



70 72 74 76 78 80 82 84 86

20

16

14

12

10

20

16

14

10

THE DISTRIBUTION  
of  
PERSONS RELIEVED  
in the  
FAMINE DISTRICTS  
of  
SOUTHERN INDIA  
according to the latest Reports

Statute Miles  
50 100

The Famine Districts arranged according to the  
Per centage of Relieved to Total Population.

Percent. Districts.	Percent. Districts.
0.02 Sawantwari	2.34 Dharwar
0.06 Malabar	3.42 Kolar
0.29 Ehandesh	3.83 Poona
0.32 Tinnevely	4.10 Sholapur
0.60 Nasik	4.26 Ahmednagar
0.69 Mysore	5.03 Tumkur
0.77 Trichinopoly	6.32 Chitaldroog
0.82 Shimoga	6.34 North Arcot
0.83 Nilgiri Hills	6.82 Madras City
0.94 Kadur	7.05 Bangalore
1.03 Satara Jaghirs	7.99 Coimbatore
1.04 Kistna	9.31 Chingleput
1.84 Hassan	13.92 Nellore
1.94 Kolhapur & S. Mah. Jag.	13.94 Kaladgi
2.14 Akalkot	15.05 Salem
2.39 Satara	20.03 Cuddapah
2.61 South Arcot	27.95 Kurnool
2.82 Belgaur	32.45 Bellary
2.83 Madura	

The Three Blue Tints distinguish  
the Per centage of Relieved to Total Population.

Under 1 per cent	1 to 10 per cent	Above 10 per cent

C E N T R A L  
B E R A R  
P R  
C E S

H Y D E R A B A D

THE  
BRITISH DISTRICTS  
AND NATIVE STATES  
IN SOUTHERN INDIA  
Afflicted by Famine in 1877  
at the end of July or beginning of August.

BOMBAY  
PRESIDENCY

Districts	Area in Square miles	Population	Area in Square miles	Population	Area in Square miles	Population	Area in Square miles	Population
Ehandesh	10,162	1,028,642	22	2,603	5,500	646,944	3,016	0.29
Nasik	8,113	729,252	6	1,623	2,000	250,000	4,448	0.60
Ahmednagar	6,647	773,958	8	1,354	5,650	677,376	32,978	4.26
Poona	5,099	907,235	10	1,174	2,500	318,601	34,814	3.83
Sholapur	4,496	718,034	8	639	4,496	718,034	29,489	4.10
Satara	4,988	1,064,002	11	1,405	2,682	461,000	25,514	2.39
Kaladgi	5,695	816,037	11	1,143	5,695	816,037	113,760	13.94
Belgaum	4,591	938,750	17	1,061	2,660	501,000	26,505	2.82
Dharwar	4,564	988,037	16	1,293	3,000	630,000	28,151	2.84
Native States								
Kholsapur and S. Mahruita Jaghirs	5,403	1,373,938	17	1,676	2,999	620,480	26,737	1.94
Akalkot	498	78,222	1	105	373	58,000	1,675	2.14
Satara Jaghirs	1,494	191,459	2	612	1,414	167,346	1,975	1.03
Sawantwari	904	190,814	1	220			48	0.02
Savarur	70	15,757	1	23	18	2,020		

MADRAS PRESIDENCY

Districts	Area in Square miles	Population	Area in Square miles	Population	Area in Square miles	Population	Area in Square miles	Population
Kistna	8,036	1,400,000	10	1,968			14,617	1.04
Nellore	8,462	1,375,000	13	2,119			191,502	13.92
Cuddapah	8,367	1,350,000	14	1,195			274,306	20.03
Kurnool	7,358	1,000,000	7	775			270,600	27.95
North Arcot	7,139	2,007,000	12	4,536			127,272	6.34
Chingleput	2,753	940,000	6	2,356			87,549	9.31
Madras City		400,000	1				27,301	6.83
South Arcot		1,760,000					46,034	2.61
Salem	7,483	1,200,000	12	3,582			180,600	15.05
Trichinopoly	3,515	1,200,000	6	1,497			9,342	0.77
Tanjore	3,654	2,060,000	14	3,911			None	
Coimbatore	7,432	1,750,000	31	1,311			139,947	7.99
Madura	9,502	2,250,000	44	3,970			63,765	2.83
Tinnevely		1,700,000					5,608	0.32
Nilgiri Hills		50,000					415	0.83
Malabar		2,700,000					1,782	0.06
South Canara		920,000					None	

BENGAL PRESIDENCY

Districts in MYSORE	Area in Square miles	Population	Area in Square miles	Population	Area in Square miles	Population	Area in Square miles	Population
Bangalore	2,914	828,354	6	2,538	1,914	384,968	58,406	7.05
Municipality							23,171	
Kolar	2,577	618,954	4	2,907	2,577	618,954	21,223	3.42
Tumkur	3,606	632,239	1	2,460	3,606	632,239	31,809	5.03
Mysore	4,127	943,187	3	2,172	1,470	118,032	6,558	0.69
Municipality							5,287	
Hassan	3,291	668,417	2	3,188	2,154	190,873	12,319	1.84
Shimoga	3,797	498,976	1	2,828	388	47,431	4,130	0.82
Kadur	2,294	333,925	1	1,988	691	100,444	3,172	0.94
Chitaldroog	4,471	531,360	4	1,507	4,238	511,204	33,559	6.32

Districts in HYDERABAD (THE NIZAM'S)  
It has been found impracticable to include the Returns from Hyderabad in this Table.  
The names of the Famine Districts are inserted in the Map.





FOR CONSULTATION ONLY

CSL

GRAMOPHONE RECORDS

OF THE

AS-022145

LANGUAGES AND DIALECTS

OF THE

83

MADRAS PRESIDENCY

TEXT OF PASSAGES



MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1927





CSL

## 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

Museum





## PREFACE

CSL

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





CSL

# CONTENTS.

Serial No.	Languages recorded.	No. assigned to the plates.	Subject.	Page.
1	Amindivi Malayalam.	113	Song addressed to a Maiden ..	1
2	Do.	114	The Parable of the Prodigal Son ..	4
3	Dēvaṅga ...	115	Do. ...	8
4	Pombaḍa ...	116	Songs ...	10
5	Do. ...	117	The Parable ...	13
6	Koḍaga ...	118	Do. ...	16
7	Do. ...	119	The Coorg National Anthem ...	20
8	Badaga ...	120	The Parable ...	22
9	Tōḍa ...	122	Do. ...	26
10	Do. ...	123	Toda Song ...	29
11	Kōṭa ...	124	The Song of Mathi ...	30
12	Do. ...	125	The Parable ...	32
13	Kasava ...	126	Do. ...	36
14	Do. ...	127	Kasava Song ...	39
15	Iruḷa (Nilgiris) ...	128	The Parable ...	42
16	Kurumba ...	129	Do. ...	46
17	Iruḷa (Coimbatore).	130	Do. ...	*
18	Do.	131	A Story and a Song...	49
19	Tuḷu ...	132	The Parable ...	51
20	Do. ...	133	Songs ...	54
21	Kui ...	134	The Parable ...	58
22	Do. ...	135	Song ...	61
23	Savāra ...	136	The Parable ...	64
24	Do. ...	137	Song ...	69
25	Kui ...	138	Marriage Song ...	72
26	Gaḍāba ...	139	Do. ...	} †
27	Do. ...	140	Do. ...	
28	Gaḍāba and Kondh.	141	Stories ...	
29	Tamil as spoken in Tanjore.	142	The Parable ...	75
30	Do.	143	Domestic Happiness, a Story ...	80
31	Tamil as spoken in Tinnevely.	148	The Parable ...	*
32	Do.	149	Story of Harichandra ...	85
33	Malayalam as spoken in Travancore.	144	} The Parable ...	90
34	Malayalam as spoken in Cochin.	150		
35	Malayalam as spoken in N. Malabar.	156		
36	Malayalam as spoken in Travancore.	145		
37	Malayalam as spoken in Cochin.	151	} A Story ...	94
38	Malayalam as spoken in N. Malabar.	157		
39	Kanarese as spoken in Mysore.	146	} The Parable ...	97
40	Kanarese as spoken in S. Kanara.	152		

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

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





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

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



# GRAMOPHONE RECORDS OF LANGUAGES AND DIALECTS.

[No. 113 A.K.]

## AMINDIVI MALAYĀLAM.

SONG BY KILAVELIYAN MUHAMMAD KŌYA OF AMINDIVI.

അയ്യ ഗുണം കെട്ട്	പൊയ്ക്കിണ	മാണം	മയ്യാൽ
(1) Ayya guṇam	keṭṭe	poyyakkiṇa	māṇam mayyāl
Your virtue	bad	gone	respectability
പെരുതെടി രത്ന പൂമണി	ശബം	എന്നെ	മറിമയ
peruguteḍi, ratna	pūmaṇi	śambam, enne	maṛimāya
is growing gem	finest of flowers	a flower my	wicked
പെണ്ണ എനതുമ്മം പുണ്ണായി	ഉരുകുടടി.	തുയ്യൂർ	
peṇṇē enatullam	punṇāyi	urukuteḍi.	(2) Tuyyūr
girl my mind	sorely	pained.	
നെബിയാറിൽ നിത്യം നിത്യം	തുടിക്കുകൊ	തുതർ	
nebiyārīl nityam	nityam	tuḍittukko;	thuther
prophet in every day	every day	utter	
ശഫാത്തിൽ മത്തം ചിത്തം	കൊടിക്കുകൊ	ബായി	
śaphaathil mattum	chittam	koṭithuko.	(3) Bayi
			Month
കെലിമാത്തിണ്ടകം നാക്കിൽ	ഇരിത്തിക്കൊ.	പോശം	ലാനത്തം
kelimāttiṇḍakam	nākkil	irittikko.	Pōśam lānattum
prayer of kelima	on tongue	let be	satan
കഷ്ടം തട്ടി മരിത്തിക്കൊ.	തം തകുന്ത	ദിമിദം	
kashtam taṭṭi	marithiko.	(4) Tam	takunda
			dimidem
ജഗുന്ത ഫാമസാം സരി	സാഗ്രുദത്തം	കിങ്കിറ്റി	ബംഭം
jagunda phāmasām sari	saṅgrudattam	kiṅgiṭi	bumbhum
ബിക്രൂദത്തം റിമസാരി	ഗമപദ	തവദരി	കിദജനു
bikrudattam rimasāri	gamapada	tavadari	kidajanu
തകിട ഡാഡം	ബിക്രൂദത്തം	കൊകടി	ബംഭം.
takida dumdam	bikrudattam	dōkadi	bumbhum.





## TRANSLATION.

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

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

## II

ആനന്ദം	മുഖം	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>
ആഹനെന്നു	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	തുള്ളും	മൊഹത്തൂതും	കോവീത്തു	പുഗയിന്നു
poṛam	tullum	mohabuttum	kōvittu	pugayinnu
<i>outside and inside</i>	—	<i>taking fire</i>	<i>burning (my) honey</i>	tēṇē.
കൊണ്ടൊവരതരം	ഇവിടം	എന്നിൽ	ഭാവപ്പെണം	മനീവ
(2) Koṇovandarulānu	imbiṭam	ennil	bhāvippaṇam	maniva
<i>to result in good</i>	<i>here</i>	<i>in me</i>	<i>feel</i>	—
മതി	മുഖ	മനേ	കയ്തു കൂടി	കണ്ടിടൻ
mati	mukha	manē;	ottu kūṭi	kaṇḍiṭan
<i>moon</i>	<i>faced</i>	<i>darling</i>	<i>together be</i>	<i>to see</i>
അല്ല	പകൽ	അല്ല	എല്ലാ	പകൽ
allu	pakal	allu	paḷal	allu
<i>not only</i>				
അനുദിനം	തേടിക്കൊണ്ടു	ഇരിക്കുന്നു	ഉഹനേ	പുന്നാരം
anudinam	tēṭikkonḍu	irikkunnu	uhane.	(3) Punnāram
<i>every day</i>	<i>praying</i>	<i>(I) remain</i>	—	<i>Darling</i>
സുമുഖിയോടു	ഇരുന്നു	ഉറക്കൊയിച്ചു	പുന്നാരം	ബദ്രു
sumukhiyōṭu	irunnu	urakkoyichchu;	punnāram	badru
<i>beautiful girl</i>	<i>staying</i>	<i>keep awake</i>	<i>Darling</i>	—
മുനിർ				
munir				
<i>—</i>				
ഒരി	കത്തയച്ചും	മാനിമ്പ	കിളികിളി	ബാരാൻ
ori	kattannayachchum;	mānimba	kilikistām	barānallē
<i>a</i>	<i>letter sent</i>	<i>heart's darling</i>	<i>bird's satisfaction</i>	<i>to produce</i>





## GRAMOPHONE RECORDS

CSL

നയിച്ചു.	മലയോളം	ധനം	പൊന്നാകിലും	അഹൻ	
neyichchu	(4) Malayōlam	dhanam	ponnākilum	ahan	
endeavoured	mountain of	wealth	gold even	I	
വിട്ടൊയിച്ചു	തന്നോടു മോഹം	രസിച്ചു	നിന്നു	ദേഹം	
viṭṭoyichchu;	tannōtumōham	rasichchu	ninnu	dēham	
abandoned	to you love	enjoying	being	body	
നശിച്ചു	നാനേ	അലഞ്ഞു	വലഞ്ഞു	നഷ്ടസലിഞ്ഞു	മെലിഞ്ഞു
naśichchu	nānnē;	alaññi	valaññi	naphusaliññi	meliññi
destroying	me	wandering	tired	despirited	thinned
തീരു.					
tiru.					
become					

## 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.

ഒരാളക്ക്	ലണ്ടു	മക്ക	ഉണ്ടെന്ന	എളെ	മേൻ	ബാപ്പൊടു
Oraḷakk	landu	makka	undana.	Ele	mōn	bāppōṭu
a certain man	two	sons	had	younger	son	to father
പറഞ്ഞു	എന്ന	കാതി	മൊതൽ	നക്കു	താ	അപ്പ
paraññu,	enna	ōti	motal	nakku	tā.	Appa
said,	my	share	property	to me	give	then
മൊതൽ	ലണ്ടു	മക്കക്കും	പെരുതുകൊടുത്തു	കൊറെ	നാൾ	
motal	landu	makkakkum	pauttukōṭattu.	koṛe	nāl	
property	two	to sons	divided	gave	some	days
കയിത്തപ്പം	എളെ	മേൻ	തന്ന	കാതി	ഇഡുത്തോണ്ടു	
kayinñapram	ele	mōn	tanna	ōti	iduttōṇdu	
afterwards	younger	son	his	share	having taken	
പോയി	മൊതലല്ലാം	ബെറുതെ	പൊക്കിക്കളഞ്ഞു	എല്ല		
pōyi;	motalallām	berute	pōkkikkalaññu.	Ellā		
went away;	all the property	in vain	squandered	all		
മൊതലും	ചെലവാക്കി	കളഞ്ഞപ്പം	അന്നാഡ്	ബലിയ		
motalum	chelavākki	kalaññapram	annāt	baliya		
property	having spent	afterwards	in that country	severe		
ബാരം	ബന്നു	ഓൻ	കയ്യിൽ	എതുമില്ല	ഓൻ	അന്നാട്ടിൽ
bāram	bannu.	Ōn	kayyil	etumilla.	Ōn	annāṭṭil
famine	came	his	in hand	nothing had.	He	in that country
ഒരാൾ	കൂട	പണിക്കു	കൂടി	അയാൾ	എബനെ	പന്നി
oraḷ	Kūṭa	paṇikku	kūti.	Ayaḷ	ebene	panni
a citizen	with	for work	joined.	That man	him	swine
പൊററൻ	ചിട്ട്	ഓന്ന	ആരും	മോജീനം	കൊട്ടുകാതെ	പന്നി
pōṭṭan	biṭṭu.	Ōnu	ārum	ōjeenam	koṭukkāte	panni
to feed	left.	To him	none	food	not having given	swine
തിന്നിന്ന	മിഞ്ച	തോട്ട	തിന്നിത്തൻ	ഓൻ	ഇതിനെയപ്പം	
tinnunna	minjam	tauṭu	tinnintan.	Ōn	innine yapram	
eating	balance	bran	ate.	He	thus afterwards	





# GRAMOPHONE RECORDS

CSL

തന്ന	മനസ്സിൽ	കരുതി	എന്ന	ബാപ്പ	കൂലിക്കാരെല്ലാം
tanna	manassil	karuti,	enna	bappa	kūlikkārellām
his	in mind	thought	my	father's	labourers all
ഒരോട്ടി	ചെനിപ്പോലം	തിന്നിണ്ട	ഞാൻ	ബോജിനം	കിട്ടാതെ
orōṭṭi	chenippōlam	tinninnēṇḍ.	Nān	bōjinam	kittāte
cakes	satisfy	ate.	I	food without	getting
പയിച്ചോണ്ടു	നടക്കണ്ട	നാൻ	ഇപ്പത്തന്നെ	പോയി	ബാപ്പയ
payichchōṇḍu	naṭakkēṇḍa.	Nān	ippathanne	pōyi	bāppēḍ
being hungry	go about	I	immediately	having gone to	father
പറയും	നാൻ	നിങ്ങളെ	കൂടിയും	പടച്ചോനെ	കൂടിയും
parayum,	"Nān	niṅgaḷe	kūṭiyum	Paṭachchōna	kūṭiyum
will say,	I	your	so	God	so
കുററം	ചെയ്യാനായി	നാൻ	നിങ്ങളെ	മോന്നെ	പറയാൻ
kuttam	cheyitōṇāyina.	Nān	niṅṅale	mōnenn	paṛayān
sin	committed.	I	your	as son	to be called
തക്കത്തോന്നല്ല	നിങ്ങൾ	എന്നെ	നിങ്ങളെ	കൂലിക്കാരനെന്നു	
takkathōṇalla."	Niṅṅaḷ	enne	niṅṅale	kūlikkāranennu	
not worthy	you	me	your	as servant	
കരുതേണം	ഇങ്ങനെ	കരിതിക്കോണ്ടു	ബയിന്തേരം	ബാപ്പ	
karuteṇam.	Iṅṅana	karutikkōṇḍu	bayindēram	bappa	
should treat.	Thus	thinking	in the evening	father	
കണ്ടു	കൃപ	കൊടിക്കൊണ്ടുപോയി	കോത്തു	പിടിച്ചു	മുതലി
kandu	krupa	ōṭikkondpōyi	kōthu	piṭichchu	muthi.
having seen	with pity	running going		embraced	kissed
അപ്പ	മോൻ	പറയിക്കുന്നു,	നാൻ	കുറ്റകാരനാണെന്നായി	നിങ്ങളെ
Appa	mōn	paṛayindu,	"nān	kuttakkāranānatāyi	niṅṅale
Then	son	says,	I	having sinned	your
മോണെൻ	പറയാൻ	തക്കത്തോന്നല്ല	അപ്പ	ബാപ്പ	തന്നെ
mōnendu	paṛayān	takkathōṇlla."	Appa	bappa	tanne
as son	to be called	not worthy.	Then	father	his
പണിക്കാരനെ	ബിളിച്ചു	തുണിയും	കൈക	മോരമ്പം	
paṇikkārane	biḷichchu	tuṇiyum	kaikk	mōtaravum	
servant	having called	clothes	to hand	ring	
കാലുക	ശെലിപ്പം	കൊണ്ടുവരിച്ചു	മോനു	കൊടുത്തു	അപ്പ
kāḷuku	śelippum	koṇḍuvaruthichchu	mōnu	koṭuthu.	Appa
to leg	sandals	having brought	to son	gave.	Then



GRAMOPHONE RECORDS

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

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

ബന്നിതാ അതുകൊണ്ടു ഒരു തടിച്ച് കടിച്ചിയെ  
bannitā Atukonḍu oru taṭichcha kaṭichchiye  
came Therefore a fat calf

അറുത്തു പണിയൊക്കി തിന്ന സന്തോഷമാവണം  
aruttu paṇiyākki tinnu sandōshamāvaṇam.  
having slaughtered prepared ate make merry

അപ്പളക്ക് മുത്തോൻ തോട്ടത്ത് ബെനുവന്ന തോട്ടത്തിങ്ങ  
Appalakk mūthōn tōṭṭath benuvana. Tōṭṭathinda  
then the elder brother to the garden had come. In garden

പെരക്കു ബൈയിന്തതക്കു പാട്ടും കൂട്ടും കെട്ടു, ഒരു  
perakku beiyindatakku pāṭṭum kūṭṭum kēṭṭu, oru  
home when came song sound heard, one

കുലിക്കാരനെ ബിളിച്ചു ഇതെന്തു കെട്ടു അപ്പ കുലിക്കാരൻ  
kulikkārane bilichchu itendu kēṭṭu, appa kūlikkāran  
labourer called, what it was asked, then, labourer

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

ബന്നിന്ത് അതുകൊണ്ടു ഒരു തടിച്ച് കടിച്ചിയെ  
bannine atukonḍu oru taṭichcha kaṭichchiye  
has come, therefore a fat calf

അറുത്തു സന്തോഷമായതണ്ടത ഇതു കേപ്പങ്കാലത്ത്  
aratt sandōshamāyatandat. Itu kēppaṅgalatt  
having killed are making merry. This on hearing

മുത്തോൻ അരിശമ്പന്നു പെരക്കു പോയവന്ന അപ്പ ബാപ്പ  
mūttōnu ariśambannu perakku pōyāvana. Appa bāppa  
elder brother became angry, home went. Then father

ബന്നു പെരക്കു ബിളിപ്പങ്കാലത്തു മോൻ ചെല്ലിന്നാൻ കൊറെ  
bannu perakku bilippaṅgalatt mōn chellindān kore  
came home when called, son says, some



# GRAMOPHONE RECORDS

7 SL

കാലമുഴുകി kalamunḍu years passed	നീക്കം ninga you	പറഞ്ഞു parañña said	എല്ലാ ellā all	പണിയും paṇiyum work	എടുത്തൊഴുതു eṭuttōṇḍu been doing
ബയിൻ bayinda remained	നക്ക nakk to me	ഇങ്ങനത്തെ innanatte such	കടച്ചിയും kaṭachchiyum calf,	മറ്റും maṭṭum or so	
അറഞ്ഞുതന്നില്ല aṛathutannella. did not slaughter.	ബനെ Bane He	ഇപ്പോൾ ippa now	കൊറെ kore some	ചൂളച്ചിയും chūlachchiyum prostitutes	
കൊണ്ടുവന്നു koṇḍubannu brought	അവകൾ avakku to them	കടച്ചിയും kaṭachchiyum calf	അറഞ്ഞു aṛattu slaughterea		
തിമ്മാൻ timmān to eat	കുടുത്തിന koṭuttina. gave	അപ്പ Appa then	ബാപ്പ bāppa father	പറയാൻ paṛayāna says	നീ എപ്പോഴും nī eppōḷum you always
ഇവിടെ iviṭe here	തന്നെ tanne only	ഉണ്ടു unḍu. are,	എന്നെ Enne my	മൊത്തം motal property	എല്ലാം നിന്നുണ്ടാകുമായി ellām nikkullatāndayi all belongs to you
നിന്ന ninna your	എളയോൻ elayōn younger brother	മരിച്ചു പോയിനെന്നത് marichchipōyinendu died as having	വിചാരിച്ചിനാൻ viyārichchināna. I thought	ഇപ്പോൾ ippa now	
മടച്ചി maṭayi back	ബന്ന bann. has come,	ഇന്നി Inni hence	നോക്കൂ nōyellām we all	പോയി pōyi going	സന്തോഷമായി santhōshamāyi with pleasure
കാത്താളവൻ kāttōluvān protected (by god)	നട 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      "appā      āstiyalli      nānage  
*Of them      younger son      to father      father      in the property      to me*

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

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

saṇa maga      ella      kūḍisikondū      dūra      deśakke  
*younger son      all      gathered together      distant      to country*

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

āstiyannu      hālumaḍibitta.      Hige      avanu      ella      hālumaḍikonda  
*property      squandered.      So      he      all      squandered*

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

Ēnū      gati illadavanada.      Āga      ava      hōgi      ā deśadava  
*Absolutely      became helpless.      Then      he      went      to a citizen of*

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

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

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

tumbisikoḷḷabekentā      āśhe māḍida.      Ādarū      yārobbarū  
*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      eśṭu      jana      kelasadavarige  
*said      our      father's      in house      so many men      to servants*



## GRAMOPHONE RECORDS

CSL

bēkādashṭū    anna    unṭu.    Nānādare    illi    hoṭṭehasivinalli  
*enough    food    there is.    But I    here    out of hunger*  
sāyuttene.    Nānu    yeddu    nanna    appanahattara    hogi  
*am dying    I    will get up    my    to father    go*  
hige    hēluttene    “appa    nānu    paralokakke    virodavagiyū  
*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    annisikollalikke    yogyate    illa.    Nanage  
*son    as    to be called    worthiness    there is not.    To me*  
nimma    kelasadavaralli    kūḍisiko    yentā    hēluttene.    Hage  
*your    among servants    join    accordingly    say.”    So*  
hēlikonḍu    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    mānasu    karagitu    ava    ōdi    bandu    avana    magana  
*seeing    mind    melted    he running came    his    son's*  
kuttigeyannu    tabbiḥḍakonḍu    baḥaḷavagi    muttāḍida.  
*neck    embracing    very much    kissed.*



[No. 116 A K.]

