enne marimāya
is growing gem finest of flowers a flower my wicked

pennē enatullam punṇayi urukutedi. (2) Tuyyūr
girl my mind sorely pained.

nebiyaril nityam nityam tudittukko; thuther
prophet in every day every day utter

saphaathil mattum chittam kojīthukko. (3) Bayī
Month

kelimmattīndakam nākkil, irittikko. Pōsam lānattum
prayer of kelima on tongue let be satan

kashtam taṭṭi marithiko. (4) Tam takunda dimidem

jagunda phāmasām sari saṅgrudattam kingiṇī bumbhum

bikrūdattam rimāsāri gamapada tavadari kidajanu

ṭākida dūmdum bikrūdattam dōkadi bumbhum.
The song is addressed to a girl who is very beautiful. The songster says: (1) Oh 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

(1) Ānanda mukham kandu piriṅaññalatil sēsham
pleasant face seeing since the day after

āhanendu vyasanamilān ninnāl āpattāy irinnullum
Oh (my) heart in sorrow by you in danger remains

poram tuḷum mohabuttum kōvittu pugayinnu tēnē.
outside and inside — taking fire burning (my) honey

(2) Konovandarulānu -imbitām ennīl bhāvippānam maniyā
 to result in good 'here in me feel

mati mukha manē; ottu kūṭi kaṇḍiṭan allum pakal allatu
moon faced. darling together be to see all day not only

anudinām teṭikkoṇdu irikkunnu uhane. (3) Punnāram
every day praying (I) remain — Darling

sumukhiyōtu irunnu urakkoyichchhu; punnāram badru munir
beautiful girl staying keep awake Darling — —

ori kattaṅṇayachchum; mānamba kilikistām barānalle
a letter sent heart's darling bird's satisfaction to produce
neyichchu (4) Malayolam dhanam ponnakilum ahan
endeavoured mountain of wealth gold even I

viṣṭoyichchu; tannōlamōham rasichchu ninnu deham
abandoned to you love enjoying being body

nasichchu nānne; alaññi valaññi naphusaliññi meliññi
destroying me wandering tired despirited thinned

tiru.
become

THE 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) Oh beautiful girl with a 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.
AMINDIVI MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

Oraḷakk landu makka undana. Ele mon bāppōtu
a certain man two sons had younger son to father
paraṇṇu, enna ōti motal nakku tā. Appa bāppa
said, my share property to me give then father
motal landu makkakkum pauttukoṭattu. kore nāl
property two to sons divided gave some days
kayįṇṇapram ele mon tanna ōti iduttōṇdu
afterwards younger son ; his share having taken
poyi; motalallām berute pokkikkaḷaṇṇu. Ella
went away; all the property in vain squandered all
motalum chelavakki kaḷaṇṇapram annāṭ - baliya
property having spent afterwards in that country severe
bāram bannu. Ōn kayyil ētumilla. Ōn annāṭṭil
famine came his in hand nothing had. He in that country
oral Kūṭa paṇikku kūṭi. Ayāḷ ebene paṇni
a citizen with for work joined. That man him swine
pōttān biṭṭu. Ōnu ārum bōjeenam koṭukkāte paṇni
to feed left. To him none food not having given swine
tinnunna minjam tauṭu tinnintan. Ōn inńṇine yāṟram
eating balance bran ate. He thus afterwards
tanna manassil karuti, enna bappa kulikkarellam
his in mind thought my father's labourers all
orotti chenippolam tinninnend. Nān bojinam kīttate
cakes satisfy ale. I food without getting
payichchondu nāṭakkēnda. Nān ippathanne pōyi bapped
being hungry go about I immediately having gone to father
parayum, "Nān niṅgale kōtiyum Paṭachchōna kōtiyum
will say, I your so God so
kuttam cheyitōnayina. Nān niṅnale mōnenn parayan
sin committed. I your as son to be called
takkathōnalla." Niṅnāl enne niṅnale kūlikkāranennu
not worthy you me your as servant
karutenam. Niṅnana karutikkondū bayinderam bappa
should treat. Thus thinking in the evening father
kandu krupa ṛtikkondoypōyi kōthu pītichchu muthi.
having seen with pity running going embraced kissed

Appa mōn parayindu, "nān kuttākkāranānntayi niṅnale
Then son says, I. having sinned your
mōnendu parayyan takkathōnalla." Appa bappa tanne
as son to be called not worthy. Then father his
panikkāranē bilīchchu tūniyum kaikk mōtaravum
servant having called clothes to hand ring
kālkku ēlippum kōnduvarūthicchu mōnu kōtuthu. Appa
to leg sandals having brought to son gave. Then
பப்பா பறயிங், அடம் அண்ணையும் லார்சிசி போயானனாதயி
father says, my son dead gone (as)

வியாரிசங்சன் ஹாயாதயினேன். இவுற்றும் விசேசுப்போயான் மாதை
I thought became alive. This place who left back

பண்டா 
bannita
came
Therefore a fat calf

ஏற்று பாணியாக்கி திந்து சந்தோமாவாணம்.
having slaughtered prepared ate make merry

அப்பல்க்க் முத்தோன் 
Appalakk muthon
to்றத்தை 
then
toțath benuvana. Toțathinda
the elder brother to the garden had come. In garden

கூர்கு 
perakku
beiyindakku 
paussian kutrum kețțu, oru
home when came song sound heard, one

குலிக்காரனே 
kulikkarane bilichchu itendu kețțu, appa kulikkaran
labourer called, what it was asked, then, labourer

பறாண்மூ 
parannu
ninna 
elayon sokamayi ivitekk mațayi
said, your younger brother safely here back

பாண்ஞின் 
bannine
-atukondu oru tațichcha kațichchiye
has come, therefore a fat calf

அற்று 
aratt
having killed are making merry.

இன்து 
Itu
keppaṅgalatt
This on hearing

பொடினோ 
muttonu ariśambannu perakku poyalana. Appa bappa
elder brother became angry, home went. Then father

பொடினோ 
bannu perakku bilippaṅgalatt mön chellindän kore
came home when called, son says, some
kalumundu ninga parañña ella paniyum etuttóndu
years passed you said all work been doing

vaiyinda nakk inñanatte kaṭachchiyum matṭum
remained to me such calf, or so

arathutanalla. Bane ippa kore chölachchiyum
did not slaughter. He now some prostitutes

kondubannu avakku kaṭachchiyum arattu brough to them calf slaughtered

timman koṭuttina. Appa bappa paryāna ni eppolum
to eat gave then father says you always

ivite tanne undu. Enne motal ellam nikkullatandayi
here only are, my property all belongs to you

ninna clayōn marichchipōyinendu viyārichchinānā. ippa
your younger brother died as having I thought now

maṭayi bann. Inni nōyellam poysi sāntoshamāyi
back has come, hence we all going with pleasure

katioluvan nata.
proteceted(by god) walk on
DEVAÑGA.

THE PARABLE OF THE PRODIGAL SON.

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

Avaralli saña maga appanige "appa astiyalli nânage
Of them younger son to father father in the property to me
baratakka palannu kodu endu kelida. Ağa tande
what is due the share give asked. Then father
badukannu avarige hanchikoṭṭa. Swalpa divasada mele a
property to them divided a few days after that
saña maga ella kūḍisikondu dūra deśakke
younger son all gathered together distant to country
payânamāḍida. Alli paṭinganāgi baduki tanna
departed. There like a prodigal lived his
āstiyānṇu hāḷumāḍibīṭṭa. Hige avanu ella hāḷumāḍikonda
property squandered. So he all squandered
mele a ūrallēla doḍdadāda bara bantu.
after that throughout country mighty famine arose.

Ēnū gati illadavanada. Ağa ava hōgi a ādēsadava
Absolutely became helpless. Then he went to a citizen of
nobbanalli šerikonda. Ā maneyav ivanna handia
that country joined. That householder him swine
meyisalikke tanna gaddege kalūhisesida. Higiruvaga
to graze his fields sent when thus engaged
ava handi tinntudda kay tādaru tindu hoṭte
he swine used to eat nuts at least by eating belly
 tumbisikollabekentā āshe māḍida. Ādaru yarobbaru
to fill desired. But nobody
avanige koḍalilla. Ağa avanige buddi bantu. Ava
to him did not give. Then to him wisdom came. He
hēḷida namma tande maneyalli esḥu jana kelaśadavareṅge
said our father's in house so many men to servants
bekadaśṭa anna unțu. Nanadage illi hoṭṭehasivinalli
enough food there is. But I here out of hunger
sayuttene. Nānu yeddū nanna appanahattara hogi
am dying I will get up my to father go
hiro ḍheḷuttene “appa nānu paralokakke virodavagīyū
as follows say father I heaven against
ninna mundeyū papa māḍiddene nanage innu nimma
your before sin have committed to me hereafter your
maga enta annisikollalikke yogyate illa. Nanage
son as to be called worthiness there is not. To me.
nimma kelasadavaralli kūçisiko yentā ḍheḷuttene. Hage
your among servants join accordingly say.” So
heḷikondū eddu tanna appa iddallige banda. Ava
saying getting up his to where father was came. He
bapala dūrādalliruvāga avana appanige avanannu
very was at a distance his to father him
nōdi manasu karagitu ava ōdi bandu avana magana
seeing mind melted he running came his son’s
kuttigitayunu tabbihidakondū bahalavagi mutṭāḍida.
neck embracing very much kissed.
POMBADA SONGS.

BY TYAMPA POMBADA, SON OF DEYI OF SAJIP VILLAGE.

Harinarayana, Harinarayana Swami patho yedde yedde
God lord’s song good good

Thudaru yedde thudaru yedde Kudipu Thevere thudaru
lamp good lamp good of Kudpi God lamp
yedde Ballanthu ballanthu paththere swami
good taking it for rope taking it for rope held lord
sarpata bëlo. Bali yedde bali yedde Kathro Thevere
of snake tail. Bali good bali good of Kadri God
bali yedde vonasu yedde vonasu yedde Kolyuru Thevere
bali good dinner good dinner good of Koliyur God
stalotha vonasu. yedde Pathu yedde patho yedde
of sacred place dinner good song good song good
Ramaswami smaraney yedde smaraney yedde.
Lord Rama recitation good recitation good.

N.B.—The Kudipu God is Subramanya (snake god). Whatever the word “tai”
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 pondeya Marano pattuthu pondeya
Death happened gone man death happened gone man
Angare borothani thare neeru sankato kolthunde Marano
Tuesday that day head water malady got death
pattuthu pondēya. Kutumbastheru nothōnpēre
happened gone man. family people beat themselves

Gantoda kooto kutathēre
beat themselves on breast of sandalwood heap collected

punonu vonchā mipāthēre Pirānu kondōthu shingāro
body once bathed back side conveyed decoration

mālthēre monethā porlu thoonāgā punnametha Thevēre
made of the face beauty when seen of full moon God

kannathā porlu thoonāgā pullykothalā bollīye.
of eyes beauty when seen morning item silver (star Venus)

Gindyātu neēru paththēre, tholasithā gaddi pādēre in a bell metal vase water held of tulsi twig put

kutumbastheru sorgatha neēru budiyēre Thumbutu aggi family people of heaven water poured in the front fire

paththēre pirāvotu punonu thumbathēre mooji suththu held back side body carried three rounds

bali baththēre, petambugu too tiyēre potthuthu coming round came left side fire set burnt

sudusukari pēndēre marona pattuthu pondēya marano burnt ashes gone death happened gone man death

pattuthu pondēya. happened gone man.

TRANSLATION.

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

Denā Dennāna denā dennāna ye-Chorus. Adi Kanchige lower seats
This has no meaning. aru
Mël Kanchige Kanchigadagunthu Aramane gentleman
upper seats called house of seats palace that
eyekkanasālère bōntubovorugu povōdunthu paupère
Mr. Yekkanasālère for hunting party should go they say
of dogs man in charge of dogs. for hunting party will go.
Mannupaikundethu Malēku povōdu panpere, therena
called Hill of Mud forest should go they say never driven
Kadugu thērōdu Vochāna Gundigu Vochōdu
forest should drive never fished deeps spread nets
bōntubovorugu sathī Mālthēre aru
for hunting party way have made that gentleman
Yekkanasālère. Mr. Yekkanasālère.

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.
POMBADA.

THE PARABLE OF THE PRODIGAL SON.

Vommâineku raddu thiththini adda thandu.
To a certain man two sons existed.
Boonthâda
To father

thattethâ thiththini kalth incha Meththandu.
"Boonthâ
O Father
younger son came this way said.
Father

thiththinigu adwâi bêethunenu beethla,"
Boonthe
thattethâ
younger to son what is due what should be given give
Son
Father

thiththinigu palu beethandu. Nalu thînâ bokko
thathethâ
younger to son share gave. Four days after

thiththini boonthe beethina meniya makanethu
son father given wealth gathered
appâyê kondu kalthe. Thanipo narvo
appaye
distant place took away. Toddy arrack drink
menthuthu

meniya thattimalthe. Thattyamâlthine appâyê menthere
wealth wasted away. After wasting there for drinking

thaniyâlu thattyâ, menthere mosa thattyâ sarvola
water no for eating food no all things

thattyându. Ammâineku mosa menthere thattyându.
vanished. To him food for eating vanished.

Appâyê vommainedpa maniyâgu kalthe.
There with somebody food for pay joined.
Ammâine
That man

immâinenu panjîlu korthu kandogu kolshhere
immâinenu
sent

Panjîlu menthînî thavadu immâinegu menthere
Pigs eaten husk to this man for feeding
pathâkalu

thattyându. Vommâinela mosa beethêêji. Mosogu thattyâyi
hungered. No body food did not give. For food nothing

bokko immâineku butththi makanandu.
after to this man sense revived.
"Mâkanâ
Great

boonthâda yêthò boontherlu menthuthu mosa
with father numerous servants after eating food

addthandu. Mosa menthere thattyâpe.
exists. Food for eating I starve.
Ippayide
From here
adachi boonthākoodogu kalpuve. Makani sanabooda rising father's to house I will go. Great creator
boonthadala thatti meththeneththe. Boonthāgu yame with father also evil I spoke. To father I
thiththini thatti ninā kāru pojankere Malthonla.”
son not yours legs shampooing employ me.

Incha meththeneththe. Ammāye sonaginalthu boontha Thus he said. He rising from seat father
kalthode kalthande. Ippaye kalpunaga thiththininu towards went. This side while coming to son

Boontha kalthu kotta paththe. Mageērpa kolachiye. Father ran neck held. to face gazed.
Thiththini boonthāgu incha meththeneththe. “Boonthā O Father
Son to father thus said thiththini boonthāla mākanesonaaboodala thatti son with father with great creator also evil
meththeneththe. Boonthāgu thiththini immāine thatti.” I spoke. To father son myself not.

Boontha boonthērēnun leththu “bālamākanetha narko Father to servants' called very valuable coat
kondukālpule, immāinegu bēethle. Ammāine kolampugu bring to him put on. His to hand
meni adwāle. Kolampugu nadamo adwāle. Mākanetha ring put. To legs shoes put. Fat
nadamo kondukolpe. Aina thathinālpule. Namo mēnθu calf bring. That kill. We eat
mākanemālpuko. thāyeaghanthunda thattyathi thiththini make merry. Because lost sou
kondukalthundu.” Incha meththeneththe. Vommāinelula came back. Thus he said. Also all
makinamaltheru. Mākanetha thiththini kandothu made merry. Elder son from field
addathundu. Pathonu kēnathu nalpunenu thooothu koogadu was song hearing dancing seeing to house.

“Maga: Thīnala 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. Voikānthunda thathyathī thiththini makin making merry proper. Because lost son makaneyathu kalthe.” revived came.
KOĐAGA—THE PARABLE OF THE PRODIGAL SON.

DARIDRÄLI MÖVANDA PADIMA.

Prodigal son's parable.

Or appan dand mövanga injat. Adil eleyawan appanđa
A to father two sons had. Of them younger father's
pakkä pōpanji "appa nāda pāl astina nak tandurind
near going "father mine share property to me give" thus
kētät. Annane appan astina pālītät. Chennang dinatil
asked. Accordingly father property divided. Few in days

eleyawan tānda palnella edītand ċēsantarn poći.
younger his all share took and to distant country went.

Alli avanda palnella daridraliyayit karchi maḍirit.
There his all share wrecklessly wasted.

Injadella trānē a dēsat or balya baragāla
All he had when spent that in country a mighty famine

bat. Akka avang timbakkilāte achi. Avan pōyit
visited. Then to him nothing to eat became. He going

a dēsat or balya manshaṇḍa pakka sērchi. Avan
that country a big man's near joined. He

tānda pandiyak kanji būkuvak ivana polak aichat.
his to swine kanji to pour this man fields sent.

Ivan pandiya timba tavūḍanāchengiyū tindit kela
This man swine eating husk at least eat belly
dumbichittawakinjat. Anaka adino saha obbaru avang would have filled. But even that too anybody to him

koḍpau injile. Chenna buddi / bandit genamāḍchī. "Eda giver was no. Little sense coming thought. "My

appanda pakka ulla echako changūliyak tindit father's near remaining however many to hiredmen after eating

mikkuwachak und. Anaka nān illi kela baichand to spare have. But I here belly feeling hungry

chāvila. Eda appanda pakka popanji "appa, nān devakū dying. My father's near going "father, I to God

nikū mininjit naḍanda. Nān nīḍa mōvanind ennichavak to thee offending acted. I thy that son to be called

lāyakille. Nanna nīḍa changūli mādiyand ennūwi'nd unworthy. Me thine hired servant make and say"thus

genamāḍchī poratīt appanda pakka pochī. Manek thought starting father's near went. To house

euttuvāṅg mina, appan māvanā kanḍit karakaremādiyand than reaching before, father son saw took compassion

ōdipōyit mele būwanji kodichandat. Mōvan "appa running upon falling kissed. Son father

nān devakū nikū mininjit naḍanda. Nān nīḍa I to God to thee offending acted. I thine

mōvanind ennichavak lāyakille'nd ennichi. Anak appa that son to be called unworthy" thus said. But father
avanda alak “Nalla battebari edita bandit avang to his to servants “Good clothes take and come to him idli. Kaik or moyira idli. Kalik kamoto idli.
dress. On his hand a ring put To feet shoes put.

