

GRANOPHONE RECORDS

OF THE

LANGUAGES AND DIALECTS

OF THE

MADRAS PRESIDENCY

TEXT OF PASSAGES

MADRAS

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1927

GRAMOPHONE RECORDS

OF THE

LANGUAGES AND DIALECTS

OF THE

359

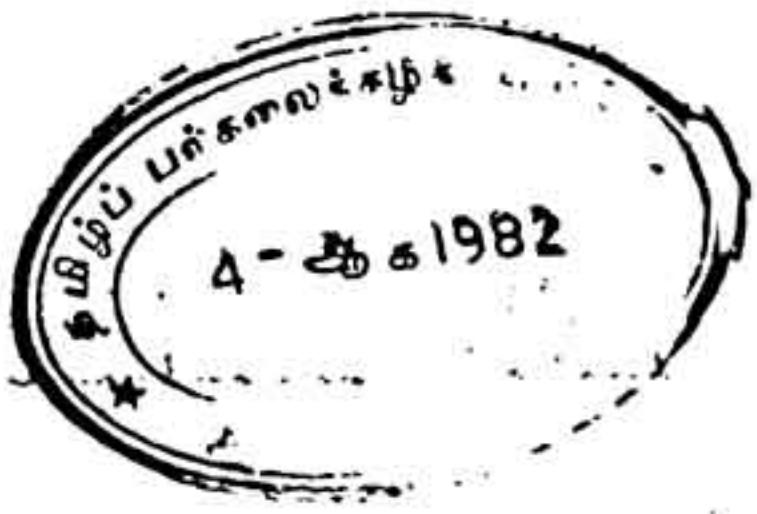
MADRAS PRESIDENCY

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P R E F A C E .

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

PREFACE

iv.

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

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

MADRAS,
20th Dec. 1926.

F. H. GRAVELY,
Superintendent, Government Museum.

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

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

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

GRAMOPHONE RECORDS OF LANGUAGES AND DIALECTS.

[No. 113 A.K.]

AMINDIVI MALAYĀLAM.

SONG BY KILAVELIYAN MUHAMMAD KŌYA OF AMINDIVI.

അയ്യ (1) Ayya Your	ഗുണം guṇam virtue	കെട്ട് keṭṭe bad	പൊയ്ക്കിണ poyyakkiṇa gone	മാനം mānam respectability	മയ്യാൽ mayyāl
പെരുകൾക്കെടി peruguteḍi, is growing	രത്ന ratna gem	പൂമണി pūmaṇi finest of flowers	ശബരം śambam, a flower	എന്നെ enne my	മറിമായ maṛimāya wicked
പെണ്ണ peṇṇē girl	എന്നതുളളം enatuḷḷam my mind	പുണ്ണായി puṇṇāyi sorely	ഉരുകൾക്കെടി urukuteḍi. pained.		(2) Tuyyūr
നെബിയാറിൽ nebiyārīl prophet in	നിത്യം nityam every day	നിത്യം nityam every day	തുടിക്കുകൊ tuḍittukko; utter		തുതർ thuther
ശഫാത്തിൽ śaphaathil	മത്തം mattum	ചിത്തം chittam	കൊടിക്കുകൊ koṭithuko.		ബായി (3) Bai Month
കെലിമാത്തിണ്ടകം kelimāttiṇḍakam prayer of kelima		നാക്കിൽ nākkil. on tongue	ഇരിത്തിക്കൊ. irittikko. let be	പോശം Pōśam	ലാനത്തം lānattum satan
കഷ്ടം kashtam	തട്ടി taṭṭi	മരിത്തിക്കൊ. marithiko.	(4) Tam	തകുന്ത takunda	ദിമിദം dimidem
ജഗുന്ത jagunda	ഫാമസാം phāmasām	സരി sari	നാഗ്രുദത്തം saṅgrudattam	കിങ്കിണി kiṅgiṇi	ബംഭം bumbhum
ബിക്രുദത്തം bikrudattam	റിമസാരി rimasāri	ഗമപദ gamapada		തവദരി tavadari	കിദജനു kidajanu
തകിദ ṭakida	ഡുമുഡം duṃḍuṃ	ബിക്രുദത്തം bikrudattam	ദൊകടി dōkadi	ബംഭം. bumbhum.	

TRANSLATION.

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

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

II

ആനന്ദ	മുഖം	കണ്ടു	പിരിഞ്ഞനാളതിൽ	ശേഷം				
(1) Ānanda	mukham	kaṇḍu	piriññanālatil	śēsham				
<i>pleasant</i>	<i>face</i>	<i>seeing</i>	<i>since the day</i>	<i>after</i>				
ആഹനൈപ്പു	വ്യസനമിലാൻ	നിന്നാൽ	ആപത്തായി	ഇരിന്നുള്ളം				
āhanendu	vyasanamilān	ninnāl	āpattāyi	irinnuḷḷum				
<i>Oh (my) heart</i>	<i>in sorrow</i>	<i>by you</i>	<i>in danger</i>	<i>remains</i>				
പൊറും	ഇടത്തും	മൊഹബുത്തും	കോവീത്തു	പുഗയിന്നു	തേനേ			
poṛam	tullum	mohabuttum	kōvittu	pugayinnu	tēnē.			
<i>outside</i>	<i>and inside</i>	—	<i>taking fire</i>	<i>burning</i>	<i>(my) honey</i>			
കൊണ്ടാവതരമാന	ഇമ്പിടം	എന്നിൽ	ഭാവപ്പണം	മനീവ				
(2) Koṇovandarulānu	-imbiṭam	ennil	bhāvippaṇam	manivaḷ				
<i>to result in good</i>	<i>'here</i>	<i>in me</i>	<i>feel</i>	—				
മതി	മുഖ	മണേ	ഒത്തു കൂടി	കണ്ടിടാൻ	അല്ലും	പകൽ	അല്ലതു	
mati	mukha	manē;	ottu kūṭi	kaṇḍiṭan	allum	pakal	allatu	
<i>moon</i>	<i>faced</i>	<i>darling</i>	<i>together</i>	<i>be</i>	<i>to see</i>	<i>all</i>	<i>day</i>	<i>not only</i>
അനുദിനം	തേടിക്കൊണ്ടു	ഇരിക്കുന്നു	ഉഹനെ	പുന്നാരം				
anudinam	tēṭikkoṇḍu	irikkunnu	uhane.	(3) Punnāram				
<i>every day</i>	<i>praying</i>	<i>(I) remain</i>	—	<i>Darling</i>				
സുമുഖിയോടു	ഇരുന്നു	ഉറക്കൊയിച്ചു	പുന്നാരം	ബദ്രു	മുനിർ			
sumukhiyōṭu	irunnu	uṛakkoyichchu;	punnāram	badru	munir			
<i>beautiful girl</i>	<i>staying</i>	<i>keep awake</i>	<i>Darling</i>	—	—			
ഒരി	കത്തായച്ചും	മാനിമ്പ	കിളിക്കിടും	ബരാനല്ലെ				
ori	kattañṇayachchum;	mānimba	kilikistām	barānallē				
<i>a</i>	<i>letter sent</i>	<i>heart's darling</i>	<i>bird's satisfaction</i>	<i>to produce</i>				

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

TRANSLATION.

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

[No. 114 A.K.]

AMINDIVI MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

കരാളക്കു Oraḷakk <i>a certain man</i>	ലണ്ടു landu <i>two</i>	മക്ക makka <i>sons</i>	ഉണ്ടന undana. <i>had</i>	എളെ Ele <i>younger</i>	മേൻ mōn <i>son</i>	ബാപ്പൊടു bāppōṭu <i>to father</i>	
പറഞ്ഞു paraññu, <i>said,</i>	എന്ന enna <i>my</i>	കാതി ōti <i>share</i>	മൊതൽ motal <i>property</i>	നക്ക nakku <i>to me</i>	താ tā. <i>give</i>	അപ്പ Appa <i>then</i>	ബാപ്പ bāppa <i>father</i>
മൊതൽ motal <i>property</i>	ലണ്ടു landu <i>two</i>	മക്കക്കും makkakkum <i>to sons</i>	പൊതുക്കൊടുത്തു pauttukōṭattu. <i>divided gave</i>	കൊറെ kōre <i>some</i>	നാൾ naḷ <i>days</i>		
കയ്യിത്തൊപ്പം kayiññapṛam <i>afterwards</i>	എളെ ele <i>younger</i>	മേൻ mōn <i>son</i>	തന്ന tanna <i>his</i>	കാതി ōti <i>share</i>	ഇടുത്തൊണ്ടു iḍuttōṇdu <i>having taken</i>		
പോയി pōyi; <i>went away;</i>	മൊതലല്ലാം motalallām <i>all the property</i>	ബെറുതെ berute <i>in vain</i>	പൊക്കിക്കളഞ്ഞു pōkkikkalaññu. <i>squandered</i>	എല്ല Ella <i>all</i>			
മൊതലും motalum <i>property</i>	ചെലവാക്കി chelavākki <i>having spent</i>	കളഞ്ഞൊപ്പം kalaññapṛam <i>afterwards</i>	അന്നാഡ് annāt <i>in that country</i>	ബലിയ baliya <i>severe</i>			
ബാരം bāram <i>famine</i>	ബന്ന bannu. <i>came</i>	കാൻ ōn <i>his</i>	കയ്യിൽ kayyil <i>in hand</i>	എതുമില്ല ētumilla. <i>nothing had.</i>	കാൻ ōn <i>He</i>	അന്നാട്ടിൽ annāṭṭil <i>in that country</i>	
കരാൾ oraḷ <i>a citizen</i>	കൂട Kūṭa <i>with</i>	പണിക്ക paṇikku <i>for work</i>	കൂടി kūṭi. <i>joined.</i>	അയാൾ Ayaḷ <i>That man</i>	എബനെ ebene <i>him</i>	പന്നി panni <i>swine</i>	
പൊററൻ pōttān <i>to feed</i>	ചിട്ട് biṭṭu. <i>left.</i>	കാൻ ōnu <i>To him</i>	ആരും ārum <i>none</i>	ഭക്ഷണം ōjeenam <i>food</i>	കൊടുക്കാതെ koṭukkāte <i>not having given</i>	പന്നി panni <i>swine</i>	
തിന്നിന tinnunna <i>eating</i>	മിഞ്ച minjam <i>balance</i>	തൊട്ട tauṭu <i>bran</i>	തിന്നിത്തൻ tinnintan. <i>ate.</i>	കാൻ ōn <i>He</i>	ഇങ്ങിനെയൊപ്പം iññine yapṛam <i>thus afterwards</i>		

തന്ന മനസ്സിൽ കരുതി എന്ന ബാപ്പ ക്രമിക്കാരെല്ലാം
 tanna manassil karuti, enna bappa kûlikkârellam
 his in mind thought my father's labourers all

ഒരറ്റി ചെന്നിപ്പൊലം തിന്നിങ്ങ ഞാൻ ബോജിനം കിട്ടാതെ
 orōtti chenippōlam tinninneṅḍ. Nān bōjinam kittāte
 cakes satisfy ate. I food without getting

പയിച്ചോണ്ടു നടക്കുന്നു നാൻ ഇപ്പത്തന്ന പോയി ബാപ്പേഡ
 payichchōndu naṭakkēṅḍa. Nān ippathanne pōyi bappēḍ
 being hungry go about I immediately having gone to father

പറയും നാൻ നിങ്ങളെ കൂടിയും ഹൃദയേന കൂടിയും
 parayum, "Nān niṅḷaḷe kûṭiyum Paṭachchōna kûṭiyum
 will say, I your so God so

കറം ചെയ്യാനായി നാൻ നിങ്ങളെ മോന്നെ പറയാൻ
 kuttam cheyitōnāyina. Nān niṅḷaḷe mōnenn paṛayān
 sin committed. I your as son to be called

തക്കത്തൊന്നല്ല നിങ്ങൾ എന്ന നിങ്ങളെ ക്രമിക്കാരനെന്ന്
 takkathōnalla." Niṅḷaḷe enne niṅḷaḷe kûlikkâranennu
 not worthy you me your as servant

കരുതണം ഇങ്ങനെ കരിതികൊണ്ടു ബയിന്തരം ബാപ്പ
 karutenam. Inṅana karutikkoṅḍu bayindēram bappa
 should treat. Thus thinking in the evening father

കണ്ടു കൃപ ഓടിക്കൊണ്ടുപോയി കോത്തു പിടിച്ചു മുതി
 kandu krupa oṭikkondpōyi kōthu piṭichchu muthi.
 having seen with pity running going embraced kissed

അപ്പ മോൻ പറയിക്കൂ, നാൻ കുറ്റക്കാരനായി നിങ്ങളെ
 Appa mōn paṛayindu, "nān kuttakkāranāyāyiniṅḷaḷe
 Then son says, I having sinned your

മോന്നെന്ന് പറയാൻ തക്കത്തൊന്നല്ല അപ്പ ബാപ്പ തന്നെ
 mōnendu paṛayān takkathōnlla." Appa bappa tanne
 as son to be called not worthy. Then father his

പണിക്കാരനെ ബിളിച്ചു തുണിയും കൈകൾ മോതരവും
 paṅikkārane biḷichchu tuṅiyum kaikk mōtaravum
 servant having called clothes to hand ring

കാലുകൾ ശെഖിച്ചു കൊണ്ടുവരിച്ചിട്ടു മോൻ കൊടുത്തു അപ്പ
 kalkku śelippum koṅḍuvaruthichchu mōnu koṭuthu. Appa
 to leg sandals having brought to son gave. Then

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

വിയാരിച്ചാൻ	ഹായതായിനേൻ	ഇവുടേയും	വിട്ടേച്ചുപോയൻ	മടയി
viyārichchān	hāyatāyinēn.	Ivuṭēyum	viṭṭechchupōyān	madayi
I thought	became alive.	This place	who left	back

ബന്നിത	അതുകൊണ്ടു	ഒരു	തടിച്ച	കടിച്ചിയെ
bannita	Atukoṇḍu	oru	taṭichcha	kaṭichchiye
came	Therefore	a	fat	calf

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

അപ്പമകൾ	മൂത്താൻ	തോട്ടത്ത്	ബെനുവന	തോട്ടത്തിൽ
Appalakk	mūthōn	tōṭṭath	benuvana.	Tōṭṭathinda
then	the elder brother	to the garden	had come.	In garden

പെരക്കു	ബൈയിന്തക	പാട്ടും	കൂട്ടം	കെട്ടു,	ഒരു
perakku	beiyyindatakku	pāṭṭum	kūṭṭum	kēṭṭu,	oru
home	when came	song	sound	heard,	one

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

പറഞ്ഞു,	നിന്ന	ഏളയോൻ	സൊകമായി	ഇവിടെക്കു	മടയി
paṛaṅṅū	ninna	elayōn	sokamāyi	ivitēkk	maṭayi
said,	your	younger brother	safely	here	back

ബന്നിൻ	അതുകൊണ്ടു	ഒരു	തടിച്ച	കടിച്ചിയെ
bannine	atukoṇḍu	oru	taṭichcha	kaṭichchiye
has come,	therefore	a	fat	calf

അറുത്തു	സന്തോഷമാവതണ്ടത	ഇതു	മേപ്പുകുളത്തു്
aṛatt	sandōshamāyataṇḍat.	Itu	kēppaṅgaḷatt
having killed	are making merry.	This	on hearing

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

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

കാലമുഴുകി kalamundu years passed	നീക niṅga you	പറഞ്ഞു parañña said	എല്ലാ ella all	പണിയും paṇiyum work	എടുത്തോടുകൂടി eṭuttōṇḍu been doing
ബാക്കി bayinda remained	നകൾ nakk to me	ഇങ്ങനത്തെ iṅṅanatte such	കടച്ചിയും kaṭachchiyum calf,	മറുപടി maṭṭum or so	
അറഞ്ഞുതന്നില്ല aṛathutannella. did not slaughter.	ബാനെ Bane He	ഇപ്പോൾ ippa now	കൊറെ kore some	കുളച്ചിയും kuḷachchiyum prostitutes	
കൊണ്ടുവന്നു koṇḍubannu brought	അവകൾ avakku to them	കടച്ചിയും kaṭachchiyum calf		അറഞ്ഞു aṛattu slaughtered	
തിമ്മാൻ timmān to eat	കുട്ടത്തിന്നു kuṭuttina. gave	അപ്പൻ Appa then	ബാപ്പൻ bāppa father	പറയാൻ paṛayāna says	നീ എപ്പോഴും nī eppōlum you always
ഇവിടെ ivite here	തന്നെ tanne only	ഉണ്ടു uṇḍu. are,	എന്നെ Enne my	മൊത്തം motal property	എല്ലാം ellām all
നിന്ന ninna your	എളയോൻ elayōn younger brother	മരിച്ചു പോയിരുന്നത് marichchipōyinendu died as having		വിചാരിച്ചിട്ടുണ്ട് viyārichchināna. I thought	ഇപ്പോൾ ippa now
മടച്ചി maṭayī back	ബന്ന bann. has come,	ഇന്നി Inni hence	നോക്കൂ nōyellām we all	പോയി pōyi going	സന്തോഷമായി santhōshamāyi with pleasure
കാത്താളമുണ്ട് kāttōluvān protected (by god).	നടക്കൂ nata. walk on				

[No. 115 A.K.]

DĒVAṄGA.

THE PARABLE OF THE PRODIGAL SON.

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

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

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

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

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

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

astiyannu haḷumaḍibiṭṭa. Hiḡe avanu ella haḷumaḍikonda
property squandered. So he all squandered

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

Ēnu gati illadavanāda. Āga ava hōgi a dēśadava
Absolutely became helpless. Then he went to a citizen of

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

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

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

tumbisikoḷḷabekentā aśhe māḍida. Ādarū yarobbarū
to fill desired. But nobody

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

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

bēkādashṭa anna unṭu. Nanādaṇṇe illi hoṭṭehasiVinalli
enough food there is. But I here out of hunger
 sāyuttene. Nānu yeddu nanna appanahattara hogi
am dying I will get up my to father go
 hige hēḷuttene "appa nānu paralokakke virodavagiya
as follows say father I heaven against
 ninna mundeyū pāpa māḍiddene nanage innu nimma
your before sin have committed to me hereafter your
 maga enta annisikollāḷikke yogyate illa. Nanage
son as to be called worthiness there is not. To me.
 nimma kelasadavaralli kūḍisiko yentā hēḷuttene. Hage
your among servants join accordingly say." So
 hēḷikonḍu eddu tanna appa iddallige banda. Ava
saying getting up his to where father was came. He
 bapaḷa dūradalliruvāga avana appanige avanannu
very was at a distance his to father him
 nōḍi manasu karagitu ava oḍi bandu avana magana
seeing mind melted he running came his son's
 kuttigeyannu tabbihidakonḍu baḥaḷavagi muttāḍida.
neck embracing very much kissed.

[No. 116 A K.]

POMBADA SONGS.

BY TYAMPA POMBADA, SON OF DEYI OF
SAJIP VILLAGE.

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

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

TRANSLATION.

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

POMBADA SONGS

BY VENKU, SON OF MONTU OF BONDANTHILA
VILLAGE.

Marano	pattuthu	pondēyā	Marano	pattuthu	pondēyā
<i>Death</i>	<i>happened</i>	<i>gone man</i>	<i>death</i>	<i>happened</i>	<i>gone man</i>
Angāre	bārothāni	thare	nēru	sankato	kōlthunde
<i>Tuesday</i>	<i>that day</i>	<i>head</i>	<i>water</i>	<i>malady</i>	<i>got</i>
					<i>death</i>

pattuthu <i>happened</i>	pondêyā. <i>gone man.</i>	Kutumbastheru <i>family people</i>	nothōnpêre <i>beat themselves</i>
guththonpêre. <i>beat themselves on breast</i>	Gantoda <i>of sandalwood</i>	kooto <i>heap</i>	kutathêre <i>collected</i>
punonu <i>body</i>	vonchā <i>once</i>	mipāthêre <i>bathed</i>	Pirānu <i>back side</i>
kondōthu <i>conveyed</i>	shingāro <i>decoration</i>	małthêre <i>made</i>	monethā <i>of the face</i>
porlu <i>beauty</i>	thoonāgā <i>when seen</i>	punnamethā <i>of full moon</i>	Thevêre <i>God</i>
kannathā <i>of eyes</i>	porlu <i>beauty</i>	thoonāgā <i>when seen</i>	pullyokālothā <i>morning item</i>
bolliye. <i>silver (star Venus)</i>	Gindyātu <i>in a bell metal vase</i>	nēēru <i>water</i>	paththêre, <i>held</i>
tholasithā <i>of tulsi</i>	gaddi <i>twig</i>	pādêre <i>put</i>	kutumbastheru <i>family people</i>
sorgatha <i>of heaven</i>	nēēru <i>water</i>	budiyêre <i>poured</i>	Thumbutu <i>in the front</i>
aggi <i>fire</i>	paththere <i>held</i>	pirāvotu <i>back side</i>	punonu <i>body</i>
thumbāthêre <i>carried</i>	mooji <i>three</i>	suththu <i>rounds</i>	bali baththêre, <i>coming round came</i>
petambugu <i>left side</i>	too <i>fire</i>	tiyêre <i>set</i>	sudusukāri <i>burnt ashes</i>
marona <i>death</i>	pattuthu <i>happened</i>	pondêyā <i>gone man</i>	marano <i>death</i>
pattuthu <i>happened</i>	pondêyā. <i>gone man.</i>		

TRANSLATION.

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

POMBADA SONG.

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

TRANSLATION.

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

[No. 117 A.K.]

POMBADA.

THE PARABLE OF THE PRODIGAL SON.

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

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

kalthe. Immāine Vommāinenu leththu intenchanthu
 went. This man some body called what this means
 meththeneththe. Thiththinigu ammāine pande. "Thattetha
 spoke. To son that man said. Younger
 thithhini sukhōtu koodagu kalthandu. Aidthāvera boonthe
 son happily to house came. Therefore father
 mākanenadamonu thattinālthe." Ammāine koodagu kōpodu
 fat calf killed. He to house in anger
 kalthije. Boonthākalthede kalthudu. Thammaiyānthu
 did not go. Towards father he came. Entreating him
 meththeneththe. "Boonthā ēēthinetu boontha kāru
 spoke. O Father till now father's legs
 pojenkuthu meththeneththinenu nadapādiye. Andāla
 shampooing whatever ordered I carried out. Yet
 isteregu mākanemālpere vonji nadamo thiththinigu
 for friends to make merry one calf to son
 bēēthija. Andā vommāine vommāinelegu menthu
 did not give. But to whatsoever people having fed
 thathimālthi thithhini kalthishana mākane nadamonu
 who wasted son as soon as he came fat calf
 thattimāltha." Boonthethiththinigu incha meththeneththe.
 you killed. Father to son thus said.
 "Magā: Thinalā ni boonthākoodathu kalpuvā. Immāine
 Son always you with father you are living. I
 mākanemālthi menia sarvo ninnāvoo. Immāinelu
 earned wealth all yours. We all
 mākanemālthina sari. Voikānthunda thathyathi thithhini
 making merry proper. Because lost son
 mākaneyāthu kalthe."
 revived came.

[No. 118 A.K.]

KODAGA—THE PARABLE OF THE PRODIGAL SON.

ದರಿದ್ರಾಳಿ ಮೋವಂಡ- ಪಡಿಮು.
 DARIDRĀLI MŌVANDA PADĪMA.
 Prodigal son's parable.

ಒರ ಅಪ್ಪಂಗ್ ದಂಡ್ ಮೋವಂಗ್ ಎಂದತ್. ಅದಲ್ ಎಳೆಯವನ್ ಅಪ್ಪಂಡ್
 Or appang daṇḍ mōvanga injat. Adil eḷeyavan appaṇḍa
 A to father two sons had. Of them younger father's
 ಪಕ್ಕ ಪೋವಂಜಿ "ಅಪ್ಪ ನಾಡ ಪಾಲ್ ಆಸ್ತಿನ ನಾಕ್ ತಂದರ್"ಂದ್
 pakka pōpanji "appa nāḍa pāl āstina nāk tandurind
 near going "father mine share property to me give" thus
 ಕೇಡತ್. ಅನ್ನನೆ ಅಪ್ಪನ್ ಆಸ್ತಿನ ಪಾಲಟ್. ಚೆನ್ನಂಗ್ ದಿನಕಲ್
 kēḍat. Annane appan āstina pāliṭṭat. Chennang - dinatil
 asked. Accordingly father property divided. Few in days
 ಎಳೆಯವನ್ ತಾಂಡ ಪಾಲ್ನೆಲ್ಲ ಎಡ್ತಂಡ್ ದೇಶಾಂತರ ಪೋಚಿ.
 eḷeyawan tāṇḍa pālnella eḍitand deśāntara pōchi.
 younger his all share took and to distant country went.
 ಅಲ್ಲಿ ಅವಂಡ ಪಾಲ್ನೆಲ್ಲ ದರಿದ್ರಾಳಿಯಾಯಿತ ಕರ್ಚಿ ಮಾಡಿರತ್.
 Alli avanḍa pālnella daridrāliyaḷit karchi māḍirit.
 There his all share wrecklessly wasted.
 ಇಂಜದೆಲ್ಲ ತೀರಣೆ ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಬರಗಾಲ
 Injadella tīraṇe ā deśat or balya baragāla
 All he had when spent that in country a mighty famine
 ಬಾತ್. ಅಕ್ಕ ಅವಂಗ್ ತಿಂಬಕಿಲ್ಲತೆ ಆಚಿ. ಅನ್ ಪೋಯಿತ
 bāt. Akka avang timbakillate āchi. Avan pōyit
 visited. Then to him nothing to eat became. He going
 ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಮನ್ಶಂಡ್ ಪಕ್ಕ ಸೇರಚಿ ಅವನ್
 ā deśat or balya manshaṇḍa pakka sērchī. Avan
 that country a big man's near joined. He
 ತಾಂಡ ಪಂದಿಯಕ್ ಕಂಜಿ ಬೂಕುವಕ್ ಇವನ ಪೊಲಕ್ ಆಯಚತ್.
 tāṇḍa paṇḍiyak kaṅji būkuvak ivana polak aichat.
 his to swine kanji to pour this man fields sent.
 ಇವನ್ ಪಂದಿಯ ತಿಂಬ ತವುಡನ್ಚೆಂಗಿಯೂ ತಿಂದಿತ್ ಕೆಲ
 Ivan paṇḍiya timba tavuḍanāchengiyū tindit kēla
 This man swine eating husk at least eat belly