# POMBADA SONGS.

BY TYAMPA POMBADA, SON OF DEYI OF  
SAJIP VILLAGE.

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

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

## TRANSLATION.

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

# POMBADA SONGS

BY VENKU, SON OF MONTU OF BONDANTHILA  
VILLAGE.

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



## GRAMOPHONE RECORDS

CSL

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

## TRANSLATION.

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





POMBADA SONG.

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

## TRANSLATION.

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



[No. 117 A.K.]

## POMBADA.

## THE PARABLE OF THE PRODIGAL SON.

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



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

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

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

thiththini 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. Thammaiyanthu  
*did not go. Towards father he came. Entreating him*

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

pojenkuthu meththeneththinenu nadapādiye. Andālā  
*shampooing whatever ordered I carried out. Yet*

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

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

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

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

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

mākanemālthi menia sarvo ninnāvoo. Immāinelu  
*earned wealth all yours. We all*

mākanemālthina sari. Voikānthunda thathyāthi thiththini  
*making merry proper. Because lost son*

mākaneyāthu kalthe."  
*revived came.*



[No. 118 A.K.]

KODAGA—THE PARABLE OF THE PRODIGAL SON.

ದರಿದ್ರಾಳಿ ಮೋವಂಡ ಪಡಿಮ.

DARIDRĀLI MÖVANDA PADIMA.

*Prodigal son's parable.*

ಒರ್ ಅಪ್ಪಂಗ್ ದಂಡ್ ಮೋವಂಗ ಎಂಡತ್. ಅದಲ್ ಎಳೆಯವನ್ ಅಪ್ಪಂಡ  
Or appang dand mövanga injat. Adil eleyavan appanḍa  
A to father two sons had. Of them younger father's  
ಪಕ್ಕ ಪೋವಂಜಿ "ಅಪ್ಪ ನಾಡ ಪಾಲೆ ಆಸ್ತಿನ ನಾಕ್ ತಂದೆ"ಂದ್  
pakka pōpanji "appa nāda pāl āstina nāk tandurind  
near going "father mine share property to me give" thus  
ಕೇಟತ್. ಅನ್ನನೆ ಅಪ್ಪನ್ ಆಸ್ತಿನ ಪಾಲೆಟ್ಟತ್. ಚೆನ್ನಂಗ್ ದಿನತಲ್  
kēṭat. Annane appan āstina pālittat. Chennang dinatil  
asked. Accordingly father property divided. Few in days  
ಎಳೆಯವನ್ ತಾಂಡ ಪಾಲೆನೆಲ್ಲ ಎಡೆತಂಡ್ ದೇಶಾಂತರ ಪೋಚಿ.  
eleyawan tāṇḍa pālnella eḍitand dēśāntara pōchi.  
younger his all share took and to distant country went.  
ಅಲ್ಲಿ ಅವಂಡ ಪಾಲೆನೆಲ್ಲ ದರಿದ್ರಾಳಿಯಾಯಿತ್ ಕರ್ಚಿ ಮಾಡಿರತ್.  
Alli avanḍa pālnella daridrāliyaṭit karchi māḍirit.  
There his all share wrecklessly wasted.

ಇಂದದೆಲ್ಲ ತೇರಣೆ ಆ ದೇಶತ್ ಒರ್ ಬಲ್ಯ ಬರಗಾಲ  
Injadella tīraṇe ā dēśat or balya baragāla  
All he had when spent that in country a mighty famine

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

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

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

ಇವನ್ ಪಂದಿಯ ತಿಂಬ ತವುಡ್‌ನಾಚಂಗಿಯೂ ತಿಂದಿತ್ ಕೆಲ  
Ivan pandiya timba tavuḍanāchengiyū tindit kela  
This man swine eating husk at least eat belly

ದುಂಬಿಚಿಟ್ಟವನಿಂದತ್. ಆನಕ ಅದನೊ ಸಹ ಒಬ್ಬರೂ ಅವಂಗ್  
 dumbichittawakinjat. Ānaka adino saha obbarū avang  
 would have filled. But even that too anybody to him  
 ಕೊಡಪವು ಇಂಜಿಲೆ. ಚೆನ್ನೆ ಬುದ್ಧಿ ಬಂದಿತ್ ಗೇನಮಾಡ್ಚಿ. “ಎಡ  
 kodpau injile. Chenna buddi bandit gēnamāḍchi. “Eda  
 giver was no. Little sense coming thought. “My  
 ಅಪ್ಪಂಡ ಪಕ್ಕ ಉಳ್ಳ ಎಚ್ಚಕೊ ಜಂಗೂಲಿಯಕ್ ತಿಂದಿತ್  
 appaṇḍa pakka uḷḷa echako changūliyak tindit  
 father's near remaining however many to hired men after eating  
 ಮಿಕ್ಕುವಚ್ಚಕ್ ಉಂಡ್. ಆನಕ ನಾನ್ ಇಲ್ಲಿ ಕೆಲ ಬೈಚಂಡ್  
 mikkuwachak und. Ānaka nān illi kela baichand  
 to spare have. But I here belly feeling hungry  
 ಚಾವಿಲ ನಡ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋಪಂಡಿ “ಅಪ್ಪ, ನಾನ್ ದೇವಕೊ  
 chāvila. Ēda appaṇḍa pakka pōpanji “appa, nān dēvakū  
 dying. My father's near going “father, I to God  
 ನೀಕೊ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನೇಡ ಮೋವನಂದ್ ಎಣ್ಣಿ ಜವಕ್  
 nīkū mininjit naḍanda. Nān nīḍa mōvanind eṇṇichavak  
 to thee offending acted. I thy that son to be called  
 ಲಾಯಕಿಲ್ಲೆ ನನ್ನ ನೇಡ ಜಂಗೂಲಿ ಮಾಡಿಯಾಂದ್ ಎಣ್ಣಿ ವಿ’ಂದ್  
 layakille. Nanna nīḍa changūli mādiyāṇd eṇṇuwi’nd  
 unworthy. Me thine hired servant make and say “thus  
 ಗೇನಮಾಡಿತ್ ಪೊಟಿಪಿತ್ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋಚಿ ಮನೆಕ್  
 gēnamāḍit poraṭit appaṇḍa pakka pōchi. Manek  
 thought starting father's near went. To house  
 ಎತ್ತುವಾಂಗ್ ಮಿಂಜ, ಅಪ್ಪನ್ ಮೋವನ ಕಂಡಿತ್ ಕರಕರಮಾಡಿಯಾಂಡ್  
 ettuvāṅg miṇa, appan mōvana kaṇḍit karakaremaḍiyāṇd  
 than reaching before, father son saw took compassion  
 ಓಡಿಪೋಯಿತ್ ಮೇಲೆ ಬೂವಂಜಿ ಕೊದಿಚಂಡತ್ ಮೋವನ್ “ಅಪ್ಪ  
 ōḍipōyit mēle būwanji kodichandāt. Mōvan “appa  
 running upon falling kissed. Son father  
 ನಾನ್ ದೇವಕೊ ನೀಕೊ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನೇಡ  
 nān dēvakū nīkū mininjit naḍanda. Nān nīḍa  
 I to God to thee offending acted. I thine  
 ಮೋವನಂದ್ ಎಣ್ಣಿ ಜವಕ್ ಲಾಯಕಿಲ್ಲೆ’ಂದ್ ಎಣ್ಣಿ ಚಿ ಆನಕ ಅಪ್ಪ  
 mōvanind eṇṇichavak layakille’nd eṇṇichi. Ānak appa  
 that son to be called unworthy” thus said. But father



ಅವಂಡ ಅಳಕ್ “ನಲ್ಲ ಬಟ್ಟೆಬರಿ ಎಡ್ತ ಬಂದಿತ್ ಅವಂಗ್  
avaṇḍa alak “Nalla batṭebari eḍita bandit avang  
to his to servants “Good clothes take and come to him

ಇಡಿ ಕೈಕ್ ಒರ್ ಮೊಯಿರ ಇಡಿ ಕಾಲ್ಕ್ ಕಾಮೊಟ್ಟ್ ಇಡಿ  
idi. Kaik or moyira idi. Kalik kāmott idi.  
dress. On his hand a ring put To feet shoes put.

ಚೊಕ್ಕಿತುಳ್ಳ ಕಡಿಚಿ ಕುಣಿನ ಇಲ್ಲಿಕ್ ಎಡ್ತ ಬಂದಿತ್ ಕೆತ್ತಿ  
Chokkituḷḷa kaḍichi kuṇina illik eḍita bandit ketti.  
Fat calf here take and come and cut.

ಉಂಡಿತ್ ಸಂತೋಷಪಡಂಗ ಈ ಏಡ ಕುಣಿ ಚತ್ತಿತ್ ಪುಟ್ಟಿಚಿ  
Undit santōshapaḍanga. Ī eḍa kuṇi chattit puṭṭichi.  
Eat be merry. This my son died and reborn.

ಕಾಣತಿನವನ ಕಂಡತ್”ಂದ್ ಸಂತೋಷಪಟ್ಟುಂಡಿಂಡತ್ ಅಕ್ಕಣೆಕ್  
Kaṇatinjavana kandaṭ”ind santōshapaṭṭaṇḍinḍat. Akkaṇek  
Unseen found was merry. Then

ಪೊಲತಲಿಂದ ಅವಂಡ ಪೆರ್ಯ ಮೋವನ್ ಬಂದಿತ್ ಮನೆರ  
polatlinja avaṇḍa perya mōvan bandit manera  
who was in the field his elder son came house

ಪಕ್ಕ ಎತ್ತಣೆ, ಮನೆಲ್ ಆಟು ಸಾಟು ಕೇಟತ್, ಅವನ್  
pakka eṭṭaṇe, manel āṭu paṭu kēṭat. Avan  
near when reached, in the house dancing music heard. He

ಅಳಡ ಕೂಟಲ್ ಒಬ್ಬನೆ ಕಾಕಿತ್ “ಎನ್ನತ “ಎದ್”ಂದ್ ಕೇಟತ್  
aḷaḍa kūṭil obbana kākitt “ennata id”ind kēṭat.  
of the servants among one called “what this” thus asked.

ದೇಶಾಂತರ ಪೊಯಿತ್ತಂಡ ನಿಂಗಡ ತಮ್ಮಣ ಬಾತ್”ಂದ್  
Deśantara pōyitinja ningaḍa tammaṇa bāṭind  
To distant country who had gone your younger brother came so

ಚೊಕ್ಕಿತಿಂದ ಕಡಿಚಿ ಕುಣಿನ ಕೆತ್ತಿತ್”ಂದ್ ಎಣ್ಣೆಚಿ ಅಣ್ಣ  
chokkitinja kaḍichi-kuṇina kettit”ind eṇṇeṇchi. Anna  
fat calf cut”thus said. Elder brother

ಚೊಡಿಲ್ ಒಳ್ಕ್ ಪೊಯಿಲಿ ಅಪ್ಪನೇ ಬಂದಿತ್ ಒಳ್ಕ್ ಕಾಕೆಚಿ  
chodil oḷik pōyile. Appanē bandit oḷik kākchi.  
out of anger inside did not go. Father alone coming inside called.

ಅಕ್ಕಣೆ ಅವನ್ “ಇಚ್ಚಕ್ ಕಾಲ ನೇಡ ಎಳೆಮೂರತಿ  
Akkaṇe avan “ichhak kāla nēḍa eḷemūratē  
Then he “these many years thine without transgressing



## GRAMOPHONE RECORDS

CSL  
19

ನಡಂದಿತ್ ನೇಡ ಪಣಿಕೆಜ್ಜಾಂಗ್ ಒನ್ನಾಂದೇಂಗಿ ಏಡ ಸ್ನೇಹಿತಂಗಡ  
 naḍandit nēḍa paṇikajjāṅg onnāṇḍēngi ēḍa snehitangaḍa  
 acted thine work did one day at least my friends

ಕೂಡ ಸಂತೋಷಪಡದ್‌ಂದ್ ಒರ್ ಆಡ್‌ಕುಟ್ಟಿನೊ ಸಹ ತಂದ್‌ಲಿ  
 kūḍa santōṣapaḍaḍind or āḍkuttiṇo saha tandile.  
 wit to be merry one kid at least did not give.

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

ತೀರ ಪಾಳೆಪಾಡಿಯಂಡ್ ಬಂದ ಮೋವಂಗ್ ಜೊಕ್ಕಿತ್ತಿಂಬ ಕಡಿಚಿಕುಣಿನ  
 tīra pālmaḍiyand banda mōvang chokkitinga kaḍichi-kuṇina  
 all wasted came to son fat calf

ಕೆತ್ತಿಯ"ಂದ್ ಎಣ್ಣೆಚಿ ಅದ್‌ಂಗ್ ಅಪ್ಪನ್ "ಮೋವನೇ, ನೇಸ ಎಕ್ಕಲೂ  
 kettiya"nd eṇṇichi. Ading appan "mōvanē, nēn ekkalū  
 cul"thus said. To that father" son, thee always

ನಾಡ ಕೂಡೇ ಉಳ್ಳಯ ಏಡದೆಲ್ಲ ನೇಡದೆ ಆನಕ ನೀಡ  
 naḍa kūḍē ulliya ēḍadella nēḍade. Ānaka nēḍa  
 me with art. mine all thine. But thy.

ತಮ್ಮಣ ಚತ್ತಿತ್ ಪುಟ್ಟಿಚಿ ಕಾಣತವನ ಕಂಡತ್.  
 tammaṇa chattit puṭṭichi. Kaṇatavana kaṇdit  
 younger brother died born. unseen found.

ಆನಂಗುಂಡ್ ಎಂಗ ತಮಾಕ್ ಮಾಡಿಯಂಡ್ ಸಂತೋಷತಿಕ್ಕು"ಂದ್  
 Ānangundḍ enga tamāś māḍiyandḍ santōṣatikka"nd  
 So we fun make be glad" thus

ಎಣ್ಣೆಚಿ.  
 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 ಕನ್ನಿಯ ಪೊಮ್ಮಾಲಿ ಕೊಡುಮಾಲಿ  
Sri mūla kanniyē pommāle koḍumāle  
Glorious source of creation maid golden string land of Coorg  
ಪೊಮ್ಮಾಲಿಂದ ನೀ ಜೂಡಿಯೊಳೊ ಕಾವೇರಿಯಮ್ಮಿ ಜೋವಾಲಿ  
pommālend nī chūḍiyolo kāvēriyamme. Jōmāle  
as golden string thou wear Kaveriamma " String of gold beads  
ಎನ್ನಂಗ್ ಪೂವಾಲಿ ಎನ್ನಂಗ್ ಪೊಮ್ಮಾಲಿ ಕೊಡವುನ ಮಲಿಂದ್  
ennang pūmāle ennang pommāle koḍavuna mālend  
why wreath of flowers why golden string Coorg as string  
ನೀ ಜೂಡಿಯ ತಾಯಿ ಶ್ರೀ ಪಾರ್ವತಿ ಮಾಯಿ ಲೋಪಾಮುದ್ರಿಯೇ  
In chūḍiya tāye. Śrī Pārvati māye lōpāmudreyē  
thou wear mother. Glorious Parvati's incarnation lopamudraye  
ನೀ ಪಾರುವಂಗ್ ಮೋವಳಾಯಿತ್ ಭೂಮಿಕ್ ಬಂದ್ ಪಾಪಿ ಜನಡಲ್ಲಾ  
nī pāruvang mōvalayit bhūmik band." Pāpi janadellā  
thou to brahmin as daughter to earth came. Wicked all peoples  
ಪಾಪ ತೀಪಕಂದ್ ನೀ ಪರಿಂಜಿಯ ಕುಂಡಿಕೆಲಿಂಜಿ ಕೇಕ್  
pāpa tīpakind nī parinjīya kundikelinji kēk  
sin to wash out thou flowed from kundike eastern  
ಕಡಲೋಳ ಜೊಕ್ಕನಯಂಗಲ್ಲಾ ಒಕ್ಕುವಳ ನೀರೇ ಚಿಕ್ಕನಯಂಗ್  
kaḍalōla. Chokkinayangellā okkuvaḷa nīrē chikkanayang  
to sea. To the haughty running water only suffering  
ದುಃಖ ತೀಪಳ ಪುಣ್ಯತ್ ನೀರ್ ಮಕ್ಕಳಿಲ್ಲತೆಯೂ  
dukha tīpaḷa puṇyat nīr Makkalillateya  
redeeming holy water Without children  
ಒಕ್ಕಾಮಿಲ್ಲತೆಯೂ ಚಿಕ್ಕಿ ಜೋತಕ ನಂದ್ ಮಾಡಿತ್  
okkāmillateyū chikki chōṭaka nand māḍit  
without domestic happiness if you suffer good making  
ಚಾಕಿ ಪೊಲತವ್ವಾ.  
chaki polatavva.  
bless mother.



TRANSLATION.

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

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

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

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

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

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



[No. 120 A.K.]

BADAGA.

THE PARABLE OF THE PRODIGAL SON.

(BY RANGA.)

Obbaga eraḍu makka iddaru. Avakarōgaé kunnava  
*To one two sons were. Of these the younger*  
 appana nōḍi tanna bagaga séba sotta tanaga  
*the father seeing his share belonging to property for him*  
 tappadu endu kēta. Atē appa tanna sotta  
*give thus asked. Accordingly father his property*  
 avakaga bāgahachi koṭṭa. Ōsi jinaga hinde kunna  
*to them divided gave. Some days after, younger*  
 māti tanna sottellava oṭṭu sētikunḍu dūra dēsaga  
*son his the whole property totally collecting for country to*  
 hōgi atuna keṭṭa gelasanoge salavu māḍida. Ama  
*going that thing bad in ways expenditure made. He*  
 atē bīnagi salavu maḍidadugante adesano-  
*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 bitru. 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 itte hoṭṭe haṣidu 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 maḍḍadadu enda. Amana mati endu hēguvaduge  
sinned having. His son to be called  
ōgya alla, enna amana gelasagararōge obbanāg:  
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 kaṇḍa ama  
started very far having come father saw he  
manasu karadu ōdi bandu amana tappi nalida.  
heart melting running come him embracing was glad.  
Aduhinde appana nōdi "appa na me'lulogada ibba  
Afterwards father seeing "Father I heaven is  
appaga mundāgiyu ninago mundāgiyu pāpiyāgi bitte.  
father before you before sinner have become.  
Ninaga māti emba yogianappaduna biṭṭubiṭe" endhu  
your son saying a good fellow discontinued thus  
visana madi da. Ally appanādama gelasagarara kōrasi  
sad felt. There father servants called  
āsti uḍuppa hottu bandu ikkivi endu yēhida, kaiga  
rich dress carried came put thus said, fingers  
uṅgaravū, kāluga meṭṭu, ikkivi enna. Kobbu karuva  
rings legs shoes put said. Fat calf  
koddu kambuva madi sandōshavāgi ibbo enna satta  
kill east made merrily be my dead  
māti osurōda eddu bandubette, kāne enda  
son living rose came, lost my  
māti sikkibiṭṭa endēhi indu ella sandōsha mādi  
son found saying all merry making  
Iddaru. Aga holanōge idda doḍḍa māti manasāre  
were. Then at the field was elder son house near  
bappaniag kadeyu 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



# GRAMOPHONE RECORDS

CSL

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

## TRANSCRIPT IN TAMIL.

ஒப்பக எரடு மக்க இத்தரு. அவக்கரோகெ கு ன்ன அப்பனம கோடி  
தன்ன பாகக சேப சொத்த தனகெ தப்பது எந்துகேத. அதே அப்பதன்ன  
சொத்த அவகக பாகஹச்சி கொட்ட. ஒகி ஜினகெ ஹிந்தே குன்ன மாதி  
தன்ன சொத்தெல்லவ ஒட்டி சேதி கொண்டு துரதேசக ஹோகி அதுன  
கெட்ட கெலசதொளகெ செலவு மாடித. அம அதே பீனுகி செலவு  
மாடித்துஹிந்தே அதேசனோகெ ஒந்து கெட்ட ஹஞ்ச ஊடகிதயிந்திரி  
ஹிடுகி கஷ்ட பாபதுக ஆது. ஆதொந்து தேசனோகெ ஒப்பசாரி கெலசக  
சேத அம இமக ஹந்தி மேசிபா எந்துஹாலக கேஹித. ஹந்தி  
கோக ஹாகோ எறயதிந்து சந்தோஷபாகி ஹோட்டெ தன்னுவோ எந்  
தலைபு அதுனவு கொடுவதுக தாரு இல்லதாகி புட்டரு. தனக புத்தி  
பந்தமஎன என்னப்பன கெலசகாரரு கூட ஒட்டெ தன்னி மிச்ச பீபனெ  
நாமாத்ர இல்ல இத்தெ ஹோட்டெ ஹகிது சாவதேகா? அதுகாகி ஏட  
னெ அப்பசாரெ ஒகி, “நாதேவருகு அமகு பீரோதவாகி, பாபமாடிதது  
னெந்த. அமன மாதி எந்து ஹேருவதுகெ, ஒகிய அல்ல என்ன அமன

கெலசகார ரோகி, ஒப்பநாகி நீமிசலி எந்து நெனசி அப்பசாரெ பந்து  
 சேத. கெட்டு அப்பாரதூர பந்தமனே அப்பன கண்ட. அம மனசு  
 கரது ஓடி பந்து அமன தப்பி நலித. அது ஹிந்தே அப்பன நோடி  
 “அப்ப! நா மேலோகத இப்ப அப்பக முந்தாகியு நினகெ முந்தாகியு  
 பாயியாகி புட்டே. நினக மாதி எம்ப யோகிய நாப்பதுன புட்டுபிட்டே”  
 எந்து வெசன மாடித. அல்லி அப்பனாதம கெலசகாரரா கொரசி ஆஸ்தி  
 உடுப்ப ஹோத்து பந்து இக்கிவி எந்து ஏகித. கைக உங்கரவு காலுகெ  
 மெட்டி இக்கவி, 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 ஹோலநோகெ 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 மாதுக விடராத இல்லதெகித்தே, நா என்ன  
 செனக காரரகோடெ நலிது கொண்டிப்பதுக ஒந்து ஆடுமரியு எனகெ  
 கொட்டம அல்ல. நின்ன சொத்தெல்லவ கெட்ட காரியநோகெ தீரிசித  
 மாதி பந்தமனே அமகாகி கொப்பு கருவ ஒந்துன கொத்தே “என்ன அப்ப  
 மாதின நோடி” நீ ஏகு ஏன்ன சரேயி. இந்தே என்ன சொத்தெல்ல நின்  
 கெல்லா சேதுபிட்ட எந்து கைபுட்ட நின்ன அண்ணதம்ம உசரோட  
 திருகி சிக்கித எந்து ஹப்ப மாடுவது சரிதானே என்ன.

11273





[No. 122 A.K.]