Chokkitulla kadichi kuṇina illik edita bandit ketti.
Fat calf here take and come and cut.

Undit santōshapadānag. I ḍa kuṇi chattit putṭichi.
Eat be merry. This my son died and reborn.

Kanatinjavana kandat”ind santōshapattandinjat. Akkanek
Unseen found was merry. Then

polatlinja avanda perya movan bandit manera who was in the field his elder son came house

pakka ettane, manel aṣu paṭu kētāt. Avan near when reached, in the house danting music heard. He

alaḍa kutil obbana kākit “ennata id” ind kētāt. of the servants among one called “what this” thus asked.

Dēṣantara poyitinja ningada tammana batind To distant country who had gone your younger brother came so

chokkitinja kadichi-kuṇina kettit” ind ennichi. Anna fat calf cut” thus said. Elder brother

chodil olik poyile. Appane bandit olik kākchi. out of anger inside did not go. Father alone coming inside called.

Akkane avan “ichak kāla niḍa elemurēate
Then he “these many years thine without transgressing
naḍandit niḍa panikajjang onnandengu eda snehitangada
acted thine work did one day at least my friends

kuda santoshapadaḍind or adkuṭṭino saha tandile.
with to be merry one kid at least did not give.

Anakalu puliyāḍichi pommakkaḍa kuda kaḍit sampādana
But harlot women with joining earnings

ttra pāmadiyaṇḍ banda mōvang chokkitinga kaḍichi-kuṇīna
all wasted came to son fat calf

ekettiya’nḍ ennichi. Ading appan “mōvane, nin ekkalu
cut” thus said. To that father” son, they always

naḍa kūde uḷḷiya Edadella niḍade. Anaka niḍa
me with art. mine all thine. But thy.

tammanā chattit putṭichi. Kaṇatavana kaṇḍit
younger brother died born. unseen found.

Anangund enga tamaś māḍiyand santōshatikka’nḍ
So we fun make be glad” thus

ennichi.
said.

Note.—Where a word ends in a consonant, there is often a slight vowel sound like
the short modified ɲ 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 Daṇḍī.
KODAGA—COORG NATIONAL ANTHEM.

Swarāstå priya kirtane
National anthem

Sri mūla kanniyē pommale kodumale
Glorious source of creation maid golden string land of Coorg

pommalend ni chuđiyolo kaveriyamme. Jōmale
as golden string thou wear Kaveriamma” String of gold beads

ennang pōmale ennang pommale kodavuna mālend
why wreath of flowers why golden string Coorg as string

in chuđiya taye. Śri Parvati maye lōpamudreye
thou wear mother. Glorious Parvati’s incarnation lōpamudraye

nt paruvang mōvalayit bhūmik band.” Papi janadella
thou to brahmin as daughter to earth came. Wicked all peoples

pāpā tipākīnd nt parinjiya kundīkelinji kek
sin to wash out thou flowed from kundike eastern

kaḍalōla. Chokkinayangella okkuvala nirē chikkanayang
To the haughty running water only suffering

dukhā tipāla punyat nir Makkājillateyē
redeeming holy water Without children

okkāmillateyē chikki chotaka nand mādit
without domestic happiness if you suffer good making

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
BAḌAGA.

THE PARABLE OF THE PRODIGAL SON.

(By Ranga.)

Obbaga eradu makka iddaru. Avakarogaē kunnava
  To one two sons were. Of these the younger
appana noḍi tanna bagaga sēba sotta tanaga
  the father seeing his share belonging to property for him
tappadu endu kēta. Aṭē appa tanna sotta
give thus asked. Accordingly father his property
avakaga bagahachi koṭṭa. Ōsi jinaga hinde kunna
to them divided gave. Some days after, younger
mati tanna sottellava, ottu sētikūṇḍu 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
ate binaṇi salavu māḍidadugante adesanō-
on that account wastefully expenditure since he did so in the same
gē ondu keṭṭa anaṇja uttagi. Dayendra hidutta kașṭa
country one bad famine arose. povery stricken suffering
bappaduga adu. Adondudēsanēge, handi mōsiba
seeming to come chanced. For that reason pig to feed
holage kehida, handikōka hako eraya tindu. Sandoṣha
to the field sent, to the pgs give food ate. With glad
bagi hoṭṭe talluvo endalayu, adunavu koḍuyaduga dāru
feeling bellī fill if thought so, even that to give any one
illadagi biṭru. Tanaga buddī bandamāne, yennappana
without left. To one-self sense when comes, my father's
gelasaragaru kūda hoṭṭe talli micha bipana. Na
servants even belly satisfying remnant keep. I
mātra illi itte hoṭṭe hasidu savadega, adugangi odanē
only here here belly hungry why die, therefore at once
appasāre hogi "na davaraga amagu birodayagi
father to going "I to God and to you inimical
papa mađidadu enda. Amana mati endu heguvaduge sinned, having. His son to be called
ogyaa alla, enna amana gelasagararoge obbanagj deserving not, my fathers of the servants one
nemiseli endu nenasi appasaare bandu sede, kadaga appoint thus thinking to father having come reached, having
du appara dura bandamane appana kanda ama started very far having come father saw he
manasu karadu odi bandu amana tappi nalida.

heart melting running come him embracing was glad.
Aduhinde appana nodi "appa na me'lulogada ibba
Afterwards father seeing "Father I heaven is
appaga mundagiyyu ninago mundagiyyu papiyagi bitte.
father before you before sinner have become.

Ninaga mati emba yogianappaduna bittubite" endhu
your son saying a good fellow discontinued thus
visana madi da. Ally appanadamama gelasagarara korasi sad felt. There father servants called
asti uджappa hottu bandu ikkivi endu yehida, kaiga rich dress carried came put thus said, fingers
ugnarv, kaluga mettu, ikkivi enna. Kobbu karuva
rings legs shoes put said. Fat calf
koddu kambuva madi sandoshavagi ibbo enna satta
kill east made merrily be my dead
mati osuroda eddu bandubette, kane enda son living rose came, lost my
mati sikkibitta endehi indu ella sandosha madi son found saying all merry making

Iddaru. Aga holonoge idda dodda mati manasare were. Then at the field was elder son house near
bappaniag kadeyu atavu kiviga keta, tanna kelasakara-
coming song dance ear heard, his of the
rogge obbana korasi idalla enaga endu keta, servants one called all these for what thus asked.
Aduga kelasagara, nina annatamma bandubitta ama For which servant, you brother came he
osuroda tirugi bandadugagi nina appa kobbu karuva
with life again for coming your father fat calf
koddu habba mādisina enna imaga köpa āgi
killed feast gave said to him anger became
Manchopaduge manasapili 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 nalidukonda ābbaduga ondu ādu mariu enaga
even to make merry to make many one lamb to me
koṭṭama alla Ninna sottella keta kariyanōge tirisida
give not your all property bad ways, spent
mati bandamanē ammagagi kobbu karuva onduna
son when having come for him fat calf one
kotte enna appa mātina nodi "ni ēku enna sareyē
killed my father son—seeing "you always with me
idde, enna sottella ninage setubitta endu kaibitta
remain, my all property for you have come thus said lost
ninna tamma osurōda tirugi sikkida habba māduvatu
your brother alive again found feast making
saritane enna.
(proper right) said.

TRANSCRIPT IN TAMIL.

தமிழ் செயற்றில் செயல்கொள்ளவுடன். மகங்கள் என்ன தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது.

தமிழுக்கு மாற்றுவதற்கு செயல்கொள்ளும் ஆட்சி செயற்றில் செயல்கொள்ளவுடன். மகங்கள் என்ன தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது. துவாரம் பெற்று தவறான நடவறை படம் குற்றம் மாற்றுவது.
வேலையாற்றிய துருவத்தில் நான் ஒரு ஊரிய பயிற்சியாளராக சென்றேன். அது மட்டும் என்று போலாயின்னையே என்று சொல்லளே. அடம்பிய புதிய நூற்றண்டு என்று சொல்லளே. கூறியுள்ளது போன்று ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே. ஒரு புதிய நூற்றண்டு என்று சொல்லளே.
THE PARABLE OF THE PRODIGAL SON.

Ođ (alkh ed) mahk udi. Pin petvoi mohk
One to man two sons were. After born son
Tanın nôt, tank pólum tottati id pintsi krishk
father seeing to him money to give that asked a few
nalkh pin tan pólum yelum etsi potihi nãdk
days after his money all taking distant to a country
pei pólum yelam seluv kisvichi. Immohk pólum
going money all expenditure made. This boy money
yelum lks seluv kisipin annad ođ ajjâm
all thus expenditure after making in that country a famine
podtchi immohk eliyaivichi. Pin ođ alkh. kitk’ kelsk
came this boy became poor. After a to a man under for work
sedsi ai alkh immohk potdhi Michua’ its katk
joined that man this boy pig to graze that to field
potsi podik kodut tor tinkin it notink
said to go to the pig given food (I) shall take that while think-
altör kodupal ođ alum adži tank pitti
ing that food gives even was not to him sense
potinkh ammonk, “ennín kith kelch kispojam
when came that boy “my father under work who make
oltkis tit miti pothsti. An ad ikkashtum
well eating remainder keep. I why this difficulty
kispen pin pern thannín 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 poinkin id osani kis
no I His work go that contemplation doing
țannín kitk potsi. Pin tannin kitk potsi. Tannin
father near came after father near came. Father
kavvoi ođivoh partri oldkissi. Pin tannin notti
with love came running catching Done better. After father seeing
"Aia, melokth odaivoi swamikm ninkm pāpakāran
Sir, heaven being to God and to you sinner
aivishpini. Tan mohk id pishotpodikh mariyat
became. my son that to call respect
illavishpini” id dukkumāchī Pin tannin kelskhīi
have lost” that felt sorrow After father work
kispolām pishott olli kuppasm yetpōtsi. Kuppasum
those who were doing calling good coat gave.
Ittu kođutsi. Kōik pillai kolk kervu ēdu id etsi.
wear gave. To hand ring to the leg boots Near that said
Piyakivoi kor od pishki tinnu ēdchi keďaiyvol mohk
fat calf one killed eat said dead son
ulūi podshi konovoi mohk kodspini.” Id somuncum
safety came lost son saw (sērāvp) people all the
tilimāchī. Atvōk parvōt mohk kötsunu
felt glad. Then elder son from the field
pottink poltsi karstum naritum kērtti. Tan kelkh—
when came in the house song dance heard. His work—
kispōn od al pishott igistin id pintchi
man one person called what is matter (sērāvp) asked
ank kelskisponi, “nin tannōn potsi nino’n sivūm
His servant your brother came your brother body
polch potunk ninnin piakhkivoi kor peishkiti.”
alive having come your father fat calf killed
Edsi. Immohk pichchoi polik plpōḍitk istamillayi
said. This boy in anger to the house to go unwilling
asnum tannin tukkamāchī, an mohk tannīpnon notti
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 titpōḍutk od mari uḍām
did I mine friends to eat goat young one have
ni tōrvī Asnum nim pōlum elum sarikkisuvoi
you did not give Even though your money all that spent
immohk potinkh ommohk’ peikivoi korut pishkskīshpi”
this boy when came that boy fat one calf killed
edhsi. Tannin mohkpol notti, “ni edtyon en kitz
told. Father seeing the son, you always mine near
TÔDA.

SONG.

Närshan tuvarti. Natiriyar tuvarti
Mund with a temple is seen. the hill with a temple is seen.

 Ishkitti tuvarti Ishpo tuvarti Kiarmupuf
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 mohk pol nôtṭi ‘ni edṭön en kîtž oldpi en
Pather son seeing you nine near are my
kîtž uďaiwai pölum nintiyi kiya da’ivichchi edvoi mohk
near that is money yours that is dead that son
svum polčhi poti’nk olli tuvar kodotat õlt’ edshi.
body alive for coming good food giving good said.

TRANSCRIPT IN TAMIL CHARACTER.

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, Eeshkithee, Eeshpo, Kiarmuppoof, Kiarpookeesh,
Nalpoothkar, Nalponersh—all these are the names of different places or munds.
KÖTA.

SONG:—STORY OF MATHI.

A DIALOGUE BETWEEN A BROTHER AND HIS SISTER.

Brother:—Lalale lalale edago
Meaning less song expressions reeds
hokom made pts adaleiko
let us go girl cat crossed
vidiga oked mele made
street crossing after girl
nai adaleiko made
dog crossed girl
karkl oked mele made
place crossing after girl
kâwk adaleiko made
crow crossed girl

Sister:—Odlade anñe múdu
Not one elder brother three
sâvunu aiko anñe
omens occurred elder brother
tirugulukôme anñe.
turn back elder brother.

Brother:—Anumalla made
Not so girl
nyum tirugulo made
you go back girl
edage made
reeds (flute) girl
otridu made
carrying girl
vaged Mele made
return after girl
peiluke made
to house girl
vadduçude made
after coming girl
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.
KÔTA.

THE PARABLE OF THE PRODIGAL SON

BY KIPPAS.

Od alge yeđ genc mug perdage. Avar yed
One to man two male sons born. They two
ale kunnale taniyan nosite tanade palatu
among men younger to his father said his share
kol vadak tanake tadar veinde. Anume
due property to him give asked. Likewise
eyana tanadu vadukina, avar yeđ alge pachit
father his property those two men divided
kotta Chetak naľk pibale kunale tanadu
gave some days afterwards younger his
elme settiute dura urku hoite adinne
all gathered together distant place went which
agada kek gasittu esittha avane inume anamidal
forbidden things did squandered he thus in vain
samippadu piblare. Ayurke oţta dođda pajam
spent afterwards. To that place Tone big famine
Nattidago evankmor dayindiram padalik
visited to him poverty to trouble happenca.
Alakke a yurile ođaldila kekkik sedgo.
Avre Therefore in that place one man under for work joined. He
ivane panji mesı̄t va ištude kadga kepı̄tta. Pajik
him pig graze to sent fields sent to pigs
kođubadu tine ištude olım pet kaisikkom ed
given food eat joyously belly pass on even
melo edinke kodakbadga ıllade osike. Tanak buddi
if said these gives scarce went. To him senses
vadp potlega avvune enaiyan kujałode pet kaisitie
came when he my father's coolies even belly pass on
sadu vait ekom edmale. Anêke ıye pêtige ítte
strong are are when so. I alone here for belly suffer
thavakbadu enakke. Anume tarne tanaint ke
and die why. Therefore at once his father to
kađdur hoit ane devarkme enainkume virod gazhiitte.
journey went I to God to my father against died.
Papam gazhipodule avan meyin edđurepad like
Sin did (committed) his son to say so
marjadi ulvon anume allaize. Enne avardu
status possess no has become. Me his
kekkarnaode odağal settkonge unisite tanaintuk vattit
as servant one entertain thinking to his father came
seditța. Kadadure valduram vad pilblare tan
reached after starting long distance came subsequent his
aine kađda. Avre manas erițe osir vade dođadude
father saw. He heart melted ran came embraced
manicha. Adan pilblare tanaiyan nosițte eiya ane me
felt joy. That after his father seeing father I high
logatul vadě einuk mindlare tanak mindlare
world existing to father before your presence
papagaranaipe. Nimēin ițture arlike marjadi
sinner became. Your son to say to be called status
illaize ițture visangiksa. An mele avanein kekkarn
has, lost. saying felt sorry. Then his father servant
hattuđe pasane uvadu virad etțitva duțte avankē
called superior existing dress bring come said to him
peuvo gasitare kaiś modarme kalk metme idu
dress said to hand ring to legs slippers place
eedir bayiddare porâle kurl chachîte pabbam
said fat calf killed festival
gazhițe olli piriavait ekom eçare tadikkītpadu meina
did good joy became said dead said to be son
usurđe vaddita. Kettibadu maina sikiko ițtuđe elmer
with life came. Lost son found out all
păsanıt eddar ajamile gadēlibbadu dođ mein
rejoy were when was in field elder son
paisărike vadup podale kōlit vadume
near home came when sing
atusvadume kevic kette anadu kekkarane oğ ale
praying car fell his servant one man
atute edđilme yenka eddit venda. Alke kekkarane
culled all these why for asked. To which servant your
நிக்கில் வாத்சுக்காக என்று அச்சரோடு என்று மேற்கொள்ள வாதுக்கு
மேற்கோள் கொண்டு கீட்டி அவன் வாட்சுக்கு மரபு மற்று என்று கூறியோக ஓக்கிக
சொன் சொல்லின்று. அவன் கோபம் வாடுதி பெய் ஓகக்கிக
மன்னர் உள்ளைக் கைதெடுத்து வெளியே கொள்ளின் என்று கூறினோக மீண்டும்
சொன் வாடை என்று வாடுதி வாடை என்று
அக்கடா கைகு கைகு சம பியடுக்கும் மக்கள் வாதிழ்ப்பால்
இயற்கை வாட்டுகள் செய்ய வேடு (வாழ்ந்து) கை கைம்
வாணிக்கு பாட்டாக கைசுக்கிழா வாடிசுகிக்கு
மேற்கோல் உட்டம் பலி கூர்கோயில் அண்டு வாடுக
சொன் மீறிகள் நிலையில் வாய்ந்து இல்லை வாய்ந்து
லாப் இன் வாய்ந்து இல்லை வாய்ந்து இல்லை
நிகரால் அச்சரோடு சிக்கமை பாப்பம் வாஸ்பாகோ எல்லை.
உருள் பொன்று வாடுதி மற்றை கைதெடுத்து வாடை என்று

TRANSCRIPT IN TAMIL CHARACTER.
வாக்குகளின் பல்வேறு படிப்புகளின் சுருக்கம் நிறுவிக்கப்பட்டுள்ளன. பதிக்கும்போது புகழ்பெற்றுள்ள அந்த வகைகள் தூண்டிக்கொள்ளலாம் என்று இருந்த விதமாக பிற்றுள்ள பொருள்களைச் சேர்ந்து வருகின்றன. தொடர்புறுக்கு தொடங்கின பொழுது ஐதராபாத் தொடர்வுகள் மற்றும் அவையின் மேலாண்டுகளை விளக்கும் வகையில் செய்யப்பட்டது. இவை தமது திறன்களின் மூலம் புகழ்பெற்றுள்ளன. பக்து பொழுது பாரம்பரியம் தொடர்வுகளுக்கான பொருள்களுக்கு எந்த முறையிலும் பொருள்களின் மேலாண்டுகளை விளக்குவதற்கான இரு வகையில் மேலாண்டுகள் செய்யப்பட்டன. இவை தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன. பின்னர் தமது திறன்களின் மேலாண்டுகளை விளக்குவதற்கான வகையில் செய்யப்பட்டன.
KASAVA.