ದುಂಬಿಚಿಟ್ಟವಕಿಂಜತ್. ಆನಕ ಅದನೊ ಸಹ. ಒಬ್ಬರೂ ಅವಂಗ್
 dumbichittawakinjat. Ānaka adino saha obbarū avang
 would have filled. But even that too anybody to him
 ಕೊಡಪವು ಇಂದೆ. ಚೆನ್ನ ಬುದ್ಧಿ ಬಂದಿತೆ ಗೇನವಾಡೆಚಿ. " ಎಡ
 kodpau injile. Chenna buddi bandit gēnamāḍchi. " Eda
 giver was no. Little sense coming thought. " My
 ಅಪ್ಪಂಡ ಪಕ್ಕ ಉಳ್ಳು ಎಚ್ಚಕೊ ಚಂಗೂಲಿಯಾಕೆ ತಿಂದಿತೆ
 appaṇḍa pakka uḷḷa echako changūliyak tindit
 father's near remaining however many to hired men after eating
 ಮಿಕ್ಕುವಚ್ಚಕೆ ಉಂಡೆ. ಆನಕ ನಾನೆ ಇಲ್ಲಿ ಕೆಲ ಬೈಚಂಡೆ
 mikkuwachak und. Ānaka nān illi kela baichand
 to spare have. But I here belly feeling hungry
 ಚಾವಿಲ ಎಡ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋವಂಜೆ " ಅಪ್ಪ, ನಾನೆ ದೇವಕೊ
 chāvila. Ēda appaṇḍa pakka pōpanji " appa, nān dēvakū
 dying. My father's near going " father, I to God
 ನೀಕೊ ಮಿನಿಂಜತೆ ನಡಂದ. ನಾನೆ ನೇಡೆ ವೋವನಂದೆ ಎಣ್ಣೆಚವಕೆ
 nīkū mininjta naḍanda. Nān nēḍe vōvanind eṇṇichavak
 to thee offending acted. I thy that son to be called
 ಲಾಯಕಿಲ್ಲೆ ನನ್ನ ನೇಡೆ ಚಂಗೂಲಿ ಮಾಡಿಮಾಂದೆ ಎಣ್ಣುವಿ"ಂದೆ
 lāyakille. Nanna nēḍe changūli māḍiyānd eṇṇuwi"nd
 unworthy. Me thine hired servant make and say "thus
 ಗೇನವಾಡಿತೆ ಪೊಟಿಪಿತೆ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋಚಿ ಪಾನೆಕೆ
 gēnamāḍit poraṭit appaṇḍa pakka pōchi. Manek
 thought starting father's near went. To house
 ಎತ್ತುವಾಂಗ್ ಮಿಂಜ, ಅಪ್ಪನ ವೋವನ ಕಂಡಿತೆ ಕರಕರಮಾಡಿಯಾಂಡೆ
 ettuvāṅg miṇṇa, appan mōvana kaṇḍit karakaremāḍiyāṇḍ
 than reaching before, father son saw took compassion
 ಓಡಿಪೋಯಿತೆ ಮೇಲೆ ಬೂವಂಜೆ ಕೊಡಿಚಂಡತೆ ವೋವನ " ಅಪ್ಪ
 ōḍipōyit mēle būwanji kodichandata. Mōvan " appa
 running upon falling kissed. Son father
 ನಾನೆ ದೇವಕೊ ನೀಕೊ ಮಿನಿಂಜತೆ ನಡಂದ. ನಾನೆ ನೇಡೆ
 nān dēvakū nīkū mininjta naḍanda. Nān nēḍe
 I to God to thee offending acted. I thine
 ವೋವನಂದೆ ಎಣ್ಣೆಚವಕೆ ಲಾಯಕಿಲ್ಲೆ"ಂದೆ ಎಣ್ಣೆಚಿ ಆನಕ ಅಪ್ಪ
 mōvanind eṇṇichavak lāyakille"nd eṇṇichi. Ānak appa
 that son to be called unworthy" thus said. But father

ಅವಂಡ	ಅಳು'ಅಕ್	“ ನಲ್ಲ	ಬಟ್ಟೆಬರಿ	ಎಡ'ತ	ಬಂದಿತ್	ಅವಂಗ್
avaṇḍa	ālak	“Nalla	baṭṭebari	eḍita	bandit	avang
to his	to servants	“ Good	clothes	take and	come	to him
ಇಡಿ	ಕೈಕ್	ಒರ್	ಮೊಯಿರ	ಇಡಿ	ಕಾಲ್'ಕ್	ಕಾಮೊಟ್ಟ್
idi.	Kaik	or	moyira	idi.	Kalik	kāmott
dress.	On his hand	a	ring	put	To feet	shoes
ಚೊಕ್ಕಿತುಳ್ಳ	ಕಡಿಚಿ	ಕುಂಞಿನ	ಇಲ್ಲಿಕ್	ಎಡ'ತ	ಬಂದಿತ್	ಕತ್ತಿ
Chokkituḷḷa	kaḍichi	kuñina	illik	eḍita	bandit	ketti.
Fat	calf	here	take and	come and	cut.	
ಉಂಡಿತ್	ಸಂತೋಷಪಡಂಗ	ಈ	ವಿಡ	ಕುಂಞಿ	ಚತ್ತಿತ್	ಪುಟ್ಟಿಚಿ
Undit	santōshapadanga.	Ī	eḍa	kuñi	chattit	puṭṭichi.
Eat	be merry.	This	my	son	died and	reborn.
ಕಾಣತಿಂಜವನ	ಕಂಡತ'ಂದ	ಸಂತೋಷಪಟ್ಟುಂಡಿಂಜತ	ಅಕ್ಕಣೆಕ್			
Kaṇatinjavana	kandata"ind	santōshapattāṇḍinjat.	Akkaṇek			
Unseen	found	was merry.	Then			
ಪೊಲತ'ಲಿಂಜ	ಅವಂಡ	ಪೆರ್ಯ	ಮೋವನ್	ಬಂದಿತ್	ಮನೆರ	
polatlinja	avaṇḍa	perya	mōvan	bandit	manera	
who was in the field	his	elder	son	came	house	
ಪಕ್ಕ	ಎತ್ತಣೆ,	ಮನೆಲ್	ಒಟು	ಪಾಟು	ಕೇಟತ,	ಅವನ್
pakka	ettane,	manel	āṭu	paṭu	kēṭat.	Avan
near	when reached,	in the house	dancing	music	heard.	He
ಅಳಡ	ಕೂಟಿಲ್	ಒಬ್ಬನ	ಕಾಕಿತ್	“ಎನ್ನತ	ಇದ'ಂದ	ಕೇಟತ
āḷaḍa	kūṭil	obbana	kākit	“ennata	id" ind	kēṭat.
of the servants	among	one	called	“what	this" thus	asked.
ದೇಶಾಂತರ	ಪೋಯಿಂಜ	ನಿಂಗಡ	ತಮ್ಮಣ	ಬ.ತ'ಂದ		
Deśāntara	pōyitinja	ningaḍa	tammaṇa	bātind		
To distant country	who had gone	your	younger	brother	came so	
ಚೊಕ್ಕಿತಿಂಜ	ಕಡಿಚಿಕುಂಞಿನ	ಕತ್ತಿತ್'ಂದ	ಎಣ್ಣೆಚಿ	ಆಣ್ಣ		
chokkitinja	kaḍichi-kuñina	kettit" ind	eṇṇichi.	Anṇa		
fat	calf	cut"thus	said.	Elder	brother	
ಚೊಡಿಲ್	ಒಳು'ಕ್	ಪೋಯಿಲಿ	ಅಪ್ಪನೇ	ಬಂದಿತ್	ಒಳು'ಕ್	ಕಾಕ'ಚಿ
chodil	oḷik	pōyile.	Appanē	bandit	oḷik	kākchi.
out of anger	inside	did not go.	Father alone	coming	inside	called.
ಅಕ್ಕಣೆ	ಅವನ್	“ಇಚ್ಚುಕ್	ಕಾಲ	ನೀಡ	ಎಳೆಮೂರತಿ	
Akkaṇe	avan	"ichak	kāla	nīḍa	eḷemūrate	
Then	he	“these	many	years	thine	without transgressing

ನಡಂದಿತ nadandit acted	ನೀಡ nīda thine	ಪಣಕಿಜ್ಜಾಂಗ್ paṇikajjāṅg work did	ಒನ್ನಾಂದೇಂಗಿ onnāndēngi one day at least	ಏಡ ēḍa my	ಸ್ನೇಹಿತಂಗಡ snehitangāḍa friends	
ಕೂಡ kūḍa wit	ಸಂತೋಷವಡದಿಂದ santōshapaḍaḍind to be merry	ಒರ್ or one	ಆಡ್ಕುಟ್ಟಿನೊ āḍkuṭṭinō kid	ಸಹ saha at least	ತಂದೆತಿ tandile. did not give.	
ಆನಕಲೂ Ānakalū But	ಪುಲಿಯಾಡಿಚಿ puliyaḍichi harlot	ಪೊಮ್ಮಕ್ಕಡ pommakkāḍa women	ಕೂಡ kūḍa with	ಕೂಡಿತ್ kūḍit joining	ಸಂಪಾದನೆ sampādane earnings	
ತೀರ tīra all	ಪಾಲ್ಮಾಡಿಯಾಂಡ pālmāḍiyand wasted	ಬಂದ banda came	ಮೋವಂಗ್ mōvang to son	ಚೊಕ್ಕಿತಿಂಬ chokkitinga fat	ಕಡಿಚಿಕುಣಿನ kaḍichi-kuṇina calf	
ಕತ್ತಿಯಾ"ಂದ kettiya"nd cut"thus	ಎಣ್ಣಿಚಿ eṇṇichi. said.	ಅದಂಗ್ Ading To that	ಅಪ್ಪನ appan father"	"ಮೋವನೇ, "mōvanē, son,	ನೀನು nīnu thee	ಎಕ್ಕಲೂ ekkalū always
ನಾಡ naḍa me	ಕೂಡೇ kūḍē with	ಉಳ್ಳಿಯ uḷḷiya art.	ಏಡದೆಲ್ಲ Eḍadella mine all	ನೀಡದೆ nīḍade. thine.	ಆನಕ Ānaka But	ನೀಡ nīḍa thy.
ತಮ್ಮಣ tammaṇa younger brother	ಚತ್ತಿತ್ chattit died	ಪುಟ್ಟಿಚಿ puṭṭichi. born.	ಕಾಣತವನ Kaṇatavana unseen	ಕಂಡತ್ kaṇḍat. found.		
ಆನಂಗುಂಡ್ Ānanguṇḍ So	ಎಂಗ enga we	ತವಾಕ್ tamaś fun	ಮಾಡಿಯಾಂಡ್ māḍiyand make	ಸಂತೋಷತಿಕ್ಕಿ"ಂದ santōshatikka"nd be glad" thus		
ಎಣ್ಣಿಚಿ eṇṇichi. said.						

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

[No. 119 A.K.]

KODAGA—COORG NATIONAL ANTHEM.

ಸ್ವದೇಶ ಪ್ರಿಯಾ ಕೀರ್ತನೆ

SWADĒSA PRIYA KIRTANE

National anthem

ಶ್ರೀ	ಮೂಲ	ಕನ್ನಿಯೆ	ಪೊವ್ವಾತಿ	ಕೊಡುವಾತಿ
Srī	mūla	kanniyē	pommāle	koḍumāle
Glorious	source of creation	maid	golden string	land of Coorg
ಪೊವ್ವಾತಿಂದೆ	ನೀ	ಚೂಡಿಯೊಳೊ	ಕಾವೇರಿಯಮ್ಮೆ	ಜೋವಾತಿ
pommālend	nī	chūḍiyolo	kāvēriyamme.	Jōmāle
as golden string	thou	wear	"Kaveriamma"	String of gold beads
ಎನ್ನಂಗ್	ಫೂವಾತಿ	ಎನ್ನಂಗ್	ಪೊವ್ವಾತಿ	ಕೊಡವುನ ವಾಲಿಂದೆ
ennang	pūmāle	ennang	pommāle	koḍavuna mālend
why	wreath of flowers	why	golden string	Coorg as string
ನೀ	ಚೂಡಿಯ ತಾಯೆ	ಶ್ರೀ	ಪಾರ್ವತಿ	ಮಾಯೆ
In	chūḍiya tāye.	Śrī	Parvati	māye
thou	wear mother.	Glorious	Parvati's	incarnation
ನೀ	ಪಾರುವಂಗ್	ನೋವಳಾಯಿತೆ	ಭೂಮಿಕೆ	ಬಂದೆ"
nī	pāruvang	mōvalayit	bhūmik	band."
thou	to brahmin	as daughter	to earth	came.
ಪಾಪ	ತೀಪಕೆಂದೆ	ನೀ	ಪರಿಂಜಿಯಾ	ಕುಂಡಿಕಲಿಂಜೆ
pāpa	tīpakind	nī	parinjiya	kundikelinji
sin	to wash out	thou	flowed	from kundike
ಕಡಲೊಳೆ	ಚೊಕ್ಕಿನಯಂಗಿಲ್ಲಾ	ಒಕ್ಕುವಳೆ	ನೀರೇ	ಚಿಕ್ಕನಯಂಗ್
kaḍalōla.	Chokkinayangella	okkuvaḷa	nīrē	chikkanayang
to sea.	To the haughty	running water	only	suffering
ದುಃಖ	ತೀಪಳೆ	ಪುಣ್ಯತೆ	ನೀರ್	ಮಕ್ಕಳಿಲ್ಲತೆಯೊ
dukha	tīpaḷa	pūnyat	nīr	Makkaḷillateyā
redeeming	holy	water	Without children	
ಒಕ್ಕಾಮಿಲ್ಲತೆಯೊ	ಚಿಕ್ಕಿ	ಚೋತಕ	ನಂದೆ	ಮಾಡಿತ್
okkāmillateyū	chikki	chōtaka	nand	māḍit
without domestic happiness	if you	suffer	good	making
ಚಾಕಿ	ಪೊಲತವ್ವಾ.			
chāki	polatavva.			
bless	mother.			

TRANSLATION.

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

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

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

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

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

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

[No. 120 A.K.]

BADAGA.

THE PARABLE OF THE PRODIGAL SON.

(BY RANGA.)

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

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

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

TRANSCRIPT IN TAMIL.

ஒப்பக எரநி மக்க இத்தரு. அவக்கரோகெ குன்ன அப்பனம கோடி
 தன்ன பாகக சேப சொத்த தனகெ தப்பது எந்துகேத. அதே அப்பதன்ன
 சொத்த அவகக பாகஹச்சி கொட்ட. ஒசி ஜினகெ லிந்தே குன்ன மாதி
 தன்ன சொத்தெல்லவ ஒட்டு சேதி கொண்டு தூரதேசக ஹோகி அதன
 கெட்ட கெலசதொளகெ செலவு மாடித. அம அதே பீணுகி செலவு
 மாடிசதுலிந்தே அதேசனோகெ ஒந்து கெட்ட ஹஞ்ச ஊடகிதயிந்திரி
 லிடுது கஷ்ட பாபதுக ஆது. ஆதொந்து தேசனோகெ ஒப்பசாரி கெலசக
 சேத அம இமக ஹந்தி மேசிபா எந்துஹோலக கேஹித. ஹந்தி
 கோக ஹாகோ ஏறயதிந்து சந்தோஷபாகி ஹோட்டெ தள்ளுவோ எந்
 தலைய அதுணவு கொடுவதுக தாரு இல்லதாகி புட்டரு. தனக புத்தி
 பந்தம:என என்னப்பன கெலசகாரரு கூட ஒட்டெ தள்ளி மிச்ச பீபென
 நாமாத்ர இல்லி இத்தெ ஹோட்டெ ஹசிது சாவதேகா? அதுகாஹி ஏட
 னெ அப்பசாரெ ஒகி, "நாதேவருகு அமகு பிரோதவாகி, பாபமாடிதது
 னெந்த. அமன மாதி எந்து ஹேருவதுகெ, ஒகிய அல்ல என்ன அமன

கெலசகார ரோடி, ஒப்பநாகி நீமிசலி எந்து ரெனசி அப்பசாரெ பந்து
சேத. ஷெட்து அப்பார்தூர பந்தமனே அப்பன கண்ட. அம மனசு
கரது ஒடி பந்து அமன தப்பி நலித. அது ஹிந்தே அப்பன ரோடி
“அப்ப! நா மேலோகத இப்ப அப்பக முந்தாகியு நினகெ முந்தாகியு
பாபியாகி புட்டே. நினக மாதி எம்ப போகிய நாப்பதுன புட்டுபிட்டே”
எந்து வெசன மாடித. அல்லி அப்பனாதம கெலசகாரரா கொரசி ஆஸ்தி
உடுப்ப ஹோத்து பந்து இக்கிவி எந்து ஏகித. கைக உங்கரவு காலுகெ
மெட்டு இக்கிவி, என்ன, கொப்பு கருவ கொத்து கம்பவ மாடி சந்தோஷ
பாகி இப்பு என்ன சத்தா எந்த மாதி உசரோடெ எத்து பந்துபிட்ட,
காணே எந்த மாதி சிக்கிபிட்ட எந்தேகியுந்து எல்ல சந்தோஷ மாடியுந்து
இத்தரு—ஆக ஹோலரோகெ இத்த தொட்ட மாதி, மனே சாரே பப்பனிக
தெயு ஆடவு கிவிகெ கேத, தன்ன கெலசகாரருகே ஒப்பன கொரசி
இதெல்ல எனக எந்துகேத. அதுக கெலசகார “நின்ன அண்ணதம்ம
பந்துபிட்ட அம உசரோடே திரிகி பந்ததுகெ நின்ன அப்ப கொப்பு கருவ
கொத்து ஹப்ப மாடிசின என்ன. இமக கோப ஆகி மனிகெ ஹோபதுக
மனசாபிலே. அதுந்த அப்ப பந்துகெஞ்சித. அதுகெ மாதினாதவ பதிலாகி”
அப்பாரதின எந்தநா நின்ன மாதக வி?ராத இல்லதெகித்தே, நா என்ன
செனேக காரரகோடெ நலிது கொண்டிப்பதுக ஒந்து ஆடுமரியு எனகெ
கொட்டம அல்ல. நின்ன சொத்தெல்லவ செட்ட காரியகோகெ திரிசித
மாதி பந்தமனே அமகாகி கொப்பு கருவு ஒந்துன கொத்தே “என்ன அப்ப
மாதின ரோடி” நீ ஏகு ஏன்ன சரேயி. இந்தே ஏன்ன சொத்தெல்ல நின
கெல்லா சேதுபிட்ட எந்து கைபுட்ட நின்ன அண்ணதம்ம உசரோட
திருகி சிக்கித எந்து ஹப்ப மாடுவது சரிதானே என்ன.

[No. 122 A.K.]

TODA.

THE PARABLE OF THE PRODIGAL SON.

Ođ (alkh ēd) mahk udi. Pin pētvoi mohk
One to man two sons were. After born son
 TanIn nōt, tank pōlum tottati iđ pintsī krishk
father seeing to him money to give that asked a few
 nalkh pin tan pōlum yelum eṭsi potihi nāḍk
days after his money all taking distant to a country
 pei pōlum yelām seluv kisvichi. Immohk pōlum
going money all expenditure made. This boy money
 yelum Iks seluv kisipin annad ođ ajjām
all thus expenditure after making in that country a famine
 poḍtchi immohk eliyaivichi. Pin ođ alkh kitk kelsk
came this boy became poor. After a to a man under for work
 seḍsi ai alkh immokh potdhi Michua it katk
joined that man this boy pig to graze that to field
 pōtsi podik kodut tōr tinkin it notink
said to go to the pig given food (I) shall take that while think-
 altōr kodupaḷ ođ alum āḍti tank pitti
ing that food gives even was not to him sense
 potinkh ammohk, "ennin kith kelch kispoḷam
when came that boy "my father under work who make
 oḷtkis tit mIti pothsti. An ād ikkashtum
well eating remainder keep. I why this difficulty
 kispēn pin pern thannin 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 poikín id osani kis
no I His work go that contemplation doing
 ṭannIn kitk potsi. Pin tannIn kitk potsi. TannIn
father near came after father near came. Father
 kavvoi oḍivoh partri oldkissi. Pin tannIn notti
with love came running catching Done better. After father seeing

"Aia, melokth oḍaivoi swamikm nīnkm pāpakāran
 "Sir, " heaven being to God and to you sinner
 aivishpini. Tan mohk id pishotpodikh mariyāt
 became. my son that to call respect
 illavishpini" id dukkumāchi Pin tannīn kelskhii
 have lost" that felt sorrow After father work
 kispolām pishott olli kuppasm yetpōtshi. Kuppasum
 those who were doing calling good coat gave. coat
 Ittu koḍutsi. Kōik pillai kōlk kervu ēdu id etsi.
 wear gave. To hand ring to the leg boots Near that said
 Piyākivoi kor od pishki tinnu eḍchi keḍāiyvol mohk
 fat calf one killed eat said dead son
 ulṭoi poḍshi konovoi mohk koḍspini." Id sōmunelum
 safely came lost son saw (என்ற) people all the
 tiḷimāchi. Atvōk pārvōt mohk kōtsunu
 felt glad. Then elder son from the field
 pottinik poltshi karstum naritum kērtti. Tan kelkh—
 when came in the house song dance heard. His work—
 kispōn od al pishott igistin id pintchi
 man one person called what is matter (என்ற) asked
 ank kelskisoni, "nin tannōn potsi nino'n sivūm
 His servant your brother came your brother body
 polch potunk ninnin piakkhivoi kor peishkiti."
 alive having come your father fat calf killed
 Edsi. Immohk pichchoi polik piḍoḍitk istamillayi
 said. This boy in anger to the house to go unwilling
 āsnum tannīn tukkamāchi, ān mohk tannīnpōn nōtti
 However father grieved this boy father saw
 uppūm nāl On nin kelsk uḍām kashtmelum
 many days I your to work anything after the trouble
 kispini. On en tan kolān titpoḍutk oḍ mari uḍām
 did I mine friends to eat goat young one have
 nī tōrvi Asnum nim pōlum elum sarikkisuvoi
 you did not give Even though your money all that spent
 immohk potinkh ommohk peikivoi korut pieshkishpi"
 this boy when came that boy fat one calf killed
 edhsi. Tannīn mohkpōl nōtti, "ni eḍtyon en kitz
 told. Father seeing the son, you always mine near

oldpi en kitz udaivoi polum nintiyi Kiyadaivichchi
 are my near that is money yours that is dead
 edvoi mohk sivvm polchi potink olli tuvar kodotat
 that son body alive for coming good food giving
 olt" edshi.
 good said.

உட் ஆள்க் ஏட் மொஃ உடி. பின் பேத்வொய் மொஃ
 தன்னீன் நோடி, தன்க் பொனும் தொத்தொதி இட் பின்த்சி.
 கிரிஷ்க் நாள்க் பின் தன் பொனும் எனும் ஏதஸ் பொதிஈ காடுக்
 பீய் பொனும் எனும் செலவ் கிஸ்விச்சி. இம்மொஃ பொனும்
 எனும் இக்ஸ் செலவ் கிஸின்க்பின், அன்னாட் உட் அஜ்ஜும்
 பொத்திச்சி. இம்மொஃ ஏளியாய் விச்சி பின் உட் ஆள்க் கீட்டுக்
 கெல்ச்க் சேட்சி. ஐ ஆள்க் இம்மொஃ பொத்தி மீச்வா இட்
 காட்க் போய்ச்சி. பொடிக்க் கொடுத்த தோர் தின்கீன் இட்
 கோடின்க் அத்தோர் கொடுப்பாள் உட் ஆளம் ஆட்கி. தன்க் பித்த
 பொதின்க் அம்மொஃ "என்னீன் கிட் கெல்ச் கிஸ்போளாம்
 உல்த்கிஸ் திட் மீதி பொத்தி. ஒன் ஏட் இக்கஷ்டம் கிஸ்பேன்.
 பின் பெர்ன் தன்னீன் கிட்க் பீய் ஒன் சுவாபிகம் நின்கம் பாபம்
 கிஸவிஷ்பினி தன் மொஃ இட் பொட்த்க் சரி இல்லதி. ஒன் தன்
 கெல்ச் போய்கீன் இட் ஓசனி கிஸ் தன்னீன் கிட்க் பொத்தி.
 பின் தன்னீன் கிட்க் பொத்தி. தன்னீன் கவ்வாய் ஒடிவொத் பட்ரி
 ஒன்த்கிஸ்ஸி. பின் தன்னீன் நோடி "ஐயா, மேலலோகத்
 உடாய்வொய் சுவாபிகம் நின்கம் பாப்காரன் ஒய்விஷ்பினி. தன்
 மொஃ இட் பிஷோட்-பொடித்தக் மரியாத் இல்லாலிஷ்பினி." இட்
 துக்ம்மாச்சி. பின் தன்னீன் கெல்ச்க் கிஸ்போளான் பிஷோட்த்
 ஒன்னி குப்பாஸம் யேத்போஇட்சி. குப்பாஸம் இட்டு கொடுத்தி.
 கெரய்க் பினி கோல்க் கெர்வ் ஏடு இட் ஏட்ஸி. பியாகிவொய்
 கெர் உட் பீஷ்கி தின்னு எட்சி. கோடாய்வொய் மொஃ உள்தாய்
 பொத்தி. கோனோய்வொய் மொஃ கொட்ப்பினி." இட் சோனுமேலும்
 திளிமாச்சி. அத்வொக் பேர்வுட் மொஃ.. கோட்சுனு பொத்தின்க்
 பொள்கி காஸ்தும் நாரிதும் கேட்கி. தன் கெல்ஸ் கிஸ்போன்
 உட் ஆள் பிஷோட்த் இகிஸ்தின் இட் பின்த்சி. அன்க்! கெல்ஸ்
 கிஸ்போன், "திச் தன்னோன் பொத்தி. நின்னோன் சீவம் பொள்ச்
 பொதுன்க் தின்னீன் பியாகிவொய் கொர் பீய்ஷ்க்தி" எட்ஸி
 இம்மொஃ பித்சோய் பொளிக் பீய்ப்பொடுத்க் இஷ்டம்ல்லயீ. ஆஸ்னும்
 தன்னீன் துக்குமாச்சி. அன்க் மொஃ தன்னீன் போன் ப்காடி,
 "உப்பும் நான் ஒன் நின் கெல்ஸ்க் உடாம் கஷ்டமேலும் கிஸ்பினி
 ஒன் என் தன் கோளான் திட்பொடுத்க் ஒட் மரி உடாம்
 சீ தேரலி. ஆஸ்னும் நம் பொனும் எனும் சலுங்கிஸ்வொய்
 இம்மொஃ பொதின்க் அம்மொஃ பியாகிவொய் கொர்வுட் பீய்ஷ்
 கிஷ்பி" எட்சி. தன்னீன் மொஃ போல்கோடி, "நீ எதவுன்ம் என்
 கிட்ஷ் ஒன்த்பி. என் கிட்ஷ் உடாய்வொய் பொனும் எலம் நின்றியீ
 கியாடாய்விச்சி எட்வொய்மொஃ ஸீவம் பொள்ச் பொதின்க் உள்ளி
 துவர் கொடுதத் ஒன்தி." எட்சி.

[No. 123 A.K.]

TŌDA.

SONG.

Narshan tuvarti. Nattiriyar tuvarti
Mund with a temple is seen the hill with a temple is seen.

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

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

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

TRANSCRIPT IN TAMIL CHARACTER.

நார்ஷான் துவர்தி. நாட்டிரியர் துவர்தி. ஈஷ்கித்தி துவர்தி.
 ஈஷ்கித்தி துவர்தி. கியார்பூப்பூவ் துவர்தி. கியார்பூக்கிஷ் துவர்தி.
 கிஷ்கித்தி துவர்தி. கிஷ்போனிர்ஷ் துவர்தி. போஹூமேடா.
 இஷ்குமேடா. அரத்மன் துவர்தி. அரோகொட்ம் துவர்தி.

TRANSLATION.

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

N.B.—Narshan, Nattiriyar, Eeshkithee, Eeshpo, Kiarmuppoo, Kiarpookeesh, Nalpothkar, Nalponirsh :—all these are the names of different places or munds.

[No. 124 A.K.]

KŌṬA.

SONG:—STORY OF MATHI.

A DIALOGUE BETWEEN A BROTHER AND HIS SISTER.

Brother:—Lālaḷe lālaḷe ēdago
Meaning less song expressions *reeds*
 hōkom māde pīs adaleiko
let us go *girl* *cat* *crossed*
 vīdiga óked mele māde
street *crossing* *after* *girl*
 nāi adaleiko māde
dog *crossed* *girl*
 karkl óked mele māde
place *crossing* *after* *girl*
 kâwk adaleiko māde
crow *crossed* *girl*

Sister:—Odllade aṇṇe múdu
Not one *elder brother* *three*
 sāvunu aiko aṇṇe
omens *occurred* *elder brother*
 tirugulukōme aṇṇe.
turn back *elder brother.*

Brother:—Anumālla māde
Not so *girl*
 nīyum tirugulo māde
you *go back* *girl*
 ēdage māde
reeds (flute) *girl*
 otridu māde
carrying *girl*
 vaged Mele māde
return *after* *girl*
 pēiluke māde
to house *girl*
 vadduḍude māde
after coming *girl*

tattonale mādē
 died girl
 aiyo engā mādē
 alas sister girl
 ik ēnako mādē.
 thus done girl.