## TODA.

## THE PARABLE OF THE PRODIGAL SON.

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



"Aia, melokth odaivoi swamikm nínkm pāpakāran  
"Sir, heaven being to God and to you sinner  
āivishpini. Tan mohk id pishotpodikh mariyāt  
became. my son that to call respect  
illavishpini" id dukkumāchi Pin tannīn kelskhii  
have lost" that felt sorrow After father work  
kispolām pishott olli kuppasm yetpōtshi. Kuppasum  
those who were doing calling good coat gave. coat  
Ittu koḍutsi. Kōik pillai kōlk kervu ēdu id etsi.  
wear gave. To hand ring to the leg boots Near that said  
Piyākivoi kor od pishki tinnu eḍchi keḍāiyvol mohk  
fat calf one killed eat said dead son  
ulṭoi poḍshi konovoi mohk koḍspini." Id sōmunelum  
safely came lost son saw (எனது) people all the  
tiḷimāchi. Atvōk pārvōt mohk kōtsunu  
felt glad. Then elder son from the field  
pottinik poltshi karstum naritum kērtti. Tan kelkh—  
when came in the house song dance heard. His work—  
kispōn od āl pishott igistin id pintchi  
man one person called what is matter (எனது) asked  
ank kelskisoni, "nin tannōn potsi nino'n sīvum  
His servant your brother came your brother body  
poḷch potunk ninnin piakkhivoi kor peishkiti."  
alive having come your father fat calf killed  
Edsi. Immohk pichchoi polik pīpoḍitk istamillayi  
said. This boy in anger to the house to go unwilling  
āsum 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 ōd 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 ஆன்க் ஏட் மொஃ உடி. பின் பேத்வொய் மொஃ  
தன்னின் நோடி, தனக் பொனும் தொத்தொதி இட் பிந்த்சி.  
கிரிஷ்க் நான்க் பின் தன் பொனும் எனும் ஏதஸ். பொதிகி நாடுக்  
பிய் பொனும் எனும் செலவ் கிஸ்விச்சி. இம்மொஃ பொனும்  
எனும் இக்ஸ் செலவ் கிவின்க்பின், அன்னாட் உட் அஜ்ஜும்  
பொத்திச்சி. இம்மொஃ ஏளியாய் ஸ்ச்சி பின் உட் ஆன்க் கிட்டுக்  
கெல்சக் சேட்சி. ஐ ஆன்க் இம்மொஃ பொத்தி மீச்வா இட்  
காட்க் போய்ச்சி. பொடிக்க் கொடுத்த தோர் தின்னின் இட்  
நோடின்க் அத்தோர் கொடுப்பான் உட் ஆளம் ஆட்டி. தனக் பித்தி  
பொதின்க் அம்மொஃ "என்னின் கிட் கெல்சக் கிஸ்போளாம்  
உல்தகிஸ் திட் மீகி பொத்தி. ஒன் ஏட் இக்கஷ்டம் கிஸ்பேன்.  
பின் பெர்ன் தன்னின் கிட்க் பிய் ஒன் சவாபிக்ம் நின்க்ம் பாப்ம்  
கிஸ்விஷ்பினி தன் மொஃ இட் பொட்தக் சரி இல்லதீ. ஒன் தன்  
கெல்சக் போய்கின் இட் ஒசனி கிஸ் தன்னின் கிட்க் பொத்தி.  
பின் தன்னின் கிட்க் பொத்தி. தன்னின் கவ்வாய் ஒடிவொத் பட்டி  
ஒன்தகிஸ்ஸி. பின் தன்னின் நோடி "ஐயா, மேலலோக்தன்  
உடாய்வொய் சவாபிக்ம் நின்க்ம் பாப்ம்காரன் ஒய்விஷ்பினி. தன்  
மொஃ இட் பிஷோட்பொடித்த் மரியாத் இல்லவிஷ்பினி." இட்  
துக்ம்மாச்சி. பின் தன்னின் கெல்சக் கிஸ்போளான் பிஷோட்த்  
ஒன்னி குப்பாஸ்ம் யேத்போஇட்சி. குப்பாஸ்ம் இட்டு கொடுத்தி.  
கொய்க் பினி கோல்க் கெர்வ் ஏடி இட் எட்னி. பியாகிவொய்  
கொர் உட் பிஷ்கி தின்னு எட்சி. கேடாய்வொய் மொஃ உள்தாய்  
பொத்தி. கோனோவொய் மொஃ கொட்ப்பினி." இட் சோனுமேலும்  
திரிமாச்சி. அத்வோக் பேர்வுட் மொஃ. கோட்சனு பொத்தின்க்  
பொள்க்கி காஸ்தும் நாரிதும் கேட்வி. தன் கெல்ஸ் கிஸ்போன்  
உட் ஆன் பிஷோட்த் இகிஸ்தின் இட் பிந்த்சி. அன்க் கெல்ஸ்  
கிஸ்போன், "நி தன்னோன் பொத்தி. நின்னோன் சீவ்ம் பொள்ச்  
பொதுன்க் நின்னின் பியாகிவொய் கொர் பீய்ஷத்தி" எட்னி  
இம்மொஃ பித்சோய் பொளிக் பீய்பொடித்த் இஷ்டம்ல்லயீ. ஆஸ்னாம்  
தன்னின் துக்குமாச்சி. அன்க் மொஃ தன்னின் போன் நாடி,  
"உப்பும் நான் ஒன் நின் கெல்ஸ்க் உடாம் உஷ்டமேலும் கிஸ்பினி  
ஒன் என் தன் கோளான் திட்பொடித்த் ஓட் மரி உடாம்  
தீ தோலி. ஆஸ்னாம் நிம் பொனும் எனும் சலுங்கிஸ்வொய்  
இம்மொஃ பொதின்க் அம்மொஃ பியாகிவொய் கொர்வுட் பீய்ஷ்  
கிஷ்பி" எட்சி. தன்னின் மொஃ போல்நோடி, "நீ எத்வுனம் என்  
கிட்ஷ் ஒன்த்பி. என் கிட்ஷ்உடாய்வொய் பொனும் எலம் நின்நியீ  
கியாடாய்விச்சி எட்லொய்மொஃ ஸீவ்ம் பொள்ச் பொதின்க் உள்னி  
துவர் கொடுத்த் ஒன்தி." எட்சி.



[No. 123 A.K.]

## TODA.

## SONG.

Nārshān                      tuvarti.                      Natiriyār                      tuvarti  
*Mund with a temple      is seen      the hill with a temple      is seen.*

'Ishkitti      tuvarti      'Ishpo      tuvarti                      Kiarmupūf  
*mund with a temple is seen      big temple is seen      the hill with the temple*  
 tuvarti.                      Kiar pukish                      tuvarti.                      Nal-  
*is seen.      the place of worship on the hill      is seen.      mund with*

potkar                      tuvarti                      Nalponersh  
*a temple (Ootacamund)      is seen      the place of worship (Ootacamund)*  
 tuvarti.                      Pohomeda                      ishkomeda.  
*is seen.      may we go for worshipping god      wait for worship.*

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

Tannin      mōhk      pōl nōṭṭi      'ni eḍṭōn      en      kiṭz      oldpi      en  
*Pather      son      seeing      you      nine      near      are      my*

kiṭz      uḍaivoi      pōlum      nintiyi      kiya da'ivichchi      edvoi      mohk  
*near      that is      money      yours      that is dead      that      son*

sivum      poḷchi      poti'nk      olli      tuvar      kodotat      ol'      edshi.  
*body      alive      for coming good      food      giving      good      said.*

## TRANSCRIPT IN TAMIL CHARACTER.

நார்ஷான் துவர்தி. நாட்டிரியார் துவர்தி. ஈஷ்கித்தி துவர்தி.  
 ஈஷ்போ துவர்தி. கியார்முப்பூவ் துவர்தி. கியார்புக்கிஷ் துவர்தி.  
 நல்போத்கர் துவர்தி. நல்போனீர்ஷ் துவர்தி. போஹுமேடா.  
 இஷ்குமேடா. அரத்மன் துவர்தி. அரோகொட்ம் துவர்தி.

## TRANSLATION.

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

N.B.—Narshan, Nattiriyar, Eeshkithee, Eeshpo, Kiarmuppoof, 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   ōked   mele   māde  
*street   crossing   after   girl*  
 nāi   adaleiko   māde  
*dog   crossed   girl*  
 karkl   ōked   mele   māde  
*place   crossing   after   girl*  
 kākṅ   adaleiko   māde  
*crow   crossed   girl*

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

Brother :—Anūmallā                      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*  
 vaddudude   māde  
*after coming   girl*



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

## TRANSCRIPT IN TAMIL.

லா லா லா—ஏட்டகே  
ஒக்கோம் மாதே பீஸ் அட்டலாய்க்கோ  
வீதிக்கே ஒகேட் மேலே மாதே  
நாய் அடலாய்க்கோ மாதே.  
கார்கால் ஒகேட் மேலே மாதே  
காக் அடலாய்க்கோ மாதே  
ஒட்டலாதே அண்ணே மூடு  
சாவன் ஆய்கோ அண்ணே  
திருகுலு கோமோ அண்ணே  
அனு மேனும்ல்ல மாதே  
நீகுயம் திருகுலோ மாதே  
ஏட்டகே மாதே  
ஒத்திடுமாதே வக்கட் மேலே மாதே  
பயிலுக்கே மாதே வத்திட்டுதே மாதே  
தத்தோ நானோ மாதே ஐயோ அங்கா மாதே  
நக் எனக்கோ மாதே.

## TRANSLATION.

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



[No. 125 A.K.]

KŌTA.

THE PARABLE OF THE PRODIGAL SON  
BY KIPPAS.

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



# GRAMOPHONE RECORDS

33 SL

Pāpam	gazhipodule	avan	mēyin	edḍurepad	like
Sin	did (committed)	his	son	to say	so
mārjadi	uḷvon	anume	aḷlaipe.	Enne	avardu
status	possess	no	has become.	Me	his
kekarnode	oḍḍal	sēttkongē	unisite	tanaintuk	vattit
as servant	one	entertain	thinking	to his father	came
sedittā.	Kadadure	valdūram	vad	piblare	tan
reached	after starting	long distance	came	subsequent	his
aine	kaḍḍa.	Avrē	manas	erigite	ōsir
father	saw.	He	heart	meltd	ran
				came	embraced
manicha.	Adan	piblare	tanaiyan	nositte	eiya
felt joy.	That	after	his father	seeing	father
				I	high
lōgatul	vadē	einuk	mindlare	tanak	mindlare
world	existing	to father	before	your	presence
papagaranaipe	Nimēin	itture	arlike	marjadi	
sinner became.	Your son	to say	to be called	status	
illaipe	itture	visangiksa.	Aṇ	mele	avanaine
has, lost.	saying	felt sorry.	Then	his father	kekarn
					servant
hattuḍe	pāsane	ulvadu	virad	ettitva	duṭṭe
called	superior	existing	dress	bring	come said
					to him
pevu	gasitāre	kaik	modarme	kalk	metme
dress	said	to hand	ring	to legs	slippers
					place
eddir	bayiddare	porāle	kurl	chachiṭe	pabbam
	said	fat	calf	killed	festival
gazhiṭe	oḷli	piriavaiṭ	ekom	edare	tadikkittpadu
did	good joy	became	said	dead	said to be
					son
usurōde	vaddita.	Kettibadu	maina	sikiko	ittuḍe
with life	came.	Lost	son	found	out
					all
pāsānit	eddar	ājāmile	gadēlibbadu	doḍ	mein
rejoy	were	when	was in field	elder	son
paisārike	vadup	podale	kōlit	vadume	
near home	came	when		sing	
atusvadume	kēvic	kētte	anadu	kekkanane	oḍ
praying	car	fell	his	servant	one
					man
atute	edilme	yēnka	eddit	venda.	Alke
called	all these	why	for	asked.	To which
					servant your



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

### TRANSCRIPT IN TAMIL CHARACTER.

ஓட்டாள்கெ எயிட்கண்டமொக் பிர்தாரெ, அவரெயிட்டாள்ளெ குன  
ளெ தன்னையன் நோஸிட்டெ தனதெபாலத்துக் கொள்வது வதுக்கு தனக்கெ  
தாடற்வெயிந்தா, அனுமே ஐ நேதனேத்வதுக்கினெ அவரெயிட்டாள்கெ  
பத்தர்சித் கொட்டா செடெக் ஈள்க் பிப்பாலெ குனளெ தனத்வதுக்கெல்மே  
சேத்தியுட்டெ தூர, மூர்க் ஓயிட்டெ அதின்னெ ஆகாத கெக்கெஸிட்டெ  
அயிஸிடா, அவனெ இனுமே அனுமிதல் சபீத்பது பிப்பலாரெ ஆயூர்க்கெ  
ஓட்ட தொட்டபஜ்ஜம் வத்திடதே இவன்க்மேர் தயிந்திரம் படலிக் ஆயிட்  
டதே, ஆலக்கெ ஆயூரிலெ ஓட்டாளத்திலெ கெக்கிச்சேதா, அவரெ  
இவன்னெ பஜ்ஜி மேச்சிட்வா இட்டெடெ கத்க் கேபிட்டா, பஜ்ஜிக்கொடு

பது தினே திட்டிடு ஒளேம் பெட்கைசிக்கோம் எட்மேலோ இதின்னெ  
 கொட்க்போன் இலாதெ ஒஸிக்கொ. தன்க்புத்திவத்ப்போதலெ அவுனெ  
 எணையன் கூஜாளோடெ பெட்கை சிட்டெசது வாயிட் இகோம் எட்மேலெ  
 ஆனேகெ ஈயே பெட்டிகியிடெ தவப்பது எனக்கெ. அனுமே தந்நெ தனைன்  
 கெ கட்டதறியிட் ஆனே தேவர்க்குமெ வணையனுக்குமெ விரோகம் கெஸிட்  
 டெ பாப்பம் கெலிப்போதலெ அவன் மேயின் எட்டிரெ பட்டலிக்கெ மார்ஜாதி  
 உள்வேன்னுமே அல்லாயிபெ என்னெ அவர்து கொக்காரடோடெ ஒட்டரன்  
 இட்டிடு செத்தோன்கெ இட்டிடு உன்சிடெ தனைன்த்துவத்திட் செதிடா.  
 கடதரெ வல்லாரம் வத்த பிப்பலாரெ தன்னென்னெ கட்டா. அவுமெனஸ்  
 எரிகிடெஓசிற் வத்துடெ தொடதுடெ மணிச்சா. அதன் பிப்பலரெ தணையன்  
 ரோஸிட்டெ ஐயா ஆனே மேலோகத்திலுள்வதெ அய்னுக் மிந்தலாரெ தமக்  
 மிந்தலாரெ பாபகார்னாயிபெ நிமேயின் இட்டிரெ ஆரலிக்கெ மர்ஜாதி இல்லா  
 யிபெ இட்டிரெ விசன் கெஸ்ஸா. ஆன்மேலெ அவனைனெ கெக்காரன் ஹாத்  
 டெ பாசனெ உள்வது வெறுடெ எத்திட் வாத்திட்டெ அவன்கெ பேவ்  
 கெஸிட்டாரெகைக் மோதாமே சரல்க் மெட்டிடுமெ இடு எட்டிர் பயிதாரெ  
 பாதார்குறல்சச்சிட்டெ பப்பம் செஸிடெ ஒள்ளியிரியா வாயிட் இக்கோமெட்  
 டாரெ தத்திக்கிப்பது மெயினெ உஸ்ரோடெவத்திடா கெட்டபதுமெயினெ  
 சிக்கிக்கொ எட்டிடு எஸ்மேர்பாசானி ஆயிட்டெ இத்தாரெ ஆஜாயிலெ கத்  
 விப்பது தொட்டெ யினெபயிசார்வத்திப்போதலெ கொள்ளேயிர்தவதுமே  
 ஆட்டாஸ்வதுமே கெவிக் கேட்டெ. தன்தெ கெக்காரன்னெ ஓடாள்ளெ ஆது  
 டெ இதல்மே என்கெ எட்டிடு வெயிந்கா. அல்க்கெ கெக்காரன்னெ நிக்கி  
 ருள் வத்துக் எட்டிரெ அவுனெ உசரோடெ ஓளாம் திரிகியுட்வதுக் எட்  
 டிடு. நின்னையனே பாதார்குறல் சச்சிட்டெ பப்பம் கெஸலோ எட்டா  
 இவன்க்மேர் கோபம்வத்திடெ பயிக் ஓகலிக்மனஸ் இல்லாயிகொ அல்கே.  
 அவனைனெ வத்திடெ அவன்னெமாதா. அலக் அவன் மெயினெ மற்பட்டெ  
 எனதல் நாளத்திரெ ஆனெ நிமித்தமாத்கெ மீராதெ பாடுபட்டென் ஆனெ  
 எனது கோட்டா னோடெ பாசனயாயிடெ இத்தேனிக்கெஓட் ஆடு மேரி  
 யோமே என்கெ தாராதித்திகெ அல்கெகிமித் வதுக் கெல்மெ ஆகாதகெக்  
 கெஸிட்டெ சயித்பது மெயினெ வத்திப்போதலெ அவன்கெ பாதார் குறல்  
 சச்சிபி எட்டா. தனைனெ மெயின்னெ தொஸிட்டெ நீ எல்க் மேரெ என்னோ  
 டெ உள்வி எனத்துள்வதெ வதுக்கெல்மே நின்னிதெ தத்திக் கெட்டிரெ உனிசெ  
 கெட்டபது நிக்கிராலோ உசரோட் சிக்கிபன்க் ஆயிடெ பப்பம் கெலிப்பது  
 ஒளதெ எட்டா.



[No. 126 A.K.]

# KASAVA

## THE PARABLE OF THE PRODIGAL SON.

Ōr appanku renḍu makka. Sinnamaga appanē bāga  
*A to father two sons. Younger son his father share*  
 kēṭṭa. Osi dina ird'hiṭṭu vaduk erdu ōr dēsattuk  
*asked. Some days elapsed (he) fortune taking one to country (he)*  
 pōyṭṭa. Vadukē avan eḍtpōy 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*  
 gaḍanki vaduku kēykkā pōnān. Pandi mēykatku  
*of a wealthy man work to ask went. Pig to rear (graze)*  
 vuṭṭa. Pandi koḍukka tavuḍāru tinkaṇa entarayu,  
*entertained Pig given bran at least can eat even granting*  
 adu sikkadē, pōtu. Tanku budd'hi vandappo namad  
*it scarce went To him senses when came our*  
 appan tōṭṭat irkka āḷkku sikra puṭṭu namakku  
*father garden engaged servants get food to me*  
 sikṭu. Nenatu appan 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 jitaḱārā makē nānē ōr  
*no (I have none). He (him) under is paid servants like myself one*  
 jitaḱāranen. Nenatū appan takē pōyitā. Attāldū 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 āgiṭēn.  
*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 āḷku solli maiku baṭṭē kālku  
*Father his house was to servant said to body cloth to leg*



kērā kaiku mōtira ikki kotuva māḍu kondu  
sandals to hands (fingers) rings placed fat cow killed.  
habbā maḍitā. Satpōna maga sikkiddakkāgi kāṇāda  
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  
ālki id enna endu kēkkappō oṭṭē aḷ sonnāru  
servant this what when asking house servant said.  
“Nin tambi vanduṭṭa. Niyat appa mādē art habbā  
“Your brother has come your father cow killed feast  
mādukāru. Appō maga sinat konḍa. 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 sangadākārku  
you said work all carried-out, who stops my companions  
santōsha paḍuva ōr āḍ mari kekkaṭē tardē  
joy (happiness) to feel one sheep young even without  
pōyi allā? Ninna vadukina nāṣa māḍiṭṭu vandavanku  
giving is it not? Your fortune spoil having made who has come  
ōr sukada kandu itṭē. Kaḍakka vaduku ellavu  
one healthy calf killed. Existing fortune all  
niyatē. Satpāna tammā usurōḍē vandadugāgi habbā  
yours. Dead brother with life having come for feast  
māḍōdu nija.  
doing necessary.

## TRANSCRIPT IN TAMIL.

ஓர் அப்பன்கு ரெண்டுமக்க. சின்னமக அப்பனே பாசா கேட்டா, ஓசெ  
நின இரத்திட்டு வதுக் எர்து ஓர் தேசத்துக் போய்டா வதுகே அவன்  
எட்த்போய் ஹால் மாடி வுட்டா, ஆ தூர்லே ஓர் பஞ்சா வந்துட்டது.  
பஞ்சா வந்து ஓர் கவுடன்கி வதுகு கேய்க்க போனான். பந்தி மேய்க்கத்ரு



வுட்டா. பந்தி கொடுக்க தவுடாரு திங்கண எந்தரயு. அது சிக்கதே போது. தன்கு புத்தி வந்தப்போ நமத் அப்பன் தோட்டத் இரக்க ஆங்கு சிக்ர புட்டு நமக்கு சிக்கு நெனது அப்பன் தாவ்கே போனான். வழிலு போகப்போ “நமத் அப்பன்கு தொகாக்கு நானு திராபதி செய்துட்டே.” அவனு நனகே அப்பா அந்து போவதக்கே முசுமி இல்லா. அவன் வொட்டலி இரக்க ஜீதகாரா மேகே நானே ஓர் ஜீதகாரனென் நெனது அப்பன் தாகே பேர்ய்டா. அத் தால் துரா போகட்டே அப்பன் கண்டிட. அப்பா மகன் தபிப் கொண்டா மகன் சொல்லுரான் “தொகாக்கும் நினைகும் பாபி ஆகிடேன். நின்மக எங்கர்து என்கு ஒக்கே இல்லா” துக்கா மாடிதா. அப்பா தன் வொட்டலி இரப்ப ஆங்கு சொல்லி மைகு பட்டே கால்கு கெரா கெய்கு மோதிர இக்கி கொதுவ மாடு கொந்து ஹப்பா மாடிதா. சத்போன மக சிக்கித்தக்காகி காணுத மக சிக்கித்தக்காகி சந்தோஷ மாட்டு.

அப்போ பிலிய மக கத்தே எர்த்த வொட்டிகே வர்த்திர்த்தா. வர்கப்போ ஆட்டமு சத்பமு காதில் வந்தது. நன ஒட்டே ஆள்கி இத் என்ன எந்து கேக்கப்போ ஒட்டே ஆள் சொன்னாரு “நின் தம்பி வந்துட்டா. நியத் அப்பா மாடே அர்த் ஹப்பா மாடிகாரு. அப்போ மக சினத் கொண்டா வொட்டேகி போகமாட்டா. அப்பா போய் வொட்டேகி வா எர்தா. நியத் தாவ் நான் இத்து நீ சொன்ன வதுகு எல்லா ஒப்பசி இர்த் தவன்கு சங்கட கார்கு சந்தோஷ படுவ ஓர் ஆட் மரி கெக்கட்டே தர்தே போய் அல்லா? நின்ன வதுகின் நாசா மாடிட்டு வந்த வன்கு ஓர் சுகத கந்து இட்டே. கடக்க வதுகு எல்லவு நியதே. சத் போன தம்மா உசுரோடே வந்தது காகி ஹப்பா மாடோது நிஜ.



[No. 127 A.K.]

## KASAVA

SONG BY BOMMAH.

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

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

3. Kajjaya suṭṭu kijjurikē sikk'hāki uddadi tintu  
*Bun prepared to the roof inserted gladly eat*  
eli Sunda heṇṇinaravvē kijjurge bāya biḍuttavale.  
*rat Bride's mother to the roof mouth opens.*

4. Addarumāla 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 cheek on slap*  
yeḷataṇṇi.  
*and drag him.*

6. Sōbaṇake mundē tā bandā toka tōṇi bāgal  
*Marriage before she came. Huge figure door*  
hiḍiyadu. Mane hiḍiyadu heṇṇinaravvē 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 அசகிக்கி கொடகையில் முசிக்கி ருகியகக்கிவிக்கி  
எண்ணவர் அவ்வே ராஜிகபீதநீழெதாக்கி.

2. சப்பரட்டியில் சிப்படக்கைபித்ததே அப்புகாலகி ஆயவளே ஆய  
எண்ணவர் அவ்வவே கப்பைமரிளந்து துளுதாரே.

3. கஜாய சுட்டி கிஜ்ஜிருகே சிக்காகி உத்தாடி நந்த எலிசண்ட எண்ணவர்  
அவ்வர் கிஜ்ஜிற்கே பாய்பிடித்தவளே.

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

5. அள்ளநீருநகே குண்டிநீருனதாள திப்பநீருன ஜந்தான பரவய்யன  
அவருகே கப்பரைமேலே நடது எழதன்னி.

6. சோபாகைமுந்தே தரபந்ததொக கோணிபாக விடியுமனை இடியலு  
பரகாலதிமது எளத்தன்னி.

7. ஈருள்ளிஆத ஈருள்ளிபலநாத ஈருள்ளி இரகோயஆதா ஜக்கன்னிணர  
நீருகண்ணு கண்ணீர் எளதன்னி அசைமேகை.

8. பெள்ளுள்ளி ஊ ஆதபெள்ளுள்ளி பலநாத பெள்ளுள்ளி இரகோய  
ஆதா எலசட்டிணர பெருகண்ணுநீர் எருதண்ணி 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,



## GRAMOPHONE RECORDS

CSL  
41

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

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

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

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

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

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

---



[No. 128 A.K.]