THE PARABLE OF THE PRODIGAL SON.

Ör appanku renđu makka. Sinnamaga appanē bāga
A to father two sons. Younger son his father share
kēṭṭa. Osi dina irdhiṭṭu vaduk erdu or dēsattuk
asked. Some days elapsed (he) fortune taking one to country (he)
pōṭṭa. Vadukē avan edtpōy hāl māḍivaṭṭa. A
went. The fortune he took squandered (did). That
vūrē or pāṇjā vanduttadu. Pāṇjā vandu or
in town a famine came. Famine no coming one
gauḍanki vaduku kēyka pōnaṇ. Pandi mēyykakku
of a wealthy man work to ask went. Pig to rear (graze)
vūṭṭa. Pandi koḍukka tavudārō tiṅkana entarayu,
entertained Pig given bran at least can eat even granting
adu sikkadē, pōtu. Tanku buddhi vandappo namad
it scarce went To him senses when came our
appanī tōṭṭat irkoa ālkku sikra pūṭṭu namakkku
father garden engaged servants get food to me
siktu. Tenatu appan tāṅkē pōnaṇ. Vazhilu pōgappō
will get. Thinking father place went. On the way when going
‘namad appanku togātku nānu dirapatī scheidtūṭe,
our to father to God I ingratitude have done.
Avanu nanagēappa andu pōvadakkē musadu
He to me father saying to go face
illa. Avan vōṭṭali irka jītakāra make nāne or
no (I have none). He (him) under is paid servants like myself one
jītakāranen. Tenatu appan take pōyīta. Attaldu dr
paid servant. Thinking father’s place went. Some distance
pāgattē appana kandūta. Appā magana tabbi kōṇḍā
on going father saw. Father (his) son embraced.
Magan solluraṇ “tōgātkum ninakum pāpi āgiṭṭen.
Son says to God and to you sinner have become.
Nin maga engartuy enku ogge illa.” Dukk’ha maļića,
your son to sa to me status have none.” Sorrow felt.
Appā tan vōṭṭili irppa ālkku solli maiku bāttē kalku
Father his house was to servant said to body cloth to leg
kērā kaikū mōtira ikki kotuva māḍu kondu sandals to hands (fingers) rings placed fat cow killed.
habba maṭīta. Satpōna maga sikkiddakkāgi kaṇāda festival did. Dead son regained lost maga sikkiddakkāgi santōsha māḍna.
son regained joy did.

Appō biliya maga gaddē erda voṭṭikeye vartirdē When elder son field from home was coming varagappa āṭṭamu saddamu katil vundadu. Nana oṭṭē when coming play and noise in ear fell. His house ălki id enna endu kekkappō oṭṭē al sonnaru servant this what when asking house servant said.

"Nin tambi vandutta. Niyat appa māde art habba "Your brother has come your father cow killed feast madukarē. Appō maga sinat kōnda. Voṭṭeki pōgamattē. is doing. When son angry got. Home would not go
Appa pōyi voṭṭeki vā enda. Niyat tav nan iddu, Father went home come said. You with I stopped
Ni sonna vaduku ella oppasi, irdavanku sangaḍakarku you said work all carried-out, who stops my companions santōsha pāduva or āḍ mari kekkaṭē tarde joy (happiness) to feel one sheep young even without pōyi allā? Ninna vadukina naśa maḍṭṭu vandavanku giving is it not? Your fortune spoil having made who has come or sukada kandu īṭē. Kaḍakka vaduku ellavu one healthy calf killed. Existing fortune all niyate. Satpōna tammā usurode vandadugāgi habba yours. Dead brother with life having come for feast māḍōdu nija.
doing necessary.

TRANSCRIPT IN TAMIL.

தில்லை எனும் கைடுகள். தில்லை இரண்டு பனைய போட்டியைத் திருமலை வெளியேற்று மெய் மரம் உண்டு. ஒரு வந்த பனைய கைடுகள், பேராசியம் னும் ஒரும் கைக்கு செய்ய வேண்டும். பொது சந்தையைத்
Gramophone Records

அச்சரிச்சலுக்காக முடிகளை செய்யவுடன் முதல் கிளக்கும் சமையல் மற்றும் பொருள் கொள்ளல். கொண்டாட்டங்கள் மற்றும் பொருள்கள் முடிகளை விளக்கக் கெதேரும். அவ்வாறு நல்லதாக விளக்கம் செய்யும் வழியாக இந்திய பொருள் புள்ளித்தரிகளால் நான் கேட்டேன். அவர்கள் எனக்கு கூறிய வாசிக்கும் படி "என்று என்று என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்துப்பெறுவது என்று எடுத்து
KASAVA

SONG BY BOMMAH.

1. Haṭṭili hasagikki kottagili musagikki
   At home drawings (with white powder) made in the room dressed
Ragia kalla kivigikki. Henűinavaravvě rajuabitige
Ragi (grinding) stone ear put. bride’s mother to public street
yelatu hāki.
dragged.

2. Chapprata haṭṭili chippadake biddade appukalūdi
   (In) Pandal house nut is strrewn with bended knees
ayavale. Appu kalūdiya henűinavaravvě kappē mari
is picking. Bended knee with Bride’s mother frog young
endu tuḷudāra.
as was trodden.

3. Kajjaya sutṭu kijjurikē sikk’hāki uddadi tintu
   Bun prepared to the roof inserted gladly eat
cli Sunda henűinavaravvě kijjurge bāya biduṭṭavale.
rat Bride’s mother to the roof mouth opens.

4. Aḍḍarumāla oḍḍagi sutikondu oḍḍar bidili tiru-
   Crosswise turban big tying odda (mason) street is
   Guva bāvain örgē hennu koḍutāne embōvru motalilla.
   Roaming to bridegroom’s father bride shall give who say no one.

5. Haļa niriṅ aḍuge guṇḍi niriṅa tāna tippe
   Stream in water cooking pool in water bathing dunghill
   Niriṅa japattāna bāvainavara kepre mēl hoḍadu
   In water prayer bridegroom’s father’s check on slap
   yelataṇi.
   and drag him.

6. Sōbaṅake mundē ta bandā toka toni bagal
   Marriage before she came. Huge figure door
   Hidiyadu. Mane hidiyadu henűinavaravvě bagala
   would not hold. House would not hold bride’s mother door
   timudu yelataṇi.
after pulling down drag (her).
7. Irulli huvāda irulli palanāda. Irulli yeredu
   Onion flowered onion yielded fruit. Onion two
kayāda. Jakkallī āra niru kannir yelathānī
(yielded) fruits Jakkallī village watering eye (she) drag
hasaimēkai.
to the platform.

8. Bellulli huvāda bellulli palanada bellulli yeredu
   Onion flowered onion yielded fruit onion two
kayāda elasatti āra belu kannunir yelatahī
(yielded) fruits elasatti village white watering eye (tears) drag
hasaimēkai.
to the platform.

TRANSCRIPT IN TAMIL.

1.  பாலின் ராணியும் பெளரை ஒருவரும் ஏந்திருள்ளனர் தலையைப் பற்றியும்.

2.  பாலின் ராணியும் பெளரைக் குட்டும் முழுமையும் தலையைப் பற்றியும் குறியீடு.

3.  அர்வம் சிவன் சிவனும் சிவன் சிவக்கு முடிய வெள்ளமைக் குறியீடு.

4.  முழுமுக் நுழ் குக்குண்டு நேகை பிள்ளை குறியீட்டின்
   குறியீடு வெள்ளமைக் குறியீடு குறியீடு.

5.  முழுமுக் நுழ் குக்குண்டு நேகை பிள்ளை குறியீடு குறியீடு
   வெள்ளமைக் குறியீடு குறியீடு.

6.  பாலின் ராணியும் பெளரை ஒருவரும் ஏந்திருள்ளனர் தலையைப்
   பற்றியும் குறியீடு.

7.  பாலின் ராணியும் பெளரை ஒருவரும் ஏந்திருள்ளனர் தலையைப்
   பற்றியும் குறியீடு.

8.  பாலின் ராணியும் பெளரை ஒருவரும் ஏந்திருள்ளன
   தலையைப் பற்றியும் குறியீடு.

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.
IRULA (THE NILGIRIS)

THE PARABLE OF THE PRODIGAL SON.

Oru ammake rendu siruva irukkina. Chinnamma younger one
One father (to) two sons were.
ammanai pattu nanay bagattay pangi tandi-bidū,
father seeing, my share divide
a namatter. Amma pangittirgay. Vond u Naligay
so said. Father divided gave. one day
piragay yeṛuttukondu dura desa poivitā. Dura desa
after taking (it) far off place gone. Far off place
poi virda silavoo-sayidu-bitta. Silavoo-sayidapiragay wasting after
going extravagantly spent away.
oru bila panja bandu-bittadu. Avaney daridira He poverty
one big famine came. He
piduttu-vittirukkina. An desattiley vortanuku alayi irukkina.
stricken with. That place in one to servant became.
Alayi irukkaṭṭi ava panni mega gaddayiku
Servant becoming he pig to graze field to
poiyirukkina. Panni maichakku irukkaṭṭi vayir kadittu
sent. Pig grazing while stomach hunger
irukkina yi pannigu tanda pittu nanakkku tanda, na suffered. this pig (to) given food me to if given, I
tinnu irukkay. Adu tar gadukku alillay. Tanakkku would eat (and) live. That to give nobody. To him
butti varagatti ava tana ammakūda irukka cooly-all!
advice when come he his father with remaining coolies
kuda vayiru valattaṭṭi bala irukkaṭṭi na mattrī yi even stomach living strong becoming I myself this
ida yi madiri vayiru kadikkina nā sagay. Anagi place this manner stomach suffering I dying. But
ippodey ammake na pogay. Ammanukku samikkru 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
nācığı varu gudu. Ammakooda cooly-all ganaka shame coming. Father with coolies along
nānumirukkaṭṭi, ninaittu-pākka ammannīḍa vandu sērugakku if remained thought-so to father came to join
amma vegu dura padi vayikkku vandirukka. Ammanai father very far half way coming father
kanḍay. Manāchu murintu vodi vandu nanaik kanḍu tappī saw Heart pitied ran came me seeing embraced
muttu sandōsha māḍī kūṭikondū pōyina. Aduku-piragay kissed glad became taking along went. Afterwards
amma pāttu, aiyyoh! Nanuku māla sāmiku nana father looking Alas I above God my
ammage mundi virdaga māḍī-vīṭṭirukkay. Tana maga ammage father preserve enmity made. Your son
enru sollugakku seriyalla enru viśanittirukkina. Ana so to say right not so regretted. But
amma kūḷi alai tanduvandu bilia seelai tanduvandu father coolies brought big cloth brought
udutiyaagakku. solga. Kaikkku mōdira kālugu seruppu to wear said. In hand ring on leg slippers
ekkiya solga. Kommai kannu arūṭtu virundu māḍī to put said. Fat calf killed feast made
sandōsha Māḍīna. Settu-pōna maga kaiku vandu-glad became. Dead and gone son in hand
sikkirukkina Voondu-pōna maga kaiku sikkiviṭṭa enru al caught fallen son to hand caught so all
ella sandōsha māḍirukkina. Appoh gaddairirunda billa men glad became. Then field in was elder
maga kureku varugatti. Paṭṭu padugadu, kūṭtu aḍugadu son to house while coming. Songs singing, dance playing
kāḍilay keṭṭirukkina. Tana alay idu yenna. kūṭṭadugaru in the ear heard. His men this what dancing
enru solga. Adu velaiṅāra nīna tambi vanduvittu rukkaṭṭi so asked. That servant your brother having come backi
Ni tambi usirōdu vandirukkaṭṭi ne amma oru komma your brother alive having come your father one fat,
kannu aruttu oru virundu madakki enru solga. Avanuku calf killed a feast making so said. He
koba vandu kureku varagillay. Aduku piragay amma anger got to house did not come. That after father vandu avanai kenjina. Aduku 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 enemity without in your words irundirukka. Na sinaigidagaru yellakkku sandoshamaiyirukka remained. To my friends all to be glad oru aittukuthi kuda ninu taragillay. Nina sottella one kid even you did not give Your all properties virday kondupoi silavu maadinanukku 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 yeppodu nannudai irukkay. elder to son looking you always me with remained Nane sottella nimakkuda kidakkudu. settupona my properties all yours lying. Dead and gone gindu ninita un tambi voondu pona un tambi usirodu so thought your brother fallen gone your brother alive vandagayi virundu madatuku niyayata enru solga, having come feast making just so said.

TRANSCRIPT IN TAMIL.

தற்கால மரபிகளின் விளக்கம். மரபாக்கம் முழுக்காக நான் பாதுகாக்க இருக்க வேண்டும். அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. இவற்றைக் குறிப்பிட்டு பாதுகாக்க வேண்டும். அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. மேலும் நேரம் முழுக்காக உண்டு. மேலும் நேரம் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்காக உண்டு. அம்மா பாதுகாக்குதல் முழுக்கா�
KURUMBA.

THE PARABLE OF THE PRODIGAL SON.

Vondu appage yeraðu makka uṭṭiðaroo. Ah Kunna one father two sons were. The younger koosoo appananai noðìttoo nanoo baganey pangi ta yenta, son to father said, my share divide give said.

Ah matiriga appa pangi koṭṭoobootṭa. Vosi dinaga That manner father divided gave. One day intaðu kunna koosoo tana sottella yetigunu oru dòra after younger son his wealth taking a far off désa voigibutṭa. Vosi dinavaga birtevey sottella kali place went. Since then wasted wealth all empty made. He waste spent made while a big panja banta. Evanukku appara daridira eḻutubûtṭatu famine came. Him great poverty got.

Ah desagala vobba kelsakkoo idda. Avananai handi That place under one for work remained. Him pig mési bà endu gaddaikoo buṭṭu-buṭṭa. Appara hoṭṭai to graze came so* to field sent. great stomach háṣittatu. 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.

Yenakkù eiga dan butti bandu ennappa kooly-āll I now only advice came my father coolies oṭṭukku hittu tindo. Avarukku bala irattiday. Na eisagella all food take. Them strength have. I thus kashtapaṭṭu hoṭṭaga appara āsu iḍatu settay. Agave suffer stomach great hunger caught dying. Therefore appāsāry vōnai. Na samigu appagu virōdaga maḍibutṭay to father go I to God to father eneity made.

Enna appa magā embadukku niyaya kaney. Seri My father son to say just nil. Alright na appakooda coolykara mathiri enna biyali unitu I father’s coolies as I remain saying
appasray bandu ejjina. Aga idça dariga bannay
to father came to join. Therefore half way came.
Appavoo idça dārikku bandu-buṭṭa. Ava mana ventu
Father half way came. His heart melted
vodī vantu dappikaṭṭi kanjōga maḍina. Aga maga
ran came embraced joyous became. That son
appanai nōdi sāmiku appaku munday virōta
father looking to God (and) to father presence enmity
madibusṭay appanukku na maga entu hōguva-tuga yogi
made to father I son thus to say justice
yalla entu na unitay. Appa vondu koolyāja buṭṭu vondu
nil so I said. Father a cooly called one
doḍda selay 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 maḍina entu unita. Settava maga usurōdu
joyous became so said. Dead son alive
bandu-buṭṭa. Hōda maga bandu seitu-buṭṭa enatay yellārōo
returned. Gone son came joined so all
sandōsha agaittattu. Aga gaddayilidda doḍda maga
glad became. Then from the field elder son
manega bappāṭṭa alli attavoo battavoo kiviyogay
homeward coming there playing singing in the ear
kēppatthā. Idu yānaga endu tanai gelsakkaranay idutu
heard. This why so his servant called
keta ninna tamma bandu-buttattu. Ava usurōdu tirigī
asked your brother came back. He alive back
banda-dugiyaa nina appa doḍda dana kondu virunthu
having come your father fat cow killed feast
akkiyattu. Avanukku appāra china bandu managu koḍa
made. Him great anger got to house even.
voṛa manasu illay Aga appa bandu kenji mane ku
not go mind. Then father came begged to house
ba yenna karda. Aduga kūsu ninaga. birōda illaday
come so said. For that son to you against without
appāra kala 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 kondubutta endu returned to son fat calf you have killed so yegina. Appa magana helutu ni yegu dina iddaray, said. Father to son said I so many days remained yenna badukella ningadu. Settu-buttta enda koosu tappi mine properties all yours. Dead thought so son gone voga tamma usurodu bandubutta. Enaga virundu ran away brother alive returned. Therefore feast akkiyaday niyayada.

made just is.