TRANSCRIPT IN TAMIL.

லா லா லா—ஏட்டகே
 ஒக்கோம் மாதே பீஸ் அட்டலாய்க்கோ
 வீதிக்கே ஒகேட் மேலே மாதே
 நாய் அடலாய்க்கோ மாதே.
 கார்கால் ஒகேட் மேலே மாதே
 காக் அடலாய்க்கோ மாதே
 ஒட்டலாதே அண்ணே மூடு
 சாவன் ஆய்கோ அண்ணே
 திருகுல கோமோ அண்ணே
 அனு மேனுமல்ல மாதே
 நீசுயம் திருகுலோ மாதே
 ஏட்டகே மாதே
 ஒத்திடுமாதே வக்கட் மேலே மாதே
 பயிலுக்கே மாதே வத்திட்டிடுதே மாதே
 தத்தோ நானோ மாதே ஐயோ அங்கா மாதே
 ஈக் எனக்கோ மாதே.

TRANSLATION.

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

[No. 125 A.K.]

KŌṬA.

THE PARABLE OF THE PRODIGAL SON
BY KIPPAS.

Oḍ	a ge	yeḍ	gend	mug	perdage.	Avar	yeḍ
<i>One</i>	<i>to man</i>	<i>two</i>	<i>male</i>	<i>sons</i>	<i>born.</i>	<i>They</i>	<i>two</i>
a e	kunnāle	taniyan	nōsite	tanade	pālatu		
<i>among men</i>	<i>younger</i>	<i>to his father</i>	<i>said</i>	<i>his</i>	<i>share</i>		
ko vadu	vadak	tanake	tādar	veinde.	Anume		
<i>due</i>	<i>property</i>	<i>to him</i>	<i>give</i>	<i>asked.</i>	<i>Likewise</i>		
eyana	tanadu	vadukina,	avar	yeḍ	a ge	pachit	
<i>father</i>	<i>his</i>	<i>property</i>	<i>those</i>	<i>two</i>	<i>men</i>	<i>divided</i>	
kotta	Chētak	na k	pibale	kuṇa e	tanadu	vaduku	
<i>gave</i>	<i>some</i>	<i>days</i>	<i>afterwards</i>	<i>younger</i>	<i>his</i>	<i>property</i>	
elmē	sēttiutte	dūra	ṛku	hoite	adinne		
<i>all</i>	<i>gathered together</i>	<i>distant</i>	<i>place</i>	<i>went</i>	<i>which</i>		
āgada	kek	gasittū	eisitta	avane	inume	anāmidal	
<i>forbidden</i>	<i>things</i>	<i>did</i>	<i>squandered</i>	<i>he</i>	<i>thus</i>	<i>in vain</i>	
samippadu	piblare.	Ayurke	oṭṭa	dodḍa	pajam		
<i>spent</i>	<i>afterwards.</i>	<i>To that place</i>	<i>Tone</i>	<i>big</i>	<i>famine</i>		
Nattidago	evankmōr	dayindiram	padalik	āyittade.			
<i>visited</i>	<i>to him</i>	<i>poverty</i>	<i>to trouble</i>	<i>happena.</i>			
Alakke	a yūrle	oḍaldila	kekkik	sēdgo.	Avre		
<i>Therefore</i>	<i>in that place</i>	<i>one man under</i>	<i>for work</i>	<i>joined.</i>	<i>He</i>		
ivane	panji	mesit	va	ittuḍe	kadga	kepiṭṭa.	Pajik
<i>him</i>	<i>pig</i>	<i>graze</i>	<i>to</i>	<i>sent</i>	<i>fields</i>	<i>sent</i>	<i>to pigs</i>
koḍubadu	tīne	tiṭṭude	o ēm	pet	kaisikkom	ed	
<i>given</i>	<i>food</i>	<i>eat</i>	<i>joyously</i>	<i>belly</i>	<i>pass on</i>	<i>even</i>	
mēlo	edinke	koḍakbadga	illade	osike.	Tanak	buddi	
<i>if said</i>	<i>these</i>	<i>gives</i>	<i>scarce</i>	<i>went.</i>	<i>To him</i>	<i>senses</i>	
vadp	potlega	avvune	enaiyan	kuja oḍe	pet	kaisitie	
<i>came</i>	<i>when</i>	<i>he</i>	<i>my father's</i>	<i>coolies even</i>	<i>belly</i>	<i>pass on</i>	
sadu	vāit	ekom	edmale.	Anēke	iyē	pētige	itte
<i>strong</i>	<i>are</i>	<i>are</i>	<i>when so.</i>	<i>I alone</i>	<i>here</i>	<i>for belly</i>	<i>suffer</i>
thavakbadu	enakke.	Anume	tarne	tanaint	ke		
<i>and die</i>	<i>why.</i>	<i>Therefore</i>	<i>at once</i>	<i>his father</i>	<i>to</i>		
kadḍur	hoit	ane	devarkme	enainkume	virod	gazhiṭṭe.	
<i>journey</i>	<i>went</i>	<i>I</i>	<i>to God</i>	<i>to my father</i>	<i>against</i>	<i>died.</i>	

Papam <i>Sin</i>	gazhipodule <i>did (committed)</i>	avan <i>his</i>	mēyin <i>son</i>	eḍḍurepad <i>to say</i>	like <i>so</i>		
mārjadi <i>status</i>	uļvon <i>possess</i>	anume <i>no</i>	aļļaipe. <i>has become.</i>	Enne <i>Me</i>	avardu <i>his</i>		
kekkarnode <i>as servant</i>	oḍḍal <i>one</i>	sēttkoṅge <i>entertain</i>	unisite <i>thinking</i>	tanaintuk <i>to his father</i>	vattit <i>came</i>		
sediṭṭa. <i>reached</i>	Kadadure <i>after starting</i>	valdūram <i>long distance</i>	vad <i>came</i>	piblare <i>subsequent</i>	tan <i>his</i>		
aine <i>father</i>	kaḍḍa. <i>saw.</i>	Avrē <i>He</i>	manas <i>heart</i>	erigiṭe <i>melted</i>	ōsir <i>ran</i>	vadte <i>came</i>	doḍadude <i>embraced</i>
manicha. <i>felt joy.</i>	Adan <i>That</i>	piblare <i>after</i>	tanaiyan <i>his father</i>	nositṭe <i>seeing</i>	eiya <i>father</i>	āne <i>I</i>	mē <i>high</i>
lōgatuļ <i>world</i>	vade <i>existing</i>	einuk <i>to father</i>	mindlare <i>before</i>	tanak <i>your</i>	mindlare <i>presence</i>		
papagaranaipe <i>sinner became.</i>	Nimēin <i>Your son</i>	iṭṭure <i>to say</i>	arlike <i>to be called</i>	marjadi <i>status</i>			
illaipe <i>has, lost.</i>	iṭṭure <i>saying</i>	visangiksa. <i>felt sorry.</i>	Aṅ <i>Then</i>	mele <i>his father</i>	avanaine <i>servant</i>	kekkarn <i>servant</i>	
hattude <i>called</i>	pāsane <i>superior</i>	uļvadu <i>existing</i>	virad <i>dress</i>	ettitva <i>bring</i>	duṭṭe <i>come said</i>	avankē <i>to him</i>	
pevu <i>dress</i>	gasitāre <i>said</i>	kaik <i>to hand</i>	modarme <i>ring</i>	kalk <i>to legs</i>	metme <i>slippers</i>	iḍu <i>place</i>	
eddir <i>eddir</i>	bayiddare <i>said</i>	porāle <i>fat</i>	kurl <i>calf</i>	chachiṭe <i>killed</i>	pabbam <i>festival</i>		
gazhiṭe <i>did</i>	oļļi <i>good joy</i>	piriavaiṭ <i>became</i>	ekom <i>said</i>	eḍḍare <i>dead</i>	tadikkiṭpadu <i>said to be</i>	mēina <i>son</i>	
usurōde <i>with life</i>	vaddita. <i>came.</i>	Kettibadu <i>Lost</i>	maina <i>son</i>	sikiko <i>found</i>	iṭṭude <i>out</i>	elmer <i>all</i>	
pāsānit <i>rejoy</i>	eddar <i>were</i>	ajāmile <i>when</i>	gadēlibbadu <i>was in field</i>	ḍoḍ <i>elder</i>	mein <i>son</i>		
paisārike <i>near home</i>	vadup <i>came</i>	podale <i>when</i>	kōlit <i>sing</i>	vadume <i>sing</i>			
atusvadume <i>praying</i>	kēvic <i>car</i>	kētte <i>fell</i>	anadu <i>his</i>	kekkanane <i>servant</i>	oḍ <i>one</i>	aļe <i>man</i>	
atute <i>called</i>	eḍilme <i>all these</i>	yēnka <i>why</i>	eddit <i>for</i>	venda. <i>asked.</i>	Alke <i>To which</i>	kekkanane <i>servant</i>	your

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

TRANSCRIPT IN TAMIL CHARACTER.

ஓட்டாஸ்கெ எயிண்கண்டமொக் பிர்தாரெ, அவரெயிட்டாஸ்கெ குளெ தன்னையன் நொஸிட்டெ தனதெபாலத்துக் கொள்வது வதுக்கு தன்க்கெ தாடற்வெயிந்தா, அனுமே ஐ நேதனேத்வதுக்கெனெ அவரெயிட்டாஸ்கெ பத்தர்சிட்டுகாட்டா செடெக் காஸ்க் பிப்பரலெ குளெ தனத்வதுக்கெல்மே சேத்தியுட்டெ தூர், மூர்க் ஓயிட்டெ அதின்னெ ஆகாத கெக்கெஸிட்டெ அயிஸிடா, அவுனெ இனுமே அனாமிதல் சபீத்பது பிப்பலாரெ ஆயூர்க்கெ ஓட்ட தொட்டபஜ்ஜம் வத்திடதே இவன்க்மேர் தயிந்திரம் படலிக் ஆயிட்டதே, ஆலக்கெ ஆயூரிலெ ஓட்டாளத்திலெ கெக்கிச்சேதா, அவுரெ இவன்னெ பஜ்ஜி மேச்சிட்வா இட்டிலெ கத்க் கேபிட்டா, பஜ்ஜிக்கொடி

பது தீனெ திட்டிடெ ஒளேம் பெட்கைசிக்கோம் எட்மேலோ இதின்கெ
கொடக்போன் இலாதெ ஒஸிக்கொ. தன்க்புத்திவத்ப்போத்லெ அவுனெ
எனையன் கூடாரோடெ பெட்கை சிட்டெசது வாயிட் இகோம் எட்மேலெ
ஆனெகெ ஈயெ பெட்மகியிடெ தவப்பது எனக்கெ. அனுமே தற்னெ தனைத்
கெ கத்துறியிட் ஆனெ தேவர்க்குமெ எனையனுக்குமெ விரோகம் கெஸிட்
டெ பாப்பம் கெலிப்போத்லெ அவன் மேயின் எட்டுரெ பத்தலிக்கெ மார்ஜாதி
உள்வேன்னுமே அல்லாயிபெ என்னெ அவர்து கொக்காரனோடெ ஒட்டர்ன்
இட்டுடெ சேத்கோன்கெ இட்டுடெ உனிசிடெ தனைத்துக்வத்திட் சேதிடா.
கடதுரெ வல்தூரம் வத்த பிப்பலாரெ தன்னென்னெ கட்டா. அவுரெமனஸ்
எரிசிடெஒசிற வத்துடெ தொடதுடெ மணிச்சா. அதன் பிப்பலாரெ தனையன்
நோஸிட்டெ ஐயா ஆனெ மேலோகத்திலுள்வதெ அய்னுக் மிந்தலாரெ தமக்
மிந்தலாரெ பாபகாரனாயிபெ நிமேயின் இட்டுரெ ஆர்லிக்கெ மர்ஜாதி இல்லா
யிபெ இட்டுரெ விசன் கெஸ்ஸா. ஆன்மேலெ அவனெனெ கெக்காரன் ஹாத்
துடெ பாசனெ உள்வது வெறாடெ எத்திட் வரத்திட்டெ அவன்கெ பேவ்
கெஸிட்டாரொகைக் மோதாமே சால்க் மெட்டுமெ இடு எட்டிர் பயிதாரெ
பாதார்குறல்சச்சிட்டெ பப்பம் கெஸிடெ ஒள்ளிபிரியா வாயிட் இக்கோம்மட்
டாரெ தத்திக்கிப்பது மெயினெ உஸ்ரோடெவத்திடா கெட்டபதுமெயினெ
சிக்கிக்கொ எட்டுடெ எல்மேர்பாசானி ஆயிட்டெ இத்தாரெ ஆநாயிலெ கத்
விப்பது தொட்மெ யினெபயிசார்வத்திப்போத்லெ கொள்ளேயிர்தவதுமே
ஆட்டாஸ்வதமே கெவிக் கேட்டெ. தஹுதெ கெக்காரன்னெ ஒடாள்ளெ ஆது
டெ இதல்மே என்கெ எட்டுடு வெயிந்தா. அல்க்கெ கெக்காரன்னெ சிக்கி
றாள் வத்துக் எட்டிரெ அவுனெ உசரோடெ ஒளாம் திரிக்புட்வததுக் எட்
டிடெ நின்னையனெ பாதார்குறல் சச்சிட்டெ பப்பம் கெஸிலோ எட்டா
இவன்க்மேர் கோபம்வத்திடெ பயிக் ஒகலிக்மனஸ் இல்லாயிகொ அல்கே.
அவனெனெ வத்திடெ அவன்னெஹாதா. அலக் அவன் மெயினெ மற்பட்டெ
எனதல் நாளத்திரெ ஆனெ நிமித்தமாத்தெ மீராதெ பாடுபட்டென் ஆனெ
எனது கோட்டா னோடெ பாசனயாயிடெ இத்தேனிக்கெ ஒட் ஆடு யேரி
யோமே என்கெ தாராதித்திகெ அல்கெநிமித் வதுக் கெல்மெ ஆகாதகெக்
கெஸிட்டெ சமிப்பது மெயினெ வத்திப்போத்லெ அவன்கெ பாதார் குறல்
சச்சிபி எட்டா. தனைனெ மெயின்னெ தொஸிட்டெ நீ ஏல்க் மேரே என்னோ
டெ உன்வி எனத்துள்வதெ வதுக்கெல்மே நின்னிதெ தத்திக் கெட்டுரெ உனிசெ
கெட்டபது சிக்கிராலோ உசரோட் சிக்கிபென்க் ஆயிடெ பப்பம் கெலிப்பது
ஒளதெ எட்டா.

[No. 126 A.K.]

KASAVA.

THE PARABLE OF THE PRODIGAL SON.

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

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

maga sikkiddakkāgi santōsha māḍna.
son regained joy did.

Appō biliya maga gaddē erda voṭṭikē vartirdā
When elder son field from home was coming
varagappā aṭṭamu saddamu katil vundadu. Nana oṭṭē
when coming play and noise in ear fell. His house

aḷki id enna endu kēkkappō oṭṭē aḷ sonnāru
servant this what when asking house servant said.

“Nin tambī vanduṭṭa. Niyat appa māḍē art habbā
“Your brother has come your father cow killed feast

mādukāru. Appō maga sinat koṇḍā. Voṭṭēki pōgamāṭṭa.
is doing. When son angry got. Home would not go

Appā pōyi voṭṭēki vā enda. Niyat tav nān iddu,
Father went home come said. You with I stopped

Ni sonna vaduku ellā oppasi, irdavanku sangāḍakārku
you said work all carried-out, who stops my companions

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

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

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

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

māḍōdu nija.
doing necessary.

TRANSCRIPT IN TAMIL.

ஓர் அப்பன்கு ரெண்டுமக்க. சின்னமக அப்பனே பாகா கேட்டா. ஓசு
நின இரத்திட்டு வதுக் எர்து ஓர் தேசத்துக் போய்டா வதுகே அவன்
எட்த்போய் ஹால் மாடி வுட்டா. ஆ ஆர்லே ஓர் பஞ்சா வந்துட்டது.
பஞ்சா வந்து ஓர் கவுடன்கி வதுகு கேய்க்க போனான். பந்தி மேய்க்கத்கு

வுட்டா. பந்தி கொடுக்க தவுடாரு திங்கண எந்தரயூ அது சிக்கதே போத. தன்ரு புத்தி வந்தப்போ நமத் அப்பன் தோட்டத் இர்க்க ஆங்கு சிக்ர புட்டு நமக்கு சிக்கு நெனது அப்பன் தாவ்கே போனான். வழிவ போகப்போ " நமத் அப்பன்ரு தொகா த்ரு காணு திராபதி செய்துட்டே." அவனு நனகே அப்பா அந்த போவதக்கே முசுடி இல்லா. அவன் வொட்டலி இர்க ஜீதகாரா மேகே நானே ஓர் ஜீதகாரனென் நெனது அப்பன் தாகே போய்டா. அத் தால் தாரா போகட்டே அப்பன கண்டுட. அப்பா மகன் தபிப் கொண்டா மகன் சொல்லுரான் "தொகா த்ரும் நினரும் பாபி ஆகிடேன். தின்மக எங்கர்து என்கு ஒக்கே இல்லா" துக்கா மாடிதா. அப்பா தன் வொட்டலி இர்ப்ப ஆங்கு சொல்லி மைகு பட்டே கால்சு கெரா கெய்கு மேதிர இக்கி கொதுவ மாடு கொந்து ஹப்பா மாடிதா. சத்போன மக சிக்குத்தக்காடி காணாத மக சிக்குத்தக்காடி சந்தோஷ மாட்ந.

அப்போ பிலிய மக கத்தே எர்த்த வொட்டிகே வர்த்திர்த்தா. வர்கப்போ ஆட்டமு சத்பமு காதிஸ் வந்தது. தன ஒட்டே ஆங்கி இத் என்ன எந்து கேக்கப்போ ஒட்டே ஆள் சொன்னரு "நின் தம்பி வந்துட்டா. நியத் அப்பா மாடே அர்த் ஹப்பா மாடுகாரு. அப்போ மக சினத் கொண்டா வொட்டேகி போகமாட்டா. அப்பா போய் வொட்டேகி வுர எர்தா. நியத் தாவ் நான் இத்து நீ சொன்ன வதுகு எல்லா ஒப்பசி இர்த் தவன்ரு சங்கட கார்கு சந்தோஷ படுவ ஓர் ஆட் மாடு கெக்கட்டே தர்தே போய் அல்லா? நின்ன வதுகின காசா மாடிட்டு வந்த வன்ரு ஓர் சுகத கந்து இட்டே கடக்க வதுகு எல்லவு சியதே. சத்போன தம்மா உசுரோடே வந்தது காடி ஹப்பா மாடோது திது.

[No. 127 A.K.]

KASAVA

SONG BY BOMMAH.

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

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

3. Kajjāya suṭṭu kijjurikē sikk'haki uddadi tintu
Bun prepared to the roof inserted gladly eat
 eli Sunḍa heṇṇinavaravvē kijjurge bāya biḍuṭṭavale.
rat Bride's mother to the roof mouth opens.

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

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

6. Sobaṇake mundē tā bandā toka tōṇi bāgal
Marriage before she came. Huge figure door
 hiḍiyadu. Mane hiḍiyadu heṇṇinavaravvē bāgala
would not hold. House would not hold bride's mother door
 timudu yeḷataṇṇi.
after pulling down drag (her).

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

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

TRANSCRIPT IN TAMIL.

பொம்மன் தகப்பன் பெயர் முண்டி, பொம்மன் மகன்.

1. ஹட்டியில் அசகிக்கு கொடகையில் முகிக்கு ருகியகல்கிக்கு
 எண்ணவர் அவ்வே ராஜிகதீநீழெதாக்கி.

2. சப்பரட்டியில் சிப்படக்கையித்ததே அபுகாலகி ஆயஉளேஆய
 எண்ணவர் அவ்வவே கப்பைமரிஎந்து துளுதாரே.

3. கஜாய சுட்டு கிஜ்ஜிருகே சிக்காகி உத்தாடி திந்த எலிசண்ட எண்ணவர்
 அவ்வர் கிஜ்ஜிர்கே பாய்பிடித்தவளே.

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

5. அள்ளநீருநடுகே குண்டிநீருனதாள திப்பநீருன சுப்தரன பாவய்யன
 அவருகே கப்பரைமேலே நடது எழதன்னி.

6. சோபாகைமுத்தே தரபந்ததொக நோண்பாக விடியுமனை இடியலு
 பாகாலகிமது எளத்தன்னி.

7. ஈருள்ளிஆத ஈருள்ளிபலநாத ஈருள்ளி இரடுகாய்ஆதா ஜக்கன்னினா
 நீருகண்ணு கண்ணீர் எளதன்னி அசைமேகை.

8. பெள்ளுள்ளி ஊ ஆதபெள்ளுள்ளி பலநாத பெள்ளுள்ளி இரடுகாய்
 ஆதா எலசட்டிணா பெருகண்ணுநீர் எளுதண்ணி ஆசைமேகை.

TRANSLATION.

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

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

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

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

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

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

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

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

[No. 128 A.K.]

IRULA (THE NIŁGIRIS)

THE PARABLE OF THE PRODIGAL SON.

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

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

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

TRANSCRIPT IN TAMIL.

ஒரு அம்மகிரண்டுசிருய இருக்கினா. சின்னம்ம அம்மனை பாத்து நன
 பாகத்தே பங்கி தந்திபிசின செட்டே. அம்மா பங்கி கொடித்திற்கே
 ஒள்ளி நாளுகு பிரகே எடுத்துக்கொண்டு தூரதேச போய்விட்டா. தூரதேச
 போய் விர்த சிலவு செய்துபிட்டா. சிலவு செய்த பிரகே ஒரு பிலய பஞ்ச
 பந்துபிட்டது. அவனை தரிதிர பிடித்துவிட்டிருக்கின. ஆ தேசத்திலே ஓர்
 தனக்கு ஆளாயிருக்கினா. ஆளாய் இருக்காட்டி அவ பன்னி மேக கத்தைக்கு
 போயிருக்கினா. பன்னி மேய்ச்சாக்கு இருக்காட்டி வயிரு கடித்து இருக்கின.
 இ பன்னிக்கு தந்தபிட்டு நனக்கு தந்த நாதின்னு இருக்கே. அது தர்காதக்கு
 ஆளில்லே. தனக்கு புத்திவரகாட்டி அவ தன அம்மகூட இருக்க கூலி ஆள்கூட
 வயிரு வளுத்தாட்டி பல இருக்காட்டி நா மாத்திர இ இட இமாதிரி வயிரு
 கடிக்கினா நா சாகே. ஆனகி இப்போதே அம்மனுக்கு நாபோகே.
 அம்மனுக்கு சாயிக்கு விர்தக செய்திருக்கே. நா அம்மனுக்கு ராமக
 என்று சொல்லுசாக்கு நாச்சிக வருகுது. அம்மகூடகூலிஆள் கனக

டாஜுமிருக்காட்டி நினைந்து பாக்க அம்மனிட வந்து செருகாக்கு அம்மே
 வெகுதூர பாதி வயிக்கு வந்திருக்க அம்மனை கண்டே. மனசு முறிந்து
 ஓடி வந்து நனை கண்டு தப்பி முத்து சந்தோஷ மாடி கூட்டிக்கொண்டி
 போயினு அதுக்கு பிறகே அம்மே பாத்து ஐயோ! நனுக்கு மேல சாமிக்கு
 நன அம்மாடி முந்தி விர்தக மாடிவிட்டிருக்க. தன மக என்று சொல்லு
 காக்கு சறியல்ல என்று விசனித்திருக்கே. ஆன அம்ம கூலி அளே
 தந்து வந்து பிலிய சிலே தந்துவந்து உடுதிய காக்கே சொல்க. கைகு
 மோதிரா காலுக்கு செருப்பு எக்ரீய சொல்க கொம்மை கன்னு அருத்து
 விருந்து மாடி சந்தோஷமாடினா. செத்துபோன மக கைகுவந்து
 சிக்கிருக்கினு ஐந்துபர்ன மக கைகு சிக்கிவிட்டிருக்கினு என்று ஆளெல்லா
 சந்தோஷ மாடிருக்கினு அப்போ சந்தைலிருந்த பிலிய மக கூரைக்கு
 வருகாட்டி பாட்டு பாடு காது கூத்து ஆடுகாது சாதிலே கேட்டிருக்கின
 தன ஆளே இது என்ன கூத்தாடு காரு என்று சொல்க அது வேலைகார
 நின தம்பி வந்துவிட்டிருக்க. நீ தம்பி உசிரோடு வந்திருக்காட்டி நீ அம்ம
 ஒரு கொம்ம கன்னு அறுத்து ஒரு விருந்து மாடாக்கி என்று சொல்க
 அலறுகு கோபவந்து கூரைக்கு வருகிலே அதுக்கு பிம்பே அம்ம வந்து
 அவனே கெஞ்சினு அதுக்கு பிலியம்மா வேறுபேச்சு சொல்தே. நா நினகு
 விர்தக இல்லாமே நின பேச்சிலே இருந்திருக்கே. கா சினேகிதகாரு
 எல்லாக்கு சந்தோஷமாடிருக்க ஒரு ஆட்டுக்குட்டி கூட நினு தருகஇல்லே.
 நின சொத்தெல்லா விர்திகொண்டிபோய் சிலவு மாடினா னக்கு இருந்த
 கொம்மே கன்னே கொன்னுவிட்டிருக்கே என்று சொல்க. அம்ம பிலிய
 மகனே பாத்து நினே எப்போது நன்னுடே இருக்கே நனே சொத்தெல்லா
 நிமக்குதா டீடக்குது. செத்துபோன கின்துநினித்த உன் தம்பி ஐந்துபோன
 உன் தம்பி உசிரோடு வந்தகாயி விருந்த மாடதாரு நியாயதா என்று சொல்க.

[No. 129 A.K.]

KURUMBA.

THE PARABLE OF THE PRODIGAL SON.

Vondu appage yeraḍu makka uttiḍaroo. Ah Kunna
One father two sons were. The younger
 koosoo appanai noḍitoo nanoo baganey pangi ta yenta.
son to father said, my share divide give said.
 Ah matiriga appa pangi kottoobooṭṭa. Vosi dinaga
That manner father divided gave. One day
 inthaḍu . kunna koosoo tana sottella yetigunu oru dōra
after younger son his wealth taking a far off
 dēsa voigibuṭṭa. Vosi dinavaga birtevey sottella kali
place went. Since then wasted wealth all empty
 maḍibuṭṭa. Ava berta silavō maḍi intaḍu oru ṭoḍḍa
made. He waste spent made while a big
 panja banta. Evanukku appāra daridira eḍutubuṭṭattu
famine came. Him great poverty got.
 Ah desagala vobba kelsakkoo idda. Avanai handi
That place under one for work remained. Him pig
 mēsi bā endu gaddaikoo buṭṭu-buṭṭa. Appāra hoṭṭai
to graze came so to field sent. great stomach
 hāsittatu. Ye handi koḍa hittu enagai tandāray
hunger suffered. This pig given food to me if given
 na paddikkinay enthu unita. Adu tappadoo obbaru illay
I would live so said. That to give no body.
 Yenakku eiga dan butti bandu ennappa kooly-aḷḷ
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 iḍutu settay. Agavē
suffer stomach great hunger caught dying. Therefore.
 appāsāry vōnai. Na samigu appagu virōdaga maḍibuṭṭay.
to father go I to God to father enmity made.
 Enna appā magā embadukku niyaya kanēy. Seri
My father son to say just nil. Alright
 na appakōḍa coolykāra mathiri enna biyali unitu
I father's coolies as I remain saying

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

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

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

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

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

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

doḍḍa sēlay hottu—bandu kaṭṭina. Kai ungara kāluga
big cloth bring clad. Hand ring on leg

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

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

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

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

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

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

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

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

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

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

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

appāra kāla idday. Appāra kāla 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
 yēgina. Appa magana helutu ni yēgu dina iddaray.
 said. Father to son said I so many days remained
 yenna badukella ningadu. Settu-butta enda koosu tappi
 mine properties all yours. Dead thought so son gone
 voga tamma usurōdu bandubutta. Enaga virundu
 ran away brother alive returned. Therefore feast
 akkiyaday niyāyada.
 made just is.