# IRULA (THE NILGIRIS)

## THE PARABLE OF THE PRODIGAL SON.

Oru ammake renḍu siruva irukkina. Chinnamma  
*One father (to) two sons were. younger one*  
 ammanai pattu nanay bagattay pangi tandi-biḍu,  
*father seeing, my share divide give*  
 ena kattay. Amma pangittirgay. Vondu Nāligay  
*so said. Father divided gave. one day*  
 piragay yeḍuttukonḍu dūra dēsa poiviṭṭa. Dūra dēsa  
*after taking (it) far off place gone. Far off place*  
 poi virda silavoo-sayidu-bitta. Silavoo-sayidapiragay  
*going extravagantly spent away. wasting after*  
 oru bilia panja bandu-biṭṭadu. Avaney daridira  
*one big famine came. He poverty*  
 piduttu-viṭṭirukkina. Ah dēsattiley vortanuku aḷayi irukkina.  
*stricken with. That place in one to servant became.*  
 Alayi 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 valattatti bala irukkaṭṭi na mātṭira yi  
*even stomach living strong becoming I myself this*  
 iḍa yi madiri vayiru kaḍikkina nā sāgay. Anagi  
*place this manner stomach suffering I dying. But*  
 ippodey ammake na pogay. Ammanukku sāmikku virdaga  
*now to father I would go. To father to god enmity*  
 sayidirukkay. Nā ammanukku nā magā enru sollu-gakku  
*made I to father I (am) (his) son so to say*



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



kōba vandu kūreku varagillay. Adukkū piragay amma  
anger got to house did not come. That after father  
vandu avanai kenjina. Adukkū bili yamma veru paichu  
came him begged. To which Elder son in other words  
solray. Na ninaku virdaga illamey nina paychilay  
remonstrated. I to you enmity without in your words  
irundirukka. Na sinaigidagaru yellakku sandōshamāyirukka  
remained. To my friends all to be glad  
oru āṭṭukutti kūda ninu taragillay. Nina sottella  
one kid even you did not give Your all properties  
virday kondupoi silavu maḍinanukku irunda  
extravagantly taking spent for having (spent) remaining  
kommai kannai konnu-vittirukkay enru solga. Amma  
fat calf killed so said. Father  
bilia Maganai pattu nina yeppōdu nannuḍai irukkay.  
elder to son looking you always me with remained  
Nane sottella nimakkuda kiḍakkudu. settupōna  
my properties all yours lying. Dead and gone  
gindu ninita un tambi voondū 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 இருக்கினு. சின்னம்ம அம்மனை பாத்து நன  
பாகத்தே பங்கி தந்திபினைன கெட்டே. அம்மா பங்கி கொடுத்திற்கே  
ஒள்ளி நானரு பிரகே எடுத்துக்கொண்டு தூரதேச போய்விட்டா. தூரதேச  
போய் விர்த சிலவு செய்துபிட்டா. சிலவு செய்த பிரகே ஒரு பிலய பஞ்ச  
பந்துபிட்டது. அவனை தரிதிர பிடித்துவிட்டிருக்கின. ஆ தேசத்திலே ஓர்  
தனக்கு ஆளாயிருக்கினு. ஆளாய் இருக்காட்டி அவ பன்னி மேக கத்தைக்கு  
போயிருக்கினு. பன்னி மேய்ச்சாக்கு இருக்காட்டி வயிரு கடித்து இருக்கின.  
இ பன்னிகு தந்திபிட்டு நனக்கு தந்த நாதின்னு இருக்கே. அது தர்காதுக்கு  
ஆளில்லே. தனக்கு புத்திவரகாட்டி அவ தன அம்மகூட இருக்க கூலி ஆள்கூட  
வயிரு வருத்தாட்டி பல இருக்காட்டி நா மாத்திர இ இட இமாதிரி வயிரு  
கடிக்கினு நா சாகே. ஆனகி இப்போதே அம்மனுக்கு நாபோகே.  
அம்மனுக்கு சாமிக்கு விர்தக செய்திருக்கே. நா அம்மனுக்கு நாமக  
என்று சொல்லுசாக்கு நாச்சிக வருகுது. அம்மகூடகூலி ஆள் கனக

நானுமிருக்காட்டி. நினைத்து பாக்க அம்மணி! வந்து செருகாக்கு அம்மே  
வெகுதூர பாதி வயிக்கு வந்திருக்க அம்மனை கண்டே. மனசு முறிந்து  
ஒடி வந்து நனை கண்டு தப்பி முத்து சந்தோஷ மாடி கூட்டிக்கொண்டு  
போயினு அதுக்கு பிறகே அம்மே பாத்து ஐயோ! நனுக்கு மேல சாமிக்கு  
நன அம்மாகி முந்தி விர்தக மாடிவிட்டிருக்க. தன மக என்று சொல்லு  
காக்கு சரியல்ல என்று விசனித்திருக்கே. ஆன அம்ம கூலி அளே  
தந்த வந்து பிலிய சிலே தந்துவந்து உருதிய காக்கே சொல்க. கைகு  
மோதிரா காலு கு செருப்பு எக்ரய சொல்க கொம்மை கன்னு அருந்து  
விருந்து மாடி சந்தோஷமாடின. செத்துபோன மக கைகுவந்து  
சிக்கிருக்கின ஐந்துபோன மக கைகு சிக்கிவிட்டிருக்கின என்று ஆளெல்லா  
சந்தோஷ மாடிருக்கின அப்போ கத்தைவிருந்த பிலிய மக கூரைக்கு  
வருகாட்டி பாட்டு பாடி காது கூத்து ஆடுகாது காதுலே கேட்டிருக்கின  
தன ஆளே இது என்ன கூத்தாடு காரு என்று சொல்க அது வேலைகார  
நின தம்பி வந்துவிட்டிருக்க. நீ தம்பி உசிரோடு வந்திருக்காட்டி நி அம்ம  
ஒரு கொம்ம கன்னு அறுத்து ஒரு விருந்து மாடாக்கி என்று சொல்க  
அவனு கு கோபவந்து கூரைக்கு வருகிலே அதுக்கு பிம்பே அம்ம வந்து  
அவனே கெஞ்சின அதுக்கு பிலியம்மா வேறுபேச்சு சொல்றே. நா நினகு  
விர்தக இல்லாமே நின பேச்சிலே இருந்திருக்கே. நா சினேகிதகாரு  
எல்லாக்கு சந்தோஷமாடிருக்க ஒரு ஆட்டுக்குட்டி கூட நினு தருகஇல்லே.  
நின சொத்தெல்லா விர்திகொண்டுபோய் சிலவு மாடினா னக்கு இருந்த  
கொம்மே கன்னே கொன்னுவிட்டிருக்கே என்று சொல்க. அம்ம பிலிய  
மகனே பாத்து நினே எப்போது நன்னுடே இருக்கே நனே சொத்தெல்லா  
நிமக்குதா கிடக்குது. செத்துபோன கின்துநினித்த உன்தம்பி ஐந்துபோன  
உன்தம்பி 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 koṭṭoolbootṭa. Vosi dinaga  
That manner father divided gave. One day  
inthaḍu kunna koosoo tana sottella yetigunu .oru dōra  
after younger son his wealth taking a far off  
dēsa voigibuṭṭa. Vosi dinavaga birtevey sottella kali  
place went. Since then wasted wealth all empty  
maḍibuṭṭa. Ava berta silavō maḍi intaḍu oru ṭoḍḍa  
made. He waste spent made while a big  
panja banta. Evanukku appāra daridira eḍutubuṭṭattu  
famine came. Him great poverty got.  
Ah desagala vobba kelsakkoo idda. Avanai handi  
That place under one for work remained. Him pig  
mēsi bā endu gaddaikoo buṭṭu-buṭṭa. Appāra hoṭṭai  
to graze came so to field sent. great stomach  
hāsittatu. Ye handi koḍa hittu enagai tandāray  
hunger suffered. This pig given food to me if given  
na paddikkinay enthu unita. Adu tappadoo obbaru illay  
I would live so said. That to give no body.  
Yenakku eiga dan butṭi bandu ennappa kooly-āḷḷ  
I now only advice came my father coolies  
oṭṭukku hiṭṭu tindo. Avarukku bala irattiday. Na eisagella  
all food take. Them strength have. I thus  
kashtapaṭṭu hoṭṭaga appara āsu iḍutu settay. Agavē  
suffer stomach great hunger caught dying. Therefore.  
appāsāry vōnai. Nā samigu appagu virōdaga maḍibuṭṭay.  
to father go I to God to father enmity made.  
Enna appā magā embadukku niyaya kanēy. Seri  
My father son to say just nil. Alright  
na appakooḍa coolykāra mathiri enna biyali unitu  
I father's coolies as -I remain saying



appāsāray bandu ejjina. Aga iḍa 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 koolyāla 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 maḍina entu unita. settava maga usurōdu  
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 gelsakkaranay iḍutu  
heard. This why so his servant called  
keta ninna tamma bandu-butṭattu. Ava usurōdu tirigi  
asked your brother came back. He alive back  
baṇḍa-dugiya nina appa doḍḍa dana kondhu virunthu  
having come your father fat cow killed feast  
akkiyattu. Avanukku appāra china bandu managu kūda  
made. Him great anger got to house even.  
vōga manasu illay Aga appā bandu kenji maneku  
to go mind not. Then father came begged to house  
bā yenna karda. Aduga kūsu ninaga. birōda illaday  
come so said. For that son to you against without  
appāra kāla idday. Appāra kala iddu enanagu  
long time remained. Such long time remaining me  
sinaygitakarkoo ni kodu illay. Nina sottella 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 மக்க உட்டிதாரு. ஆ குன்ன கூசு அப்பனை  
நோடித்து என்னை பாகனை பங்கிதா எந்தா. ஆ மாதிரிகா அப்பா பங்கி  
கொட்டி புட்டா ஒசி தினகா இந்தாடி குன்ன கூசு தன சொத்தெல்லா  
எதிருனு ஒரு தூர தேச வோய்கிபுட்டா. ஒசி தினவாக பிந்தவே  
சொத்தெல்லா காலி மாடி புட்டா. அவ பொத்த சிலவு மாடி இந்தாடி ஒரு  
தொட்ட பஞ்ச பந்தா. இவனுக்கு அப்பார தரிதிர இடித்து புட்டாத்து.  
ஆ சேத கலா ஒப்ப கெல்சுக்கு இத்தா. அவனை ஹந்தி மேசி பா என்று  
சத்தெக்கு புட்டு புட்டா. அப்பார ஹொட்டே ஹாசத்தாத்து. இ  
ஹந்தி கொட ஹிட்டு எனகே தந்தாரே நா பதிக்கினே என்று உனிதா.  
அது தப்பது ஒப்பரு இல்லை. எனக்கு ஈகதான புத்தி பந்து என்னப்ப  
கூலி ஆள் ஒட்டிக்கு ஹிட்டு தின்தோ. அவருக்கு பல இரத்திதே. நா  
ஈசகல்லா கஷ்டப்பட்டு ஹொட்டக. அப்பார ஆச இடித்து சத்தே. ஆகவே  
அப்பாசார ஒனே. நா சாமிரு அப்பாரு விரோதக மாடி புட்டே. என்ன  
அப்ப மக எம்பதக்கு நியாய சானே. சறி நா அப்ப கூட கூலிகார  
மாதிரி என்ன பியலி உனித்து அப்பா சாரே பந்து எஜ்ஜினு. ஆக  
இடதாரிகா பன்னே. அப்பாவு இட தாரிக்கு பந்து புட்டா. அவமன  
வென்று ஒடி வந்து தப்பி கட்டி கஞ்ஜோக மாடினா. ஆக மக அப்பனை  
நோடி சாமிரு அப்பகு முந்தே விரோத மாடி புட்டா. அப்பனுக்கு நா  
மக என்று ஹோரு வதுக யோகி யல்ல என்று நா உனித்தே. அப்ப ஒன்று  
கூலி ஆள் புட்டு ஒன்று தொட்ட சிலே ஹொத்து பந்து சட்டினு கை  
உங்கரா காலுரு கொ இக்கிதா. ஒன்று கொப்பகணனு கொய்து விருந்து  
மாடி சந்தோஷ மாடினா என்று உனித்தா. செத்துவ மக உசரோடி பந்து  
புட்டா. ஹோத மகா பந்து சேத்து புட்டா எனதே எல்லாரு சந்தோஷ  
ஆக இத்தாத்து. ஆக கத்தையிலித்த தொட்ட மக மனைக பப்பாட்ட அல்லி  
ஆட்டாவு பாட்டாவு கிவியோ கே கேப்பட்டா. இது எனக என்று தனே  
கெசாகா ரனே இடிது கேத்தா. நீன தம்ம பந்து புட்டாத்து. அவ  
உசரோடி திரிசி பந்து காகிய நீன அப்பா தொட்ட தன கொத்து  
விருந்து ஆக்கியாத்து. அவனுக்கு அப்பார சிலு பந்து மனகு கூட ஒரு  
மனசு இல்லை. ஆக அப்பா பந்து கெஞ்சி மனைக்கு பா என்று கித்தா.  
அதுக கூசு நினக ப்ரோத இல்லாதே அப்பார கால இத்தே அப்பார கால  
இத்து எனகு சினேகித கார்டு ஒன்று ஆட்டுக்குட்டி சந்தோஷ மாடிதாக்கு நீ  
தப்ப இல்லே நீன சொத்தெல்லா ஈசமாடி பந்த மனனுக்கு கொப்பு கன்னு  
நீனகொந்து புட்டா. என்று ஏகினு. அப்பா மகன கொருது நீ எரு என்ன  
இத்தனே. என்ன பதுக்கெல்லா நின்னதாது. செத்து புட்ட என்னகூசு  
தப்பி ஒரு தம்ம உசரோடி பந்துபுட்டா எனக விருந்து ஆக்கியதே  
நியாயதா.



[No. 131 A.K.]

## IRULA (CŌIMBATORE).

Ammē ondu āṭṭukkuṭṭiyē seṟakkē mēikkāṅku pōgātulavē  
 Boy one lamb to the field to graze used to go  
 pōylavē puli varugudu puli varugundulāru kātulavē  
 going tiger comes tiger comes cried  
 lāṟinākki nāmā oḍugādu ammē lekkiṭandu pōy pāṭṭēmu  
 If cried we run used to boy is crying went looked  
 pākkāṭṭi kaitṭāṭṭi sīṟṭṭātulavē pinṇēlavē lāṟirāki immā  
 as we saw hands clapping laughed again if cried this boy  
 vēṇuku vēṇuku diṇālu lekkiṭulavē achchē pōgavēṇḍālavēnnu  
 for fun for fun every day cries there go need not  
 nindukonḍēmu andattē nāladi ammāṭṭē puli kaḍitu  
 stopped going that day that boy tiger bit  
 tinduṭṭu tulavē.  
 ate.

## TRANSCRIPT IN TAMIL.

அம்மே ஒந்து ஆட்டுக்குட்டியே செழக்கே மேய்க்காக்கு போகாதலவே  
 போய்லவே புலி வருகுது புலிவருந்துலாறு காதுலிவ லாறினாக்கி  
 நாமா ஓடிசாது அம்மே லெக்கித்து போய் பாத்தேழு பாக்காட்டி கைத்தட்டி  
 சிறத்தாதலவே பின்னேலவே லாறினாக்கி இம்மா வீணாகு வீணாகு தினுறு  
 லெக்குதுலவே அச்சே போக வேண்டால் வென்னு நிந்து கோண்டெழு  
 அந்தத்தே நாளதி அமராத் தே 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 Puṭṭutuṇu Sōlaikkuruvi nāḍē nāḍa  
 Country jack trees have blossomed forest birds men  
 rōḍē sollāṭē Sōlaikkuruvi nāḍē  
 (to) without telling forests birds.
2. Maṇipattā, malayālattā sōlaikkuruvi nāḍē Nammalayāla  
 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. Kēlaikki pōgiti Kombēti Sōlaikkuruvināḍē.  
*East going in branch forest birds*  
Kāyimuṇḍō kaṇikaḷumuṇḍō Sōlaikkuruvi nāḍē.  
*fruits there are fruits there are.*
5. Vaḍakkē pōgēti Kombēti Sōlaikkuruvi nāḍē  
*North going in branch birds of the forest*  
pūvu muṇḍu piṇumuṇḍu Sōlaikkuruvi nāḍē.  
*flowers there are fruits there are.*

TRANSCRIPT IN TAMIL.

- (1) நாட்டுச்சுக்கே பூத்ததுணு சோலைக்குருவிநாடே நாடாரோடே  
சொல்லாதே சோலைக்குருவி நாடே.
- (2) மஞ்சிப்பாட்டா மலையாளத்தா சோலைக்குருவி நாடே நம்மலையாள  
சுமே சோலைக்குருவி நாடே.
- (3) கூணவப்பட்டி சோலையிதி சோலைக்குருவி நாடே குமுந்து பார்த்த  
தெய்வத்தே சோலைக் குருவிநாடே.
- (4) கெனைக்கி போகிதி கொம்பீதி சோலைக்குருவிநாடே காயிமுண்டோரா  
கனிகளுமுண்டே சோலைக்குருவி நாடே.
- (5) வடக்கே போகிதி கொம்பீதி சோலைக்குருவி நாடே பூவுமுண்டு  
பிஞ்சுமுண்டு சோலைக் குருவி நாடே.

TRANSLATION.

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



[No. 132 A.K.]

## BUNT TULU.

## THE PARABLE OF THE PRŌDIGAL SON.

Oriyagē radd āṇ bālelu ithēr Ākleḍ elliāye ammag  
*A certain man two sons had. of them younger to father*  
pande “Ammā: yenna pālg bōōruna sottu yenk korla”.  
*said, Father my to share falling property to me give*  
Apara amme āyana badkn akleg pāl malthdkoriye.  
*then father his property amongst them divided.*  
Vonthe dinottu ellia mage tanna poorā sottunu ottu  
*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 kashtand. Bokka āye ā  
*as his wants could not be got he felt difficulty. Then he that*  
ūruda onji grahashthanowlu 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*  
umianḍala tindd banjī dinjavere āyag bahala  
*at least corn husk by eating to fill his belly to him very much*  
manasāṇḍala aīn āyag ērla korjer. Apara āya gati  
*desired though it to him nobody gave. Then his state*  
āyag terid āye pande, Yenna ammana ēt  
*to him being known he said, My father's so many*  
jana kelasadakulu tindd dakuver' Anḍala yān  
*workmen eat throw away. Yet I*  
baḍavuḍu saipe kāla battend, Yān lakkd amma adge  
*out of hunger dying time has come. I will rise father to*  
podu panpe. “Amma ireglā Dever dumbula tappu  
*go and say. Father unto you and God before sin*  
malte. Yan īrna mage indd paniyere  
*have committed. I your son to be hereafter called*



yōgye att. Enana irna sambalada chakridakle lekka  
is not worthy. Me your paid servants like  
malthōnula.

treat

Āye lakkt amma ādeg pōye. Amma āyan dōōrd  
He rose father to went. Father him from a dist-  
toodu pāpa puṭud pārbatd kekkil arād pated  
ance seeing compassion felt came running embracing by the neck  
mutta koriye. Apaga mage pande "Ammā! yān' irna  
kissed. Then son said Father I your  
kannadumbudla Devere dumbula pāpa maltē. Bokka yān  
before sight God before sinned. And I

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

ain āyag pādi bokka āya berelg ungila deelee 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, dayegindnda imbe yenna mage taitnāye  
let us be, because this my son once dead  
raddane jeeva āt, āye potināye itte tikkiye  
again has come back to life, he once lost now has been found

Anchene ākulu kūśald itter. Apaga āyana malla  
so they merrily were enjoying. Then his elder  
mage kandoḍu itte. Āye tanna illda muṭṭa bannaga  
son in the field was. He his house near when coming

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

tanna chakridakled oriyan lettd undu matā gowji  
his of servants one having called this all noise

danendd kēnde. Apaga kelasdāye pande irna megye  
what asked. Then servant said your younger

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



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

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

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

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

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

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

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

kerijar Āṇḍala irna sottunu 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 keriya." Aik amme pande "Maga! ī ēpala  
*you slaughtered." For that father said "Son you always*

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

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

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

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

---



[No. 133 A.K.]

BUNT TULU.

Dakshiṇa kannaḍa 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 pagela  
can be removed. It his misdeed is worse than. It ill-feeling  
laḍāyila unḍumalpunḍu bokka hechi karchida  
quarrel causes and very costly  
vyājjodḍu 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. Aidd ori swatantrada naramāni āpuje.  
By it one independent man does not become.
3. Avu vyāpāra vagaire kārbār malpere aḍḍiyapunḍu.  
it trade etc. business doing prevents.
4. Aidd kiri 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 gunanaḍatelu edde āyere  
of members character and behavior good becoming  
aḍḍi āpundu anchē kūṭumbodus baravu kālpere  
prevents such in families education to receive  
ēde ejji.  
there is no scope.

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

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



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

### TRANSLATION.

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

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

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



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

---



[No. 134 A.K.]

KUI (OR KONDH).

THE PARABLE OF THE PRODIGAL SON.

Rōāni mrikā riāru māsēru kogāñju tāñjii plateñju  
Of one man sons two were small one to father he said  
“ Ō ābā nī mūdūli tāā pāhānāi nāā nāngī siāmu ”  
O father your possessions dividing out mine to me give  
iseñju. Īnbānē tāñji tāā mūdūli tājeriārki  
he said. Having said the father his possessions to two brothers  
pāhā jiteñju. Esē Dinā Sasi bēoti itā gātāñju  
dividing gave Some days Having gone after younger one  
tāā krāḍāngā ūsānāi rō sēkōnī dinā tāngi saseñju.  
his shells gathering a far country two he went.  
Ēmbā eāñju kakali ajāñāi tāā mudūli gulē vihā  
There he spendthrift becoming his possessions all finish  
gitēñju; gulē vihānē ē dinā ḍandō dehānē  
did all having finished that country throughout great  
saki dite, ēngā eāñju saki rāi Jūgitēñju. Jūgānangāti  
famine fell and he hunger from suffered. Having suffered  
ē dinā tānani bāchtangī sajanāi ēānitō mangā-  
that country man to going at his house he went and  
tēñju ēngā dērāñju tāā pājingānii āngā tangī ēāni  
stayed and the big man his pigs mind to him  
panditēñju. Ēmbāivē eju siātaki eāñju pajingāni  
sent. No one even food did not give because he pigs  
jātu kabāri rāi tāā tūlu panjā tāngī rehā atēñju.  
mash food with his stomach fill to pleased became.  
Ēākivē rōnisi ēlu vāte, “ Māi ābāto dehāne kabāri  
But one day thought came our father's at many work  
gātāru manēru ēārn gāme tinbā pānbi manēru ēngā  
people are they much food receiving are and  
ānu imbā saki rāi sār māi. Māi ābātoki  
I here hunger from dying am. Our father's house to  
sajanāi ēāni iḥiṅgi vēsi. “ Ō ābā ānu nīndārā  
going him like this I will say. “ O, father I yours



engā Penu tārā rōi giā māi, nī mriēnitēnu otē  
and God's own evil have done your son - again  
āvā tāngī ānu agēnu, nī kābāri gātāni dehēngi  
become to I am not fitting your work man like  
nāngē itajāmu." iñji ēlu gitēñju.  
me appoint saying thought he made.

Ēlu giānāi tānu ningitēñju ēngā tāñjitoki salbā  
Thought having made he rose up and father's house to go  
dūñjitēñju. Ēakivē ēāni saji māsārā sekōti tāñji mēhānāi  
started off. but his going was afar father seeing  
ēāni jēdā nōtēñju engā tāñji dēgānāi ēāni pōmbanāi  
him love felt and father running him embracing  
gādāngā nōskiteñju. Ēmbā rāi mrieñju tāñji vēstēñju, "Ō  
cheeks kissed. Then from son father said O  
abā nindārā engā Penu tārā ānu rōi giā māi, ēngā  
father yours and God's own I evil done have and  
nī mriēnitēnu āvā 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 nēgi sīñdā tasānāi ēāni tāta gidu, vañju tāni  
really good cloth bringing him clothe do finger on  
mūdi kiā jidu engā kātkanī sotērākā kipkā jidu  
ring sleeping give and feet on shoes sleeping give  
Gandī aja māni dṛāḍu tāsānāi vēdu, āju ērā tinjānāi  
Body having become calf bringing strike we it eating  
rēhā ānasu. Ānāriki isēkanē nāi mrieñju sajānāi  
joyful will become. For what if it is said my son having died  
nīmbitēñju mrāngānāi tōnjā ajātēñju," isēñju. Ēmbārai  
lived having been lost Evident as become he said. Then from  
ēāru rēhā gīvā tōnditēru.  
they joy make began.