TRANSCRIPT IN TAMIL.
IRULA (CÖIMBATORE).

Ammē ondu āṭṭukkuṭṭiye serakkē meikkakkku pogātulavē
Boy one lamb to the field to graze used to go
poylavē puli varugudu puli varugundulāru kāṭulavē
going tiger comes tiger comes cried
lāriṇakki nāma ōdugādu ammē lekkitandu poy pāttēmu
If cried we run used to boy is crying went looked
pakkaṭṭi kaiṭṭaṭṭi sīrīṭṭulavē pinnelavē lāriṇaki imma
as we saw hands clapping laughed again if cried this boy
vēnukku vēnukku dinālu lekkutulavē achche pogavendalavennu
for fun for fun every day cries there go need not
nindukōṇḍēmu andattē nāladi ammattē puli kaṭitu
stopped going that day that boy tiger bit
tinduttu tulavē.
ate.

TRANSCRIPT IN TAMIL.

PRAYER ON THE GODDESS KUNJIMA.

1. Nāṭṭusakke Puttutunu Solaikkuruvi nāde nāda
Country jack trees have blossomed forest birds men
rođē sollatte Solaikkuruvi nāde
(to) without telling forests birds.

2. Māṇipattā, malayalatta solaikkuruvi nāde Nammalayala
Forests birds
sēmē solaikkuruvi nāde.
birds.
3. Kuvaippatti
   Kuvaippatti (name of the forests) forests there are
   Solaikkuruvi náde Kumundupártta déivaté Solaikkuruvi náde.
   forests birds

4. Kelaikki pógiti
   East going Kombeti Sólaikkuruvináde.
   in branch forest birds
   Kaytmundo kanikalumundo Sólaikkuruvi náde.
   fruits there are fruits there are.

5. Vadalakke pógiti
   North going Kombeti Sólaikkuruvi náde.
   in branch birds of the forest
   pāvu munto piñumundo Sólaikkuruvi náde.
   flowers there are fruits there are.

TRANSCRIPT IN TAMIL.

(1) குவைப்பாட்டி குவைப்பாட்டியாகவே கொள்ளுக்கோய்க்கடிகள் ஏற்றுவிழுந்த
   கொண்டு கொள்ளுக்கோய்க் கற்பிக்கலையும் மற்றும்

(2) கொலைக்குருவி பக்தே கொண்டு கொள்ளுக்கோய்க் கற்பிக்கலையும்
   இரண்டு பக்தே கொண்டு கொள்ளுக்கோய்க் கற்பிக்கலையும்

(3) வடக்கே பக்தே பக்தே கொண்டு கொள்ளுக்கோய்க் கற்பிக்கலையும்
   பெரும் பக்தே நிமிடம்

(4) வடங்கற்பால் உடை கரணித்துக் கொள்ளுக்கோய்க் கற்பிக்கலையும்
   கொண்டு கொள்ளுக்கோய்க் கற்பிக்கலையும்

(5) வடங்கற்பால் உடை கரணித்து

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 Kuvaippatti 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.
GRAMOPHONE RECORDS

[No. 132 A.K.]

BUNȚ TULU.

THE PĂRĂBLÈ OF THE PRODIGAL SON.

Oriyage rađă an balelu ither Äkled elliaye ammag
A certain man two sons had. of them younger to father
pande "Ammă: yenna pălg booruna sottu yenk korla".
said, Father my to share falling property to me give
Apaga amme ayana badkn akleg păl malthdkoriye.
then father his property amongst them divided.
Vonthe dinoțtu ellia mage tanna pooră sottunu oțtu
Not long after younger son his whole property gathered
malthd onji doora șrugu podu aulu kanăbatte
together a far country went there recklessly
jeevana malthd sottu halămthe mata kharchanaga. a
lived property squandered all when spent up, that
șrădu malla onji baragăla batnd. Bokka ayag
in country mighty a famine arose. And to him
bodaina tikkande kashțand. Bokka ăye ă
as his wants could not be got he felt difficulty. Then he that
șrădu onji grahasthanowlu seriye. Ăye ayan panjile
of country one to a citizen joined. He him swine
sankere kandogu kađapudiyie. Ă panjilu tinpina
to feed fields sent. that swine used for eating
umiantala tindd banji dinjavere ayag bahala
at least corn husk by eating to fill his belly to him very much
manasândala am aayag ărla korjer. Apaga aya gati
desired though it to him nobody gave. Then his state
ayag terid aye panđe, Yenna amma eră
to him being known he said, My father's so many
jana kelasadakulu tindd dakkuvur' Andala yan
workmen eat throw away.
badavuđu saipe kăla battend, Yan lakkd amma șdje
out of hunger dying time has come. I will rise father to
podu panpe. "Ammă iregă Dever dumbula tappu
go and say. Father unto you and God before sin
maltă. Yan irna mage indd paniyere
have committed. I your son to be hereafter called

51
yogye att. Enana irna sambalada chakridakle lekka is not worthy. Me your paid servants like malthonula.

treat
Äye lakkt amma ñdeg pøyey. Amma ayan doorọ He rose father to went. Father him from a dist-
toodu papa putud parbatd kekkil arad pated ance seeing compassion felt came running embracing by the neck
mutta koriye. Apaga mage pande “Amma I yan’ irna kissed. Then son said Father I your
kannadumbudla Devere dumbula papa mantle. Bokka yin before sight God before sinned. And I
Irna mage indd paniyere jogye att. Ændala amma your son to be called not worthy Yet father
tanna chakridakleg lettd ‘Eddenthina dustu konbale his servants called “Good dress bring
ain ayag padr bokka aya bereg ungila deele bokka it on him put and his to finger ring put and
ayya karg muttu tikkale charbi dinjidittina kanji his to feet sandals put fatty calf
kondubattd kerle bokka nama mata tindd küsal bring slaughter and we all eat merry
malpuga, dayegindnda imbe yenna mage taitnaye let us be, because this my son once dead
raddane jeeva at, aye potinaye itte tikkiye again has come back to life, he once lost now has been found
Anchene akulu küsal dikiter. Apaga ñayana malla so they merrily were enjoying. Then his elder
mage kandoń itte. Äye tanna illda mutta bannaga son in the field was. He his house near when coming
padatala nalipunetala gowji kendidnd. Apaga aye singing dancing noise heard. Then he
tanna chakridakled oriyan lettd undu mata gowji his of servants one having called this all noise
danendd kende. Apaga kelasdaye pande irna megaye what asked. Then servant said your younger
baider Aik irna ammer charbi dinjidina brother has come. Thereupon your father fatty
kanjin keriyer dayegnda mage sukoştu tikkyernd
calf slaughtered because son in health was found.

Apaga malla mage köpodu ulayi poyije Aineđd
then elder son being angry inside did not go. Therefore

äyana amme piçayi batd äyada pandonde Apaga
his father out after coming to him explained Then

äye ammag javabu koriye daneindnda "Ö Hö yan
he to father reply gave as follows "Oh I

Ireg it thinja varsha kelasa malte epandala irna
to you so many years work did ever your
pateronu mikkui. Ändala yan yenna ishtereda
words did not transgress. Even then I mine with friends

kusal malpulekka yenki onji edda kinnin ändala ir
merriment may make for me one kid even you
kerijar Ändala irna sottunu sooleleg kordu
did not slaughter Even then your property to prostitutes gave
tind padi mage batti peättige charbida kanjin äyagad
squandered son soon after arrival falty calf for him
ir keriyar." Aik amme pande "Magal I epala
you slaughtered." For that father said "Son you always
yenadappa ulla, bokka yenna màta nik. Nama kusal
with me live, and my all to you. We merry

mad santoşh Clint padaepppina sariyayina. Dayegindinda
should be cheerfulness enjoy is reasonable. Because

I ninna megye saith poyinaye Rađđane
this your younger brother once dead again

jeëva atē, poyilekkadaye tikkiye."
has come back to life, who was taken as lost has been found."
Dakshiṇa kannada jilled Aliya santhana kutum-
South Kanara in the district aliya santhana of family
bada ejamane kramaparakara a kutumbada astidha
the manager in theory that of family property
javabdira aduppuve. Naţavalced ori parabe ejamane
a trustee is. In practice an old man manager
ape Āyag kutumbada astidh tanna buçedi
becomes to him family out of property his wife
balelen malle malpuna manas uppundu. Āyineṛd āye
children to enrich a desire there is. Hence by him
maltina paradinolen, radd malpere bokka asanarta
made alienations to set aside and maintenance
padēyare vyajolu malpuna anchi kutumboleed bahala
to recover suits filing such among families very
undu aḍalṭe akramogu vyajja maltd āyan
is common for mismanagement suit by instituting he
dett pādoli. Avu āya akramoddu padke. Avu pagelā
can be removed. It his misdeed is worse than. It ill-feeling
laḍāyila unḍumalpundu bokka hechi karchida
quarrel causes and very costly
vyajjoddu kutumbada netter ajāilekka
litigation on account of family of the the blood just like sapping
asti karaḍapundu aliya kaṭṭda dosholu ovundunda
property is squandered aliya system evils are as follows
1. Avu svabhāvika at'ī
It natural is not
2. Aidd ori swatantrada naramāṇi āpuje.
By it one independent man does not become.
3. Avu vyāpāra vagaire karbā malpērē addiyapundu.
it trade etc. business doing prevents.
4. Aidd kiri membarer daddër bokka javabdiri ijjandi
by it junior members indolent and irresponsible
mragatta lekka āper.
like beasts become.
5. Malla kutumboled uppuna kalahaledd kiri large in families existing dissension junior membarena gunanaðatelu edde ayere of members character and behavior good becoming addi apündu anche kutumbodus baravu kalpere prevents such in families education to receive ede ejji. there is no scope.

6. Kuṭumbodu pal ävere buðundane in dosholu In the family partition only by permitting these evils parihara avu palda krama kavarprakara avodu remedied can be of partition principle per stirpes should be ellya astilu dikkapal ñavandilekka prati pälg small estates minute splitting up to avoid each share aiva rupayi teerveda ästi ändala tikkulakkantina fifty rupees assessment estate at least as would give astilu pal avolindd malpoðu of such estates partition can be made. It should be laid down kuṭumbada astin pal maltoniyere. Karakarianda of family property to divide sentimentally objectionable anchi astida varushändhi huṭṭuvallin' kavarprakara such of property annual income per stirpes pal maltonoli. may be divided.

7. Ejamåne kuṭumbogu javabdare ayinedd aye Manager to family responsible being he kutumbogu lekka koroðayina neeti, a nibandane to the family accounts to render is just, to that rule erändala neetida ejamåne dooriyere karana ijjï. any one just manager to complain reason no. Äyag pratiphala astida huṭṭuvallid shekada To him remuneration of property out of income per cent patt prakara deevoli. ten at can be reserved.
8. Aliyakaṭṭda dosholu bahala kalodd
Of aliyasantana system evils long from time
sahisere kaḍandinat ittineḍḍ aitha parihara bèga
unbearable having been its remedy soon
āvodu. Aik svarta manasda ejamānera
must be made. For that selfish managers'
ākshepa uppu. Āndala māta kiri membarerla
objection might exist. Nevertheless all junior members
eḍḍe hire membarerla mitt pandiprakara
also good senior members also above in the manner stated
palapina eḍḍend oppuvav.
effecting partition is good admit.

TRANSLATION.

The manager of an Aliyasanta 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 manner stated above is good.
KUI (OR KÔNDH).

THE PARABLE OF THE PRODIGAL SON.

Roâni mrika riaru maseru kogañju tânjiit plateñju
Of one man sons two were small one to father he said
"Ô aba ni múdûlî taa pahanai naa nangî siamu"
O father your possessions dividing out mine to me give
iseñju. Înbanê tânji târa múdûlî tajerianikt
he said. Having said the father his possessions to two brothers
paha jteñju. Esê Dina Sast beott ita gâtañju
dividing gave Some days Having gone after younger one
târa krâdañga ûsanai rô sekont dinâ tângi saseñju.
his shells gathering a far country two he went.
Èmba eanju kakali ajañai târa múdûlî gule viha
There he spendthrift becoming his possessions all finish
giteñju; gule vihanê e dinâ dândo déhanê
did all having finished that country throughout great
sakt dite, ēngâ eanju sakt râi Jûgiteñju. Jogananâti
famine fell and he hunger from suffered. Having suffered
e dinâ tanani bachtangi sajanai éanito mangâ-
that country man to going at his house he went andi
tenju ēngâ derâñju târa pajînñani anga tângi eani
stayed and the big man his pigs mind to him
panditeñju. Èmbarve ëju siataki eanju pajiññani
sent. No one even food did not give because he pigs
jatû kabari râi târa ûlo panjâ tângi rëha atenju.
mash food with his stomach fill to pleased became.
Èakkive rônisi elu vate, "Mai abato déhanâ kabari
But one day thought came our father's at many work
gâtûru maneru ëarn game tinba pânbi maneru enga
people are they much food receiving are and
anu imba sakt râi sai mai. Mai abatoki
I here hunger from dying am. Our father's house to
sajanai eanî ëhîngi vesit. "Ô aba anu nîndâra
going him like this I will say. "O, father I yours
engā Penu tāra  rozwiązanie to God’s own evil have done your son again ava tanger  anu  agēnu,  ni kabari gašani dehēngi become to I am not fitting your work man like nānge itajāmu.” inēr elu giteńju.me appoint saying thought he made.

Élu ēlānai tānu ningiteńju enga tańjitoki salbā Thought having made he rose up and father’s house to go dānjiteńju. Ēakive eani sajlā masāra sekōti tańjt mēhanai started off. but his going was afar father seeing eani jēja nōteńju enga tańjt déganai eani pōmbanař him love and father running him embracing gājango noskiteńju. Ėmba rai mrieņju tańjiř vesteńju, “O cheeks kissed. Then from son father said O aba mīndārē enga Penu tāra  anu rōi gia māi, enga father yours and God’s own I evil done have and nī mriŋnitēnu ava anu agēnu” iseņju. your son become I am not fit he said.

Īnbanē tańji ṭrape masāriř vesteńju “iru saju Having said father his house people said you go mūla négị sinđa tasanai eani tāta gīdu, vānju. tāni really good cloth bringing him cloth do finger on mūdi kia jīdu enga katkāri sōteŋka, kipka jīdu ring sleeping give and feet on shoes sleeping give Gandī aja māni ēraďu tasanai vēdu, aju ēra tinjanāř Body having become calf bringing strike we it eating reha anāsu. Ėnāriki iseķāri nāt mrieņju sājanai joyful. will become. For what if it is said my son having died nimbiteńju mānganai tonja ājateńju,” iseņju. Ėmbaŋt lived having been lost Evident as become he said. Then from earu reha gīva tōnditeńru, they joy make began.

Ē dēll tānt Senda gašāńju nētōki saja masēņju; That time in elder one field to gone head ijōkī vai masāvāni sōriti avānē enda enga home to coming as he was near becoming dance and girjī ai masāra veseņju, vēnjānai ṭape masāntī drumming being was heard having heard - house person
roanir, "I enda anariki at mane?" iinji plateju, one this dance for what being is saying asked.

Eanju vesteju, "Ni ambesa vaitejude, erariki ni He said your younger brother has come for what your aba ta a mrienit negna nga pataki reha give father his son well because he revived joy make tangi gandi aja mali jraju vesu manenju."
to body become head calf striken has.

Era vennjai sendo gataju sodanga ajatani ijoki That having heard elder one angry becoming house to solba kutenju. Tanji oreri vajanai eani eju maska go in refused. Father outside coming his mind change angi dahejju, eakive canu tanjir vesteju, "Anu ise to sought but he father to said I so many
dina ide ngi loksa manjai, ni barga anu esekave days now you served have your command I ever even enba kua sidajaenu, inu tenjende mainjange hold refused have not you on the other hand friends with tore paga jiva tangi rondove oja midja sia companion struggle give to one even goat child given
sidajar.
have not.

Eakive ianju ni mrienju sokereeri bahta ni But this man your son harlots in company with your mujkut mujt gia mananju vava dane inu gandjy possessions destroy done has one come quickly you body aja mali drugu vett," iseju. Tanji vennjai having become calf killed he said. Father having heard\n\n\nenit vesteju "O apo inu nake rohna manjadi, nai him to said O son you with me always are mine gule ni. Ide reha giitaka manji sanjee, all yours. Now merry if we do not make ours will not be well, anariki isekane ni ambesa sajanai nimba what for if you say your younger brother having died lived manenju, enga mraangani tonja ajamanjaneju," iinji has and having been lost appeared has become to us saying enda gatahif tanjir vesteju.
elder son to father said.
GRAMOPHONE RECORDS

No. 135 A.K.

KONDH.

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

(Vrepa) (Chorus)

Jeça gatatt vāmu sanamala Raṅgām
Loving one come let us go young woman Rangoon
dinakala. country to young woman.