TRANSCRIPT IN TAMIL.

ஒன்று அப்பகு இரடி மச்ச உட்டிதாரு. ஆ குன்ன கூசு அப்பனை
 நோடித்து என்னை பாசனை பங்கிதா என்பதா. ஆ மாதிரிகா அப்பா பங்கி
 கொட்டு புட்டா ஒசி தினகா இந்தாடி குன்ன கூசு தன சொத்தெல்லா
 எதிருனு ஒரு தூர தேச வோய்கிபுட்டா. ஒசி தினவாக பிர்தவே
 சொத்தெல்லா காலி மாடி புட்டா. அவ பெர்த சிலவு மாடி இன்தாடி ஒரு
 தொட்ட பஞ்ச பந்தா. இவனுக்கு அப்பார தரிதிர இடுத்து புட்டாத்து.
 ஆ சேத கலா ஒப்ப கொச்சுக்கு இத்தா. அவனை ஹந்தி மேசி பா என்பது
 கத்தேக்கு புட்டு புட்டா. அப்பார ஹொட்டே ஹாசித்தாத்து. இ
 ஹந்தி கொட ஹிட்டு எனகே தந்தாரே நா பதிக்கின்ன என்று உனிதா.
 அது தப்பது ஒப்பரு இல்ல. எனக்கு ஈகதான புத்தி பந்து என்னப்ப
 கூலி ஆள் ஒட்டிக்கு ஹிட்டு தின்தோ. அவருக்கு பல இரத்திதே. நா
 ஈசகல்லா கஷ்டப்பட்டு ஹொட்டக. அப்பார ஆசு இடுத்து சத்தே. ஆசவே
 அப்பாசார ஒனை. நா சாயிசு அப்பாசு வீரோத க மாடி புட்டே. என்ன
 அப்ப மக எம்பதக்கு நியாய ஈானே. சறி நா அப்ப கூட கூலிகார
 மாதிரி என்ன பியலி உனித்த அப்பா சாரே பந்து எஜ்ஜினா. ஆக
 இடதாரிகா பன்னே. அப்பாவு இட தாரிக்கு பந்து புட்டா. அவமன
 வென்று ஒடி வந்து தப்பி கட்டி கஞ்சோக மாடினா. ஆக மக அப்பனை
 நோடி சாயிசு அப்பகு முந்தே வீரோத மாடி புட்டா. அப்பனுக்கு நா
 மக என்று ஹோசு வதுக யோகி யல்ல என்பது நா உனித்தே. அப்ப ஒன்று
 கூலி ஆள் புட்டு ஒன்று தொட்ட சிலே ஹொத்து பந்து கட்டினா கை
 உங்கரா காறுசு கொரா இக்கிதா. ஒன்று கொப்பகணனு கொய்து விருந்து
 மாடி சந்தோஷ மாடினா என்று உனித்தா. செத்தவ மக உசுரோடு பந்து
 புட்டா. ஹோத மகா பந்து சேத்து புட்டா எனதே எல்லாரு சந்தோஷ
 ஆக இத்தாத்து. ஆக கத்தையிலித்த தொட்ட மக மனைக பப்பாட்ட அல்லி
 ஆட்டாவு பாட்டாவு கிவியோ தே கேப்பட்டா. இது ஏனக என்று தனே
 கொச்சாகா ரனை இடிது கேத்தா. நீன தம்ம பந்து புட்டாத்து. அவ
 உசுரோடு திரிங் டந்தது காகிய நீன அப்பா தொட்ட தன கொத்த
 விருந்து ஆக்கியாத்து. அவனுக்கு அப்பார சினா பந்து மனசு கூட ஒரு
 மனசு இல்லை. ஆக அப்பா பந்து கொஞ்சி மனைக்கு பா என்னா கர்தா.
 அதுக கூசு நினக பிரோத இல்லாதே அப்பார ஈால இத்தே அப்பார கால
 இத்து எனசு சினேகித கார்டு ஒன்று ஆட்டுக்குட்டி சந்தோஷ மாடிதாக்கு நீ
 தப்ப இல்லை நீன சொத்தெல்லா ஈாசமாடி பந்து மகனுக்கு கொப்பு கணனு
 நீனகொந்து புட்டா. என்று வகினா. அப்பா மசன கொருது நீ எசு என்ன
 இத்தனே. என்ன பதுக்கெல்லா நின்னதாது. செத்து புட்ட எந்தகூசு
 தப்பி ஒரு தம்ம உசுரோடு பந்துபுட்டா எனக விருந்து ஆக்கியதே
 நியாயதா.

[No. 131 A.K.]

IRULA (CŌIMBATORE).

Ammē ondu aṭṭukkuṭṭiyē serakkē mēikkāku pōgatulavē
Boy one lamb to the field to graze used to go
 pōylavē puli varugudu puli varugundulāṟu kātulavē
going tiger comes tiger comes cried
 lāṟinākki nāmā oḍḍugādu ammē lekkitandu pōy pāttēmu
If cried we run used to boy is crying went looked
 pakkāṭṭi kaittaṭṭi sirittātulavē pinṇelavē lāṟiṟāki immā
as we saw hands clapping laughed again if cried this boy
 vēṇuku vēṇuku diṇālu lekcutulavē achchē pōgavēṇḍālavēṇṇu
for fun for fun everyday cries there go need not
 nindukonḍēmu andattē nāḷadi ammāttē puli kaḍitu
stopped going that day that boy tiger bit
 tinduṭṭu tulavē.
ate.

TRANSCRIPT IN TAMIL.

அம்மே ஒந்த ஆட்டுக்குட்டியே செழக்கே மேய்க்காக்கு போகாதலவே
 போய்லவே புலி வருகுது புலி வருகுந்துலாறு காதுலில லாறினாக்கி
 நா.மா ஓடுசாது அம்மே லெக்கிதந்து போய் பாத்தேழு பாக்காட்டி கைத்தட்டி
 சிறுத்தாதல்வே பிள்ளைலவே லாறினாக்கி இம்மா வீணாரு வீணாரு தினாறு
 லெக்குலவே அச்சே போக வேண்டால லென்னு நிந்து கோண்டமு
 அந்தத்தே நாளதி அடமாத்தே புலிகழந்து திந்துட்டு துலிவ.

TRANSLATION.

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

PRAYER ON THE GODDESS KUNJIMA.

1. Nāṭṭusakkē Pūttutuṇu Sōlaikkuruvi nāḍē nāḍa
Country jack trees have blossomed forest birds men
 rōḍē sollātē Sōlaikkuruvi nāḍē
(to) without telling forests birds.
 2. Mañipaṭṭa, malayaḷattā sōlaikkuruvi nāḍē Nammalayaḷa
Forests birds forests
 sēmē sōlaikkuruvi nāḍē.
birds.

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

TRANSCRIPT IN TAMIL.

- (1) நாட்டுசங்கே பூத்ததுணு சோலைக்குருவிநாடே நாடாரோடே
 சொல்லாதே சோலைக்குருவி நாடே.
- (2) மஞ்சிப்பாட்டா மலையாளத்தா சோலைக்குருவி நாடே நம்மலையாள
 சீமே சோலைக்குருவி நாடே.
- (3) கூவைப்பட்டி சோலையிது சோலைக்குருவி நாடே குமுந்து பார்த்த
 தெய்வத்தே சோலைக்குருவிநாடே.
- (4) கெளைக்கி போகிது கொம்பீது சோலைக்குருவிநாடே காயிமுண்டோ
 சனிகளுமுண்டே சோலைக்குருவி நாடே.
- (5) வடக்கே போகிது கொம்பீது சோலைக்குருவி நாடே பூவுமுண்டு
 பிஞ்சுமுண்டு சோலைக்குருவி நாடே.

TRANSLATION.

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

[No. 132 A.K.]

BUNṬ TULU.

THE PARABLE OF THE PRŌDIGAL SON.

Oriyagē raḍḍ aṇ balelu ithēr Ākleḍ elliaye ammag
A certain man two sons had. of them younger to father
 paṇḍe "Ammā : yenna pālg bōōruna sottu yenk korla".
said, Father my to share falling property to me give
 Apaga amme āyana badkn ākleg pāl malthdkoriye.
then father his property amongst them divided.
 Vonthe dinoṭṭu ellia mage tanna poorā sottunu oṭṭu
Not long after younger son his whole property gathered
 malthd onji doora ūrugu podu aulu kaṇḍabatte
together a far country went there recklessly
 jeevana malthd sottu halmalthe mata kharchanaga. ā
lived property squandered all when spent up, that
 ūruḍu malla onji baragāla batnd. Bokka āyag
in country mighty a famine arose. And to him
 bōḍaina tikkande kaṣṭand. Bokka āye ā
as his wants could not be got he felt difficulty. Then he that
 ūruda onji grahasthanowlu sēriye. Āye āyan panjile
of country one to a citizen joined. He him swine
 sānkere kaṇḍogu kaḍapuḍiye. Ā panjilu tinpina
to feed fields sent. that swine used for eating
 umiaṇḍala tindd banjī dinjavere āyag bahala
at least corn husk by eating to fill his belly to him very much
 manasāṇḍala aIn āyag ērla korjer. Apaga āya gati
desired though it to him nobody gave. Then his state
 āyag terid āye paṇḍe, Yenna ammana ēt
to him being known he said, My father's so many
 jana kelasadakulu tindd dakkuver' Aṇḍala yān
workmen eat throw away. Yet I
 baḍavuḍu saipe kāla battend, Yān lakkd amma aḍge
out of hunger dying time has come. I will rise father to
 podu panpe. "Amma Iregla Dever dumbula tappu
go and say. Father unto you and God before sin
 maltē. Yān Irna mage indd paniyere
have committed. I your son to be hereafter called

yōgye att. Enana Irna sambalada chakridakle lekka
is not worthy. Me your paid servants like
 malthōnula.
treat
 Āye lakkt amma ādeg pōye. Amma āyan dōōrdḍ
He rose father to went. Father him from a dist-
 toodu pāpa puṭud pārbatd kekkil arād pated
ance seeing compassion felt came running embracing by the neck
 mutta koriye. Apaga mage pande " Ammā! yān' Irna
kissed. Then son said Father I your
 kannadumbudla Devere dumbula pāpa maltē. Bokka yān
before sight God before sinned. And I
 Irna mage indd paniyere yogye att. Āndalā amma
your son to be called not worthy Yet father
 tānna chakridakleg lettd 'Eddenthina dustu konbale
his servants called " Good dress bring
 ain āyag pādi bokka āya berelg ungila deele bokka
it on him put and his to finger ring put and
 āya karg muṭṭu tikkale charbi dinjidittina kanji
his to feet sandals put fatty calf
 kondubattd kerle bokka nama mata tindd kūśal
bring slaughter and we all eat merry
 malpuga, dayegindḍa imbe yenna mage taitnāye
let us be, because this my son once dead
 raddane jeeva āt, āye potināye itte tikkiye
again has come back to life, he once lost now has been found
 Anchene akulu kūśald itter. Apaga āyana malla
so they merrily were enjoying. Then his elder
 mage kaṇḍoḍu itte. Āye tānna illda muṭṭa bannaga
son in the field was. He his house near when coming
 padatala nalipunetala gowji kēndnd. Apaga āye
singing dancing noise heard. Then he
 tānna chakridakled oriyan lettd undu mata gowji
his of servants one having called this all noise
 danendd kēnde. Apaga kelasdaye pande Irna megye
what asked. Then servant said your younger
 baider Aik irna ammēr charbi dinjidina
brother has come. Thereupon your father fatty

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

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

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

āye ammag javabu koriye daneindnda " Ō Hō yan
he to father reply gave as follows " Oh I

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

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

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

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

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

Ir keriyar." Aik amme pande "Magal I ēpala
you slaughtered." For that father said " Son you always

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

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

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

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

[No. 133 A.K.]

BUNT TULU.

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

1. Avu svabhāvika at'!
 It natural is not

2. Aiḍḍ ori swatantrada naramāni āpuje.
 By it one independent man does not become.

3. Avu vyāpāra vagaire kārbār malpēre aḍḍiyapunḍu.
 it trade etc. business doing prevents.

4. Aiḍḍ kiri membarer daḍḍer bokka javabdari 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 gunanadatelu edde ayere
of members character and behavior good becoming
 addi apundu anchē kūṭumbodus baravu kālperē
prevents such in families education to receive
 ēde ejji.
there is no scope.

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

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

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

TRANSLATION.

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

(i) It is unnatural.

(ii) It deprives one of individuality.

(iii) It acts as a check upon enterprise and commerce.

(iv) It makes the junior members a set of indolent and irresponsible beings.

(v) The atmosphere of disunion in large families acts against the formation of character of the younger members.

(vi) It retards the progress of education of the family members.

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

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

[No. 134 A.K.]

KUI (OR KONDH).

THE PARABLE OF THE PRODIGAL SON.

Roāni mrikā riāru māseru kogañju tāñjiī plateñju
Of one man sons two were small one to father he said.

"Ō abā nī mūdūlī tāā pāhanāi nāā nāngī siāmu"
O father your possessions dividing out mine to me give

iseñju. Īnbānē tāñjiī tāṛā mūdūlī tājēriāriki
he said. Having said the father his possessions to two brothers

pāhā jiteñju. Esē Dinā Sasi beoti iṭā gātañju
dividing gave Some days Having gone after younger one

tāṛā kraḍāngā ūsānāi rō sēkōnī dinā tāngī sasēñju.
his shells gathering a far country two he went.

Ēmbā eāñju kakali ajāñai tāṛā mudūlī gulē viha
There he spendthrift becoming his possessions all finish

giteñju; gulē vihanē ē dinā ḍanḍō dehānē
did all having finished that country throughout great

saki dite, engā eāñjū saki ṛai Jūgiteñju. Jūgānangāṭi
famine fell and he hunger from suffered. Having suffered

ē dinā tānani bāchtangī sajanāi eānitō mangā-
that country man to going at his house he went and

teñju engā dērāñju tāṛā pājingānii āngā tangī eāni
stayed and the big man his pigs mind to him

panditeñju. Ēmbāivē ēju siātaki eāñju pajingāni
sent. No one even food did not give because he pigs

jōtu kābāri ṛai tāṛā ṭōlū panjā tāngī rēhā atēñju.
mash food with his stomach fill to pleased became.

Ēakivē rōnisi elu vāte, "Māi abāto dehānē kābāri
But one day thought came our father's at many work

gāṭāru manēru eārn gāme tinbā pānbi manēru engā
people are they much food receiving are and

ānu imbā saki ṛai sāi māi. Māi abātoki
I here hunger from dying am. Our father's house to

sajanāi eāniī ihīngī vēsiī. "Ō abā ānu nīndāra
going him like this I will say. O, father I yours

engā Pēnu tāra rōi giā māi, nī mriēnitēnu otē
and God's own evil have done your son again
 avā tāngī ānu agēnu, nī kabāri gaṭānī dēhēngi
become to I am not fitting your work man like
 nāngē itajāmu." iñjī ēlu gitēñju.
me appoint saying thought he made.

Ēlu giānāi tānu ningitēñju engā tāñjitoki salba
Thought having made he rose up and father's house to go
 dūñjitēñju. Ēakivē ēāni saji māsarā sekōti tāñji mēhanāi
started off. but his going was afar father seeing
 ēānī jēḍā nōtēñju engā tāñji dēganāi ēānī pōmbānāi
him love felt and father running him embracing
 gaḍāngā nōskitēñju. Ēmbā rāi mriēñju tāñji vēstēñju, "Ō
cheeks kissed. Then from son father said O
 abā nīndārā engā Pēnu tāra ānu rōi giā māi, engā
father yours and God's own I evil done have and
 nī mriēnitēnu avā ānu agēnu" isēñju.
your son become I am not fit he said.

Īnbānē tāñji trāpe masārī vēstēñju "Īrū saju
Having said father his house people said you go
 mūlā nēgī sīṇḍā tasānāi ēānī tāṭā gidu, vañju tāni
really good cloth bringing him clothe do finger on
 mūdi kia jidu engā kātkāni sotēṛakā, kipkā jidu
ring sleeping give and feet on shoes sleeping give
 Gandī aja māni ḍraḍu tāsanāi vēdu, aju ērā tinjānāi
Body having become calf bringing strike we it eating
 rēha anāsu. Ānāṛiki isēkānē nāi mriēñju sājanāi
joyful will become. For what if it is said my son having died
 nīmbitēñju mrāngānāi tōnjā ajatēñju," isēñju. Ēmbāṛai
lived having been lost Evident as become he said. Then from
 ēaṛu rēha gīvā tōndītēru.
they joy make began.

Ē deli tāni Sēndā gāṭañju nētōki saajā masēñju;
That time in elder one field to gone head
 ijōki vai masāvāni sōṛiti āvānē ēndā engā
home to coming as he was near becoming dance and
 girji ai masārā vesēñju, vēñjānāi tāpē masānī
drumming being was heard having heard house person

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

Eañju vēstēñju, "Ni ambēsa vatēñjuḍē. ērāriki nī
He said your younger brother has come for what your
 abā taṛā mriēnī negīnāngā pātaki rehā givā
father his son well because he revived joy make
 tañgi ganḍi ajā masī ḍrāḍu vēsā mānēñju."
to body become head calf stricken has.

Ērā vēñjānāi sēḍā gaṭāñju sōdāngā ajānai ijōki
That having heard elder one angry becoming house to
 sōlbā kūtēñju. Tañji ḍrēki vājanāi ēāni ēḷu māskā
go in refused. Father outside coming his mind change
 āngi dāhtēñju, ēāktivē tānu tāñji vēstēñju, "Ānu isē
to sought but he father to said I so many
 dinā idē nīngi lōksā māñjai, nī bārgī ānu ēsēkāvē
days now you served have your comman I ever even
 ēnbā kuā sidajāēnu, Inu tēḍe māiñjāngē
hold refused have not you on the other hand friends with
 tōrē pāgā jīva tāngi rōndāvē ḍḍā mīḍā siā
companion struggle give to one even goat child given
 sidajāī.
have not.

Ēāktivē iāñju nī mriēñju sōkērēri bāhta nī
But this man your son harlots in company with your
 muḍulī muhī giā mānāñju vāvā dāḍḍē Inu ganḍī
possessions destroy done has one come quickly you body
 aja māsi ḍrāḍu vēti," isēñju. Tañji vēñjānāi
having become calf killed he said. Father having heard
 ēānī vēstēñju "Ō āpo inu nāke rōhṇā māñjadi, nāi
him to said O son you with me always are mine
 gulē nī. Idē rehā giātaka māñdi sānjeē,
all yours. Now merry if we do not make ours will not be well,
 anāriki isēkānē nī ambēsa sājanāi nimbā
what for if you say your younger brother having died lived
 mānēñju, engā mraṅgānāi tōñja ājamānjānēñju," iñji
has and having been lost appeared has become to us saying
 ēnda gaṭānī tāñji vēstēñju.
elder son to father said.

[No. 135 A.K.]

KONDH.

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

(Vrepa)

(Chorus)

Jeda gatatī vāmu sānāmāla Raṅgām
 Loving one come let us go young woman Rangoon
 dinākāla.

country to young woman.

(1) Piju Igāri vāate kuḍi tāsa gulē
 Rain this year did not come paddy cultivation all
 sate Kōpu kusavē gāate jūga diate
 died Leaf vegetables also did not grow suffering fell
 Gossātā masī kunāngā gulē ōtu kārsānāngā
 Jungle in was roots all they look digging up
 Isiṅgi pohi anāla.
 How live shall we young woman.

(2) Praṅgā serō sūlo pāi sāru sēro dosō pāi siṅḍa
 Rice seer 16 pice salt seer 10 pice cloth
 katta kūna gōi anā vestāi siṅḍa
 palava refuse friend what shall I say to you cloth
 mulō rī dugūṛi ai manēlabuḍi siṅḍa
 price two times becoming is young woman cloth
 isiṅgi pānāla.
 how shall we obtain young woman.

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

(4) Rōga dāinḍi vēnumūla Raṅgam negi
 chum friend hear young woman Rangoon good

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

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

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

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

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

[No. 136 A.K.]

SAVĀRA.

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

పూర్వార్థం pūrbān <i>Aforetime</i>	అబాయి aboyi <i>a</i>	దేశం daēśā <i>country</i>	లోంగ్ lōng <i>in</i>	అబాయి aboyi <i>a</i>	గమాంగ్ gamāng <i>rich</i>	మగ్ mar <i>man</i>
దకొలా. ḍakolo <i>was</i>	అనిన్ anin <i>him</i>	అవనన్జి avananji <i>children</i>	బాగుజి bāguji <i>two</i>	వంగేరన్ vaṅgēron <i>males</i>	దకొలాజి ḍakolōji <i>were</i>	ఒత్తెలొంక ottelonni <i>them in</i>
సన్నామర్ sannāmar <i>the younger</i>	అవుహన్ avuhan <i>father</i>	బాత్తె bātte <i>with</i>	వుహన్ vuhānū <i>father</i>	అస్తీలొంజనమ్ astilonūnam <i>property in thine</i>	ఇన్జెన్ injnen <i>to me</i>	
అదొతాన్ adotānen <i>accruing</i>	అతనబ్ atanab <i>share</i>	తియిన్ tiyin <i>give</i>	గాన్లె gānle <i>saying</i>	అప్పంగ్లె appaṅgle. <i>he spoke.</i>	అనిన్, Anin <i>He</i>	అనిన్జి aninji <i>to them</i>
అస్తీన్ āstin <i>property</i>	కుడ్దబన్ kuḍḍaban <i>all</i>	బాంకెరె రిల్లెజి bānleletilleji <i>divided (and) gave</i>		చొచొయి chochoyi <i>a few</i>	దిన్నా dinna <i>days</i>	
అయెరెన్ ayerren <i>having passed</i>	అత్తిక్కి atnikki <i>afterward</i>	తా సన్నామర్ tāsannāmar <i>the younger one</i>		కుడ్దబన్ kuḍḍaban <i>all</i>	రుక్కులె rukkule <i>having</i>	
రుండాయిలె ruṇḍāyile <i>gathered (and) packed</i>		సాన్యిడమ్ sañāyidam <i>distant</i>	అదేశా adēśā <i>land</i>	లోంజ lōn <i>to</i>	అజ్జెంకె రె ajjenle <i>going</i>	
యెర్రెస్తిన్ yerreastin <i>by reason of</i>	కుడ్దబన్ kuḍḍaban <i>all</i>	అంబసత్ డన్ ambasatḍan <i>immoral</i>		అబారాలొంక abāralonu <i>deeds in</i>	అచ్చెదాయిలె. achchedāyile. <i>wasted.</i>	
కుడ్దబన్ Kuḍḍaban <i>All</i>	అరజిలన్ arajhlan <i>gone</i>	అత్తిక్కి atnikki <i>afterward</i>	తా దేశాలొంజ tadēśalonu <i>that land in</i>	అబాయి aboyi <i>a</i>	చొదా chodā <i>big</i>	
అకాన్తార akānttāra <i>famine</i>	అదొలాయి. adolāyi. <i>arose</i>	చారెత్తె Chalette <i>Then</i>	అనిన్ anin <i>to him</i>	బొయిబొయి boyiboyi <i>much</i>	కల్కల్ kalkal <i>affliction</i>	
దొలజన్ ḍolajan <i>and having</i>	దెలె dele <i>occurred</i>	అనిన్ ఇల్లె anin Ille <i>he went</i>	తా దేశాలొంక tadēśalonu <i>(and) that land in</i>		అదాకొలన్ adakolan <i>dwelling</i>	

అమంద్రాబాతై amanḍrabatte man	మాయిలన్. māyilan. joined.	చారై Chalette Then	అనిన్ anin he	కంబోనంజి kambōnanḅji pigs
అగొబ్బన్ agobban to tend	అసన్ asan field to	అచరాబాలొంజన్ acharabāloṃḅn	అనిన్ anin him	అప్పాయిర. appāyile. sent. అనిన్ Anin He
కంబోనంజి Kambōnanḅji the pigs	అజొమ్లెన్ంజి ajomlennḅji eating	అజామ్ ajanōm food	బాతై bātte with	అకంపాజన్ akampōṅn stomach అబ్బెనబన్ abbenaban to fill
అశపడెర. āśapadele. misted.	బండొ Baṅḁo But	అనిజ్జ anijja no one	అనిన్ anin to him	అత్తిలఱిజి. attilahji. gave. తిక్కి Tikki Afterward బుద్ధిన్ buddhin sense
అడొలాయిన్ aḁolāyin having	అయొళ్ ayoṅ come	అనిన్ anin he	వుహాన్యెన్ vuhānyen father mine	అమంళ్ amanṅ by దియంగాన్ diyāṅgān now many
అమంద్రాజి amanḁrāji men	బదిమరంజి badimaranḅji coolies	అసన్ asan for	కుడున్ kūḁun food	అసంగెన్ asaṅgen much డాకొ. ḁako. is. ఇన్ జ్జెన్ Injñen I
డొలాజన్ ḁolajan hunger	అచ్చెర achchele by	తెన్నె tenne here	కజితైన్, kañitten am dying	ఇన్ జ్జెన్ Injñen I తెన్నెచితం tennechitala here from
డుంగ్లన్ ḁuṅḁlan starting	వుహానెన్ vuhānen father my	అమంజబాఇల్లె. amanṅba ille to going	వుహాన్ vuhānu father	ఇన్ జ్జెన్ Injñe I రుహాన్ ruhāṅn heaven
విరోధమ్మె virōdhamle against	మంశ్ నమ్ maṅṅ nam (and) before you	పాపమన్ pāpaman sin	తల్లాయి. tablāyi. have done.	నమిచితం Namichitalan Now from
ఱన్ నమ్ onnam son thine	అగంఢమ్నబన్ agaṅḁamnaban to be called	ఇన్ జ్జెన్ Injñen I	అ.బనెమర్త ambasemart. good man not	ఇన్ జెన్ Injñen I
బదిమర్లొంనమ్ badimarlonṅnam coolies among thine	బొమంద్ర bomanḁra one man	అబడి ambaḁi like	నచ్చాడైన్ గాల్లె. nach:hāḁaingalle make me saying	డెలన్ ḁelan he arose
అనిన్ అతుల్ల aninatulla ṅ:ṃ to	అప్పంక్తాయిగాన్ రె appaṅḁtāyigaṅle I will speak thus	యియ్యెమ్మె yiyymle having determined	డెలన్ ḁelan he arose	