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



rōānī, “ī ēndā ānāriki āī manē?” iñji plateñju.  
one this dance for what being is saying asked.  
Eañju vēstēñju, “Ni ambēsā vātēñjuḍē. ērāriki nī  
He said your younger brother has come for what your  
ābā taṛā mriēnī negīnāngā pātaki rehā givā  
father his son well because he revived joy make  
tañgi gañḍi ājā masī ḍrāḍu vēsā mānēñju.”  
to body become head calf stricken has.

Ērā vēñjanāi sēṇḍā gaṭāñju sōḍāngā ājanai ijōki  
That having heard elder one angry becoming house to  
sōlba kūteñju. Tañji ōrēki vājanāi ēāni ēlu māskā  
go in refused. Father outside coming his mind change  
āñgi dāhteñju, ēākivē tānu tañji vēstēñju, “Ānu isē  
to sought but he father to said I so many  
dinā idē nīngi lōksā mañjāi, nī bārgī ānu ēsēkāvē  
days now you served have your comman I ever even  
ēnbā kuā sidājaēnu, īnu tēṇḍē māiñjāngē  
hold refused have not you on the other hand friends with  
tōrē pāgā jīvā tāngi rōṇḍāvē ḍḍā mīḍā siā  
companion struggle give to one even goat child given  
sidajāi.  
have not.

Ēākivē iāñju nī mriēñju sōkēreṇi bahta nī  
But this man your son harlots in company with your  
muḍulī muhī giā manāñju vāvā dāṇḍē īnu gañḍi  
possessions destroy done, has one come quickly you body  
āja masī ḍrāḍu vēti,” isēñju. Tañji vēñjanāi  
having become calf killed he said. Father having heard  
ēānī vēstēñju “Ō āpo īnu nāke rōḥnā mañjadi, nāi  
him to said O son you with me always are mine  
gulē nī. Idē rehā giātākā māñdi sāñjē,  
all yours. Now merry if we do not make ours will not be well,  
ānāriki isēkānē nī āmbēsa sājanāi nimbā  
what for if you say your younger brother having died lived  
mānēñju, ēngā mrāngānāi tōñjā ājamāñjānēñju,” iñji  
has and having been lost appeared has become to us saying  
ēṇḍā gaṭānī tāñji vēstēñju.  
elder son to father said.



[No. 135 A.K.]

## KONDH.

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

(Vrepa)

(Chorus)

Jēḍa gātati vāmu sānāmālā Rāṅgām  
 Loving one come let us go young woman Rangoon  
 dinākālā.

country to young woman.

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

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

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

- (4) Rōga dāinḍi vēnumūlā Rāṅgam negi  
 chum friend hear young woman Rangoon good



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

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

- (6) Īra kattā venjānāi ēri vestē vāi māi  
This word having heard she said coming I am  
Īgāri dehāne jūga diāte bai Ujē  
This year great suffering fell sister certainly  
saṇā saṇā āju ḍāṛa vāna mā i  
let us go let us go we afterward will come to ou  
nāju Pēnu iṭā duhtākāñju.  
village God keep us may be.

TRANSLATION.

*Retrain.*

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

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



## GRAMOPHONE RECORDS

63

CSL

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

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

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

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

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



[No. 136 A.K.]

SAVĀRA.

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

పూర్వార్థం అబాయి దేశం లోంగ్ అబాయి గమంగ్ మర్  
 pūrbān aboyi daēśā lōng aboyi gamāng mar  
 Aforetime a country in a rich man  
 డకొలా. అనిన్ అవనాన్జి బాగుజి వంగేరొన్ డకొలాజి ఒత్తెలాంజ్  
 ḍakolo anin avananji bāguji vaṅṅeron ḍakolōji ottelonṇ  
 was him children two males were them in  
 సన్నామర్ అవుహన్ బాత్తె వుహన్ అస్తీలాంజసమ్ ఇన్జెన్  
 sannāmar avuhan bātte vuhan astilonūnam injṇen  
 the younger father with father property in thine to me  
 అదొతాన్. ఆతనవ్ తియిన్ గాన్లె అప్పంగ్లె ఆనిన్, అనిన్జి  
 aḍotānen atanab tiyin gānle appaṅgle. Anin aninji  
 accruing share give saying he spoke. He to them  
 అస్తీన్ కుడ్డబన్ బాంకెరె తిల్లెజి చోచోయి దిన్న  
 āstin kuḍḍaban bānleletilleji chochoyi dinna  
 property all divided (and) gave a few days  
 అయరెన్ అత్నిక్కి తా సన్నామర్ కుడ్డబన్ రుక్కురె  
 ayerren atnikki tā sannāmar kuḍḍaban rukkule  
 having passed afterward the younger one all having  
 రుండాయిలె సాన్యాదమ్ అదేశా లోంజ అజ్జెన్లె  
 ruṇḍāyile saṇāyidam aḍēśā lōṅ ajjenle  
 gathered (and) packed distant land to going  
 యెరైస్తిన్ కుడ్డబన్ అంబసత్ డన్ అబారాలంజ్ అచ్చెదాయె.  
 yerreastin kuḍḍaban ambasatḍan abāralonu achcheḍayile.  
 by reason of all immoral deeds in wasted.  
 కుడ్డబన్ అరజిలన్ అత్నిక్కి తాదేశాలంజ అబాయి చోదా  
 Kuḍḍaban arajhlan atnikki tādeśālonu aboyi chodā  
 All gone aft ward that land in a big  
 అకాన్తారా అదొలాయి. చాలెత్తె అనిన్ బోయిబోయి కల్కల్  
 akānttāra aḍolāyi. Chalette anin boyiboyi kalkal  
 famine arose Then to him much affliction  
 డొలజన్ దేరె. అనిన్ ఇల్లె తాదేశాలంజ్ అదాకొలన్  
 ḍolajan dele anin Ille tādeśālonu adakolan  
 and having occurred he went (and) that land in dwelling

అమంధ్రాబాతై	మాయిలన్.	చాలై	అనిన్	కంబొనంబి
amandrabātte	māyilan.	Chalette	anin	kambōnanji
man	joined.	Then	he	pigs

ಅಗೊಬ್ಬನ್	ಅಸನ್	ಅಚರಾಬಲೊಮಿನ್	ಅನಿನ್	ಅಪ್ಪಾಯಿಲೆ.	ಅನಿನ್
agobban	asan	acharabalomin	anin	appāyile.	Anin
<i>to tend</i>		<i>field to</i>	<i>him</i>	<i>sent.</i>	<i>He</i>

కంబోనంజి	అజంలెన్ంజి	అజన్ంమ్	బాట్టె	అకంపాజన్	అబ్బెనబన్
Kambōnanji	ajomlennji	ajanōm	bätte	akampōnn	abbenaban
<i>the pigs</i>	<i>eating</i>	<i>food</i>	<i>with</i>	<i>stomach</i>	<i>to fill</i>

అశపడెర. బండ్ అనిజ్జ అనిన్ అత్తిలఁజి. తిక్కి బుద్ధిన్  
 āsapadele. Baṇḍo anijja anin attilahji. Tikki buddhin  
 misted. But no one to him gave. Afterward sense

అద్దాలయిన్	అయొక్క	అనిన్	పుహ్యన్	అమంక్	డియంగాన్
adōlāyin	ayōṅ	anin	vuhānyen	amanṅ	diyaṅgān
having	come	he	father mine	by	now many

అమండ్రాజి బదిమరాంజి ఆసన్ కూడున్ అసంగెన్ డాకో. ఇన్జ్నేన్  
 amandrajī badimaranjī asan kūḍun asaṅgen ḍako. Injñen  
*men coolies for food much is. I*

ದೊಲಾಜನ್	ಅಚ್ಚೇಲೆ	ತೆನ್ನೆ	ಕಣ್ಣಿತ್ತೆನ್,	ಇನ್ ಜ್ಞೆನ್	ತೆನ್ನೆಚಿಲಲ
ḍolājan	achchele	tenne	kañitten	Injñen	tennechitala
<i>hunger</i>	<i>by</i>	<i>here</i>	<i>am dying</i>	<i>I</i>	<i>here from</i>

దుంగ్లాన్	వుహాన్	అమంబా ఇల్లె.	వుహాన్	ఇన్జ్	రుహాన్
duṅḡlan	vuhañen	amanṇba ille	vuhanu	Injñe	ruhaṇṇan
starting	father my	to going	father	I	heaven

విరోధమ్మై	మంత్రానమ్	పాపమన్	తబ్లాయి.	నమిచితలన్
virōdhamle	mañnam	pāpaman	tablayi.	Namichitalan
against	(and) before you	sin	have done.	Now from

ஒன் ன்	அ ன் ட ன்	இ ன்	அ ன்	இ ன்
onnam	agāṇḍannaban	Injñen	ambasemart.	Injñen
son thine	to be called	I	good man not	I

బదిమరొంనమ్	బొమంద్ర	అంబడి	నచ్చాదైనాల్లె
badimarlonnam	bomandra	ambadi	nachchadaingalle
coolies among thine	one man	like	make me saying

అనినా అతుల్లా	అప్పంగ్తాయిగాన్ తె	యియ్యెమ్లే	దేలాన్
aninatulla	appaṅṭāyigāṇle	yiyyemle	ḍēlan
him to	I will speak thus	having determined	he arose



అవుహనాన్ అవుంజ్	అవుంజ్.	అనిన్	ఒక్కియి	సానాయడమ్
avuhanaman	illayi.	Anin	okkiyi	saniyaidam
(and) father to	came.	He	yet	afar
అదకోలాన్ అయింజ్	అనిన్	అవుహన్	అనింగిల్లె	కనికారమ్ దేర
adakolanayonn	anin	avuhan	aningille	kanikāramdēle
being	his	father	him seeing	pity having
అరె	అనిన్	అసాంకాన్	బ్యంట్లె	లంన్ హొమ్ ర
arre	anin	asaṅkān	nyamle	lanṇḍomle
ran (and)	his	neck	having held	he embraced (and)
సొంబాలె.	చరెత్తె	అవనన్	అనిన్ బాట్టె.	వుహన్ ఇన్ జ్జెన్
sombāle	chalette	avanan	anin bātte	vuhani injnen
kissed (him).	Then	the son	him to	father I
రుహన్ జన్	విరోధమ్	గాన్ లె	మన్ జ్జెన్	పాపమన్ తబ్లాయి.
ruhanṇan	virōdham	gānle	mannam	pāpaman tablayi
heaven	against	saying (and)	before you	sin I did.
నమిచితల	ఒన్ నమ్	అగాంధమ్ నాన్	జ్జెన్	అంబసాత్
Namichitala	on nam	agāṇḍam naban	jnen	ambasatat
Now from	son thine	to be called	I	good not
అమండ్రగాల్లె	అప్పాంగ్లె	చరెత్తె	అవుహన్	అకంబారి జిగిల్లె
amanḍragālle	appaṅgle	chalette	avuhan	akambārijigille
man thus	he said	then	the father	servant, seeing
అంబసె	అజాంకబ్	చర్రిపాంగ్లె	తెన్ అనిన్	అజ్జిజిల్లె అచిన్
ambase	aṅkab	charripāngle	ten anin	ajjijile achin
a good	robe	quickly bring (and)	this man	dress his finger
ఎంచిన్	అప్పురె	అజేంనుజి	చెప్పలన్	రోబ జెల్ జెల్ అవంతాంజ్
enchin	aṇṇure	ajēnnuji	cheppulun	rōba jeljel avantāṇṇ
a ring	put	his feet to	shoes	put a fleshy calf
పాంగ్లన్ పాంగ్లన్		కానిబ్బా ఇన్ లెన్ సార		అసర్థానాబా
pāṅglon pāṅglon		kahnibba inlengāle		asardhānabā
having brought		kill (and) we will eat		and rejoice
తెన్ అవన్ జెన్	కానిలే	యరె	మెహెంగ్లొ,	చెహెరె
ten avannēn	kānile	yarre	mehēnglo	chehele
his son (of) mine	having died	again	has lived	was lost
ఒక్కియి	న్యాంగ్లాయి,	గాన్ రె	అప్పాంగ్లె.	చరెత్తె అనిన్ జి
okkiyi	nyāṅglāyi	gānle	appaṅgle.	Chalette aninnji
(but again)	is found	thus	he spoke,	Then they



# GRAMOPHONE RECORDS

67 **CSL**

కుడ్డబాయి	స రాడేలాజి.	చాలెత్తె	అనిన్	అచాడావన్
kuḍḍabāyi	sardhādēloji.	Chalette	anin	achodāvan
all	rejoiced.	Then	his	big son
చరోబలాంజన్	దకోలా.	అనిన్	అయ్యెర్నాన	చిహింజన్
charōbalonṇ	dakōlo.	Amin	ayeyyernāna	chihinnān
field in	was.	He	coming	the house
అతుయాలన్	అయింజ్	డెబ్బింజన్	తొంచేంజన్	అండంగ్లె
atuyālan	ayonṇ	ḍebdhinnān	tonchēnnān	andangle
near to	when (he came)	music	dancing	hearing
అకంబారిలాంజన్	బొమండ్ర	గులె.	తెన్ ఇనాజాత్తి	గాలె
akambāriḷaṇṇ	bomandṛa	gule,	ten Inājātti	gāle,
the servants among	one man	called,	this what	saying
అప్పంగ్లె.	తాఅకంబారి	అనిన్ చాలెత్తె	ఒబ్బానమ్	యెర్రాయి.
appaṅgle.	Taakambāri	anin bātte	obbānam	yerrayi.
he spoke.	The servant	him to	younger brother they	has come.
ఉహానమ్	అనిన్	అమంజన్	బంజ్ చాగాన్	అయిర్రాజెన్
Uhanam	anin	amanṅan	baunbāgānle	ayerrānen
Rather thine	him	to	well	returning
because				
జెల్ జెల్	అవంతాంజ్	కాన్తె	బొజన్ తిల్లె	గాన్
jeljel	avantāun	kahnile	bōjintille	gānle
fleshy	calf	killed (and)	feast gave	thus
he said.				
చాలెత్తె	చోదామర్	బరాబ్లె	అలొంజన్	అనినియి.
Chalette	Chodāmar	barāble	alōnnān	ahnilyai.
Then	the older one	was angry (and)	within	went not.
So				
అవుహన్	బాయిరాన్	యిల్లాయి	అనిన్	బతిమాలె.
avuhan	bāyirān	yillāyi	anin	batimālele.
he father	outside	came (and)	him	besought.
Then				
అనిన్	అవుహన్	చాలెత్తె	తేరో	జన్మెమిన్నమ్ చితల
nina avuhan	bātte	tērō	janne minnam	chitala
aman				
the father	to	behold	these many years from	thee
నమ్మెలమ్	బెర్నెనమ్	ఇన్జెన్	అంగిజ్జ	అత్తరేలాయి.
nammelam	bernenam	injñen	aṅgijja	attaphelayi.
obeying	word (of) thine	I	never	transgressed.
ఇన్జెన్	సన్నెహమ్మ	రెన్జియాల్లా	సర్దా అచ్చెనాబన్	అసన్
Inñen	sannēhāmmar	nenjiatulla	sarda achchenaban	asan
I	friends	of mine with	(rejoicing)	for



GRAMOPHONE RECORDS

ఇన్ జైన్	అంగిజ్జయిన	అమన్	అబాయి	కంమ్మె	అతిలైన్.
injñen	aṅgijjayina	aman	aboyi	kanimme	ahtilain.
to me	at any time	thou	one	goat	never gave.
అస్తినమ్	కుడ్డబన్	సానిబొజింజి	అతుల్ల	అంపరజొమ్మె	
Astinam	kuḍḍaban	sānibōjinji	attulla	amparajomle	
Property thine	all	harlots	with	devouring	
అచ్చెదాయిలన్	తెన్ అవున్ నమ్	అయిర్రాజ్జైన్	అయింన్	తెన్ అనిన్	
achchedāyilan	ten avun nam	ayerrājñen	ayonn	ten amin	
and wasteful	this son (of) thine	coming	when	this one	
అసన్ జెల్ జెల్	అవంతాన్	కాన్ జెల్	గాన్ లె	అప్పంగ్లె.	తచ్చెల్
asan	jeljel	avantān	kahnile	gānle	appaṅgle. Tachchele
for a fleshy	calf	you killed	thus	he said.	Then
అనిన్	ఓహన్	అమన్	దీతాన్	ఇన్ జైన్	అతుల్ల
anin	ōhon	aman	ḍitān	injñen	atulla
he	son	thou	ever	with	me
					art
మంజైన్ కుడ్డబన్		అమన్ నామ్న.	ఇన్ లెన్	సర్దాలెబన్ దెంజే	
mannen kuḍḍaban		aman nāmma.	Inlen	sardālebandinn	
my all		(is) yours.	We	if rejoice	
అంబసె	ఒబ్బానమ్	కాన్ జెల్	యెర్రమెంగ్లె	చెహెల్	
ambase	obbānam	kahnile	yerrameṅglo	chehele	
it is well	brother thine	died	(but) again lives	was lost	
జాంగ్లబొ	గాన్ లె	అనిన్ బాత్తె	అప్పంగ్లె	తెన్ అబాయికనయ్యె.	
nānglabo	gānle	aninbātte	appaṅgle	ten aboyikanayyē.	
(but) is found	saying	with him	he spoke.		



[No. 137 A.K.]

## SĀVARA.

## A SONG (IN TELUGU CHARACTER).

- 1 ఓ మంద్రాజి జాబ్బ జాబ్బ, కన్ అకన్ అండంగాబ్బ  
*Oh men come come this song listen to*  
 Ō mandrāji jābba jābba kan akanen aṇḍaṅgābā  
 నేన్ కేతుంగన్ బాగ్సా బేర్నె అంబెన్ నమి అపాంగ్తాబెన్ కున్  
*1 God's good word to you now I will speak that*  
 jñen kētuṅgan baṅgsā bērne amben nami apaṅgtāben kun  
 కేతుంగ్ డిజంగ్ సూదామర్ గిబ్బ గిబ్బ మంద్రాజి.  
*God now greatman see see men.*  
 kētuṅg ḍijaṅg sūdāmar gibbā gibbā mandrāji.  
 కుడ్డబాయి అనిన్న పరె బాగ్సా తంగోర్ లోంగ్  
*all (men) him having worshipped good way in*  
 Kuḍḍabāyi aninna parre baṅgsā taṅgōr lōṅg  
 అంజెంగాబ్బ కేతుంగన్ లబోన్ సబ్జాల.  
*must walk god (the) earth made.*  
 aṅjēṅgā kētuṅgan labōn sabjāla.  
 2. కన్ లబోలొంగ్ కుడ్డబాన్. లొక దేశాలొంగ్ డాకోలన్  
*this earth in everything. Upper country in remaining*  
 kan lobōlōṅg kuḍḍabān. laṅka deśālōṅg ḍakōlan  
 బేర్నె బాత్తె గడ్డెల లబోలొంగ్.  
*word with (he) created earth in.*  
 bērne batte gaḍḍele labōlōṅg.  
 3. బరున్జి నెబజి రుఆంగ్ లొంగ్ తప్పటి అంగాయి  
*mountains trees heaven in clouds moon*  
 baruṅgi nebaji ruāṅg lōṅg tarubdaji aṅgāyi  
 ఓయొంగ్ తుతుజాజి పూర్బాన్ అనిన్ డాకోల.  
*sun stars aforetime he made.*  
 oyōṅg tutujanji pūrbān anin ḍakōle.  
 4. పూర్బాన్ దేశ లొంగ్ కేతుంగన్ బాగు మంద్రా  
*Aforetime world in God two people*  
 Pūrbān deśā lōṅg kētuṅgan bāgu mandra  
 గడ్డెల కన్ ఓంగేర్ అంచలొన్ ఇసలా కడ్డబ్.  
*made this male female from all.*  
 gaḍḍele kan ōṅgēr aṅchalōn isala kuḍḍab.



5. మండ్రా దుంగ్లానాయి. కేతుంగన్ మండ్రాజి బాత్తే ఉలన్  
*men originated. God men with father*  
 maṇḍra ḍuṅḡlanāyi. Kētuṅgan maṇḍrāji bātte uan  
 అంబడి డకొన్. బంగ్గా వారా తువ్బా గాన్లే అనిన్ చరె తె  
*like was. Good deeds do saying he then*  
 ambaḍi ḍakolan. baṅḡsa bārā tubbā gānle anin chālete  
 అప్పంగ్లే. అనిన్  
*ordered. He*  
 appaṅgle. anin

6. గాన్లే జ్ఞేన్ అ బరె జ్యోవంగంజి అప్పర్ డొంగ్  
*said me leaving demons worship not*  
 gānle jñen ambarre nyōṇaṅganji appaḍoṅḡ  
 జొండడ కరిజ్జి \* జంబర్ చొప్-చొప్ వారా అత్తబ్ డొంగ్.  
*adultery murder theiving lying deeds do not.*  
 joṇḍaḍa karijñe jaṇbar chop chop bārā attabḍoṅḡ.

\* This word is doubtful.

7 బందా మండ్రాజి చెడెర కేతుంగన్ అంబరజి. అనిన్ జి  
*But men being corrupted God left. They*  
 Bando maṇḍrāji cheḍele kētuṅgan ambarraji. Aninji  
 పాపం అచ్చెర లోంగత్ లోంగ్ గలొలజి.  
*sin by darkness into fell.*  
 pāpam achchele lōṅḡat lōṅḡ galōlaji.

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

తిక్కి తోగ్ సుంగన్ యెరె గొగొయి.  
*Afterwards fiery place to having gone much.*  
 Tikki tōḡṛ suṅḡan yerre gogoyi.

9. సుజెర న్యాంగ్తజి. బందా కేతుంగన్ అవొనన్ కన్  
*pain obtain. But God's son this*  
 sujele nyaṅgtaji. Bando kētuṅḡān avōnan kan  
 లబొ లొంగ్ యెరాయితె అన్ కుడ్డబ్ మండ్రాన్.  
*world into come. He all men.*  
 labō lōṅ yerāyite anin kuḍḍab maṇḍrān.

10. అనిన్ ప్రాదాన్ తిల్లె కన్యిలో తచెర డజంగ్  
*for life gave (and) died therefore such*  
 āsan prāḍān tilḷe kanyilō tachele ḍajāṅḡ



మంద్రాజి	కన్	అబేర్నె	అండ్	విసు క్రిస్తు	లోంగ్	సమేరె
<i>men</i>	<i>this</i>	<i>word</i>	<i>near (and)</i>	<i>Jesus Christ</i>	<i>in</i>	<i>believe</i>
maṇḍrāji	ank	abērne	aṇḍāngle	ēsu krīstu	lōng	namēle
బంస్సా	సాయం	స్యాంగ్తజి.				
<i>good</i>	<i>help</i>	<i>obtain.</i>				
bangsā	sāyam	syāngtaji.				

## TRANSLATION.

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





[No. 138 A.K.]

## VIZAGAPATAM KŌNDH.

## MARRIAGE SONG

[Ade-de-de-de-dē—Sangade-de-de-de.]

*you I associates*

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

## TRANSLATION.

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

## TRANSCRIPT IN TELUGU.

పెళ్లి పాట.

- i [అదెదెదెదెదె - సంగదెదెదెదె] నీందిపుర్తి-నీందిన్న తాదాతా  
ii నీంద యెగువెంజయి - నీంద బాది వెంజయి



# GRAMOPHONE RECORDS

73 SL

- iii సంగు అనాసాడె - తూక అనాసాడె.  
 iv ఎక్లతోడరీయాను - ఎక్లసంగారీయాను.  
 v నాకరడపంగా - నాతాజపంగా.  
 vi నా యక్కంపాడ - నాబాపంపాడ.  
 vii జాలింగజూడి - జాలీజంజూడి.  
 viii నెత్తనూడగానీడ - బోర్తనూడగానీడ.  
 ix కెజ్జివాగవతె - బిమ్మబాగవతె.  
 x కుర్తివెహపియాము - మోక్కవెహపియాము.

## LOVE SONG IN VIZAGAPATAM KÖNDH.

[Aderidē - adē - Dellorede Dello.]

*youthful woman oh youthful woman oh*

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



GRAMOPHONE RECORDS

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.

[అరణిడే - ఆడే - డెలారడె డెల్సె].