(1) Piju Igāri vaāte kudi tasa gule
Rain this year did not come paddy cultivation all
sate Kōpu kusave gāte jūga diate
died Leaf vegetables also did not grow suffering fell
Gossata mast kunāṅga gule ōtu kāršānāṅga
Jungle in was roots all they took digging up
Isingi pohī anāla. How live shall we young woman.

(2) Praṅga serō solo pari sāru serō dosō pari sinḍa
Rice seer 16 pice salt seer 10 pice cloth
katta kūna gōi ana vestāi sinḍa
palavā refuse friend what shall I say to you cloth
mulo ri dugūri ai manelabudī sinḍa
price two times becoming is young woman cloth
isingi panāla.
how shall we obtain young woman.

(3) Paṭekāve ḍabu pari praṅga tiki
Even if we do get it money pice rice for
sasē got.
Kaśa ana kodikāi
has gone friend.
Vegetables what shall I go and buy
ātelā bāī
it has happened sister
vēsī pari uje āju sanā got. Raṅgam
I am telling you certainly us let us go friend. Rangoon
dināki ala.
country to young woman.

(4) Rōga dainḍi venumula Raṅgam negī
chum friend hear young woman Rangoon good
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
Don't 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.
SAVARA.

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

Aforetime a country in a rich man

pūrban aboyi daēśa long aboyi gamāṅg mar

Aforetime a country in a rich man

dakolō anin avananjī bāguji vangēron dakolōji ottelonū

was him children two males were them in

sannamar avuhān bātte vuhanū astillonūnam injnēn

the younger father with father property in thine to me

adotāni anin atanab tiyin ganile appangle. Anin aninji

accruing share give saying he spoke. He to them

aštin kudāban bānleletilleji chochoyi dinna

property all divided (and) gave a few days

ayerren atnikkī tāsannamar kudāban rukkule

having passed afterward the younger one all having

rundayile sanāyidam ađēsa lonī ajjenle

gathered (and) packed distant land to going

yarreastin kudāban ambasatdan abaralonu achcheḍayile.

by reason of all immoral deeds in wasted.

Kudāban arajhlan atnikkī tādēśalonu aboyi choda

All gone after ward that land in a big

akanttāra ađolayi. Chalette anin boyiboyi kalkal

famine arose Then to him much affliction

dolajian dele anin Ille tādēśalonu adakolān

and having occurred he went (and) that land in dwelling
Amanḍrabatte mayilan. Chalette anin kambonanji man joined. Then he pigs

Agobban asan acharabalomin anin appayile. Anin to tend field to him sent. He

Kambonanji ajomlenjenji ajanom batte akampoon abbenaban the pigs eating food with stomach to fill

Asapadele. Bando anijja anin attilahji. Tikki buddhin misted. But no one to him gave. Afterward sense

Adolayin ayo anin vuhanyen amanı diyaŋgan having come he father mine by now many

Amanḍraji badimarangji asan kudun asaŋen dako. Injën men coolies for food much is. 1

Dolajan achchele tenne kaniitten Injën tennechitala hunger by here am dying I here from

Dunglan vuhanen amaniba ille vuhanu Injën ruhanan starting father my to going father I heaven

Virodhamle mannam papaman tablayi. Namichitalan against (and) before you sin have done. New from

Onnam agandamnaban Injën ambasemart. Injën son thine to be called I good man not I

Badimarlonnɔnam coolies among thine bomandra one man

Aninatulla appangtayiganle I will speak thus

Yiyjemle delan having determined he arose
avuhana (and) father to came. He yet afar
adakolanayonii anin avuhana aningille kanikaramdele
being his father him seeing pity having
arre anin asanka nyamle landomle
ran (and) his neck having held he embraced (and)
sombale chalette avanan anin batte vuhanini injnen
kissed (him). Then the son him to father I
ruhannah virodham galle mannam paman papamap tablayi
heaven against saying (and) before you sin I did.
Namichitala on nam agandamnaban jnen ambasatat
Now from son thing to be called I good not
amandragalle appangalle chalette avuhan akambarijigille
man thus he said then the father servant, seeing
ambase ajankab charripangle ten anin ajijile achin
a good robe quickly bring (and) this man dress his finger
enchin ar rule ajennuji cheppalun roba jeljel avantan
a ring put his feet to shoes put a fleshy calf
paiglon paiglon kahnilbba in lengale asardhanaba
having brought kill (and) we will eat and rejoice
ten avannen kahnilile yarre mehenglo chehele
his son (of) mine having died again has lived was lost
okkiyi nyanglayi ganle appangalle. Chalette aninjji
(but again) is found thus he spoke. Then they
kudābāyi sardhādeloi. Chalette anin achodāvan all rejoiced. Then his big son
charōbalōnin dakolo. Amin ayeyyerrāna chihinnān field in was. He coming the house
atuyālan ayonī dēbhinnān tonchenrīn andangle near to when (he came) music dancing hearing
akambāriloānān bomandra gule, ten Inajāttī gale, the servants among one man called, this what saying
appanāng. Taakambāri anin batte obbānam yerraiy. he spoke. The servant him to younger brother they has come.
Uhanam anin amāṅgan baunbaganlē ayerrānīn asan Father thine him to well returning because
jeljel avantāun kahāille bojintille gānle appanāng fleshy calf killed (and) feast gave thus he said.
Chodel Chordōmar barābālē alonānān anhīlayi. Tachchele Then the older one was angry (and) within went not. So
avuhān bayirān yillaiy anin batimālēle. Tachchele Then he father outside came (and) him besought.]
nina avuhān batte tērō janne minnām chitālā aman the father to behold these many years from thee
nammelam berenēm nam Şe tēnān angijja attaphelayi. obeying word (of) thine I never transgressed.
Iniṅen sannehāmmar nēnjiatullā sarda achchenabān asan I friends of mine with rejoicing for
inj̄nen angīj̄jayina anan aboyi kanimme ahtilain.
to me at any time thou one goat never gave.

Astinam kuddaban sanibōjinji attulla amparajomle
Property thine all harlots with devouring

achched̄yilan ten avun nam ayerraţ̄nen ayonū ten amin
and wasteful this son (of) thine coming when this one

anu sel̄ī sail̄ī avanțań kāh nale ganle appaṅgle. Tachchele
for a fleshy calf you killed thus he said. Then

anin ohon aman ķitan inj̄nen atulla amparaţākōlan
he son thou ever with me art

mańnūn kuddaban amaninamna. Inlen sardālebandńū
my all (is) yours. We if rejoice

ambase obbānam kāhnile yerramenglo chehele
it is well brother thine died (but) again lives was lost

nāŋglabo ganle aninbatte appaṅgle ten aboyikanayye.
(but) is found saying with him he spoke:
SÄVÄRA.

A SONG (IN TELUGU CHARACTER).

1. Oh men come come this song listen to
Oh mandrāji jābbā jābbā kan akanen anđaṅgābā

I God's good word to you now I will speak that
jñen ketūṅgan baṅgā bērne amben nami apaṅtaben kun

God now greatman see see men.
ketūṅg dijang suṭāmar gibba gibba mandrāji.

all (men) him having worshipped good way in
Kuḍḍabāyi aninna parre baṅgā taṅgōr long

must walk god (the) earth made.
anjengba ketūṅgan laṁbon saṃjāla.

2. this earth in everything. Upper country in remaining
kan lobolōng kuḍḍaban. lanka desalōng dakolan

word with (he) created earth in.
bērne bātte gaḍḍele lobolōng.

mountains trees heaven in clouds moon
barunji nebaji ruṅg long tarubdajī aṅgāyī

sun stars aforetime he made.
oyōn tutujanji purban anin dakole.

Aforetime world in God two people
Purban desa long ketūṅgan bāgu mandra

made this male female from all.
gaḍḍele kan ongēr ančhalon isala kuḍḍab.
5. God men originated. men with father mandra dunglanây. Ketunâng mandráji batte uan like was. Good deeds do saying he then ambadí dakolan. bangsa bârika tubba ganle anin châlete ordered. He appanglé. anin

6. said me leaving demons worship not ganle jñena ambarre nyônângânji appardông adultery murder theiving lying deeds do not. jondâda karijña janbâra chop chop bârika attabângông.

* This word is doubtful.


8. sin by blindness trouble all occurred. papaman achemele kadun kashtam kuddâb gaddyele. Afterwards fiery place to having gone much. Tikki tógó suníngan yerre gogoyi.

9. pain obtain. But God's son this sujèle nyângtaji. Bando ketunâng avôñân can world into come. He all men.

10. for life gave (and) died therefore such asan prâdân tille kanyilô tachele dajang
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 instructed 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.
GRAMOPHONE RECORDS

[No. 138 A.K.]

VIZAGAPATAM KONDH.

MARRIAGE SONG

[Ade-de-de-de-de—Sangade-de-de-de.]

you I associates

i. Nindipuri tada - Nindi dinna tada
   your village land your country land

ii. Ninda yengu Tenjayi - Ninda badi Venjayi
    your word hear your word hear

iii. Sangu ana saje-tuka ana saje.
    company you I equal you I

iv. Ekla toda riyesu-ekla sango riyesu
    At one place both At one place company both

v. Na karadapanga Na taja panga
    my village my street

vi. Na yekkam pada Na papam pada
    my village east my village west

vii. Jal inganjadi - Jati jan Jude
    oh get up see Oh eat see

viii. Settaguda gastda - Bormaguda gastda
    Settaguda ghasi Bormaguda ghasi

ix. Kejja Bagavate - Bikku bagavate
    Rice have come Alms have come

x. Kurri ve ha hiyamu - Dokka veha hiyamu
    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.

i [అదే-డే-డే-డే—సంగడే-డే-డే]

(ii) నిందిడు తాడా - నిండి దిన్నా తాడా

(iii) నిండా యేంగ్ టెనిజి - నిండా బాది వెన్నిజి

(iv) ఎకల టాడా రియాసు-ఎకల సంగో రియాసు

(v) నా కరాదాపంగా నా తాడా పంగా

(vi) నా యేక్కామ్ పాడా-నా పాపామ్ పాడా

(vii) జాల ఇంగాంజాది - జాతి జాన్ జయడే

(viii) సెట్తగుడ గస్తాడా - బంరమగుడ గస్తాడా

(ix) కీఖా బాగవాటే - బికు బాగవాటే

(x) కుర్రి వే హియాము - డోక్కా వేహా హియాము
LOVE SONG IN VIZAGAPATAM KONDH.

[Adereide - ade - Dellorede Dello.]

youthful woman oh youthful woman oh

i Ninu Nanu Sari - Ninu Nanu Jodi.
you I equal you I match.

ii Ninu Nana tuba - Ninu Nana padi
you I equal you I match

iii Nt yengu Venjai - Nt badi Venjai
your word hear your word hear

iv Nt dinna tada Nt purti tada
your village land your country land

v Ninji - Ninji
To-day from leave hope To-day from Don't recollect

vi Ninji Budjan Duhumu Ninji Pihan
To day from forget To-day from give

Duhumu up

vii Nt loko olla - Nt bako olla
your people forget your relatives forget

viii Nt yippi mranu - Nt maha mranu
your mohua tree your mango tree

ix Teru madi olla - Kuchamadi olla
bomboo pulp forget Bodamdam forget

x Nt Horto mranu Nt Gajju mranu
your sago tree you date tree

xi Nt Hinga olla Nt Nejju olla.
your saffron forget your oil forget.
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.

[అహి - ప్రమాదు జస్థం]

i ఆ ప్రమాదు జస్థం
ii ఆ ప్రమాదు జస్థం
iii ఆ ప్రమాదు జస్థం
iv ఆ ప్రమాదు జస్థం
v ఆ ప్రమాదు జస్థం
vi ఆ ప్రమాదు జస్థం
vii ఆ ప్రమాదు జస్థం
viii ఆ ప్రమాదు జస్థం
ix ఆ ప్రమాదు జస్థం
x ఆ ప్రమాదు జస్థం
xi ఆ ప్రమాదు జస్థం
TAMIL AS SPOKEN IN TANJORE.

THE PARABLE OF THE PRODIGAL SON.

Oru manushanukku irandu kumārar irundārgal. Avargalil one man-to two sons were. Them-in
Ileiyavan tagappanei nokki, 'tagappan-e, astiyil epakkku younger-th the-father addressing, 'father-o, proper-in me-to
varum pāngi epakkku-ttāra-vendum,' enrañ. Andappacci avan coming shar eme-to-to-give-is-wanted,' said. Accordingly he
avargalukku-ttan astiyei-paṅgiṭṭu-kkoduttan. Šila nailekku- them-to-his property-having-divided-gave. Few days-
pīṅbu, ileiya magan ellavarreiyum šerttu kkoṇdu dura after, younger son all having-gathered distant
desattukku-ppuṟappattu-ppoy ange dunmārkkanay country-to-having-started-having-gone there evil-way-having-become
jivaṇam-pāṇṇi, tap astiyei arittu-ppottan. Ella life-having-made his property
varreiyum avan šelavariṭṭa pīṅbu, anda desattile kkoṭiya he spending after, that country-in severe
paṇjam undāyiru. Apporuḍu avan kuṟeivu pāda-
famine arose. Then he want to-suffer-
ttodāngi, anda desatttu-kkuḍigaḷil oruvan-īdattil
having-begun that of-country-inhabitants-among one-with
poy otti-kkoṇdan. Anda-kkuḍiyanavan avanei-ttan
having-gone joined-himself. That-husbandman him-his
வயல்கல்-இல் பஞ்சிலை மீக்கும்படி அண்மையான். அப்போது பிளிங்கள் இணைத்து பிளிங்கள் ஆடிலை தவிப்பினால் தன் வாய்க்கிழமை நிர்ப்பாக அசை பிளிங்கள் ஏக் கொடுக்குகள் இருந்து, பொருவான-அம் அடைய அவ்வாக்கு-க்கோடுக்கவிலை. 

having-become-was, one-even that him-to-gave-not.

அவ்வாக்கு-ப்புட்டித் தெல்லியதோடு, அவா் 'என தகப்பாண்புத்தையா்

குளிக்காரர் தேதயியியே பொருக்கு-ப்புத்தியானவு தப்பா இருக்கிறாது, 

servants how-many men-to-full food is,

நான் பாசிப்பின சாகித். நான் எருண்டு, என

I-on-the-other-hand hunger-with die. I having-arisen my}

தகப்பா திட்டியுடன்-ப்பு, "தகப்பாவே பராட்டுக்கு விரதம்-அக்கும்

கொத்தோ-having-gone, "கொத்தோ-O heaven-to contrarily-also

நம்புஞ்சு-ஆகும் பவன்-ஜைதத்; ஓங்கள் ஒன்று யாரு-to before-also 

you-to I did; hereafter your

குமாரன் எரு சோல்-அப்பாத் நான் பாடிலால்; 

I fil-man-am-not;

ummuñ shovel kulikkaradil oruvaanaga ennei veittu-kollum" 

your servants-among one-to-become me keep-for-yourself"

செந்து எரு சோலி, எருந்து புரா-ப்பண்டு, 

will-say' having-said having-uttered, having-arisen having-started,

tan tagapann-இத்தால் வாணா. அவன் புராணா பொடே 

his father-to came. He distance at coming when

ummuñ shovel tagapann avaenei-kkaṇḍu manpadurugi odio avan 

his father him-seeing heart-melting running his
காருதெ-க்காட்டிக்காண்டு அவனை முட்டான்-ஜெய்ந். குமாரன்

neck-embracing, him

நிற்கி, கண்டெளிய, பார்த்தது காலைக்காலை;

tagappanci nokki, tagappane, parattukku virodam-aga gum

the-father addressing, father-O, heaven-to against also

umakkumunb-aga gum pavan-jeyden; inimel ummuđeija

you-to before also siu-I-did; hereafter your

kumaraṇ enru solal-ppaduvadarkku nang pättiran-alla' enru

son having-said to-be called i fi-man-am not' saying

sonpan. Apporudu tagappan tan oriyakkarare nokki, said.

Then the-father his servants addressing, 'jingal uyanda vastirattekkonduvundu ivanukku udutti, you costly robe-having-brought him-to having-dressed,

ivan keikku modiratte-yum kalgalukku-ppadaratheignalei-yum

his hand-to ring also legs-to-shoes also

puṇḍugal. Korutta-kaṇāṛei-kkonduvandu adiyungal. Nam

put. Fat calf having-brought kill. We

puśitru, sandosomal-ay irupum. En kumaraṇ-āgiya ivan

having-eaten merry-having-become shall-be. My son-being this

marittän, tirumbavum uyitthän; kaṇāmar-pōṇän, tirumbavum
died, again became alive; lost went, again

kāṇa-ppattan' engän. Appadjye avargal sandosha-ppaad-

was-found' said. So they merry-to-be-

ttodaṇginargal.
began.