అవుహన్ అమం	కలాయి.	అనిన్	ఒక్కియి	సణాయిదమ్		
avuhanaman	illāyi.	Anin	okkiyi	saṅāyidam		
(and) father to	came.	He	yet	afar		
అడకోలన్ అయింజే	అనిన్	అవుహన్	అనింగిల్లె	కనికారమ్దేలె		
adakōlanayonn	anin	avuhan	aningille	kanikāramdēle		
being	his	father	him seeing	pity having		
అరె	అనిన్	అసంకాన్	న్యమ్లె	లండ్ డొమ్లె		
arre	anin	asaṅkān	nyamle	lanḍomle		
ran (and)	his	neck	having held	he embraced (and)		
సొంబాలె.	చరల్లె	అవనన్	అనిన్	బాట్టె	వుహన్	ఇన్జెన్
sombāle	chalette	avanan	anin	bātte	vuhann	injnen
kissed (him).	Then	the son	him	to	father	I
రుహన్	విరోధమ్	గాన్లె	మాన్నమ్	పాపమన్	తబ్లాయి.	
ruhannan	virōdham	gānle	mannam	pāpaman	tablayi	
heaven	against	saying (and)	before you	sin	I did.	
నమి చితల	అన్ నమ్	అగాంఢమ్	నాన్	జ్జెన్	అంబాసాత్	
Namichitala	on nam	agāṇḍamnaban	jnen	ambasatat		
Now from	son thine	to be called	I	good not		
అమండ్రగాల్లె	అప్పాంగ్లె	చరల్లె	అవుహన్	అకంబారి జిగిల్లె		
amandragalle	appaṅgle	chalette	avuhan	akambārijigille		
man thus	he said	then	the father	servant, seeing		
అంబాసె	అజాంకబ్	చర్రపాంగ్లె	తెన్	అనిన్	అజ్జిజిల్లె	అచిన్
ambase	ajāṅkab	charripāngle	ten	anin	ajjijille	achin
a good	robe	quickly bring (and)	this	man	dress	his finger
ఎంచెన్	అర్లె	అజెన్ నుజి	చెప్పులన్	రోబ	జెల్ జెల్	అవంతాన్
enchin	arḷle	ajēnnūji	cheppulun	rōba	jeljel	avantānn
a ring	put	his feet to	shoes	put	a fleshy	calf
పాంగ్లన్ పాంగ్లన్		కాన్బిబ్బా	ఇన్లెంగాలె		అసర్ధానాబా	
pānglon pānglon		kahnibba	inlengāle		asardhanābā	
having brought		kill (and)	we will eat		and rejoice	
తెన్ అవన్ జెన్		కాన్బిలె	యరె	మెహెంగ్లె,	చెహెలె	
ten avannen		kahnile	yarre	mehenglo	chehele	
his son (of) mine		having died	again	has lived	was lost	
ఒక్కియి	న్యాంగ్లాయి,	గాన్లె	అప్పాంగ్లె.	చరల్లె	అనిన్జి	
okkiyi	nyāṅglāyi	gānle	appaṅgle.	Chalette	aninnji	
(but again)	is found	thus	he spoke.	Then	they	

కుడ్డబాయి kuḍḍabayi all	సరూదేలూజి. sardhādēloji. rejoiced.	చారెత్తె Chalette Then	అనిన్ anin his	అచోదావన్ achodāvan big son
చరోబలొన్ charōbalōn field in	దకోలొ. dakōlo. was.	అనిన్ Amin He	అయ్యెర్నాన ayeyyernāna coming	చిహింజన్ chihinān the house
అతుయాలన్ atuyālan near to	అయిన్ ayonn when (he came)	దెబ్దెజన్ ḍebdhinnan music	టొంచెన్ tonchēnnan dancing	అండంగ్లె andangle hearing
అకంబారిలొన్ akambāriloanan the servants among	బొమండ్ర bomandra one man	గుర. gule, called,	తెన్ ఇనాజాత్తి ten Inājatti this what	గారె gāle, saying
అప్పంగ్లె. appaṅgle. he spoke.	తాఅకంబారి Taakambāri The servant	అనిన్ బాత్తె anin bātte him to	ఒబ్బానమ్ obbānam younger brother they	యెర్రాయి. yerrayi. has come.
ఉహానమ్ Uhanam Father thine	అనిన్ anin him	అమాంగన్ amaṅgan to	బాన్బాగాన్లె baunbāgānle well	అయెర్నానెన్ ayerrānen returning because
జెల్జెల్ jeljel fleshy	అవంతాన్ avantān calf	కాన్లె kahnle killed (and)	బొజిన్తిల్లె bōjintille feast gave	గాన్లె gānle thus
చారెత్తె Chalette Then	చోదామర్ Chodāmar the older one	బరబ్లె barāble was angry	అలొన్నాన్ alōnnan (and) within	అహ్నిలయి. ahnilayi. went not.
అవుహన్ avuhan he father	బాయీరాన్ bāyirān outside	యిల్లయి yillayi came	అనిన్ anin (and) him	బతిమాల్లె. batimālele. besought.
అనిన్ అవుహన్ nina avuhan the father	బాత్తె bātte to	తేరో tērō behold	జన్నెమిన్నమ్చితం janne minnam chitala these many years from	అమాన్ aman thee
నమ్మెలమ్ nammelam obeying	బెర్నెనమ్ bernenam word (of) thine	ఇన్ జెన్ injnen I	అంగిజ్జ aṅgijja never	అత్తెలాయి. attaphelayi. transgressed.
ఇన్ జెన్ Iniñen I	సన్నెహమ్మర్ sannēhammar friends	నెన్జియాత్తె nenjiatulla of mine with	సర్దా అచ్చెనాబన్ sarda achchenaban [rejoicing]	అసన్ asan for

ఇన్ జైన్	అంగిజ్జయిన	అమన్	అబాయి	కమ్మె	అతిలైన్.
injñen	aṅgijjayina	aman	aboyi	kanimme	ahtilain.
to me	at any time	thou	one	goat	never gave.

అస్తినమ్	కుద్దబన్	సానిబొజిన్	అతుల్ల	అంపరజొమ్లె
Astinam	kuḍḍaban	sānibōjinji	attulla	amparajomle
Property thine	all	harlots	with	devouring

అచ్చెదాయిలన్	తెన్ అవున్ నమ్	అయ్యెర్రాజైన్	అయింన్	తెన్ అనిన్
achchedāyilan	ten avun nam	ayerrājñen	ayonñ	ten amin
and wasteful	this son (of) thine	coming	when	this one

అసన్ జెల్ జెల్	అవంతాన్	కాన్ నిలె	గాన్ లె	అప్పాన్ గ్లె.	తచ్చెల్
asan	jeljel	avantān	kahnile	gānle	appaṅgle.
for	a fleshy	calf	you killed	thus	he said.
					Then

అనిన్ ఓహన్	అమన్	డితాన్	ఇన్ జైన్	అతుల్ల	అంపరడకొలన్
anin	ōhon	aman	ḍitān	injñen	atulla
he	son	thou	ever	with	me
					art

మాన్ జైన్ కుద్దబన్	అమిన్ నమ్.	ఇన్ లెన్	సర్దాలెబన్ డెంకె
mañnen	kuḍḍaban	amanñnamna.	Inlen
my all	(is) yours.	We	sardālebandññ
			if rejoice

అంబసె	ఒబ్బానమ్	కాన్ నిలె	యెర్రామెన్ గ్లె	చహెల్
ambase	obbānam	kahnile	yerrameṅglo	chehele
it is well	brother thine	died	(but) again lives	was lost

నాన్ గ్లబొ	గాన్ లె	అనిన్ బాత్తె	అప్పాన్ గ్లె	తెన్ అబాయికనయ్యె.
nāṅglabo	gānle	aninbātte	appaṅgle	ten aboyikanayyē.
(but) is found	saying	with him	he spoke.	

[No. 137 A.K.]

SĀVARA.

A SONG (IN TELUGU CHARACTER).

1. ఓ మంద్రాజి జాబ్బు జాబ్బు, కన్ ఆకన్న్ అండంబా
Oh men come come this song listen to
 Ō mandrāji jābba jābba kan akanen aṇḍaṅbā

కేన్ కేతుంగన్ బాగ్నా శేర్న అంబెన్ నమి అపాంగ్తబెన్ కున్
I God's good word to you now I will speak that
 jñen kētuṅgan baṅgṣā bērne amben nami apaṅgtaben kun

కేతుంగ్ డిజంగ్ సూదామర్ గిబ్బా గిబ్బా మంద్రాజి.
God now greatman see see men.
 -kētunṅ dijaṅg sūdāmar gibba gibba maṇdrāji.

కుడ్డబాయి అనిన్న ప్పర బాగ్నా తంగోర్ లొంగ్
all (men) him having worshipped good way in
 Kuḍḍabāyi aninna parre baṅgṣā taṅgōr lōṅg

అంజెంబా కేతుంగన్ లబొన్ సబ్బాల.
must walk god (the) earth made.
 aṅjengbā kētuṅgan labōn sabjāla.

2. కన్ లబొలొంగ్ కుడ్డబన్. లంక దేశాలొంగ్ డకోలన్
this earth in everything. Upper country in remaining
 kan lobōlōṅg kuḍḍaban. laṅka dēśalōṅg ḍakōlan

శేర్న బాత్తె గడ్డెల లబొలొంగ్.
word with (he) created earth in.
 bērne bātte gaḍḍele labōlōṅg.

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

ఓయొంగ్ తుతుజాజి పూర్బాన్ అనిన్ డకోల.
sun stars aforetime he made.
 oyoṅg tutujaṅji pūrbān anin ḍakōle.

4. పూర్బాన్ దేశ లొంగ్ కేతుంగన్ బాగు మంద్రా
Aforetime world in God two people
 Pūrbān dēśa lōṅg kētuṅgan bāgu maṇdra

గడ్డెల కన్ ఓంగేర్ అంచలొన్ ఇసల కుడ్డబ.
made this male female from all.
 gaḍḍele kan oṅgēr aṅchalōn isala kuḍḍab.

5. మంద్రా దుంగ్లనాయి. కేతుంగన్ మంద్రాజి చాత్తె ఉలన్
men originated. God men with father
 mandra duṅglanāyi. Kētungan mandrāji bātte uan
 అంబడి డాకొలన్. బంగ్సా చారా తుబ్బా గాన్లె అనిన్ చరతె
like was. Good deeds do saying he then
 ambadi dakolan. baṅsa bāra tubbā gānle anin chalete
 అప్పంగ్లె. అనిన్
ordered. He
 appaṅgle. anin

6. గాన్లె జ్ఞెన్ అ బర జ్యోవంగంజి అప్పరడొంగ్
said me leaving demons worship not
 gānle jñen ambarre nyōnaṅaṅji apparḍoṅg
 జొండద కరిజ్జి * జంబర్ చొప్చొప్ చారా అత్తబ్ డొంగ్.
adultery murder theiving lying deeds do not.
 joṅḍada karijñe jaṅbar chop chop bāra attabḍoṅg.

* This word is doubtful.

7 బందా మంద్రాజి చెడెల కేతుంగన్ అంబరజి. అనిన్
But men being corrupted God left. They
 Bando mandrāji cheḍele kētungan ambarraji. Aninji
 పాపం అచ్చెర లోంగత్ లోంగ్ గలొలజి.
sin by darkness into fell.
 pāpam achchele lōṅgat lōṅ galōlaji.

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

తిక్కి తొగ్గో సుంగన్ యెర గొగొయి.
Afterwards fiery place to having gone much.
 Tikki tōgḱō suṅgan yerre gogoyi.

9. సుజెల న్యాంగ్తజి. బందొ కేతుంగన్ అవొనన్ కన్
pain obtain. But God's son this
 sujele nyaṅgtaji. Bando kētungan avōnan kan
 లబొ లొంగ్ యెరాయితె అనిన్ కుడ్డబ్ మంద్రాన్.
world into come. He all men.
 labō lōṅg yerāyite anin kuḍḍab mandrān.

10. ఆసన్ ప్రాదాన్ తిల్లె కన్యిలొ తచెల డజంగ్
for life gave (and) died therefore such
 āsan prādān tille kanyilō tachele ḍajang

మంద్రాజి	కన్	అబేర్న	అండన్లె	విసు క్రీస్తు	లోంగ్	నమేర
<i>men</i>	<i>this</i>	<i>word</i>	<i>near (and)</i>	<i>Jesus Christ</i>	<i>in</i>	<i>believe</i>
maṅḍrāji	ank	abērne	aṅḍāngle	ēsu krīstu	lōng	namēle
బంస్సా	సాయం	స్యాంగ్జి.				
<i>good</i>	<i>help</i>	<i>obtain.</i>				
bangsā	sāyam	syāngtaji.				

TRANSLATION.

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

[No. 138 A.K.]

VIZAGAPATAM KÖNDH.

MARRIAGE SONG

[Ade-de-de-de-dē—Sangade-de-de-de.]

you I associates

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

TRANSLATION.

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

TRANSCRIPT IN TELUGU.

వెళ్ళి పాటు.

- i [అడదడదడ - నంకడదడడ] నీందిపుర్తి-నీందిన్న తాదాతా
ii నీంద యాగువంజయి - నీందరాడి వంజయి

- iii సంగు అనాసాడె - మాక అనాసాడె.
- iv ఎక్లతోడరీయాసు - ఎక్లసంగారీయాసు.
- v నాకరడపంగా - నాలాజపంగా.
- vi నా యొక్కంపాడ - నాలాపంపాడ.
- vii జాలింకజూడి - జాలిజంజూడి.
- viii నెత్తనూడగానీడ - బోర్తనూడగానీడ.
- ix కెజ్జిలాగవతె - లిక్కులొగవతె.
- x కుత్రివెకపియాము - చొక్కవెవపియాము.

LOVE SONG IN VIZAGAPATAM KONDH.

- [Aderidē - adē - Dellorede Dello.]
youthful woman oh youthful woman oh
- i Nīnā Nānā Sārī - Nīnā Nānā Jōdī.
you I equal you I match.
 - ii Nīnā Nānā tūkā - Nīnā Nānā pādī
you I equal you I match
 - iii Nī yengu Venjayī - Nī bādī Venjayī
your word hear your word hear
 - iv Nī dinnā tādā Nī purtī tādā
your village land your country land
 - v Nīnjūṭī asākiyā - Nīnjūṭī Elukiya
To-day from leave hope To-day from Don't recollect
 - vi Nīnjūṭī Budjan Duhumu Ninjūṭī Pihan
To day from forget To-day from give
 Duhumu
up
 - vii Nī lōko olla - Nī bāko olla
your people forget your relatives forget
 - viii Nī yippi mrānu - Nī mahā mrānu
your mohwa tree your mango tree
 - ix Tēru mādi olla - Kuchāmādi olla
bamboos pulp forget Bodamdān forget
 - x Nī Horto mrānu Nī Gajju mrānu
your sago tree you date tree
 - xi Nī Hingā olla Nī Nejju olla.
your saffron forget your oil forget.

TRANSLATION.

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

TRANSCRIPT IN TELUGU.

[అరరడే - ఆడే - డెలారడె డెల్లా].

- i నీనూ నానూపారి - నీనూ నానూ జోడి
- ii నీనూ నానూ తూకా - నీనూ నానూ పాడి
- iii నీ యాగువెంజై - నీవాడి వెంజై
- iv నీ దిన్నా తాదా - నీ పుర్తి తాదా
- v నింజూటి ఆసాకియా - నింజూటి ఎలూకెయా
- vi నింజూటి బుజ్జాకొ దవయము - నింజూటి పిహాకొ దువయము
- vii నీలాకొ ఒల్లా - నీరాకొ ఒల్లా
- viii నీ రుప్పి మాను - నీ మహా మాను
- ix తేరు మడి ఒల్లా - కుచ్చా మడి ఒల్లా
- x నీ పొల ర్మామాను - నీ గజ్జి మాను
- xi నీ హింగా ఒల్లా - నీ నెజ్జి ఒల్లా

[No. 142 A.K.]

TAMIL AS SPOKEN IN TANJORE.

THE PARABLE OF THE PRODIGAL SON.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள். அவர்களில்
 Oru manushanukku irandu kumarar irundargal. Avargalil
 One man-to two sons were. Them-in
 இளையவன் தகப்பனை நோக்கி, 'தகப்பனே, ஆஸ்தியில் எனக்கு
 Ileyavan tagappanei nokki, 'tagappan-ē, āstiyil enakku
 younger-th the-father addressing, 'father-O, property-in me-to
 வரும் பங்கை எனக்குத்தரவேண்டும்,' என்றான். அந்தப்படி அவன்
 varum paṅgei enakku-ttara-vēṇḍum,' enraṇ. Andappaḍi avan
 coming shar eme-to-to-give-is-wanted,' said. Accordingly he
 அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான். சில நாளைக்குப்
 avargalukku-ttan āstiyēi-ppaṅgiṭṭu-kkoḍuttān. Śila nāḷeikku-
 them-to-his property-having-divided-gave. Few days-
 பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு தூர
 ppiṅbu, iḷeya magan ellavarreiyum śerttu kkoṇḍu dūra
 after, younger son all having-gathered distant
 தேசத்துக்குப்புறப்பட்டுப்போய் அங்கே துன்மார்க்கமாய்
 deśattukku-ppurappaṭṭu-ppōy aṅgē duṅmārkkamay
 country-to-having-started-having-gone there evil-way-having-become
 ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான். எல்லா
 jīvanam-panṇi, tan āstiyēi aṟittu-ppōṭṭān. Ella
 life-having-made his property wasted. All
 வற்றையும் அவன் செலவழித்த பின்பு, அந்த தேசத்திலே கொடிய
 varreiyum avan śelavaṟitta piṅbu, anda deśattile koḍiya
 he spending after, that country-in severe
 பஞ்சம் உண்டாயிற்று. அப்பொழுது அவன் குறைவு படத்
 pañjam uṇḍayirru. Appozuḍu avan kuṟeivu paḍa-
 famine arose. Then he want to-suffer-
 தொடங்கி, அந்த தேசத்துக்குடிகளில் ஒருவனிடத்தில்
 ttoḍaṅgi, anda deśattu-kkuḍigaḷil oruvan-idattil
 having-begun that of-country-inhabitants-among one-with
 போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன்
 pōy oṭṭi-kkoṇḍān. Anda-kkuḍiyāṇavan avaneittan
 having-gone joined-himself. That-husbandman him-his

வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான். அப்பொழுது
 vayalkal-il panrigalei mēykkumbaḍi anuppinān. Appozuḍu
 fields-in pigs to-feed sent. Then
 பன்றிகள் தின்கிற தவிட்டினாலே தன் வயிற்றை திறப்ப ஆசை
 panrigal tingira tavittinālē taṅ vayirrei nirappa āśai-
 pigs eating husk-with-even his belly to-fill wish-
 யாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை.
 yay-irundān, oruavan-um adei avanukku-kkoḍukkavillei.
 having-become-was, one-even that him-to-gave-not.
 அவனுக்குப்புத்தி தெளிந்தபோது, அவன் 'என் தகப்பனுடைய
 Avanukku-pputti telinda-pōdu, avan 'eṅ tagappanuḍeiya
 Him-to-sense clear-become-time-at, he 'my father's
 கூலிக்காரர் எத்தனையோ பேருக்குப்பூர்த்தியான சாப்பாடு இருக்கிறது,
 kūlikkārar ettaneyō pērukkuppūrtti-yāna śappāḍu irukkiraḍu,
 servants how-many men-to-full food is,
 நானோ பசியினால் சாகிறேன். நான் எழுந்த, என்
 nāṅō paṣiyināl śagirēn. Nāṅ eṇḍu, eṅ
 I-on-the-other-hand hunger-with die. I having-arisen my
 தகப்பனிடத்திற்குப்போய், "தகப்பனே பரத்துக்கு விரோதமாகவும்
 tagappan-idaṭṭirku-ppōy, "tagappanē parattukku virōdam-āgavum
 father-to-having-gone, "father-O heaven-to contrarily-also
 உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய
 umakku munb-āgavum pāvañ-jeydēn; inimeḷ ummuḍeiya
 you-to before-also sin-I-did; hereafter your
 குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல;
 kumāraṅ eṅṅu śolla-ppaḍuvadaṅku nāṅ pāttiranalla;
 son having-said to-be-called I fit-man-am-not;
 உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும்"
 ummuḍeiya kūlikkāraril oruvaṅāga eṅṅei veittu-kkoḷḷum"
 your servants-among one-to-become me keep-for-yourself"
 என்பேன் ' என்று சொல்லி, எழுந்து புறப்பட்டு,
 'eṅbēn' eṅṅu śolli, eṇḍu pura-ppattu,
 will-say' having-said having-uttered, having-arisen having-started,
 தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும் போதே
 taṅ tagappan-idaṭṭil vandaṅ. Avan dūratil varum pōḍē
 his father-to came. He distance at coming when
 அவனுடைய தகப்பன் அவனைக்கண்டு மனதுருகி ஓடி அவன்
 avanūḍeiya tagappan avaṅēi-kkaṅḍu maṅadurugi oḍi avan
 his father him-seeing heart-melting running his

கழுத்தைக்கட்டிக்கொண்டு அவனை முத்தஞ்செய்தான். குமாரன்
 karuttei-kkatti-kkoṇḍu avaneī muttañ-jeydan. Kumāraṇ
 neck-embracing him kiss-made. The-son
 தகப்பனை நோக்கி, 'தகப்பனே, பரத்தக்கு விரோதமாகவும்
 tagappaṇēi nōkki, 'tagappaṇē, parattukku virōdam-āgavum
 the-father addressing, 'father-O, heaven-to against-also
 உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய
 umakku munb-āgavum pāvañ-jeydēṇ; inimeḷ ummuḍēiya
 you-to before-also sin-I-did; hereafter your
 குமாரன் என்று சொல்லப்படுவதற்கு நான் பாதிரன் அல்ல' என்று
 kumāraṇ enru ḥolla-ppaḍuvadaṅku nāṇ pāttiraṇ-alla' enru
 son having-said to-be-called I fit-man-am-not' saying
 சொன்னான். அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி,
 ḥoṇṇaṇ. Appoṇḍu tagappaṇ taṇ ōṇiyakkāraṇēi nōkki,
 said. Then the-father his servants addressing,
 'நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து இவனுக்கு உடுத்தி,
 'nīṅgaḷ uyarnda vastirattei-kkoṇḍuvandu ivanuḷḷu uḍutti,
 'you costly robe-having-brought him-to having-dressed,
 இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரட்சைகளையும்
 ivan keikku mōdirattei-yum kalgaḷukku-ppādaratḥeigaḷēi-yum
 his hand-to ring-also legs-to-shoes-also
 போடுங்கள். கொழுத்தக்கன்றைக்கொண்டுவந்து அடியுங்கள். நாம்
 pōḍuṅgaḷ. Koṇḍutta-kkaṇṇēi-kkoṇḍuvandu aḍiyuṅgaḷ. Nam
 put. Fat calf having-brought kill. We
 புசித்து சந்தோஷமாய் இருப்போம். என் குமாரனாகிய இவன்
 puṣittu, śandōsham-āy iruppōm. En kumāraṇ-āgiya ivan
 having-eaten merry-having-become shall-be. My son-being this
 மரித்தான் திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும்
 marittāṇ, tirumbavum uyirttāṇ; kaṇāmar-pōṇāṇ, tirumbavum
 died, again became-alive; lost-went, again
 காணப்பட்டான்' என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்
 kāṇa-ppattāṇ' enṇāṇ. Appaḍiyē avargaḷ śandōsha-ppāḍa-
 was-found' said. So they merry-to-be-
 தொடங்கினார்கள்.
 ttoḍaṅginārgaḷ.
 began.
 அவனுடைய முத்த குமாரன் வயலில் இருந்தான். அவன் திரும்பி
 Avanuḍēiya mutta kumāraṇ vayalil irundāṇ. Avan tirumbi
 His elder son field-in was. He again

வீட்டுக்குச் சமீபமாய் வருகிறபோது கீதவாத்யத்தையும்
 vittukku-chchamīpam-āy varugira-pōdu gīta-vattiyattei-yun
 house-to-near-having-become coming-time-at music-also
 நடனக்களிப்பையும் கேட்டு, ஊழியக்காரரில் ஒருவனை அழைத்த
 naḍana-kkaḷippeiyum kēṭṭu, ūriyakkārāril oruvaneī aṟeittu,
 dancing-merriment-also hearing, servants-among one calling,
 'இதென்ன?' என்று விசாரித்தான். அதற்கு அவன், 'உம்முடைய
 'idenna?' enṇu viśārittān. Adaṟku avan, 'ummuḍeiyā
 'this-what?' saying asked. That-to he, 'your
 சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய
 śagōdaraṇ vandār, avar maṟubaḍiyum śugattudaṇē ummuḍeiyā
 brother came, he again safe your
 தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக
 tagappaṇ-idattil vandu śērnda-paḍiyinalē avarukk-āga
 father-to having-come reached-because him-for
 கொழுந்த கன்றை அடிப்பித்தார்' என்றான். அப்பொழுது அவன்
 koṟutta kanṇēi aḍippittār' enṇān. Appoṟudu avan
 fat calf he-killed-had' said. Then he
 கோபம் அடைந்து உள்ளே போக மனதில்லாதிருந்தான். தகப்பனோ
 kōpam aḍeindu ulḷē pōga maṇadillaḍ-irundaṇ. Tagappaṇō
 anger having-got in to-go mind-without-was. The-father-but
 வெளியே வந்து அவனை வருந்தியழைத்தான். அவன் தகப்பனுக்குப்
 veḷiyē vandu avaneī varuṇḍiy-areittān. Avan tagappaṇukku-
 out having-come him having-entreated-invited. He the-father-to-
 பிரதியுத்திரமாக, 'இதோ இத்தனை வருஷகாலமாய் நான்
 ppiradiy-uttaram-āga, 'idō, ittaneī varuṣha-kālam-āy nān
 reply-as, 'lo, so-many years-time-being I
 உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை
 umakku ūriyāñ-jeydu, orukkāl-um ummuḍeiyā kaṟpaneiyēi
 you-to 'service-did, one-time-even your command
 மீறாதிருந்தும், என் சிநேகிதரோடே நான் சந்தோஷமாய்
 mīṟādirundum, en śinēgitar-ōḍē nān śandōsham-āy
 not-transgressing-being-though, my friends-with I merry
 இருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது
 irukkumbaḍi nīr orukkālum enakku oru aṭṭukkuṭṭiyēiy-āvadu
 to-be you one-time-even me-to one kid-even
 கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்
 koḍukkav-illei. Vēśigaḷ-idattil ummuḍeiyā āstiyēi aṟittu-
 gave-not. Harlots-with your property having-

போட்ட ppōṭṭa wasted	உம்முடைய ummudeiya your	குமாராகிய kumāra-nāgiya son-being	இவன் ivan this	வந்தவுடனே vandav-uḍanē coming-immediately
கொழுத்த koṟutta fat	கன்றை kanrei calf	இவனுக்காக ivanukk-āga him-for	அடிப்பித்தீரே adippittirē killed-had'	என்றான். enṛān. said.
அதற்குத் That-to-				
தகப்பன், ttagappan, the-father,	'மகனே, 'magan-ē, 'son-O,	நீ எப்போதும் nī eppōdum thou always	என்றேனடிருக்கிராய், enṛōḍ-irukkirāy, me-with-art,	எனக்குள்ள enakk-uḷḷad- me-to-being-
தெல்லாம் ellam all	உன்னுடையதாயிருக்கிறது. unnudeiyad-āy-irukkiṟadu. thine-having-become-is.	உன் Un Thy	சகோதராகிய śagōdaran-āgiya brother-being	
இவனே ivan-o this-but	மரித்தான், marittān, died,	திரும்பவும் tirumbavum again	உயிர்த்தான்; uyirttān; became-alive;	காணாமற்போனான், kāṇamar-pōnān, lost-went,
திரும்பவும் tirumbavum again	காணப்பட்டான்; kāṇa-ppattān; was-found;	ஆல்படியினாலே āḷpaḍiyināḷē so	நாம் nam we	சந்தோஷப்பட்டு śandōsha-ppaṭṭu merry-being
மகிழ்ச்சியாயிருக்கவேண்டுமே magiṟchchiy-āy-irukka-veṇḍum-ē glad-having-become-to-be-is-wanted'		என்று enṛu saying	சொன்னான் śonṇān spoke	என்றார். enṛār. said.

[No. 143 A.K.]

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

DOMESTIC HAPPINESS.