- i నీనూ నానూపారి - నీనూ నానూ జూడి
- ii నీనూ నానూ తూకా - నీనూ నానూ పాడి
- iii నీ యోగువెంజై - నీవాడి వెంజై
- iv నీ దిన్నా తాదా - నీ పుర్తి తాదా
- v నింజూటి ఆసాకియా - నింజూటి ఎలూకియా
- vi నింజూటి బుచ్చాకో దుళుము - నింజూటి పిహాకో దుళుము
- vii నీలూకొ ఒల్లా - నీవాకొ ఒల్లా
- viii నీ యిప్పి మాను - నీ మహా మాను
- ix తేరు మడి ఒల్లా - కుచ్చా మడి ఒల్లా
- x నీ పొల రొమాను - నీ గజ్జ మాను
- xi నీ పొండా ఒల్లా - నీ నెంజ్జ 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 nōkki, 'tagappan-ē, āstiyil enakku  
 younger-th the-father addressing, 'father-O, property-in me-to  
 வரும் பங்கை எனக்குத்தரவேண்டும்,' என்றான். அந்தப்படி அவன்  
 varum paṅgei enakku-ttara-vēṇḍum,' enṇān. Andappaḍi avan  
 coming shar eme-to-to-give-is-wanted,' said. Accordingly he  
 அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான். சில நாளைக்குப்  
 avargalukku-ttan āstiyēi-ppaṅgittu-kkoḍuttān. Śila nāleikku-  
 them-to-his property-having-divided-gave. Few days-  
 பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு தூர  
 ppinbu, ileiya magan ellavarreiyum śerttu kkoṇḍu dūra  
 after, younger son all having-gathered distant  
 தேசத்துக்குப்புறப்பட்டுப்போய் அங்கே தன்மார்க்கமாய்  
 deśattukku-ppuraṇappaṭtu-ppōy aṅgē duṇmāṛkkamāy  
 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 śelavaritta pinbu, anda deśattilē. koḍiya  
 he spending after, that country-in severe  
 பஞ்சம் உண்டாயிற்று. அப்பொழுது அவன் குறைவு படத்  
 pañjam unḍāyirru. Apporudu avan kuṟeivu pada-  
 famine arose. Then he want to-suffer-  
 தொடங்கி, அந்த தேசத்துக்குடிகளில் ஒருவனிடத்தில்  
 ttoḍaṅgi, anda deśattu-kkuḍigalil oruvan-idattil  
 having-begun that of-country-inhabitants-among one-with  
 போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன்  
 pōy oṭti-kkoṇḍān. Anda-kkuḍiyanavan avanei-ttan  
 having-gone joined-himself. That-husbandman him-his



வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான். அப்பொழுது  
vayalkal-il panrigalei mēykkumbadi anuppinaṇ. Apporudu  
fields-in pigs to-feed sent. Then

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

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

கூலிக்காரர் எத்தனைபோரே பேருக்குப்பூர்த்தியான சாப்பாடு இருக்கிறது,  
kūlikkārar ettaneiyō pērukkup-pūrtti-yāṇa śāppāḍu irukkiraḍu,  
servants how-many men-to-full food is,

நானோ பசியினால் சாகிறேன். நான் எழுந்து, என்  
nāṇō paṣiyināl śāgīrēṇ. Nāṇ eṇḍu, en  
I-on-the-other-hand hunger-with die. I having-arisen my

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

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

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத் திரைல்ல;  
kumāraṇ eṇṇu śolla-ppaḍuvadaṅku nāṇ pāttiranalla;  
son having-said to-be-called I fit-man-am-not;

உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும்"  
ummuḍeiya kūlikkāraril oruvaṇāga ennei veittu-kkolḷum"  
your servants-among one-to-become me keep-for-yourself"

என்பேன்' என்று சொல்லி, எழுந்து புறப்பட்டு,  
eṇbēṇ' eṇṇu śolli, eṇḍu pura-ppaṭṭu,  
will-say' having-said having-uttered, having-arisen having-started,

தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும் போதே  
tan tagappan-iḍattil vandāṇ. Avan dūratil varum pōḍē  
his father-to came. He distance at coming when

அவனுடைய தகப்பன் அவனைக்கண்டு மனதுருகி ஓடி அவன்  
avanuḍeiya tagappan avaṇci-kkaṇḍu maṇadurugi ōḍi avan  
his father him-seeing heart-melting running his

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

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

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

குமாரன் என்று சொல்லப்படுவதற்கு நான் பரத்திரன் அல்ல' என்று  
kumāran enṇu śolla-ppaḍuvadaṛku nān pāttiran-alla' enṇu  
son having-said to-be-called I fit-man-am-not' saying

சொன்னான். அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி,  
śonnan. Appoṇḍu tagappan tan ūriyakkārareī nōkki,  
said. Then the-father his servants addressing,

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

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

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

புசித்து சந்தோஷமாய் இருப்போம். என் குமாரனாகிய இவன்  
puṣittu, śandōsham-āy iruppōm. En kumāran-āgiya ivan  
having-eaten merry-having-become shall-be. My son-being this  
மரித்தான் திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும்  
marittān, tirumbavum uyirttān; kāṇamaṟ-pōṇān, tirumbavum  
died, again became-alive; lost-went, again

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

தொடங்கினார்கள்.  
tṭoḍaṅginārgaḷ.  
began.

அவனுடைய மூத்த குமாரன் வயலில் இருந்தான். அவன் திரும்பி  
Avanuḍeīya mūtta kumāran vayalil irundaṇ. Avan tirumbi  
His elder son field-in was. He again



விட்டுக்குச் சமீபமாய் வருகிறபோது கீதவாத்நயத்தையும்  
vittukku-chchamīpam-āy varugira-pōdu gīta-vāttiyattei-yum  
house-to-near-having-become coming-time-at music-also

நடனக்கனிப்பையும் கேட்டு, ஊழியக்காரரில் ஒருவனை அழைத்து,  
naḍana-kkalippeī-yum kēṭṭu, ūriyakkārārīl oruvaneī aṛeittu,  
dancing-merriment-also hearing, servants-among one calling,

‘இதென்ன?’ என்று விசாரித்தான். அதற்கு அவன், ‘உம்முடைய  
‘idenna?’ enṇu viśārittān. Adaṛku avan, ‘ummuḍeīya  
‘this-what?’ saying asked. That-to he, ‘your

சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய  
śagōdaraṇ vandār, avar maṛubaḍiyum śugattudaṇē ummuḍeīya  
brother came, he again safe your

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

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

கோபம் அடைந்து உள்ளே போக மனதில்லாதிருந்தான். தகப்பனே  
kōpam aḍeindu ulḷē pōga maṇadillāḍ-irundaṇ. Tagappanō  
anger having-got in to-go mind-without-was. The-father-but

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

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

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

மீறுதிருந்தும், என் கிநேகதேரோடே நான் சந்தோஷமாய்  
mīṛādirundum, en śinēgitar-ōḍē nān śandōsham-āy  
not-transgressing-being-though, my friends-with I merry

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

கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்  
koḍukkav-illei. Vēṣigaḷ-iḍattīl ummuḍeīya āstiyēi aṛittu-  
gave-not. Harlots-with your property having-

போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே  
 ppōṭṭa ummuḍeiyā kumāra-nāgiya ivan vandav-uḍanē  
 wasted your son-being this coming-immediately  
 கொழுத்த கன்றை இவனுக்காக அடிப்பித்திரே' என்றான். அதற்குத்  
 koṟutta kanrei ivanukk-āga aḍippittirē' enṇān. Adaṟku-  
 fat calf him-for killed-had' said. That-to-  
 தகப்பன், 'மகனே, நீ எப்போதும் என்னோடுருக்கிறாய், எனக்குள்ள  
 ttagappan, 'magaṇ-ē, nī eppōdum enṇōḍ-irukkīṟāy, enakk-uḷḷad-  
 the-father, 'son-O, thou always me-with-art, me-to-being-  
 தெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய  
 ellām unṇuḍeiyad-āy-irukkīṟadu. Un śagōdaran-āgiya  
 all thine-having-become-is. Thy brother-being  
 இவனோ மரித்தான், திரும்பவும் உயிர்த்தான்; காணாம்போனான்,  
 ivan-o marittān, tirumbavum uyirttān; kāṇāmar-pōṇān,  
 this-but died, again became-alive; lost-went,  
 திரும்பவும் காணப்பட்டான்; ஆபைபடியினாலே நாம் சந்தோஷப்பட்டு  
 tirumbavum kāṇa-ppattān; Āna-paḍiyi-nālē nām śandōsha-ppattu  
 again was-found; so we merry-being  
 மகிழ்ச்சியாயிருக்கவேண்டுமே' என்று சொன்னான் என்றார்.  
 magiṟchchiy-āy-irukka-vēṇḍum-ē' enṇu śonṇān enṇār.  
 glad-having-become-to-be-is-wanted' saying spoke said.



[No. 143 A.K.]

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

DOMESTIC HAPPINESS.

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

நல்லவனாயும் பரியமாய் பேசுவனாயும் பசியோடே யிருக்கிற  
nallavanāyumu priyamāy pēsaravanāyumu paṣiyōḍē yirukkīra-  
good-and kindly talking-and hunger-with those-who-

வாளைப்பார்த்து ஸஹிக்காதவனாயும் இருந்தான். ஆனால் அவன்  
vālei-ppattu sahikkādavanāyumu irundān. Āṇākke avan  
are-seeing to-endure-unable-and was. But his

பொண்டாட்டி இதுக்கு நேர் விரோதம். பரியமான வார்த்தையே  
ponḍaṭṭi idukku nēr virōdam. Priyamāna vārtteiyē  
wife this-to quite opposed. Kind word-at-all

அவளுக்குப்பேசாதேரியாது. பசிச்சிருக்கிறவாளைத்  
avalukku-ppēṣa-tteriyādu. Paśichchirukkīravālei-  
her-to-to-speak-knew-not. Hungry-those-who-are

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

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

வீட்டு வெளியே பொறப்படச்சே வாசப்படிக்கிட்டே ஒரு கெழவி  
viṭṭu veliyē porappaḍachchē vāṣappaḍi-kkiṭṭe oru keravi  
leaving out starting-while threshold-near an old-woman

படுத்திந்ருந்தா. அவ கண்ணெல்லாம் குழிஞ்சிருந்துது. தலை  
paḍuttinrundā. Avakannellām kuṟiñjirundudu. Talei-  
lying-was. Her-eyes-all sunken-were. Head-

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

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

வந்துட்டு. கீழே குனிஞ்ச அவளெப்பாத்து, “அம்மா, நீங்க  
vandūtṭudu. Kīṇē kuṇiṇju avaḷe-ppattu, “ammā, nīṅga  
came. Low bending her-looking-at, “mother-O, you

ஏன் இப்படி படுத்திண்டுக்கெக? ஒங்களுக்கு என்ன வேணும்”  
ēṇ ippaḍi paḍuttiṇrukkeha? Oṅgaḷukku enna vēṇum”  
why thus lying-down-are? you-to what is-wanted”

என்று 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 பாடத் தெரியும் இவளுக்கு.  
Auveyār. Nannā kavigaḷ-ellām pāḍa-tteriyum ivaḷukku.  
Auvaiyar. Well poems-all to-compose-knows her-to.

இதுமாதிரி ப்ரியமான கொலெக்கேட்டதும் ஒளவையார்  
Idu-mādiri priyamāṇa korale-kkēṭṭadum Auveyār  
This-like kind voice hearing-on Auvaiyar

கண்ணெதிர்த்து பார்த்து, “அப்பா, ரொம்ப நாளை சாப்படவெ  
kaṇṇe-ttarandu pāttu, “appā, romba nālā. śāppaḍale  
eyes-having-opened having-seen, “son-O, many days-for ate-not

நான். சட்டுனு கொஞ்சம் கஞ்சி கொடுத்தபரன ரொம்ப நல்லது”  
nāṇ. Śaṭṭunu koṇjam kañji koḍuttayāṇā romba nalladu”  
I. Soon some gruel give-if very good”

என்னு சொன்னு. அதைக்கேட்டதும் வேமர உள்ளே பேரயி,  
ennu sonṇā. Adei-kkēṭṭadum vēhamā ulḷē pōyi,  
so she-said. That-hearing-on quickly in having-gone

உள்வாசப்படிக்கிட்டே போனதும் மெதுவா நடந்துண்டு தன்  
uḷ-vāśappaḍi-kkitte pōnadum medūvā naḍandunḍu taṇ  
inner-threshold-near having-reached slowly walking his

பொண்டாட்டி. என்ன பண்ணிண்டுக்காணனு பார்த்தான். அவொ  
ponḍaṭṭi enna paṇṇiṇrukkāṇnu pāṭṭāṇ. Avo  
wife what doing-was he-saw. She

மாவதைச்சின்ருந்தா. தானும் பன்சிறிப்போடே போயி, தானும்  
māv-aṇeichchinruṇḍā. Tāṇum paṇ-śirippōḍē pōyi, tāṇum  
flour-grinding-was. He-also smile-with having-gone, he-also

சேந்து மாவதைச்சின்டே, “ஒனக்கு தீபாவளிக்கு என்ன  
śēṇḍu māv-aṇeichchinḍē, “onakku Dīpāvaliḱḱu enna  
having-joined flour-grinding while, “you-to Dīpāvali-for what

பொடவெ வேணும்? இப்பொ நெல் நன்னு வெளஞ்சிருக்கு” என்று  
poḍave vēṇum? Ippo nel nanna vēlañjirukku” ennu  
cloth is-wanted? now paddy well grown-has” so



கேட்டான். அவொ அவட்சியமா பதில் சொல்லிப்பிட்டு வாயெ  
kēṭṭān. Avo alaṭchiya-mā badil ṣolliippittu vāye  
he-asked. She slightly reply having-given mouth

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

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

வாசல்லே ஒரு கெழவி பசியினுலே சாரா, கொஞ்சக்கஞ்சி குடேன்’  
vāśalilē oru keṇavi paṣiyināle śārā, koṇjaṇ-kaṇjikuḍēn”  
gate-at an old-woman hunger-of dying-is a-little-gruel give-please”

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

“அடே மடையா, ஒனக்குத்தான் வீண்சோறு போடறேன்.  
Aḍē maḍeiyā, onakku-ttān vīṇ-śoṟu pōḍaṟēn.  
You fool-O, you-for-as in-vain-food I-am-giving.

தெருவிலே போர பிச்சக்காரனுக்கெல்லாம் யார் போடறது?”  
Teruvile pōra pichchakkāraṇu-kkellām yār pōḍaṟadu?”  
Street-in going beggars-to-all who to-feed-is?”

என்னு கத்தினா. அவன் அவொ போட்ட பலத்த கத்தலெக்கேட்டு  
ennu kaṭṭinā. Avan avo pōṭṭa balatta kattale-kkeṭṭu  
so she-cried-out. He she raised loud cry-hearing-on

அப்பொ நடுநடுங்கினாலும் அடுத்த க்ஷணத்திலே அவசிட்ட போயி  
appo naḍunaḍuṅgiṇālum aḍutta kṣhaṇattile ava-kittā pōyi  
then trembled-though next moment-in her-near having-gone

மறுபடியும் கேக்க ஆரம்பிச்சான். ஓடனே அவ முன்னயலிட  
marupaḍiyum kēkka ārambichchān. Oḍaṇē ava munnaya-vida  
again ask-to began. At once she before-more-than

பத்துமடங்கு ஆத்திரப்பட்டுண்டு கிட்டெயிருந்த மொறம் சலடெ  
pattu-maḍaṅgu attirappattunḍu kiṭṭe-yirunda moṟam śalade  
ten-times having-grown-angry near-lying winnow sieve

இதெ எடுத்துண்டு அவனை அடிச்சுக்கிண்டு வீடுமுழுதும்  
ide eḍuttunḍu avaneī aḍichchukkiṇḍu vīḍu-muṟudum  
this having-taken him beating house-throughout

கூட ஒடித்தொரத்தினா. இந்த சத்தத்தினுலே கண்  
kūḍa ḍi-ttorattinā. Inda śattattinālē kaṇ-  
with running-chased. This noise-by eyes

முழிச்சிண்ட	ஒளவையார்	நடந்த	சங்கதிகளை	ஒரு
<i>muṛichchinda</i>	<i>Auveiyār</i>	<i>naḍanda</i>	<i>śaṅgatihale</i>	<i>oru</i>
<i>opened-that</i>	<i>Auvaiyar</i>	<i>that occurred</i>	<i>events</i>	<i>one</i>
பாட்டால் வர்ணிச்சா.	இது	குடியானவன்	காதில்	விழுந்ததும்
<i>pāṭṭāl varṇichchā.</i>	<i>Idu</i>	<i>kuḍiyāṇavan</i>	<i>kāḍil</i>	<i>viṇṇadadum</i>
<i>verse-in described.</i>	<i>This</i>	<i>farmer</i>	<i>ear-in</i>	<i>falling-on</i>
யாரென்னு தெரிஞ்சிண்டு	பொண்டாட்டியிடம்	சொல்ல, அவளும்		
<i>yārennu</i>	<i>teriñṇiṇḍu</i>	<i>poṇḍāṭṭi-yiḍam</i>	<i>śolla,</i>	<i>avaḷum</i>
<i>who-she-was</i>	<i>having-understood</i>	<i>wife-to</i>	<i>having-told,</i>	<i>she-also</i>
பயந்து	ஒளவையாருக்கு	சாதம்	போட்டா.	
<i>bayandu</i>	<i>Auveiyārukku</i>	<i>śādam</i>	<i>pōṭṭā.</i>	
<i>becoming-afraid</i>	<i>Auvaiyar-to</i>	<i>food</i>	<i>gave.</i>	

### TRANSLATION.

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



GRAMOPHONE RECORDS

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

[No. 149 A.K.]

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

STORY OF HARICHANDRA.

நமது இந்தியா தேசத்திலே வடக்கே அயோத்திண்ணு ஒரு  
Namadu Indiyā dēśattilē vaḍakkē Ayōddinṇu oru  
Our India country-in the-north-in Ayodhi-named a  
நாடிருக்கு. அதை அரிச்சந்திரண்ணு ஒரு அரசன் ஆண்டிவந்தான்.  
nāḍ-irukku. Adei Arichchandirannu oru araṣan āṇḍu-vandān.  
kingdom-is. It. Harichandra-named a king ruling-was.

அவனுக்கு சந்திரமதிண்ணு ஒரு பெண்சாதி, தேவதாசண்ணு  
Avaṇukku Chandiramatiṇṇu oru peṇchāti, Dēvadāsaṇṇu  
Him-to Chandramati-named a wife, Devadasan-named

ஒரு மகன். அவன் தேசத்தில் எல்லாரும் சௌக்கியமாயிருந்தா.  
oru mahan. Avan dēśattil ellārum śaukkiyam-āy-irundā.  
a son. His kingdom-in all happy-were.

அவங்கிட்ட ஒரு சிலாக்கியமான குணம். என் ஆண்ணு பொய்யே  
Avaṅ-giṭṭa oru śilakkiyamāna guṇam. Enṇāṇṇa poyyē  
Him-with an excellent quality. That-is lie

சொல்லமாட்டான். அவன் பொய்யே சொல்வதில்லை என்னு ஒரு  
śolla-māṭṭān. Avan poyyē ṣolṭadillei ennu 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 முனிவர்களுங்கூட இந்தச்சங்கதி தெரிஞ்சு  
Dēvarhaḷum munivarhaḷuṅ-kūḍa inda chchāṅgati teriṅju  
The devas and munis even this news coming to know

அரிச்சந்திரனைச் சோதிக்கனுமெண்ணு நினைச்சா, உடனே  
Arichchandiraneī chchōḍikkaṇum enṇu nīṇēichchā. Uḍanē  
Harichandra tested should be thought. Immediately

விசுவாமித்திரமுனிவன் அரிச்சந்திரங்கிட்ட வந்து தனக்கு ஒரு  
Viṣuvamittira muṇivan Arichchandiraṅ kiṭṭa vandu taṇakku oru  
Visvamitramuni Harichandra to having come him to a

வரங்கொடுக்கனுமெண்ணு கேட்டான். அதற்கு அவன் அப்படியே  
varaṅ koḍukkaṇum enṇu kēṭṭan. Adukkū avan appaḍiye  
boon should be-granted-that asked. That to he accordingly



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

வரம் என்னென்ன தனக்கு ஒரு ஆனை உயரத்தக்கு பொன்னு  
Varam ennāṇṇa tanakku oru āṇei uyarattukku ponnū  
The-boon what-is him-to an elephant height-to gold

கொடுக்கணுமின்னு கேட்டான். அரிச்சந்திரன் தனது  
koḍukkāṇṇu innu kēṭṭān. Arichchandiran tanadu  
give-should-that he-asked. Harichandra his

வார்த்தையைக்காப்பாத்தனுமில்லா? அதற்காக நாடு நகரம்  
vartteiyēi kkappāṭṭaṇum illa? Adaṛkāga nāḍu nagaram  
word to keep should not? That for kingdom city

சொத்து கித்து எல்லாவற்றையும் வித்து கொடுத்தான். ஆனால்  
ṣottu kittu ellāvaṛṛeyum vittu koḍuttān. Āṇāl  
property and everything having-sold gave. But

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

விக்ஶததற்கு ஒன்றுமில்லாமல் தன் பெண்சாதி சந்திர  
vikkaṛadaṛku onṛumillāma taṇ penchāti Chandira-  
selling-for anythingwithout his wife Chandramati-

மதியையும் தன் பையன் தேவதாசனையும் வித்தான்.  
matieiyum taṇ paiyan Dēvaḍāśāṇeyum vittān.  
and his son Devadasan-and sold.

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

காக்கும் வீரவாரு என்னும் பறையனுக்கு அடிபையாக்கிக்குட்டு  
kākkum Viravāhu ennum paṛeiyāṇukku aḍimeiyākki-kkiṭṭu  
watching Viravāhu named paraiya-to having enslaved

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

பொன்னைக் கொடுத்துத்தீர்த்தான். இப்படியெல்லாம் கஷ்டப்பட்டுத்  
ponṇeikoḍuttu-ttīrttān. Ippaḍi-yellān kaṣṭa-ppaṭṭuṇ-  
the-gold-having-given-cleared-off. In these ways all having-suffered-

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

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

அவனை யெடுத்துக்கிட்டுச் சந்திரமதி சுடுகாட்டுக்கு வந்தாள்.  
Avanei yeḍuttu-kkiṭṭuch Chandiramati śuḍu-kāṭṭukku vandāḷ.  
Him carrying Chandramati the burning ground came.