Avanudėija mutta kumārāŋ vayalil irundän. Avo tirumbi

His elder son field-in was. He again
விள்ளுக்கு-ச்ச்சாமிபத்-ஆய் வருகிரா-போடு த்தா-வாத்தியாதையும்
house-to-near-having-become coming-time-at music-also

tானா-க்காலப்பூ-யும் கொடு, உரியக்கராரில் ஓருவையை ஆடின,
dancing-merriment-also hearing, servants-among one calling,
'போராது?' என்று விளங்கியப். மூழ் வழக், 'இடேனா?'
'idena?' enu visirattan. Adarku avan, 'ummu ideiyai,'
'this-what!' saying asked. That-to he, 'your

சாங்கதர வந்தர், அவர் மாற்றாசியம் துக்குத்துணையும் ummu ideiyai
brother came, he again safe your
tாகப்பன-இத்தில் வந்து சேர்ந்தோடியினாலே அவருக்கு அகா
father-to having-come reached-because him-for

கொருட்டால் கனீற்றுக் கசித்ரி, enra. Apporudu avan
fat calf he-killed-had' said. Then he

கோபம் கையேற்றத் தோன்றை போக் மணகில்லாத-இருண்டான. தாகப்பனோ
anger having-got in to-go mind-without-was. The-father-but

வெளியும் வந்து அவளை வருவாயை ஆடின். அவன் தாகப்பனக்கு
veliyé vandu avané varuchdiy-areittân. Awan tagappanukku-

எவேர் ஐதராசம் கோல-வந்தார், 'டா இடேநா வருஷா-காலம் தின்
'ido, ittanei varusha-kalam-ay nand

பத்து கல்லாதையும் ummu ideiyai karpapeiyai
umakkku oriyãn-jeeydu, orukkal-um ummu ideiyai karpapeiyai
you-to service-did, one-time-even your command

மிளகைத்தும், கவரி கோலியை எனேயே போரோப்பூ
mitadirundum, en sínëgitar-ode nân sandosham-ay
not-transgressing-being-though, my friends-with 1 merry

இருக்கும்பாதியும் நூ போட்டுக்குத்தியையும் அவுடு
irukkumbadi nír orukkalum enakkku oru attukkußiyeyi-ayadu

to-be you one-time-even me-to one

கோதுக்காவற். வேசிதல்-இத்தில் ummu ideiyai astiyey arittu
kodukka-villei. Veşigal-idattil ummu ideiyai astiyey arittu-
gave-not. Harlots-with your

properly having-
ppotta ummuđeiyā kumāra-nagiya ivan vandav-udānē wasted your son-being this coming-immediately

koṛutta kangei ivanukk-aga adippattire' enṛān. Adarku-

fat calf him-for 'killed-had' said. That-to-

mānā, 'magān-e, ni eppōdum ennōd-irukkiriay, enakk-ullad-

the-father, 'son-O, thou always me-with-art, me-to-being-

ellām ummuđeiyad-ay-irukkiriadu. Un bagōdaran-agiya all thine-having-become-is. Thy brother-being

ivan-o marittān, tirumbavum uyirrtān; kānamār-pōnān, this-but died, again became-alive; losi-went,

tirumbavum kāṇa-ppattān; āna-padiyi-nale nam sandosha-patṭu again was-found; so we merry-being

magirchhiy-āy-irukka-vēndum-e' enṛu sonṛān enṛār. saying spoke said.
Tamil as Spoken in Tanjore: Spoken by Krishnamacharya Ranga Nath.

Domestic Happiness.

Ore oru urile oru kudiyanavan irundan. Avan romba
Certain a village-in a farmer was. He very
nallavanayum priyamay pesaravanayum pasiyode yirukkiyara-
good-and kindly talking-and hunger-with those-who-
valai-ppattu sahikkadavanayum irundan. Aangkke avan
are-seeing to-endure-unable-and was. But his
pondatti idukku ner virodam. Priyama na varteiyhe
wife this-to quite opposed. Kind word-at-all

Avajukku-pesaa-teriyadu.

Paachicchirukkiyiravalei-
her-to-to-speak-know-not.

Hungry-those-who-are

Ottarukum oru upakaram panna-mattu. Ippadi-
she-drive-away-will. Anyone-to a help she-render-will-not. Such
orukkachchey, oru-nal anda-kkudiyanavan tanga vtte-
being-the-case, one-day that-farmer his house-
vittu veliye porappadachchey vasappadi-kkitte oru keravi
leaving out starting-while threshold-near an old-woman
paaduttirunda. Avakannelam kuriirirundudu. Talei-
lying-was. Her-eyes-all sunken-were. Head-
yellam nerachchirundudu. Oru kandeyettan kaatirirunda
all gray-was. A rag-only she-wearing-was.

Ivaiyppattadum kudiyanavanukku romba erakkam
This-woman-seeing-on farmer-to
great pity
வந்துதுடை.  கொரி குறிப்பிட்டு அப்புடை, “அம்மா, நினைவு 
came.  Low bending her-looking-at, “mother-O, you

why thus  lying-down-are?  you-to  what  is-wanted’

என்  கொட்டான்.  Iva  yar  teriyuma?  Ivadăŋ
so  he-asked.  This-woman who  do-know?  This-woman-only

Auvaivyar.  Well  poems-all  to-compose-knows  her-io.

Idu-mādiri  priyamāṇa  korale-kkēṟadum  Auveiyar
This-like  kind  voice  hearing-on  Auvaivyar

kanne-ttarandu  pattu,  “appa,  romba  nalā  ṣappādale
eys-having-opened  having-seen,  “son-O,  many  days-for  ate-not

nān.  Šāṭṭuṇu  koṇjam  kanji  koḍuttayana  romba  nalladu”
I.  Soon  some  gruel  give-if  very  good”

enga  sōṇa.  Adei-kkēṟadum  vēhama  ulle  pōyi,
so  she-said.  That-hearing-on  quickly  in  having-gone

ul-vāsappadi-kkite  pōṇadum  medāva  nāḍandunḍu  tan
inner-threshold-near  having-reached  slowly  walking  his

pondatti  enna  pannirrukkañnu  pāṭtāŋ.  Avo
wife  what  doing-was

mav-areichchinunda.  Tanum  pun-širippōde  pōyi,  tanum
māt  flour-grinding-was.  He-also  smile-with  having-gone,  he-also

šendu  mav-areichcine,  “onakku  Dipāvalikkku  enna
having-joined  flour-grinding  while,“  “you-to  Dipāvali-for  what

podave  venum?  Ippo  nel  nanna  velaijirukku”  ennu
cloth  is-wanted?  now  paddy  well  grown-has”  so
கேண்டல். அந்நிறைவில் விட்டு தொடங்கில் வாய்வு செய்ய வந்தன. Avo alatchiya-ma badil sollippitu vaye he-asked. She slightlyingly reply having-given mouth

மடியுறு. வேளாண்மையா ஆயினும் பக்தவியன் மற்றும் Apparam itu-tan samayam-nu patti shut. Then this-only opportunity-to-be finding

நாத்ருநாதிங்கடு குறுகித்து பொயி, "என்னு கண்ணூர், trembling ear-close-to having-gone, "my dear-O, வாசறிலோ ருரு பேராவி பாரியிடு பாரம்பரியவே, கோண்டை-காமிகுதேன்” gate-at an old-woman hunger-of dying-is a-little-gruel give-please”

என்று பொன்னன். Odañe, avalumku maha kopam vanduttdu so he-said. At once, her-to great anger came.


தருவிலே போரா பிச்சக்கருகு-கேலம்யா யார் podāradu? Street-in going beggars-to-all who to-feed-is?"

என்று kattingā. Avan avo potta balatta kattale-kēṭṭu so she-cried-out. He she raised loud cry-hearing-on

appo nādadunādūngālum adutta kshanattile ava-kiṭṭa pōyī then trembled-though next moment-in her-near having-gone

மருபாதியம் கோட்டா காசிரைத்தங்கள் கேண்டல். Odañe ava muppaya-viṣṇuja again ask-to began. At once she before-more-than

பட்டு-மாணங்கு அறிரப்பாட்டுநு கின்ச்சையும் மோசம் சலடே ten-times having-growm-angry near-lying winnow sieve

Ide eduttundu avanei adichchukkidu vidū-murudum this having-taken him beating house-throughout

kūda odī-ttorattigā. Inda sattattigālē kan- running-chased. This noise-by eyes
GRAMOPHONE RECORDS

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 Auveiyar, the great poetess. As soon as he heard his kind voice, Auveiyar 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.
Tamil as spoken in Tinnevelly: spoken by M. E. Virabahu Pillai.

STORY OF HARICHANDRA.

Namadu Indiya desattile vadalke Ayodhippu oru
Our India country-in the-north-in Ayodhi-named a

nad-irukku. Adee Arichchandiranu oru arasan andu-vandan.
kingdom-is. It Harichandra-named a king ruling-was.

Ava_ngukku Chandiramati_nu oru penchati, Devadasan_nu
Him-to Chandramati-named a wife, Devadasan-named

oru mahan. Ava_ng desattil _ellaram _saukkiyam-ay-irunda.
a son. His kingdom-in all happy-were.

Ava_ngitta oru silakkiramana gunam. Eppanna poyye
Him-with an excellent quality. That-is lie

so_nna-mattam. Ava_ng poyye sloapdillei enn oru
utter he will not. He lie utter would not that a

viratama_ga vachchirukkan_u ulakameŋgum ettiru.
vow as had considered the world throughout spread.

Devarhalam munivarhalu_n-kuda inda chhaŋgati teriŋju
The devas and munis even this news coming to know

Aricchandiranpe chchodikkanum enn_u nineichcha.
Harichandra tested should be thought. Immediately

Viราวamittira munivang Arichchandiran kita_vandu taŋakkku oru
Visvanitramuni Harichandra to having come him to a

varaŋ košuŋkanum enn_u kettan. Adukku avaŋ appadiye
boon should be-granted-that asked. That to he accordingly
 tamil text
Various
guda tan poy solvadilleiyinnu ore veirakkiiyam-ay-irun
even he lie utter-never-would-that sole determination

Avanei yeduttu-kkituch Chandiramati sudu-kattukku vandal.

There the-burning-ground watching-was Harichandran.

Anga sudu-kattee-kkattu-kkondirundan Arichchandiran.

Him carrying Chandiramati the burning ground came.

The-boy the-pile-on laying burning-for tax should give

Peiyanei-katteeiyil vachchu erikkadarku vari-koduukkanam-
The-boat getting come

Pilleyiyei-kkonnuttanu aniyayamay
on the way a child have killed unjustly

Variyile oru pilleyiyei-kkonnuttanu aniyayamay

Viravahu named paraiya to he sent.

Viravahu

Alleged Benares-king arrested. Having-arrested her

Kasi-ruash pudichchu-kkittan. Pudichchu avalei

Harichandira-kitta-chcholl, kolgira idatttil kondu-poy

Harichandra to having told, of execution the place in taking

Avalei vettem-padi sonnan. Arichchandiran enpa pannu-

Her execute-to asked. Harichandra what do
There is a kingdom by name, Ayodhya, in the north of our country, India. It was noted by a king by name Harichandra. He had a wife by name Chandramati and a son by name Devadasan. In his kingdom, all were happy. He possessed a special virtue, he would never utter a lie. The whole world came to know that he had taken a vow of never uttering a lie. Even the Devas and Munis heard this and thought of testing Harichandra. Immediately, Visvamitra Muni approached Harichandra and asked him to grant him a boon; and accordingly he promised to grant it. Afterwards he mentioned the boon; it was that he should give him gold to the height of an elephant. Was not Harichandra to keep his word? So, he paid it by selling away his kingdom, city, property and everything. But he could not pay the whole amount. As he had nothing left to sell, he sold his wife Chandramati and his boy Devadasan. Even then the amount was not made up; therefore,
he sold himself as a slave to a Pariah by name Viravahu, the watchman of a burning ground, and thereby cleared up at last the dues of gold he had to pay Visvamitra. In spite of all the sufferings that he had to undergo, he was determined never to utter a lie. One day his son died of snake-bite and Chandramati carried him to the burning ground. There Harichandra was the watchman. He asked her to pay the tax due for burning the boy on the pile. She had no money. He sent her to get it from somebody. On her way, she was alleged unjustly to have committed infanticide and arrested by the king of Benares. Arresting her, he handed her over to the Pariah Viravahu and Viravahu asked Harichandra to execute her at the place. What could Harichandra do? He could only obey the order of the Pariah. He raised the sword to execute her. At that moment Visvamitra Muni ran to him, cried "stop, stop," praised him as a truthful person and gave him back his kingdom. Hence, what we learn from this is that truth alone will succeed. We should never utter a lie and we should always speak the truth.
MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

Oru manushyannu raṇṭu putranmār undāy-irunnu.
One man-to two sons having-become-were.

Avaril ķelayavan appanōdu; appā, vastsuvil enikku
They-in the younger the-father-to; father, goods-in me-to

var-ēndunna paṅgu tar-ēnam-e ennu pārānṇu; avan
coming share give-should so said; he

avarkku mutal pakuttu koduttu. Ere nāl kariyummmumbe
them-to property divided-gave. Many days passing before

ilaya makan sakalavum svarūpichchu dūra dēsattēkku
younger son. all having-collected far country-to

yātra-yāyi avide durnnadappukāranāyi jīvichchu vastu
journey-made there bad-conduct-man-becoming lived property

nānāvidha-mākkikkaḷaṇṇu. Ellām chelavarichchaśēsham a
in-various-ways-made-wasted. All spent-after that
dēsattu kathina kshāmam undāy-īṭṭu avannu mutṭu
country-in severe famine having-become him-to want

vannu tuḍaṇṇi. Avan a dēsattile pauranmārīl
coming began. He that country-in-of citizens-among

oruttane chennu āśrayichchu; avan avane tanṭe
one-man came-near depended; he him his

vayali pannikāle mēypan ayachchu. Panni tinnunna
field-in pigs feed-to sent. Pig eating
vāḻavarakōṇḍu vayāṟu niṟpeppan avan aṟghaiṅṭhchu
peas-with belly fill-to he wished

ēipilum ārūm avanṉḷu koḍuttilla. Appōḷ subōdham
though any-one him-to gave-not. Then sense

vannīṭṭu avan; ēnṛṛ appanṉḷe ētra kūliṅkār
having-come he; my father-of how many servants

bhakṣhaṅam karichchu sēśhippikkunnu; ēnāḷi visāppu-
food having-eaten remainder-leaving-are; I-but hunger

kōṇḍu nasīcheṭṭuṅkunnu. Naṅ erunneṛṛu appanṉḷe aḍukkāl
with perishing-go. I having-arisen father’s side

chennu avanōḍu: appā, naṅ svāṛggaṭṭoḷum ninnōḷum
gone him-to: father, I heaven-to-and thee-to-and

pāpam cheyṭṭirikkunnu. Ini nīṅṛṛ me kanaṇ enna perinnu
sin done-have. Hereafter thy son as name-to

naṅ yōgyanallā; nīṅṛṛ kūliṅkariḷ oruttaneppeḷ
I fil-man-am-not; thy servants-among one-man-like

enne ākkenēme ennu parayum ennu pāṟaṇṇu. Āṁnine
me make-should so say-shall so said. Thus

avan erunneṛṛu appanṉḷe aḍukkāl poḷi. Duṟattu ninnu
he having-arisen father’s side went. Far from

tannē appan avanē kāṇḍu manassaiṇṇu ṥīchchennu
indeed father him seeing heart-melting running-going

avanē karuttu kettippidīḍchchu avanē chumbiṇchchu.
his neck having-embraced him kissed.

Makan avanōḍu: appā, naṅ svāṛggaṭṭoḷum ninnōḷum
Son him-to: father, I heaven-to-and thee-to-and
papam cheyirikkunnu; in ni ninge makan ennu
sin done have; hereafter thy son so
vilkappeduvan yogyanalla ennu parannu. Appan tanre
to-be-called fit-man-am-not so said. Father his
dasanmardu: vegam mettaramaya angi kondu
servants-to: quickly high-class-being robe having-taken
vannu ivane dharippipin; ivange kaikku modiravum
having-come him dress-ye; this man’s hand-on ring-and
kalinnu cherippum ijuvippin. Tatippichcha kalakkuttiye
foot-on shoe-and put-ye. Fatted calf
konduyannu aruppin; nam tinnu anandikka. I enre
having brought kill-ye; we eating shall-feast. This my
makan marichchavanayirunnu; vindum jivichchu; kanate
son dead-man-had-been; again revived; not-seeing
poyirunnu; kandukiittiyirikkunnu ennu parannu; annine
gone-was; seeing-getting-has-become so said: thus
avar anandichchu tuanin. Avane mutta makan vayalil
they feasting began. His elder son field-illustr
ayirunnu; avan vannu vittinothu ajuttappol vadyavum
had-been; he came house-to hearing-when music-and
srutta-ghosavum keettu, balyakkaril oruttane vilichchu;
dancing sound-and hearing, servants-among one-man
calling:
itendu ennu chodicchu. Avan avanothu; ninge sahodaran
this what so asked. He him-to; thy brother
vannu; ninge appan avane sauikhyattote kitiyyatu
came; thy father him healthy
finding-on-
kondu tatippichcha kalakkuttiye aruttu ennu parannu
account-of fatted calf killed so said.
Appol avan kōpichchu. Akattu kaṭappān manassillāte

Then he angry-got. In to-enter mind-having-not

mīm; tānē āvaṇṭai mōṇā koṣṭhāmānā kāṇānā; kāṇānā

ninnu; appan purattu vannu avanōṭu apekshichchu. Avan

stood; father out came him-to entreated. He

sāmbū: am am kēlōvānā lekhānā sēvikānā; sēvikānā

avanōṭu: itra kalamāyī ēnā ninnē sēvikānūnā: ninnē

him-to: so-long time-being I thee serving; thy

āmēkēvānā śivēvānā; kēlōvānā śivēvānā kalpanā orikkalam lanēghichchiṭṭīlā; ennērē chanāṭi-

order once-even transgressing-had-not; but my friends-

čēlāvānā ēnēvānā kalumāyī anandikkēndūtānūn ēnēvānā orikkalam ēnēkku oru

with to-feast-wanted-for thou once-even me-to one

aṭṭinkūṭīyyē tannīṭṭīlā. Vēsyamarōṭu kūṭī ninnē mutal

kid gavest-not. Harlots-with joining thy property

ēnēvānā kēlōvānā ēnēvānā kalēmāyā ēnēvānā kēlōvānā ēnēvānā

tinnu kālānā ēnēvānā mākān vannappōrēkkō
eating having-wasted this thy son coming when

ēnēvānā kēlōvānā ēnēvānā tāṭipinēṭṭhā kāḷākkūṭṭīyyē avanū vēndā āṛuttuvallō ēnēvānū

fatted calf him-to for killed-indeed so

ēnēvānā māmē, kēlōvānā māmē sāmūṭṭānā: kēmē, ēnē

uttaram paraṇnū. Atinnū avan avanōṭu: mākānē, ēnē

reply said. It-to he him-to; son-O, thou

ēnēvānū māṁē dēkkānāvē; dēkkānāvē
eppōrūm ennōṭu kūṭē irikkunāllō; enikkullātu
always me-with together remainest-is-it-not; me-to-having-that

ēnēvānū māṁē kēlē vēmēkēmmētā. ēnēvānū māmē śēvēvānā śivēvānā ēnēvānā

eḷḷām ninnētu akunnu. Ninnē i sahōdarāna marichcha-

tī all thīne is. Thy this brother dead-man-

ēnēvānū māṁē, kēlē vēmēkēmmētā; kēlē vēmēkēmmētā

vanāyirunnu; vēndum jivichchu; kāṇāte pōyirunnu; kaṇḍū

had-been again revived; not-seeing gone-was; seeing

ēnēvānū māṁē, kēlē vēmēkēmmētā

kittiyirikkunnu. Ākayāl anandichchu sandōshikkēndēt

getting-has-become. Therefore merry-becoming to-feast-

ēnēvānū māṁē, kēlē vēmēkēmmētā

avaśyamāyirunnu ennū paraṇnū.
necessity-had-become so said.
MALAYALAM.