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

நல்லவனாயும் ப்ரியமாய் பேசுவனாயும் பசிசெய்யாடே யிருக்கிற
nallavanāyum priyamāy pēsaravanāyum paśiyōḍē yirukkīra-
good-and kindly talking-and hunger-with those-who-

வாளைப்பார்த்து ஸஹிக்காதவனாயும் இருந்தான். ஆனால் அவன்
vālei-ppattu sahikkādavanāyum irundāṅ. Āṅakke avan
are-seeing to-endure-unable-and was. But his

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

அவளுக்குப்பேசாதெரியாது.
avaḷukku-ppēṣa-tteriyādu.
her-to-to-speak-knew-not.

பசிச்சிருக்கிறவாளைத்
Paśichchirukkīravālei-
Hungry-those-who-are

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

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

விட்டு வெளியே பொறப்படச்சே வாசப்படிக்கிட்டே ஒரு கெழவி
viṭṭu vēliyē porappadachchē vāṣappadi-kkiṭṭe oru keṇavi
leaving out starting-while threshold-near an old-woman

படுத்திண்டுந்தா. அவ கண்ணெல்லாம் குழிஞ்சிருந்துது. தலை
paḍuttinṇundā. Avakaṇṇellam kuṇiñjirundudu. Talei-
lying-was. Her-eyes-all sunken-were. Head-

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

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

வந்துட்டுது.	கீழே குனிஞ்சு அவளைப்பாத்து,	“ அம்மா, நீங்க
vanduttudu.	Kiṟē kuṇiñju avale-ppattu,	“ amma, nīnga
came.	Low bending her-looking-at,	“ mother-O, you
ஏன் இப்படி படுத்திண்டுக்கேக ?	ஒங்களுக்கு என்ன வேணும்”	
ēṇ ippaḍi paḍuttiṇrukkeha ?	Oṅgaḷukku enna vēṇum ”	
why thus lying-down-are?	you-to what is-wanted’	
என்ன கேட்டான்.	இவ யார் தெரியுமா ?	இவதான்
ennu kēṭṭāṇ.	Iva yār teriyumā ?	Ivaḍāṇ
so he-asked. This-woman who do-know?	This-woman-only	
ஒளவையார்.	நன்னு கவிகளெல்லாம் பாடத்தெரியும் இவளுக்கு.	
Auveiyār.	Nannā kavigaḷ-ellām pāḍa-tteriyum ivaḷukku.	
Auvaiyar.	Well poems-all to-compose-knows her-to.	
இதுமாதிரி ப்ரியமான கொரலெக்கேட்டதம்	ஒளவையார்	
Idu-mādiri priyamāna korale-kkēṭṭadum	Auveiyār	
This-like kind voice hearing-on	Auvaiyar	
கண்ணைத்தாத்து பாத்து, “ அப்பா, ரொம்ப நாளை சாப்படலே		
kaṇṇe-ttarandu pāttu,	“ appā, romba nāḷa śāppaḍale	
eycs-having-opened having-seen,	“ son-O, many days-for ate-not	
நான். சட்டுனு கொஞ்சம் கஞ்சி கொடுத்தயானு ரொம்ப நல்லது”		
nāṇ. Śaṭṭunu koñjam kañji koḍuttayāṇā romba nalladu ”		
I. Soon some gruel give-if very good ”		
என்னு சொன்னா.	அதைக்கேட்டதம் வேசமா உள்ளே பேசயி,	
ennu ṣonṇā.	Adei-kkēṭṭadum vēhamā uḷḷē pōyi,	
so she-said. That-hearing-on quickly in having-gone		
உள்வாசப்படிக்கிட்டெ போனதம் மெதுவா நடந்துண்டு தன்		
uḷ-vāśappaḍi-kkiṭṭe pōṇadum medūvā naḍanduṇḍu taṇ		
inner-threshold-near having-reached slowly walking his		
பொண்டாட்டி என்ன பண்ணிண்டுக்கானனு	பாத்தான். அவொ	
poṇḍāṭṭi enna paṇṇiṇrukkāṇṇu	pāttāṇ. Avo	
wife what doing-was he-saw. She		
மாவதைச்சிண்டுந்தா.	தானும் புன்சிரிப்போடே பேசயி, தானும்	
māv-aṟeichchiṇṇundā.	Tāṇum puṇ-śirippōḍe pōyi, tāṇum	
flour-grinding-was. He-also smile-with having-gone, he-also		
சேந்து மாவதைச்சிண்டு - ,	“ ஒனக்கு தீபாவளிக்கு என்ன	
śēndu māv-aṟeichchiṇṇē,	“ oṇakku Dīpavaliḷukku enna	
having-joined flour-grinding while,”	“ you-to Dipavali-for what	
பொடவே வேணும் ? இப்பொ ரெல்	நன்னு வெளஞ்சிருக்கு”	என்னு
poḍave vēṇum ? Ippo nel nanna velañjirukku ”	ennu	
cloth is-wanted? now paddy well grown-has”	so	

கேட்டான்.	அவ்வா	அலட்சியமா	பதில்	சொல்லிப்பிட்டு	வாயை
kēttāṅ.	Avo	alacchiya-mā	badil	śollippiṭṭu	vāye
he-asked.	She	slightly	reply	having-given	mouth
முடிநூட்டா.	அப்பறம்	இததான்		சமயம்னு	பாத்து
mūḍinūṭṭa.	Apparam	itu-tāṅ		śamayam-nu	pāttu
shut.	Then	this-only		opportunity-to-be	finding
நடுநடுங்கிண்டு	காதங்கிட்டெ	போயி,	“என்	கண்ணை,	
naḍunaḍuṅgiṅḍu	kāduṅgiṭṭe	pōyi,	“en	kaṅṅē,	
trembling	ear-close-to	having-gone,	“my	dear-O,	
வாசல்வே	ஒரு	கெழவி	பசியிருவெ	சாரா,	கொஞ்சங்கஞ்சி
vāsalilē	oru	keṇavi	paṣiyiṅḍale	śāra,	koṅjaṅ-kaṅjikudēṅ
gate-at	an old-woman	hunger-of	dying-is	a-little-gruel	give-please
என்னு சொன்னான்.	ஒடனே,	அவளுக்கு	மஹா	கோபம்	வந்தூட்டு
enṅu	śonṅāṅ.	Oḍaṅē,	avalukku	mahā	kōpam
so	he-said.	At once,	her-to	great	wager
“அடே	மடையா,	ஒசக்குத்தான்	வீண்சோறு	போடறேன்.	
Aḍē	maḍeiyā,	oṅakku-ttāṅ	vīṅ-śoru	pōḍaṅēṅ.	
You	fool-O,	you-for-as	in-vain-food	I-am-giving.	
தெருவிலே	போர	பிச்சக்காரனுக்கெல்லாம்	யார்	போடறது?”	
Teruvile	pōra	pichchakkāraṅu-kkellām	yār	pōḍaṅadu?”	
Street-in	going	beggars-to-all	who	to-feed-is?”	
என்னு கத்தினா.	அவன்	அவ்வா	போட்ட	பலத்த	கத்தலெக்கெட்டு
enṅu	kattiṅā.	Avāṅ	avo	pōṭṭa	balatta
so	she-cried-out.	He	she	raised	loud
அப்பொ	நடுநடுங்கினாலும்	அடுத்த	கஷணத்திலே	அவகிட்ட	போயி
appo	naḍunaḍuṅgiṅḍalum	aḍutta	kshaṅattile	ava-kittā	pōyi
then	trembled-though	next	moment-in	her-near	having-gone
மறுபடியும்	கேக்க	ஆரம்பிச்சான்.	ஒடனே	அவ	முன்னையலிட
maṅupaḍiyum	kēkka	ārambichchāṅ.	Oḍaṅē	ava	munṅaya-vidā
again	ask-to	began.	At once	she	before-more-than
பத்துமடக்கு	ஆத்திரப்பட்டுண்டு	கிட்டெயிருந்த	மொழம்	சலடெ	
pattu-maḍaṅgu	āttirappattunḍu	kittē-yirunda	moṅam	śalade	
ten-times	having-grown-angry	near-lying	winnow	sieve	
இதெ	எடுத்துண்டு	அவனை	அடிச்சுக்கிண்டு	வீடுமுழுதும்	
ide	eḍuttunḍu	avanei	aḍichchukkiṅḍu	vīḍu-muṅudum	
this	having-taken	him	beating	house-throughout	
கூட	ஒடித்தொரத்தினா.	இந்த	சத்தத்தினாலெ	கண்	
kūḍa	ōḍi-ttorattiṅā.	Inda	śattattiṅālē	kaṅ-	
with	running-chased.	This	noise-by	eyes	

முழிச்சிண்ட muṛichchiṇḍa opened-that	ஒளவையார் Auveiyār Auvaiyar	நடந்த naḍanda that occurred	சங்கதிகளெ śaṅgatihale events	ஒரு oru one
பாட்டால் வர்ணிச்சா. pāṭṭāl varṇichchā. verse-in described.	இது குடியானவன் Idu kuḍiyaṇavan This farmer	காதில் விழுந்ததும் kāḍil viṇḍadum ear-in falling-on		
யாரென்று yārenṇu who-she-was	தெரிஞ்சீண்டு teriñjīṇḍu having-understood	பொண்டாட்டியிடம் poṇḍāṭṭi-yiḍam wife-to	சொல்ல, அவளும் śolla, aḷalum having-told, she-also	
பயந்து bayandu becoming-afraid	ஒளவையாருக்கு Auveiyārukku Auvaiyar-to	சாதம் śādam food	போட்டா. pōṭṭā. gave.	

TRANSLATION.

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

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

[No. 149 A.K.]

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

STORY OF HARICHANDRA.

நமது இந்திய தேசத்திலே வடக்கே அயோத்திண்ணு ஒரு
 Namadu Indiya deśattile vadakkē Ayōddinṇu oru
 Our India country-in the-north-in Ayodhi-named a
 நாடிருக்கு. அதை அரிச்சந்திரண்ணு ஒரு அரசன் ஆண்டுவந்தான்.
 nād-irukku. Adei Arichchandiraṇṇu oru araśaṇ aṇḍu-vandāṇ.
 kingdom-is. It Harichandra-named a king ruling-was.
 அவனுக்கு சந்திரமதிண்ணு ஒரு பெண்சாதி, தேவதாசண்ணு
 Avāṇukku Chandiramatiṇṇu oru peṇchāti, Dēvadāśaṇṇu
 Him-to Chandramati-named a wife, Devadasan-named
 ஒரு மகன். அவன் தேசத்தில் எல்லாரும் செளக்கியமாயிருந்தா.
 oru mahāṇ. Avāṇ deśattil ellārum śaukkiyam-āy-irundā.
 a son. His kingdom-in all happy-were.
 அவங்கிட்ட ஒரு சிலாக்கியமான குணம். என ஏண்ணு பொய்யே
 Avāṇ-giṭṭa oru śilakkiyamāṇa guṇam. Eṇṇaṇṇa poyyē
 Him-with an excellent quality. That-is lie
 சொல்லமாட்டான். அவன் பொய்யே சொல்லவில்லை என்று ஒரு
 śolla-māṭṭāṇ. Avāṇ poyyē śolradillei eṇṇu oru
 utter he will not. He lie utter would not that a
 விரதமாக வச்சிருக்காண்ணு உலகமெங்கும் எட்டிற்று.
 viratamāga vachchirukkāṇṇu ulakameṅgum eṭṭirru.
 vow as had considered the world throughout spread.
 தேவர்களும் முனிவர்களுக்கூட இந்தச்சங்கடி தெரிஞ்சு
 Dēvarhaḷum muṇivarhaḷuṅ-kūḍa inda chchaṅgati teriṅju
 The devas and munis even this news coming to know
 அரிச்சந்திரனைச் சோதிக்கனுமெண்ணு நினைச்சா. உடனே
 Arichchandiraṇṇei chchōdikkanum eṇṇu niṇēichchā. Uḍaṇē
 Harichandra tested should be thought. Immediately
 விசுவாமித்திரமுனிவன் அரிச்சந்திரங்கிட்ட வந்து தனக்கு ஒரு
 Viśuvāmittira muṇivaṇ Arichchandiraṅ kiṭṭa vandu taṇakku oru
 Viśvāmitramuni Harichandra to having come him to a
 வரங்கொடுக்கனுமெண்ணு கேட்டான். அதற்கு அவன் அப்படியே
 varaṅ koḍukkanum eṇṇu kēṭṭāṇ. Adukku avāṇ appaḍiyē
 boon should be-granted-that asked. That to he accordingly

தான் கொடுக்கேண்ணு	வாக்குச்சொன்னான்.	புன்பு	வாங்கேட்டான்.
taṅ koḍukkēṇṇu	vāḱku chchonnāṅ.	Pinbu	varaṅkēttāṅ.
he would grant	promised.	Afterwards	boon he asked.
வரம் என்னுண்ணு	தனக்கு ஒரு ஆனை உயரத்தக்கு	பொன்னு	
Varam enṇāṇṇa	taṅakku oru ānei uyarattukku	ponṇu	
The-boon what-is	him-to an elephant height-to	gold	
கொடுக்கணுமிண்ணு	கேட்டான்.	அரிச்சந்திரன்	தனது
koḍukkaṇṇu miṇṇu	kēttāṅ.	Arichchandiraṅ	taṅadu
give-should-that	he-asked.	Harichandra	his
வார்த்தையைக்காப்பாத்தனுமில்லா?	அதற்காக நாடு நகரம்		
vārtteiyēi kkaṅpāttāṇu miḷḷā?	Adaṅkāga nāḍu naḱaram		
word to keep should not?	That for kingdom city		
சொத்து கித்து எல்லாவற்றையும்	வித்து கொடுத்தான்.	ஆனால்	
śottu kittu ellāvaṅṅṛeyiyum	vittu koḍuttāṅ.	Āṅal	
property and everything	having-sold gave.	But	
பூராதொகையும்	கொடுக்க முடியவில்லை.	வேறே	தனக்கு
pūṛā togeiyum	koḍukka muḍiyavillei.	Vēṅṛē	taṅakku
whole amount	to give could not.	Other	him to
விக்கறதற்கு	ஒன்றுமில்லாமல்	தன்	பெண்சாதி
vikkaṅṛadaṅṛku	oṅṇuṅṇu miḷḷāma	taṅ	peṅchāti
selling-for	anything without	his	wife Chandira-
			Chandramati-
மதியையும்	தன் பையன்	தேவதாசனையும்	வித்தான்.
matiyeyiyum	taṅ paiyaṅ	Dēvaḍāśāṅeyiyum	vittāṅ.
and	his son	Devadasan-and	sold.
பின்னையும்	பணம்	போதாமல்	தன்னையும் ஒரு சுடுகாடு
Pinṇeyiyum	paṅam	pōḍāmal	taṅṇeyiyum oru śuḍu-kāḍu
Still	money sufficient-not-being	him-also	a burning-ground
காக்கும்	வீரவாரு	என்றும்	பறையனுக்கு
kāḱḱum	Viravāṅṇu	enṇuṅṇuṅṇu	paṅṛeyiyaṅṇuḱḱu
watching	Viravāṅṇu	named	paṅṛaiya-to
			having enslaved
வித்து	ஒருமட்டுக்கும்	விசுவாமித்ரனுக்குக்கொடுக்கவேண்டிய	
vittu	oru-maṭṭuḱḱum	Viśuvāmittiraṅṇuḱḱu-kkoḍukka	vēṅḍiya
having sold	a-certain-extent-to	to Visvamisra	to pay
பொன்னைக் கொடுத்துத்தீர்த்தான்.	இப்படியெல்லாங்	கஷ்டப்பட்டுங்	
ponṇaikkoḍuttu-ttīrttāṅ.	Ippaḍi-yellāṅ	kaṣṭa-ppaṭṭuṅṇu	
the-gold-having-given-cleared-off.	In these ways all	having-suffered-	

கட தான் பொய் சொல்வதில்லையென்று ஒரே வைராக்கியமாயிருந்
 gūda tāṅ poy śolvadilleiyinṇu orē veirākkīyam-āy-irun
 even he lie utter-never-would-that sole determination

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

அவனை யெடுத்துக்கிட்டுச் சந்திரமதி சுடுகாட்டுக்கு வந்தான்.
 Avaneī yeduttu-kkiṭṭuch Chandiramati śuḍu-kāṭṭukku vandaḷ.
 Him carrying Chandramati the burning ground came.

அங்க சுடுகாட்டைக் காத்துக் கொண்டிருந்தான் அரிச்சந்திரன்.
 Aṅga śuḍu-kāṭṭei-kkāttu-kkoṇḍirundāṅ Arichchandraṅ.
 There the-burning-ground watching-was Harichandra.

பையனைக் கட்டையில் வச்சு எரிக்கதற்கு வரிகொடுக்கணு
 Peiyaneī-kkāṭṭeiyil vachchu erikkadaṅku vari-koduukkanm-
 The-boy the-pile-on laying burning-for tax should give

மின்னு கேட்டான். அவட்டப்பணமில்லை. யார்ட்டையாவது போய்
 inṇu kēṭṭāṅ. Avāṭṭa-ppaṇam-illei. Yāṟṭeṭ-yāvadu poy
 that he-asked. Her with-money-there was not. Person to-any going

வாங்கிக்கிட்டு வாண்ணு அவளை அனுப்பினான். அவள் போம்
 vāṅgi-kkiṭṭu-vāṅṅu avalei anuppināṅ. Aval-pōm-
 getting come her he-sent. She-going-

வழியிலே ஒரு பிள்ளையைக்கொண்டுட்டாண்ணு அநியாயமாய்ச்
 variyilē oru piḷḷeiyēi-kkoṇṇuṭṭāṅṅu aniyāyamāy
 on the way a child have killed unjustly

சொல்லி காசிராசன் புடிச்சுக்கிட்டான். புடிச்சு அவளை
 chcholli Kāsi-rāsaṅ puḍichchu-kkiṭṭāṅ. Puḍichchu avalei
 alleged Benares-king arrested. Having-arrested her

வீரவாகு என்னும் பறையங்கிட்ட அனுப்பினான். வீரவாகு
 Viravāhu ennum paṟeiyāṅ giṭṭa anuppināṅ. Viravāhu
 Viravāhu named paraiya to he sent. Viravāhu

அரிச்சந்திரங்கிட்டச் சொல்லி, கொல்கிற இடத்தில் கொண்டுபோய்
 Arichchandraṅ-kiṭṭa-chcholli, kolgiṟa iḍattil koṇḍu-pōy
 Harichandra to having told, of execution the place in taking

அவளை வெட்டுமாடி சொன்னான். அரிச்சந்திரன் என்ன பண்ணு
 avalei vetṭum-paḍi sonṇāṅ. Arichchandraṅ enna paṅṅu-
 her execute-to asked. Harichandra what do

வான் ? பறையன்	சொன்னதைத்தானே	செய்யணும்.	வாளெடுத்த
vāṇ? Pareiyan	ṣonnadei-ttāṇē	ṣeyyaṇum.	Vāleduttu
can? The-paraiya	had told only	should do.	Sword taking
வெட்டப்போனான்.	அந்தச்சமயத்தில்	விசுவாமித்திர முனிவன்	
vetṭa-ppōṇān.	Anda-chchamayattil	Viśuvāmittira munivan	
to execute he began.	That moment at	Viśvamitra sage	
ஒடியாந்து நிறுத்த	நிறுத்துண்ணு சொல்லி	கீயே சத்தியவான்	
ōḍiyāndu niṟuttu	niṟuttuṇṇu-ṣolli	nīyē ṣattiyavān	
running came stop	stop that saying	you-indeed truthful person	
எண்ணு அவனை	மெச்சிப்பேசி	அவன்	ராஜ்ஜியத்தைத்திரும்ப
eṇṇu avaneī	mechchi ppēsi	avaṇ	rājjiyattei-ttirumba
that him	having praised said	his	kingdom back
அவனிடம் ஒப்படைத்தான்.	ஆகையால்	இதனால்	நமக்கு என்ன
avaṇ idam oppaḍaittān.	Āgeiyal	idaṇal	namakku enna
him-to entrusted.	Hence	this-from	us-to what
தெரியிது. சத்தியந்தான்	ஜயங்கொடுக்கும்.	நாம்	பொய்யே
teriyidu. Ṣattiyān dān	jayaṅ koḍukkum.	Nam	poyyē
evident-is. Truth alone	victory bring will.	We	lie
சொல்லக்கூடாது. உண்மையே	சொல்லணும்.		
ṣolla kkūḍādu. Uṇmeiyē	ṣollaṇum.		
utter should not. Truth only	speak should.		

TRANSLATION.

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

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

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

MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

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

വാളവരകൊണ്ടു vaḷavarakoṇḍu <i>peas-with</i>	വയറു vayaṛu <i>belly</i>	നിറെപ്പാൻ niṛeppān <i>fill-to</i>	അവൻ avan <i>he</i>	ആഗ്രഹിച്ചു āgrahichchu <i>wished</i>
എങ്കിലും eṅgilum <i>though</i>	ആരും ārum <i>any-one</i>	അവന്നു avannu <i>him-to</i>	കൊടുത്തില്ല. koḍuttilla. <i>gave-not.</i>	അപ്പോൾ Appōl <i>Then</i>
വന്നിട്ടു vanniṭṭu <i>having-come</i>	അവൻ ; avan ; <i>he ;</i>	എന്റെ eṅṛe <i>my</i>	അപ്പന്റെ appanṅṛe <i>father-of</i>	എത്ര etra <i>how many</i>
ഭക്ഷണം bhakshaṇam <i>food</i>	കഴിച്ചു kaṛichchu <i>having-eaten</i>	ശേഷിപ്പിക്കുന്നു ; śēshippikkunnu ; <i>remainder-leaving-are ;</i>	ഞാനെ ñānō <i>I-but</i>	വിശപ്പു viśappu- <i>hunger</i>
കൊണ്ടു koṇḍu <i>with</i>	നശിച്ചു പോകുന്നു. naśichchupōkunnu. <i>perishing-go.</i>	ഞാൻ ñān <i>I</i>	എഴുന്നേറ്റു eṛunneṛṛu <i>having-arisen</i>	അപ്പന്റെ appanṅṛe <i>father's</i>
ചെന്നു chennu <i>gone</i>	അവനോടു : avanōḍu : <i>him-to :</i>	അപ്പാ, appā, <i>father,</i>	ഞാൻ ñān <i>I</i>	സ്വർഗ്ഗത്തോടും svarggattōḍum <i>heaven-to-and</i>
പാപം pāpam <i>sin</i>	ചെയ്തിരിക്കുന്നു. cheytirikkunnu. <i>done-have.</i>	ഇനി ini <i>Hereafter</i>	നിന്റെ niṅṛe <i>thy</i>	മകൻ makan <i>son</i>
ഞാൻ ñān <i>I</i>	യോഗ്യനല്ല ; yōgyanalla ; <i>fit-man-am-not ;</i>	നിന്റെ niṅṛe <i>thy</i>	കൂലിക്കാരിൽ kūlikkaril <i>servants-among</i>	ഒരുത്തനെപ്പോലെ oruttaneppōle <i>one-man-like</i>
എന്നെ enne <i>me</i>	ആക്കേണമേ ākkēṇamē <i>make-should</i>	എന്നു ennu <i>so</i>	പറയും paṛayum <i>say-shall</i>	എന്നു പറഞ്ഞു. ennu paṛañṅṁ. <i>so said.</i>
അവൻ avan <i>he</i>	എഴുന്നേറ്റു eṛunnēṛṛu <i>having-arisen</i>	അപ്പന്റെ appanṅṛe <i>father's</i>	അടുക്കൽ aḍukkal <i>side</i>	പോയി. pōyi. <i>went.</i>
തന്നെ tannē <i>indeed</i>	അപ്പൻ appan <i>father</i>	അവനെ avane <i>him</i>	കണ്ടു kaṇḍu <i>seeing</i>	മനസ്സുലിഞ്ഞു manassaliñṅṁ <i>heart-melting</i>
അവന്റെ avanṅṛe <i>his</i>	കഴുത്തു kaṛuttu <i>neck</i>	കെട്ടിപ്പിടിച്ചു keṭṭippidiichchu <i>having-embraced</i>	അവനെ avane <i>him</i>	ചുംബിച്ചു. chumbichchu. <i>kissed.</i>
മകൻ Makan <i>Son</i>	അവനോടു ; avanōḍu : <i>him-to :</i>	അപ്പാ, appā, <i>father,</i>	ഞാൻ ñān <i>I</i>	സ്വർഗ്ഗത്തോടും svarggattōḍum <i>heaven-to-and</i>
				നിന്നോടും ninnōḍum <i>thee-to-and</i>

പാപം pāpam sin	ചെയ്തിരിക്കുന്നു ; cheytirikkunnu ; done have ;	ഇനി ini hereafter	നിന്റെ ninre thy	മകൻ makan son	എന്നു ennu so
വിളിക്കപ്പെടുവാൻ vilikkappeduvan	യോഗ്യനല്ല yōgyanalla	എന്നു ennu	പറഞ്ഞു. paraññu.	അപ്പൻ Appan	തന്റെ tanre
to-be-called	fit-man-am-not	so	said.	Father	his
ദാസന്മാരോടു : dāsanmārōḍu :	വേഗം vēgam	മേന്മയായ mettaramāya	അങ്കി aṅgi	കൊണ്ടു koṇḍu	
servants-to :	quickly	high-class-being	robe	having-taken	
വന്നു vannu	ഇവനെ ivane	ധരിപ്പിച്ചിൻ ; dharippippin ;	ഇവന്റെ ivanre	കൈകൾ kaikku	മോതിരവും mōdiravum
having-come	him	dress-ye ;	this man's	hand-on	ring-and
കാലിനു kālinnu	ചെരിപ്പും cherippum	ഇടുവിപ്പിൻ. iḍuvippin.	തടിപ്പിച്ച Taṭippichcha	കാലക്കുട്ടിയെ kālakkuṭṭiye	
foot-on	shoe-and	put-ye.	Fatted	calf	
കൊണ്ടുവന്നു koṇḍuvannu	അറുപ്പിൻ ; aruḍippin ;	നാം nām	തിന്നു tinnu	ആനന്ദിക്ക. ānandikka.	ഈ I
having brought	kill-ye ;	we	eating	shall-feast.	This my
മകൻ makan	മരിച്ചവനായിരുന്നു ; marichchavanāyirunnu ;	വീണ്ടും vīṇḍum	ജീവിച്ചു ; jīvichchu ;	കാണാതെ kāṇāte	
son	dead-man-had-been ;	again	revived ;	not-seeing	
പോയിരുന്നു ; pōyirunnu ;	കണ്ടുകിട്ടിയിരിക്കുന്നു kaṇḍukiṭṭiyirikkunnu	എന്നു ennu	പറഞ്ഞു ; paraññu ;	അങ്ങിനെ aṅṅine	
gone-was ;	seeing-getting-has-become	so	said :	thus	
അവർ avaṛ	ആനന്ദിച്ചു ānandichchu	തുടങ്ങി. tuṭaṅṅi.	അവന്റെ avanre	മൂത്ത mūtta	മകൻ makan
they	feasting	began.	His	elder	son
ആയിരുന്നു ; āyirunnu ;	അവൻ avan	വന്നു vannu	വീട്ടിനോടു vīṭṭinōṭu	അടുത്തപ്പോൾ aṭuttappōḷ	വാദ്യവും vādyavum
had-been ;	he	came	house-to	nearing-when	music-and
നൃത്തശബ്ദവും nṛtta-ghōshavum	കേട്ടു, kēṭṭu,	ബാല്യക്കുരിൽ bālyakkāril	ഒരുത്തനെ oruttane	വിളിച്ചു ; vilichchu ;	
dancing sound-and	hearing,	servants-among	one-man	calling :	
ഇതെന്തു itendu	എന്നു ennu	ചോദിച്ചു. chōḍichchu.	അവൻ avan	അവനോടു ; avanōṭu ;	നിന്റെ ninre
this what	so	asked.	He	him-to ;	thy
വന്നു ; vannu ;	നിന്റെ ninre	അപ്പൻ appan	അവനെ avane	സൗഖ്യത്തോടെ saukhyattōṭe	കിട്ടിയതു kiṭṭiyatu
came ;	thy	father	him	healthy	finding-on-
കൊണ്ടു koṇḍu	തടിപ്പിച്ച taṭippichcha	കാലക്കുട്ടിയെ kālakkuṭṭiye	അറുത്തു aruṭtu	എന്നു ennu	പറഞ്ഞു. paraññu
account-of	fatted	calf	killed	so	said.