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

பையனைக்கட்டையில் வச்ச எரிக்கதற்கு வரிகொடுக்கணு  
Peiyanei-kkāṭṭeiyil vachchu erikkadaṛku vari-koḍuukkaṇm-  
The-boy the-pile-on laying burning-for tax should give

மின்னு கேட்டான். அவட்டப்பணமிக்கை. யாரட்டையாவது போய்  
innu kēttān. Avatta-ppanam-ilī. Yāṛṭet-yāvadu pōy  
that he-asked. Her with-money-there was not. Person to-any going

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

வழியிலே ஒரு பிள்ளையைக்கொண்டுட்டாண்ணு அநியாயமாய்ச்  
variylē oru pilleiyei-kkoṇṇuttāṇṇu aniyāyamāy  
on the way a child have killed unjustly

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

வீரவாகு என்னும் பறையங்கிட்ட அனுப்பினான். வீரவாகு  
Viravāhu ennum paṛeiyāṇ giṭṭa aṇuppuṇān. Viravāhu  
Viravahu named paraiya to he sent. Viravahu

அரிச்சந்திரங்கிட்டச்சொல்லி, கொல்கிற இடத்தில் கொண்டுபோய்  
Arichchandiran-kitta-chchholli, kolgira iḍattil kondu-pōy  
Harichandra to having told, of execution the place in taking

அவளை வெட்டும்படி சொன்னான். அரிச்சந்திரன் என்ன பண்ணு  
avaḷei vettum-paḍi sonṇān. Arichchandiran enna pannu-  
her execute-to asked. Harichandra what do



வான் ? பறையன் சொன்னதைத்தானே செய்யணும். வாளெடுத்து  
vāṇ ? Paṇaiyaṇ ṣonnadei-ttāṇē ṣeyyaṇum. Vāḷeduttu  
can ? The-ṇaiya had told only should do. Sword taking

வெட்டப்போனான். அந்தச்சமயத்தில் விசுவாமித்திர முனிவன்  
veṭṭa-ppōṇāṇ. Anda-chchamayattil Viśuvāmittira munivaṇ  
to execute he began. That moment at Viśvamitra sage

ஓடியாந்து நிறுத்து நிறுத்துண்ணு சொல்லி நீயே சத்தியவான்  
ōḍiyāṇdu nīruttu nīruttuṇṇu-ṣolli nīyē ṣattiyavāṇ  
running came stop stop that saying you-indeed truthful person

என்னு அவனை மெச்சிப்பேசி அவன் ராஜ்ஜியத்தைத்திரும்ப  
eṇṇu avaṇei mechchi ppēṣi avaṇ rājjiyattei-ttirumba  
that him having praised said his kingdom back

அவனிடம் ஒப்படைத்தான். ஆகையால் இதனால் நமக்கு என்ன  
avaṇ iḍam oppaḍaittāṇ. Āgeiyāl iḍaṇāl namakku enna  
him-to entrusted. Hence this-from us-to what

தெரியிது. சத்தியந்தான் ஜயங்கொடுக்கும். நாம் பொய்யே  
teriyidu. Ṣattiyāṇ dāṇ jayaṇ koḍukkum. Nām poyyē  
evident-is. Truth alone victory bring will. We lie

சொல்லக்கூடாது. உண்மையே சொல்லணும்.  
ṣolla kkūḍādu. Unmeiyē 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, Visvamisra 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	īlayavan	appanōḍu ;	appā,	vastuvil enikku
They-in	the younger	the-father-to ;	father,	goods-in me-to
വരേണ്ടുന്ന	പങ്കു	തരേണമേ	എന്നു പറഞ്ഞു ;	അവൻ
var-ēṇḍunna	paṅgu	tar-ēṇam-ē	ennu paraññu ;	avan
coming	share	give-should	so said ;	he
അവർക്കു	മുതൽ	പകരത്തുകൊടുത്തു.	ഏറെനാൾ	കഴിയുംമുമ്പെ
avarkku	mutal	pakuttu koḍuttu.	Eṛe nāl	kaṛiyummumbe
them-to	property	divided-gave.	Many days	passing before
ഇളയ	മകൻ	സകലവും	സ്വരൂപിച്ചു	ദൂര ദേശത്തേക്കു
īlaya	makan	sakalavum	svarūpichchu	dūra dēṣattēkku
younger	son	all	having-collected	far country-to
യാത്രയായി	അവിടെ	ഒന്നടങ്കുകാരനായി	ജീവിച്ചു	വസ്തു
yātra-yāyi	aviḍe	durnnaḍappukāranāyi	jīvichchu	vastu
journey-made	there	bad-conduct-man-becoming	lived	property
നാനാവിധമാക്കിക്കളഞ്ഞു.	എല്ലാം	ചെലവഴിച്ചശേഷം	ആ	
nānāvidha-mākkikkalaññu.	Ellām	chelavarichchaṣēsham ā		
in-various-ways-made-wasted.	All	spent-after	that	
ദേശത്തു	കഠിന	ക്ഷാമം	ഉണ്ടായിട്ടു	അവന്നു മുട്ടു
dēṣattu	kāthina	kshāmam	uṇḍāy-ittu	avannu muṭṭu
country-in	severe	famine	having-become	him-to want
വന്നു തുടങ്ങി.	അവൻ	ആ	ദേശത്തിലെ	പൗരന്മാരിൽ
vannu tuḍaṇṇi.	Avan	ā	dēṣattile	pauranmāril
coming began.	He	that	country-in-of	citizens-among
ഒരുത്തനെ	ചെന്നു	ആശ്രയിച്ചു ;	അവൻ	അവനെ തന്റെ
oruttane	chennu	āśrayichchu ;	avan	avane tanre
one-man	came-near	depended ;	he	him his
വയലിൽ	പന്നികളെ	മേയ്ക്കുൻ	അയച്ചു.	പന്നി കിന്നുന്ന
vayalil	pannikalē	mēypān	ayachchu.	Panni tinnunna
field-in	pigs	feed-to	sent.	Pig eating



## GRAMOPHONE RECORDS

CSL

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



പാപം ചെയ്തിരിക്കുന്നു; ഇനി നിന്റെ മകൻ എൻ  
pāpam cheytirikkunnu; ini ninṇe makan ennu  
sin done have; hereafter thy son so

വിളിക്കപ്പെട്ടവൻ യോഗ്യനല്ല എന്നു പറഞ്ഞു. അപ്പൻ തന്റെ  
vīḷikkappēḍuvān yōgyanalla ennu paraññu. Appan tanṇe  
to-be-called fit-man-am-not so said. Father his

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

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

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

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

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

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

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

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

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

ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു; നിന്റെ സഹോദരൻ  
itendu ennu chōḍichchu. Avan avanōṭu; ninṇe sahoḍaran  
this what so asked. He him-to; thy brother

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

കൊണ്ടു തടിപ്പിച്ച കാലകുട്ടിയെ അറുത്തു എന്നു പറഞ്ഞു.  
koṇḍu taṭippichcha kālakkuṭṭiye aruttu ennu paraññu  
account-of fatted calf killed so said.



അപ്പോൾ അവൻ കോപിച്ചു. അകത്തു കടപ്പാൻ മനസ്സില്ലാതെ  
 Appōl avan kōpichchu. Akattu kaṭappān manassillāte  
 Then he angry-got. In to-enter mind-having-not  
 നിന്നു; അപ്പൻ പുറത്തു വന്നു അവനോടു അപേക്ഷിച്ചു. അവൻ  
 ninnu; appan purattu vannu avanōṭu apēkshichchu. Avan  
 stood; father out came him-to entreated. He  
 അവനോടു: ഇത്ര കാലമായി ഞാൻ നിന്നെ സേവിക്കുന്നു; നിന്റെ  
 avanōṭu: itra kālamāyi ṇān ninne sēvikkunnu: ninre  
 him-to: so-long time-being I thee serving; thy  
 കല്പന കരിക്കലും ലംഘിച്ചിട്ടില്ല; എന്നാൽ എന്റെ ചങ്ങാതി  
 kalpana orikkalum laṅghichchiṭṭilla; ennāl enre chaṇṇāti-  
 order once-even transgressing-had-not; but my friends-  
 കളമായി ആനന്ദിക്കേണ്ടതിന്നു നീ കരിക്കലും എനിക്കു ഒരു  
 kaḷumāyi ānandikkēṇḍatinnu nī orikkalum enikku oru  
 with to-feast-wanted-for thou once-even me-to one  
 ആട്ടിൻകുട്ടിയെ തന്നിട്ടില്ല. വേശ്യാമരോടു കൂടി നിന്റെ മുതൽ  
 āṭṭinkuṭṭiye tanniṭṭilla. Vēśyamārōṭu kūṭi ninre mutal  
 kid gavest-not, Harlots-with joining thy property  
 നിന്നു കളഞ്ഞു ഈ നിന്റെ മകൻ വന്നപ്പോഴേക്കോ  
 tinnu kaḷāṇṇa ī ninre makan vannappōrēkkō  
 eating having-wasted this thy son coming when  
 തടിപ്പിച്ച കാലകുട്ടിയെ അവന്നു വേണ്ടി അടുത്തുവെച്ചു എന്നു  
 taṭippichcha kālakkuṭṭiye avannu vēṇḍi aṟuttuvallō ennu  
 fattēd calf him-to for killed-indeed so  
 ഉത്തരം പറഞ്ഞു. അതിന്നു അവൻ അവനോടു: മകനേ, നീ  
 uttaram paraṇṇu. Atinnu avan avanōṭu: makanē, nī  
 reply said. It-to he him-to; son-O, thou  
 എപ്പോഴും എന്നോടു കൂടെ ഇരിക്കണമല്ലോ; എനിക്കുള്ളതു  
 eppōṟum ennōṭu kūṭe irikkunnallō; enikkullātu  
 always me-with together remainest-is-it-not; me-to-having-that  
 എല്ലാം നിന്റേതു ആകുന്നു. നിന്റെ ഈ സഹോദരനോ മരിച്ചവ  
 ellām ninreṭu ākunnu. Ninre ī sahōdaranō marichcha-  
 all thine is. Thy this brother dead-man-  
 നായിരുന്നു; വീണ്ടും ജീവിച്ചു; കാണാതെ പോയിരുന്നു; കണ്ടു  
 vanāyirunnu; viṇḍum jivichchu; kāṇāte pōyirunnu; kaṇḍu  
 had-been; again revived; not-seeing gone-was; seeing  
 കിട്ടിയിരിക്കുന്നു. ആകയാൽ ആനന്ദിച്ചു സന്തോഷിക്കേണ്ട  
 kittiyirikkunnu. Ākāyāl ānandichchu sandōshikkēṇḍat  
 getting-has-become. Therefore merry-becoming to-feast-  
 അവശ്യമായിരുന്നു എന്നു പറഞ്ഞു.  
 āvaśyamāyirunṇū ennu paraṇṇu.  
 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 chāliyar mātram  
 Of a village in a part weavers alone  
 പാർത്തിരുന്ന. ഒരു ദിവസം ഒരു ചെറിയ ചാലിയുപെൺകുട്ടി  
 pārttirunnu. Oru divasam oru cheriya chāliya penkutti  
 lived. One day a small weaver girl  
 വീട്ടു അടിച്ചുകൊണ്ടിരിക്കുമ്പോൾ ഇങ്ങിനെ വിചാരിച്ചു: “എന്റെ  
 veetu aṭichchukonḍirikkumpōl innine vichārichchu: “ente  
 house while sweeping thus thought: “My  
 അച്ഛനും അമ്മയും എന്റെ ചാച്ചക്കാരും എല്ലാം  
 achchanum ammayum ente chārchchakkārum ellām  
 father and mother and my relations and all  
 െരും നാട്ടുകാരാണ്. എന്നെയും ഇവിടെ തന്നെ വിവാഹം  
 i nāṭṭukārāṇē. Enneyum iviṭe tanne vivaham  
 this country people are. Me also here only in marriage  
 കഴിച്ചുകൊടുത്തു. ബാങ്ങുകളും എപ്പോഴും ഒന്നിച്ചുതന്നെ  
 karichchu koṭuttu ṇāṇṇaḷellām eppōṟum onnichchu tanne  
 given (and) all of us always together  
 “താമസിക്കുന്നതായാൽ വളരെ നന്നായിരുന്ന.” “എന്നാലും, എന്നെ  
 tāmasikkunnatāyāl valare nannāyirunnu” “ennālum, enne  
 living if very good (it) will be” “But, me  
 ഇവിടെ തന്നെ വിവാഹം കഴിച്ചുകൊടുത്തു എനിക്ക് ഒരു  
 iviṭe tanne vivaham karichchu koṭuttu enikku oru  
 here alone married given (and) for me a  
 മകനും ഉണ്ടായി അവൻ ഭിന്നം പിടിപെട്ടു മരിച്ചുവെന്നാൽ,  
 makanum unḍāyi avan dīnam piṭipettu marichchuvēnnāl  
 son born (and) he disease caught died if  
 എങ്ങിനെ എന്റെ അമ്മായിമാരും പെങ്ങളാലും, ചങ്ങാതികളും  
 ennine ente ammayimārum penṇānmārum chaṇṇāṭikalum  
 how my aunts and sisters and friends and  
 ഇവിടെ വരും; എന്തായിരിക്കും എന്റെ മകനെപ്പറ്റിയുള്ള  
 iviṭe varum; endāyirikkum ente makanēppattiyulla  
 here will come what will be my son about

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

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

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

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

എങ്ങിക്കരയുവാൻ തുടങ്ങി. അതിന്നു ശേഷം അവിടെ എത്തിയ  
 ēṇṇikkarayuvān tuṭaṇṇi. 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 tuṭaṇṇi.  
 brothers and together loudly to weep began.

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

ഇങ്ങിനെ സങ്കടപ്പെടുന്നതു് " എന്നും ചോദിച്ചാൻ അവരിൽ  
 iṇṇine saṅgaṭappeṭunnatē " ennum chōḍippān avaril  
 such sorrowing ?" to ask, among them

ആകും തന്നെ ആലോചനയുണ്ടായില്ല. അപ്പോഴെങ്കിലും ആ  
 ārkkuṁ tanne ālōchanayunḍāyilla. Appōrekku 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





# GRAMOPHONE RECORDS

പെൺകുട്ടിയോടുതന്നെ	വിവരം	ചോദിച്ചപ്പോൾ	അവളുടെ
penkuṭṭiyōṭutanne	viyaram	chōdichchappōl	avaluṭe
<i>to girl herself</i>	<i>inquiry</i>	<i>made then,</i>	<i>(that) her</i>
മനോരാജ്യത്താലാണ്	അവൾ	കരഞ്ഞതെന്നു	അറിഞ്ഞു. ഇതു
manōrājyattālāṇē	aval	karaññatennu	ariññu. Itu
<i>imagination by</i>	<i>she</i>	<i>cried was</i>	<i>known. This</i>
കേട്ടപ്പോൾ അവരെല്ലാം	കൂടി	ചിരിക്കുക	മാത്രമായിരുന്നു
kēṭṭappōl	avarellām	kūṭi	chirikkuka
<i>when heard</i>	<i>they all</i>	<i>together</i>	<i>laughing</i>
ചെയ്തു.			മാത്രമായിരുന്നു
cheytatu.			mātramāyirunnu
<i>done.</i>			<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  
 Obbanobba manuṣyanige ibbaru makkaliddaru. Avaralli  
*A certain man-to two sons-were. Them-in*  
 ಕಿರಿಯವನು ತಂದೆಗೆ — ಅಪ್ಪ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ  
 kiriyavanu tandege appā, āstiyalli nanage baratakka  
*the-younger father-to father-O, property-in me-to to-come-fit*  
 ಪಾಲನ್ನು ಕೊಡು ಎಂದು ಕೇಳಿಕೊಳ್ಳಲು ತಂದೆಯು ಬದುಕನ್ನು  
 pālannu koḍu endu kēlikollalu taṇdeyu badukannu  
*share give saying asked-when the father living*  
 ಅವರಿಗೆ ಹಂಚಿಕೊಟ್ಟನು. ಸ್ವಲ್ಪ ದಿವಸದ ಮೇಲೆ ಆ ಕಿರೀ  
 avarige hañcikottanu. Svalpa divasada mēle ā kirī  
*them-to distributing-gave. A few of-days after the younger*  
 ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟುಹೋಗಿ, ಅಲ್ಲಿ  
 maganu ellā kūḍisikonḍu, dūradēśakke horatuhōgi, alli  
*son all having gathered, for-country-to having gone. there*  
 ಪಟಂಗನಾಗಿ ಬದುಕಿ ತನ್ನ ಆಸ್ತಿಯನ್ನು  
 paṭiṅganāgi baduki tanna āstiyannu  
*of riotous living-having become having-lived his property*  
 ಸುರವಾಡಬಿಟ್ಟನು. ಹೀಗೆ ಅವನು ಎಲ್ಲಾ ಹಾಳುಮಾಡಿಕೊಂಡ  
 sūremāḍibittanu. Hige avanu ellā haḷumāḍikonḍa  
*squandered-having-made-left. Thus he all waste-mad*  
 ಮೇಲೆ, ಆ ದೇಶದಲ್ಲಿಲ್ಲಾ ಘೋರವಾದ ಒರ ಬಂದು  
 mēle ā dēśadallellā ghōravāda bara bandu  
*after, that land-in-all-over severe famine having come*  
 ಏನೂ ಗತಿಯಿಲ್ಲದವನಾದನು. ಆಗ ಅವನು ಹೋಗಿ ಆ  
 ēnū gatiyilladavanādanu. Āga avanu hōgi ā  
*whatever means without-became. Then he having-gone that*  
 ದೇಶದ ನಿವಾಸಿಗಳೊಳಗೆ ಒಬ್ಬನಲ್ಲಿ ನೆಲೆಕೊಂಡನ್ನ; ಆ  
 dēśada nivāsigaḷaḷage obbanalli sērikonḍanu; ā  
*country-of inhabitants-among one-in joined; that*  
 ಮನುಷ್ಯನು ಹಂದಿಗಳನ್ನೂ ಮೇಯಿಸುವುದಕ್ಕೆ ಅವನನ್ನು ತನ್ನ  
 inanuṣyanu handigaḷannu mēyisuvudakke avanannu tanna  
*man swine to feed him his*



ಹೊಲಗಳಿಗೆ	ಕಳುಹಿಸಿದನು.	ಹೀಗಿರಲಾಗಿ	ಅವನು	ಹಂದಿ
holagalige	kaḷuhisidanu.	Hīgiralāgi	avanu	handi
fields-to	sent.	Thus-becoming	he	pigs
ತಿನ್ನುತ್ತಿದ್ದ	ಕಾಯಗಳನ್ನಾದರೂ	ತಿಂದು	ಹಸಿವನ್ನು	
tinnuttidda	kāyigaḷannādarū	tindu	hasivannu	
eating-were	fruit (unripe) at least	eating	hunger	
ತೀರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು	ಆಶಪಟ್ಟನು ;	ಆದರೂ	ಯಾರೂ	ಅವನಿಗೆ
tīrisikollabēkendu	āsepattānu ;	ādarū	yārū	avanige
satisfy wanting to	desired ;	but	any one	him-to
ಕೊಡಲಿಲ್ಲ.	ಆಗ	ಅವನಿಗೆ	ಬುದ್ಧಿ ಬಂದು,	ಅವನು
koḍalilla.	Āga	avanige	buddhibandu	avanu
gave-not.	Then	him to	senses having come	he
ತಂದೆಯ	ಬಳಿಯಲ್ಲಿ	ಎಷ್ಟೋ	ಮಂದಿ	ಕೂಲಿಯೊಳುಗಳಿಗೆ
tandeya	baḷiyalli	eṣṭo	mandi	kūliyaḷuḡaḷige
of-father	near	how many	persons	hired servants-to
ಬೇಕಾದಷ್ಟು	ಆಹಾರವದೆ ;	ನಾನಾದರೂ	ಇಲ್ಲಿ	ಹಸಿವಿನಿಂದ
bēkādaṣṭu	āhāravade ;	nānādarō	illi	hasivinininda
wanted-so much	food is	I-but	here	hunger-from
ಸಾಯುತ್ತಾನೆ.	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
ಮಗನೆನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ	ಯೋಗ್ಯನಲ್ಲ ;	ನನ್ನನ್ನು	ನಿನ್ನ	
maganenisikolluvadakke	yōgyanalla ;	nannannu	ninna	
son-called-to be	fit-man-am-not ;	me	thy	
ಕೂಲಿಯೊಳುಗಳಲ್ಲಿ	ಒಬ್ಬನಂತೆ	ಮಾಡು	ಎಂದು	ಹೇಳುವೆನು
kūliyaḷuḡaḷalli	obbanante	māḍu	endu	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.

GRAMOPHONE RECORDS

99

ಅವನು ಇನ್ನೂ ದೂರದಲ್ಲಿರುವಾಗ ಅವನ ತಂದೆಯು ಅವನನ್ನು  
 Avanu innū dūradalliruvāga avana tandeyu avanannu  
 He yet distance-at-was-then his father him  
 ಕಂಡು, ಕನಿಕರಪಟ್ಟು ಓಡಿಬಂದು ಅವನ ಕೊರಳನ್ನು  
 kaṇḍu, kanikarapaṭṭu ṛḍibandu avana koraḷannu  
 having-seen having-pitied having run-having-come his neck  
 ಅಪ್ಪಿಕೊಂಡು ಅವನಿಗೆ ಬಹಳವಾಗಿ ಮುದ್ದಿಟ್ಟನು. ಆದರೂ  
 appikoṇḍu avanige bahaḷavāgi 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 ಏನುಮಾಡಿದ್ದೇನೆ; ಇನ್ನು ನಾನು ನಿನ್ನ  
 ninna mundeyū pāpamaḍiddhēne; innu nā nu ninna  
 of the before-also sin-having-done-I-am; still I thy  
 ಮಗನೇನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಯೋಗ್ಯನಲ್ಲ ಎಂದು ಹೇಳಲು,  
 maganenisisikoḷḷuvadakke yōgyanalla endu hēḷalu  
 son-called-to-be fit-man-am-not so said-when  
 ತಂದೆಯು ತನ್ನ ಆಳುಗಳಿಗೆ—ಶ್ರೇಷ್ಠವಾದ ನಿಲುವಂಗಿಯನ್ನು ತಟ್ಟನೆ  
 tandeyu tanna āḷugalige—śrēṣṭhavāda niluvaṅgiyannu taṭṭane  
 the-father his servants-to—best-being robe at once  
 ತಂದು ಇವನಿಗೆ ತೊಡಿಸಿರಿ; ಇವನ ಕೈಗೆ ಉಂಗುರವನ್ನು  
 tandu ivanige toḍisiri; ivana kaige unḡuravannu  
 having-brought him-to put-on; his hand-to ring  
 ಇಡಿದಿರಿ; ಕಾಲಿಗೆ ಜೋಡು ಮೆಟ್ಟಿಸಿರಿ; ಕೊಬ್ಬಿಸಿದ ಆ ಕರುವನ್ನು  
 iḍiri; kalige jōḍu mettisiri; kobbisida ā karuvannu  
 put; feet-to shoes put on; fatted that calf  
 ತಂದು ಕೊಯ್ದಿರಿ; ಹಬ್ಬಮಾಡೋಣ, ಉಲ್ಲಾಸಪಡೆಯೋಣ. ಈ ನನ್ನ  
 tandu koyyiri; habbamāḍōṇa, ullāsapadeyōṇa. Ī nanna  
 having-brought cut; feast-et-us merry-let-us be. This my  
 ಮಗನು ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು;  
 maganu sattavanāgiddanu, tiriḡi baduki bandanu  
 son dead-man-was. again alive-become came  
 ಪೊಲಿಯಾಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು. ಆಗ ಅವರು  
 pōliyāgiddanu, sikkidanu enḍu hēḷidanu. Aga avaru  
 astry-having-become-was is-found so said. Then they



GRAMOPHONE RECORDS

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



ಮಿರಲಿಲ್ಲ ; ಆದಾಗ್ಯೂ ನಾನು ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ  
mīralilla ādāgyū nānu nanna snēhitara saṅgaḍa  
transgressed not ; yet I my of-friends with  
ಉಲ್ಲಾಸಪಡುವದಕ್ಕಾಗಿ ನೀನು ಎಂದೂ ನನಗೆ ಒಂದೂ ಒಡನಾ  
ullāsapaduvudakkāgi nīnu endū nanage ondu āḍannā  
merry-to-become then at any-time me-to one-ever goat-  
ದರೂ ಕೊಡಲಿಲ್ಲ. ಆದರೆ ಸೂಳೆಯರನ್ನು ಕಟ್ಟಿಕೊಂಡು ನಿನ್ನ  
darū kōḍalilla. Ādare sūḷeyarannu kattiḱonḍu ninna  
even givest-not. But harlots attached-having-become thy  
ಬದುಕನ್ನು ನುಂಗಿಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಕೊಬ್ಬಿಸಿದ  
badukkannu nuṅgibitta ī ninna maganu bandāga, kobbisida  
living having-swallowed-up this thy son come-when fatted  
ಕರುವನ್ನು ಇವನಿಗೆ ಕೊಯ್ಸಿದಿ ಎಂದು ಉತ್ತರಕೊಟ್ಟನು. ಅದಕ್ಕೆ  
karuvannu ivanige koysidi endu uttarakōṭṭanu. Adakke  
calf him-to cut-caused-to-be so answer-gave. That-to  
ತಂದೆನು—ಕಂದಾ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದಿರಿ,  
tandeyu—kandā, nīnu yāvāgalū nanna saṅgaḍa iddhī  
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-  
ಗೊಳುವದೂ ಸ್ವಾಯಂವಾದದ್ದೇ ; ಯಾಕಂದರೆ ಈ ನಿನ್ನ ತಮ್ಮ  
golluvadū nyāyavadaddē ; yākandare ī ninna tamma  
feel-and just-was-only ; why-if-you-say this thy younger-brother  
ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು ; ಪೊಲಿಯಾ  
sattavanāgiddanu, tirigī baduki bandanu ; poliyā-  
dead-man-was, again alive-become came astray-having-  
ಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು.  
giddanu sikkidanu endu hēḷidanu.  
become-was, found-is so said.



[No. 147 A.K.]

KANARESE AS SPOKEN IN MYSORE—VICE JUSTLY  
PUNISHED.