A STORY.

Oru grāmattinte oru bhāgattu chāliyar māṭram of a village in a part weavers alone
paṭṭirunnu. Oru divasam oru cheriya chaliya penkuṭṭi lived. One day a small weaver girl
nīnne vichārichchemu: "ente house while sweeping thus thought: "My
achchanum ammayum ente chāruchakkarum ellam father and mother and my relations and all
en neyum ivīte tanne vīvaham this country people are. Me also here only in marriage
karichchu koṭuttu nānnaḷellam epṭurum onnichchu tanne given (and) all of us always together
kamasikkunntāyāl valare nannayirunnu "ennalum, enne living if very good (it) will be" "But, me
ivīte tanne vīvaham karichchu koṭuttu enikku oru here alone married given (and) for me a
makanum unḍayi avan dīnam pītanēṭṭu marichchuvvēnnaal son born (and) he disease caught died if
ennine ente ammayimarum penṇanmarum chaṉṇāṭikalum how my aunts and sisters and friends and
ivīte varum; endayirikkum ente makanepattiyulla here will come what will be my son about
"alamura" ennu aval pinneyum vichārichchu. Itoṭṭukondu lamentation" thus she again thought. This thinking
chul chumaroṭu charivechchu aval karaṇṇutuṭañṇi
broom to the wall slanting put she to weep began.

Appōrekkku avalute ammāyimārum chaṇṇatikalaṃ aviṭe
By that time her aunts and friends and there
kadesam, kadasu tara kahu sambandamū ṭīrī
ōṭiyetti avalute saṅgaṭam kandu avarellam kūṭi
ran-reached, her sorrow seen - they all together
ennikkaryuvan tuṭañṇi. Atinnu sēsām aviṭe ettīya
to sigh and weep began. That after there that reached

avalute achchanum - avalute karaṇavanmārum avalute
her father and her uncles and her
sōdaranmārum kūṭi uchchattil nilavilippan tuṭañṇi.
brothers and together loudly to weep began.

Ennal "itinendu samgati" enumnum "areppattiyāṅē"
But "For this, what cause?" or "whom about is
innine saṅgaṭappettunnatē" enumnum chōdippān avaril
such sorrowing?" to ask, among them

arkkum tanne alochanayundayilla. Appōrekkku a
no one thought. By that time, that
rajayattile pradhāni aviṭe vannu vivaram anvēshichchu-
country of chief there arrived particulars inquired

vengilum, kathayonnnum manassilayilla. pinne
though, real matter at all understood not. After that
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.
KANARESE.

THE PARABLE OF THE PRODIGAL SON.

Obbanobba manuṣyanige ibbaru makkaliddaru. Avaralli
A certain man-to two sons-were. Them-in
kiriyanu tandege appa, astiyalli nanage baratakka
the-younger father-to father-O, property-in me-to to-come-fit
palannu koḍu endu kelikollalu tandeyu badukannu
share give saying asked-when the father living
avarige haṅcikottanu. Svalpa divasada mele a kirt
of riotous living-having become having-lived his property
sūremādibittanu. Hige avanu ella halumādikonda
squandered-having-made-left. Thus he all waste-mad
mele a desadallela ghoravada bara bandu
after that land-in-all-over severe famine having come
enu gatiyilladavanādanu. Āga avanu hōgi a
whatever means without-became. Then he having-gone that
desada nivasigalolage obbanalli sērikondanu; a
country-of inhabitants-among obbanalli joined; that
manuṣyanu handigajannu meyisuvudakke avanannu tanna
man swine to feed him his
holagalige kaluhisidanu.  Higiralagi avanu handi'
fields-to sent.  Thus-becoming he pigs

trisikollabekendu asepattanu;  adaru yaru avanige
satisfy wanting to desired;  but anyone him-to

ko'dalilla.  Aga avanige buddhibandu avanu nanna
gave-not.  Then him to senses having come he my

sodikka baliyalli esto mandi kuliyalu
galice of-father near how many persons hired servants-to

bekadastu ahavade; nanadar illi hasivininda
wanted-so much food is I-but here hunger-from

sayuttene. Nanu eddu nanna tandeya balige
die.  I having-arisen my of-father near

hogi avanige-appa, paralokakke virodhavagiyu
having-gone him-to—father-O, Heaven-to contrary-having-come-and

ninna mundeyu papamaiddhene; innu nanu ninna
of-thee before-and sin-having-done-am: still I thy

maganenisikolluvadkke yogyanalla; nannannu ninna
son-called-to be fit-man-am-not; me thy

kuliyafulalali obbanante madu endu heluvenu
hired servants among one-like make so I-will-say

andukondu, eddu tanna tandeya kadge bandanu.
having-said, having arisen his of-father towards came,
Avanu innu duradalliruvaga avana tandeyu avanannu
He yet distance-at-was-then his father him
kandu, kanikarapattu, odibandu avana korallannu
having-seen having-pitied having run-having-come his neck
appikondu avanige bahalavagi muddittanu. Adaru
having embraced him-to profusely kissed. Still
maganu avanige-appa, paralokakke virodhavagiyu
the-son him-to father-O, Heaven-to contrary-having-become also
ninna mundeyu papamadiddhene; innu na nu ninna
of the before-also sin-having-done-I-am; still I thy
maganenisikoluvadakke yogyanalla endu helalu
sou-called-to-be fit-man-am-not so said-when
tandeyu tanna alugalige—sresthavada niluvangiyannu tattane
the-father his servants-to—best-being robe at once

idiri; kalige jodu mettisiri; kobbisida a karuvannu
put; feet-to shoes put on; fattened that calf.
tandu koyyiri; habbamadona, ullasapadeyona. i nanna
having-brought cut; feast-et-us merry-let-us be. This my
maganu sattavanagiddanu, tirigi baduki bandanu
son dead-man-was. again alive-become came
poliyagiddanu, sikkidanu endu helidanu. Aga avaru
astry-having-become-was is-found so said. Then they
ullasapaduvudakke todagidaru. Adare avana hirimaganu
merry-to-become they-began. But his elder-son
holadalliddanu. Avanu maneya hattahattarakke baruttiru-
field-in-was. He of-house near-near-to coming-was-

vaṉa vādyantarangalannu kēli, alugalalli obbanannu
when singing-dancing having-heard servants-in one

rello yērē mēṟṟē mēṟṟē 300d ñamēṟṟēnē.
tanna balige karedu-idēnu endu vichārisidanu
his near-to having-called this-what having-said enquired.

Ālu avanige-ninna tamma bandiddhāne; avanu
The-servant him-to—thy younger-brother having-come-is; he

surakṣitavāgi bandaddarinda ninna tandeyu a
safe-having-become having-come-therefore thy father that

kobbisida karuvannu koysiddhāne endu hēlidanu.
fatted calf having-caused-to-cut-is so said.

Idannu kēli avanige sittubandu olakkē
This having-heard him-to anger-having-came inside

hōgalollade iddanu. Āga avana tandeyu horage
togo-not-willing was. Then his father outside

bandu avanannu bēḍikōndanu. Adare avanu tanna
having-come him entreated. But his

kōṇaṛuñ, ṣamū ādakē sēṭē nēḷē māḍidēnē
tandege-nōḍu īṣṭu varuṣa ninage sēve māḍidēnē
take—look, so-many year thee-to service having-made-am

mattru nanu ninna ondappaneyannadaru endu
and I thy one-order-even at-any-time
mi'rālila ṛdāgū nānu nanna snehītarā sangāda
transgressed not; yet I my of-friends with
ullāsapaḍuvudakkāgi nīna endū nanage ondu ḍānanā
merry-to-become then at any-time me-to one-ever goats-
darū kōḍālīlī. Ādare sūleyarannu kattikōṇḍu ninna
even give-vest-not. But harlots attached-having-become thy
badūkkannu nuṅgībīṭtā i ninna maganu bandāga, kobbisida
living having-swallowed-up this thy son come-when fatted
karuvannu ivanige koysidi endu uttara-kottānu. Adakke
calf him-to cut-caused-to-be so answer-gave. That-to
tandeyu—kanda, nīnu yaṅavāla nanna saṅgāda iddhi
the-father—child-O, thou always of-me with art,
mattu nannadellā ninnade. Ādare ullāsapaḍuvadū santōṣa-
and mine-all thine-only. But merriment-to-feel-and joy-to-
golluvadū nyāyavādaddē; yakandare i ninna tamma
feel-and just-was-only; why-if-you-say this thy younger-brother
sattavanagiddānu, tirigi baduki bandanu; pōliya-
dead-man-was, again alive-become came astray-having-
giddānu sikkidānu endu ḍēlidānu.
become-was, found-is so said.
KANARESE AS SPOKEN IN MYSORE—VICE JUSTLY PUNISHED.

Onduralli Subuddhi Durbuddhi anta ibbaru
In a country Subuddhi Durbuddhi known as two

Snehitariddaru. Ivaribaru vandura desakke hogi
Friends lived. These two a far off to country having gone

Vapara madi tumba duddu sampdisi tamfurige
Traded much wealth amassing to their native country

Hintirigidaruu. Uru hattira sikkidaga Durbuddhi
Returned Native country near when approached Durbuddhi

Helida nodu, Subuddhi, nuvu sampdisirodudidella i
Said look Subuddhi we all the amassed wealth this

Dodda alada marada kelage huto bidona. Bekadaga
Big banian tree under the bury let us. Whenever necessary

Ibaru bandu namma namma bhaga togolloona. Subuddhi
Both come our respective share let us take, Subuddhi

Idakkoppida. Ibaru hallatoci gananna hutitaru.
Agreed to this. Both of them dug a pit treasure buried.

Durbuddhi ratte eddu bandu, gananna
Durbuddhi in the night having got up having come the treasure

Togondu horatuhogi, maranediwas gaantanna
Having taken (and) gone away, next day the treasure

Sududdhiyeye kadugondu hogidane" anta urella
Subuddhi himself having stolen gone away thus throughout the country
rumour spread. And his old father thus

helukotta, “Ninu marada potareli hokkon diru,

Nyayadhapatiyu yaru ganțu kaddaru anta kelidaga
The Judge who the treasure stole thus when asked

Subuddhiyey Subuddhiyey kaddugondu hoda anta
subuddhi himself subuddhi himself having stolen gone thus

kukko. Nyayadhapati, daṇḍu, dalu, Subuddhi, Durbuddhi
cry out The Judge army retinue Subuddhi Durbuddhi

ellaru marada hattira bandaru. Durbuddhiyey, “Bekadare
all tree near the arrived. Durbuddhi “If necessary

maranne sakṣiyagi kei, yaru kaddaru anta” anta
the tree itself as a witness ask who stole? thus thus

Nyayadhapatiyey helida. Hageye avanu kelidaga marada
told. So he when asked of the tree

potare volaginda “Subuddhiyey” Subuddhiyey anta
hollow from inside Subudhi himself Subudhi himself thus

dhvani bantu ellaru śaścharyadinda mūginamele
voice came all with surprise on the nose

kaiittukondu, Subuddhi makhane nodata iddaru. Ādare
having put the hand Subuddhi’s face observing were. But

Nyayadhapatiyu ondu svalpa voja hullige benki
the Judge a little dry to straw fire
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 banyan 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.
TELUGU AS SPOKEN IN THE NORTHERN CIRCARS.

THE KING AND THE MARGOSA SEED.

Anaga, anaga oka raju. Rajulaku pani takkuva
Having said, having said one king. For kings work less
chalachittam ekkuvva kadaṇḍi? Ayaniki okanaḍu
chekke mindedness more is it not, sir? To him one day

-tiyyati vepa kāyalanu kāpiṇchalanu budhhi putṭiṇdi.
sweet margosa nuts to produce thought arose.

Rajugaru taluchukunṭe takkuvemiti, kanuka. Oka vepa
Rajugaru if thinks what is wanting, therefore. One margosa
vittaninni teppincharu. Dāniki tama amtahpuramulu
seed brought. For it his in the inner chamber

pratyekamuga chakkerato oka padu chēyiṇchi, āndulo danni
specially with sugar one bed having made, therein it

natāru. Pratirū daniki pālu pōsi peinchēvāru.
planted. Every day to it milk poured used to rear.

Konnālu ayyēṭappāṭiki a vittanamu pedda cheṭjaiyai,
Some days after that seed big tree became,
puvulu, pindelu, kāyalu tōṭi nīndi unṇi. Rajugaru
flowers, tender fruit, nuts with full is. Rajugaru

a cheṭṭu kāyalu bahu tiyyaga unḍunu anukoni, oka
that tree nuts very sweet will be having thought one

kaya teppinchi noṭlo vesukonnaru. Tipi lēdu,
nut having brought in the mouth put. Sweetness no,

ēmi lēdu sarēkada, Rāma! Rāma! nōru anta chedu
anything no not only, Rāma! Rāma! mouth all bitter
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?"
PATNULI

THE PARABLE OF THE PRODIGAL SON.

Onṭya gamu onṭa mhoṭṭa prabhu hodes. Teka di
betan hodias. Nanha bada ayogudu. Mhoṭṭa
suns had younger son bad
bada yogudu. onṭaḍi dinnam nanha bada
son good one day younger boy
bapjoval je moka dena settu asti vatakaddida
father going me to be given property distribute
menus. Teka bap manastantana sottu
give. To that father (honoriﬁc) property
vatakeddidas. Ti sottu khalli dudur gamak
accordingly distributed. That property taking distant village
jedas. Jegan ti sottu durvishayamkam vaiskeri
departed. Going that property on evil ways spent
sottaski javattugas. Isarhata tigamu pancham
all wealth squandered. In this condition that village famine
audas. Eka ḫatak bhatik mella keshtam
stricken. He for food food very much difﬁculty
 hoyiya. Onṭaḍi dinnam onṭya mhoṭṭa duddu kerijauval
became. One day a big lord going
ji kāmukh taule menus. Tena eka dukhar chauratāk
work engaged for. He him pigs graze
taulas. Onṭaḍi dukhar chaurata velu teka takatta
engaged. One pig while grazing to it given
konḍati 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 jaual ikkaki kamkettan rāyi sugömkan
my father to any number workmen how comfortable
bhāṭjaumarias. Mi ḫṭ ikka keshtam kan bhāṭ jamna
living. I here so much troubles maintain myself
höres. Mi attati more bapjaual je mi dëvuku have to. I at least now my to father going I to God pap ketya, toka malla papketya, ațtangut torn have sinned, to you sinned, hereafter your bada mellatak pätwa naha. Ėkahalim moku oņya son to say deserve not. Therefore me a kamkettagan ttaule kabanna, settameni mattap mannip labourer consider protect, thus pardon mailanllawen naudalli niki bapjaual avas. to beseech thus thought without knowing to father came Ėt. báp-manastántana bégá dudurar avariya sédí Here father son at a distance coming seeing dhamiji betak konjalli mätir bisallas. Teval running son embracing in lap made sit. Then beta "bá mi tolo papketya dëvuku papketya son father I. to you sinned God sinned. Tekalim tora betá mellatak yōgyta neha Tekahalim moke oņya kamkettakan handalli moko So your son consider deserve not. Therefore me a labourer take me kapatantayaya, Menathaking báp oņya kamkettak protect when (this) said father a cooly bovi betak hätauk muddi payńrik chepunı tayili called son fingers rings legs anklets put bolli aumanas. bring.