അപ്പാൾ അവൻ കോപിച്ചു. അകത്തു കടപ്പാൻ മനസ്സില്ലാതെ
 Appol! avan köpichchu. Akattu kaṭappān manassillāte
 Then he angry-got. In to-enter mind-having-not
 നിന്നു; അപ്പൻ പുറത്തു വന്നു അവനോടു അപേക്ഷിച്ചു. അവൻ
 ninnu; appan purattu vannu . avanōṭu apēkshichchu. Avan
 stood; father out came him-to entreated. He
 അവനോടു: ഇത്ര കാലമായി ഞാൻ നിന്നെ സേവിക്കുന്നു; നിന്റെ
 avanōṭu: itra kālamāyi nān ninne sēvikkunnu: ninṇe
 him-to: so-long time-being I thee serving; thy
 കല്പന ഒരിക്കലും ലംഘിച്ചിട്ടില്ല; എന്നാൽ എന്റെ ചങ്ങാടി
 kalpana orikkalum laṅghichchitṭilla; ennāl enṇe chaññāti-
 order once-even transgressing-had-not; büt my friends-
 കളമായി ആനന്ദിക്കേണ്ടതിന്നു നീ ഒരിക്കലും എനിക്കു ഒരു
 kaḷumāyi ānandikkēṇḍatinnu nī orikkalum enikku oru
 with to-feast-wanted-for thou once-even me-to one
 ആട്ടിൻകുട്ടിയെ തന്നിട്ടില്ല. വേശ്യമാരോടു കൂടി നിന്റെ മുതൽ
 āṭṭinkuṭṭiye tanniṭṭilla. Vēśyamārōṭu kūṭi ninṇe muṭal
 kid gavest-not. Harlots-with joining thy property
 തിന്നു കളഞ്ഞു ഈ നിന്റെ മകൻ വന്നപ്പോഴേക്കോ
 tinnu kaḷañña I ninṇe makan vannappōṛēkkō
 eating having-wasted this thy son coming when
 തടിപ്പിച്ച കാളക്കുട്ടിയെ അവന്നു വേണ്ടി അറുത്തുവെച്ചു എന്നു
 taṭippichcha kaḷakkuṭṭiye avannu vēṇḍi aruttuvallō ennu
 fatted calf him-to for killed-indeed so
 ഉത്തരം പറഞ്ഞു. അതിന്നു അവൻ അവനോടു: മകനേ, നീ
 uttaram paraññu. Atinnu avan avanōṭu: makanē, nī
 reply said. It-to he him-to; son-O, thou
 എപ്പോഴും എന്നോടു കൂടെ ഇരിക്കണമല്ലോ; എന്നിങ്ങല്ലതു
 eppōṛum ennōṭu kūṭe irikkunnallō; enikkullatu
 always me-with together remainest-is-it-not; me-to-having-that
 എല്ലാം നിന്റെതല്ല ആകുന്നു. നിന്റെ ഈ സഹോദരനോ മരിച്ചവ
 ellām ninṇētu ākunnu. Ninṇe I sahodaranō marichcha-
 all thine ; is. Thy this brother dead-man-
 നായിരുന്നു; വീണ്ടും ജീവിച്ചു; കാണാതെ ചോയിരുന്നു; കഴു
 vanāyirunnu; viṇḍum jīvichchu; kaṇāte pōyirunnu; kaṇḍu
 had-been; again revived; not-seeing gone-was; seeing
 കിട്ടിയിരിക്കുന്നു. ആകയാൽ ആനന്ദിച്ചു സന്തോഷിക്കേണ്ട.
 kiṭṭiyirikkunnu. Ākayaḷ ānandichchu sandōshikkēṇḍat
 getting-has-become. Therefore merry-becoming to-feast-
 അവശ്യമായിരുന്നു എന്നു പറഞ്ഞു.
 āvaśyamāyirunndi ennu paraññu.
 necessity-had-become so said.

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

MALAYĀLAM.

A STORY.

ഒരു ഗ്രാമത്തിന്റെ	ഒരു ഭാഗത്തു	ചാലിയർ	മാത്രം
Oru grāmattinte	oru bhāgattu	chāliyaṛ	mātram
Of a village	in a part	weavers	alone
പാർത്തിരുന്ന.	ഒരു ദിവസം	ഒരു ചെറിയ	ചാലിയപെൺകുട്ടി
pārttirunnu.	Oru divasam	oru cheṛiya	chāliya penkuṭṭi
lived.	One day	a small	weaver girl
വീട്ടു	അടിച്ചുകൊണ്ടിരിക്കുമ്പോൾ	ഇങ്ങനെ	വിചാരിച്ചു :
veetu	aṭichchukonḍirikkumpōl	innine	vichārichchu :
house	while sweeping	thus	thought :
അച്ഛനും	അമ്മയും	എന്റെ	ചാർച്ചക്കാരും
achchanum	ammayum	ente	chārchchakkārum
father and	mother and	my	relations and
നാട്ടുകാരാണ്.	എന്നെയും	ഇവിടെ	തന്നെ
I nāṭṭukārāṇē.	Enneyum	iviṭe	tanne
this country people are.	Me also	here	only
കഴിച്ചുകൊടുത്തു	ഞങ്ങളെല്ലാം	എപ്പോഴും	ഒന്നിച്ചുതന്നെ
kaṛichchu koṭuttu	ñāññaḷellām	eppōṛum	onnichchu tanne
given (and)	all of us	always	together
താമസിക്കുന്നതായാൽ	വളരെ	നന്നായിരുന്നൂ."	"എന്നുംയും,
tāmasikkunnatāyāl	valare	nannāyirunnu "	"ennalum,
living if	very	good (it) will be "	"But,
ഇവിടെ	തന്നെ	വിവാഹം	കഴിച്ചുകൊടുത്തു
iviṭe	tanne	vivāham	kaṛichchu koṭuttu
here	alone	married	given (and)
ഒക്കനും	ഉണ്ടായി	അവൻ	ദീനം
makanum	uṇḍāyi	avan	dīnam
son	born	(and) he	disease
എങ്ങനെ	എന്റെ	അമ്മയമ്മമാരും	പെണ്ണന്മാരും,
eṅṅine	ente	ammāyimārum	peñṅanmārum
how	my	aunts and	sisters and
ഇവിടെ	വരും ;	എന്തായിരിക്കും	എന്റെ
iviṭe	varum ;	endāyirikkum	ente
here	will come	what will be	my
			മകനെപ്പറ്റിയുള്ള
			makanepattiyaulla
			son about

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

ചുൽ ചുമരോടു ചാരിവെച്ചു അവൾ കരഞ്ഞുതുടങ്ങി.
 chul chumarōṭu chārivechchu aval karaññututañni
 broom to the wall slanting put she to weep began.

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

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

ഏങ്ങിക്കരയുവാൻ തുടങ്ങി. അതിനു ശേഷം അവിടെ ഏത്തിയ
 ēñnikkarayuvān tuṭaṅṅi. Atinnu śesham aviṭe ettiya
 to sigh and weep began. That after there that reached

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

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

എന്നാൽ " ഇതിനെന്തു സംഗതി " എന്നും " ആരെപ്പറ്റിയാണ്
 Ennal "itinendu saṅgati " ennum "areppattiyāṅṅē
 But "For this, what cause?" or "whom about is

ഇങ്ങിനെ "സങ്കടപ്പെടുന്നതു്" എന്നും ചോദിച്ചാൻ അവരിൽ
 innine saṅgaṭappetunnatē " ennum chōdippān avaril
 such sorrowing?" to ask, among them

ആർക്കും തന്നെ ആലോചനയുണ്ടായില്ല. അപ്പോഴെങ്കിലും ആ
 ārkkum tanne ālōchanayunḍāyilla. Appōṛekku ā
 no one thought. By that time, that

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

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

പെൺകുട്ടിയോടുതന്നെ penkuṭṭiyōṭutanne <i>to girl herself</i>	വിവരം vivaram <i>inquiry</i>	ചോദിച്ചപ്പോൾ chōdichchappōḷ <i>made then,</i>	അവളുടെ avaluṭe <i>(that) her</i>
മനോരാജ്യത്താലാണ് manōrājyattalanē <i>imagination by</i>	അവൾ avaḷ <i>she</i>	കരഞ്ഞതെന്നു karaññatennu <i>cried was</i>	അറിഞ്ഞു. ഇതു ariññu. Iṭu <i>known. This</i>
കേട്ടപ്പോൾ kēṭṭappōḷ <i>when heard</i>	അവരെല്ലാം avarellām <i>they all</i>	കൂടി kūṭi <i>together</i>	ചിരിക്കുക chirikkuka <i>laughing</i>
ചെയ്തു. cheytatu. <i>done.</i>			മാത്രമായിരുന്നു mātramāyirunnu <i>alone was</i>

THE SILLY WEAVER GIRL.

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

[Nos. 146, 152 A.K.]

KANARESE.

THE PARABLE OF THE PRODIGAL SON.

ಒಬ್ಬಾನೊಬ್ಬ	ಮನುಷ್ಯನಿಗೆ	ಇಬ್ಬರು	ಮಕ್ಕಳಿದ್ದರು.	ಅವರಲ್ಲಿ
Obbānobba	manuṣyanige	ibbaru	makkaḷiddaru.	Avaralli
A certain	man-to	two	sons-were.	Them-in
ಕಿರಿಯವನು	ತಂದೆಗೆ	—ಅಪ್ಪಾ,	ಆಸ್ತಿಯಲ್ಲಿ	ನನಗೆ
kiriyavanu	tandegē	appā,	āstiyalli	nanage
the-younger	father-to	father-O,	property-in	me-to
ಬರತಕ್ಕ				ಬರತಕ್ಕ
baratakka				baratakka
to-come-fit				to-come-fit
ಪಾಲನ್ನು	ಕೊಡು	ಎಂದು	ಕೇಳಿಕೊಳ್ಳಲು	ತಂದೆಯು
pālannu	koḍu	endū	kēḷikoḷḷalu	tandeyu
share	give	saying	asked-when	the father
living				living
ಅವರಿಗೆ	ಹಂಚಿಕೊಟ್ಟನು.	ಸ್ವಲ್ಪ	ದಿವಸದ	ಮೇಲೆ
avarige	hañcikottānu.	svalpa	divasada	mēle
them-to	distributing-gave.	A few	of-days	after
the younger				the younger
ಮಗನು	ಎಲ್ಲಾ	ಕೂಡಿಸಿಕೊಂಡು,	ದೂರದೇಶಕ್ಕೆ	ಹೊರಟುಹೋಗಿ,
maganu	ellā	kūḍisikonḍu,	dūradēśakke	horatuhōgi,
son	all	having gathered,	for-country-to	having gone.
there				there
ದಜಂಗನಾಗಿ		ಬದುಕಿ	ತನ್ನ	ಆಸ್ತಿಯನ್ನು
paṅganāgi		baduki	tanna	āstiyannu
of riotous living-having become		having-lived	his	property
ಸೂರೆವಾಡಿಬಿಟ್ಟನು.		ಹೀಗೆ	ಅವನು	ಎಲ್ಲಾ
sūremāḍibittānu.		Hige	avanu	ellā
squandered-having-made-left.		Thus	he	all
waste-mad				waste-mad
ಮೇಲೆ,	ಆ	ದೇಶದಲ್ಲೆಲ್ಲಾ	ಘೋರವಾದ	ಬರ
mēle	a	dēśadallellā	ghōravāda	bara
after, that	land-in-all-over	severe	famine	having come
ಬಂದ				ಬಂದ
bandu				bandu
having come				having come
ಏನೂ	ಗತಿಯಿಲ್ಲದವನಾದನು.	ಆಗ	ಅವನು	ಹೋಗಿ
enū	gatiyilladavanādanu.	Āga	avanu	hōgi
whatever	means without-became.	Then	he	having-gone that
ದೇಶದ	ನಿವಾಸಿಗಳೊಳಗೆ	ಒಬ್ಬನಲ್ಲಿ	ಸೇರಿಕೊಂಡನು ;	ಆ
dēśada	nivāsigaḷoḷage	obbanalli	sērikonḍanu ;	a
country-of	inhabitants-among	one-in	joined ;	that
ಮನುಷ್ಯನು	ಹಂದಿಗಳನ್ನು	ಮೇಯಿಸುವುದಕ್ಕೆ	ಅವನನ್ನು	ತನ್ನ
manuṣyanu	handigaḷannu	mēyisuvudakke	avanannu	tanna
man	swine	to feed	him	his

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

ಅವನು	ಇನ್ನೂ	ದೂರದಲ್ಲಿದ್ದರೂ	ಅವನ	ತಂದೆಯು	ಅವನನ್ನು
Avanu	innū	dūradalliruvāga	avana	tandeyu	avanannu
He	yet	distance-at-was-then	his	father	him
ಕಂಡು,	ಕನಿಕರಪಟ್ಟು	ಓಡಿಬಂದು	ಅವನ	ಕೊರಳನ್ನು	
kaṇḍu,	kanikarapaṭṭu	ōḍibandu	avana	koraḷannu	
having-seen	having-pitied	having run	having-come	his	neck
ಅಪ್ಪಿಕೊಂಡು	ಅವನಿಗೆ	ಬಹಳವಾಗಿ	ಮುದ್ದಿಟ್ಟನು.	ಆದರೂ	
appikoṇḍu	avanige	bahāḷavāgi	muddiṭṭanu.	Adarū	
having embraced	him-to	profusely	kissed.	Still	
ಮಗನು	ಅವನಿಗೆ—ಅಪ್ಪಾ,	ಪರಲೋಕಕ್ಕೆ	ವಿರೋಧವಾಗಿಯೂ		
maganu	avanige—appā,	paralōkakke	virōdhavāgiyū		
the-son	him-to father-O,	Heaven-to	contrary-having-become	also	
ನಿನ್ನ	ಮುಂದೆಯೂ	ಪಾಪಮಾಡಿದ್ದೇನೆ ;	ಇನ್ನು	ನಾನು	ನಿನ್ನ
ninna	mundeyū	pāpamāḍiddhēne ;	innu	nā nu	ninna
of the	before-also	sin-having-done-I-am ;	still	I	thy
ಮಗನೆನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ	ಯೋಗ್ಯನಲ್ಲ	ಎಂದು	ಹೇಳಲು,		
maganenisikoḷḷuvadakke	yōgyanalla	endu	hēḷalu		
son-called-to-be	fit-man-am-not	so	said-when		
ತಂದೆಯು	ತನ್ನ	ಆಳುಗಳಿಗೆ—ಶ್ರೇಷ್ಠವಾದ	ನಿಲುವಂಗಿಯನ್ನು	ತಟ್ಟನೆ	
tandeyu	tanna	aḷugaḷige—śrēṣṭhavāda	niluvaṅgiyannu	taṭṭane	
the-father	his	servants-to—best-being	robe	at once	
ತಂದು	ಅವನಿಗೆ	ತೊಡಿಸಿರಿ ;	ಇವನ	ಕೈಗೆ	ಉಂಗುರವನ್ನು
tandu	ivanige	toḍisiri ;	ivana	kaige	uṅguravannu
having-brought	him-to	put-on ;	his	hand-to	ring
ಇಡಿರಿ ;	ಕಾಲಿಗೆ	ಜೋಡು	ಮೆಟ್ಟಿಸಿರಿ ;	ಕೊಬ್ಬಿಸಿದ	ಆ
idiri ;	kālige	jōḍu	meṭṭisiri ;	kobbisida	a
put ;	feet-to	shoes	put on ;	fatted	that
ತಂದು	ಕೊಯ್ಯಿರಿ ;	ಹಬ್ಬಮಾಡೋಣ,	ಉಲ್ಲಾಸಪಡೆಯೋಣ.	ಈ	ನನ್ನ
tandu	koyyiri ;	habbamāḍōṇa,	ullāsapadeyōṇa.	I	nanna
having-brought	cut ;	feast-et-us	merry-let-us be.	This	my
ಮಗನು	ಸತ್ತವನಾಗಿದ್ದನು,	ತಿರಿಗಿ	ಬದುಕಿ	ಬಂದನು ;	
maganu	sattavanāgiddanu,	tirigi	baduki	bandanu	
son	dead-man-was.	again	alive-become	came	
ಫೋಲಿಯಾಗಿದ್ದನು,	ಸಿಕ್ಕಿದನು	ಎಂದು	ಹೇಳಿದನು.	ಆಗ	ಅವರು
pōliyāgiddanu,	sikkidanu	endu	hēḷidanu.	Aga	avaru
astroy-having-become-was	is-found	so	said.	Then	they

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

ವಿರಲಿಲ್ಲ ;	ಆದಾಗ್ಯೂ	ನಾನು	ನನ್ನ	ಸ್ನೇಹಿತರ	ಸಂಗಡ
mīralilla	adāgyū	nānu	nanna	snēhitara	saṅgaḍa
transgressed not ;	yet	I	my	of-friends	with
ಉಲ್ಲಾಸಪಡುವದಕ್ಕಾಗಿ	ನೀನು	ಎಂದೂ	ನನಗೆ	ಒಂದೂ	ಒಡನನ್ನ
ullāsapaduvudakkāgi	nīnu	endū	nanage	ondu	adannā
merry-to-become	then	at any-time	me-to	one-ever	goat-
ದರೂ ಕೊಡಲಿಲ್ಲ. ಆದರೆ ಸೂಳೆಯರನ್ನು				ಕಟ್ಟಿಕೊಂಡು	ನಿನ್ನ
darū kōḍalilla. Ādare	sūḷeyarannu			kaṭṭikoṇḍu	ninna
even givest-not. But	harlots			attached-having-become	thy
ಬದುಕನ್ನು ನುಂಗಿಬಿಟ್ಟು	ಈ	ನಿನ್ನ	ಮಗನು	ಬಂದಾಗ,	ಕೊಬ್ಬಿಸಿದ
badukkannu nuṅgibiṭṭa	I	ninna	maganu	bandāga,	kobbisida
living having-swallowed-up this	thy	son	come-when	fatted	
ಕರುವನ್ನು ಇವನಿಗೆ	ಕೊಯ್ದಿ	ಎಂದು	ಉತ್ತರಕೊಟ್ಟನು.	ಅದಕ್ಕೆ	
karuvannu ivanige	koysidi	endu	uttarakoṭṭānu.	Adakke	
calf	him-to cut-caused-to-be	so	answer-gave.	That-to	
ತಂದೆಯು—ಕಂದಾ,	ನೀನು	ಯಾವಾಗಲೂ	ನನ್ನ	ಸಂಗಡ	ಇದ್ದೀ,
tandeyu—kandā,	nīnu	yāvāgalū	nanna	saṅgaḍa	iddhi
the-father—child-O,	thou	always	of-me	with	art,
ಮತ್ತು ನನ್ನದೆಲ್ಲಾ	ನಿನ್ನದೇ.	ಆದರೆ	ಉಲ್ಲಾಸಪಡುವದೂ	ಸಂತೋಷ	
mattu nannadellā	ninnadē.	Ādare	ullāsapaduvadū	santōṣa-	
and mine-all thine-only.	But	merriment-to-feel-and	joy-to-		
ಗೊಳಿಸದೂ ನ್ಯಾಯವಾದದ್ದೇ ;	ಯಾಕಂದರೆ	ಈ	ನಿನ್ನ	ತಮ್ಮ	
golḷuvadū nyāyavādaddē ;	yākandare	I	ninna	tamma	
feel-and just-was-only ;	why-if-you-say	this	thy	younger-brother	
ನತ್ತವನಾಗಿದ್ದನು,	ತೀರಿ	ಬದುಕಿ	ಒಂದನು ;	ಪೋಲಿಯಾ	
sattavanāgiddānu,	tirigi	baduki	bandānu ;	pōliyā-	
dead-man-was,	again	alive-become	came	astray-having-	
ಗಿದ್ದನು, ಸಿಕ್ಕಿದನು	ಎಂದು	ಹೇಳಿದನು.			
giddānu sikkidānu	endu	hēḷidānu.			
become-was, found-is	so	said.			

[No. 147 A.K.]

KANARESE AS SPOKEN IN MYSORE—VICE JUSTLY PUNISHED.

ಒಂ ಮೂರಲ್ಲೆ	ಸುಬುದ್ಧಿ	ದುರ್ಬುದ್ಧಿ	ಅಂತ	ಇಬ್ಬರು	
Ondūralli	Subuddhi	Durbuddhi	anta	ibbaru	
<i>In a country</i>	<i>Subuddhi</i>	<i>Durbuddhi</i>	<i>known as</i>	<i>two</i>	
ಸ್ನೇಹಿತರಿದ್ದರು.	ಇವರಿಬ್ಬರು	ವಂದೂರ	ದೇಶಕ್ಕೆ	ಹೋಗಿ	
snēhitariddaru.	Ivaribbaru	vandūra	dēśakke	hōgi	
<i>friends lived.</i>	<i>These two</i>	<i>a far off</i>	<i>to country</i>	<i>having gone</i>	
ವ್ಯಾಪಾರ ಮಾಡಿ	ತಂಬ	ದುಡ್ಡು	ಸಂಪಾದಿಸಿ	ತಮ್ಮೂರಿಗೆ	
vyāpāra mādi	tumba	duḍḍu	sampādisi	tammūrige	
<i>traded</i>	<i>much</i>	<i>wealth</i>	<i>amassing</i>	<i>to their native country</i>	
ಹಿಂತಿರಿದರು.	ಊರು	ಹತ್ತಿರ	ಸಿಕ್ಕಿದಾಗ	ದುರ್ಬುದ್ಧಿ	
hintirigidaru.	Ūru	hattira	sikkidāga	Durbuddhi	
<i>returned</i>	<i>Native country</i>	<i>near when</i>	<i>approached</i>	<i>Durbuddhi</i>	
ಹೇಳಿದಾ	ನೋಡು	ಸುಬುದ್ಧಿ	ನಾವು	ಸಂಪಾದಿಸಿರೊಡ್ಡೆಲ್ಲಾ ಈ	
hēlida	nōḍu,	Subuddhi,	nāvu	sampādisirōḍḍella	I
<i>said</i>	<i>look</i>	<i>Subuddhi</i>	<i>we</i>	<i>all the amassed wealth</i>	<i>this</i>
ದೊಡ್ಡ	ಆಲದ	ಮರದ	ಕೆಳಗೆ	ಹೂತು	ಬಿಡೋಣ.
dōḍḍa	ālada	marada	keḷage	hūtu	biḍōṇa.
<i>big</i>	<i>banian</i>	<i>tree</i>	<i>under the</i>	<i>bury</i>	<i>let us.</i>
ಇಬ್ಬರೂ	ಬಂದು	ನಮ್ಮ	ನಮ್ಮ	ಭಾಗ	ತೋಗೊಳ್ಳೋಣ
ibbarū	bandu	namma	namma	bhāga	togollōṇa.
<i>both</i>	<i>come</i>	<i>our</i>	<i>respective</i>	<i>share</i>	<i>let us take,</i>
ಇದಕ್ಕೊಪ್ಪಿದ.	ಇಬ್ಬರೂ	ಹಳ್ಳತೋಡಿ	ಗಂಟನ್ನು	ಹೂತಿಟ್ಟರು.	
idakkoppida.	Ibbarū	hallatōḍi	ganṭanna	hūtiṭṭaru.	
<i>agreed to this.</i>	<i>Both of them</i>	<i>dug a pit</i>	<i>treasure</i>	<i>buried.</i>	
ದುರ್ಬುದ್ಧಿ	ರಾತ್ರಿ	ಎದ್ದು	ಬಂದು,	ಗಂಟನ್ನು	
Durbuddhi	rātre	eddu	bandu,	ganṭanna	
<i>Durbuddhi</i>	<i>in the night</i>	<i>having got up</i>	<i>having come</i>	<i>the treasure</i>	
ತೋಗೊಂಡು	ಹೋಗುಹೋಗಿ,	ಮಾರನೇದಿವಸ	“ ಗಂಟನ್ನು		
togonḍu	horaṭuhōgi,	māranēdivasa	ganṭannu		
<i>having taken (and)</i>	<i>gone away,</i>	<i>next day</i>	<i>the treasure</i>		
ಸುಬುದ್ಧಿಯೇ	ಕದ್ದುಗೊಂಡು	ಹೋಗಿದಾನೆ.”	ಅಂತ	ಊರೆಲ್ಲಾ	
Sudbuddhiyē	kaddugonḍu	hōgidāne	anta	ūrellā	
<i>subuddhi himself</i>	<i>having stolen</i>	<i>gone away</i>	<i>thus</i>	<i>throughout the country</i>	

ವುಕಾರ jukāra rumour	ಹುಟ್ಟಿಸಿದ. huṭṭisida. spread.	ಮತ್ತು Mattu And	ತನ್ನ tanna his	ಮುದಿ mudi old	ತಂದೆಗೆ tandēge to father	ಇಗೇ hige thus
ಹೇಳಿಕೊಟ್ಟ hēlukōṭṭa, instructed	“ ನೀನು “ Nīnu “ You	ಮರದ marada of the tree		ಪೊಟರೇಲಿ poṭarēli in the hollow	ಹೊಕ್ಕೊಂಡಿರು. hokkoṇdiru. be hiding.	
ನ್ಯಾಯಾಧಿಪತಿಯು Nyāyādhīpatiyu The Judge	ಯಾರು yāru who	ಗಂಟು gaṇṭu the treasure	ಕದ್ದರು kaddaru stole	ಅಂತ anta thus	ಕೇಳಿದಾಗ kēḷidāga when asked	
ಸುಬುದ್ಧಿಯೇ Subuddhiyē subuddhi himself	ಸುಬುದ್ಧಿಯೇ Subuddhiyē subuddhi himself		ಕದ್ದುಗೊಂಡು kaddugōṇḍu having stolen	ಹೋದ hōda gone	ಅಂತ anta thus	
ಕೂಕೊ. kūkkō. cry out	ನ್ಯಾಯಾಧಿಪತಿ Nyāyādhīpati, The Judge	ದಂಡ daṇḍu, army	ದಾಳು dāḷu, retinue	ಸುಬುದ್ಧಿ Subuddhi, Subuddhi	ದುರ್ಬುದ್ಧಿ Durbuddhi, Durbuddhi	
ಎಲ್ಲರೂ ellarū all	ಮರದ marada tree	ಪತ್ತಿರ hattira near the	ಬಂದರು. bandaru. arrived.	ದುರ್ಬುದ್ಧಿಯು, Durbuddhiyu, Durbuddhi	“ ಬೇಕಾದರೆ “ Bēkādare “ If necessary	
ಮರನ್ನೇ marannē tree itself	ಸಾಕ್ಷಿಯಾಗಿ sākṣiyāgi as a witness	ಕೇಳಿ kēḷi, ask	ಯಾರು yāru who	ಕದ್ದರಾ? kaddaru? stole?	ಅಂತ anta” thus	ಅಂತ anta thus
ನ್ಯಾಯಾಧಿಪತಿಗೆ Nyāyādhīpatige to the judge	ಹೇಳಿದ hēḷida. told.	ಹಾಗೆಯೇ Hāgeyē So	ಅವನು avanu he	ಕೇಳಿದಾಗ kēḷidāga when asked	ಮರದ marada of the tree	
ಪೊಟರೆ poṭare hollow	ವೊಳಗಿಂದ voḷaginda from inside	“ ಸುಬುದ್ಧಿಯೇ ” “ Subuddhiyē ” Subudhi himself		ಸುಬುದ್ಧಿಯೇ Subuddhiyē Subudhi himself	ಅಂತ anta thus	
ಧ್ವನಿ dhvani voice	ಬಂತು bantu came	ಎಲ್ಲರೂ ellarū all	ಆಶ್ಚರ್ಯದಿಂದ āścharyadinda with surprise	ಮುಗಿನಮೇಲೆ mūginamēle on the nose		
ಕೈ ಇಟ್ಟುಕೊಂಡು kaiittukōṇḍu, having put the hand	ಸುಬುದ್ಧಿ Subuddhi Subuddhi's	ಮುಖನೇ makhanē face	ನೋಡತಾ nōḍatā observing	ಇದ್ದರು. iddaru. were.	ಆದರೆ Ādare But	
ನ್ಯಾಯಾಧಿಪತಿಯು Nyāyādhīpatiyu the Judge	ಒಂದು ōndu a	ಸ್ವಲ್ಪ svalpa little	ವೊಣ voṇa dry to	ಹುಲ್ಲಿಗೆ hullige straw	ಬೆಂಕಿ benki fire	

ಹಚ್ಚಿ	ಮರದ	ಪೊಟರೆಲಿ	ಇಟ್ಟ.	ಒಳಗಿದ್ದ	
hachchi	marada	potareli	itta.	Olagidda	
having set	of the tree	in the hollow	placed	who was inside	
ಮುದ್ರಕನಾದ	ದುರ್ಬುದ್ಧಿಯ	ತಂದೆಯು	ಹೊಗೆಯನ್ನು	ತಡೆಯಲಾರದೆ	
mudukanāda	Durbuddhiya	tandeyu	hogeयannu	taḍeyalārade	
who was old	Durbuddhi's	father	the smoke	being not able to bear	
" ಸತ್ತೆ,	ಸತ್ತೆ "	ಅಂತ	ಹೊರಗೆ	ಬಂದನು.	ದುರ್ಬುದ್ಧಿಯ
" Satte	satte "	anta	horage	bandanu.	Durbuddhiya
I am dead	I am dead	thus	out	came	Durbuddhi's
ಕೆಟ್ಟ	ನಡತೆಯು	ಎಲ್ಲರಿಗೂ	ಗೊತ್ತಾಯಿತು.	ನ್ಯಾಯಾಧಿಕಾರಿಯು	
ketṭa	naḍateyu	ellarigū	gottāyitu.	Nyāyādhipatiyua	
wicked	character	to all	was known.	The judge	
ಸುಬುದ್ಧಿಗೆ	ಅವನ	ಹಣವನ್ನು	ಕೊಡಿಸಿದನು.		
Subuddhige	avana	haṇavannu	koḍisidanu.		
to subuddhi	his	money	caused to be given.		