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



# GRAMOPHONE RECORDS

103 **CSL**

ಪುಕಾರ	ಹುಟ್ಟಿಸಿದ.	ಮತ್ತು	ತನ್ನ	ಮುದಿ	ತಂದೆಗೆ	ಹೀಗೆ
pukāra	huttisida.	Mattu	tanna	mudi	tandega	hige
rumour	spread.	And	his	old	to father	thus
ಹೇಳಿಕೊಟ್ಟ	“ ನೀನು	ಮರದ	ಪೊಟಲೇಲಿ	ಹೊಕ್ಕೊಂಡಿರು		
hēlukotta,	“ Nīnu	marada	poṭarēli	hokkoṇḍiru.		
instructed	“ You	of the tree	in the hollow	be hiding.		
ನ್ಯಾಯಾಧಿಪತಿಯು	ಯಾರು	ಗಂಟು	ಕದ್ದರು	ಅಂತ	ಕೇಳಿದಾಗ	
Nyāyādhipatiyu	yāru	ganṭu	kaddaru	anta	kēḷidāga	
The Judge	who	the treasure	stole	thus	when asked	
ಸುಬುದ್ಧಿಯೇ	ಸುಬುದ್ಧಿಯೇ	ಕದ್ದುಗೊಂಡು	ಹೋದ	ಅಂತ		
Subuddhiyē	Subuddhiyē	kaddugonḍu	hōda	anta		
subuddhi himself	subuddhi himself	having stolen	gone	thus		
ಕೂಕ್ಕೊ.	ನ್ಯಾಯಾಧಿಪತಿ	ದಂಡು	ದಾಳು	ಸುಬುದ್ಧಿ	ದುರ್ಬುದ್ಧಿ	
kūkko.	Nyāyādhipati,	daṇḍu,	dāḷu,	Subuddhi,	Durbuddhi	
cry out	The Judge	army	retinue	Subuddhi	Durbuddhi	
ಎಲ್ಲರೂ	ಮರದ	ಹತ್ತಿರ	ಬಂದರು.	ದುರ್ಬುದ್ಧಿಯು	“ ಬೇಕಾದರೆ	
ellarū	marada	hattira	bandaru.	Durbuddhiyu,	“ Bēkādare	
all	tree	near the	arrived.	Durbuddhi	“ If necessary	
ಮರನ್ನೇ	ಸಾಕ್ಷಿಯಾಗಿ	ಕೇಳಿ	ಯಾರು	ಕದ್ದರಾ?	ಅಂತ	ಅಂತ
marannē	sākṣiyāgi	kēḷi,	yāru	kaddaru	anta	anta
tree itself	as a witness	ask	who	stole?	thus	thus
ನ್ಯಾಯಾಧಿಪತಿಗೆ	ಹೇಳಿದ	ಹಾಗೆಯೇ	ಅವನು	ಕೇಳಿದಾಗ	ಮರದ	
Nyāyādhipatige	hēḷida.	Hāgeyē	avanu	kēḷidāga	marada	
to the judge	told.	So	he	when asked	of the tree	
ಪೊಟರೆ	ವೊಳಗಿಂದ	“ ಸುಬುದ್ಧಿಯೇ ”	ಸುಬುದ್ಧಿಯೇ	ಅಂತ		
poṭare	voḷaginda	“ Subuddhiyē ”	Subuddhiyē	anta		
hollow	from inside	Subudhi himself	Subudhi himself	thus		
ಧ್ವನಿ	ಬಂತು	ಎಲ್ಲರೂ	ಆಶ್ಚರ್ಯದಿಂದ	ಮೂಗಿನಮೇಲೆ		
dhvani	bantu	ellarū	āścharyadinda	mūginamēle		
voice	came	all	with surprise	on the nose		
ಕೈಇಟ್ಟುಕೊಂಡು	ಸುಬುದ್ಧಿ	ಮುಖವೇ	ನೋಡತಾ	ಇದ್ದರು.	ಆದರೆ	
kaiittukonḍu,	Subddhi	makhanē	nōḍatā	iddaru.	Ādare	
having put the hand	Subuddhi's	face	observing	were.	But	
ನ್ಯಾಯಾಧಿಪತಿಯು	ಒಂದು	ಸ್ವಲ್ಪ	ವೊಣ	ಹುಲ್ಲಿಗೆ	ಬೆಂಕಿ	
Nyāyādhipatiyu	ondu	svalpa	voṇa	hullige	benki	
the Judge	a	little	dry to	straw	fire	



ಹಚ್ಚಿ	ಮರದ	ಪೊಟರೆಲಿ	ಇಟ್ಟ.	ಒಳಗಿದ್ದ
hachchi	marada	potareli	itta.	Olagidda
having set	of the tree	in the hollow	placed	who was instae
ಮುದ್ರಕನಾದ	ದುರ್ಬುದ್ಧಿಯ	ತಂದೆಯು	ಹೊಗೆಯನ್ನು	ತಡೆಯಲಾರದೆ
mudukanāda	Durbuddhiya	tandeyu	hogeyannu	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.	ನ್ಯಾಯಾಧೀಶಿಯು
keṭṭa	naḍateyu	ellarigū	gottāyitu.	Nyāyādhīpatiyua
wicked	character	to all	was known.	The judge
ಸುಬುದ್ಧಿಗೆ	ಅವನ	ಹಣವನ್ನು	ಕೊಡಿಸಿದನು.	
Subuddhige	avana	haṇavaṇnu	koḍisidānu.	
to subuddhi	his	money	caused to be given.	

### TRANSLATION.

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

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

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



[No. 159 A.K.]

## TELUGU AS SPOKEN IN THE NORTHERN CIRCARS.

## THE KING AND THE MARGOSA SEED.

అనగా, అనగా ఒకరాజు రాజులకు పని తక్కువ  
 Anagā, anagā oka rāju. Rājulaku pani takkuva  
 Having said, having said one king. For kings work less  
 చలచిత్తము ఎక్కువ కాదాదీ? ఆయనికి ఒకనాడు  
 chalachittamu ekkuva kādaṇḍi? Ayaniki okanaḍu  
 fickle mindedness more is it not, sir? To him one day  
 తియ్యటి వేప కాయలను కాపించాలని బుద్ధి పుట్టింది.  
 tiyyaṭi vēpa kāyalanu kāpinchālani budhḍhi puttindi.  
 sweet margosa nuts to produce thought arose.  
 రాజుగారు తలుచుకుంటే తక్కువమిటి కనుక. ఒక వేప  
 Rājugāru taluchukuntē takkuvēmiṭi, kanuka. Oka vēpa  
 Rajugaru if thinks what is wanting, therefore. One margosa  
 విత్తనాన్ని తెప్పించారు. దానికి తమ అంతఃపురములో  
 vittanānni teppiṇchāru. Dāniki tama amtahpuramulō  
 seed brought. For it his in the inner chamber  
 ప్రత్యేకముగా చక్కెరతో ఒక పాదు చేయించి అందులో దాన్ని  
 pratyēkamugā chakkeratō oka padu chēyinchī, andulō dānni  
 specially with sugar one bed having made, therein it  
 నాటారు. ప్రతిరోజు దానికి పాలు పోసి పెంచేవారు.  
 nāṭāru. Pratiroju dāniki pālu pōsi penchēvāru.  
 planted. Every day to it milk poured used to rear.  
 కొన్నాళ్లు అయ్యేత్తప్పటికి అది తనము పెద్ద చెట్టుయి,  
 Konnālḷu ayyēṭappaṭiki ā vittanamū pedda cheṭṭayi,  
 Some days after that seed big tree became,  
 పువ్వులు, పిండెలు, కాయలు తోటి నిండి ఉంది. రాజుగారు  
 puvvulu, pīndelu, kāyalu tōṭi nīndi undi. Rājugāru  
 flowers, tender fruit, nuts with full is. Rajugaru  
 ఆ చెట్టు కాయలు బహు తియ్యగా ఉండును అనుకొని, ఒక  
 ā cheṭṭu kāyalu bahu tiyyagā unḍunu anukoni, oka  
 that tree nuts very sweet will be having thought one  
 కాయ తెప్పించి నోట్లో వేసుకొన్నారు. తీపి లేదు,  
 kāya teppiṇchi noṭḷo vesukonnāru. Tīpi lēdu,  
 nut having brought in the mouth put. Sweetness no,  
 ఏమిలేదు సరేకదా, రామ! రామ! నోరు అంతా చేదు  
 ēmi lēdu sarēkadā, Rāma! Rāma! nōru antā chēdu  
 anything no not only, Rama! Rama! mouth all bitter



విషం అయిపోయిందండి. కనుక, దుర్జనులు సజ్జనుల  
visham ayipōyindaṇḍi. Kanuka, durjanulu sajjanula  
poison became, sir. Therefore, wicked persons good persons'  
సహవాసము ఎంతచేసినా వారి దుర్గుణాలు  
sahavāsamu entachēsina, vāri durguṇalu  
company how much may make, their wicked qualities  
దుర్గుణాల్లాగే ఉంటాయి, కాని మారవు, వాబూ! అందుకే,  
durguṇallāgē untayi, kāni māravu, bābū! Andukē,  
like wicked qualities will remain, but will not change, sir! Therefore,  
“కనకపు సింహాసమున శునకము గూర్చుండబెట్టి  
kanakapu simhāsanamuna śunakamu gūrchuṇḍabetti.  
golden throne upon dog having seated.  
శుభలగ్నమునందు ఒసరిగ పట్టుము గట్టిన, వెనుకటి  
śubhalagnamunaṇḍu onaraga paṭṭamu gaṭṭina, venukaṭi  
auspicious time nicely crowned though, past  
గుణమేల మాను విసగ సుమతీ! అని వేమన్న  
guṇamēla mānu vinarā sumatī ani Vemanna  
quality why will give up? hear, good-minded one! so, vemanna  
గారు చెప్పినాడు. అంతే!  
gāru cheppinaḍu. 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  
A village a big lord there was. He two  
betan hodias. Nanha bada ayogudu. Mhotta  
sons had younger son bad Elder  
bada yoguḍu. uṇṭaḍi dinnām nanha bada  
son good one day younger boy  
bapjoval je moka dena sēttu āsti vatakaddida  
father going me to be given property distribute  
menus. Teka bāp manastāntana sottu  
give. To that father (honorific) property  
vatakaddidas. Ti sottu khalli dudūr gāmak  
accordingly distributed. That property taking distant village  
jēḍas. Jēgan ti sottu durvishayamkam vaiskeri  
departed. Going that property on evil ways spent  
sottaski javattugas. Isarhata tīgāmu pancham  
all wealth squandered. In this condition that village famine  
audas. Eka hātak bhātik mella keshtam  
stricken. He for food food very much difficulty  
hoyiya. Onṭaḍi dinnām onṭya mhoṭṭa duddu kerijauval  
became. One day a big lord going  
ji kāmukh taule menus. Tena eka dukhar chauratak  
work engaged for. He him pigs graze  
taulas. Onṭaḍi dukhar chaurata velu teka takatta  
engaged. One pig while grazing to it given  
koṇḍati havāyi meni hantadi. Teka malla keshtam  
bran eat thought. Even that eat difficult  
hoyiya. Isarhata tena handullarasi kayi menati "ha  
became. At this stage he thought himself thus. He  
mora bap jauval ikkaki kamkettan rāyi sugōmkan  
my father to any number workmen how comfortable  
bhātjaumarias. Mi ēṭṭ ikka keshtam kan bhāt jamna  
living. I here so much troubles maintain myself



hōres. Mi attati more bapjauual je mi dēvuku  
have to. I at least now my to father going I to God  
pāp ketiya, toka malla pāpketiya, aṭṭangut toṛa  
have sinned, to you sinned, hereafter your  
bada mellatak pātra naha. Tekahālim moku oṇṭya  
son to say deserve not. Therefore me a  
kāmkettagan ṭṭaule kabanna, settameni mannip  
labourer consider protect, thus pardon  
mailānllameni haudalli nikili bāpjaual avas.  
to beseech thus thought without knowing to father came  
Ēt. bāp-manastāntana beḍa dudūram avariya sēdi  
Here father son at a distance coming seeing  
dhamiji betak konjalli mātir bisallas. Teval  
running son embracing in lap made sit. Then  
beta "bā mi ṭollo papketiya dēvuku papketiya  
son father I to you sinned God sinned.  
Tekahāli tora betā mellatak yōgyta naha  
So your son consider deserve not.  
Tekhālim moke oṇṭya kāmkettakan handalli moko  
Therefore me a labourer take me  
kapatantayaya. Menathaking bāp oṇṭya kamkettāk  
protect when (this) said father a cooly  
bovi betāk hātauk muddi payñrik chepuni tayili  
called son fingers rings legs anklets put  
bolli aumanas.  
bring.

Tentus dinnām beṭa autes meni oṇṭya dutāk  
That day son come thus a calf  
morati jaman ghalas. Iserhata mhoṭṭa bheta  
killed feast prepared. Thus elder boy  
potgyaṭuk jīli avattavēl ghomma sēṭta aḍāmbāram  
field gone returning home in preparations  
seiti kāyi vishesh meni pusas. Teka tenu  
seeing what special thus asked. To that they  
bā 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



hibbiriḥidas, telliya eiginipōṭṭi bāp dhami avi beṭak  
remained, that hearing father running coming son  
banuvasu. Tekā beṭa bā mi ikkake takan rehē.  
called. To that son father I many a day your remained.  
Moka oṇṭya bhentupilla malla diyani, gāmuje sottu  
Me a lamb even not given, village going wealth  
aske javatti avattake auska mhoṭṭa duḍāk moraṭi.  
all squandered him a big calf killed  
joman dholarus. Teka bap, "beṭa kayigi sottu javatti  
feasted. To that father, son, somehow wealth squandered  
autiya. 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 bheṭak bolli jiyas.  
explanation son taking went.

---



[No. 161 A.K.]

PATNŪLI—A STORY.

Onṭya gāmu onṭya 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. Onṭya 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 onṭya rānuvāt  
went. Big son wealth taking a forest-way  
jāthavēl vātum choḍḍān avi tēka joval sētte sottu  
going on-the-way thieves came him with wealth  
aski khalli ghahāmtaki dhaḍḍuḍasun. Tella vātum  
all taking beating (him) drove-away. The same way  
nanha beḍa maik tukalli bolli avariya choḍḍān śēti  
younger son mother carrying coming thieves seeing  
ena kōṇkei onṭya mhoṭṭa daurik tukalli bolli  
this-man some a big old-woman-taking  
avaras ena kōṇ daviki kalāni. Meni tibaḍka javalje  
coming this-man what god not known. Thus that boy going to,  
bā iya vātum rovvati-mutul tora sōnnus onṭya 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  
daḍṭiya. Tu kōṇ meni pusāssun. Teka tī beḍka, ba  
drove-away. You who thus asked. To-that the boy, appa  
auriya gāmu ghehārnu jeljeya mi auriya ambaku  
our village house was-burnt I my mother  
tukalli bolli avariya lekutha gāmuk jātak kōṇ 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  
jauālji 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 āspatriṇumje bara-kalli sontam gāmu je  
bruised going-to-hospital treating own village going,  
mai kōśa meni ussas. Teka tēṭ sēttanu ba  
mother where thus enquired. To-that there people-living appa  
tura beḍka tura amba isan gāmu ji-jevāriyas,  
your brother your mother certain village gone-residing,  
meni menusun. Uḍeena ti badkā māi sēṭṭa gāmu  
thus said. At-once that boy mother living village  
jās. Tēka māi beḍa pirinja-hāl bhelli vichārkan  
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 data  
crying coming entertained. Younger son elder-brother  
jauālje sottu aski kōse mani pussas. Teka beḍka,  
coming wealth all where thus asked. To-that boy,  
ba sottu aski choḍḍān vāṭum hani khallīṭya  
appa wealth all thieves on-the-way beaten robbed-away  
meni menus. Tella manha bedka data atangut  
thus said. On-this younger son brother at least-hereafter  
ontiya teka mos-kenna meni hanta-honamēni-menus. Teka  
nobody deceiving thus do-not-think. There  
palcha aski sugōnkan jivasun.  
after all comfortably lived.





CSL

## 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.]

## MARATHI

## THE PARABLE OF THE PRODIGAL SON.

येक मनुश्याला दोगजनी लियाक होत्यात. त्यांत धकला  
ek manushyala dōgejani liyāk hotiyate. Tiyañte dhakala  
A man two sons had. Of the two younger

ल्योक म्हणणारा अपल बापाला देकून, बापा मला  
leōke mhaṇaṇara appale bappale dēkhūne, bappa malā  
son (called) his father seeing, father my  
आसता दी पोचांवते वाटा अर्द भाग करून देवांव  
āstim di pōtsāmvate vātā arede bhāge karūne dēvāmvu  
property in belonging to share half portion divide give

म्हणून सांगितला. त्याला बापान तसच 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 ghēvūne thōde rōzā makute ēke dūre  
divided gave. That taking some days after a distant.

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

तम्हा 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.  
makute tē dēshāñdi ēke kulumbbyakade jāvūne pōtselā  
after that country a cultivator going joined.

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

सोडला. तम्हा ते डुकर खायाच कोंडातरबी खावून पोठ  
sōḍala. Tamhā tē ḍukkare kāyācha koṇḍātarabī kavūne pōṭa  
left. Then that sheep eating husk eating belly.



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

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

नाही. तम्हा हमी असल भुकान मरतोंकी, हमच  
nāhi. Tamha hami asala bukāna maratōmki, hamacha  
not. Then I in this manner hunger dying, my

बापाकड केवडकी कामवाले आहेत. त्यात हमीबी एक  
bāpakada 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. तम्हा बाप म्हणणारा  
apala bāpakada 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 palata ēvuna, tyaja  
his son coming seeing advanced ran came, his

गळा भेटून मिट्टीमारून मुक्कुदिला. तम्हा ल्योक  
gaḷa bētūna mittimarūna mukkūdila. Tamhā lyōka  
neck embracing kissing kissed. Then son

म्हणणारा बापाला देकून बापा मीकी तुमच्याकडवी  
mhaṇanāra bāpala dēkūne, bāpā mīkī tumachyākadabī  
father looking at, father, I you to

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

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



## GRAMOPHONE RECORDS

CSL  
115

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

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

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

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

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

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

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

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

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

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

कामावाल्याला बलावून विचारण केला. तम्हा ते  
kāmaṡālyāla balāvūna vichāraṇa kelā. 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 म्हणुन तुज बापान त्याला  
āla, marūnagēla vāsūna āla mhaṇūna tuja bāpāna tyala  
back, died, came back thus your father him

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

पायाला जोडा लावून एक गायीच वासराला मारून जेवण  
pāyāla 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 ऐकून थोरला ल्योक म्हणणारा घराच आंत  
sāngitalā. Tē aikūna tōralā lyōka mhaṇaṇārā garācha ānta  
said. That hearing elder son (called) in house inside

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

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

कुठकी पळून गेल हात्याला, त्याला असल गाण बजाना  
kuttaki paḷūna gēla hōtyālā, tyālā asala gāna bajānā  
somewhere ran went away for him, him thus songs music

करून जेवण करून चक्रोट 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 tumacha kadacha haiki malā  
enjoying I long while days with you living for me

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

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

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

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

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

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



[No. 163 A.K.]

MARĀṬHĪ—A STORY.

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

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

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

चितून. ते सेट्टीवार येमाराल्याला देकून येक वड्याला  
chitūna. Tē settivāra emārālyālā dēkūna ēke vadyālā  
thought. That chetty careless seeing a cake

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

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

मास करून ते वडा घेवुन जावांव म्हणुन चितून.  
mōsa karūna tē 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 kāvalyālā dēkuna vō kāvalyā tū kēvadakī rūpāna aich.  
He crow seeing ho! crow you very beautiful are.

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

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



अपेट्छान आलोहै म्हणुन सांगिटल. ते कावळा ऐयीकून  
apēṭchāna ālōhai mhaṇuna sāngiṭala. Tē kāvalā aiyikūna  
desire came thus said. That crow hearing

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

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

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

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

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

हमाला येकला मोसकरील, म्हणुन चितुन घेटल.  
hamālā ēkalā mōsa karīla, mhaṇuna chitūna 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 ఉండి వారిద్దరిలో చిన్న  
 Okaniki iddaru koḍukulu unḍiri. Vāriddarilō chinna  
 To one man two sons were. Of those two the younger

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

పంచిపెట్టుమని” అడిగెను. చిన్నవాడు తనకు వచ్చిన  
 panchipettumani” a ḍigenu. Chinnavāḍu thanaku vachchina  
 divide” asked. The younger to him that came

భాగమును తీసికొని వాడు ఒక దూర దేశమునకు వెళ్లెను.  
 bhāgamunu tīsikoni, vāḍu okadūradēśamunaku vellēnu.  
 share took, he to one distant country had gone.

అప్పుడు వాడు తన ఆస్తిసంతయు వాడు చేసికొనెను.  
 Achchata vāḍu tana āstinantayū pāḍuchēśikonenu.  
 There he his whole property spoiled.

కొన్నాళ్లకు వాడు ఒకని వద్ద సంబరమునకు కుదిరెను.  
 Konnāḷḷaku vāḍu okani vadda sambalamunaku kudirenu.  
 After some days he one man near for wages was entertained.

వాడు చేనికి పండులను కాచుకనికి పంపబడెను. వాడు  
 Vāḍu chēniki paṇḍulanu kāchupaniki paṁpabaḍenu. Vāḍu  
 He to field pigs for protection work was sent. He

అపండులు తిను పొత్తైనను తినుటకిష్టుపడెను కాని  
 a paṁḍulu tinu poṭṭainanu tinutakiṣṭapaḍenu. Kani  
 those pigs eat chaff liked to eat. But

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

తలచుకొని “అహ! మా తండ్రి దగ్గర నుండు  
 thalachukoni, “Ahā! māthanḍri daggara nuṇḍu  
 having thought of, Ah! our father near who are



కూలివాండ్రకు నైతము తినుటకు అన్నము దండిగా ఉన్నది.  
kūlivāṇḍraku saitamu tinutaku annamu daṇḍigā unnadi.  
to workmen even to eat food plenty was.

ఇక్కడ నేనిట్లా అవస్థ పడుతున్నాను. మాతండ్రి  
Ikkada nēniṭlā avastha paḍutunnānu. Matandri  
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 క్షమింపుమని వేడికొనెదను." అనుకొని తన  
Nannu kshaminpumani vēḍikonedanu." Anukoni tana  
Me (to) pardon. will pray." So saying to

తండ్రివద్దకు వెళ్లి అట్లే వేడికొనెను. తండ్రి  
taṇḍrivaddaku velli aṭṭlē vēḍikonenu. Taṇḍri  
his father having gone in that way prayed. Father

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

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

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

సంబంధమునని చూచి ఇంటిలో జరుగుచున్న తాళాలకు  
sambalagānini chūchi inṭilo jaruguchunna tālālu  
servant having seen in the house going on for clappings

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

వచ్చినాడనియు అందుకుగాను వాండ్ల తండ్రి పండుగ  
vachchināḍaniyu andukugānu vāṇḍla tāṇḍri paṇḍaga  
came back therefore their father feast



చేయించినాడనియు చెప్పెను. అప్పుడు వాడు అలిగి ఇంటిలోనికి  
 chēyinchinādaniyu cheppenu. Appuḍu vāḍu aligi iṅṭilōniki  
*held said. Then he becoming angry*

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

వచ్చి ఇంటిలోనికి పిలుచుకొని పోయెను. అప్పుడు అబద్ధకొడుకు  
 vachchi iṅṭilōniki piluchukonipōyenu. Appuḍu ā peddakoḍuku  
*came into the house took him. Then the eldest son*

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

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

అస్తియంతయు బోగము వాండ్రతో పాడుచేసిన నీకొడుకు  
 āstiyāntayū bōgamuvāṇḍlātō pāḍuchēsina nīkoḍuku  
*all your property with dancing girls (who) spoiled your son*

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

అని అనెను. అందుకు తండ్రి “నిజము నా అస్తి అంతా  
 ani anenu. Anduku taṇḍri “Nijamu nā āstiantā  
*so said. To that father true all my property*

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

నీతమ్ముడు తప్పిపోయి మరల చిక్కెను. వచ్చిపోయి  
 Nīṭammuḍu 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.

ఒకానిక రాజు ఒక వేప విత్తనము తెప్పించి తన  
 Okānoka rāju oka vēpa vittanamū teppinchi tana  
 One king one margosa seed having brought in his

నగరిలో చక్కెరతో పాది చేయించి దానిని నాటెను. అది  
 nagarilō chakkeratō pādi chēyinchi, dānini nāṭenu. Adi  
 palace with sugar bed having made, it planted. It

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

కాలములో పెద్ద చెట్టై పిండలు కాయలతో  
 kālamulō pedda chettaī pindelu kāyalatō  
 some time big tree having become with tender and ordinary berries

నిండి యుండెను. అప్పుడు రాజు దానికాయలు ఎంత తియ్యగా  
 niṇḍi yuṇḍenu. Appuḍu rāju dānikāyalu enta tiyyagā  
 is full. Then king its berries how sweet

నుండునో అని దాని కాయ నొకటి తెప్పించి రుచి  
 nuṇḍunō ani dānikāya nokati 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 sahaavāsamū 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





## GRAMOPHONE RECORDS

CSL

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.

---