Tentus dinnám bétá autes meni oņya dúták That day son come thus a calf morati jaman ghalas. Iserhata mhoţta bhetá killed feast prepared. Thus elder boy potgyatuk jili avattavel ghomma sēttā adambaram field gone returning home in preparations seiti käyi vishesh meni pusas. Teka tenu seeing what special thus asked. To that they bà tore bhai autryhālum jomanghalariya meni appa your brother has come feasting thus menasen. Tiya aiyikidigiu ghomma jānātuk vitrum said. That after hearing home going without in street
hibbirhidas, telliya eiginipoṭṭi bāp dhāmi avi beṭak
remained, that hearing father running coming son
banuvasu. Teka beṭa bā mi ikkake taken rehē.
called. To that son father I many a day your remained.
Moka onṭya bhentupilla malla diyani, gamuje sottu
Me a lamb even not given, village going wealth
aske javatti avattake auska mhoṭṭa duḍāk moraṭi.
all squandered him a big calf killed
joman dholarus. Teka bap, "beṭa kayigi sottu javatti
feasted. To that father, son, somehow wealth squandered
autiya. Atṭa ami kapannaṭṭak meki kōn kapuḍan
came. Hereafter we protect them who will protect
Tekahālim amis kapanna sētte, meni teka mella
Therefore we protect must, thus him said
samatānkeri bheṭak bolli jiyaś.
explanation son taking went.
Onty gaamu ontya mhoottta mudurali hodeas. Tella
A village a big merchant there-was. He
di bedan hodeas. Tevam mhoottta beda asti aski
two sons had. of the two big son wealth all
veyas kerathanagan se. Ontya dinnam nanha beda
squander spend thrift was. One day younger son
maijovalje, Amba gehairnu jeljarus meni menus. Teval
mother-going, mother house burning thus said. At-that
mhoottta beda ghommu settu sottu aski halli dhamijads.
big son house in wealth all taking ran-away.
Nanha beda maihollo settu prevuku maik tukalli
Younger son mother-on remaining affection mother carrying
dhamijas. Mhoottta beda sottu halli ontya ranuvat
went. Big son wealth taking a forest-way
jathavel vatum choqdan avi tekajoval sette sottu
going on-the-way thieves came him with wealth
aski halli ghahamtaki dhaqduqasun. Tella vatum
all taking beating (him) drove-away. The same way
nanha beda maik tukalli bolli avariya choqdan setti
younger son mother carrying coming thieves seeing
ena konkpei ontya mhoottta daurik tukalli bolli
this-man some a big old-woman-taking
avaras ena kon daviki kalani. Meni tibaqka javalje
coming this-man what god not known. Thus that boy going to,
ba iya vatum rovvari-mutul torn sonnus ontya bedka
appa this way short-while-ago you like a boy
sommun halli aviyas amitelliya aski halli teka
wealth taking came we that all taking he
dauditya. Tu kon meni pusassun. Tekati bedka, ba
drove-away. Yo technus asked. To-that the boy, appa
auriya gamu gheharnu jeljeya mi auriya ambaku
our village house was-burnt I my mother
shukali bolli avariya lekutha gamuk jatak kon vát
taking coming neighbouring village going. what way
meni pussas. Teka chodāṇ sottu aski halli bedka thus asked. To that thieves wealth all taking boy j'jualjī ba dheher elluja sottu aski khalli lekutha going-to, appa here this wealth all taking neighbouring gāmu je jeevu, meni sangathi tautus dinnam ontiya village going remain, thus saying that day a mhoṭṭa joman ghalasun. Joman jounti lekutha big feast prepared. Feast after-feasting neighbouring gāmuk je-jivar-hāsaṇ. Isarhata mhoṭṭa bedka village going-remaining. Thus-being elder son ghampotti áspatārunumje bara-kalli sontam gāmu je bruised going-to-hospital treating own village going, mai kōsa meni ussas. Teka tēṭ sēttanu ba mother where thus enquired. To-that there people-living appa tura beḍka tura amba isan gāmu ji-jevariyaś, your brother your mother certain village gone-residing, meni menusun. Uđēna ti badka māi sētt gāmu thus said. At-once that boy mother living village jās. Tēka māi beḍa pirinjha-hāl bhelli vichārkaṇ went. There mother son separated-from very-much anxious rahās, Teval beta dhami avas. "Mai" bedak uđēna remained. Then son running came. mother son at once bolli avi taulāsaṇ-teval. Nanha beda data crying coming entertained. Younger son elder-brother jualjel sottu aski kōse mani pussas. Teka beḍka, coming wealth all where thus asked. To-that boy, ba sottu aski chodāṇ vātum hani khallītya appa wealth all thieves on-the-way beaten robbed-away meni menusun. Tella manha bedka data 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 sugōṅkan jivasun. after all comfortably lived.
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.]

MARĀṬHĪ

THE PARABLE OF THE PRODIGAL SON.

येक मणुश्याला दोगनची लियक होिला. लांत चकला
Ek manushyala dogejani liyak hotiye. Tiyanthe dhakala
A man two sons had. Of the two younger

स्थोक स्नानारा अपल बापाला देवून, बापा मला
Sthoek snanaara appale bappale dekhune, bappa mala
Son (called) his father seeing, father my

आसता दी पोचावते वाटा अर्द भाग कल्ल देवांव
Asatara die pocavate vata arod bhaag kalna devaav
Tistim di potsamvate vata arede bhage karune devamu vu

प्रत्येक संगिताला. त्याला बापपाशे तस्सेचे अर्दे भाग
preface sangitala. Tyala bappashè tassésche arode bhaage
thus said. To that father accordingly half portion
taken dila. Të ghevûne thode roza makuṭe eke dure

करून दिला. ते घेवून थोडरोजा मगूर येक दूस
carun dilà. Të ghevûne thode roza makuṭe eke dure
divided gave. That taking some days after a distant.

देशाला जाबून आसी सर्वट्रा खर्च करून सोडला.
deshalà javûne asti sarvatre kharatse karune sodala.
place going property all squandered away.

तंग्हा त्यान्य लैिबि गरीब होिव न गेला. थोड रोजा.
tangha tyane laibi gariba hovu ne gela. Thode roza
Then he very much poor became. Some days

येक मगूर ते देशंदे येक कुलम्बयकें जाबून रोजा.
Yek magoor te deshande yek kulumbayke ñe javûne roza.
makute te deshandi eke kulumbyakede javûne potseli
after that country a cultivator going joined.

ते कुलंबा त्याला अपल सेतांमंदी . दुक चारवाला
tê kulumbi tyala appale setamandi dukkare charavala
That cultivator for him his herd sheep work

तंग्हा ते दुकर स्वापच कोंदातरी साहूि पोष
tangha te dukkare kayacha kondatariki sahûn poš
sodala. Thamha te dukkare kayacha kondatarab kavune poša
left. Then that sheep eating husk eating belly.
Gramophone Records

The rhyme is

Bhānumat chintuna hōtā. Tamha te desandhi
full took thus thinking remained. Then that country

laibhi dūkkala ēvunagēla. Tamha tyala te kondabhi milalē
dam famine visited. Then him that husk got

nāhi. Tamha hamī asala bukāna maratōmki, hamacha
not. Then I in this manner hunger dying, my

bāpakadā kėvdaki kāmavale ahe. Tyata hamīri eke

bāpakada kēvdakā kāmavale ahe. Tyata hamibhi eke

bāpakada kēvdakā kāmavale ahe. Tyata hamibhi eke

kāmavālyā saraka rāhunā jīvanā karācē mhaṇunā chintuna
serving remaining livelihood maintain saying thinking

apala bāpakadā yēta hōtā. Tamha bāpa mhaṇanāra
his father to went towards. Then father

apala lyōka ēyacha dēkūne sāmaur pāṭhit pētrōn laj
his son coming seeing advanced ran came, his

galā bhūnā mitthimākīnāubukkōdīlā. Tamha lyōka
neck embracing kissing kissed. Then son

Bhānumāra bāpāla dēkūne bāpa mākhi tumachyakadābhi
father looking at, father, I

bhagavanta kadhari kevdaki pāpakaralōhāi. Tyaja pāyana
God to very much sinned. That ignoring

mī tumach lyōka bhānumā sāngala āvainā bhānum,
my tumachyā lyōka mhaṇunā sāngala hoyiṇa mhaṇunā

I your son as to say cannot thus
Grammar: 

angitala. Te aikuna bapa mhaananaa apala eke said. That hearing father his one

kamavalyala balavuna maja lyoka disanavanigela diisuna servant called my son lost came

ala marunagela, vachuna ala. Atha hayala gevuna back, died, came to life. Now him taking

javuna snana karuna, chakkota kapada nesuna, hatala bath giving good clothes wearing, fingers

amgothi galuna, payala jodalavuna, eke gaychha ring wearing, feet shoes, one sheep

vatarala maruna jevana karuna, gana bajana karuna young one killing feast holding, songs music giving

santosa padamve mhaanuna sangitala. Tyala kamavale rejoice make thus said. Thereupon servant

tascha karune santosa padalyatha. Tamha torala lyoka thus did rejoicing enjoyed. Then elder son

mhaananaa baiyira setala javuna garala eeta hota. (called) outside walked went towards home coming.

Tamha apala garandi gana bajana hoshach aiyikuna eka Then his in house music drum proceeding hearing one

kamavalyala balavuna vicharana kela. Tamha te servant calling enquiry made. Then that
Gramophone Records

Kamvala sangitali, tuja bavu disanavanigel, disuna servant said, your brother lost, came.

Ala, mahan gela vatsuna ala mahanu tuja bapan tyala back, died, came back thus your father him.

Kahun chakota kapa nesuna halala angoti gala bath giving good clothes wearing fingers ring wearing.

Payala joda lavana eke gaiyacha vasarala marina jevana feet shoes wearing one sheep young one killed feast.

Kahun gan bjanana kahun santosa padata hai mahanu made songs music gave rejoicing making are thus.

Sangitala te aikuna torala lyoka mahanara garacha anta said. That hearing elder son (called) in house inside.

Jana vani maahi hota, tamha bapan anta e mahanu enter not outside stayed. Then father inside come thus.

Balavala. Tamha tyo lyoka mahanara bapaatala dekuna called Then that son called father looking at.

Kutaki paluna gela hotyala, tyala alsala gana bjanana somewhere ran went away for him, him thus songs music.

Kahun jevana karuna chakota kapa nesuna santosa made feast hold good clothes wearing rejoicing.

Padatokachi mi kitiki rojana tumacha kadacha haiki mala enjoying I long while days with you living for me.
येक राजबी अस सर्वे कहुन संतोष पडला नाहीच,

one day like this made rejoicing made not,

म्हणून सांगितला. तंग्हा वाण लेकाला देकुन

thus said. Then father son seeing

म्हणुना सांगितला. Tamha bapana lekala dekuna

mhanuna sangitala. Thus said. Then father son seeing

सांगितलाकी तूकी केम्हाबी माज कडच हैव. राह्याच

sangitalaki tuki kemhabhi maja kadacha haiha. Rahyacha

said you always with me living. Remaining

माज आस्ती सर्वे तुजच, त्यान तरी दिसनावनी गेला

maja asti sarva tujacha, tyana tari disanavanti gela

my property all yours, he disappeared lost

माज आस्ती सर्वे तुजच, त्यान तरी दिसनावनी गेला

maja asti sarva tujacha, tyana tari disanavanti gela

my property all yours, he disappeared lost

दिसून अला, मरून गेला वाचून अला. त्याज पायान

disuna ala, maruna gela vachuna ala. Tyaja payana

returned came, dead was to life came. Him seeing

हमी संतोष पडवे म्हणुन सांगितला.

hami santosa padavve mhanuna sangitala.

we rejoicing should make thus said.
MARĀTHĪ—A STORY.

येक दुकान गड्ढैं येक सेत्तावार वड्डया दुकान
eke dukana ghadmi. ek SETTVAR vadyacha dukana
One bazaar street one chetty cake bazaar
ठेवून होतात. तंबळे ते येक कावळ देकून सेत्तावार येंगाळा
tevuna hota. Tamha te eke kavala dekuna settivara emarala
keeping was. Then that a crow seeing chetty inattentive
देकून त्याळा मोसा करून वड्डया देवून जावाव भूनून
dekuna tyala mosara karna vadyala gevuna javamva manhuna
seeing him duping made a cake taking to go thus
चितुने, ते सेत्तिवार येंगाळाल्याला देकून येक वड्डया
chituna. Te settivara emaralyala dekuna eke vadyala
chituna. Te settivara emaralyala dekuna eke vadyala
thought. That chetty careless seeing a cake
शेवून पहल जावून येक झडावार वसल होत. तंबळे
gevuna palata javuna eke jhadavara basala hota. Tamha
taking flew to a tree sitting was. Then
ल्याळा येक कोल देकून हयी हे कावळ्याळा कस तर्नी
tyala eke kola dekuna, hamte he kavalyala kasa tara
him a fox seeing. I that crow (somehow)
मास करून ते वडा देवून जावाव भूनून चितुने,
mosa karna te vada gevuna javamva manhuna chituna.
to dupe make that cake taking should go thus thought.
ते कावळ्याळा देकून वो कावळ्या तु केवडकी रुपान हेच.
Te kavalyala dekuna vo kavalya to kevadaki rupana aich.
He crow seeing hol crow you very beautiful are.
तुज रुपाळा दोळ्याने देका होयीना. तसे राते वेळी
tuja rupala dolyana dekala hoyina. Tasa rate velt
Your beauty for eyes to see cannot. Thus being
तुज तौंडाने येक गीत सैतेकांव भूनून केवडकी
tuja tondana eka gita aiyakamva manhuna kevadaki
vuir mouth a song should hear thus very great
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.
TELUGU AS SPOKEN IN THE CEDED DISTRICTS.

THE PARABLE OF THE PRODIGAL SON.

Okaniki iddaru koḍukulu unḍiri. Variddarilo chinnu. To one man two sons were. Of those two the younger

koḍuku thanḍrini "Nayana! ma āstini māku son father "Father! our property to us

panchipetti manami" a ḍigenu. Chinnavaḍu thanaku vachchina divide" asked. The younger to him that came

bhāgamunu tisikoni, vāḍu okadūra ādēsamunaku vellenu. share took, he to one distant country had gone.

Achchatā vāḍu tana āstinaṁtayu pāḍuchēsikonenu. There he his whole property spoiled.

Konnaḷaku vāḍu okani vadda sambāḷamunaku kudirenu. After some days he one man near for wages was entertained.

Vaḍu chēnikī pāndulanu kāchupani kī pampabaḍeṇu. Vaḍu He to field pigs for protection work was sent. He

a pāmadulu tinu poṭṭainanu tinuṭakisṭapadaṇu. Kani those pigs eat chaff liked to eat. But

vāṇiki evvarunu ēmiyu iyaledu. Appuḍu vāṇi dusthitini to him anybody anything did not give. Then his bad lot

thalachukoni, "Ahā! maṭhaṇḍri daggara nunḍu having thought of, Ah! our father near who are
koluluṇḍraku saitamu tinuṭaku annamu daṁḍigā unnadi.
to workmen even to eat food plenty was.

Ikkada nē-nilā avastha padutunnānu. Mataṇḍri
Here I like this trouble undergoing. Our father

dagguraku pōyi dēvunikini nikunu aparādhamu chēsitini.
neal having gone to God to you offence (I) made.

Nannu kshamimṭumani vēdikonedanu." Anukoni tana
Me (to) pardon. will pray." So saying to

tāṇḍrivaddaku vellī atle vēdikonenu. Taṇḍri
his father having gone in that way prayed. Father

tappipōyina kōḍuku chikkenani alinganamu
lost son restored embrace having made

inīlō oka pedda pāṇḍuga chēyīnchenu. Idivaraku
in the house one great feast held. Hitherto

polamunaku pōyi yuṇḍina peddakoḍuku vachchi oka
to field had been eldest son having returned one

sambalagānini chūchī inīlō jaruguchunna talalaku
servant having seen in the house going on for clappings

kāranāmēmanni aḍugā vāḍu atani tammūḍū
reason (when he) asked he his brother

vachchināḍaniyu andukugānu vāṇḍla taṇḍri pandaga
came back therefore their father feast
cheyiinchinađaniyū cheppenu. Appūdu vaṇḍu aliği inṭilōniki held said. Then he becoming angry pokunḍa akkaḍanē nilichikoni yunđenu. Taṇḍr without going into the house there only was standing. Father vachchi inṭilōniki piluchikonipōyenu. Appūdua peddakōduku came into the house took him. Then the eldest son "Nayana nēnu innidinalunanudi nimata javadaṭalede. "Father I for so many days your word never disobeyed.

Naku okanaḍaina okamēkapillainē ivvalade? Ni To me even one day even one kid (you) did not give? your āstiyantayu bōgamuvāndlato pāduchesina nikoḍukulu all your property with dancing girls (who) spoiled your son vachchinatōdanē oka balasina Gorreṇu koyinchitivē" as soon as came one fat sheep made cut."

ani anenu. Anduku taṇḍri "Nijamu na āstiaṇia so said. To that father true all my property nīde. Manamu ipuḍu santōshapadvalasīnadi sahajāme. yours only. We now should feel joy is also natural. Nitammuḍu tappipoyi marala chikkenu. Chachchipoyi your younger brother having been lost again found. Having died 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.

One king one margosa seed having brought in his palace

molaka ayi, dinadinamu perugutuvachchenu. Konta plant having become, day by day was growing. Within some time big tree having became with tender and ordinary berries

niidi yundenu. Appudu raju danikayalu enta tiyyaga is full. Then king its berries how sweet nunundo ani danikaya nokati teppinchi ruchi will be so thinking its berry one having brought tasted chuchenu. Adi tiyyaga nunada papishhti cheduganundenu. It sweet not being damned bitter was.

Kanuka durjanulu sajanula sahavasamu enta chesinamu Therefore wicked persons good persons' company however may make thama durgunamunu matramu manaru. 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.
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