TRANSLATION.

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

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

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

[No. 159 A.K.]

) TELUGU AS SPOKEN IN THE NORTHERN CIRCARS.

THE KING AND THE MARGOSA SEED.

అనగా,	అనగా	ఒక రాజు	రాజులకు	పని	తక్కువ
Anagā,	anagā	oka rāju.	Rājulaku	pani	takkuva
Having said,	having said	one king.	For kings	work	less
చలచిత్తము	ఎక్కువ	కాదాండి?	ఆయనికి	ఒకనాడు	
chalachittamu	ekkuva	kādaṇḍi?	Ayaniki	okanādu	
fickle mindedness	more	is it not, sir?	To him	one day	
తియ్యటి వేప	కాయలను	కాపించాలని	బుద్ధి	పుట్టింది.	
tiyyaṭi vēpa	kāyalanu	kāpinchalani	budhdhi	puṭṭindi.	
sweet margosa	nuts	to produce	thought	arose.	
రాజుగారు	తలుచుకుంటే	తక్కువమిటి	కనుక.	ఒక వేప	
Rājugaru	taluchukuntē	takkuvēmiṭi,	kanuka.	Oka vēpa	
Rajugaru	if thinks	what is wanting,	therefore.	One margosa	
రిత్తనాన్ని	తెప్పించారు.	దానికి	తమ	అంతఃపురములో	
vittanānni	teppincharu.	Dāniki	tama	amtahpuramulō	
seed	brought.	For it	his	in the inner chamber	
ప్రత్యేకముగా	చక్కెరతో	ఒక పాదు	చేయించి	అందులో	దాన్ని
pratyēkamugā	chakkeratō	oka padu	chēyinchi,	andulō	dānni
especially	with sugar	one bed	having made,	therein	it
నాటారు.	ప్రతిరోజు	దానికి	పాలు	పోసి	పెంచేవారు.
nāṭāru.	Pratirōju	dāniki	pālu	pōsi	penchēvāru.
planted.	Every day	to it	milk	poured	used to rear.
కొన్నాళ్లు	అయ్యేటప్పటికి	అది తనము	పెద్ద	చెట్టయి,	
Konnāḷlu	ayyēṭappaṭiki	ā vittanamu	pedda	chetṭayi,	
Some days	after	that seed	big	tree became,	
పువ్వులు,	పిండలు,	కాయలు	తోటి	నింది	ఉంది.
puvvulu,	piṇḍelu,	kāyalu	tōṭi	nindi	undi.
flowers,	tender fruit,	nuts	with	full	is.
ఆ చెట్టు	కాయలు	బహు	తియ్యగా	ఉండును	అనుకొని,
ā chetṭu	kāyalu	bahu	tiyyagā	uṇḍunu	anukoni,
that tree	nuts	very	sweet	will be	having thought
కాయ	తెప్పించి	కోట్ల	వేమకొన్నారు.	తీపి లేదు,	
kāya	teppinchi	noṭlo	vesukonnāru.	Tipi lēdu,	
nut	having brought	in the mouth	put.	Sweetness	no,
విమిలేదు	సరేకదా,	రామ!	రామ!	కోరు	అంతా
ēmi lēdu	sarēkadā,	Rāma!	Rāma!	nōru	āntā
anything	no	not only,	Rāma!	Rāma!	mouth
					all
					bitter

విషం	అయిపోయిందండి.	కనక,	దుర్జనులు	సజ్జనుల	
visham	ayipōyindaṅḍi.	Kanuka,	durjanulu	sajjanula	
poison	became, sir.	Therefore,	wicked persons	good persons	
సహవాసము	ఎంతచేసినా	వారి	దుర్గుణాలు		
sahavāsamu	ēntachēsina,	vāri	durguṇalu		
company	how much may make,	their	wicked qualities		
దుర్గుణాల్లాగే	ఉంటాయి, కాని	మారవు,	బాబూ! ఆందుకే,		
durguṇallāgē	uṅṭayi,	kāni māravu,	bābū! Andukē,		
like wicked qualities	will remain,	but will not change,	sir! Therefore,		
“కనకపు	సింహాసనమున	శునకము	నూర్చుండబెట్టి		
kanakapu	siṁhāsanamuna	śunakamu	gūrchundabetti.		
golden	throne upon	dog	having seated.		
శుభలగ్నమునందు	ఒనరిగ	పట్టము	గట్టిన,	వెనుకటి	
Śubhalagnamunaṅdu	onaraga	paṭṭamu	gaṭṭina,	venukaṭi	
auspicious time	nicely	crowned	though,	past	
గుణమేరి	మాను	విసగూ	సుచితీ!”	అని	వేమన్న
guṇamēla	mānu	vinarā	sumatī	ani	Vēmanna
quality why	will give up?	hear,	good-minded one!	so,	vemanna
గారు	చెప్పినాడు.	అంతే!			
garu	cheppināḍu.	antē!			
garu	said.	That's all!			

GODAVARI TELUGU.

THE KING AND THE MARGOSA SEED.

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

[No. 160 A.K.]

PAṬNŪLI

THE PARABLE OF THE PRODIGAL SON.

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

hōres. Mi attati more bapjauval je mi dēvuku
have to. I at least now my to father going I to God
 pāp ketiya, ṭoka malla pāpketiya, aṭṭangut ṭora
have sinned, to you sinned, hereafter your
 bada mellatak pātra naha. Ṭekahālim moku oṅṭya
son to say deserve not. Therefore me a
 kāmkeṭṭagan ṭṭaule kabanna. settameni mannip
labourer consider protect, thus pardon
 mailānllameni haudalli nikili bāpjauval avas.
to beseech thus thought without knowing to father came
 Ēṭ. bāp-manastāntana beḍa dudūram avariya sēdi
Here father son at a distance coming seeing
 dhamiji betak konjalli mātir bisallas. Ṭeval
running son embracing in lap made sit. Then
 beta "bā mi ṭollo papkeṭiya dēvuku papkeṭiya
son father I. to you sinned God sinned.
 Tekahāli tora beṭā mellatak yōgyta naha
So your son consider deserve not.
 Ṭekhālim moke oṅṭya kāmkeṭṭakan handalli moko
Therefore me a labourer take me
 kapatantayaya. Meṇathaking bāp oṅṭya kamkeṭṭak
protect when (this) said father a cooly
 bovi betak hātauk muddi payñrik chepuni tayili
called son fingers rings legs anklets put
 bolli aumanas.
bring.

Tentus dinnām beṭa autes meni oṅṭya dutāk
That day son come thus a calf
 morati jaman ghalas. Iserhata mhoṭṭa bhetā
killed feast prepared. Thus elder boy
 potgyaṭuk jīli avattavēl ghomma sētta adāmbāram
field gone returning home in preparations
 seiti kāyi vishesh meni pusas. Teka tenu
seeing what special thus asked. To that they
 bā tore bhai autryahālum jomanghalariya meni
appa your brother has come feasting thus
 menasen. Tiya aiyikidigiū ghomma jānātuk vīturum
said. That after hearing home going without in street

hibbirihiḍas, telliya eiginipōṭṭi bāp dhāmi avi beṭak
 remained, that hearing father running coming son
 banuvasu. Teka beṭa bā mi ikkake takan reḥē.

called. To that son father I many a day your remained.

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

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

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

autiya. Aṭṭa ami kapaṇṇattak meki kōn kapuḍan
 came. Hereafter we protect them who will protect

Tekahālim amis kapanna sētte, meni teka mella
 Therefor we protect must, thus him said

samatānkeri bṇeṭak bolli jiyas.
 explanation son taking went.

[No. 161 A.K.]

PAṬNŪLI—A STORY.

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

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

GRAMOPHONE RECORDS
TRANSLATION.

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

[No. 162 A.K.]

MARĀTHĪ

THE PARABLE OF THE PRODIGAL SON.

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

ल्योक म्हणणारा अपल बापाला देकून, बापा मला
 leōke mhaṇuṇara appale bappāle dēkhūne, bāppa malā
 son (called) his father seeing, father my

आसता दी पोचांवते वाटा अर्द भाग करून देवांव
 āstim di pōtsāmvate vāṭa arede bhāge karūṇe dēvāmvu
 property in belonging to share half portion divide give

म्हणून सांगितला. त्याला बापान तसच अर्द भाग
 mhaṇūne sāngitala. Tyāla bāppāne tassēṭse arēde bhāge
 thus said . To that father accordingly half portion

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

देशाला जावून आस्ती सर्वत्र खर्च करून सोडला.
 dēshālā jāvūne āsti sarvatre kharatse karune sōḍalā.
 place going property all squandered away

तंम्हा त्यान लैबि गरीब होवु न गेला. थोड रोजा
 Tamhā tyāne laibi garība hōvū ne gēlā. Thōde rōzā
 Then he very much poor became . Some days

मगूठ ते देशांदि येक कुळुंब्याकड जावून पोचला.
 makūṭe tē dēshāndi ēke kulumbbyakeḍe jāvūne pōtselā
 after that country a cultivator going joined.

ते कुळुंब्या त्याला अपल सेतामंदी डुकर चारवाला
 Te kulumbi tyālā appalā sētāmandī ḍukkare charavālā
 That cultivator for him his herd sheep work

सोडला. तंम्हा ते डुकर खायाच कोंडातरबी खावून पोटा
 sōḍalā. Tamhā tē ḍukkare kāyācha koṇḍātarabī kavūne pōṭa
 left. Then that sheep eating husk eating belly.

प्ररून घेयाचे म्हणून चिंतून होता. तंम्हा ते देशांदी
 barūna gēyāchē mhaṇūna chintuna hōta. Tamha tē dēsandī
 full took thus thinking remained. Then that country
 लैबी दुकल येवुनगेल. तंम्हा त्याला ते कोंडाबी मिळाले.
 laibi dukkala ēvunagēla. Tamha tyala tē koṇḍābi milālē
 big famine visited . Then him that husk got
 नाही. तंम्हा हमी असल भुकान मरतोकी, हमच
 nāhi. Tamha hami asala bukāna maratōmki, hamacha
 not. Then I in this manner hunger dying, my
 बापाकड केवडकी कामवाले आहेत. त्यात हमीबी येक
 bāpākada kēvadakī kāmavālē ahēta. Tyata hamībi ēke
 with father any number servants there are. He me also one
 कामवाल्या सरक राहून जीवण कराचे म्हणून चिंतून
 kāmavālyā saraka rāhūna jīvaṇa karāchē mhaṇūna chintūna
 servant remaining livelihood maintain saying thinking
 अपल बापाकड येत होता. तंम्हा बाप म्हणणारा
 apala bāpākada yēta hōta. Tamha bāpa mhaṇanāra
 his father to went towards. Then father
 आपल ल्योक येयाच देकून सामूर पळत येवून त्याज
 apala lyōka ēyacha dēkūne sāmūra paḷata ēvuna, tyaja
 his son coming seeing advanced ran came, his
 गळा भेटून मिट्टीमारून मुक्कुदिला. तंम्हा ल्योक
 gaḷa bētūna mittimarūna mukkuḍilā. Tamhā lyōka
 neck embracing kissing kissed. Then son
 म्हणणारा बापाला देकून बापा मीकी तुमच्याकडबी
 mhaṇanāra bāpāla dēkūne, bāpa mīkī tumachyākadābi
 father looking at, father, I you to
 भगवंता कडबी केवडकी पापकरलोहै. त्याज पायान
 bagavamta kadābi kēvadakī pāpakaralōhai. Tyaja pāyana
 God to very much sinned. That ignoring
 मी तुमच ल्योक म्हणून सांगाला होयिना म्हणून,
 mī tumacha lyōka mhaṇūna sāngāla hoyina mhaṇūna
 I your son as to say cannot thus

सांगिटला.	ते	अैयिकून	बाप	म्हणणारा	आपल	येक
sāngitala.	Te	aikūna	bāpa	mhaṇaṇāra	apala	ēke
said.	That	hearing	father	his	one	
कामवाल्याला	बलावून	माज	ल्योक	दिसनावनीगेल	दिसून	
kāmavālyāla	balāvūna	maja	lyōka	disanāvanigēla	disūna	
servant	called	my	son	lost	came	
आला	मरूनगेल	वाचून	आला.	अत्ता	हयाला	घेवून
āla,	marūnagēla,	vachūna	āla.	Atha	hayāla	gēvūna
back,	died,	came to life.		Now	him	taking
जावून	स्नान	करून	चक़ोट	कापड	नेसून	हाताला
jāvūna	snāna	karūna,	chakkōṭa	kāpada	nēsūna,	hātāla
	bath	giving	good	clothes	wearing,	fingers
अंगोटी	घालून,	पायाला	जोडालावून,	येक	गायीच	
amgōṭī	gālūna,	pāyāla	jōḍālāvūna,	ēke	gayīcha	
ring	wearing,	feet	shoes,	one	sheep	
वासराला	मारून	जेवण	करून,	गाण	बजाना	करून
vāsarāla	mārūna	jēvaṇa	karūna,	gāna	bajāna	karūna
young one	killing	feast	holding,	songs	music	giving
संतोश	पडावे	म्हणून	सांगिटला	त्याला	कामवाले	
santōśa	padamvē	mhaṇūna	sāngitala.	Tyāla	kāmavāle	
rejoice	make	thus	said.	Thereupon	servant	
तसच	करून	संतोश	पडल्यात.	तंम्हा	थोरला	ल्योक
taśacha	karūne	santōśa	padalyātha.	Tamhā	torāla	lyōka
thus	did	rejoicing	enjoyed.	Then	elder	son
म्हणणारा	बायिर	सेताला	जावून	घराला	येत	होता
mhaṇaṇāra	bāyira	śētāla	jāvūna	garāla	eta	hōtā.
(called)	outside	walked	went	towards	home	coming.
तंम्हा	आपल	घरांदि	गाण	बजाना	होयाच	अैयिकून
Tamhā	apala	garāndi	gāna	bajāna	hōyācha	aiyikūna
Then	his	in house	music	drum	proceeding	hearing
कामावाल्याला	बलावून	विचारण	केला.	तंम्हा	ते	
kāmavālyāla	balāvūna	vichāraṇa	kēla.	Tamhā	te	
servant	calling	enquiry	made.	Then	that	

कामवाले सांगितलेकी, तुज भावु दिसनावनीगेला, दिसून
 kāmavālē sāngitalēki, tuja bavu disanāvanigēla, disūna
 servant said, your brother lost, came
 आला, मरून गेला वाचून आला म्हणून तुज बापान त्याला
 āla, marūnagēla vāsūna āla mhaṇūna tuja bāpāna tyāla
 back, died, came back thus your father him
 स्नान करून चक्रेट कापड नेसून हाताला अंगोटी घालून
 snāna karūna chakkōṭa kāpada nēsūna hātālā angōṭī gālūna
 bath giving good clothes wearing fingers ring wearing
 पायाला जोडा लावून येक गायीच वासराला मारून जेवण
 pāyālā jōḍa lāvūna ēke gāyīcha vāsarālā marūna jevana
 feet shoes wearing one sheep young one killed feast
 करून गाण बजाना करून संतोश पडत है म्हणून
 karuna gāna bajānā karūna santōsa padata hai mhaṇūna
 made songs music gave rejoicings making are thus
 सांगितला. ते अयिकून थोरला ल्योक म्हणणारा घराच आंत
 sāngitalā. Tē aikūna tōralā lyōka mhaṇaṇārā garācha ānta
 said. That hearing elder son (called) in house inside
 जाना वनी भायीर होता. तंम्हा बापान आंत ये म्हणून
 jānā vanī bayīra hōta. Tamhā bāpāna ānta ē mhaṇūna
 enter not outside stayed. Then father inside come thus
 बलावला. तंम्हा ल्यो ल्योक म्हणणारा बापाला देकून
 balāvalā. Tamhā tyō lyōka mhaṇaṇārā bāpālā dēkūna
 called Then that son called father looking at
 कुट्टकी पळून गेळ हात्याला, त्याला असल गाण बजाना.
 kuttaki paḷūna gēla hōtyāla, tyāla asala gāna bajānā
 somewhere ran went away for him, him thus songs music
 करून जेवण करून चक्रेट कापड नेसून संतोश
 karūna jevana karūna chakōṭa kāpada nēsūna santōsa
 made feast hold good clothes wearing rejoicing
 पडतोचकी मी कितीकी रोजान तुमच कडच हैकी मला
 padatochaki mī kitīkī rōjāna tumācha kadācha haiki mala
 enjoying I long while days with you living for me

येक रोजबी अस सर्व करून संतोश पडला नाहीच,
 eke rōjabi asa sarva karūna santōsa padala nahīcha,
 one day like this made rejoicing made not,
 म्हणून सांगितला. तंम्हा बापान लेकाला देकून
 mhaṇūna sāngitalā. Tamha bāpāna lekāla dekūna
 thus said. Then father son seeing
 सांगितलाकी तूकी केम्हाबी माज कडच हैच. राह्याच
 sāngitalāki tūki kemhabī māja kadacha haicha. Rahyācha
 said you always with me living. Remaining
 माज आस्ती सर्व तुजच, त्यान तरी दिसनावनी गेला
 māja astī sarva tujacha, tyānā tarī disanāvānī gēla
 my property all yours, he disappeared lost
 दिसून आला, मरून गेला वाचून आला. त्याज पायान
 disūna ālā, marūna gēla vāchūna ālā. Tyāja payāna
 returned came, dead was to life came. Him seeing
 हमी संतोश पडावे म्हणून सांगितला.
 hamī santōsa padāmvē mhaṇūna sāngitalā.
 we rejoicing should make thus said.

[No. 163 A.K.]

MARĀṬHĪ—A STORY.

येक दुकान गळींदी येक सेटीवार वड्याच दुकान
 ēke dukāna galimḍī ēke seṭṭivāra vadyācha dukāna
 One bazaar street one chetty cake bazaar

ठेवुन होता. तंम्हा ते येक कावला देकून सेटीवार येमाराला
 tevūna hōta. Tamhā tē ēke kavala dēkūna seṭṭivāra ēmarāla
 keeping was. Then that a crow seeing chetty inattentive

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

चितून. ते सेटीवार येमारल्याल देकून येक वड्याला
 chitūna. Tē seṭṭivāra ēmaralyāla dēkūna ēke vadyāla
 thought. That chetty careless seeing a cake

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

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

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

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

तुज रूपाला दोल्यान देकाला होयीना. तस राते वेली
 Tuja rūpāla dōlyāna dēkalā hōyīnā. Tasa ratē velī
 Your beauty for eyes to see cannot. Thus being

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

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

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

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

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

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

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

हमाला येकला मोसकरील, म्हणुन चितुन घेटल.
 hamalā ēkalā mōsa karīla, mhaṇuna chitūnā gēṭala.
us one deceive will, thus thought.

TRANSLATION.

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

[No. 164 A.K.]

TELUGU AS SPOKEN IN THE CEDED DISTRICTS.

THE PARABLE OF THE PRODIGAL SON.

ఒకనికి	ఇద్దరు	కొడుకులు	ఉందిరి	వారిద్దరిలో	చిన్న
Okaniki	iddaru	koḍukulu	uṅḍiri.	Vāriddarilō	chinnaḷ
To one man	two	sons	were.	Of those two	the younger
కొడుకు	తండ్రిని	“నాయనా!	మా	ఆస్తిని	మాకు
koḍuku	thanḍrini	“Nāyanā!	mā	āstini	māku
son	father	“Father!	our	property	to us
పంచపెట్టుమని”	అడిగెను.	చిన్నవాడు	తనకు	వచ్చిన	
panchipeṭṭumani”	a ḍigenu.	Chinnavāḍu	thanaku	vachchina	
divide”	asked.	The younger	to him	that came	
భాగమును	తీసికొని	వాడు	ఒక దూర దేశమునకు	వెళ్లెను.	
bhāgamunu	tīsikoni,	vāḍu	okadūradēśamunaku	vellenu.	
share	took,	he	to one distant country	had gone.	
అచ్చట	వాడు	తన	ఆస్తిసంతయు	పాడు చేసికొనెను.	
Achchata	vāḍu	tana	āstināntayu	pāḍuchēsikōnenu.	
There	he	his	whole property	spoiled.	
కొన్నాళ్లకు	వాడు	ఒకని	వద్ద	సంబరమునకు	కుదిరెను.
Konnāḷḷaku	vāḍu	okani	vadda	sambaramunaku	kudirenu.
After some days	he	one	man near	for wages	was entertained.
వాడు	తనకి	పండులను	కాచుకనికి	పంపబడెను.	వాడు
Vāḍu	chēniki	paṅḍulanu	kāchupaniki	pampabaḍenu.	Vāḍu
He	to field	pigs	for protection work	was sent.	He
అపండులు	తిను	పొత్తైనను	తినుటకిష్టపడెను	కాని	
ā pamdulu	tinu	poṭṭainanu	tinuṭakisṭapaḍenu.	Kāni	
those pigs	eat	chaff	liked to eat.	But	
కానికి	ఎవ్వరును	విమియ	ఇయ్యలేదు.	అప్పుడు	వాని దుస్థితిని
vāniki	evvarunu	ēmiyu	iyyalēdu.	Appuḍu	vāni dusthitini
to him	anybody	anything	did not give.	Then	his bad lot
తలచుకొని	“అహా	మా తండ్రి	దగ్గర	నుండు	
thalachukoni,	“Ahā!	māthanḍri	daggara	nuṅḍu	
having thought of,	Ah!	our father	near	who are	

కూలివాండ్రకు నైతము తినుటకు అన్నము దంకిగా ఉన్నది.
 kūlivāṅḍraku saitamu tinuṭaku annamu daṅḍigā unnadi.
 to workmen even to eat food plenty was.

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

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

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

తండ్రివద్దకు వెళ్లి అట్లే వేడికొనెను. తండ్రి
 taṅḍrivaddaku velli atḷē vēḍikonenu. Taṅḍri
 his father having gone in that way prayed. Father

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

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

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

సంబరగానిని చూచి ఇంటిలో జరుగుచున్న తాళాలకు
 sambalaḡānini chūchi iṅṭilo jaruguchunna taḷāḷaku
 servant having seen in the house going on for clappings

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

వచ్చినాడనియు అందుకుగాను వాండ్ల తండ్రి పండుగ
 vachchināḍaniyu andukugānu vāṅḍḷa tāṅḍri paṅḍaga
 came back therefore their father feast

చేయించినాడనియ చెప్పెను. అప్పుడు వాడు అలిగి ఇంటిలోనికి
 chēyinchināḍaniyu cheppenu. Appuḍu vāḍu aligi inṭiloniki
held said. Then he becoming angry

పోకుండా అక్కడనే నిలిచికొనియుండెను. తండ్రి
 pōkuṇḍā akkaḍanē nilichikoni yuṇḍenu. Taṇḍri
without going into the house there only was standing. Father

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

“నాయనా నేను ఇన్ని దినాలనుండి నీమాట జవచాలలేనే.
 “Nāyanā nēnu innidinālanuṇḍi nīmāṭa javadāṭalēḍē.
 “Father I for so many days your word never disobeyed.

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

అస్తియంతయు బోగమువాండలతో పాడుచేసిన నీకొడుకు
 āstiyantayu bōgamuvāṇḍlatō pāḍuchēsina nīkōḍuku
all your property with dancing girls (who) spoiled your son

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

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

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

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

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

[No. 165 A.K.]

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

THE STORY OF THE KING AND THE MARGOSA SEED.

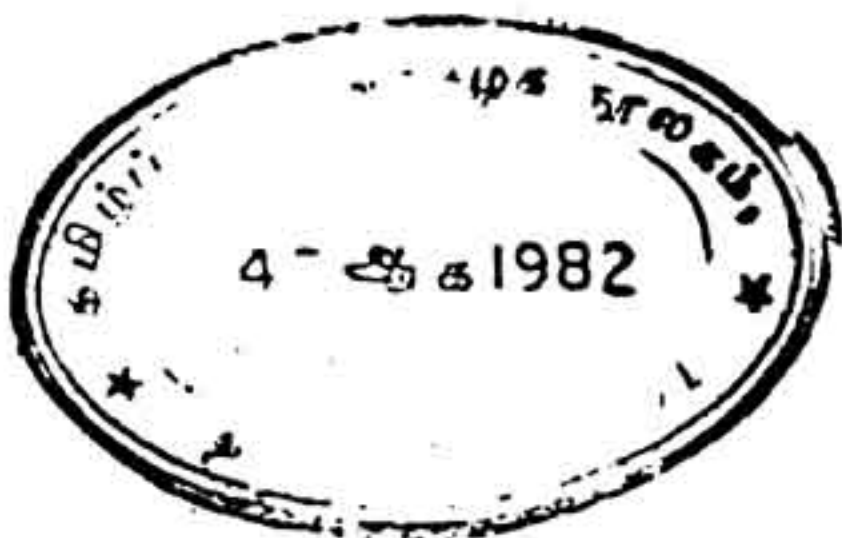
ఒకానుక రాజు ఒక వేప విత్తనము తెప్పించి తన
Okānoka rāju oka vēpa vittanamu teppinchi tana
One king one margosa seed having brought in his
నగరంలో చక్కెరతో పాది చేయించి దానిని నాటెను. అది
nagarilō chakkeratō pādi chēyinchi, dānini nāṭenu. Adi
palace with sugar bed having made, it planted. It
మొలక అయి దినదినము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

TRANSLATION.

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

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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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